

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 27.]

NOVEMBER, 1893.

[No. 11.

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for

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AND

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VOL. XXVII.]

NOVEMBER, 1893.

[No. 11.]

Bringing our Sheaves with us.

The time for toil is past, and night has come—
The last and saddest of the harvest eves ;
Worn out with labor long and wearisome,
Drooping and faint, the reapers hasten home,
Each laden with his sheaves.

Least of the laborers, thy feet I gain,
Lord of the harvest ! and my spirit grieves
That I am burdened, not so much with grain,
As with a heaviness of heart and brain :—
Master, behold my sheaves !

Few, light, and worthless—yet their trifling
weight,
Through all my frame a weary aching leaves,
For long I struggled with my hapless fate,
And stayed and toiled till it was dark and
late,—
Yet these are all my sheaves !

Full well I know I have more tares than
wheat,—
Brambles and flowers, dry stalks and withered
leaves,
Wherefore I blush and weep, as at Thy feet
I kneel down reverently and repeat,
“ Master, behold my sheaves ! ”

I know these blossoms, clustering heavily,
With evening dew upon their folded leaves,
Can claim no value or utility,—
Therefore shall fragraney and beauty be
The glory of my sheaves.

So do I gather strength and hope anew ;
For well I know thy patient love perceives
Nor what I did, but what I strove to do, —
And though the full, ripe ears be sadly few,
Thou wilt accept my sheaves.

—Elizabeth Akers.

“Should Haves.”

A good Sunday-school superintendent should have two good feet like the two hands on a good clock. When it is ninety minutes after eight, they should point to 9.30 o'clock exactly, and not to ninety-five minutes past eight.

Should have two good eyes, or at least double as many eyes as mouths. Good order is gained much more quickly through the eye than the throat.

Should have two good ears. Illustrations are gathered more readily through that organ than the printed page. The pigeon-holes in the head should be systematically and continuously filled through these little doors opening thereto.

Should have one good, broad back, and he will have use for it all during the year. Pile upon pile will be laid upon it, until he will begin to think of himself as a second edition of that old man Atlas, whose picture used to adorn the cover of the geographies of our fathers' time.

Should have a quality and quantity of patience that would run over the top of the barrel that belonged to the ancient man of Uz. Like funds in a bank, it is sure to be drawn upon.

Should wear a smile born of genuine love, otherwise it will be an abortive effort, easily read by the weakest-eyed scholar in the school. A smile is the inner man speaking.

Should have a big stock of perseverance in carrying out plans. Many people have no vision that reaches from the beginning to the end. Perseverance, like killing a snake, frequently has our own preservation bound up in it. The head of the snake must be flattened.—
Bible Study.

To make our word or act sublime we must make it real. It is our system that counts, not the single or unsupported action. Use what language you will, you can never say anything but what you are.

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Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, NOVEMBER, 1893.

The Triennial International Sunday-school Convention, St. Louis, Mo.

We have given in the pages of *Onward*, for September 30th, a pretty full report of the proceedings of this Convention, to which we beg to refer our readers for further information. That Convention was the most successful yet held, and cannot fail to do much to give fresh impetus to Bible study. Some attempt was made to change the plan of uniform lessons, but signally failed. The Convention also strongly re-affirmed its action on the important question of having temperance lessons every quarter, our own Dr. Potts and Dr. Maclaren taking strong ground on behalf of Canada in this respect. The following editorial extract from the *Sunday-school Times* will indicate the action on the question of uniform lessons:

"For now twenty-one years a system of uniform Bible lessons, under the name of the International Lessons, has brought together Christians of every name for the common study of the Bible in the Sunday-schools of the United States and Canada, and widely in the world beyond. This plan of study has promoted Christian union: it has influenced the teachings of the pulpit and of the press; it has

affected the publishing interests of the world, by securing a larger public for the purchase of books of importance as helps to Bible study; and it has centred popular interest in a careful study of the Bible at a time when such study is essential to the preservation of the Christian faith. The number of persons who are using these International Lessons is swelled to millions in the United States alone, and to other millions beyond.

