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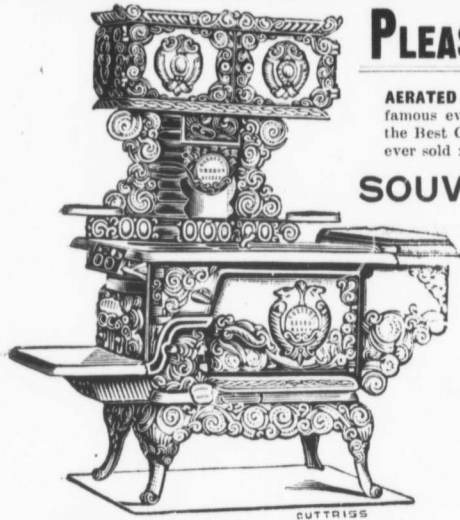
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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. XXXI.]

AUGUST, 1897.

No. 8

The Holy Land.

BY HARRIET PRESCOTT SPOFFORD.

Are they still there—those solemn shapes,
Those mountains swimming in the
light,
The rainbow pulsing in the cloud,
The torrent tumbling from the height ?

Ah, many a twilight when I heard
My mother lingeringly repeat
Their legends, in my childish mind
I put the shoes from off my feet.

Over the plain of Mamre then
In lonely awe I softly went,
At night I spelled the stars, at noon
Sat in the doorway of the tent.

Through cloven pass, down flying lines,
In fire and cloud, in storm and stress,
I wandered with the tribes across
The desert of the wilderness.

I saw the tabernacle now,
Its blue and scarlet curtains blow ;
And came in Zif, the blossom month,
Upon the palms of Jericho.

I trembled at the answering call
From Ebal and from Gerizim ;
Far in the temple stood beneath
Vast silent golden cherubim.

The high priest's bells and pomegranates
Made me a sweet and happy din.
And from the porch I heard the blast
Of trumpets blow the new moon in.

How fair the mountains where the maids
Went mourning four days in the year,
While haply from the further slopes
White bulls of Bashan bellowed clear !

The fire fell low, I felt the thrill
Of viewless messengers, the room
Grew dark, and Hermon's dome of snow
Broke forth and glistened in the gloom.

Gathered the dews, the trickling brooks
Ran down, and swollen with many
streams,
By purpling peaks, by valley fords,
The Jordan rolled across my dreams.

He came, the Shepherd of the sheep,
Who knew all sorrow that there is,
And up and down the land I went,
My little hand held fast in his.

And out of shores of far delight,
Bringing great dream, great memory,
I saw the stars come trembling down
Into the Sea of Galilee.

Gray were the leaves of Olivet,
And wet Gethsemane's dark sod,
And love and tears went all his way,
Or were he man or were he God !

And still for me, in other light,
In finer air, by morn or even,
A place of dream, the Holy Land
Hangs midway between earth and
heaven.

Good men in this world are in the
midst of danger. All trees are set in
the wind ; but the tallest endure the
greatest violence of the tempest.—Jeremy
Taylor.

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Sunday School Banner.

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

TORONTO, AUGUST, 1897.

Moses Vindicated.*

Canada is particularly fortunate in having had for many years at the head of one of its leading universities such an accomplished scientist and devout scholar as Sir J. William Dawson. His great attainments and original investigations in geology command the respect of the scientific world. By his biblical scholarship and Christian faith he is able to interpret the teachings of science in harmony with Scripture. There is need for such an interpreter and mediator. "The advanced evolutionists and the advanced critics," he says, "have long since

* "Eden Lost and Won. Studies of the Early and Final Destiny of Man as Taught in Nature and Revelation." By Sir J. William Dawson, LL.D., F.R.S., etc. New York, Chicago, and Toronto: Fleming H. Revell Company, and Methodist Book-Rooms, Toronto, Montreal, and Halifax. Price, \$1.25.

united their forces, and true Christianity and true science are now face to face with both. . . The observation and study of fifty years," he adds, "have shown me the rise and fall of several systems of philosophy and criticism, and the Word of God still abides and becomes wider in its influence."

In this volume Sir William Dawson discusses some of the vexed questions of the Higher Criticism. He gives good reasons for accepting the Mosaic authorship of the Book of Genesis. He shows that the period of the Hebrew law-giver is that of the culmination of Egyptian art and literature, and is marked by a similar degree of enlightenment in Babylonia, Phoenicia, and Southern Arabia. "Astronomy," he says, "was a very old science at the time of Moses, and is quite able to account for the astronomical references both in Genesis and Job."

Recent discoveries have shown that at the court of Pharaoh correspondence was carried on with all parts of the civilized world, in many languages, and in various forms of writing. The discoveries in the Babylonian Plain have also shown that there existed before the time of Abraham a civilization equally high with that of the early Egyptian dynasties. "No Hebrew writer," Sir William affirms, "down to the time of Solomon, could have had so ample means of writing the early history of the world as those possessed by Moses. Fortunately for the credit of Moses, we now know that the story of creation and the week of seven days, and the pre-eminence of the seventh day, existed long before his time. It is not Egypt, but Chaldea, the native country of Abraham, that has furnished the evidence in the now well-known Creation tablets disinterred from the ruins of the royal library of Assurbanipal, king of Assyria."

The learned author proceeds to point out the remarkable harmony existing between the narrative of Genesis and the most recent discoveries of science, as opposed to the caste system of Egypt and of later Jewish habits of thought. The assertion in the oldest historic document of the race of the unity and equality of man stamps the Scriptures as a Divine revelation.

The author proceeds to discuss the situation of early man and Eden, the antediluvians, the deluge, and the dispersion after that event, as strangely corroborated by the discoveries of archaeology and conclusions of science. He

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identifies the Pharaoh of the Exodus with Siptah Meneptah, who perished in the waters of the Red Sea. The empty and usurped tomb of this Pharaoh in the Valley of the Kings, corroborates the Scripture story.

He directly confronts and, with confidence, denies the denial of an agnostic evolutionism as to the fall of man. He points out the evidences of deterioration in the cave men of the Stone Age, and declares that we may be sure from the deductions of geological and archaeological science that there has been a fall of man. From the ruins of the fall he looks for a nobler reconstruction of the individuals and the race, the re-organization of society and the final restitution of all things. This is a book at once to satisfy the reason of the scientist, and confirm the faith of the believer.

Methodist Magazine and Review for July, 1897.

Methodist Magazine and Review for July, 1897. Toronto: William Briggs. Price, \$2.00 a year; \$1.00 for six months; single number, 20 cents.

This veteran magazine, by far the oldest in the Dominion, begins its forty-sixth volume with a particularly strong number. It contains five illustrated articles. The first of these, "The White Fields of France," is a beautifully illustrated article by the Rev. T. J. Parr, B.A., on the romantic history of the Mc-All Mission in Paris. "The Land of the Sky, and Beyond," with numerous illustrations, describes the picturesque mountain region of the Carolinas and Georgia. "A Yankee on the Bosphorus," by the Editor, recites the extraordinary career of Dr. Cyrus Hamlin, and the ingenuity with which he circumvented the Turks, the Jesuits, and the Russians, in founding Robert College, and his employment by the British Government in the Crimean war. It has several illustrations and is of surpassing interest. The Rev. A. E. Green, British Columbia, records, with several portraits, the remarkable history of Methodist missions on the Pacific Coast, under the leadership of Rev. Thomas Crosby. Mr. J. L. Hughes, Public School Inspector, Toronto, contributes an article of great value on "Manual Training in Our

Schools." Very apropos to the Epworth League Convention is an article by the Rev. G. W. Kerby, B.A., on the history of this remarkable young people's movement. In lighter vein are Ian Mac-laren's touching sketch of "Dr. Davidson's Last Christmas," and the stirring stories of "Rhoda Roberts" and "Phillip Strong." The World's Progress, Current Topics and Events, Popular Science, review of Dr. Workman's book by Rev. Principal Shaw, the "New Psychology," and other up-to-date articles complete an excellent number. Now is the time to subscribe.

Rev. W. L. Watkinson on Sunday-school Work.

As the time passed, so far from Sunday-school work being less important, it really became more important than it ever was. Their conception of the importance of the religious instruction of the young was more impressive than it had ever been before. It was a remarkable fact in this generation that all science was going away from the bulky and the adult to the microscopical and the embryo. They knew in the old days scientists used to consider vegetation in the oak, but to-day they sought to solve the problems of vegetation in the moss. The day was when they considered anatomy in the elephant; to-day they considered it in the microbe. There was a day when physiologists sought to settle great problems of physiology always in the adult, to-day all physiologists went back to solve the great problems of nature in the embryo. The problems of society must be settled in a similar way. In the old days they thought all such problems were to be settled by the statesman and the adult, but now in more enlightened days they know that the problems of society were to be settled in the larger education of the child. They had heard about a question being in a nutshell, and he thought the perfection of society was in a nutshell.

THAT SHELL WAS A LAD'S SKULL.

Depend upon it, more and more as time passed reforms at what he would call the other end of society would be

more and more discredited, and the regeneration of the world would be accomplished, or at least it would be sought, in the regeneration of the boy and the girl. Their work as Sunday-school teachers would oftentimes be trying, and to a very large extent unappreciated. If they had tried to do people good in more tangible forms they would get speedier appreciation. People looked out for "divi." Give them gold, give them bread, or give them raiment, and they were likely to be popular; but there were other ways of doing them good, doing them good in mind and character, and the world was very slow to appreciate that form of philanthropy, although, as many of them knew, it was a very expensive and painstaking form, for it was oftentimes much easier to do the world good in more material things than it was in what was intellectual and spiritual. They would often be tried by the fact that they gave services very likely every Sunday in the year, and at the end of the year they had the consciousness that it had been very little recognized, very little appreciated. But the older he got the more did he feel that they must think very little about appreciation. Why, look how God performed magnificent things, and never waited a moment for any recognition or applause. If a man were to come to Oldham with a panorama, and the things were all marked out with strong ochres, the place would be crowded, and there would be the utmost enthusiasm, whilst all the time there was God's great lovely world outside, with its rhythm, its colour, and its music. Why, the people would leave that to see the trumpery panorama. He had often noticed at the Crystal Palace that a vast multitude would

GATHER TOGETHER TO SEE FIREWORKS,

to see a few tricks with saltpetre, and there all the time was the great sky above them and the stars and the moon. But they turned their back upon all that magnificence. That made no difference to the heavenly Father, who went on spreading these magnificences just the same until the world got wiser, and He won all eyes and all hearts to His wonderful perfection. What a lesson that ought to be to them in their Sunday-school work. Even if they were unappreciated they could afford to go on with their work, and to know that it was solid and fruitful, and just as their great Master lived without appreciation they must be content to drink in his spirit,

follow in his footprints, and do his work, whether they were recognized or no. There was another thing about their work—it was undemonstrative, and they lived in a day of spectacles. This generation was very fond of a drum and dulcimer. There must be a great deal of movement, a great deal of demonstration. Talk about casting bread upon the waters and doing it silently and noiselessly, why, the great problem with a number of people in our day was to know how they could make the biggest splash with the smallest bread-loaf. But their work was most monotonous and undemonstrative, and they did it all the year round without a banner, without a drum, without a guitar. But the Master did his work in exactly the same way. They should not be troubled because their work did not make a noise, neither should they despair because they had not a band of music.

GOD FASHIONED THE WORLD WITH A SNOWFLAKE,

and it was a quiet, unobtrusive, and modest work of the spiritual million that changed a bad world into a better, and a better world into a best. It was not Niagara that made this planet green; it was the thousand streams that flowed softly that made the flowers to grow and the valleys to smile with corn. To-day we have big preachers and big movements of the cataract kind which supplied more or less of entertainment or excitement; but after all was said and done, it was the ten thousand Sunday-school workers up and down the country in unobserved places who were making that planet the garden of the Lord. Their work, too, was oftentimes unpromising, but they must not be discouraged about that. If they wanted to do good work in the world it did not do to waste time picking and choosing as to which ground would bring forth the thirty and which the hundredfold. Their faith was not in promising scholars, but in the germs they sowed, in the dew which sweetly distilled from heaven, and in the Lord of the harvest. Let them do some work for Christ, the best they could do, and God would bless them. It was that kind of work that brought the millennium.

In the law, love warns; in the cross, it redeems. Both are the true mirror of him who thus defines his own character—God is love.—Guthrie.

The Cry of the Children.

Do ye hear the children weeping, O my brothers,
 Ere the sorrow comes with years ?
 They are leaning their young heads
 against their mothers,
 And that cannot stop their tears.
 Ah, the young, young children, O my brothers,
 They are weeping bitterly !
 They are weeping in the playtime of the others,
 In the country of the free.

They look up with their pale and sunken faces,
 And their looks are sad to see,
 For the man's hoary anguish draws and presses
 Down the cheeks of infancy.
 "Your old earth," they say, "is very dreary ;
 "Our young feet," they say, "are very weak !
 Few paces have we taken, yet are weary—
 Our grave-rest is very far to seek."

Now tell the poor young children, O my brothers,
 To look up to God and pray ;
 So the Blessed One who blesseth all the others,
 Will bless them another day.
 They answer, "Who is God that he should hear us,
 While the rushing of the iron wheel is stirred ?"
 When we sob aloud, the human creatures near us,
 Pass by, hearing not, or answer not a word.

And we hear not (for the wheels in their resounding)
 Strangers speaking at the door.
 Is it likely God, with angels singing round him,
 Hears our weeping any more ?
 "Ah ! no !" say the children, weeping faster,
 "He is speechless as a stone.
 And they tell us, of his image is the master,
 Who commands us to work on.
 "Go to !" say the children,—
 "up in heaven,
 Dark, wheel-like, turning clouds are all we find,
 Do not mock us ; grief has made us unbelieving—
 We look up for God, but tears have made us blind."

Do you hear the children weeping and disproving,
 O my brothers, what ye preach ?
 For God's possible is taught by his world's loving,
 And the children doubt of each.

They know the grief of man, without his wisdom ;
 They sink in man's despair, without its calm ;
 Are slaves, without the liberty in Christdom,
 Are martyrs, by the pang without the palm,—
 Are worn, as if with age, yet unretrievably
 The harvest of its memories cannot reap,—
 Are orphans of the earthly love and heavenly,
 Let them weep ! let them weep !

They look up, with their pale and sunken faces,
 And their look is dread to see,
 For they mind you of their angels in high places,
 With eyes turned on Deity !—
 "How long," they say, "how long, O cruel nation,
 Will you stand, to move the world, on a child's heart,—
 Stifle down with a malled heel its palpitation,
 And tread onward to your throne amid the mart ?
 Our blood splashes upward, O gold heaper,
 And your purple shows your path !
 But the child's sob in the silence curses deeper
 Than the strong man in his wrath."
 —Mrs. Browning.

The Pauline Epistles.

FIRST GROUP.

During Second Tour, A.D. 53.

First Thessalonians—Christ's Coming.
 Second Thessalonians.—Errors Corrected.

SECOND GROUP.

During Third Tour, A.D. 57.

First Corinthians—Christian Conduct.
 Second Corinthians—Paul's Defence.
 Galatians—Christian Liberty.
 Romans—Justification.

THIRD GROUP.

From Rome, A.D. 61-62.

Colossians—Christ's Supremacy.
Philemon—Christian Fraternity.
Ephesians—The True Religion.
Philippians—Christian Gratitude.

FOURTH GROUP.

From Rome, A.D. 62-66.

Hebrews—Christ's Priesthood.
Titus—Church Government.
First Timothy—Church Organization.
Second Timothy—Last Words.

Paul is the author of the fourteen Epistles of the New Testament, from Romans to Hebrews, inclusive. The time of their writing ranges from A.D. 53 to 66, the last twelve years of the apostle's life. They cover the entire range of Christian doctrine and duty, and serve as the landmarks of the Church. They do not appear in the Bible in their chronological order, First Thessalonians being the First and Second Timothy being in all probability the latest written. Classified according to the time of their writing, the fourteen Epistles are in four groups, as in the above outline.

THE FIRST GROUP.

The first group includes First and Second Thessalonians, both of which were written from Corinth, while Paul was on his second missionary tour. First Thessalonians was written A.D. 53, to the church at Thessalonica, a city of Macedonia, in Southern Europe, the second of the four European churches recently organized by the apostle. The Epistle sets forth vividly the doctrine of the resurrection and of the second coming of Christ. Second Thessalonians was written the same year from Corinth, for the correction of errors into which the church at Thessalonica had fallen, through a misconception of the first Epistle.

THE SECOND GROUP.

The second group of four Epistles was written by Paul during his third missionary tour, as follows: First Corinthians was written from Ephesus, A.D.

57, to the church at Corinth, the last of the four European churches organized by the apostle on his previous tour. The church had formerly addressed to the apostle in writing many important questions touching upon matters of Christian conduct, to which Paul replies. Second Corinthians, written a little later the same year from Philippi, is a supplement to the first Epistle. Paul's claim to an apostolic leadership and authority had been disputed by certain Judaistic teachers at Corinth, and Paul writes the second letter mainly as a defence of his apostleship. Galatians was written A.D. 57, from Corinth to the church at Galatia, in Asia Minor, one of the fruits of Paul's former visits. False leaders were seeking to reimpose Jewish ceremonial law upon the church, and Paul urges in this Epistle the doctrine of Christian liberty. Romans was written about A.D. 57, also from Corinth, to the church at Rome, mainly Gentiles. This is Paul's greatest doctrinal Epistle, setting forth justification by faith.

THE THIRD GROUP.

The third group of four Epistles was written during Paul's first imprisonment at Rome, during the years A.D. 61-62, as follows: Colossians was written to the church at Colosse, in Asia Minor, to correct certain errors as to the worship of angels, etc., and to emphasize the doctrine of Christ's supremacy. Philemon was a personal letter written to Paul's friend at Colosse, on behalf of a runaway slave, converted at Rome under Paul's preaching. It is a tender plea for Christian fraternity. Ephesians was written to the renowned church at Ephesus, the chief city of Asia Minor, and the great centre of pagan idolatry. The Epistle strongly contrasts idolatry and Christianity. Philippians was written to Paul's first European church at Philippi, in Macedonia, and is chiefly an expression of Christian gratitude for their generous help toward the apostle's support.

THE FOURTH GROUP.

The fourth group of four Epistles was written, supposedly, from Rome, at some time between the close of Paul's first imprisonment, A.D. 62, and his death in that city, A.D. 66, as follows: Hebrews, according to the more general and long received opinion, was written by Paul

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from Rome during his second imprisonment to the Hebrew Christians, especially of Palestine, to set in order before them the proofs of Christ's eternal priesthood. Titus was written to the evangelist of that name, then in charge of the church at Crete, instructing him as to matters of Church government. First Timothy was written to Paul's much-loved son in the Gospel, Timothy, instructing him as to the rules and principles of Church organization, and discipline. Second Timothy was probably Paul's last letter. It was a father's counsel to young Timothy, full of tender affection and admonition.—Sunday-school Magazine.

A Child's Religion.

Faith and fearlessness in death are commonly looked upon as proofs of true religion. A prominent primary teacher, in urging that Sunday-school teachers should strive for "child conversions," and should always think of the children as capable of intelligent acceptance of

Christ as their personal Saviour and Friend, uses an appeal to facts as one of her chief arguments. Children of four and seven years, in her own class, have died in the faith, fearlessly, joyfully entrusting themselves to the Lord and the life of which they had learned in the infant class. This is one of the proofs that child religion, like adult religion, is real, and therefore to be confidently and constantly fostered.

Lord of love,
Life of our lives, our Truth, our only
Way
To those unsullied courts; dwell in us
now;
Reveal to us Thy truth while waiting
here
And listening for Thy call. When that
shall come,
Still be our Guide right upward, till in
Thee,
The living Way, we reach our glorious
home,
And pass through those pure portals.
—Parkinson.

OPENING SERVICE FOR THE THIRD QUARTER.

I. SILENCE.

II. RESPONSIVE SENTENCES. [Psalm 46, 1-5.]

SUPT. God is our refuge and strength.

SCHOOL. A very present help in trouble.

SUPT. Therefore will not we fear though the earth be removed.

SCHOOL. And though the mountains be carried into the midst of the sea;

SUPT. Though the waters thereof roar and be troubled,

SCHOOL. Though the mountains shake with the swelling thereof.

SUPT. There is a river the streams whereof shall make glad the city of God,

SCHOOL. The holy place of the tabernacles of the Most High.

SUPT. God is in the midst of her; she shall not be moved:

SCHOOL. God shall help her, and that right early.

III. SINGING.

IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.

V. PRAYER, followed by the Lord's Prayer in concert.

VI. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, AND OUTLINE by the school in concert.

IV. REVIEW AND APPLICATION OF THE LESSON by Pastor or Superintendent.

V. SUPPLEMENTAL LESSON. [Special lesson in the Church Catechism may here be introduced.]

VI. ANNOUNCEMENTS [especially of the church service and the Epworth League and week-evening prayer meetings].

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. O the depths of the riches both of the wisdom and knowledge of God!

SCHOOL. How unsearchable are his judgments, and his ways past finding out.

SUPT. For of him, and through him, are all things,

SCHOOL. To whom be glory forever. Amen.

III. DISMISSAL.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN THE ACTS AND EPISTLES.—

CONTINUED.

A. D. 52.] **LESSON V. PAUL'S MINISTRY IN CORINTH.** [Aug. 1.]

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

AUTHORIZED VERSION.

Acts 18. 1-11. [*Commit to memory verses 8-11.*]
[Read verses 12-22, and 1 Cor., chapters 1, 2, and 3.]

1 After these things Paul departed from Athens, and came to Corⁱⁿth;

2 And found a certain Jew named Aq^ui-la, born in Pon^tus, lately come from It^a-ly with his wife Pris^{ci}lla, (because that Clau^di-us 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 the Jews and the Greeks.

5 And when Si^las and Ti^mothe-us were come from Mac^e-doⁿi-a, Paul was pressed in the spirit, and testified to the Jews that Je^sus was Christ.

6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gen^tiles.

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

8 And Cris^pus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Co^rinthi-ans 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 much people in this city.

11 And he continued there a year and six months, teaching the word of God among them.

Time.—A. D. 53. **Place.**—Corinth, one of the most beautiful and wicked cities in the ancient world.

Home Readings.

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

Tu. Persecution. Acts 18. 12-21.

W. Letter to the Corinthians. 1 Cor. 1. 1-10.

Th. One message. 1 Cor. 2. 1-8.

F. A voluntary worker. 1 Cor. 9. 13-23.

S. A faithful minister. 2 Cor. 6. 1-13.

S. Warning to rejecters. Luke 10. 8-16.

Lesson Hymns.

No. 27, New Canadian Hymnal.

The Church's one foundation
Is Jesus Christ, her Lord.

REVISED VERSION.

1 After these things he departed from Athens, and came to Corⁱⁿth. And he found a certain Jew named Aq^ui-la, a man of Pon^tus by race, lately come from It^a-ly, with his wife Pris^{ci}lla, because Clau^di-us had commanded all the Jews to depart from Rome: and he came unto them; and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers. And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

2 But when Si^las and Ti^mothe-y came down from Mac^e-doⁿi-a, Paul was constrained by the Lord, testifying to the Jews that Je^sus was the Christ. And when they opposed themselves, and blasphemed, he shook out his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gen^tiles. And he departed thence, and went into the house of a certain man named Titus Jus^tus, one that worshipped God, whose house joined hard to the synagogue.

3 And Cris^pus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Co^rinthi-ans hearing believed, and were baptized. And the Lord said unto Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have many people in this city. And he dwelt there a year and six months, teaching the word of God among them.

No. 28, New Canadian Hymnal.

Behold, a stone in Zion laid
A tried, a sure foundation stone.

No. 52, New Canadian Hymnal.

The Lord's our Rock, in Him we hide:
A shelter in the time of storm!

QUESTIONS FOR SENIOR SCHOLARS.

1. Not Slothful in Business, v. 1-3.

Where did Paul go from Athens?

With what family did he make his home?

What does he say of these people's fidelity? See

Rom. 16. 3, 4.

What good example did he set for all Christians?
 What precept did he illustrate? See Rom. 12. 11.

2. **Fervent in Spirit, v. 4-6.**

What and where was Paul's Sabbath work?
 To what truth did he bear testimony?
 What induced him thus to testify?
 Why did he turn to the Gentiles?
 What does "shook his raiment" imply?

3. **Serving the Lord, v. 7-11.**

Where did Paul go to preach to the Gentiles?
 Why did he leave the synagogue?
 What converts were won to the faith?
 Who of these were baptized by Paul? See 1 Cor.

1. 14.

How was Paul encouraged to fidelity?
 What message did he receive?
 How long did he continue this work?
 What was the burden of all his teachings? GOLD-
 EN TEXT.

Teachings of the Lesson.

1. Diligence, industry, thrift; these are Christian duties. Daily duty demands daily devotion. "Never be unemployed; never be triflingly employed."

2. Fervor, zeal, earnestness; these should characterize every Christian worker. The Laodicean misrepresents the faith. For "men of hot hearts" was a Chinese request for missionaries a few years ago.

3. "Serving the Lord" always, everywhere; that is our calling. Business, pleasure, worship, alone or in company, at home, abroad, "this one thing" should we do.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Not Slothful in Business, v. 1-3.

What journey did Paul make?
 What Jewish couple did he find in Corinth?
 Why had they left Italy?
 Why did Paul seek their company?
 What was their business?
 Why did Paul work at his trade? 2 Thess. 3. 5.
 What does he say of any who will not work?
 2 Thess. 3. 10.

2. Fervent in Spirit, v. 4-6.

Where and when did Paul preach?
 What people were in his audience?
 What fellow-workers joined Paul?
 To what did Paul then testify?
 How was this teaching received?
 What did Paul then do?
 What did he say?

3. Serving the Lord, v. 7-11.

Where did Paul go?
 What ruler became a convert?
 Who else were won by the truth?
 Who encouraged Paul, and how?
 What did the Lord say?

How long did Paul remain in Corinth?
 How was he engaged?

In what respect is he an example to teachers today? Repeat the GOLDEN TEXT.

Practical Teachings.

Where in this lesson are we taught—

1. The duty and dignity of labor?
2. The duty and privilege of worship?
3. The duty and reward of courage?

QUESTIONS FOR YOUNGER SCHOLARS.

Why did not Paul stay long in Athens?
 Where did he go from there?
 What kind of a city was Corinth?
 How was it unlike Athens?
 With whom did Paul stay?
 What was their trade?
 How did Paul know this trade? **He was taught it when young.**

What was the Jewish custom? **To teach trades to their children.**

What did Aquila and his wife learn from Paul?
 Where did Paul preach every Sabbath?
 Why did he stop preaching in the synagogue?
 In whose house did he preach?
 What helpers came from Macedonia?
 What noble family believed?
 How long did Paul stay in Corinth?
 What comforting promise did God give him?

Paul was an Example—

In loving, faithful service.
 In patient zeal and industry.
 In willingness to obey God.

THE LESSON CATECHISM.

[For the entire school.]

1. Where did Paul go from Athens? **To Corinth.**
2. What did Paul testify to the Jews? **That Jesus was Christ.**
3. Did the Jews believe? **They opposed him bitterly.**
4. What did the Lord say to Paul in the night by a vision? **"Be not afraid, but speak."**
5. How long did Paul stay at Corinth? **A year and six months.**
6. What is our GOLDEN TEXT? **"Other foundation," etc.**

OUR CHURCH CATECHISM.

49. When did God create man?

After the creation of the earth, God made man to be the chief of His creatures upon it.

50. How was man the chief creature on earth?

Because the Creator made man in His own image.

THE LESSON OUTLINE.

BY J. L. HURLBUT, D.D.

The Christian in Various Relations.

I. IN HOME LIFE.

He abode with them. vs. 1-3.

My helpers in Christ Jesus. Rom. 16. 3, 4.

The church in thy house. Philem. 2.

II. IN DAILY WORK.

Wrought . . . tentmakers. v. 3.

These hands have ministered. Acts 20. 34.

Eat their own bread. 2 Thess. 3. 12.

III. IN SABBATH WORSHIP.

In the synagogue. v. 4.

Amiable . . . thy tabernacles. Psalm 84. 1.

Dwell in thy courts. Psalm 65. 4.

IV. IN GOSPEL TESTIMONY.

Testified . . . Jesus was Christ. v. 5.

Ye are my witnesses. Isa. 43. 10.

Word of their testimony. Rev. 12. 11.

V. IN BREADTH OF VIEWS.

Will go unto the Gentiles. vs. 6-8.

There is no difference. Rom. 10. 12.

By one Spirit . . . baptized. 1 Cor. 12. 13.

VI. COMMUNION WITH CHRIST.

Then spake the Lord. vs. 9, 10.

The Lord stood by him. Acts 23. 11.

Strengthened me. 2 Tim. 4. 17.

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

From Athens, the intellectual center of the Greek world, Paul turns to Corinth, its commercial metropolis. Here he finds a city thronged with multitudes in the pursuit of wealth and earthly delight, a city whose name was a synonym for voluptuous pleasure. He enters the home of an exiled family which had been tossed over the waves of varied fortune, and which is for a time laboring at a lowly trade in Corinth. The tentmaker's shop becomes a place where angels love to look on Paul in fellowship with Priscilla and Aquila. On Sabbath days the looms are at rest, and the household unite with the worshiping company in the synagogue, where to unwilling Jews but eager Gentiles Paul bears testimony to Jesus as the Christ. When hours of discouragement come the Lord visits Paul in a night vision, and encourages him to proceed with his missionary labor by the promise to be with him and keep him from all harm.

Verse 1. After these things. After the visit to Athens, recorded in the last lesson. **Came to Corinth.** The Roman capital of Greece, its largest city, and the center of its commerce. It stood upon the Isthmus at the narrow tongue of land between the two parts of Greece called Hellas and Peloponnesus. In the center of the city was a rocky height strongly fortified, called the Acro-Corinthus. Its population were of all races mingled, and were so addicted to social vices that "to Corinthianize" was a current term for immorality. **Yet in this city** was founded a church of Christ, to which Paul addressed two of his longest and most important epistles. (1) *Where sin abounds, there grace may abound also.*

2. A certain Jew. Probably, but not certainly, already a disciple of Christ when Paul met him. **Aquila.** "Eagle." Ever afterward one of the most constant friends of the apostle. **Born in Pontus.** One of the northern provinces of Asia Minor, bordering on the Black Sea. **Come from Italy.** We see here illustrated the roving habits of the Jews of the Dispersion, who removed from one end of the Roman Empire to the other according to the opportunities of business or the necessities of persecution. We find Aquila and his wife at Ephesus soon after this, and again at Rome later. **His wife Priscilla.** Who is often

named before her husband; possibly the more energetic of the two. (2) *Happy is that home where united heads are one in Christ.* **Claudius.** The fourth Roman emperor, a quiet man of scholarly tastes, somewhat weak in nature, called to the throne after the murder of Caligula. The modern estimate of his character and reign is considerably above the ancient. He reigned from A. D. 41 to 54. **Commanded all Jews.** The Roman historian of that period says that the Jews were banished from Rome because riots arose among them, instigated by "one Chrestus." This probably indicates that the Gospel had reached Rome, and that the Jewish Christians were opposed by their unbelieving brethren to such an extent that the Roman rulers interfered. **To depart from Rome.** The decree was not long in force, for Paul found many Jews in Rome eight years after this. Acts 28. 15. **Came unto them.** It may have been either their common trade or common faith which brought Paul and Aquila together.

3. The same craft. Revised Version, "trade." Every Jew, however high his station, was required to teach his son a trade; and the greatest rabbis were also shoemakers, tailors, or other handicraftsmen. **Abode with them.** O, rare privilege of that lowly home to have Paul as its guest for more than a year! (3) *We, too, can have him in our home by his*

written thoughts, which are the best part of a great man. **And wrought.** Though Paul asserted in his epistles the right of an apostle to be supported by the Church, yet he labored for his own living, partly because the churches were small and poor, partly because he would have men see that he sought *them* and not *theirs*. **Tentmakers.** His trade was the weaving of the coarse cloth out of which tents were made. It was a simple and common work, not requiring close application like the finer qualities of cloth, and, while the wages were not large, gave him opportunity for thought and conversation. (4) *Paul in the workshop is no less noble than Paul preaching on Mars' hill.* (5) *Every man needs both work and worship, and both for the health of body and soul.*

4. Reasoned in the synagogue. Everywhere the Jewish worship gave him an audience of devout people, familiar with the Scriptures, both Jews and Greeks. **Every sabbath.** The Jewish sacred day, Saturday. **Persuaded.** Literally, "strove to persuade." His method was by showing the fulfillment of Old Testament prophecies and types in the person of Jesus. **The Jews and the Greeks.** The latter were the thoughtful Gentiles who had rejected idols and were inquiring after the truth; a class very numerous in that age, and furnishing the largest element for the Christian Church.

5. Silas and Timotheus. Both had been left at Berea, and the latter had gone thence to Thessalonica, and now brought tidings of the Church in that place, which induced Paul to write from Corinth the First Epistle to the Thessalonians, the earliest of his letters. Acts 17. 14; 1 Thess. 3. 2. **From Macedonia.** The northern province, where Paul had labored at Philippi, Macedonia, and Berea. **Paul was pressed.** Revised Version, "constrained by the word." Encouraged by the coming of his friends, Paul felt more than ever a zeal for the Gospel, and gave himself anew to his work. **Jesus was Christ.** Not merely declared the truth, but presented it in all its relations, and showed clearly that Jesus came as the Messiah of Jewish hopes.

6. They opposed. Literally, "set themselves in array against him," as if at war with his doctrine. **Blasphemed.** (6) *Bitterness of spirit often leads to words of cursing.* **Shook his raiment.** An expressive gesture, as if shaking off contamination, and expressive of entire separation.

Your blood. The responsibility for their loss of privilege and for the loss of their souls would not rest upon him, for he had given them every opportunity to accept the Gospel. **Unto the Gentiles.** This referred to his ministry at Corinth only; elsewhere he addressed the Jews first with the message of salvation.

7. Departed thence. It marked a stage in Christian history when the disciples first separated from the Jewish worship and formed a synagogue of their own members. **Certain man's house.** Not to live, but to teach and worship. That must have been a small church which could meet in a dwelling house. **Justus.** Revised Version, "Titus Justus." We know no more of him than that he was a Gentile, a resident of Corinth belonging to the better class, and a devout man. **One that worshiped God.** A term used only of Gentiles who had forsaken idolatry, but had not yet joined the Jewish Church, and hence were called "proselytes of the gate." **Hard to the synagogue.** This made it convenient for Paul's purpose.

8. Crispus, the chief ruler. President of the Board of Elders and therefore a man of prominence. He was one of the few whom Paul personally baptized. **With all his house.** The conversion of an entire Jewish family attracted attention and led to an extensive revival. **Many of the Corinthians.** The organization of a distinct body of believers in Christ resulted in large increase. From Paul's writing we learn that among them were Gaius, Stephanus and his family, Chloe, a deaconess, and Erastus, the treasurer of the city.

9, 10. Then spake the Lord. Probably at a time of depression and anxiety. **By a vision.** More than once after his conversion at Damascus the Lord Jesus visibly appeared to cheer his faithful worker. Acts, 22. 17. **Be not afraid.** (7) *Even the boldest of God's people have need of divine encouragement.* **I am with thee.** (8) *Our Lord sees and sympathizes with the trials of his followers.* **I have much people.** The Lord knew how many hearts in sin were yearning for deliverance and would accept the news of salvation, and he counted them by anticipation as already his own. (9) *Who is alone when his Saviour is by his side?*

11. He continued. Encouraged by the vision, he remained at Corinth longer than at any previous place of missionary labor. **A year and six months.** This was the length of his entire stay at Corinth, not after the vision only.

CRITICAL AND HOMILETICAL NOTES.

BY A. H. TUTTLE, D.D.

Verse 1. After these things Paul departed from Athens, and came to Corinth.

Paul's experience in Athens affected the character of his ministry in Corinth. In the city of intellectual life he met the world's wisdom on its own

ground and with its own methods. He proved himself to be as richly endowed and as brilliant as any of the philosophers who walked the *agora*. He certainly must have known that the cultivated Athenian mind made religious truth more a thing

of art and philosophy than a thing of conscience and holy living. But it does not seem to have occurred to him that it would do the same thing with the Gospel. Then, instead of its being the power of God unto salvation, it would evaporate in interesting ideas and become only another philosophy. It might feed the mind, but would not save the soul. But, taught by bitter failure, Paul resolved never to try the Athenian experiment again. "Christ sent me to preach the Gospel, not with wisdom of words." 1 Cor. 1. 17. From this time on his one purpose was the simple testimony of Christ and his cross. 1 Cor. 2. 1, 2. History proves that in reality this was the safest thing to do. But it required a faith really sublime for the apostle to make this resolution when he had already found that to the Jews it would be a "stumbling-block" and to the Greeks "foolishness."

4. And he reasoned in the synagogue every sabbath, and persuaded the Jews and Greeks. Notwithstanding the fact that heretofore the strongest opposition Paul encountered in preaching the Gospel was instigated by his Jewish brethren he persisted in following his usual custom, and went with his message into the synagogue. It was not hardihood, but principle. There were reasons for it deeper than the mere fact that it afforded a convenient opportunity to get a hearing. Paul believed that Israel, because of its providential history, had the first claim on the Gospel. Had not Christ himself recognized this right by confining his earthly ministry to this people? Did he not say that he was sent to "the lost sheep of the house of Israel?" And did he not command the apostles to begin the evangelization of the world at Jerusalem? Acts 1. 8. The foundations of the Christian churches, even in heathen cities, were laid in Israel. If most of the Jews were to reject the Gospel, that was no reason why the few should be deprived of it. The dispersion of Israel throughout the Gentile world was a divinely prepared door opened for the bearing of glad tidings to all people. In addition to all this Paul knew that in every synagogue were some Gentile proselytes, who were there because they would flee the corruptions of the world in which they had been reared, and who would be particularly susceptible to the story of the cross.

5. Paul was pressed in spirit. The Revised Version, "Was constrained by the word," Meyer renders it, "Was straitened in his teaching." Alford suggests, "Was earnestly occupied in discoursing." None of these renderings are far removed in meaning from the Authorized Version, where the word "spirit" is used, transferred probably, as Bengel suggests, from Acts 17. 16, or 18. 25. The word is itself the voice of the spirit, and when it takes such possession of the mind and conscience as to restrain or constrain with energy it

is unquestionably the spirit itself. A true child of God will be led by it.

9. Be not afraid. Paul's statement in 1 Cor. 2. 3, "And I was with you in weakness and in fear, and much trembling," furnishes us with the reason of this vision in which the Lord assures the heart of his trembling servant. Many and varied have been the conjectures as to the particular occasion of this fear. Among them are the following: The check upon his spirit by his ill success at Athens (*Whedon*); fear of persecution such as he had constantly suffered since his entrance into Europe (*Chrysostom*); his wretched health, aggravated by beatings and weary journeyings (*Ruchert*); the depressing sight of human masses all absorbed in getting rich or seeking sensual enjoyment (*Robertson*); his consciousness of unfitness for the great task before him (*Farrar*); anxiety to know and do what was right (*Beet*); his sense of being disarmed after leaving the synagogue, where the prophecies furnished him with argument for Christ, and devoting himself exclusively to the Gentiles, whose rhetoric and logic he had forsworn (*Godet*). The probability is that all these combined to humble and alarm the great apostle. It is difficult to identify the timid man in the house of Justus with the bold rhetorician whom we saw on Mars' Hill, flushed with the confidence of success.

10. I have much people in this city. The church in Corinth was not won by the charms of human eloquence, but solely by the demonstration of the Spirit and power. There were in it a few Jews of the better class and "a great multitude of Gentiles," most of whom were poor, ignorant, and slaves. 1 Cor. 1. 25, 26. But they were "a society of God" made by hearts renewed by the Holy Ghost.

Thoughts for Young People.

Duties and Privileges of Christians.

1. The greatest and best of men have always been the hardest workers, and they have seldom been able to select their work. A wonderfully large share of the undisputed kings of men have been mechanics or day laborers. Jesus himself was a carpenter; Peter was a fisherman; Paul was a tentmaker. Social position at best is only a pedestal. A man's real size cannot be measured by the height of the platform on which he stands. The true measure of a man is his work.

2. Christians should embrace every opportunity to persuade others to become Christians. The clerk and mechanic often have greater personal influence than the minister of the Gospel, whose sincerest words are not unfrequently discounted as being merely official. Nothing is so persuasive to the average man as the godly behavior and consistent conversation of some other average man.

3. Only those Christians can claim their duty done who have done all they can to warn the ungodly. If you and I had traveled as far as Paul had traveled, and sacrificed as much of personal comfort as he, we should think of needed rest, but Paul never tires; the more positive is the opposition the more aggressively he proclaims the Gospel.

4. It is the earnest Christian who may expect the comforting presence of the Lord. There is no record in all the history of human goodness of a man who so long, so consistently, and so earnestly devoted himself to the cause of God as did Paul; and there is no record of any Christian who received as many comforting lessons directly from the God of comfort as did he. According to our needs of support and sympathy will be our supply.

5. The providence of God will infallibly guide the teachable Christian. God will help his perception so that to an unusual degree he can see the right road and the wrong. God will help his reasoning powers so that mistaken conclusions will be unlikely. God will come to him by words of Scripture, and the divine book will be his best guide. If he misunderstands all these, God will make deep and healthful mental impressions; and if all else fail he will resort to what we call providential interference.

Orientalisms of the Lesson.

BY J. T. GRACEY, D.D.

Tentmaking was an important "craft" in Asia Minor, as it was an age of traveling. The commentators give various meanings to the Greek word rendered "tentmakers," as "weavers of tapestry," "saddlers," "mathematical instrument makers," and even "rope makers," is suggested, but nothing is so strongly supported by any reasonable probability as the occupation of Aquila and Paul as makers of the goat's-hair or Cilicium tents which were greatly in demand all over Asia Minor. Paul probably learned his trade in boyhood as the Talmudic writers make it to have been obligatory on a Hebrew toward his son, "to circumcise," to teach him the law, to teach him a trade. "He that teacheth not his son a trade, does the same as if he taught him to be a thief." "He that hath a trade in his hand, to what is he like? He is like a vineyard that is fenced." The manufacture of the hair-cloth itself was distinct from that of the uses to which it was put; the sails and tents were made by a distinct "craft." Tentmaking constitutes an important trade-to-day in western Asia. In Constantinople, as in other large cities where the several "crafts" occupy separate quarters, the tentmakers occupy a section of the city, and also of the market or bazar. Men may here be seen cutting, hemming, or finishing tents of all sizes and qualities. The army makes large demand for tents, which, how-

ever, in Asiatic Turkey, as in India, are used commonly by civilians, European and native, for travel specially in the cool season in hot climates, and the hot season in temperate climates.

The modern military tent of the farther East is made of canvas painted green, which is the sacred color of the Mohammedans. These and the tents of princes and Europeans in India are often very large and divided into a whole suite of apartments—reception room, parlor, dining room, store rooms, and a number of sleeping rooms. The writer has frequently used such a tent, all suspended on a single pole. The Turks and Persians often furnish them with rich carpets and rugs and divans. The Arabs use a black goats'-hair tent made of the whole skins of the animal, with the hair left on. Some of these tents are circular, some are oblong; a cloth is secured to the end of the skins to which leather loops are tied to attach the whole to tent pegs. These tents can be struck so quickly, that the poet's line about "folding tents like the Arab, and as silently stealing away," is very forcible, and read in the light of this speedy breaking of camp, Paul's representation of the dissolution of the body as a tabernacle or tent becomes very vivid.

By Way of Illustration.

BY JENNIE M. BINGHAM.

Paul working with his own hands. The old masters sketched a great magnificent design, and then filled it in with little fine bits of glass and marble. Thus we have those wonderful, beautiful works of art known as "mosaics." I notice that the men who have great plans and designs for themselves and the world are not afraid of the little humble duties. Thus they are filling in their designs with beautiful mosaic. The Saviour of the world, whose mission was to redeem mankind, worked in a carpenter's shop.

Verses 4, 5. The Rev. Archibald Brown, the well-known English Baptist clergyman, said: "I was converted through the faithful ministry of a layman. I attended a Monday evening service. I was a careless young fellow and had little faith in the reality of Christianity. Before this layman had been speaking ten minutes I felt that I was listening to one who believed every word he spoke. At the close he came up to me, put his hand on my shoulder, and said, 'Young man, you are a stranger here. Are you a Christian?' His earnestness made me believe in the reality of Christianity."—*Zion's Herald.*

Verses 8. *Confessing Christ, "were baptized."* What would the queen think of her soldiers if they should swear they were loyal and should say, "Your majesty, we prefer not to wear these regimentals; let us wear the dress of civilians? We are honest men, but do not care to stand in your

ranks acknowledged as your soldiers. In the enemy's camp, as well as at home, we prefer not to wear anything that would mark us as being soldiers." Ah! some do that way with Christ.—*Spurgeon.*

Verses 9, 10. This incident is given in connection with the recent military celebration in Southern Germany: The blare of trumpets and the cheers of the people announced the arrival of the Prince Regent Luitpold. On descending from his carriage the throng cheered loudly. Answering the salute of the people he passed along the lines of veterans, addressing to several of them such questions as these, "Where did you get that order?" touching a decoration on a man's coat. "At the battle of Worth, your majesty," replied the man. "I was there, too," replied the prince regent, and praised the man cordially for his courage and valor. And so on along the line of veterans he went telling each brave soldier that he was with him at Sedan and the final siege of Paris, and of the bravery of his soldiers. So shall we learn by and by that in the crisis of our lives we are not alone. Although unknown to us our Royal Leader was with us, and through his help we stood firm to do our duty.

Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

It is worth while to remember that the places mentioned in our lessons now are the same in which we have taken so much interest during the recent war between Greece and Turkey. Paul's preaching in Athens and his earnest work in Corinth very likely have a direct connection with this very conflict. He sowed the seed of Christianity then; the Greek Church, although with many errors, is a Christian Church. The Turk hates the Christian and believes it his duty to exterminate the followers of Jesus Christ and establish the faith of Mohammed. The same spirit was in these Jews who were so bitter against Paul. Nothing is so bitter and cruel as religious strife. God rules and overrules in the wars of nations; but the kingdom of Jesus is a kingdom of peace, and it will finally possess the earth only through love in the hearts of men. When we pray "Thy kingdom come," we must help it to come by letting the King reign in our own selves.

It is pleasant to know that as Paul went from place to place with the "glad tidings" he found friends who showed him kindness. I want my class to think of this. Ministers and teachers and all who carry the spiritual interests of others upon their hearts are often in need of kindness and encouragement. They need it when you least suspect it. A heart in earnest to save men is a tender heart and feels the need of sympathy. The friendship of Aquila and Priscilla no doubt helped Paul very much. They had common interests as tentmakers,

but their fellowship as Christian friends drew them most closely together. Paul frequently speaks of them in his letters. Read Rom. 16. 3; 1 Cor. 16, 19; 2 Tim. 4. 19.

Paul was a workingman as well as a preacher. He writes to the Thessalonians (chapter 2. 9) that he labored night and day. But earning his living by daily toil did not hinder him from being a spiritual and useful Christian. It need not hinder anyone. While he worked he prayed for the people who had been converted at Thessalonica, as you will see by reading 2 Thess. 2. 11. You and I can help others in that way no matter how busy we are. It may be all we can do, but it helps more than we know. It is very sweet to have even the prayers of a little child. While we are busy with our work let us lift our hearts to God for our friends. It helps, indeed it does!

Although Paul worked hard for himself all the week, he was not too tired to work on the Sabbath day for Jesus. There would have been no Christian church at Corinth probably if he had stayed at home to sleep!

In the midst of his discouragements how strengthening was the assurance of the Lord, "I am with thee; no man shall hurt thee." We may not see a vision, but we have the same promise, "Lo, I am with you always." Do you really believe Jesus is with you as truly as he was with Paul in Corinth, if you are trying to serve him? Let us never doubt it. He is our very present help—our faithful, unchangeable Friend.

The Teachers' Meeting.

This lesson may be profitably studied from the standpoint of the apostle Paul. 1. *His labors.* "With his hands." In what trade? with whom? for what? why had he a trade? "With his head." Where did he spend his Sabbaths? doing what? to whom? how long? "With his heart." What is meant by his being "pressed in the spirit?" What was his chief desire? Rom. 10. 1. 2. *His discouragements.* The character of the Corinthians? His poverty? His former persecutions? His infirmities? 1 Cor. 2. 3. The opposition of the Jews? Paul's course? 3. *His consolations.* What fruit from his labors? What wise man believed? How did the lord speak to him? What was he to do? Why not be afraid? Why hope for great results? 4. *Lesson.* What lessons to ministers? What to teachers? What to those who reject Christ? What to those who believe? Show how Paul was diligent in business and in the service of the Lord. Illustrate the necessity of industry by quotations from Proverbs, and incidents in your own and your pupils' knowledge. But it is not enough to be diligent in business; the whole heart must be given to God's service—the two belong together and help each other.

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Before the Class.

BY MARY BINGHAM MYERS.

Draw an outline map of Greece, locating Athens and Corinth. Compare the two cities. Stalker says: "Corinth was to Athens very much what Glasgow was to Edinburgh, the one was the commercial, the other the intellectual, capital of the country."

SEVEN FACTS CONCERNING CORINTH AND ITS PEOPLE.

1. Corinth contained a population of 400,000.
 2. Its population, Farrar says, "consisted of Jews, ex-soldiers, philosophers, merchants, sailors, freedmen, slaves, tradespeople, hucksters, and agents of every form of vice. It was a colony without aristocracy, without tradition, without well-established citizens.
 3. It was called "the eye of Greece."
 4. It was a city full of wealth and luxury, entirely given over to sensuality.
 5. It was the city where the Isthmian Games were held, to which Paul refers twice in his letter to the Corinthians: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain." 1 Cor. 9. 24. Also, "I therefore so run, not as uncertainly; so fight I, not as one that beatheth the air." 1 Cor. 9. 26.
 6. It was noted for commerce, and even more famous for fine arts.
 7. Paul's description of the Corinthians when he went to them, is, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6. 9-11.
- Recall the principal events of Paul's stay in Corinth by the following questions: 1. To whom did Paul preach? 2. Whom did he find? 3. At what trade did he work? 4. What friends came to see him? 5. Who sent him presents by these friends? 6. What remarkable experience did Paul have? 7. What effect did it have upon him? 8. What was Paul's physical condition while here?

CONTRASTS.

What discouraged Paul, and what encouraged him?

Discouragements: 1. Poor health. "I was with you in weakness, and in fear, and in much trembling." 1 Cor. 2. 3. 2. Opposed. 3. Blasphemed. 4. Obligated to leave the synagogue.

Encouragements: 1. Found friends of the same craft. 2. The coming of Silas and Timotheus. 3. Crispus believed, and many of the Corinthians believed and were baptized. 4. Paul's vision, in

which the Lord gave him the assurance that he was with him.

Reasons why Paul wrought with his own hands:

1. The money earned could be employed in relieving the wants of others: "Ye yourselves know that these hands have ministered unto my necessities, and to them that are with me."
2. Paul by his tentmaking was preaching a practical sermon day by day. He worked for his living, although he would have a right to support from the Corinthians.

THE VISION.

Prophecy: "I have much people in this city."

Fulfillment: A church at Corinth so important and extensive that St. Paul afterward wrote two epistles to its members.

If you have a class of older scholars have them read First and Second Corinthians, and bring in a list of facts concerning Corinth and its people as gathered by them. This will be a fine inductive study.

OPTIONAL HYMNS.

Tho' troubles assail.
Fear not! God is thy shield.
When peace like a river.
O holy Saviour! friend unseen.
He leadeth me.

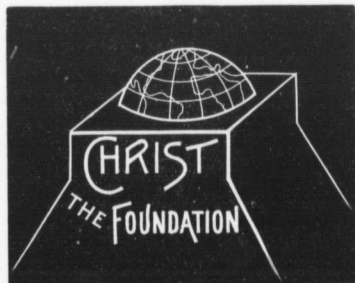
Heirs to the kingdom.
Look up to Jesus.
Striving to do my Master's will.
Lord, if at thy command.
Sowing in the morning.

References.

FREEMAN'S HANDBOOK. Ver. 3: Trades learned, 844. Ver. 6: Shaking the raiment, 380. Ver. 8: Chief ruler of the synagogue, 834.

Blackboard.

BY J. T. HARTNAGEL, ESQ.



A. D. 52-53.] LESSON VI. WORKING AND WAITING FOR CHRIST.

[Aug. 8.]

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

AUTHORIZED VERSION.

1 Thess. 4. 9, to 5. 2. [*Commit to memory verses 16-18.*]

[Read 1 Thess., chapters 4 and 5.]

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Mac-e-do-ni-a: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Je'sus died and rose again, even so them also which sleep in Je'sus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

1 But of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

Time and Place.—This epistle was written in the winter of A. D. 52-53 from Corinth, to which Paul had gone immediately after his departure from Athens.

Home Readings.

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

Tu. The glorious coming. 2 Thess. 1.

W. The day of the Lord. 2 Peter 3. 1-12.

Th. Coming of the Son of man. Matt. 24. 29-30.

F. Idleness condemned. 2 Thess. 3. 1-16.

S. Ready. Matt. 25. 1-13.

S. Right use of talents. Matt. 25. 14-30.

Lesson Hymns.

No. 236, New Canadian Hymnal.

O'er Jordan's dark and stormy river
Lies heaven's fair shore;
There joy shall fill the soul forever,
Sorrow shall come no more.

REVISED VERSION.

9 But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another; for indeed ye do it toward all the brethren which are in all Mac-e-do-ni-a. But we exhort you, brethren, that ye abound more and more; and that ye study to be quiet, and to do your own business, and to work with your hands, even as 12 we charged you; that ye may walk honestly toward them that are without, and may have need of nothing.

13 But we would not have you ignorant; brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. For if we believe that Je'sus died and rose again, even so them also that are fallen asleep in Je'sus will God bring with him. 14 For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in nowise precede 15 them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise 16 first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we 17 ever be with the Lord. Wherefore comfort one another with these words.

1 But concerning the times and the seasons, brethren, ye have no need that ought be written 2 unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

No. 242, New Canadian Hymnal.
Jerusalem the golden,
With milk and honey blest.

No. 243, New Canadian Hymnal.
Sitting by the gateway of a palace fair,
Once a child of God was left to die.

QUESTIONS FOR SENIOR SCHOLARS.

1. **The Present Life**, v. 9-12.

Of what great lesson is God our teacher?

For whom had the Thessalonian Christians love?

What did Paul urge about love?

What about industry?

What about their relations to others?

2. **The Future Life**, v. 13-22.

Concerning whom should no Christian sorrow?

What assurance have we that God will raise the dead?

In what will not the living "prevent" the dead?

What events will mark Christ's coming?

What will that coming bring to God's people?
 What is sad of the time of the coming?
 Who knows the exact time? See Matt. 24. 36.
 What then is our duty? See verse 6.
 What is Christ's own promise of his coming?

GOLDEN TEXT.

Teachings of the Lesson.

1. Christian sorrow is not without hope. God wipes away our tears. We shall meet our loved ones again.
2. The Lord is coming again. Of this there is no room for doubt. He has promised it. God is pledged to it. Heaven and earth may pass away, but not his word.
3. The fact is sure; the time is uncertain. It will be "as a thief." Be ready—always ready. No surprise can come to him who always wears the wedding garment.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Present Life, v. 9-12.

What is our GOLDEN TEXT?
 How are we to treat one another in the absence of our Lord?
 How are we taught to love?
 What goodness of the Thessalonians does God recognize?
 What does he "beseech" them?
 What three duties are mentioned in verse 11?
 To what fact does he allude by the phrase "with your own hands?"

For what good result of "honest" living does he hope?

2. The Future Life, v. 13-2.

What assurance is given about believers who have died?

What reason have we for that hope?
 By whose authority is this spoken?
 How shall the Lord come again?
 Who shall rise first?
 What shall the living and risen saints then do?
 What is known of the time of his coming?
 To what is the coming day likened?
 What is the purpose of all this lesson? Verse 18.

Practical Teachings.

Where in this lesson are we taught—

1. The resurrection of the body?
2. The everlasting happiness of believers?

QUESTIONS FOR YOUNGER SCHOLARS.

What good news did Silas and Timothy bring to Paul?

Why did they stay in Macedonia?
 To whom did Paul write a letter one evening?
 How were letters written in those days?
 How were they carried?
 What is this letter called in the Bible?
 Where was Paul when he wrote it?
 What did he urge the Thessalonians to do?
 To whom did he speak words of comfort?
 Why should not Christians mourn for the dead like others?
 Why do we believe in the resurrection?
 Can we know when Jesus will come again?
 What is our part to do?