"During all these twenty-one years there has been more or less of opposition to the system of International Lessons, yet the system, as a system, has steadily gained in public favour: and it is probably true that more persons are now using these lessons than at any former time, and that these persons include a larger proportion of the entire Sunday-school membership of the United States than was ever before thus engaged. Yet, of late there have been more energetic and determined and systematic endeavours to draw away students from these lessons, to the use of special plans of Bible study proffered as a substitute for them; and from the noise made in behalf of some of these competing plans, it was thought that there might be more of dissatisfaction with the scheme of International Lessons than had hitherto shown itself. This suspicion gave an added interest to the Seventh International Sunday-school Convention, which met in St. Louis, August 31, 1893.

"The International Sunday-school Convention is an undenominational representative gathering of the Sunday-school workers of the United States and Canada. Its immediate constituency is the state and territorial and provincial associations of Sunday-school teachers in these two countries. Its sessions are triennial. This Convention, in 1872, decided upon the scheme of Bible study known as the International Lessons. The Lesson Committee is appointed by this body.

At St. Louis the numbers in attendance were large, and the delegates included representative workers from all parts of the country. Interest centred in the discussion of the International Lesson system. Both in the reports of committees, and in the debates on the floor, the subject was treated in fulness of detail. It would seem from these discussions that the public sentiment among Sunday-school workers in the two countries represented, is overwhelming in favour of the International Lessons. The Lesson Committee was, by vote, given more freedom than hitherto in the selection of lessons; and many important suggestions to publishers of lesson-helpers were made in the course of the discussion. But, as a whole, the International Lessons, in their plan of study of the Bible as a book, were sustained enthusiastically, and with practical unanimity, by the Convention; and this system of lessons will enter upon its eighth term, at the beginning of 1894, as the method of common Bible study for the Christians of America, and of the regions beyond."

The Home Department of the Sunday-school.

BY REV. E. P. ST. JOHN.

WHILE the home department is operated as a branch of Sunday-school work it is practically church extension, and carries to the homes of the neglectful the influence of nearly every branch of Christian effort in which the Church is engaged.

Briefly, it is a scheme to interest in Bible study those who are not in Sunday-school, and in the church those who are non-attendants, and a system for conducting parochial and missionary work. Under the plan, all persons who are not members of the Sunday-school in regular attendance are requested to sign the following agreement:

I agree to join the home department of the Sunday-school, and to spend at least half an hour each Sunday, or during the week, in the study of the lesson for that day, unless prevented by sickness or other good cause. I will continue my membership until I notify the superintendent of withdrawal.

Having taken this obligation they are provided with copies of the lesson helps used in the school, and with a quarterly report card upon which they indicate from week to week that they have given the required time to the study of the lesson, and also the amount of the offering which they lay aside for the support of the school. While the members of the home department usually study the lesson separately in their homes, they are for convenience grouped in "classes" of from one to twenty, each of which is under the care of a visitor. This person, usually a lady, at the end of each quarter visits each member of her class, collecting report cards and the offerings of the scholars, and distributing the report cards and lesson helps for the next quarter. In cases where it seems especially desirable she will call more frequently to give instruction, encouragement or cheer.

This sub-pastoral visitation of the parish at least once a quarter is of inestimable value. The visitors always carry a cordial invitation to attend, if possible, the services of the church and Sunday-school, and their social gatherings. Cases of destitution are reported to the home missionary committee of the church. The pastor is informed of special religious interest manifested by any member, of cases of sickness and bereavement, and of any who have been neglected in pastoral work. Effort to strengthen the bond of union between the home and the church is continually made. Circular letters from the pastor, home department socials, and rally days on which the effort to secure the attendance of all members of the department at the church is made, contribute to that end.

Among those who may be reached through the home department are invalids, the aged, those who live far from the church, the very poor who are kept at home by pride, milkmen,

railroad employees, those in almshouses, charitable institutions and jails, careless church members, those who habitually neglect church privileges, and all others who, for any reason, are not connected with the Sunday-school.