Lessons for Me.

To grow in the grace of loving.
 To be faithful and diligent.
 To work for Jesus and wait for him.

THE LESSON CATECHISM.

(For the entire school.)

1. What is our GOLDEN TEXT? "**If I go,**" etc
2. Till our Lord comes again what should we do? **Love one another.**
3. What should be our behavior? **Quiet, consecrated, industrious, honorable.**
4. What in substance does the apostle say in regard to our feeling toward the dead? "**Sorrow not, for ye have hope.**"
5. On what do we base this hope? **That Jesus died and rose again.**
6. What is said concerning the times and the seasons of Christ's second coming? **There is no need that we know.**
7. What should we do? **Comfort one another with these words.**

OUR CHURCH CATECHISM.

51. In what part of man is the image of God? In his spirit or soul, which was breathed into him by the Creator. (Genesis ii. 7.)
52. Is then the soul of man created to live forever?
 It is immortal, and will not die as the body dies
53. What is the other part of man?
 His body, which is flesh and blood, and will die.

THE LESSON OUTLINE.

The Gospel according to Paul.

I. A GOSPEL OF LOVE.

1. *As touching brotherly love.* v. 9.
 Have fervent charity. 1 Peter 4. 8.
2. *Taught of God.* v. 9.
 Love thy neighbor. Matt. 22. 39.
3. *Increase more and more.* v. 10.
 Abound yet more and more. Phil. 1. 9.

II. A GOSPEL OF WORK.

1. *Do your own business.* v. 11.
 Not slothful in business. Rom. 12. 11.
2. *Work with your own hands.* v. 11.
 These hands have ministered. Acts 20. 34.
3. *Work honestly.* v. 12.
 Providing for honest things. 2 Cor. 8. 21.

III. A GOSPEL OF COMFORT.

1. *Concerning them....asleep.* v. 13.
Abolished death. 2 Tim. 1. 10.
2. *That ye sorrow not.* v. 13.
Look not....things which are seen. 2 Cor. 4. 18.
3. *Them....will God bring.* v. 14.
Thy brother shall rise again. John 11. 23.

IV. A GOSPEL OF HOPE.

1. *The Lord....shall descend.* v. 15, 16.
This same Jesus....shall so come. Acts 1. 11.

2. *With the trump of God.* v. 16.
With power and great glory. Matt. 24. 30.

V. A GOSPEL OF LIFE.

1. *The dead in Christ shall rise.* v. 16.
The dead shall be raised. 1 Cor. 15. 52.
2. *Shall we ever be with the Lord.* v. 17.
Where I am....ye may be. John 14. 3.

VI. A GOSPEL OF PATIENCE.

1. *Of the times....no need.* v. 1.
Knoweth no man. Matt. 24. 36.
2. *As a thief in the night.* v. 2.
When ye think not. Luke 12. 40.

EXPLANATORY AND PRACTICAL NOTES.

While Paul was in Corinth he received news from the Christian church at Thessalonica, which he had founded about three months before. Its members were mostly Gentiles and had been idolaters. They had had comparatively little Christian instruction, for Paul had been compelled to leave their town in haste; they were without Christian literature, and, having to face serious problems, they turned to Paul for light. Paul replied in a letter which we now call "First Thessalonians." From several causes this is an exceedingly interesting document: (1) It is the earliest product of Paul's pen which has come down to us; (2) It is without doubt the earliest writing of the New Testament; (3) It has peculiar value as the letter of a missionary to a band of converts newly rescued from heathenism. "First Thessalonians" notably contrasts with the full and majestic revelations of later letters of the great apostle; it contains no elaboration of doctrine, no quotation from the Old Testament, no allusion to the cross, and only one allusion to the death of Christ. Written in the name of Paul, Silas, and Timothy, the three organizers of the church in Thessalonica, it is directed especially to three facts which had been brought to the attention of its writers: first, that a violent persecution was severely testing the faith of the young Christians; second, that insinuations of selfishness and corruption had been made against Paul and his colleagues, and that even his own converts suspected the motive for his continued absence; third, that there had arisen great anxiety concerning the condition of the Christian dead. The letter presents a picture of the risen and ascended Christ, soon to return in triumph, bringing destruction to his enemies and everlasting joy to his people. It guardedly reproves those who were busy calculating "times and seasons," and those who, with giddy faith, had left their employment and cast the burden of their maintenance on the Christian society. Verse 17 seems to some to imply that Paul and the other apostles expected Jesus to come again in their lifetime. Such an expectation, if, indeed, it was entertained by Paul, should not at all weaken our belief in his inspiration, for probably there never was an inspired prophecy that was completely, in all its bearings, understood by the prophet. And concerning the day of the Lord we must remember that Jesus himself solemnly said that no man knoweth its appointed time, not the angels in heaven, not even the Son of God, only the Father.

Verse 9. As touching brotherly love. The "brotherly love" of the Thessalonians was fresh in Paul's mind, for Timothy had recently arrived with "good tidings" of their "faith" and "charity," and their warm affection for their "father in Christ." **Ye need not that I write unto you.** The tender confidence of this clause contrasts strongly with the beseeching exhortation to chastity immediately preceding. **Ye yourselves are taught of God to love one another.** Love is the first indication of spiritual life. Genuine Christianity cannot exist without it.

10. Indeed ye do it. The more intense is one's godly love the wider will be its scope. The beginning of Christian life is often solicitude for one's own soul; then comes love for God and for family, church, neighborhood. The Christian has spiritually grown who knows no denominational or national limit to his love. The affection of the

Thessalonians had jumped over geographical edges, and they were already warmly in love with all the brethren which are in all Macedonia. **We beseech you, brethren, that ye increase more and more.** A request that helps to make plain Paul's theology as well as his personal temper.

11, 12. That ye study to be quiet. The out-of-door life of the ancient world and the disposition of both Hebrew and Greek minds to philosophize on spiritual matters early led to a sort of religious gossip and random discussion that did much harm. "Busybodies" (2 Thess. 3. 11, 12) were many, and the immediate result of their "business" was silly wrangles, while fatal heresies were a later consequence. Paul seems to have cherished for the infant church ideals like to some which are being developed by the modern institutional church. He repeatedly takes pains to divide the activities of the "body of Christ" among its members; to favor the

designation of certain brothers and sisters as feet, others as eyes, and still others to do duty as other organs of the complete body, every part of which was of service to every other part. The direct meaning of the injunction **Do your own business** is "Let each individual perform with fidelity the particular duties the Church has relegated to him." See a beautiful expansion of this doctrine in Rom. 12. 4-8. But the next clause, **Work with your own hands**, shows that Paul regarded secular industry also as a Christian duty. **That ye may walk honestly.** Becomingly, decently, respectfully, consistently. Sloth and its consequent poverty would bring disgrace on Christianity. **Toward them that are without.** Unconverted Gentiles and Jews, who would be attracted toward Christian doctrine by the purity, gravity, usefulness, and love of Christian lives. **That ye may have lack of nothing.** Thessalonica was famous for its manufactures; and fresh meaning comes to these verses if we assume that the Thessalonian Christians belonged to the industrial classes, and were especially exposed to the temptations which beset everyday workers. There is an independence which is to be coveted for Christ's sake. While God's providence makes many dependent upon others, those who can earn their own bread by honest labor, without indebtedness to others, are in the strongest possible moral position.

13. I would not have you to be. "Would not wish you to be." **Ignorant.** As all but Christians are. **Them which are asleep.** Or, as in verse 14, "them which sleep in Jesus," those who had died in the faith of the Gospel. A death which ends in life is only a sleep, just as a sleep from which there was no awakening would be death. There was evidently much nervous apprehension among Thessalonian Christians lest departed loved ones would by their early death be precluded from participation in the glories of the advent. The apostle here combats this notion, as he does also in 1 Cor. 15, and emphasizes the fact that the holy of earth leave us to abide with Christ eternally in heaven. **Ye sorrow not, even as others which have no hope.** The great world in Paul's day had no hope. The inscriptions on Roman and Greek tombs are always affectionate, often poetic, but utterly heart-broken. "He sleeps" is a frequent inscription in the Christian catacombs; but "Snatched away" was the common heathen inscription. The grief of those who could never hope to meet their loved ones was often violently expressed—they shaved their heads, sat in ashes, cut their flesh, howled, and often hired others to help them in howling and in tears. Only over those who see the sunshine of God's promise through their tears of sorrow does the rainbow of immortal hope bend in glory.

14. For if we believe. "Seeing that we believe." **Jesus died and rose again.** The res-

urrection of Jesus is as certain a fact as is his death. He "died;" but because he "rose again" we only "fall asleep;" his resurrection changes the character of our death. **Even so.** It certainly will follow. **Will God bring with him.** That is, with Jesus. The direct implication is that the Christian dead shall be restored to active life when Jesus comes, but that is not the only meaning, nor does it seem to be the deepest meaning. The resurrection of Jesus included, in the profoundest sense, the resurrection of all that are "in him." He who strives to lose his will in the will of the Master, to love what Jesus loves, hate what Jesus hates, live for Jesus and die for Jesus, no matter whether the "article of death" (to use the old phrase) be in martyrdom or in physical peace and comfort, cannot really die. Otherwise, the coming of Jesus would be of no use to the world. He that has lived "in him," and died "in him," shall rise "with him."

15. This we say unto you by the word of the Lord. It is not easy to decide whether Paul here asserts the direct special inspiration of the statements that follow or refers to words spoken by Jesus while on earth; see especially Matt. 24. 31; Mark 11. 27; John 6. 39. But in either case (and just here is Paul's emphasis) the statements that follow are not theoretic, but come with direct authority from heaven. **We which are alive and remain.** Apparently in the apostle's mind "we" means himself and the Thessalonians. But the question of whether or not the apostle expected the immediate "coming of Christ" is, and probably will be, much disputed. It has no bearing, as we have already seen, on his inspiration. **Shall not prevent them which are asleep.** "Prevent" has changed its meaning since this translation was made; the meaning is, "shall not precede," "shall not go ahead of." "Asleep" here, as before, means "dead."

16. For the Lord himself. Jesus Christ in his own person. **Shall descend from heaven.** The picture is that of Jesus in human form breaking through the blue sky with supernatural glory and plainly "seen by mortal eyes." **With a shout.** Better, "with an order," a word or loud command, such as an officer gives to a file of soldiers. As *Dr. Curry* wisely said, "To attempt to give the word of this command, or to inquire by whom it is to be uttered, is worse than useless." **The archangel.** The head of the angelic order, concerning which we have in the Bible but few hints. **The trump of God.** The fall of Jericho might serve as a prefiguration of the advent here described. How far these details are parabolic or figurative who shall presume to decide?

17. We which are alive. See note on verse 15. **Caught up together with them in the clouds, to meet the Lord in the air.** It is significant that Paul does not say "to meet each

other." He passes over the change that shall turn earthly bodies to celestial bodies. 1 Cor. 15. 52, 53. This whole passage is a woven web of solemn mysteries. **So shall we ever be with the Lord.** The greatest joy of heaven will be eternal union with its King.

18. Comfort one another with these words. A most beautiful conclusion. Paul has just given, "by the word of the Lord," a vivid description of the sublimest and awfullest scene that ever can be. The voice of the archangel, the trumpet of God, the descending Messiah, the setting of the judgment seat, the rising of the dead—what can be more fearful than these? But to the human being who feels that he is God's child, that he has an advocate with the Father, Jesus Christ the righteous, that with all his human frailties the Spirit of God accepts him, there is unspeakable comfort in the expectation of this scene.

1. If Paul had been present with the Thessalonians—talking instead of writing—probably the first question that they would have asked him after hearing this description of the consummation of all things would be, "When shall these things be?" Paul replies as Jesus had replied (Matt. 24. 3, 44; 25. 13). It has been suggested that in Paul's mind, as in the mind of our Lord, the destruction of Jerusalem and the final judgment were coupled, and that the passage which now follows refers rather to the overthrow of the holy city than to the end of the world. **No need that I write unto you.** Those who always watch are always ready.

2. Yourselves know perfectly. Because Paul had taught them. But what did they know perfectly? That the climactic date is unknowable. **The day of the Lord.** Usually explained as meaning the dawn of the second advent—"the

coming of the Son of man." It is well to call attention to three different uses of such phrases. **1.** In the Old Testament any signal display of God's power is called the "coming" or "presence" of God, and any signal display of the power of Christ would be naturally referred to by the apostles as "the day of the Lord." So in 2 Thess. 2. 8, the interposition of God's providence to discomfit the designs of the devil is spoken of as "the brightness of his coming." **2.** Death in its approach to the personal Christian is in a very true sense "the coming of the Lord." **3.** There are repeated allusions to the certain climax of Christianity, concerning which, nevertheless, there is less of revelation than of mystery; this is preeminently "the coming of the Lord." Call it what you please—"the end of the present dispensation," "the dawn of the millennium," "the consummation of all things," "the day of judgment;" emphasize whatever phase of the revelation appeals to you most, this supremely awful and supremely comforting fact continues to stand before the Church; and concerning it we hear perpetually the words of Jesus: "What I say unto one I say unto all, Watch." There seems indeed to be a need of obscurity in this matter, lest our minds should be diverted from the practical duties of the hour. But concerning three things we may be assured; whenever we personally or the Church at large needs a special manifestation of the person of Christ he will come; when in the faith of the Gospel we lie down to die he will come to receive us; and in the hour for which all hours are made, to the utter overthrow of all evil forces and to the inexpressible joy of all who trust in him, whether they be "alive" in this world or not, he will come, and his coming thus will fulfill all Christian hope. **As a thief in the night.** Suddenly; unexpectedly.

CRITICAL AND HOMILETICAL NOTES.

The First Epistle to the Thessalonians is the earliest extant product of Paul's pen, and probably the oldest of the New Testament writings. "Newer criticism" has presented no real difficulty to its genuineness, and most of the writers of the destructive school have confessed their faith in the traditional view of its origin. It is of peculiar interest to us because it images the substance of Paul's preaching in the early period of his ministry. It reveals a refreshing simplicity unclouded by any elaborate system of dogma, casuistry or ecclesiasticism, such as characterize later epistles. Unquestionably as the new life unfolded and awakened thought, and more especially when it was imperilled by insidious dogmatic errors, there would be need for an elaborate and philosophical statement of the doctrines which lay at the foundation of the new faith. Hence the Epistles of Galatians and Romans. While the life in Christ is the highest morality, yet

its development in complicated social conditions would give rise to serious differences of opinion as to what was right and what was wrong. And that would call for an authoritative statement of practical morals such as Paul has given us in the Epistles to the Corinthians. As the Christian societies increased in numbers, their organization and government would demand the apostle's care and call forth such epistles as those known as "the pastoral." The contrast between our epistle and the later ones marks no contradiction, but simply a difference created by the differing conditions. For this reason a return to First Thessalonians is like tracing the great river with which we are familiar back to its fountain. We are surprised at how little there is of it, and yet how much; for this fountain irrigates all Christianity. It is simply Christ the Saviour (chap. 1. 10), who is the Son of God (chap. 1. 3), revealed through the word by the Holy Ghost (chap. 1. 5),

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who renews the life after the pattern of God's holiness (chap. 4. 3), and who is certainly coming to establish his kingdom in the world. In those early days Paul preached "Jesus only" in a way that makes the complex Christianity of our time sigh for the freedom of the mountain stream. Not our elaborate systems but Christ is orthodoxy, and his love in our hearts is the purest and safest morality.

The second advent as taught by Paul in this epistle is very simple. With us, it is one of the most difficult subjects in eschatology. Christian sentiment has been sadly divided on the theme. There are premillennialists who expect the return of Jesus before the predicted thousand years, and postmillennialists who expect the conversion of the world to precede the advent. There are those who believe that Jesus's coming is only spiritual and not visible. There are those who identify it with the destruction of Jerusalem and think it forever past. There are those who fix a definite time for his coming and those whose hope is too vague to influence their lives.

In our epistle are six definite facts:

1. *Christ is surely coming.* 2. *The advent will be visible.* 3. *It will be sudden.* This is in no way contradicted by what Paul afterward taught would precede the great event, namely, the coming of antichrist, 2 Thess. 2. 1-3; the conversion of the Jews, Rom. 11. 25; and the calling of the Gentiles, Rom. 11. 25. 4. *It is to be constantly expected,* and consequently a potent motive for holy living. The Christian must be prepared for the new external kingdom by the spiritual work wrought in the depth of the heart. Love and manly independence are the two specifications the apostle makes. And they are comprehensive. The Gospel is righteousness of life, against all false asceticism on the one hand and lawless sensuality on the other. 5. *Its time is unknown.* Paul himself seems to have thought the time not far off. 2 Thess. 2. 2. It is interesting to study the change of his expectations as expressed in the successive epistles. At first he seems to have no thought of his personal death—then there is an uncertainty—then finally a total abandonment of all hope of his escape by the advent. 6. *It will be glorious.* As we look upon the magnificent picture which Paul paints of the Redeemer's triumphant return to earth, he utters a single sentence which vibrates like the music of harps and breathes the sweetest comfort into our waiting hearts, "And so shall we ever be with the Lord."

Thoughts for Young People.

Christian Thought Concerning the Lord's Coming.

1. *Who is the Coming One?* He who was the Coming One before. "This same Jesus," said the angels on Olivet, Acts 1. 1. Not merely God; not

merely man; but he who is both Son of God and Son of man—the suffering Saviour and the conquering King.

2. *What is he coming to do?* (a) To take his people to himself, John 14. 3. (b) To Judge the world, Matt. 25. 31, 32; Acts 17. 31; 2 Cor. 5. 10. (c) To reign over all the earth, Matt. 25. 31, 32. Let us say nothing about the *order* of these three purposes. Whether (a) and (c) come before or after (b) we shall know hereafter, but we know not now. But may we not rejoice at all three? Perfect justice in the world at last—a reign of righteousness and peace—"to be forever with the Lord"—are not these a joyful prospect?

3. *How will he come?* The first time he came he "emptied himself" and "became poor." The second time he will come "in power and great glory." Paul and John saw just a glimpse of that glory, and could not bear it. Acts 26. 13, 14; Rev. 1. 17. Yet they saw, as it were, but a single ray of brightness through a chink in the shutter! what will the full blaze of sunlight be?

4. *When will he come?* Ah, that we know not, except one thing about it: "In such an hour as ye think not the Son of man cometh." Matt. 24. 44.

Orientalisms of the Lesson.

We do not know that this letter to Thessalonians is the first that St. Paul wrote, but it is the oldest that has come down to us, and in fact is the oldest book of the New Testament, being written even before the gospels. As such a large portion of the New Testament is composed of similar letters we may stop to take note of some of the peculiar customs of ancient letter writing which will more or less illustrate and illuminate this lesson. A comparatively small part of any oriental community knows how to write, and the art of letter writing is considered a specialty, as it involves questions of etiquette not easily conformed to by the common people. Even among ourselves there are few persons who would understand the proper modes of address and approach to the subject of a letter designed for the Governor-General of Canada, or other dignitaries. The result of this illiteracy a "n embarrassment in the East has been the creation of a class of men who earn their living by writing petitions, letters, and other documents. At the present time they sit in public places in front of some conspicuous public building, court, or mosque, ready to be employed by any person in writing the gist of what is wished to be communicated. All else is left to the scribes, who, Van Lennep says, are generally old men—broken-down schoolmasters, government clerks, or priests. They supply all the proper formula, beginning with salutations and a profusion of compliments. These letters are conveyed by messengers, and are gen-

erally secured between the cap and its lining after being folded in envelopes. St. Paul seems to have written all his epistles by dictation to these amanuenses, except, perhaps, the Epistle of Philemon. To authenticate them he wrote his signature, and in some cases, it is supposed, with his reed pen, subscribed this signature in very large, bold letters, as he says to the Galatians, "Ye see how large a letter I have written unto you with my own hand"—not meaning the length of the epistle, but the boldness of his signature. Even when he says, 2 Thess. 3. 17, that he had written with his "own hand," it is supposed to mean that he wrote only the signature himself, neither leaving that to the amanuensis nor depending on any seal. According to the Greek and Roman style of letter writing he begins his letters first with the name of the writer and then follows it with the salutation. These salutations were very similar in their form, though they varied in their elaborateness. One is often struck to-day with the disproportion between the space devoted to salutation and that occupied by the message itself, even in the commonest little notes written by one person to another throughout the East.

Another peculiarity of Paul's style is illustrated in the ninth and tenth verses, in the indiscriminate use of the first person singular and the first person plural. The usage of our time excludes the use of the first person plural, when only an individual is meant, from all correspondence, and almost entirely from all composition except as it is retained in editorial use; but even this is scarcely an exception, since the editorial "we" is understood to mean the paper, and thereby to represent, not the editorial writer, but the whole editorial corps. In Paul's time, however, it was otherwise. Cicero himself makes use of the plural nominative when speaking only of himself. In verse nine Paul says, "I write." In the next verse he says, "we beseech you," but in both cases he is speaking only for himself. The fact that he includes other names at the beginning of his letter as sending their salutation does not imply that they join in writing the letter any more than it would in our case at the close of a letter where we add the names of persons who wish to be remembered to the person for whom the letter is designed. It was generally customary in ancient correspondence for the writer to speak of himself as "we" as less egotistical and more graceful. It is important that we remember this for the exact understanding and appreciation of the text of Paul's letters where the "we" occurs. The Roman correspondence also ended with an expression of good wishes, generally with the word *vale* or *valete*. Paul, following the Roman custom, generally adds at the close of his letters some expression of good will or a prayer or benediction, usually some variation of "Grace be with thee."

By Way of Illustration.

Verse 9. He asks not that our love should be equal to his, but resemble his; not that it should be of the same strength, but of the same kind. A pearl of dew will not hold the sun; but it may hold a spark of its light. A child cannot hold the ocean in its tiny shell, but it can hold a few drops of ocean water.

Verse 10. Love is a seed with marvelous powers of growth. A mother is sure she loves her little baby as much as anyone ever can love another when for the first time she holds it in her arms, but with each year that love grows and deepens until she is filled with wonder that one human soul can hold so much.

Verses 11 and 12. Character must stand behind profession. The headlight of a locomotive throws its beams far into the darkness, lighting the track with almost midday brightness. Examine the lamp and you will find it small. Its power lies in the reflector which multiplies and sends forth its feeble rays. So the simplest testimony for Christ given by one whose life is pure and Christlike goes farther and is more effective than many eloquent sermons from one who has not the reinforcement of character.

Verse 13. "Them which are asleep." The Thessalonians were materialists. They inscribed on their tombs:

"After death no reviving,
After grave no meeting."

Paul's two epistles to these people say much about the second coming of our Lord.—*Pearson.*

Verses 14-18. The profoundest heathen philosophers could do little more than to guess at the possibility of the future life. But a great change appears with the Christian dispensation. To the Christian death is but a sleep from which there is a speedy and glorious waking. In the catacombs on the earliest memorial stones of Christian burial death is described as the birthday of the martyrs; while the ark of Noah and the palm branch of victory are favorite symbols.—*Wright.*

If my wife were in a foreign country, and I had a beautiful mansion all ready for her, she would a good deal rather I should come and bring her to it than to have me send some one else to bring her. Christ has prepared a mansion for his bride, the Church, and he promises for our joy and comfort that he will come again and bring us to the place he has been preparing.—*Moody.*

Verses 1, 2. McCheyne, the Scotch preacher, once said to some friends, "Do you think Christ will come to-night?" One after another they said, "I think not." When all had given this answer, he solemnly repeated this text: "The Son of man cometh at an hour when ye think not."

Heart Talks on the Lesson.

Paul not only prayed for his friends while busy at work—as we saw in our lesson last week—but he found time also to write letters to them. You must read carefully his letter to the Thessalonians, written in Corinth. You would hardly think a man working night and day at making tents and preaching on Sunday could find time for letter writing. But his heart was so full of love and desire to do good it was a joy to do this—perhaps at night, when others were asleep. These letters, of course, are different from ordinary correspondence, because the Holy Spirit, we believe, inspired them. But I want to talk to you a moment about your own letter writing. What we say in writing is often of more importance than what we say in talking. Writing lasts! When we have mailed a letter we cannot efface or recall what we have written. So let us be careful. An unkind sentence in a letter—how it wounds! How hard to explain it! A sweet word of love and encouragement—how we read it again and again, and keep the letter as a sacred treasure! We must not neglect to write to friends, even though we are busy. Many a heartache is saved by taking time to put a few lines upon paper. Perhaps some of you are away from home. Do not neglect that letter you ought to write to father or mother. Perhaps by a letter you can cheer a friend or help his Christian faith. Christian correspondence has done a vast amount of good since the days of St. Paul.

In this Epistle to the Thessalonians he writes of the second coming of the Lord Jesus. You remember in our lesson of last January we read of our Lord's going away from earth, a cloud receiving him from the sight of his disciples, and the angel telling them that he would some day come "again in like manner." This is a very blessed and inspiring truth. The day is surely coming; it may be soon, it may be years hence—no man knows when Jesus will appear in the clouds of heaven, and with him will be all who have faithfully loved and served him. Those who have passed through death to paradise and those who are alive on the earth at his coming will be together with him, and will never be separated from each other and from him again. What a time of rejoicing, of happy reunion, that will be!

But I want to say—very tenderly, very earnestly—that it is only a select company who will have the joy of that meeting with the Lord. Could it be possible that any of my class should be left out?

The Teachers' Meeting.

Locate Thessalonica on the map; Paul's visit and preaching; the founding of the church; where the apostle was when writing this epistle; its subject and purpose....Notice the leading

thought of the lesson—Christ's coming as the comfort and hope of his people....I. The aspect of traits of the Saviour's coming, as here presented: (1) Certain; (2) Glorious; (3) With sleeping saints; (4) To meet living saints; (5) Unexpected....II. How we Christians should regard the coming of the Lord....III. Christ's coming to unbelievers, and what it brings: (1) Terror; (2) Destruction; (3) No escape....IV. Our present duties in view of Christ's coming: (1) Watchfulness; (2) Sobriety and self-control; (3) Faith; (4) Love; (5) Hope. Dr. Hurlbut, in the *Illustrative Notes*, calls attention to the following division of this theme: (1) Concerning the brethren, verses 9, 10, "brotherly love;" (2) Concerning secular life, verses 11, 12, do not be a recluse but an active Christian; (3) Concerning those that sleep, verses 13, 14, we are not without hope; (4) Concerning the coming of the Lord, verses 15, 16; (5) Concerning the resurrection, verses 16-18; (6) Concerning the times and seasons, verses 1, 2, "no man knoweth."

Before the Class.

Review briefly the story of the founding of the church at Thessalonica. Acts 17.

A study of the whole epistle for older classes would be most interesting and helpful. Farrar says: "The epistle has the six features which occur in nearly all of St. Paul's letters to the churches, namely: 1. The greeting, 2. The thanksgiving; 3. A doctrinal section; 4. A practical section; 5. Personal messages; 6. Final salutation. Or, the teacher might give one chapter in this epistle to each pupil, to be carefully read before coming, so that he may be able to tell what is in it.

The lesson may be divided into "Things to do" and "Things to believe;" and pupils, though they might come unprepared, could readily take up the study in this way, the teacher asking that each one shall tell her something they find in the lesson to do.

Restless pupils might be furnished with pencil and paper by the teacher and requested to make their own list under these heads. The result would be quiet attention and interest in the lesson.

Never tell a child what you could make him tell you. He is the best teacher who can stimulate his pupils with fewest words to greatest mental activity and interest in the lesson. Most of the talking should be done by the pupils as guided or led by the teacher.

Things to do: 1. Love one another. 2. Increase love. 3. Study to be quiet. 4. Do your own business. 5. Work with your own hands. 6. To be not ignorant concerning them which are asleep. 7. Sorrow not. 8. Comfort one another.

Things to believe: 1. Jesus died and rose again. 2. Them which are asleep God will bring with

him. 3. Believe that the Lord himself shall descend from heaven. 4. The dead in Christ shall rise first. 5. We which are alive shall be caught up with them. 6. We shall ever be with the Lord. 7. The day of the Lord cometh as a thief in the night.

PRACTICAL SUGGESTION.

Question. How are we to wait for the coming of Christ?

Answer. We are to wait by working.

OPTIONAL HYMNS.

Take my life.
When Jesus comes to reward his servants.
One little hour for watching.
Work, for the night is coming.
To the work.

Christians, lo! the fields are whit'ning.
In from the highways.

More of earnest work for Jesus.
One sweetly solemn thought.
Forever with the Lord.

Blackboard.



A. D. 57.] LESSON VII. ABSTAINING FOR THE SAKE OF OTHERS. [Aug. 15.]

GOLDEN TEXT. For none of us liveth to himself. Acts 16. 31.

AUTHORIZED VERSION.

1 Cor. 8. 1-13. [*Commit to memory verses 12, 13.*]
[Read chapters 8, 9, and 10.]

1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

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

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 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 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 stumbling-block 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,

REVISED VERSION.

- 1 Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth. If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know; but if any man loveth God, the same is known of him. Concerning therefore the eating of things sacrificed to idols, we know that no idol is *anything* in the world, and that there is no God but one. For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him: and one Lord, Jesus Christ, through whom are all things, and we through him.
- 2 Howbeit *there is not in all men that knowledge: but some, being used until now to the idol, eat as of a thing sacrificed to an idol; and their conscience being weak is defiled.*
- 3 But meat will not commend us to God: neither, if we eat not, are we the worse; nor, if we eat, are we the better. But take heed lest by any means this liberty of yours become a stumbling-block to the weak. For if a man see thee which hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols?
- 4 For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died.
- 5 And thus, sinning against the brethren, and wounding their conscience when it is weak, ye

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.

13 sin against Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.

Time and Place.—Written by Paul about Easter, A. D. 57, from Ephesus.

Home Readings.

- M.* Abstaining for the Sake of Others. 1 Cor. 8.
- Tu.* Abstain from appearance of evil. 1 Thess. 5. 14-23.
- W.* Not expedient. 1 Cor. 10. 14-23.
- Th.* Be separate. 2 Cor. 6. 11-18.
- F.* Consideration for others. Luke 6. 27-36.
- S.* Burden-bearing. Gal. 6. 1-10.
- S.* The perfect Pattern. 1 John 3. 10-16.

Lesson Hymns.

No. 64, New Canadian Hymnal.
 Yield not to temptation,
 For yielding is sin.

No. 447, New Canadian Hymnal.
 Throw out the Life-Line across the dark wave,
 There is a brother whom someone should save.

No. 335, New Canadian Hymnal.
 Homes there are of want and sorrow,
 Where the sunlight ne'er appears.

QUESTIONS FOR SENIOR SCHOLARS.

- 1. Knowledge, v. 1-6.**
 Concerning what have all knowledge?
 What different results come from knowledge and love?
 Whose knowledge is deficient?
 What love cannot be hidden?
 What certain contrast is there between an idol and God?
 What do we know of the true God?
 How many Saviours do we know?
 What blessedness comes from this knowledge?
 See John 17. 3.
- 2. Liberty, v. 7-9.**
 How may liberty bring defilement of conscience?
 Why have we liberty to eat or not to eat?
 What danger is there in our use of liberty?
- 3. Self-denial, v. 10-13.**
 How may our liberty lead another into sin?
 What has Christ done for the weak brother?
 Against whom do we sin when we cause another to fall?
 What is Paul's brave purpose of self-denial?
 What else does Paul include in this law of self-denial? See Rom. 14. 21.
 Why should we all thus resolve? **GOLDEN TEXT.**

Teachings of the Lesson.

1. Knowledge is good; love is better. Why? Knowledge is a human achievement; love is a divine gift. Knowledge "puffeth up" one's own conceit; love buildeth up. Knowledge is temporal; love is eternal.
2. One God, one Saviour, one salvation, one hope of eternal life, one heaven of eternal joy, one family on earth and in heaven. Shall we not seek each other's good?
3. Christ pleased not himself. In self-denial we walk in his steps. He redeemed our weak brother; shall we help or hinder the weak?

Where in this lesson are we taught that—

1. Love is the crowning virtue of life?
2. Jesus Christ is the supreme gift of love?
3. Self-denial for the sake of others is true Christ-likeness?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Knowledge, v. 1-6.**
 Concerning what had the Corinthians been instructed?
 What caution is given against self-confidence?
 When do we have knowledge of God?
 What do we know about idols? What about God?
 What was the belief of the world?
 What does Paul declare as to the Creator? What as to Christ?
 What is said about this in John 1. 1-3?
- 2. Liberty, v. 7-9.**
 What food had been indulged in by converted idolaters?
 Why did they feel condemned?
 Was there anything really wrong in this?
 Why then did the apostle advise caution?
- 3. Self-denial, v. 10-13.**
 How may we be stumbling-blocks to others?
 To what temptation were the weaker subjected?
 Against whom do we sin in leading others into temptation?
 What is the language of Jesus about this? Matt. 25. 40.
 To what decision did the apostle come?
 What reason did he offer?
 What direction in regard to total abstinence is given in Rom. 14. 21?
 Why is the use of strong drinks a sin against Christ?
 What is our **GOLDEN TEXT**?

Practical Teachings.

Where in this lesson do we learn—

1. The vanity of self-confidence?
2. That we owe the duty of a right example to others?
3. That we dishonor Christ in causing his children to offend?

QUESTIONS FOR YOUNGER SCHOLARS.

What was the result of Paul's work in Corinth?
 What happened after he went away?
 How did Paul try to help them?
 By whom did he send the letter?
 Did it do the Corinthians good?
 What had many of these Christians been?
 What was a common custom in Corinth? **To have feasts in an idol temple.**

What did some of these Corinthians do? **Go to these feasts.**

What did Paul urge them to do? **To deny themselves.**

Why should Christians now refuse to drink wine?
 Why should we deny ourselves for the sake of others?

How can we often help another? **By our good example.**

My Pledge.

"For Jesus's sake?"—

I will try to do right myself.

I will try to help others to do right.

"I will remember that I am not my own?"

THE LESSON CATECHISM.

(For the entire school.)

1. What is said of knowledge and charity? **"Knowledge puffeth up, but charity edifieth."**
2. What is said of idols? **"An idol is nothing."**
3. If we sin against our brother what else do we do? **"Sin against Christ."**
4. What text in the Bible is illustrated by this lesson? **GOLDEN TEXT. "For none of us liveth to himself."**
5. What does this lesson teach? **Regard for others.**

OUR CHURCH CATECHISM.

54. In what else is your soul different from your body?
My soul is that within me which thinks and knows, desires and wills, rejoices and is sorry, which my body cannot do.
55. Is not your soul then of great value?
Yes; because it is myself.

THE LESSON OUTLINE.**The Service of the Gospel.****I. AN INTELLIGENT SERVICE.**

We know . . . all have knowledge. v. 1.

The wisdom that is from above. James 3. 17.

The knowledge of his will. Col. 1. 9.

II. A SERVICE OF LOVE.

Love God . . . known of him. v. 3.

Love is the fulfilling of the law. Rom. 13. 10.

The royal law . . . love. James 2. 8.

III. A FILIAL SERVICE.

To us . . . one God, the Father. v. 6.

One God and Father of all. Eph. 4. 6.

Have we not all one Father? Mal. 2. 10.

IV. A LOYAL SERVICE.

One Lord Jesus Christ. v. 6.

Ye call me Master and Lord. John 13. 13.

Confess that Jesus Christ is Lord. Phil. 2. 11.

V. A SERVICE OF LIBERTY.

This liberty of yours. v. 9.

Ye are not under the law. Rom. 6. 14.

Stand fast . . . in the liberty. Gal. 5. 1.

VI. A THOUGHTFUL SERVICE.

Take heed . . . a stumbling-block. v. 9.

Let no man seek his own. 1 Cor. 10. 24.

Look not every man on his own. Phil. 2. 4.

VII. A SELF-DENYING SERVICE.

I will eat no flesh . . . lest. v. 13.

Loveth his brother . . . light. 1 John 2. 10.

No man put a stumbling-block. Rom. 14. 13.

EXPLANATORY AND PRACTICAL NOTES.

The letter from which our lesson is taken was written by Paul to the Corinthians from Ephesus about Easter A. D. 57. A lesson earlier in the year, March 21, informed us how it came to be written. Most of the Corinthian Christians had before their conversion been heathen, and the temptations which most easily beset them were of a pagan sort. There are reasons for believing that Paul had written an earlier letter to them. At all events he had recently been asked certain direct questions concerning morals and general deportment by the Christian elders of Corinth, and he writes this epistle partly in answer to those questions. The first four chapters show the evil of church quarrels; the fifth and sixth unfold the deep immorality of certain specified indulgences; from the seventh to the fourteenth the questions asked by the elders are directly answered; the fifteenth and sixteenth elaborately define the Christian doctrine of the resurrection; and the conclusion of the epistle is made up of general instructions and greetings. The student will perceive that our lesson is taken from the third of the divisions we have named—the division containing the replies to the queries of the Corinthian Christians. While the circumstances

alluded to in the lesson do not now exist in Christendom (nor, indeed, do they exist in modern heathendom with anything like the baleful charm of antique times), nevertheless the deeper question involved—our duty to abstain from self-indulgence for the sake of others—is as practical a question to-day as it has ever been; and according to its answer by individual Christians does the temperance cause not only, but the cause of Christianity as well, thrive or languish. We have been made familiar with the old heathen practice of dividing the meat of the sacrifice between the officiating priest and the worshiper, who, feeling that food thus consecrated was holy, invited his friends to feast upon it with him. The question arose, Should Christians accept an invitation to such a feast? Sometimes portions of this sacrificial meat found its way back to the public market. Might a Christian innocently purchase it? The student will remember that this question had been settled for all the churches by the apostles and elders at Jerusalem, by a peremptory prohibition of all "idol meats." But it was a question that could not remain settled until in every phase it had been thoroughly considered and answered by the consecrated common sense of Christendom. It is notable, as Dr. Alford says, that even in the lifetime of the apostles Christians felt themselves thus free to discuss on its own merits a question which the apostles had already decided. Paul in his deep convictions and his strong personal preferences is evidently a "liberal;" to him an idol is "nothing;" but he sees that the reckless application of the liberal principles will do harm to many sensitive souls; and in this lesson he brings forward the central doctrine of all practical Christianity—self-denying love; a love that renounces one's personal rights for the good of others, that subordinates personal liberty to a regard for "weak" brethren. Nearly every text in this passage has an inferential bearing on our modern "temperance question." And the one basal principle of holy living that we are to learn from it is that our question should never be, "May I do this thing which I so greatly desire to do?" but rather, "How can I avoid doing anything, no matter how delicious, that weakens others?" It may be well before most classes to make it plain that while this principle of itself would compel total abstinence it is not the only principle on which total abstinence is based.

Verse 1. Touching things offered. Revised Version, "concerning things sacrificed." **We know that we all have knowledge.** The meaning of this clause is, "All Christians everywhere are firmly convinced that idols are nothing." Nobody undertook to dispute this foundation doctrine; but not all could feel what they all thought they believed; the reason of many was fully convinced, but they had worshiped these gods for so long it was hard to get rid of the feeling that they actually existed. Paul is ready to praise men for their "knowledge," but he feels here what he says later, "And yet show I unto you a more excellent way." **Knowledge puffeth up, but charity edifieth.** "Knowledge puffs up, but love builds up." Over and over again Paul uses the figure of a building rising on a strong foundation to represent a Christian life rising on Jesus Christ—a thought which is contained in the word "edifieth." Regard this little sentence and the two following verses as a parenthesis. Knowledge by itself is never a safe director of Christian living.

2. If any man think that he knoweth anything. In modern phraseology, "If any man be conceited;" if he has knowledge without love. **He knoweth nothing yet as he ought to know.** Revised Version, "He knows not yet." He needs heart knowledge as well as brain knowledge. "Satan," as Dr. Whedon says, "is the model of intellect without love." The question is not so much what to know as how to know.

3. If any man love God, the same is known of him. No matter how much we

know, our knowledge falls short of our needs; but from the moment we begin to love God he is on our side, and his vigilant watchcare and tender love are better protection and guidance than the highest human knowledge. There is no true knowledge unconnected with love for God.

4. The parenthesis is ended, and the discussion concerning the propriety of eating food offered to idols, and of sitting in pagan temples or at the tables of idolaters, again begins. **An idol is nothing in the world.** That is, the deity represented by the idol. This image of metal, or stone, or ivory, is harmless in itself, notwithstanding the reverence of heathens who regard it as an embodiment of some supernatural being. Not only do we know that there is no such embodiment here, but we know that there is no such supernatural being as the heathen fears; if behind idolatry there be any personality at all it is that of devils. 1 Cor. 10. 20.

5. Though there be. Not really, but in current opinion. **In heaven.** The sun and stars were widely worshipped. **In earth.** The ancients deified the powers of nature; and their fancy peopled every brook and tree with divinities; besides which they were always ready to worship the castings and carvings of men's hands. **Gods many, and lords many.** The minds of the superstitious were haunted by unnumbered gods who could only be pacified by prayer and sacrifices.

6. One God, the Father. The fatherhood of God, brought into full view by Jesus, was unknown to the heathen, and only dimly apprehended by the Hebrews. **Of whom are all things.**

He is the Foundation and Source of all good. **We in him.** "We unto him." Living for him, we find perfection. **One Lord Jesus Christ.** "Lord" should have a comma after it, or else "Jesus Christ" should be put within parentheses. The heathen have many gods; we have one, the Father. The heathen have many lords; we have one, Jesus, the Messiah. **We by him.** "We through him." The expression refers rather to our hopes of heaven than to our original creation. All we have, as men and as Christians, we have through Jesus the Messiah. This glorious creed is introduced to show how an enlightened Christian can afford to disregard idols—they are ciphers, one and all.

7. Howbeit there is not in every man that knowledge. We must make allowance for disciples who are not yet entirely freed from heathen conceptions. Note the Revised Version: "Some, being used until now to the idol." Their lifelong habits made it well-nigh impossible to shake off superstitious sentiments, although their deeper convictions were Christian. **Eat it as a thing offered unto an idol.** What to the Christian who has never been an idolater is only palatable food, has to the fancy of the weaker brother an almost supernatural power, like the "consecrated wafer" to the Roman Catholic. **Their conscience being weak is defiled.** Not strong enough to grasp firmly the great truth that an idol is nothing, but seeing clearly that to worship idols is a sin. If you believe a thing to be wrong, though it be not intrinsically wrong, since you must decide to do wrong before you can do it, to do it is sin. Many a person has hurt his conscience, and therefore committed sin, by doing a deed which intrinsically was innocent.

8. Meat commendeth us not to God. Christianity is something much deeper and more spiritual than physical food. **For neither, etc.** Paul now takes up the intrinsic right and wrong of the question. Both parties in the Church were conscientious, and he would have each understand the other.

9. Take heed. Beware. This liberty of yours. This right of yours. **Become a stumbling-block.** The exercise of your "rights" where other people inevitably misunderstand them is wrong.

10. If any man. Any weak Christian; any inquiring heathen. **See thee which hast knowledge.** One is sure to watch one whom he

regards as stronger than he. "Thee" stands for the enlightened Christian. **Sit at meat in the idol's temple.** Where feasts were often held; thus going to the extreme in the exercise of one's "rights." **Shall not the conscience of him which is weak be emboldened to eat those things.** The word for emboldened is "edified," built up. The weak brother's respect for your superior intelligence and goodness may induce him to follow your example and do a thing that his own conscience cannot approve. Love with knowledge builds up a right character; knowledge without love builds up a harmful one.

11. Through thy knowledge shall the weak brother perish? This "perishing" does not necessarily imply loss of soul; though it may easily be followed by that. One man's "independence"—the maintenance of his "rights"—often breaks down another man's fences and destroys safeguards which may indeed have been faulty, but which to the weaker man were as important as were truer principles to the larger minded man. **For whom Christ died.** A most pathetic argument.

12. When ye sin so against the brethren. When you weaken them, offend them, unintentionally lead them into sin. **Wound their weak conscience.** "Wounding their conscience when it is weak." **Ye sin against Christ.** Weakening them you weaken him, for Christ has identified himself with each of his followers. "Inasmuch as ye have done it to the least of these, my brethren, ye have done it unto me."

13. Wherefore. A conclusion from all that has gone before. **If meat make my brother to offend.** If my habits cause another to stumble. **I will eat no flesh while the world standeth.** "Will eat no flesh for evermore;" a declaration of total abstinence for the sake of others. **Lest I make my brother to offend.** The entire lesson presents strongly one of the two great arguments for abstinence from the use of intoxicating liquors. Modern science has shown that they do unexampled injury to those who habitually use them, and that where they are even moderately used there is an insidious tendency to drunkenness often passed by heredity down to the next generation. But even if you and I knew (what no one knows) that we may safely indulge in them, we still should not do so because of the moral principle Paul here lays down: It is wrong to do anything that weakens another.

CRITICAL AND HOMILETICAL NOTES.

The question concerning the eating of meats of animals offered in sacrifice on heathen altars is one of conscience, in which knowledge comes in unhappy conflict with love. When such is the case the divine rule is for knowledge to yield to love;

and for reasons: first, *knowledge is less noble than love.*

Verse 1. Knowledge puffeth up. Literally, "inflates." A strong figure in contrast with edification—emptiness instead of solidity. When not

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vitalized with love knowledge is positively ignoble. It is simply the vision of the intellect, which is not half so clear or sure as the vision of the heart. As the sight of the natural eye must be interpreted by the nobler mind, so the vision of intellect must be illumined by love. Otherwise a man may (verse 4) think that he knoweth yet know nothing as he ought to know. The Revised Version omits the word "nothing." It is absent from most of the manuscripts, and weakens the thought. Paul does not deny the possibility of an unloving heart knowing things. Indeed, he states that we all have knowledge, verse 1. The weak as well as the strong are informed of the unreality of idols, and that **there is none other God but one**, verse 4. But that is quite a different thing from knowing God. Spiritual things are known only by an inward appropriation. Their verity stands not in our thinking, but in our character. Hence the words of John, which are as philosophical as they are divine, "He who loveth not, knoweth not God; for God is love." 1 John 4. 8.

A second reason why knowledge should yield to love is that *it is stronger than ignorance*, and it is a divine principle that the strong should serve the weak. That principle is not directly stated here, but it was a staple of the apostles' teaching and is positively implied in the striking contrast he draws between the strong who had knowledge and the weak who had not. **We know** (verse 4) (that is, Paul and Sosthenes who addressed the letter, and you strong men) that heathen deities have no existence, and so in no way can contaminate the meat. But others who have not that knowledge are by their weakness troubled in their conscience. This very fact is itself a sufficient reason for you to exercise love.

A third reason is that *with those who refrained from eating meat it was a matter of conscience*. With the strong it was not. The latter did no violence to their moral nature by refraining. Their conscience did not impel them to eat. They were at liberty. Hence the Christian brotherhood could be maintained by no violation of moral sense in waiving their right—on the same Christian principle that the man strong in knowledge should use his strength for the help of the ignorant. So he who is strong should use his liberty for those who are enslaved. Still another reason for the exercise of love when knowledge comes in conflict with the ignorance of others is that *otherwise the weak are imperiled*.

10. Shall not the conscience of him which is weak be emboldened. The word "emboldened" is a piece of irony. Literally it is "edified." The believer who has knowledge hopes to edify his brother by trampling upon his scruples and showing him how safely he can enter the precincts of idolatry. His weak brother is influenced by him and does violence to

the sacred voice of conscience. He edifies him to his ruin!

12. Weak conscience. Conscience is determined by knowledge, yet is imperative. To do a right thing, believing it to be wrong, will defile the moral sense and obscure its vision.

One final reason for the sovereignty of love in dealing with another's conscience is that without it **ye sin against Christ**. Paul does not tell how by sinning against a feeble brother we sin against Christ; but his thought is fully suggested by the frequency of the recurrence of the term "brother" in these last verses. It was a term by which the early Christians addressed each other. It indicated a family equality as well as the love they bore each other. All worldly distinctions were dropped to a level that seemed insignificant in the presence of the towering heights of spiritual brotherhood. It meant also that they were all children of a common Father. Theirs was a common life in Christ. In any way to mar that brotherhood was a stroke at Christ. "Inasmuch as ye have done it unto the least, of these my brethren, ye have done it unto me."

Thoughts for Young People.

Knowledge and Love.

1. Knowledge is a fine thing; it emancipates a man from many foolish prejudices; it multiplies his power; but it needs to be exercised with love.
2. Knowledge without love is conceited and selfish; shortsighted and limited; it cannot know God or be known of him. Knowledge without love prides itself on liberty of action, and disregards the scruples of those who are weak. It may wound a tender conscience, lead a soul astray, and incur sin against Christ.
3. "Knowledge puffeth up" with regard to wine not less than with regard to the ancient idol-meats. Many a man is quite sure that "he has a right to drink, and it is nobody's business." Yet if he took love for his guiding principle he would abstain.
4. But he who thinks that he knows that moderate drinking will do him no harm is greatly mistaken. It does him no good; it clouds his mind; it dulls his conscience; it injures his health; it may make him a drunkard.
5. We should ask ourselves in all things, "What is the Lord's will?" for Christ is our Master. Do we glorify Christ by drinking?
6. It is noble for a man to abstain for the sake of others who may be influenced by his example. Even if moderate drinking would do no harm to some (which is at best doubtful) it will certainly exercise an injurious influence upon others. We ought to abstain for the sake of our influence. The moderate drinker can do nothing to stop drunkenness and liquor-selling.

7. Knowledge without love is of small account; for "though I understand all mysteries and all knowledge, and have not love, I am nothing." Love consents willingly to any self-denial, if thereby it can shield a weak conscience or smooth the path for a halting brother.

Orientalisms of the Lesson.

The center of ancient worship was the sacrifice. It was in this that all the important events of domestic and social life culminated. These sacrifices were followed by a feast. All that remained of the victim's flesh after the legs inclosed in fat and the entrails had been burned on the altar, and after the priest had received his portion, came back to the family which had offered the sacrifice, and these consecrated meats were eaten either in the apartments or in the sacred grove belonging to the temple or in the worshiper's house. Sometimes also they were sold in the market, and as the sacrifice usually took place in connection with some joyful circumstance, relatives and friends were invited to the feast, among whom it might easily happen that there were Christians. So when all these meats were sold in the market, the Christian might find himself exposed to eating them either at his own house or that of others. Some thought there was no harm in eating these meats. Others still had a superstitious dread of the demons to whom they had been sacrificed and their ability to harm them.

The Christians of Jewish origin found it extremely difficult to tolerate any heathen associations. There were believers of Gentile origin who could not free themselves all at once from the idea which they had held from infancy of the reality of these demons. Even the Jews were of the opinion that the idols represented evil spirits. They would not eat flesh which they knew had been offered in sacrifice to idols.

By Way of Illustration.

Verse 3. A commander at the head of a great procession raised his hat, with a smile, to a little girl in the crowd, who answered the salute with evident delight. "How did you know that bow was for you, little girl?" some one asked. "Because," she answered, "I love him, and he knows me. He is my uncle." So, if we love God, we have a right to claim his recognition and friendship.

Verse 6. "Our God." A little boy being asked, "How many Gods are there?" replied, "One." "How do you know that?" "Because," said the boy, "there is room for only one."

Abstinence for the sake of others. Going up the Matterhorn we were all tied together. In the perilous places on icy slopes, clinging to the face of rocky precipices, too faint to bear another pound

of burden, if anyone had slipped or stumbled it would have involved peril and almost certain death to all. In the first party that ever went up a young man slipped, and not only he fell four thousand feet, but he pulled three other men down to death with him. No man liveth to himself nor falleth alone. We are all bound together. We are always on icy slopes or on the face of precipices. We have no right to do what is even safe for us if it is dangerous for others. We are each other's keeper.—*Bishop Warren.*

Verse 12. That man has very little of the spirit of a Redeemer who had rather his brother should perish than himself be abridged in any respect of his liberty.—*Matthew Henry.*

Self-denial. Self-denial is a stern-faced angel; if only we hold him fast and wrestle with him long enough he will speak us soft words of happy sound, just as, if we wait long enough, in the darkness of the night stars will come to share our loneliness.

Heart Talks on the Lesson.

I suppose you are often tempted to think you are of so little consequence your example can make no difference in what others may do. Never could you make a greater mistake. The Golden Text is verily true—"none of us liveth to himself." Did you never notice when the boy goes through the train selling candy, puzzles, or whatever he may have, if one person buys of him some one else is sure to follow? Dozens of people may pass a window on the street without noticing it. Presently one stops, then another, and another, until a crowd gathers. A boy or girl sets the fashion in some sort of speech—unfortunately it may not be the best sort—slang, for instance—and presently the whole school is using it. A man moves into a neighborhood and puts his garden in order; plants flowers and keeps his grass well cut and watered. The neighbors begin to look after their own neglected surroundings, for the contrast with his pretty garden is too evident, and so that part of the village is transformed into an attractive place of residence.

Two little girls were seated together in a mission Sunday school. One sat for a few moments looking intently at the clean hands of her neighbor and then at her own soiled little fingers. Presently she said, "Teacher, may I be excused a minute?" She was gone several minutes, and when she came back the air of satisfaction with which she seated herself made her teacher smile as she noticed the hands were several shades whiter, having been washed at a pump near by. Your words, your acts, your personal appearance, have an effect upon those who observe you. It is impossible to live and not influence others in some way. There is one thought especially which ought to be impressed upon us. When we do wrong we not only lead others astray

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by our example, but we bring suffering upon our friends by our wrongdoing. You cannot sin and not cause suffering to others. A man may say, "It is nobody's business but my own if I get drunk once in a while." Ah, but it is somebody's else business! Some one has a heartache; some one has to go without food or clothes or a comfortable home. The innocent always suffer for the guilty in whatever wrong is done. "No man liveth to himself."

In this lesson we have set before us a beautifully unselfish rule of conduct. What a free, noble soul this man had who wrote this letter to the Corinthians! It might be right for him to eat meat offered to idols because he was intelligent enough to know that an idol was nothing, and the meat just like any other meat. But there might be some one not so broadly educated as himself to whom it would seem a sin to eat it, and whose conscience would be hurt if he should see Paul using it; and so he would not for a moment hesitate to set aside his own opinion, convenience, and possible pleasure for the sake of his influence over this brother. What was his opinion or pleasure compared with the opportunity to help one for whom Christ died? Why he would do without meat forever rather than hinder the spiritual life of a soul! This is the law of love. We can well afford to abstain from many things which we might consider safe for ourselves, but which may hinder the Christian growth of others. Indeed, we cannot afford not to abstain from them. We shall be more than repaid when we gather in the Father's house in heaven to find that we helped, not hindered, others in finding their way through the danger of the world's temptation.

The Teachers' Meeting.

Ascertain clearly (1) What were the idol-meats, and what was the controversy concerning them. (2) The weak brethren; who they were, and what were their dangers. (3) What is the application to the question of temperance? . . . There are to-day stronger reasons against indulgence in intoxicants than in antiquity there were against eating meats offered to idols. . . . Five principles should guide the Christian in his action on questionable matters: (1) The principle of knowledge; what are the facts? Idol-meat was really harmless, but became wrong to those whose conscience disallowed it. Liquors are harmful, and indulgence in them wrong anyhow. (2) The principle of love, which should lead us by our example to help others. (3) The principle of loyalty. Every Christian is a servant of Jesus Christ, and should ask, not, what will please me? but, what will please Christ? (4) The principle of liberty; which, however, means neither the right to run useless risks nor the right to cause others to stumble. (5) The principle of self-denial. We must surrender everything that stands in the way of our salvation or usefulness.

Before the Class.

The teacher should first explain about "meats offered to idols," what they were, and what they had to do with the Christian conduct of the young converts of that great heathen city, Corinth.

The question of partaking of meats offered to idols:

FOR.

1. The more enlightened saw that the idol was nothing and could not injure the meat.
2. Not to partake would shut them out from intercourse with their heathen neighbors.
3. The Jerusalem conference had no authority over their conscience.

AGAINST.

1. The great conference of the churches at Jerusalem seven years before had decided that Christians should "abstain from meats offered to idols."
2. Weak brethren would argue that it was approving idolatry.
3. It would throw young Christians into perpetual temptation.

The lesson gives us this contrast between knowledge and love. Paul tells us that brotherly love, rather than superior knowledge, shall be the guide in all actions influencing others.

KNOWLEDGE.

1. Knowledge inflates. Knowledge thinks it knows all and will not try to learn more.
2. Knowledge is one star in the universe.
3. Knowledge is one virtue.

LOVE.