The plan has passed beyond the experimental stage. Since the plan was devised by William A. Duncan, Ph. D., some ten years ago, it has been continually in use. During the three years just passed it has been put to the test in, and indorsed by, nearly all evangelical denominations of America, and has been widely introduced in foreign lands. It is now in use in more than one hundred and fifty churches of central New York with which the writer is personally familiar. About one-half of these are of the Methodist Episcopal Connection; the other half includes nine denominations. All the varied environments and conditions of church life are represented. The work has been thoroughly successful in Methodist churches.

Many reports tell of transfers from the home department to the main Sunday-school; several, of church members who have never been actively engaged in Christian work who are faithfully and joyously acting as visitors. In several striking cases conversion has attended the work.—*Northern Christian Advocate.*

Doctrinal Teaching.

THE time has happily passed when in any Sunday-school that is worthy of the name, doctrinal teaching is deemed undesirable. In union schools, which for one reason or another may sometimes be temporarily the best expedient, simple fairness requires that the differing doctrinal views of those who enter into such an organization shall be kept in abeyance. The pulpy character of Christian experience necessarily resulting from training in such schools, however, is self-evident, for when no particular or distinctive religious views are taught, all preceptions of divine truth will be hazy or nebulous.

On the other hand, in schools that are directly, and distinctly, and closely related to the churches of which they form a part, the teaching in the school will supplement and enforce that given from the pulpit. Pastor, superintendent and teachers will form a unit in the great work of teaching the work of God.

The present course of lessons forms an admirable basis, and gives all the opportunity that can be desired for doctrinal teaching. In them is not only shown the working of our blessed Lord in the hearts and lives of his disciples, but the practical outcome of true religion in most of its phases is set forth. The general theme might well be "the church in the house," or "Christ in the homes," as well as "Christ in His church." They who fail to grasp this fact will essentially fail in their teaching.—*Baptist Superintendent.*

Aim of the Sunday-school Teacher.

THE Sunday-school is a soul-saving institution and the teacher's first aim should be to lead his pupils to Christ. This being done, what should the Sunday-school next attempt?

The Teacher thus answers this question:

"It must work on this converted material. This is the clay God puts into the teacher's and officer's hand, and the command is, 'Take this child and train it for me.' Thus the work enlarges. Be not satisfied that the pupil has confessed Christ and been baptized. The teacher's real work begins at this point. The babe in Christ must not be left to shift for itself any more than the babe in the home should be left to make its own living. The fact is, nursing is the first and the important part of convert culture, and it is as indispensable in the Church as it is in the family. In fact, what the nursery is to the home the Sunday-school is to the Church. The younger the convert is the greater the need for the fostering care of the Sunday-school and the training of a wise, godly, loving teacher. Next to the importance of a soul's conversion is its proper, patient training. The great need of the average Christian character to-day is a training in holiness and in the knowledge of our Lord and Saviour Jesus Christ. It is not saying too much to say that much of the puny, sickly, Christian living that burdens the efficiency of our Churches would never have thus existed if our Sunday-school teachers had had a proper conception of their responsibility in the spiritual training of these babes in Christ for Christian service. This is a most important part of the work of our Sunday-schools. To neglect it is to bequeath to our Churches a heritage of inefficiency in these coming members. If the Sunday-school is not to do this work, then who will? The family? The work here is often turned over to the Sunday-school, whereas the Sunday-school is but the auxiliary of the Christian home. Our children should be thoroughly taught and grounded in the teachings of the word of God. This is the food of a New Testament Christian. The word of God is the door of the Spirit of God to the heart of the hearer. The unconverted child is to be led by the word of God to Christ. The converted child is to be led by the word of God to a growth in grace and personal holiness. Children are as likely as others are to believe what they are taught to believe; possibly they are more likely to do so. At any rate they are, for good or ill, what they are trained to be. Aside from what the adult received by his teaching and training as a child, he has little that avails him much. And as this is true of the child, it is just as true of the Christian, and hence of the Church, which is composed of Christians. Indeed, the Church is itself a school of Christ, where each member is at the same time taught and teaches. But in addition to the work of building Christian character there is the work of building Church character."