1. Love builds up. Love to God includes love to man.
2. Love is the shining of all the stars.
3. Love is the sum of all to be known of God.

PRACTICAL SUGGESTIONS.

1. Questions of conduct are to be settled by the law of love, and not by the law of knowledge.
 2. When we sin against the weak and ignorant we sin against Christ.
 3. Advise the careful reading of this lesson to those who question what sort of amusements to indulge in.
 4. This settles the question of wine-drinking.
 5. Paul's way of giving advice. He did not say, "Thou shalt not eat flesh," but, "I will eat no flesh." We must be tactful in reproving and giving advice.
- Show young people how they may help each other by taking a definite position in amusements and on the temperance question. Give illustrations from your own knowledge of how men have been saved or lost through personal influence. Show them what a sacred gift is put into their hands, the gift of influence over other souls. At a certain large dinner party where were illustrious guests and foreign statesmen, one gentleman declined.

to take wine, whereupon a noted guest who had already taken too much, exclaimed, half jestingly, across the table, "My friend dares not drink!" "You are right," was the answer, "I dare not." A braver reply could not have been uttered. It is truly said, "Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the back, and vigor in the body."

OPTIONAL HYMNS.

Dare to do right.
If my disciple thou wouldst be.
Awake, my soul.
Jesus bids us shine.
Now to heaven our prayer ascending.

Forth in thy name.
He was not willing that any should perish.

Ever looking upward.
In the Saviour's steps I'll follow.
Ready to follow God's command.

Blackboard.



A. D. 57.] LESSON VIII. THE EXCELLENCE OF CHRISTIAN LOVE. [Aug. 22.]

GOLDEN TEXT. And now abideth faith, hope, charity, these three; but the greatest of these is charity. 1 Cor. 13. 13.

AUTHORIZED VERSION.

1 Cor. 13. 1-13. (*Commit to memory verses 4-7.*)
[Read chapter 12.]

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 no evil;

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

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, then 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.

REVISED VERSION.

- 1 If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.
- 2 Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up,
- 3 doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;
- 4 rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things.
- 5 Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as I also I have been known. But now abideth faith, hope, love, these three; and the greatest of these is love.

Time and Place.—Written by Paul about Easter, A. D. 57, from Ephesus.

Home Readings.

- M.* The Excellence of Christian Love. 1 Cor. 13.
Tu. Beauty of unity. Psalm 133.
W. The great commandment. Matt. 22. 34-40.
Th. Sign of discipleship. John 13. 31-35.
F. New commandment. 1 John 2. 8-17.
S. Christ's command. John 15. 8-17.
S. Love is of God. 1 John 4. 4-14.

Lesson Hymns.

No. 131, New Canadian Hymnal.

Blest be the tie that binds
 Our hearts in Christian love.

No. 332, New Canadian Hymnal.

There's a wideness in God's mercy,
 Like the wideness of the sea.

No. 355, New Canadian Hymnal.

First among the Christian graces,
 Love, the crowning virtue, stands.

QUESTIONS FOR SENIOR SCHOLARS.

1. Love Essential, v. 1-3.

- To what is speech without love likened?
 What are knowledge and faith without love worth?
 What virtue is there in benevolence without love?
 What relation has love to all other graces? See Col. 3. 14.

2. Love at Work, v. 4-7.

- What seven good things does love do?
 What seven things does love not do?
 What good work does Peter credit to fervent love? See 1 Peter 4. 8.

3. Love Abiding, v. 8-13.

- How long will love abide?
 What valued possessions will fail?
 When will the incomplete be done away?
 When will childish things be put aside?
 What difference is there between our present and future knowledge?
 What is love's place in the crown of graces?

GOLDEN TEXT.

Teachings of the Lesson.

- "The greatest thing in the world" may be possessed by everyone. Love is "God's other name," and is his free gift to man. With this, one is rich; without it, how poor?
- Love works; delights in work; works for others' good; works always. Loving God, we labor for him; loving man, we seek his good.
- Love abides. It is immortal. All else fades away; love stays. As we abide in love we abide in God.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Love Essential, v. 1-3.

- Define "charity" as here used.
 What three gifts may men have and yet live in vain?
 What will make these gifts available?
 What profit is there in almsgiving without love?
 What kind of giving did Jesus condemn? Matt. 6. 1.
 What spirit of giving did he approve? Luke 6. 35.

2. Love at Work, v. 4-7.

- What trait of love is first mentioned?
 How does love make us regard the faults of others? 1 Peter 4. 8.
 What twelve marks of love are here given?
 What state of heart does envy show? 1 Cor. 3. 3.
 How does the Lord regard pride? Prov. 16. 5.
 What four preventives of fault-finding in the seventh verse?

3. Love Abiding, v. 8-13.

- What three gifts are only for a time?
 What distinguishes love from all these?
 Why will love never fail?
 What mark of manhood is here given?
 When shall spiritual sight and knowledge be perfect?
 What Christian graces are excelled by love?
 Which of the three is an attribute of God?
 How may we obtain this love?

Practical Teachings.

- Where in this lesson are we taught—
- That love gives life to dead gifts?
 - That a right heart makes right living?
 - That living for self is living in vain?

QUESTIONS FOR YOUNGER SCHOLARS.

- When was Paul's heart full of hatred?
 Why did he persecute believers?
 What did he want to do for believers now?
 What made the difference?
 Where is the lesson found to-day?
 What is it about?
 What does the word charity mean here?

"Love."

- What is more than all wisdom and faith?
 What are some of the good things about real love?
 Why does it never fail?
 What is the three graces that will abide?
 Which is the greatest of these?
 Who will give us love for the asking?

Three Things to Remember.

- It is God's love that never fails.
 My love is worth very little.
 God's love may be had for the asking.

THE LESSON CATECHISM.

(For the entire school.)

1. When is one said to be nothing? **When he is without charity.**
2. What is charity? **Love.**
3. To what is our condition on earth likened? **To that of a child.**
4. To what is our condition hereafter likened? **To that of a man.**
5. What are the greatest Christian virtues, and which is the greatest? **GOLDEN TEXT: "And now abideth," etc.**

OUR CHURCH CATECHISM.

56. Did God create you?
Yes; He made me, both body and soul.
Psalm c. 3. Know ye that the Lord He is God: it is He that hath made us.
Job x. 11. Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.
Numbers xvi. 22. O God, the God of the spirits of all fle h.
Hebrews xii. 9. The Father of spirits.
57. Does God care for you?
I know that He cares for me, and watches over me always by His Providence.

THE LESSON OUTLINE.

Christian Love.

I. THE COMPARISON OF LOVE.

1. **With eloquence.** *Sounding brass.* v. 1.
Not love in word... but in deed. 1 John 3. 18.
2. **With knowledge.** *Prophecy....nothing.* v. 2.
Prophesied....never knew you. Matt. 7. 22, 23.
3. **With giving.** *All my goods.* v. 3.
Do not your alms before men. Matt. 6. 1.
4. **With self-sacrifice.** *Body....burned.* v. 3.
The Lord looketh on the heart. 1 Sam. 16. 7.

II. THE WORK OF LOVE.

1. **Long-suffering.** *Suffereth long.* v. 4.
Put on....meekness, long-suffering. Col. 3. 12.
2. **Kindness.** *Is kind.* v. 4.
Kindly affectioned....brotherly love. Rom. 12. 10.
3. **Contentment.** *Envieth not.* v. 4.
Content with such....ye have. Heb. 13. 5.
4. **Humility.** *Vaunteth not.* v. 4.
Meek and lowly in heart. Matt. 11. 29.

5. **Courtesy.** *Not behave....unseemly.* v. 5.
Be pitiful, be courteous. 1 Peter 3. 8.
 6. **Unselfishness.** *Not her own.* v. 5.
Everyone....please his neighbor. Rom. 15. 2.
 7. **Self-control.** *Not....provoked.* v. 5.
Slow to anger....take th a city. Prov. 16. 32.
 8. **Charitableness.** *Thinketh no evil.* v. 5.
If....any virtue, any praise. Phil. 4. 8.
 9. **Liberality.** *Rejoiceth in the truth.* v. 6.
Christ is preached....I rejoice. Phil. 1. 13.
 10. **Trustfulness.** *Believeth all.* v. 7.
Cover....multitude of sins. 1 Peter 4. 8.
 11. **Hope.** *Hopeth all things.* v. 7.
Rejoicing in hope. Rom. 12. 12.
- III. THE GREATNESS OF LOVE.
1. **Unfailing.** *Never faileth.* v. 8.
Love is of God....God is love. 1 John 4. 7, 8.
 2. **Mature.** *That which is perfect.* v. 10.
We shall be like him. 1 John 3. 2.
 3. **Eternal.** *Now abideth.* v. 13.
Change not. Mal. 3. 6.
God is love. 1 John 4. 8.

EXPLANATORY AND PRACTICAL NOTES.

This lesson, like the last, is selected from Paul's first letter to the Corinthians. The passage has been called "The Psalm of Love." While it has its place in an elaborate argument it stands in unique beauty, without parallel in literature, sacred or profane. But when one reads the epistle consecutively the force of this thirteenth chapter is greatly increased. All around it rages a tumult of argument and remonstrance, but here, with change of thought, the style suddenly changes, and the sentences follow each other with rhythmic cadence. *Dean Stanley*, with an imagination essentially true, sees the young man who wrote at Paul's dictation suddenly stop and gaze in his master's face when, after asking, "Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all gifts of healing? do all speak with tongues? do all interpret?" he says, "Covet earnestly all these things, and yet show I unto you a more excellent way," and then suddenly begins, "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." As he proceeds his face seems to shine like the face of an angel. And yet Paul does not for one moment forget his argument, for he is throughout the chapter striving to prove that the essential virtue of the Christian Church is divine love. The chapter divides itself readily into three paragraphs showing: (1) the absolute worthlessness of every virtue if love be wanting; (2) a picture of love, and (3) our progress through transient developments in contrast with the abiding three graces, faith, hope, and love.

Verse 1. Though I speak. Evidently the primitive Church placed high valuation on speech. **The tongues of men and of angels.** What the "gift of tongues" was we do not certainly know. We know several things that it was not, and one of these is the power to preach the Gospel in foreign languages. There is no intimation in the Bible that that power was ever acquired in a miraculous way. The phrase "of angels" would indicate that the mysterious words were sometimes not in human language. **Have not charity.** By a beautiful change in the process of the years "charity" has come to mean love in endeavor rather than the sentiment or principle which starts the endeavor. Here we have the earlier meaning, and "charity" here includes love to man and to God. **Sounding brass.** Copper. **A tinkling cymbal.** Cymbals were metal cups struck together to give a clanging sound; this added to the force of martial music, but lacked variation of tone, and became a ready illustration of mere clatter and noise. The highest eloquence about the Gospel without love in the heart is empty words.

2. Prophecy. Divine inspiration; sometimes, not always, foretelling the future. **Understand all mysteries.** The deep things of God. Paul often alludes to the redemption of the race as a divine mystery, and as it was his duty to proclaim this redemption he became a steward of the mysteries of God. 1 Cor. 4. 1. **All knowledge.** Whatever insight into facts and principles can be obtained by study. **All faith.** Which both Jesus and his apostles constantly affirmed to be the greatest dynamic force. If Paul had only a little, like even to a grain of mustard seed, it was yet strong enough to remove mountains. But he supposes himself, for argument's sake, to have **all faith**; an abundant supply. **And have not charity.** Destitute of the truest spiritual life. But can a man have these gifts, many of them supernatural, and not be harmonious with God? Yes, Balaam and Samson are examples. **I am nothing.** One may accomplish wonders in the Gospel, yet himself remain untouched by its power. Paul "had a right" to say these things, for he was himself possessor of these five gifts.

3. Though I bestow all my goods to feed the poor. Though I give away in handfuls my property, so as to be in the modern sense thoroughly charitable. **Give my body to be burned.** No act of sacrifice can of itself redeem character; one cannot earn goodness by penance. **Have not charity, it profiteth me nothing.** Actions have no intrinsic value, their worth depends upon their motive. The motive essential to goodness is love. "Love," says Luther, "denotes not what the man does, so much as what he feels."

4. Having told us in the first three verses the absolute worthlessness of every virtue if love be wanting, Paul now gives us a picture of love in actual

life by fifteen traits or examples, eight of which are negative. **Suffereth long.** Continues when the conduct of others might be expected to quench it; endures patiently without taking affront. **Is kind.** Not only endures evil, but does good. Much of Christ's life was spent in merely being kind. **Envieth not.** Is not grieved because of the happy lot of others. True love rejoices in the comfort of others. **Vanteth not itself.** Does not act insolently. **Is not puffed up.** Not inflated.

5. Behave itself unseemly. Misbehave. True politeness is one of the fruits of holiness. "Why dost thou set at naught thy brother?" **Seeketh not her own.** "Is not specially careful for her own things." Love and selfishness are incompatible. **Is not easily provoked.** "Is not irritated;" "is not made sour." Self-government brings peace; irritation may be compared to rioting and anarchy within the kingdom of one's heart. People may readily find excuses that will pass on earth for irritable tempers, but the testimony of God is that love is not provoked. **Thinketh no evil.** Does not invent wrong, nor infer wrong, nor indulge in evil suggestions.

6. Rejoiceth not in iniquity. "In falsehood." **Rejoiceth in the truth.** Truth is here personified, and its idea includes that of all goodness.

7. Beareth all things. A phrase that may be translated, "She covers up everything." Love is the opposite of censoriousness and distrust; it is disposed to excuse from any wrong, so long as excuse is possible. **Believeth all things.** Selects the best of everybody, and ties to that. **Hopeth all things.** We show our faith by our works; we show our love by our hope. If our brother has transgressed we anticipate his repentance; if the church is cold we hope for its revival. **Endureth all things.** With an even mind bears adversities and even persecutions. Love does not say, "This cannot be endured," but is perfectly resigned to God's will.

8. Charity never faileth. There is eternity in love, for it is essential to the perfect moral life. God cannot endure without it, "for God is love;" man cannot participate in eternal life without it, for all who are born of God love God. Eternal endurance without love would be eternal death. Love is needed in heaven as much as in earth. **Prophecies, they shall fail.** Prophecy in the New Testament stands, as we have seen, for direct revelation, whether of the future or not. The time will come when the Church will no longer be struggling in the world of evil, and daily inspiration by the Spirit of God will no longer be needed. **Tongues, they shall cease.** The reference is to the gift of tongues—that marvelous, miraculous manifestation already alluded to several times in our lessons, and such "tongues" have ceased already in the Christian Church. But the statement

is just as true if we apply it to the languages of mankind. The majority of the languages in which men have dickered and exhorted and loved and wept are dead. The majority of dead languages are completely forgotten. The majority of living languages are rapidly dying out. The one or two languages which bid fair to last as long as time will die with time. **Knowledge, it shall vanish away.** All earthly knowledge, acquired in fragments and pieced together, is of necessity imperfect. The ignorance of the most learned man on earth is immeasurably greater than his knowledge. Earth's languages and sciences will be alike useless in the eternal world. The perfect knowledge referred to in verse 12 will be participated in by all the inhabitants of heaven.

9. We know in part. The knowledge that comes from observation and reason is limited by weak eyes and infirm minds. **We prophecy in part.** Inspiration itself is limited by human powers, as the quantity of liquid is limited by the cup that holds it.

10. When that which is perfect is come. When perfection has arrived. **That which is in part shall be done away.** Imperfection shall cease. This is, says Dr. Meyer, as certain as that the "dark ceases with the rising of the sun."

11. When I was a child. Paul frequently compares Christian development to physical maturity, and the beginnings of Christian life to babyhood. **I spake as a child.** With prattle. Paul is here comparing the earthly life with the heavenly. Those who now stand on the heavenly heights, if they can hear earthly conversation at all, recognize it as the prattle of spiritual babes. **I understood as a child.** Revised Version, "I felt." "The reference here," says Dr. M. R. Vincent, "is to the earlier, undeveloped exercise of the childish mind; a thinking which is not yet connected reasoning." **I thought as a child.** The third stage in infantile development. First, senseless prattle; second, crude general notions; third, consecutive reasoning. **When I became.** "Now that I am become." **I put away.** I have put

away. **Childish things.** As the woman locks the doll of her girlhood in the trunk, and has no further use for it except that of gentle sentiment, so the mature Christian has locked up in his memory many an experience, sacred, but its use outgrown; and so, by an ampler comparison, the saint of the heavenly regions regards the experiences of his past human life.

12. Through a glass. "By means of a mirror." The ancient mirror was of polished metal, and so imperfect in its reflecting powers that it was usual to attach to it a sponge with pounded pumice stone, ready to polish it before each special use. The greatest mirror factories of the ancient world were in Corinth. **Darkly.** Dimly, for the metal is imperfect. In this life we see all spiritual things by means of a mirror, and a dim and cloudy mirror at that. We try to understand the spiritual world by following out natural laws; to identify invisible things by visible symbols; to measure eternity by time; and, as in a mirror all images are seen reversed, we doubtless get many of our ideas of spiritual things out of shape by the media through which they come. **Then face to face.** Without similitude, without parable, without need of revelation or need of reasoning process; directly; in the closest relation to spiritual truth. **Know in part.** See note on verse 9. **Then shall I know even as also I am known.** The tense indicates "was known;" and yet the transparency of eternal truth will be both objective and subjective. Paul will in the heavenly world recognize himself as he is now day by day recognized by those of the heavenly world.

13. And now. "But thus," "Now" does not refer to time, but to the logic of this verse. **Abideth.** See note on "charity never faileth," verse 8. The essential permanence of **faith, hope, charity** is here asserted. Faith and hope, like love, are in their very nature eternal. **The greatest of these is charity.** Love fulfills the law. By faith we receive, by hope we expect, but by love we become like unto God. Faith saves us, hope sustains us, love makes us perfect.

CRITICAL AND HOMILETICAL NOTES.

The divine life in the human soul has created a new idea for which no language has furnished a sufficiently expressive word. We almost regret that Paul did not invent one, that we might have a term entirely dissociated from meanings below that which he presents in this chapter. As it was he chose the best word which the Greek language afforded. There are two words in the Greek which mean love—one (*eros*) corresponding to the Latin *amor*, which denotes "the love of desire, which seeks its own satisfaction in being loved;" the other (*agapa*) is less selfish. It is the outgoing of itself for others, and corresponds

more nearly to the common meaning of the English word "charity." But this falls far below the sublime virtue which Paul would make the word enshrine. Our English language is equally poverty stricken. "Charity" is manifestly inadequate. "Love" has many meanings, some of them really degrading. But this term, in its highest sense, is the very best in our speech, and, as Beet suggests, "it is the only substantive noting a moral attribute, which is predicated simply and without explanation or limitation of God himself, for 'God is love.'" For these reasons Christian scholarship has accepted it as the most suitable, though not al-

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together a perfectly satisfactory, term to express the supreme and essential feature of Christian character.

This chapter is one of the gems of sacred literature. It has impressed cool, critical minds such as Heinrich, Whedon, and others, like a hymn. Godet says, "It is truly lyrical. Love is personified, and stands before us filled with his holy peace and sympathy." Yet Paul was never more analytical than here. He is at the climax of an argument, and never turns aside from his logic for the embellishment of a single word. It is a lyric only because the highest truth, when perfectly expressed, is itself music. The outline is clear: (1) *The superiority of love to all other Christian excellences*, verses 1-3; (2) *Its intrinsic character*, verses 4-7; (3) *Its eternal permanence*, verses 8-13; conclusion, *it is the greatest of all*.

Verse 1. The tongues of men and of angels.

From the third century to modern times the prevalent idea of the Church was that the gift of tongues was the power conferred by the Spirit upon unlearned men of speaking the Gospel in all languages of the earth. The idea of the Church is now divided between the ancient view and several others. The chief and most plausible of these, and one most commonly accepted, is that it was the vocal overflow of fervent religious emotion. As to just how it expressed itself there is no general agreement; but there is no question but that it was the language of ecstatic feeling. It may have been the glowing speech of clear utterance. It may have been the voice of praise in a language unknown to men (*Aford*). It may have been unconscious ejaculations or spirit-prompted groanings (*Bet*). It may have been something intermediate between song and speech—analogue to what we call a recitative—the meaning of which was more or less immediately comprehensible, like music (*Godet*). It may have been like the mysterious mutterings of the Irvingites—so weird, yet so impressive. But whatever it was, it was the most valued of all the spiritual gifts among the Corinthians. Paul declares it, as all other gifts, to be inferior to love. The great object of all religious life is not grand feelings or grand achievements, but grand character. It is to lead up into Him who is Love. When religion evaporates into oratorical discourse or profound intellectual study, or in busy beneficence, or even in heroic martyrdom, instead of vigorous holiness, it is "nothing." When a virtue becomes the object of self-glory its divinity is gone.

In verses 4-7 love is presented as the spring and sum of all virtues—patience; kindness; freedom from envy; unostentatiousness; humility; politeness; unselfishness; not sensitive to injury; unsuspecting; pain in the discovery of wrong; joy in truth, excuses faults; when excuse is difficult still believes; when belief is impossible continues to

hope. All this springs from love as an oak springs from the acorn. Character, like trees, must be evolved out of the mystery of its own possessed life.

In verses 8-13 is developed the idea of the eternal permanence of love. Other excellences, such as the gifts of tongues, prophecy, knowledge, etc., are merely provisional, or at best but steps in the onward progress of the soul. In proportion as the spirit in its progress comes into love, it willingly lets fall the rudiments of the spiritual life just as the man lays aside the puerilities of his childhood. There are doubtless in those earlier experiences elements of permanence, like faith and hope. But the virtues of the early Christian life, while they enter into character and so become permanent features of the Love-likeness which endures forever, yet, in the resplendent glory of that essential divinity, they are like the speech of childhood—forgotten in the truer utterance of manhood.

Thoughts for Young People.

Paul's Estimate of Love.

1. *Paul is here writing about love*, plain, simple love, such as we are all familiar with. The Greek word appears one hundred and fourteen times, and ninety-six times it is rendered love. It is so rendered each time that it is used by the Saviour and by John. It is so rendered here in the Revised Version. All sorts of love—paternal, filial, brotherly, social—are outgrowths of this great possessing principle. They are the leaves, the buds, the twigs, the branches, of the "love that is of God."
2. *It is the greatest thing in the world*. Oratory was very powerful among Greeks, especially so at Corinth, but even an angel orator without love would be a clatterer. Prophecies were nothing; faith was a failure; charity (giving one's goods to the poor) was good for nothing; not even martyrdom by burning would count. The perfection of morality is a failure. But love is the fulfilling of the law. God would have mercy, not sacrifice.
3. *Love is perfection*. It is unselfish, does not envy, or boast, or pretend, or grasp. It is graceful, does not behave itself unseemly. It is loyal to truth. It knows how to suffer long and be kind. It is confiding. It is permanent.
4. *We may all possess this love*. Old tradition says that Joseph, when garnering the grain of Egypt, scattered husks and chaff at fountains, on streams, and before winds, that the famine-stricken everywhere might know that grain awaited them. We attain here only the hint of pure exhaustless grain. Abundance awaits all, and in perfection. All may begin and grasp and hold this heavenly, Godlike love. Faith enlightens, hope buoy, but love is the goal and abideth greatest over all.

Orientalisms of the Lesson.

"Though I bestow all my goods to feed the poor." There are instances in the history of both the Greek and Roman world of noble benefactions to the poor. Among the Greeks, Epameiondas is mentioned as accustomed to collect dower for poor girls. The younger Pliny established a school for poor children. Antonius loaned money to the poor at four per cent, which was far below the usual rate. In the reign of Trajan five thousand children of the poor were supported in the city of Rome alone. Under the republic salt was made a government monopoly and distributed to all at a merely nominal price. At one time even this small payment was dispensed with, and the distribution made entirely gratuitous. For several centuries in Rome the poor were relieved by gratuitous distribution of corn. Under Julius Caesar at one time not less than three hundred and twenty thousand persons were recipients, the amount being about five sixths of a bushel once a month. It became the leading feature of Roman life; numerous officers were appointed to care for it. In the time of the Antonines the list of beneficiaries amounted to half a million, and Septimius Severus added oil to the corn. All this, however, was only a political device, and the people soon learned idleness and trades languished, and free gifts of land were insufficient to tempt many of the people to provide for themselves. Private benevolence followed on this state distribution. But Dr. Leakey says "the active, habitual, and detailed charity of private persons, which is so conspicuous a feature in all Christian societies, was scarcely known in antiquity, and there are not more than two or three moralists who have even noticed it."

By Way of Illustration.

Love is greater than eloquence or learning. When Methodism came to England "as an angel of rebuke," the cathedrals were well supplied with clergy. In the pulpits there was eloquence; in the pews, emptiness. Two hundred people was a large congregation for a cathedral, and fifty would not have been regarded small. But out in the fields and commons ten and sometimes twenty thousand people at a single service were listening eagerly to the earnest, soul-searching homilies of Wesley, Whitefield, and their preachers. When dignitaries of Church and State rode out in their "crested carriages" to see "what these Methodists were making such an ado about," they found that these field preachers, destitute of ritual and rhetorical grace, had souls burning with love which found response in the hungry hearts of the multitude.—*Nehemiah Boynton.*

Love includes all other graces. Love is the diamond among the jewels of a believer's breastplate. The other graces shine like the precious stones of

nature with their own peculiar luster and various hues; but the diamond is white. In white all colors are united, so in love are centered all the other Christian graces. "Love is the fulfilling of the law."—*Rowland Hill.*

The chief thing. The chief thing required of the Christian is that he shall love. As in a watch there is a spring which, if you coil it up, will of itself keep all the wheels in motion, so there is in the human soul this spring which, if wound up, will carry forward all other duties.—*Beecher.*

"Love never faileth." Asbestos is the most extraordinary of all minerals. It is of the nature of alabaster, but it may be drawn out into fine silken threads. It is indissoluble in water and unconsumed in fire. An asbestos handkerchief was presented to the Royal Society of England. It was thrown into an intensely hot fire and lost but two drachms of its weight, and when thus heated was laid on white paper and did not burn it. Love is like asbestos. The waves of sorrow will not wash it away. The flames of tribulation will not burn it up. It is eternal and immortal.—*Stryker.*

Growth in love. You cannot love to order. You can only look at the lovely object and fall in love with it and grow into likeness to it. So look at Christ and you must love him. Love begets love. It is a process of induction. Put a piece of iron in the presence of an electrified body, and that piece of iron for a time becomes electrified. It is changed into a temporary magnet in the mere presence of a permanent magnet, and so long as you leave the two side by side they are both magnets alike. Remain side by side with him who loved us and gave himself for us, and you, too, will become a permanent magnet, a permanently attractive force, and like him you will draw all men unto you, like Him who will be drawn unto all men. That is the inevitable effect of love.—*Drummond.*

Heart Talks on the Lesson.

Love is the greatest thing in the universe, the sweetest and dearest of your possessions. What would your life be if there were no one to love you, not even God! Saint John says in his first epistle, fourth chapter and seventh verse, "Beloved, let us love one another: for love is of God. . . . He that loveth not, knoweth not God; for God is love." All love is of God. Love, wherever you see it, is the nearest like God of anything in the world. An unloving heart is far from fellowship with him. The more love we have within us, true, unselfish love, the more we are like him, "for God is love." All love that makes life beautiful—love of mother, father, sister, brother, lover, friend—is of God. It is his gift. It came from his own heart. We cannot afford to wound or slight a thing so dear and precious. Let us do nothing to drive this sweet dove of peace from our homes or our hearts. Be careful of your

words and acts toward one who loves you. The day may come when you would give anything if you could say a kind word or do a loving deed for one who has gone forever from your sight. You need never be afraid of loving too much if you love unselfishly. Love makes the heart better.

On the dashboard of a big truck in a Broadway blockade were the words, in bright letters, "My Darling." The driver sat patiently while the men around him were angry and swearing. His horses became restive, and he climbed down from the box and soothed them with caresses. Some one asked, "What do you have those letters on your truck for?" "For my little girl," he said. "She's dead, but before she died she put her arms around my neck and said, 'O papa, don't be angry, but promise me you'll never swear any more, nor whip your horses hard, and be kind to mamma.' That's all about it, mister; I promised, and I'll keep my word." That man's love for his child was "of God," and he was a better man for it. It is easy to love people who are agreeable, but must we, can we, care for unlovely folks? What about that person who makes me so uncomfortable by her unpleasant manner and speech? What about the poor, untidy, ignorant crowds in the alleys near by, and the millions of uninteresting heathen far away whom we may never see? Must I love them? Suppose God should love only the good, the obedient, the charming people, what would become of you and me? Love, such as God has for everybody, "suffers long," it makes us patient; "and is kind," it never says or does that which hurts; "envieth not," it is generous and glad when others are happy; "vaunteth not itself," is gentle and humble; "doth not behave itself unseemly," it is polite and careful of the comfort and convenience of others; "seeketh not her own," is not selfish; "is not easily provoked," does not get miffed and pass you by without speaking; "rejoiceth not in iniquity, but rejoiceth in the truth," does not like to hear anything ill of another, but is glad to hear and to tell all that is good. Have we such love in our hearts?

The Teachers' Meeting.

The best plan for teaching this lesson is shown by the natural divisions of the chapter. I begin by showing what is meant by *charity*, which should read *love*, and show how love is the controlling principle of the Gospel, its motive on the divine side and on the human. Illustrate with evidences of God's love to man, and of man's love in the Gospel....II. Next show the *worth of love* by the contrasts in verses 1-3. Explain the miraculous gifts, etc., but do not linger on discussions of them, as there are more practical topics. Show how correspondent with "tongues" is eloquence; with "prophecy" is insight into truth, etc., making ap-

plication to the present time....III. Present the *traits of love* as here shown in verses 4-7. With each trait let a suitable Scripture text be read. Earnestly present these traits as our ideal in character: 1. Patience; 2. Gentleness; 3. Contentment; 4. Humility; 5. Courtesy; 6. Unselfishness; 7. Self-control; 8. Charitableness in judgment; 9. Liberality of opinion; 10. Trustfulness; 11. Hopefulness....IV. *The permanence of love*, as the one grace (with faith and hope) subsisting forever in the Church on earth and in heaven.

Before the Class.

Drummond tells us that we may divide this eulogy into three parts: 1. Love contrasted. 2. Love analyzed. 3. Love defended. Eloquence. Prophecy. Mysteries.

1. Love is contrasted with: Faith. Charity. Sacrifice. Martyrdom.

2. Analysis of Love. It is a compound thing, Drummond says, and he compares it to light: "As you have seen a man of science take a beam of light and pass it through a crystal prism; as you have seen it come out on the other side of the prism broken up into its component colors—red and blue and yellow and violet and orange and all the colors of the rainbow—so Paul passes this thing, Love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements. And in these few words we have what one might call 'the spectrum of Love,' the 'analysis of Love.'"

The spectrum of love has nine ingredients: 1. Patience—"Love suffereth long." 2. Kindness—"And is kind." 3. Generosity—"Love envieth not." 4. Humility—"Love vaunteth not itself; is not puffed up." 5. Courtesy—"Doth not behave itself unseemly." 6. Unselfishness—"Seeketh not her own." 7. Good Temper—"Is not easily provoked." 8. Guilelessness—"Thinketh no evil." 9. Sincerity—"Rejoiceth not in iniquity, but rejoiceth in the truth."

3. Reasons why Love is the greatest thing in the world: 1. It is godlike. 2. Faith and hope are of small account without it. 3. It is possible for every human being. 4. It will awaken response in every heart. 5. It yields the greatest, most far-reaching influence for good. 6. It is eternal.

Teacher and scholars will find it the most interesting and helpful study to make their own synopsis in the class, and every scholar could have a part in the work. Urge your scholars to commit this chapter. Teacher, commit it yourself, and repeat it to your scholars! A young lady whose life was sad and unpleasant promised a friend to commit this chapter and repeat it every day for a year. The result was it changed all her spirit and made her a happy, contented girl.

OPTIONAL HYMNS.

Let the love of God.
Wondrous words.
Lord, I hear of showers of blessing.
Love divine.
O for a heart to praise my God.

O sing the power of love divine.
O my Saviour, how I love thee.
God loved the world of sinners lost.
We come thy praise to sing.
Happy the souls to Jesus joined.

References.

FREEMAN. Ver. 1: Cymbals, 456. Ver. 12:
"Glass," 867.

Blackboards.



A. D. 57.] LESSON IX. PAUL OPPOSED AT EPHEBUS. Aug. 29.

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

AUTHORIZED VERSION.

REVISED VERSION.

Acts 19. 21-34. [Commit to memory verses 24-26.]

[Read chapter 19. 1, to 20. 3.]

21 After these things were ended, Paul purposed in the spirit, when he had passed through Mac-e-do-ni-a and A-cha'ia, to go to Je-ru-salem, saying, After I have been there, I must also see Rome.

22 So he sent into Mac-e-do-ni-a two of them that ministered unto him, Ti-mo'the-us and E-ras-tus; but he himself stayed in A'si-a for a season.

23 And the same time there arose no small stir about that way.

24 For a certain man named De-me'tri-us, a silversmith, which made silver shrines of Di-an-a, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Eph'e-sus, but almost throughout all A'si-a, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27 So that not only this our craft is in danger to be set at naught; but also that the temple of the great goddess Di-an-a should be despised, and her magnificence should be destroyed, whom all A'si-a and the world worshipeth.

28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Di-an-a of the E-ph'e-si-ans.

29 And the whole city was filled with confusion: and having caught Ga'ius and Ar-is-tar-chus, men of Mac-e-do-ni-a, Paul's companions in travel, they rushed with one accord into the theater.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chiefs of A'si-a, which were his friends, sent unto him, desiring him that he would not adventure himself into the theater.

21 Now after these things were ended, Paul purposed in the spirit, when he had passed through Mac-e-do-ni-a and A-cha'ia, to go to Je-ru-salem, saying, After I have been there, I must also see Rome. And having sent into Mac-e-do-ni-a two of them that ministered unto him, Ti-mo'thy and E-ras'tus, he himself stayed in A-si-a for a while.

23 And about that time there arose no small stir concerning the Way. For a certain man named De-me'tri-us, a silversmith, which made silver shrines of Di-an'a, brought no little business unto the craftsmen; whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our wealth. And ye see and hear, that not alone at Eph'e-sus, but almost throughout all A'si-a, this Paul hath persuaded and turned away much people, saying that they be no gods,

27 which are made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Di-an'a be made of no account, and that she should even be deposed from her magnificence, whom all A'si-a and the world worshipeth. And when they heard this, they were filled with wrath, and cried out, saying, Great is Di-an'a of the E-ph'e-si-ans. And the city was filled with the confusion: and they rushed with one accord into the theater, having seized Ga'ius and Ar-is-tar-chus, men of Mac-e-do-ni-a,

30 Paul's companions in travel. And when Paul was minded to enter in unto the people, the disciples suffered him not. And certain also of the chief officers of A'si-a, being his friends, sent unto him and besought him not to adven-

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Al-ex-an'der out of the multitude, the Jews putting him forward. And Al-ex-an'der beckoned with the hand, and would have made his defense unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Di-an'a of the E-ph'e'si-ans.

32 ture himself into the theater. Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together.

33 And they brought Al-ex-an'der out of the multitude, the Jews putting him forward. And Al-ex-an'der beckoned with the hand, and would have made a defense unto the people.

34 But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great is Di-an'a of the E-ph'e'si-ans.

Time.—A. D. 57. **Place.**—Ephesus, in Asia Minor.

HOME READINGS.

- M.* Seed-sowing. Acts 19. 1-10.
Tu. Reaping. Acts 19. 11-20.
W. Paul Opposed at Ephesus. Acts 19. 21-30.
Th. Paul Opposed at Ephesus. Acts 19. 31-41.
F. Folly of idolatry. Isa. 44. 9-19.
S. Confusion of idolaters. Isa. 45. 16-25.
S. Paul's letter to Ephesians. Eph. 1. 1-13.

Lesson Hymns.

No. 415, New Canadian Hymnal.

Standing on the promises of Christ my King,
 Through eternal ages let His praises ring.

No. 195, New Canadian Hymnal.

Stand up! stand up for Jesus!
 Ye soldiers of the cross!

No. 193, New Canadian Hymnal.

Onward, Christian soldiers,
 Marching as to war.

QUESTIONS FOR SENIOR SCHOLARS.

1. Paul, v. 21, 22.

What missionary journey did Paul plan?
 Where then did he purpose going?
 What messengers did he send to Europe?
 Where did he tarry?

2. Demetrius, v. 23-28.

Over what "way" did a commotion arise?
 Who was the leader of the opposition?
 What was the source of his wealth?
 How had Paul interfered with his business?
 What two dangers did Demetrius see?
 How did his words affect the crowd?
 What cry did they set up?
 Of what sin were these people guilty? See

GOLDEN TEXT.

3. The Multitude, v. 29-34.

How far did the excitement extend?
 Upon whom did the mob lay hold?

Why did not Paul interfere?

Where were the prisoners taken?

What was the declared purpose of the gathering?

Who sought to speak to the mob?

Why would not the people listen to him?

How did they employ their time?

Teachings of the Lesson.

1. God guides a good man's steps. He directs the paths of such as trust him. None go astray who follow this guide.

2. Greed resents interference by the Gospel. "Our craft is in danger;" and the saloon assassinates the preacher who denounced the crime of liquor selling.

3. "Great is Diana!" How much wiser are they who shout for Gambrinus?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Paul, v. 21, 22.

What journey did Paul propose to make?
 Where did he send two of the disciples?

2. Demetrius, v. 23-28.

Of what trade was Demetrius?
 What was a great source of gain to the mechanics and merchants of Ephesus?
 What action did Demetrius take against Paul?
 Of what did he remind his fellow-workmen?
 Of whom did he warn them?
 Why was he so disturbed?
 Was it love for the idol or self-interest which moved him?
 What is our GOLDEN TEXT?
 What effect had his speech?

3. The Multitude, v. 29-34.

Who were taken to the public gathering place?
 Why was not Paul with them?
 Who attempted his own defense?
 Why was he not heard?
 What was the cry of the people?

Teachings of the Lesson.

Where in this lesson do we find—

1. That self-interest is an enemy to spiritual life?
2. That idolatry blinds men to the truth?

QUESTIONS FOR YOUNGER SCHOLARS.

- Where was Paul now?
Which one of Paul's missionary journeys was this? **The third.**
For what was Ephesus noted?
How did the wizards do their strange deeds?
What idol was worshipped in Ephesus?
What did many people buy who worshipped Diana?
What silversmith became angry at Paul?
Why?
What did he do?
What excited the people?
What great cry did they raise?
Who were seized and dragged to the theater?
What was the theater? **A place for public games.**
Who wanted to go and speak to the people?
Paul.
Why did not his friends let him? **He might have been killed.**
Who brought Paul's helpers safely out? **The Lord.**
God's Words.
"Love of money is the root of all evil."
"Let your conversation be without covetousness."
"Covet earnestly the best gifts."

THE LESSON CATECHISM.

[For the entire school.]

1. What led to the uproar at Ephesus? **Fear of the overthrow of Diana.**
2. Why did the Ephesians fear this? **Partly from superstition, partly from love of money.**
3. Who was the leader of the uproar? **Deme-trius, a silversmith.**
4. To what place did the people take two of Paul's companions? **To the theater.**
5. Whom did the Jews put forward to represent them? **Alexander.**
6. With what cry did the mob drown his voice? **"Great is Diana of the Ephesians."**
7. What is the warning of our GOLDEN TEXT? **"Take heed,"** etc.

OUR CHURCH CATECHISM.

58. What is the Providence of God?
The Providence of God is His preservation of all His creatures, His care for all their wants, and His rule over all their actions.
Acts xvii. 28. **In Him we live, and move, and have our being.**

THE LESSON OUTLINE.

The Spirit of Persecution.

I. A MERCENARY SPIRIT.

- Our craft is in danger.* v. 27.
Love of money....root of all evil. 1 Tim. 6. 10.
Teaching....for filthy lucre's sake. Titus 1. 11.

II. A SUPERSTITIOUS SPIRIT.

- The great goddess Diana.* v. 27.
He feedeth on ashes. Isa. 44. 20.
An idol is nothing. 2 Cor. 8. 4.

III. A PASSIONATE SPIRIT.

- They were full of wrath.* v. 28.
Every man be....slow of wrath. James 1. 19.
Hasty of spirit, exalteth folly. Prov. 14. 29.

IV. A VIOLENT SPIRIT.

- Having caught....Paul's companions.* v. 29.
Suffer as a Christian. 1 Peter 4. 16.
Killeth you will think....service. John 16. 2.

V. AN IGNORANT SPIRIT.

- Knew not whereof....come.* v. 32.
Brutish in his knowledge. Jer. 10. 14.
They that make....like unto them. Psalm 115. 8.

VI. AN UNJUST SPIRIT.

- Neither robbers....nor yet blasphemers.* v. 37.
Do well, and suffer for it. 1 Peter 2. 20.
Persecuted for righteousness' sake. Matt. 5. 10.

EXPLANATORY AND PRACTICAL NOTES.

For three years the apostle Paul had labored at Ephesus, and now his restless spirit was urging him to the lands beyond. He had planted a Church, which was perhaps the most intelligent of any resulting from his ministry: a Church which could appreciate the sublime thoughts of the Epistle to the Ephesians, called by Coleridge "the divinest composition of man;" a Church over which a Timothy was to take the apostle's place, and in which a John was to write his gospel; a Church, too, which should overshadow the Temple of Diana, and stand in triumph above its ruins. He had spread the knowledge of Christ abroad through all Proconsular Asia, and from the Euxine to the Taurus had caused the Gospel to become a recognized power. He had written to the Church at Corinth his First Epistle, and was now ready to follow it in person, when his departure was delayed, not hastened, by a sudden burst of

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persecution, of which he might well say, "I fought with wild beasts at Ephesus." It came, not from Jews, like most of Paul's trials, but from Gentiles; and not from honest unbelief, but from ignorance and greed mingled. The image-manufacturing interest was quick to perceive a falling off in its traffic; it roused the cry, "Great is Diana of the Ephesians!" It called forth into the streets an ignorant mob; it thronged the theater and made the whole city resound with its cries. Paul, undaunted, was ready to go forth and face the throng; and, perhaps, had he done so, might have captivated it and conquered it with one of his masterly addresses, but his friends among his disciples, and among the nobles of the city, restrained him. The city recorder stood upon the platform, and with ready tact gained attention, quieted the mob, defended the apostle and his friends, warned the rioters of the danger to which they were bringing the city, and then sent the multitudes home. When the peril was past, and not until then, Paul bade farewell to his friends and sailed away to his old fields of Macedonia and Greece, from which, after a final visit to Jerusalem, he hoped to turn toward Rome.

Verse 21. These things. Incidents connected with the preaching of the Gospel in Ephesus, where "mightily grew the word of God and prevailed." Read the first twenty verses of this chapter. **Purposed in the spirit.** Devoutly came to a definite decision. **Through Macedonia and Achaia.** Two provinces of Greek Europe where Paul had already labored. He had received news of serious dissension among the Christians of Corinth and must hasten there to make peace. Meanwhile he wrote the First Epistle to the Corinthians. **To go to Jerusalem.** Which was still revered as the center of Christian faith. But the church there was narrower in its doctrines than were the churches founded by Paul. It had made no friendly advances to him, and, as we shall shortly see, when at length he came there, laden with blessings, it manifested no solicitude concerning his fate. It was customary for rich and generous Jews "of the dispersion" to gather money for the benefit of the Jews at Jerusalem—a custom which may have been a reminiscence of the taxes of David and Solomon, but which in the days of return from captivity had been based on very real need, and which had through the centuries taken to itself all the holy character of a traditional command. The Christians of Jerusalem were doubtless poor (we can trace four or five reasons why they must have been), and Paul sought for them what other generous Jews habitually did for the orthodox inhabitants of Jerusalem, in hope, probably, that financial aid would help to win their favor. The desire to take up a collection for Jerusalem doubtless added to the strength of the determination to go there. **After I have been there, I must also see Rome.** As in some sense he represented the apostles at Jerusalem he must go at stated times to the Jewish metropolis. As he was the apostle to the Gentiles he must hasten to the metropolis of the Gentiles. Later he saw Rome, but he was a prisoner in chains.

22. Sent into Macedonia two of them. Probably to gather up the contributions of the churches. Evidently a company of Christian workers had gathered around Paul and obeyed his orders. **Them that ministered unto him.**

This phrase would include personal service, but it probably means their aid in the Christian ministry. **Timotheus.** Timothy. See 1 Cor. 4. 17; 16. 10. **Erastus.** Possibly, though not certainly, the treasurer of Corinth. Rom. 16. 23; 2 Tim. 4. 20. **Asia.** As before, the small Roman province so called in the west of Asia Minor. **For a season.** Probably till the Ephesian games should be closed and the large masses of people who were packed in the city should disperse to their homes. This would occur in May.

23. About the same time. A vague chronological hint. **No small stir.** A great tumult. **About that way.** "About THE WAY." This was one of the earliest names given by Christians themselves to their new-formed sect.

24. Demetrius. Evidently a notable man. He may have had control of the sale of the shrines. The preaching of Paul, the growth of Christianity, the spreading skepticism which to some degree accorded with the advancing civilization of the age—all these were impressing the people. And the test of the impression made on the people's minds was the shrinemarket. The farseeing tradesman felt that a counter movement must be made. **Silver shrines for Diana.** Small models of the temple, with a miniature image of the goddess. Pilgrims purchased them so that they could continue their worship after their return to their homes. The worship of Diana was very popular throughout the East. Her temple in Ephesus was one of the architectural wonders of the world. **Brought no small gain.** "No little business," work, employment.

25. Whom he called together. The "whom" refers to the craftsmen of the previous verse; what we call skilled laborers. The "workmen" were probably the unskilled laborers in their employ. **Like occupation.** Makers of shrines. **Sirs.** "Men," or, as we would say, "gentlemen." **By this craft.** By this business. **We have our wealth.** More than one half of the merchandise and manufacture of antiquity grew out of worship, and the student of early Church history soon discovers that the financial question, though sometimes covered from popular

view, was after all the great problem, and the greatest stumbling-block in the way of the advance of Christianity.

26. Ye see and hear. The fact was plain to every observer. **Not alone at Ephesus.** As if he said, "If it were our business only that were interfered with by this new doctrine we might wonder whether we were able to cope with it, but all idolaters must make common cause." **Throughout all Asia.** As before, this means the province bordering on the *Ægean Sea*. **This Paul.** A phrase of contempt. **Hath persuaded and turned away much people.** Half a century later Pliny tells us that the heathen institutions in the neighborhood of Ephesus had fallen into utter neglect as a direct consequence of Christian teaching. Nearly all the men intent on gain were hurt by the rapid spread of Christianity. **They be no gods which are made with hands.** The worship of images and crucifixes has often begun in devout symbolism, as when a poetic mind seeks an ideal representation of spiritual truth. But, however it begins, it always ends as here in the common folk believing, whatever they say, that real gods have been made with hands.

27. Our craft is in danger. "Our business interests are in peril." If Paul succeeds you will be out of work. **To be set at naught.** To come into contempt, to be made a laughing stock of. **But also.** This our overthrow is not the worst of things: **The temple of the great goddess will be despised and her magnificence will be destroyed.** This is a very weighty sentence. It is as if he said: "Do not persuade yourselves that this is a passing fashion or fad. You who make shrines, you will starve, except Paul goes; you who worship Diana, you will be scorned and the goddess mocked, except Paul goes; you who love your city and province, the supremacy they have enjoyed will disappear, except Paul goes." **All Asia and the world worshipeth.** All western Asia Minor had built this temple. Each of its hundred and twenty columns was the gift of a city, and the annual festival of the goddess attracted thousands from all directions.

28. Full of wrath. Grew madder and madder. **Cried out.** Were crying out. We can picture a group of excited men starting through the streets shouting, "Great is Diana," and arousing all the idle and the bad. When Paul's traveling companions were captured by this mob they rushed into the theater, which was probably used for public gatherings.

29. The whole city was filled with confusion. As a city always is when a great mob starts. **Having caught Gaius and Aristarchus, men of Macedonia.** They were Europeans, and it probably was not difficult to identify them and associate them with Paul. It seems strange that they did not suffer injury. The fact

that Gaius is a Macedonian makes it probable that he was not the Gaius of Derbe, of Acts 20, 4; or the Gaius of Corinth, of 1 Cor. 1, 14; Rom. 16, 23; or the Gaius of Ephesus, of 3 John 1. Aristarchus we only know as a faithful friend of Paul. **Paul's companions.** Emphatically Paul made friends. It has been conjectured that just at this hour Aquila and Priscilla (Rom. 16, 3, 4) risked their necks to save Paul.

30, 31. Paul would have entered in. Was minded to enter in. **The disciples suffered him not.** They had watched the gathering storm and were resolved to keep him in safety. **The chief of Asia.** The Asiarchs, presidents of the Ephesian games. One was appointed annually, and who ever had been Asiarch retained the title. **Which were his friends.** The number of men of high rank won to the friendship of Paul is amazing. **Desiring him.** This request probably had greater influence over him even than that of the Christians.

32. Some therefore cried one thing, and some another. Finely descriptive. **The assembly was confused.** The word for assembly is the word elsewhere translated church. If Paul had entered the theater he doubtless would have been murdered, and if the mob could have murdered Paul their trouble would have been over. But the theater, with its galleries of seats and its dignified marble pillars, turned that mob into a sort of turbulent deliberative assembly. The leaders evidently did not know what to do next.

33. They drew. "They brought." **Alexander.** Probably the coppersmith (2 Tim. 4, 14); doubtless himself a maker of shrines. **The Jews putting him forward.** When a mob arose the Jews were always in danger, and as they had been influential in arousing this one, its pacification meant much to them. The Jews were eager to show that they could not be confounded with Christians. **Alexander beckoned with the hand.** Paul was able on similar occasions to quiet the people. **Would have made his defense.** "A defense," that is, of the Jews and of the mob.

34. They knew that he was a Jew. Instead of "knew" the Revised Version has "perceived," as if they recognized his nationality. Not a hard thing to tell ordinarily; and though Asiatic features are more like Jewish features than are those of the European or American, still Alexander was a marked man; besides, he was probably known to many of this assembly. **The space of two hours.** Excited as the mob was, it could hardly have continued this monotonous shouting for so long a time if it had not been in some sort and to some degree ritualistic, a formal homage to Diana. "Vain repetitions" were common in heathen worship.

CRITICAL AND HOMILETICAL NOTES.

Verse 21. After these things. The event of this lesson must be studied in the light of the history recorded in Acts 18. 18-19. 20, which Luke summarizes, "So mightily grew the word of God and prevailed." The stupendous success of Paul's ministry in Ephesus was due in part (1) to the fact that there had been special preparation for it. His brief visit to the city at the close of his second missionary tour and his promise to return at an early date had awakened expectation. This was sustained by the presence and testimony of Aquila and Priscilla. It was intensified by the providential appearance of a disciple of John the Baptist, Apollos, a man of magnetic eloquence and "mighty in the Scriptures," who readily became a convert to the Gospel. Another thing that contributed to his success (2) was the strongly emotional character of the restless people of the city, and which later on was a marked feature of the church formed there—an element of its strength and also of its weakness. Rev. 2. 4. A third thing was (3) his helpers. In addition to those already named were Timothy, afterward bishop of the church; Erastus (not to be identified with him of Rom. 16. 23, nor 2 Tim. 4. 20); Gaius (not the one of Derbe, 20. 4, nor the Corinthian, 1 Cor. 1. 14); Aristarchus (several times mentioned in Paul's epistles). Meyer and Alford think that Alexander was also a Christian Jew who was put forward by his countrymen to divert the fury of the mob from the unchristian Jews. But the probability is that he is to be identified with the Alexander of 2 Tim. 4. 14. Paul was very dependent on his companions in work. When alone at Athens the results were a practical failure. At Corinth it was not till Timothy and Silas came to him that he rose to the maximum of his strength. God's plan is to make the obscure helper share the strength and reward of the chosen leader in divine work. Another factor of success was (4) the miraculous power by which the sick were healed and evil spirits expelled, verse 12. Over and above all these, and over and above the august personality of Paul himself, was (5) the baptism of the Holy Ghost, 19. 1-6. The teaching of Christ and his truth will not alone make a new life. It may result in a new school, a new community. But that is only another variation of thought and conduct and is essentially "of this world," distinguishable by nothing supernatural. For this reason Jesus commanded his disciples to tarry at Jerusalem until endued with power from on high. When Pentecost came they became resistless witnesses. At every point in this history of the founding of the churches we are referred to the Holy Ghost as the secret of their triumph. The life of the Church is not its doctrines, nor its morality, nor the gifts of its members. Though these may all be correct, as in the church at Ephesus before

the apostle's return, yet there is lacking an essential something which makes the Church a supernatural power in the world. The Church's true life is an inward divinity created by the Holy Ghost.

23. About that way. More properly "the" way, as in the Revised Version. It was a term which the early Christians used to designate the new life in the Gospel, describing it as "the pathway of life." "Mighty" is the term with which St. Luke characterizes it. It was a tremendous spiritual movement which imperiled a lucrative and nefarious traffic, akin to that of the saloon in modern times. The Ephesian traffic in shrines is analogous to the modern traffic in intoxicants (1) in its close relation to the politics of the city, (2) in the wealth it brought to those engaged in it, (3) in its degrading influence on the people, and (4) in the bitterness of its antagonisms.

25. By this craft we have our wealth. Demetrius, who uses his religion to enrich himself, is a fair type of the world mind, and is the exact reverse of the spiritual mind which uses its religion to enrich others. How pious he is when his "craft is in danger."

Demetrius does not charge Paul with openly dishonoring Diana, but argues that his denial of the divinity in the images that the craftsmen had made would ultimately lead to the dishonor of the majesty of the great goddess herself. This, taken with the statement of the town clerk (verse 37), that these men are not "yet blasphemers of your goddess," indicates a feature of the apostle's mode of combating idolatry. He taught the positive doctrine of one God revealed in Jesus Christ, and did not unnecessarily provoke the idolaters' prejudice. In this way, doubtless, he won and retained the friendship of the Asiarchs, or "chiefs of Asia," as they are called in our Authorized Version, verse 31. They were really officers of the sacred rites and games, and the president of their order was styled High Priest. It is hardly probable that they continued to exercise their office while they were secretly Christians.

Thoughts for Young People. Concerning Persecution.

1. Persecution is excited by a growing, aggressive Church. While the Church is dead there is no opposition from the world. Only a living Church will arouse opposition. When Israel is following Baal the Philistines are quiet; but when the altars of idols are forsaken the world rises in enmity. So, to-day, it is sometimes a sign of prosperity when the rumsellers, the small politicians, and the evildoers are angry with the Church.

2. Persecution has generally a selfish motive as its inspiring cause. "Our craft is in danger!" said

Demetrius. So the opposition to the temperance reform comes from those who have moneyed interests in the rum traffic; the publishers of vicious literature are enraged by the efforts of societies for the suppression of vice, etc.

3. *Persecution often uses a popular cry as its watchword.* "Great is Diana of the Ephesians!" was the war cry then. Start a current of popular feeling and, baseless as it may seem or be, the result may be great—sometimes destructive. The anti-Christian riots in England of two centuries ago, the anti-Jewish riots in Europe of to-day, are instances of this principle.

4. *Persecution is generally ignorant and unthinking.* "The more part knew not wherefore they were come together." "Kill them all!" shouted a cardinal during the persecution of the Albigenses, "the Lord will know his own."

5. *Persecution should be met by courage.* Notice Paul's conduct. Against the advice of his friends he was ready and eager to adventure himself in the theater. We remember how his words quelled a worse mob in the temple and won their attention. But God's providence controlled the counsels of his friends, and all came out for the best.

Orientalisms of the Lesson.

It is very common among the heathen of various portions of the East to use small images of gods, specially in the ceremonies of household worship. In Buddhist countries, as Japan and China, these are frequently inclosed in ornate cases with folding doors to secure them from dust, which are opened during the ceremonies connected with their worship. They are of wood, or of gold, or of silver, or of clay, and are generally made in close imitation of the larger figures found in the temples. They are not uncommonly carried in processions or on journeys or military expeditions. Their manufacture is extensive and lucrative. As the goddess Diana was very popular, and immense concourses of people gathered at Ephesus to participate in her worship, the images alluded to as "silver shrines for Diana" in the twenty-fourth verse were widely in demand, and the arrest of these sales would interfere with what had become in the course of many years a very important industry in the city. The original image was so rude that it required comparatively little artistic skill to produce a very fair representation of it. It was believed to have fallen from heaven and was the object of great veneration. Its artistic merit was in very strong contrast to the splendor of the temple in which it was placed, which was four hundred and twenty-five feet in length, two hundred and twenty feet in breadth, and was supported by one hundred and twenty-seven columns, sixty feet high, each the gift of a king, thirty-six of which were enriched both with color and metal. Its folding doors were of cypress wood.

Part of it was roofed with cedar, and the staircase is said to have been formed of the wood of a single vine from the Island of Cyprus. It was the depository of a large portion of the wealth of western Asia. The temple alluded to in this chapter was built in the reign of Alexander the Great. It was the rallying-point of heathenism in the days of St. John and Polycarp, and anything that derogated against this popularity would kindle the most angry enthusiasm, as it did in the case of St. Paul. All the Greek cities of Asia contributed to the structure, and artists of highest distinction were occupied on it. There were mysterious letters on the crown, the girdle, and the feet of the goddess, a sort of monogram, which were supposed to exercise a great charm over evil spirits when pronounced. The study of these became an elaborate science, and books numerous and costly were compiled about them. Diana was more honored, probably, than any other deity, and her worship was adopted in various and distant places.

By Way of Illustration.

Paul at Ephesus The primary duty of the Christian is to bring as many as he can to the knowledge of the truth. What pains are taken to let a man know that he has fallen heir to an inheritance! Messengers will search for him all over the world to bring him as speedily as possible into the enjoyment of his good fortune. Paul found a similar but higher employment as soon as Jesus revealed himself at Damascus. Henceforth he could say, "Woe is unto me if I preach not the Gospel!" Woe, indeed! For think of the numberless souls helped by Paul from that day to this! —*Bushnell.*

Paul's converts at Ephesus. If the orations of Demosthenes are a monument of the intellectual greatness of the Greece which listened to them with pleasure; if the plays of Shakespeare be a testimony to the strength of mind of the Elizabethan age which could enjoy such solid fare in a place of entertainment; then the Epistle to the Ephesians, which scales the loftiest heights of Christian experience, is a testimony to the proficiency which Paul's converts had attained under his preaching at Ephesus.—*Stalker.*

Verses 24-27. Who can tell what may be done by one man? Demetrius, an enemy, gave testimony on this point when, through Paul's influence, trade was slipping out of his fingers. "Ye see," he said, "that not alone at Ephesus, but throughout all Asia, this Paul turneth away much people." Not ten thousand Pauls, but one little man, shaking all Asia.—*Parker.*

Covetousness. Covetousness, the worship of mammon, always tries to hinder the progress of truth. Demetrius belongs in the company with

Achan, Ahab, Gehazi, Haman, the rich young ruler, Ananias and Sapphira. Not a very desirable or praiseworthy company to be found with!

Heart Talks on the Lesson.

The temple of Diana was one of the wonders of the world. It was great in size, beautiful in design, and costly in adornments. It was the pride of Ephesus and of all Asia. Women gave their jewels to help build it. In it was an image of Diana, their chief goddess, which they believed had fallen down from heaven. The image was not very beautiful, but it had many worshippers. A profitable trade was carried on in Ephesus by men who made silver shrines, or little models of the temple and image, and sold them to the people of the city and to strangers passing through. These shrines were used by some in worship, as you see the crucifix used, and by others they were prized only as souvenirs of the great temple.

It was a business which brought wealth, and Demetrius would have found many men and women of his way of thinking if he had lived in New York, or London, or Paris, or Chicago, just the same as he found in Ephesus. Anything which interfered with his money getting must be put down whether it was good or bad.

The love of money makes men very selfish. Demetrius did not hesitate to excite a mob and put lives in danger if he could protect his own interests. No matter if the whole city was in confusion and the lives of Gaius, Aristarchus, and Paul were in danger. What was all that to him if he could keep his gains by putting them out of the way? No wonder Jesus warns us to beware of covetousness. He knows how it dries the fountains of the soul and kills that beautiful flower of love about which we learned last week. It creeps in before we know it, and the more we own of this world's goods the more we are in danger. People who have very little are often more generous than the rich. Not always; for some very rich people keep their hearts big and warm by liberal giving. The covetous spirit does not belong wholly to great money getters like Demetrius. If we search we may find some of the bad seed in ourselves. Do we really love to share our good things with others? Or does it give us greater pleasure to spend all upon ourselves? Even a child may be covetous of a penny. The best way to be rid of such a spirit is to conquer it by generosity. Give, give, give when you would rather keep the gift for yourself. Never, never let the evil weeds of selfishness choke the flowers of love in your heart. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty"—poverty of soul, which is far worse than poverty of purse.

The Teachers' Meeting.

Review the events of Paul's ministry in Ephesus. Describe briefly the temple of Diana; "the image which fell down from Jupiter;" and the theater. Show pictures of them to the class. Present, in contrast, two ways shown in this lesson: (1) The way of persecution; (2) The way of the Gospel—"that way," verse 23; the current name for Christianity in that age before the word "Christian" was used by disciples.

Before the Class.

Begin your class work with a general view of the Third Missionary Journey.

1. Refer to the map, call attention to the country lying between the region of Asia Minor, which Paul evangelized during his first journey, and the provinces of Greece, where he labored during his second journey. His third missionary journey was devoted to this region. 2. The seven churches of Asia to which divine messages were sent (Rev., chaps. 2, 3) were founded during this journey. 3. This journey also included visits to all the churches formerly founded in Asia Minor and Greece. 4. His arrest at Jerusalem closed the third missionary journey. 5. His literary work during this time is very important. He wrote First and Second Corinthians, Galatians, and Romans.

Call out by questioning the following:

Three facts concerning the founding of the church in Ephesus: 1. Aquila and Priscilla went to Ephesus with Paul, and all three labored in the Gospel. 2. Apollos joined them. 3. Baptism of the Holy Spirit at Ephesus.

Three facts of Christian history: 1. This church became a stronghold of Christianity. 2. It was known as the abode of the Virgin Mary. 3. The apostle John spent his last years here.

Three facts concerning the city of Ephesus: 1. Most important city in Asia Minor. 2. It rivaled Athens in sculpture and excelled it in painting. 3. It contained the temple of Diana and was a city of great wealth, and was noted for its commerce with the East. Have one of your pupils prepared to give a description of the temple of Diana. Call attention to the Book of Ephesians, which Coleridge says is the "most sublime book ever written." Its height of Christian experience is a testimony to the proficiency which Paul's converts had attained under his preaching at Ephesus.

Try reading an elliptical story of the lesson, having the scholars supply the missing words: After Paul had passed through and he purposed to go to saying I must also see.... So he sent into Macedonia two men and but he himself stayed in Asia. About this time a certain man named and which made for Diana brought no small unto the craftsmen

whom he called together with the of like occupations and said, Sirs, ye know that by we have our wealth. Not alone at but almost throughout all This Paul hath said that they be no which are made with So that not only this our is in danger to be set at naught, but also that the of the great should be despised and her magnificence should be, whom all Asia and the world worshipeth." When they heard these things they were full of and cried out saying, Great is of the And the whole city was filled with and, having caught Paul's companions in travel, they rushed with one accord into the and when would have entered in unto the people the suffered him not. Certain of the of his friends desired that he would not adventure himself into the Some cried and some, for the assembly was and they drew out of the multitude the putting him forward and would have made his defense unto the people, but when they knew that he was a all with one voice about the space of two hours cried out is of the

OPTIONAL HYMNS.

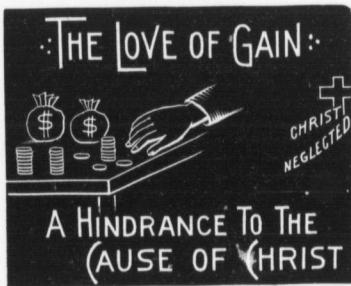
All unseen the Master walketh.
Though troubles assail.
Is this thy time of trouble?
In thy cleft, O Rock of Ages.
If on a quiet sea.

Jesus, Saviour, pilot me.
Here on earth, where foes surround us.
O sometimes the shadows are deep.
I am safe in the Rock.

References.

FREEMAN. Ver. 24: Shrines of Diana, 846.
Ver. 27: The Temple of Diana, 847. Ver. 29: The theater at Ephesus, 848. Ver. 31: The Asiarchæ, 849; repetitions in prayer, 645.

Blackboard.



Is It Fair?

IN this day of free thought what are known as liberal ideas are carried so far that in many so-called Christian homes children receive no religious education. A school teacher was shocked on examining several new scholars who had come to her little school to discover that they had apparently never been taught anything about sacred matters. They did not attend Sunday school or church. That was not so remarkable, as many are not sent or taken to either of the places. But beyond knowing that there was a God to whom several of them said "Now I lay me," in a parrot-like way at night (when they remembered to do it), they knew nothing of the Christian belief. Of four girls from six to nine years of age two knew that Christ was born on Christmas Day, none knew what event took place on Good Friday, and Easter was merely a Sunday in the spring when people wore new hats. Of Bible history, the occurrences in the Old Testament, and of the story of stories in the New, they had never heard. And yet the mothers of three and the fathers of two of these children were members of evangelical churches. They simply believed in letting the children alone, in not making them think of religion while they were young. Indeed, the father of one of the girls was quite indignant when he learned that the school-teacher read and explained a chapter from the Bible to her scholars every morning.

"I do not like the idea," he declared. "I want my child's mind stocked with matters that are useful and necessary until she is older. Then, when she is old enough to understand, she will bring to bear upon religious things an unbiased judgment. I do not want her influenced for or against religion."

Is there any important secular subject that she will have to face every day in her life concerning which this man would keep his child in complete ignorance until she chose for herself? Does he not bias her mind in favor of morality, honesty, politeness, cleanliness? And why not be as fair toward religion?—*Harper's Bazar.*

THE first film of ice is scarcely perceptible; keep the water stirring, and you will prevent the ice from hardening it; but if once it film over and remain so, it thickens over the surface, and it thickens still, and at last it is so solid that a wagon might be drawn over the solid water. So with conscience, it films over gradually, and at last it becomes hard, unfeeling, and it can bear up a weight of iniquity.—*Bishop Simpson.*

PRIMARY TEACHERS' DEPARTMENT.

BETTER to strive and climb,
And never reach the goal,
Than to drift along with time,
An aimless, worthless soul.
Ay, better to climb and fall,
Or sow, though the yield be small,
Than to throw away day after day,
And never to strive at all.

The Child's Attendance at Church.

BY ALICE MAY DOUGLAS.

THERE is some discussion whether or not it is wise to take very young children to preaching service. Some of the most careful observers have given their views in regard to this important subject. For example, Zschokke says: "Lastly, the child should hear of Jesus, his good deeds and his sufferings. But the child's religion should not be made a mere matter of sensibility, mere material for the operation of the feeling."

Bishop Vincent has said that he would take a child to church before he took him to the Sunday school, that his first impression of God's temple might be inspired by the sacredness of the service which is of necessity more quiet than that of the Sunday school. There is much food for reflection in this thought, for, as Schiller says, "What understanding of the intellect can perceive is silently perceived by the pious feeling." And Rousseau remarks: "All his first experiences remain ever permanent with the child. The first color, the first music, the first flower constitute the foreground of his life."

We make a great mistake in apparently thinking that a child's life is wholly outward, that the little one can be reached through his senses alone, that he is capable of enjoying only what we imagine he understands. A child is very susceptible to impressions. If adults were as responsive to mental influences as are children, a great majority of them would be posing as mental philosophers or mountebanks, for in these two opposite classes meet those versed either by study or nature in the greatest science of the future—the one that by its more wonderful discoveries shall yet put to shame the great inventions in the material world of to-day—Psychology.

When one adult wishes to make his mind known to another adult he must do so by speech. When

a mother wishes to make her mind known to her child she can do so in many a way in which speech has no part. How quickly a child can tell whether or not his mother wishes him to do a certain thing—even if no word is passed between them. Why is this? It is because the child's mind is so susceptible to impressions—to mind-waves, perhaps the psychologists would say.

This being the case, think how much the little lambs of God can enjoy during a preaching service, even if they cannot remember a word of what is said. How often we see them looking intently at the minister as if they were eagerly drinking in every word, whereas his words play but a small part in the interest thus manifested. O no, it is not the sermon but the magnetism of the speaker, the power of the Holy Spirit if he be a true son of God, that thus captivates the little listener.

And here it may not be out of place to note that the Friends, whose religion is the most simple—the most like His who said that in order to inherit the kingdom of heaven we must become like a child—in their early days, and now, in some part of the world, will sit for an hour in their churches in silent meditation, the preachers enjoying their own impressions and the audience theirs, until the meeting, during which perhaps not one word has been spoken, is broken up by a mutual shaking of hands all round.

So never keep the little ones away from the house of God because they cannot understand the profound words of the preacher. Let them go, for their little souls can gain much from the impressive surroundings.

Tiny Tyrants.

BY JULIA E. PECK.

A GROUP of primary teachers were discussing their troubles with "those boys," and several who were completely discouraged were planning to hand in their resignations before another Sunday. It began to appear that soon there would be no primary teachers in that school to face the bad-boy problem, when one of their number hit on the following plan:

Said she, "What is the use of having three or four classes completely spoiled by unruly members

who will not listen to lessons themselves nor permit the good children to listen? Why not group them into one class, and leave the quiet members to be instructed in peace?"

This was considered by all a "beautiful plan," but the only drawback was that all the teachers refused most emphatically to take the class of unruly members, "for," said they, "if we cannot manage the one or two who spoil everything we attempt, how can we manage six or eight?"

The teacher who made the plan was not willing to let go of it easily, and, being at the time physically unable to carry it out by taking the bad boys herself, patiently waited an opportunity to try the experiment.

Her idea was that these boys had many traits in common, and that a lesson which would hold one would hold all, and separating these boys from the gentler members (who require entirely different handling) one teacher could devote herself to studying their peculiar needs.

There is no need here of describing the traits of those tiny tyrants, or of stating how many lesson hours had been spent in checking, coaxing, pleading, scolding, or in (mistakenly) submitting to annoyances as a matter of course.

It occurred to this teacher who wished to rescue as many classes as possible from this continuous discouragement and nervous strain, that in all the years of her own secular teaching she had never taught a class in which there had not been some member who "just spoiled everything," and if at the end of the year this young tyrant had attained to something like reasonable conduct, it had been at the cost of many a struggle both for the child and teacher.

How many cases had there been (and this teacher mentally reviewed a long line of little sinners) in which the pang of the final parting had been bitter just in proportion to the cost of the struggle made to win his heart and teach him to be good. She had looked forward often to the time of his promotion as the time of her release, to find that when the time actually came the loss of that tiny tyrant was so great that facing her class without him she found all the life, the sparkle, the joy, and animation gone out of it.

It happens usually that the boy who is a born leader, who tyrannizes over class and teacher, is really one of the strongest members of the class, and winning his confidence and affection means winning the confidence and affection of the other children, who will follow his lead. He is bright and responsive, and exceedingly active; but his

abilities are perverted, he has been mismanaged; but let us win him and we have a tower of strength upon which the whole class will lean.

Remembering that the keenest heartaches of her secular school experience had come more than once from the loss (by promotion) of her "dearest foe," the fiercest tyrant of that school year, this teacher listened thoughtfully to a primary principal (in another Sunday school) who was asking anxiously, "Who will take my bad boys?" and replied, "Give them to me."

This experimental teacher found soon that these boys were not so wicked as they were "lively," and that her only safeguard lay in keeping them actively employed every minute.

They would not listen to a lesson passively, but if set to work it out for themselves with pencil, paper, or blackboard, to write or print lists of names and places in the lesson, to draw free-hand pictures of lesson scenes or maps, or if allowed to pass pencils, papers, and to arrange chairs, or even to memorize texts as quickly as possible, they really behaved well and learned something.

The trouble was, they were all so quick and bright that they would finish their tasks at short notice, and it was sometimes a problem to find work enough to keep them busy. The more ambitious members were sometimes dissatisfied with their first attempts at writing or drawing, and tried it over again, spurring on the others to do likewise by their severe criticisms of each other's work.

The teacher felt genuine sympathy and affection for these boys, and they knew it intuitively, and it had this effect: they kept each other in order, being critical, after a time, of rude manners; so critical that they were quite eager to use their fists upon each other to preserve order and a respectful attention to "teacher."

This class was not reformed in one week, nor in two, and the natures of these boys were not changed at all, neither were they suppressed or repressed into good behavior.

They are not patient listeners to this day; but give them plenty to do, to work out or to study out for themselves, and they are ambitious to do it well. Though they are somewhat noisy while at work, their noise is expressive of enthusiasm; but they really behave well while actively employed.

Now that they are willing and glad to work, the next step in advance will be to make them willing to listen and act upon what they hear.

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INTERNATIONAL BIBLE LESSONS. THIRD QUARTER.

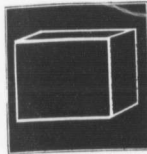
PAUL'S MINISTRY IN CORINTH. Acts
18. 1-11.

LESSON V. (August 1.)

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

Primary Notes.

BY MARTHA VAN MANTER.



Freddy stood with his papa looking at the great building that was going up on the corner. "How tall it is!" said the little boy; "I should think the wind would blow it over." Then his papa told him about the strong foundation, much of it hidden out of sight, but which held the great building firm when the winds blew and the storms raged. "There are two kinds of houses," said papa; and then he told Freddy that even little children began very early to build their life-houses, and that if they did not lay a good foundation their house would fall down some day. Do you know what he meant? If you do not, will you not ask some one to tell you?

Review. [Make a word picture of Paul preaching on Mars' Hill, and the people standing about, laughing and talking and asking questions. The review talk may bring out the character of the people—fond of talk and of new things—and the more informal and spontaneous it is the better. But this does not imply that such a talk, even though it be of the briefest, does not demand earnest study.]

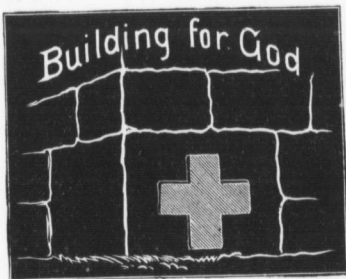
Paul following. When people go traveling in strange countries they need a guide to tell them where to go. The Lord himself was Paul's guide, and he told him just where to go and what to do. Can you think of some of the ways in which he guided him? Now, Paul's guide told him to go to Corinth, a large and very beautiful city about fifty miles from Athens. This was a great place for games and feasts. Once in three years many people came to Corinth from far away to see the games, and there was much sport and wine drinking at these times.

It did not seem as if this could be a good place for Paul, but he was following his guide, and he knew it must be the right place. Have you a guide, and do you follow him? It is the only safe way!

[Fold two or three little paper tents, and show. Tell them that when Paul was a boy he learned to weave the cloth for tents. This was his trade. Every Jewish boy was taught to do some kind of useful work.]

Paul working. Aquila, a Jew, and his wife, Priscilla, were tentmakers. They let Paul come and stay in their little house, and every day they sat and worked together, while Paul talked to them of his dear Master, Jesus Christ. It was not long until they took Jesus for their Master, too. When the Sabbath came Paul went to the synagogue, or church, and there he talked to all who would listen about Jesus. Do you want to know why he wanted the people of Corinth to hear about Jesus? It was because they were building their lives, and he wanted them to build on the right foundation. [Show the blackboard.] It was Paul's work to show them how to build. [Tell some of the trials that Paul had, and show how the Lord came and told him to keep on, and he would stay with him and keep him from harm.]

Building for God. Can you not almost see how badly the Corinthians were building? "Idolry," "Pleasure," "Gluttony," "Drunkennes"—these were some of the stones they were building into their life-houses! Can such houses stand? No, they will be sure to fall down some day because they are not built on the right foundation. What is the right foundation? Yes; we can find it in the Golden Text, and it is true, for it is God's word. [Print "Jesus" into the cross, and in a familiar talk call out from the children the names of stones which we should build into our life-houses, such as "Honesty," "Goodwill," "Love," "Truth," etc. This lesson may be vividly impressed by using the song, "Little Builders," on page 28, *Special Songs and Services*, by Mrs. Kennedy.]



Kindergarten Hints.

BY MRS. MARY J. CHISHOLM FOSTER.

KINDERGARTEN DEPARTMENT. Paul in Corinth. Acts 18. 1-5, 7-11.

GOLDEN TEXT. "Be not afraid." Acts 18. 9.

AIDS TO THE KINDERGARTEN. Holy Bible, Joshua 1; *New Testament History* (Smith), pages 481-484; *Bible Geography* (Whitney), pages 70, 71; *Oratorio of Elijah* (Mendelssohn), "Be not afraid, thy help is near."

ATTENTION STORY.

When Paul left the city of Athens he went to another city which had walls around three sides, and it had many beautiful buildings. The people of this city prayed to pictures made of marble and stone. They placed the pictures in beautiful temples. But there were also many people there who believed in the true God and prayed to him and loved him. Paul found one of these pretty soon, a man named Aquila, who had come from Italy, making this long journey to the city of which we are speaking and to which Paul came. The name of this city was Corinth. Aquila had brought his wife from Italy, too. Her name was Priscilla. They were of the same nation as Paul, being Jews, and they all three became good friends. They had the same business. They were tentmakers, and worked together during the week days. On Sabbath they went to the church and Paul preached. After a time Paul went to live with another man who lived next door to the church; and one night he heard the voice of the Lord speaking to him. It told him not to be afraid, because many people in that city loved God, and no one would hurt him. He stayed there a whole year and half of another year. We will read the story from this wonderful book. [Read Acts 18. 1-5, 7-11.]

Explain unusual words: "Departed," "lately," "occupation," "synagogue," "entered," "continued."

OUTLINE.

Sunday. Attention Story, Bible lesson, Golden Text, and conversation. Look at Corinth's location on the map and show the way Aquila and Priscilla came from Italy.

Monday. Companionship, family life, and hospitality are shown in these second and third verses. Industry may be noted also. Talk of this family of friends and their enjoyment of each other, talking and working and praying together, and going to church together as we do now. Through these ideas the children may be led to see that these people of our lesson are related to us, to our life, and to God.

Tuesday. Verse 4 shows us that they went to church to worship God "every Sabbath." Teach a practical lesson on church attendance, making the thought clear and attractive to the children.

Wednesday. Two whom Paul loved came and told him about the people he had left in another city, and he wrote a letter to them. Show what part of the Bible has the letter. 1 Thess. 1. 2, 3. Read this part of the lesson to the children, also the end of it. 1 Thess. 5. 24-26. Paul tells them that God will help them to be good, and he asks them to pray for those in Corinth; and he sent a kiss to them, just as papa does sometimes when writing to those whom he loves.

Thursday. Verses 7 and 8 have important thoughts for to-day. Connect the fact that Crispus "believed on the Lord and his house" with the harmony of family life in the reference of Lydia "and her household," Acts 16. 15. And the keeper of the prison at Philippi "and thy house"

was included in the promise of salvation. Acts 16. 31.

Friday. The Golden Text is a message which is repeated all through God's word. Read some of the references to the children and let them repeat them as a memory exercise. "Fear not, little flock." Luke 12. 32. "Fear not, for I am with thee; I will bless thee." Gen. 26. 24. "Say to them that are of a faithful heart, Be strong, fear not." Isa. 35. 4. Also Isa. 41. 10; 43. 5.

NATURE WORK. Talk of thunder or of electricity. We need not fear the storms or the sounds of nature, for God whispers to us, "Fear not."

"Far in the West the summer cloud
Spreads out its awful folds;
And onward 'gainst opposing winds
And upward still it rolls.
Hark! how the thunder shakes the hill!

My Father guides the thunderbolt,
Why should I be afraid.

"On, on it comes across the heavens,
The lightnings cut their way;
The rocks are rent, the trees are riven—
Is it the final day?

Ah! saw ye not that lurid light
Upon the steel that played?
My Father doth the lightnings guide,
Why should I be afraid?"

HAND WORK. Fold paper in the shape of tents. Put these in the sand table, and they may represent tents on the beach if you place an oblong pan of water in the sand, calling it the sea. Let the children themselves do all this.

The TRANSITION CLASS may mark the references to fear which are given in the lesson, and finding them in the Bible they may copy the quotations as an exercise in writing and bring to the teacher next Sunday.

SCIENCE AT HOME WITH THE MOTHER. Find some stories about animals and nations that are fearless, and talk about these. Often we suffer because we fear something may happen by and by, so let us think as David did when he said, "What time I am afraid I will trust in thee." In another place he says, "My heart shall not fear." The mother and other members of the family may teach little children to trust and not be fearful. Truth and courage are taught by the life more than by words. Jean Paul Richter says, "In the intellectual world one trusts to what you say; in the moral world, to what you are." Never forget that the little child looks up to you as to a lofty genius, an apostle full of revelations, whom he trusts more absolutely than his equals. Trusting those in the home, the child is led easily and naturally to trust and to love the heavenly Father and the elder Brother.

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LESSON VI. (August 8.)

WORKING AND WAITING FOR CHRIST.
1 Thess. 4. 9 to 5. 2.

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

Primary Notes.



Did you ever go fishing in a boat out in the deep water, and wonder why a rope with a heavy weight to it was dropped into the water? Maybe you heard it called an anchor, and you knew that it held the boat steady. The

lesson-to-day tells of another kind of anchor, which holds the heart steady when our little boat of life is out in the deep waters of sorrow and trial. Have you this kind of an anchor? Do you think the Lord would give you one if you truly wanted it?

If you read the lesson verses carefully last week you learned that Silas and Timothy came to Corinth, and you will remember that they were his dear helpers. While Paul was preaching in Corinth at first they had been helping the new believers in other cities. When they came to Corinth they had good news to tell Paul about the Christians in Thessalonica. Who can find this place on the map? Do you like to hear good news? Paul did. When he heard how faithful the Thessalonians were, and how some of them had lost dear friends by death and were sad, he felt as though he must comfort them. So he stopped weaving goat's hair into tent cloth, and wrote a letter to them on parchment. How do you think he would send it? There were no mailbags or postmen in those days, and so a young man had to go on purpose to carry it. Paul loved the Thessalonians and wanted to help them, because he knew that Jesus loved them. That is why we should love and try to help people.

If your mamma should go away from home how glad you would be to get a letter from her! How pleased you would be to find just what she wanted you to do; and if you really loved her you would try hard to do the very things she asked you to do. Paul loved the Thessalonians as though they were his children, so he would write as a loving father or mother would to a dear absent child. The blackboard shows what he wrote about—life here, and the larger life in heaven.

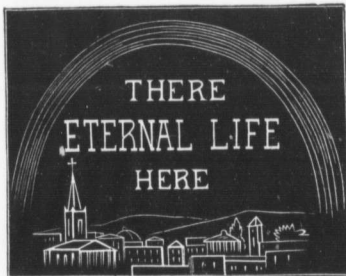
Do you know that the little life "Here" is just to teach us how to get ready for the life "There." Down "Here," in these little houses and streets, and out in the fields and woods, there are many people living. Suppose each one wants to have his own way—then there will be complaints and hard words and unhappiness. What does Paul say?

"Love one another." He says this is what God teaches them to do. Suppose down "Here" people will not work, and so bother other people; that will surely make trouble. Paul says, "Do not do so, but be quiet, peaceable, and honest." This is what he teaches them (and us) to do in this life.

But there is another life; what is it? Yes, "Eternal Life." This life does not last long, but the other life lasts forever! It is eternal! It can never come to an end. What does Paul say about that life?

Once there were two little sisters, and they had only one friend in all the world—their own dear mamma. But they loved her so much that they were very happy little girls. One day an angel came and took their mamma away, and they could see her no more. Now they were unhappy. They did not know where she was, and they cried a great deal.

Some of the Thessalonians were like these little girls, and Paul comforts them in this letter. How? O, it is so simple and beautiful! Hear what he says: "Jesus died and rose again, and so all who die believing in him shall rise again and live forever with him." See what Jesus himself says in the Golden Text. He is coming to find those who believe in him and take them to be with him forever in his happy heaven. What have we to do, then? Just to be happy while we work and wait for him to come!



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. A Talk About the Letter. 1 Thess. 1. 1, 3; 2. 7, 12; 4. 11, 12; 5. 5, 15, 17, 18.

GOLDEN TEXT. "Rejoice evermore." 1 Thess. 5. 16.

AIDS TO THE KINDERGARTNER. Holy Bible, 2 Thess. 1. 2, 3; *New Testament History* (Smith), pages 482-491; *Early Years of Christianity* (Presensé), pages 155-157; *Christianity and Greek Philosophy* (Cocker), "Ethics," pages 454-457.

ATTENTION STORY.

You remember that while Paul was in Corinth, staying with Aquila and Priscilla, some of those whom he loved came to visit him. These two men

were Silas and Timothy. They told Paul that the people he had preached to in Thessalonica were trying to be good and to do good. Paul was glad to hear that, and he wrote two letters to them. The first letter was a long one, and it began by saying that Paul wanted the people to have peace from God our Father. Then he said that he remembered as they had worked and prayed and trusted and been patient. We will read his words. [Read 1 Thess. 1, 1, 3.] After this he kept on writing, and by and by he said that he and Silas were gentle with them, just as a nurse is careful with little children, because they were to learn to walk in God's ways, even into the kingdom of God. Here he speaks about it. [Read 1 Thess. 2, 7, 12.] Paul seemed to know all about all the many things which people ought to do, like being quiet sometimes, attend to their own business, work with their own hands, be honest and true, then they would not lack anything, but would have enough for their life. [Read 1 Thess. 4, 11, 12.] Paul reminded them of the story which he had told about Jesus as the one who could help them, and who had lived here and shown people how to be good as well as told them. It means very much to be shown how to do something, for doing is better than speaking of it. Paul wrote that they were not walking in darkness because they had light and could see. That means Jesus is called the Light, for all he said and all he did was clear and true. Let us all repeat this verse after we read it. [Read 1 Thess. 5, 5.] The Golden Rule was given by Jesus, and he said we are to do to others as we would like to have them do to us. Paul said that we should not do naughty things to others even if they do to us, but we may pray always and be thankful for everything, for this will be pleasing to God. [Read 1 Thess. 5, 15, 17, 18.]

Explain unusual words: "Ceasing," "cherisheth," "lack," "render."

OUTLINE.

Sunday. Give as much of the story and the Bible lesson as possible and talk of the Golden Text, showing that by doing all that Paul mentioned and adding a joyful spirit the character is made strong and beautiful.

Monday. The first division of the story may be developed. The children will have ideas about love and patience.

Tuesday. Talk of the gentle care of a nurse, whether she be a sister or a mother or any one who cares for children. Gentleness is the topic. We may walk in this earthly pathway as is pleasing to God. Hymn 421 in *New Canadian Hymnal* has suggestions and beautiful figures.

Wednesday. The four thoughts of verses 11 and 12 are clear to children. Let them talk of these: Be quiet. Attend to business. Work with the hands. Walk honestly.

Thursday. Explain simply verses 17 and 18 as teaching reverence and praise. By having thankfulness we check grumbling and fault-finding, either with people or with things.

Friday. Talk and sing about joy. What is it? Some one thinks it is like sunshine in the heart, or like the singing of a brook. A good man (Jean Paul Friedrich Richter) said once that it must be his heart had blue sky in it, he was so joyful. Doing

right brings gladness of the heart, but when people are naughty they cannot be truly joyful. The Bible says that to naughty people there is not even peace or quiet of heart, for they feel as troubled waters look when they "cast up mire and dirt."

NATURE WORK. Let the children bring to you some fruit or grain, an early summer apple or a spray of buckwheat, and talk about its form, color, and uses.

HAND WORK. Let the children suggest topics after reading and talking about "working with your own hands." Let us all try to do this with paper or sticks or clay or something else.

The **TRANSITION CLASS** may find all the nouns in the Bible lesson and write them in a column, beginning each noun with a capital letter.

SCIENCE AT HOME WITH THE MOTHER. Talk of the journey which all the Thessalonians were making. The people of Corinth, too, and we all are walking in the pathway from earth to heaven. What are we doing? What may we do? Enumerate the different things which are done with hands and with minds for ourselves and for others. The very first and best place for service is in the home. What are you doing for others in your own home yesterday and to-day? See what helpful thing you may do to-morrow. Joy in your heart will be God's approval.

LESSON VII. (August 15.)

ABSTAINING FOR THE SAKE OF OTHERS. 1 Cor. 8. 1-13.

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

Primary Notes.



This is a lesson about self-denial, and may be some child does not understand just what it is to deny self. Self is that part of you which says, "I want," "I like," "I must," without stopping to ask what some one else wants or likes or must have. To deny is to say "No," and to deny self is to say to the self which wants its own way, "If I want to be like Jesus, 'who pleased not himself,' I must think of others first." In God's word we find, "Look not upon the wine when it is red." Perhaps a little would not hurt you, but it might hurt another to know that you drank it, so you must learn to deny yourself in this and in many other things.

Do you remember how long Paul stayed in Corinth? [Let some child tell how he supported himself while there, but what his real business was in that wicked city.] For a year and a half Paul worked and preached in Corinth, and a good many people learned to love and follow Jesus. Some

were Jews, and some were Gentiles (heathen). After Paul went away these new converts fell into sin. [Tell of the dispute over eating meats and drinking wine that had been offered to idols.] When Paul heard of it he wrote a long letter to the Corinthian Christians. You do not forget how happy he felt when he wrote to the Thessalonians, but it was not so now. He wrote this letter with many tears. It hurt his heart to know that his friends in Corinth had been hurting the heart of Jesus! You know that is just what we do when we sin—we hurt the loving heart of Jesus, our best friend!

What kind of a letter do you think Paul would write to the Corinthians? It was a letter full of love, you may be sure, but he had to tell them in it where they were wrong. It is real love when your papa or mamma tells you if you do naughty things, and shows you how wrong and foolish it is to sin. You do not like to hear it, perhaps, but it is all because they love you so dearly. Try and remember this.

Do you remember the lesson about building for God? Each one of us has a life-house to build, and Paul says in this lesson that it is Love that builds up. "Knowledge"—thinking your way is best—puffs up, but "Charity" (Love) builds up. This is what we must all have then, Love, which thinks first of others. Once a man wrote a beautiful story for his children, in which he taught them this same lesson. There are some fairies in the story—one is Mrs. Bedonebyyourself and another Mrs. Doasyouwouldbedoneby. Can you guess what the fairies teach? Paul wanted the Corinthians to learn that the Golden Rule is the only straight and happy rule of life, and this is just what we need to know too.

[Show the blackboard, keeping the glass marked "For Others" covered.] What do you see here? Yes, this is a wineglass. How pretty it



is, with the red wine "giving its color in the cup!" Perhaps some one says, "Taste it; it is good, and it will do you good." But if you take it some one who sees you may say, "I will take some, too," and it may lead to that

one becoming a drunkard! Better do this [show the other half of the board]. If you do it you deny self for the sake of another, and please Jesus. A little boy said to another on the way to Sunday school, "See, I've got two pennies." "I've got three," said the other. "Come on, let's go and get some candy," said the first; "we can each keep a penny to put in the box." Did they deny themselves? No; and some other children, seeing them spend the Lord's pennies for candy, went and did the same thing. [Other illustrations may be used, and the lesson of the Golden Text strongly enforced.]

Kindergarten Hints.

KINDERGARTEN DEPARTMENT. For the Good of Other People. 1 Cor. 3. 16-23; 6. 19, 20.

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

AIDS TO THE KINDERGARTNER. Holy Bible, Josh. 1; *Early Years of Christianity* (Pressensé), pages 163-168; *New Testament History* (Smith), pages 492-495; *The Social Law of Service* (Ely), pages 66-78; *The Foundations of Belief* (Balfour), pages 352-356, "Relation of Christianity to Moral Needs."

ATTENTION STORY.

Paul remembered his friends and liked to write letters to them. He had learned to love the people of Corinth, and when he was not with them he remembered the happy times they had enjoyed while they were together a year and a half. He did not forget Aquila and Priscilla, with whom he lived so long, and perhaps he thought of the days when all three worked together making tents. What good talks they must have had, just as fathers and mothers talk over their work, and boys talk while making kites, and girls do while sewing dollies' dresses and "playing house." It was while he was in Corinth, you remember, that he took time to write to the people we talked about in our last lesson, and to-day we will see what he said to the people of Corinth after he had gone to another city (Ephesus). The people of Corinth thought too much about their bodies, for they were busy about what they should eat and wear, and how they should look to others. Paul wished them to remember that God made their bodies, and his Holy Spirit was living in them and speaking to them often. Twice he said to them, "Do you not know what you are?" And he called them something else than body. Listen while I read a little part of the letter, and then you may tell me what word he used. [Read 1 Cor. 3. 16; 6. 19.] A "temple!" Yes. And this temple belongs to some one. [Read 1 Cor. 3. 16; 6. 20.]

Explain unusual words: "Dwelteth," "therefore," "glorify."

OUTLINE.

Sunday. Attention Story, Bible lesson, Golden Text, and conversation. Explain the meaning of this Golden Text, which bears upon influence and example. It does "make a difference" to others how we use our bodies, what we wear upon them, and what food and drink we put into them.

Monday. Talk of loving remembrance of those who are absent. Add to the teaching of influence the power and blessing of friendship.

Tuesday. Talk of the temple and of the need of keeping it pure and holy. At the temple at Jerusalem all the people were careful to see that it was used properly, and that nothing to injure it should be put into it.

Wednesday. Show how the idea of purity and holiness may be carried out in the use of the body-temple.

Thursday. In the temple was the holy place, the secret place, sacred to the priest (a person) and God. In our temple it is our self, the very I, and God. In prayer we speak to each other. Our thought and our love are shown to others in our speech and our acts. If our hearts and minds are good and true we will have gentle words to express kind thoughts, and acts of willing service will show the love which is within us.

Friday. We are to be mindful of others and never do or say, eat or drink, what would cause our friends to be sorrowful, or make it harder for them to be and to do good. Have a loving thought of other people always.

NATURE WORK. Let the children have a lesson on the care of the body, with the idea of food and cleanliness being necessary to wholesome growth. What kinds of food help the mind by keeping it clear? Anything, whether food or drink, which will cause the mind to be dull and inactive, like a mist over a field or a mountain, is not intended by God for our daily use. Let the teacher make clear a few important facts concerning health as being the strength of this temple. It is right to eat and to drink what will build up our bodies and have an influence for good upon our friends.

ART WORK. Let nature take the place of art sometimes, but in choosing pictures for children always choose the best and clearest of its kind. The influence of pictures is great with children, and is lasting. So have those which represent not only good workmanship, but a topic exalting in character.

HAND WORK. Both for little children and for the transition class have them draw or sew a circle, which you may interpret as being a sign of unity. Explain the meaning of this word and lead to the old saying, "Union is strength." "United we stand, divided we fall." A circle has no space to make it weak, but it is a complete whole. So we must have all parts of our bodies strong and a unit, and as "none of us liveth to himself" we will live for others also, and like a complete whole we will be firm for truth and parity.

SCIENCE AT HOME WITH THE MOTHER. The circle may be illustrated. The "family circle" is a term which we use often. A family circle may be broken here when one goes away to the heavenly home, to the Father's house, but even then the circle of love

remains. Here is a prayer for this August day which has a touch of nature in it:

"In the hustle of the sultry noonday,
When the flowers are athirst for rain,
And the birds hide away in the woodland,
And the grasshopper sings in the plain,
Then, Lord of the summer day,
Strengthen our hearts, we pray,
While others may languish and leave thee,
That we may thy precepts obey."

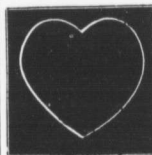
—Junior Hymnal, page 74.

LESSON VIII (August 22.)

THE EXCELLENCE OF CHRISTIAN LOVE. 1 Cor. 13. 1-13.

GOLDEN TEXT. "And now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 Cor. 13. 13.

Primary Notes.



Freda's mamma had a box in which she kept her treasures, and sometimes Freda, as a great treat, was allowed to look them over. There was one beautiful little precious stone among them, carefully wrapped in pink cotton wool, which was the loveliest and

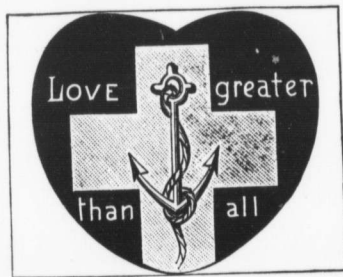
best of all, and Freda was always in a hurry to see this treasure. "This is the greatest of all," she would say, and she would hold it a long time lovingly, and kiss it when she put it back in the box. There is a treasure which Paul called "the greatest of all," and which *you* may have if you want it. Do you want to learn about it in your lesson today?

Our treasure box. What do we call this book? Yes, the Holy Bible! It has other names, and one of the best of them is "The Word of God." Today we will give it a name of our own. We will call it "our treasure box," and see if we can find the most beautiful thing in it. What two parts are there in the Bible? Mary may come and show us which part is the Old Testament. Now Willie may find the New Testament. In which part of the Bible shall we look for the greatest thing? Who has told us what it is? Yes, Paul; and we learn about him in the Book of Acts. [Call a child to find the Book of Acts, and let another find the letter in which our lesson is found. An occasional exercise of this kind is of great value in the primary class.] Now we know where to look for the treasure in our treasure box. It is in the Love chapter. Where is that? Who wrote it? Yes, Paul. But who told him what to say? God told him, and so this is God's own word—not to Paul only, and not to the Corinthians only, but to little girls and little boys who are here now, and who

can look into this treasure box and find the greatest and best of all things in it. Now we must look for our treasure. [Select parts of the lesson which children can comprehend, and have the class repeat them after you, using the word "love" in place of "charity," and dropping here and there a simple word of explanation.]

Do you know the name of the treasure now? Yes, it is Love. Where does it live? How sweet it is to know that it lives in the heart! And so anyone can have it who has a heart. Let us make the picture of a heart here on the board. Would you like to be wise? There are a great many things to be learned, and it is right for children to want to learn all the right, good things they can. God wants you all to have wisdom, and we will print the word here in the heart, for it must be in the heart to love wisdom or we shall not get it. Do you believe what God says? That is faith, and we will print that, too, in little letters. Are you glad that God has a happy heaven for you when you die, and do you think that you may be there some day? That is hope, and we will put it into the heart along with love and wisdom. These are all good, but there is something greater and better, and we will print it. Love is the treasure above all others, and every little child may have it for his own! [Call for the Golden Text, and drill on it until each child can repeat it with some degree of understanding.]

Surely every little boy and girl wants to have this heavenly treasure for their own! How can it be had? Here is a text from our treasure box. We will put it on the board, above the heart. [Print "God is Love" in large letters, and teach that a little child may go to God and ask for love, and take from him all that he wants.] If we take and use what he gives it will grow, and the more we have the more we shall be like Jesus.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. A part of the letter which tells of Love. 1 Cor. 13. 6-8, 11, 13.
GOLDEN TEXT. "Love never faileth." 1 Cor. 13. 8.
 Read this chapter from the Revised Version, be-

cause the word "charity" may be wholly misunderstood if confounded with the giving of alms.

AIDS TO THE KINDERGARTNER. Holy Bible, John 17; *Speaking to the Heart* (Guthrie), "The Graces of Faith, Hope, and Charity;" *Roots and Fruits* (Arnot), "Faith, Hope, and Love;" *Masterpieces of Pulpit Eloquence* (Thomas Adams), "The Three Divine Sisters."

ATTENTION STORY.

Paul knew that the people of Corinth were selfish. They loved themselves so much and thought so much about their own bodies that they forgot other people. Paul wanted to help them to be firm and true Christians, so he must teach them that only one thing could help them to forget themselves and be mindful of others. He said that he could not possibly do without it himself; even though he should talk like an angel and know everything, and understand everything, and move mountains, and give away all his things, yet if he did not have one thing all would be of no use. Listen, and hear the wonderful word—Love! Can any one of the boys write it upon the board? Yes, and let some one else put it on the board with blue crayon—the love color, that which has been called "heavenly light." Alice may take the light blue crayon. Now we will read the part of the letter which tells what love can do for the Corinthians and for us. We all belong to the same circle we talked about. [Read 1 Cor. 13. 6-8, 11, 13.]

Explain unusual words: "Endureth," "prophecies," "vanish," "abideth."

OUTLINE.

Sunday. Attention Story, Bible lesson, Golden Text. If there is not a kindergarten during the week take topics from the thought of the day given for week days, and have some connection with the suggestions for nature which are given. This will fix some idea of the lesson in the memory by the power of association.

Monday. Love is never glad when there is any naughtiness (iniquity), but is joyful over the truth. If words are true, and actions are true, the love in our hearts is very glad. Repeat verse 6.

Tuesday. Love is patient and bears all things; is never angry or unpleasant; speaks gentle words, and believes and hopes. Love believes that there is good in the world, and that people are trying to do good unto others.

Wednesday. Love never fails, even when things do not come to pass as people thought they would, and they thought they could see "Just how things were coming" (prophecies). When everything passes away and we forget all else that we had learned, love is left.

Thursday. Men and women do not think just as they did when they were little, and they do not speak just the same; but they can love, for love never grows old.

Friday. Talk of faith and hope, making them clear as may be possible. Love is greatest of all.

NATURE WORK. Find some specimen of nature's

a flower or a stalk of grass with seeds upon its top, some fruit or vegetable, and examine its parts. The promise of God that seed-time and harvest shall not cease (Gen. 8. 22) has come true again. Review some of the thoughts about springtime and seed sowing as connected with this early summer harvest. Lead to the great truth that what we sow we shall reap in kind. Another lesson is, that the bringing forth is always multiplied. If goodness and truth are planted in lives, and if the love that "never faileth" is in the heart, a great harvest of gentle words and kindly deeds will be a harvest.

ART WORK. Get a print of Raphael's "Charge to Peter," and let the children see the face of Jesus full of love. Tell them the little story of the talk with Peter when Jesus said to him, "Lovest thou me more than these?" meaning all other things. So he says to each little child now, "Do you love me? Will you love me?" Teach the little ones how they may have toward him the love that "never faileth."

HAND WORK. Let the small children make the word "Love" with sticks and rings.

The **TRANSITION CLASS** may write the words of the last verse (13) of the lesson.

SCIENCE AT HOME WITH THE MOTHER. Talk of the love that "beareth all things" in the home when little things, and things great also, go wrong and disappoint us. Love keeps the spirit sweet and the smile bright. Love gives willing service and is obedient to father and mother. An old song says:

"There is beauty all around,
When there's love at home;
There is joy in every sound,
When there's love at home."

The dear home place becomes dearer as the days and years pass, and to the children we may cause this sacred spot to have associations which will hallow all the life after childhood is passed. Lead the trusting little ones to the thought of a loving Father whose children live in this big and busy world. Though there are so many of us, we may help each other, and give service of good deeds which are the harvest of the seeds of his love planted in our hearts, the love that "never faileth."

LESSON IX. (August 29.)

PAUL OPPOSED AT EPHEBUS. Acts 19. 21-34.

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

Primary Notes.



[Show an idol or image of some kind. If a map is available by which you can show how large a part of the earth is still given up to idol worship, do so by all means. Talk about idols. Show how easily they can be destroyed.

Ask what God says about them, and drill on the first and second commandments.]

Are these the only kind of idols people serve? Tell that some serve this kind [show a few coins], and show that people who care more about money than about pleasing God are making an idol of it. Which do you think is worse, to worship this idol or this money?

Paul was in the city of Ephesus now. The finest idol temple in the world was in Ephesus, built of white marble with green marble pillars all around it. This temple was built for the worship of the goddess Diana. The priests of Diana pretended that the idol by that name came down from heaven! How silly the people were to believe this! A great many came from all countries to worship Diana, and to share in the great feasts which were held in her honor. It was a common thing to carry home little silver images of the goddess to the children. These little idols stood in small silver shrines made to look like the temple. Of course the children were glad to get these pretty playthings, and very likely begged their friends to bring them from Ephesus. You like to have something brought you from a big city, do you not?

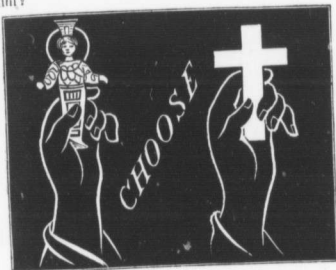
Now, would you think these playthings would make trouble for Paul? But they did. A man named Demetrius had grown rich making and selling these shrines, and after Paul had been preaching in Ephesus awhile he found that the people were not buying so many as they had before. Do you know why? Paul had been teaching the people how wrong it was to worship idols, and many of them had turned to the true God. This made Demetrius angry, and he thought he would stop Paul from preaching. What idol do you think Demetrius worshiped? He loved money, and he did not stop to ask whether Paul preached the truth or not. He wanted to stop his preaching for the sake of a little money.

[Describe the noisy meeting which was held by the silversmiths who were called together by Demetrius.] Most of the people did not know what they were crying out about, but they just stood and shouted, and would not listen to anything that was said. They behaved like a lot of naughty, angry children.

What could Paul do? His friends would not let him go and speak to the foolish people, for they knew that it would do no good. The Lord kept them from doing him or his friends any harm, and as soon as he could after this uproar Paul went away, for it was dangerous to stay longer.

CHOOSING. Do you know any play in which you have to choose? You know, too, what it is to choose in earnest, do you not? The Ephesians had to choose whether they would serve idols or the true God when Paul preached to them. Demetrius had to choose between money and God, and you have to choose something every day, do you not?

! Show the blackboard, and talk about different kinds of idols which children are tempted to worship. Each teacher can best determine what to warn her class against, and this is a subject well worthy of study.] You must not think that because idols are not worshipped here you will not have to choose. Some children love their own way more than they love God, and so that is an idol to them. Can you not think of other idols which Satan wants you to choose? What will you say to him?



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Paul at Ephesus. Acts 19. 24-28, 35, 36, 41; 20. 33, 37, 38.

GOLDEN TEXT. "Thou shalt not covet." Exod. 20. 17.

AIDS TO THE KINDERGARTNER. Holy Bible, Exod. 20; *Early Years of Christianity* (Pressensé), pp. 167-180; *Discoveries at Ephesus* (J. T. Wood), "Site and Temple of Diana."

ATTENTION STORY.

After Paul had written the letter we talked about in our last lesson he left Aquila and Priscilla in the city of Ephesus while he went on a journey to Jerusalem. He said that if God was willing he would come again pretty soon, and then he sailed away. One day when Aquila and Priscilla went to church they heard a new minister preach. His name was Apollos. They thought they would like to know him, so they invited him to go home with them, and they told him more yet about the "way of God." Acts 18. 27. When he was to leave that city the men of the church wrote to the people where he was going that he had told them much of the story about Jesus, and they wrote a nice letter introducing him. Paul came back to the city, and went to the church and preached, for he stayed there a long time. By and by a man who worked with silver thought that Paul's preaching was troublesome, and he told the people why he thought so. Let us see what he said. [Read Acts 19. 24-28, 35-41.]

Explain unusual words: "Silversmith," "craftsmen," "shrines," "occupation," "naught," "godless."

OUTLINE.

Sunday. Attention Story, Bible lesson, Golden Text, and conversation, in which the children may learn to name the persons of whom we speak in

the lesson. Call attention to the great desire which this good man, Paul, had that he might help others. He wanted to tell the wonderful story to everyone. How tired he must have been many times! Yet he did not say, "It is of no use," but he kept on journeying and helping all the time and everywhere he could. Have the children see that he was a hero and a knight.

Monday. The people of Ephesus prayed to a statue which was made to look like a person's head and shoulders, and the lower part was straight, like the sides of a box. This image was made of wood, and was carved. A man who worked with silver made little images to look like the large image. These little ones people bought and put in their houses and prayed to them. The large image was kept in the temple built for it. Well, the man who made the images had many men helping him, and they sold their work for much money.

Tuesday. Paul told the people about the true God, that he was their Father, and that they might pray to him and not to the image. Many were glad to hear this, and they prayed to God and did not buy any more images.

Wednesday. One day the silversmith told the men who worked for him that Paul had caused the people to give up the images, and had told them that anything made by men's hands could not be God. The men did not like to hear this, for they wanted the money for making images, and they all called out in loud voices that the image was great.

Thursday. They made such a fuss in the streets that a man had to come out of his office and be a peacemaker and talk quietly to them. He said that they might talk about it with each other in a quiet way, but the image was all right, for it fell down from heaven. Now, this man was kind, but he was mistaken about the image, and he himself needed to learn of God. After Paul had been in other places and came back to this city many people were glad to see him, for they knew that he had told them the truth, and they loved him.

Friday. The Golden Text is like a part of the speech Paul made to the people when he came back. He said that he had not wished for their gold or silver. Have the children repeat the Golden Text. Explain the meaning of it. "Covet" means to wish for something which we ought not to have and which belongs to some one else. Read verses 37, 38, of Acts 40, showing how the people loved Paul after all the trouble about the image.

NATURE WORK. The most beautiful things in a city are made of what came from the country. The temple in Ephesus which held the image was made of marble. Where is it found, and how do men get it? The roof was of carved cedar and the doors of cypress. Talk of these trees. One stairway was made of a single vine which came from

the island of Cyprus. What is a vine? How does it cling to something? You can find vines easily now, and examine the tiny tendrils.

ART WORK. In Whitney's *Handbook of Bible Geography* is a picture of the temple on page 96. Show it to the children.

HAND WORK. The little children may draw a picture of a temple. They may talk of a harbor—what is it? They may make pictures of ships by folding paper, and connect this paper-folding exercise with the thought of Paul sailing away in a ship from the harbor at Ephesus.

The **TRANSITION CLASS** may recall the names of materials used in making the image and the temple; then write a list of these.

SCIENCE AT HOME WITH THE MOTHER.—Recall the connection between the last lesson on love and this lesson. Paul and those who loved God, and prayed to him and not to the image, had the love that "feareth all things." After they had talked with Paul they all kneeled down and prayed. Prayer in the family where all love each other is what will draw all closer together and be a help to each other in the work that is to be done inside the house and outside in the busy world also.

Whisper Songs for August.

FIFTH LESSON.

My hands to thy service,
Dear Saviour, I give;
My heart wilt thou strengthen,
And teach me to live.

SIXTH LESSON.

In earth or in heaven,
Whatever may come,
The Lord is our Father,
And we are at home.

SEVENTH LESSON.

Do I think of myself,
Or of sister and brother?
Do I love myself best,
Or is it another?

EIGHTH LESSON.

The Lord is a fountain
Of wisdom and love;
He fills for us daily
Our cup from above.

NINTH LESSON.

The gold and the silver
Belong to the Lord;
He gives me my portion—
I trust in his word.

Order of Service

FOR THE PRIMARY DEPARTMENT.

Third Quarter.

GREETING.

SILENT PRAYER.

SINGING.

Teacher. Why do we come to Sabbath school?
Class. To learn about God.

Teacher. What book teaches us about him?

Class. The Holy Bible.

Teacher. What Teacher have we in our hearts?

Class. The Holy Spirit.

Teacher. What is God's house?

Class. A holy place of prayer.

Teacher. What should we all learn to do?

Class. Pray to God.

Teacher. How should we pray to him?

Class. Earnestly, with faith and reverence.

Teacher. What did Jesus say?

Class. "Ask, and ye shall receive."

[Prayer, followed by Lord's Prayer, all joining.]

The Apostles' Creed, or Creed Song.

REVIEW.

OFFERING. While the class recites:

"Tis but little we can give,
But our mites we gladly bring;
Knowing that our blessed Lord
Will accept love's offering.

"He who saw the widow's mite
Hears the pennies as they fall;
From his throne in yonder sky
Jesus sees and counts them all."

OFFERING SONG.

BIRTHDAY SERVICE.

SUPPLEMENTAL LESSON.

GOLDEN AND TINY TEXTS taught and explained.

MOTION SONG BEFORE LESSON. From *Special Songs Services*, and by Mrs. Kennedy.

ECHO PRAYER, asking a blessing upon the lesson taunting.

PARTING WORDS. [Sing or recite.]

"May the grace of Christ our Saviour,
And the Father's boundless love,
With the Holy Spirit's favor,
Rest upon us from above.
Thus may we abide in union
With each other and the Lord,
And possess, in sweet communion,
Joys which earth cannot afford."

Teacher. The Lord bless thee and keep thee.
Class. The Lord watch between thee and me
when we are absent one from another.

Something New to Read

Morning Songs in the Night. (Poems). By Walter A. Ratcliffe	\$1 00	Manitoba Memories. Leaves from my life in the Prairie Province. By Rev. George Young, D.D. Price cloth, postpaid, net	\$1 00
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Life and Work of D. J. Macdonnell, Minister of St. Andrew's Church, Toronto, with a selection of ser- mons and prayers. Edited by Prof. J. F. McCurdy, Ph.D., LL.D. Price, cloth, postpaid.	1 50		

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60 CENTS.

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