In the building work of the Sunday-school, the converted child, besides being brought to Christ and to the Church, ought to be accepted by the conscientious teacher as missionary material—that is, to be trained for the work of the Church, which is the work of missions. God has therefore laid in each teacher's hand in these Sunday-school scholars the future members of our Churches, the future ministry of our Churches, and the future missionaries of our Churches. This material is to be converted to Christ, to be trained for Christian life, to be prepared for the Church's work at home and abroad! What a trust! How responsible! How blessed! Dear teacher, the Lord give thee wisdom, faith, prayer, and such an anointing for your work that you shall be a workman that needeth not to be ashamed.—*Bible Study.*

How to Prepare the Lesson.

BY L. G. FOUSE.

SUPERINTENDENTS and teachers of Sabbath-schools have for their object the conversion, Christian education and spiritual advancement of those committed to their charge. The lesson should always be prepared with these ends in view. It is, therefore, of the greatest importance that we should know the mind of the Spirit in the lesson to be taught. How may we know this? The Holy Spirit alone can reveal it to us. On the day of Pentecost they spoke with other tongues, as the Spirit gave them utterance, and the promise is that God will pour out His Spirit upon all flesh. As the Spirit directed Barnabas and Saul in their work, so He directs all who accept Him as their guide.

But this requires faith, for without faith it is impossible to please God. We must have faith to believe that He is the rewarder of them that diligently seek Him. I do not wish to be understood as saying that God does not use human agencies to guide and direct us, but I mean to say that our first duty in studying the written Word is to go to God for light and wisdom. If He does not enlighten our understanding as to the mind of the Spirit in the lesson under consideration, He will direct us to the proper human agency through which we can become enlightened. No one can teach the word of God effectually without the help of God.

In view of this principle, that the student should first go to God for light and wisdom before consulting any human agency, it necessarily follows, as a second principle, that before consulting commentaries and lesson helps he should take up the text and study it carefully and prayerfully. It is not enough to read it once or twice. The next step should be to take up the proof texts, or parallel passages; then the context, and then revert to the lesson proper for the purpose of getting a clear, succinct understanding of its teachings.

To aid the memory I know of no better method than the use of the five W's: the When, Where, Whom, What, Why. Commence with the first or the "When?" on Monday; get it firmly fixed in your mind. Take the "Where?" for Tuesday, and so on; which leaves Friday and Saturday for the "Why?" or teachings of the lesson. From fifteen to thirty minutes devoted daily to the study will by this method classify the points of the lesson in the mind of the teacher. When once you have place, time, persons, incidents and the lessons deduced from them fixed in your mind, then you are prepared for the higher or spiritual realm of thought. We frequently meet with difficult passages, and the temptation at once to consult some commentary or human authority is almost irresistible. I do not mean to depreciate commentaries and lesson-helps, which are generally written by devout and spiritually minded men, but I claim that our first duty is to enter into communion with God, to appeal to Him for light and understanding and then follow the guidance of the Spirit. In my intercourse with Sabbath-school workers I have found that it is not an unusual thing for teachers to read the lesson once, then take up one or more of the excellent helps and rely wholly on the information and light received through them. Such a course gives the teacher only superficial knowledge of the text, to be forgotten almost as soon as the lesson is taught, and does not give the proper foundation knowledge required to make the lesson interesting to a class. If the teacher has a thorough knowledge of the text comprehended in the five W's, he can readily suit himself to the conditions as he finds them in the class.

This method of preparation is adapted to all grades of classes. When the teacher has once acquired the requisite foundation knowledge, he can without difficulty, provided he is in sympathy with his scholars, adapt his teaching to them, and establish a living communion between his mind and the minds of those committed to his charge. After proper consideration has been given to the text, in the manner already indicated, then the teacher should wisely consult lesson helps in order to enlarge his information on the subject matter of the text.

While preparing the lesson, it is always necessary to keep in mind the best method of teaching. If illustrations are to be used—and they can be to advantage—then the teacher, after he has become familiar with the text, should be on the lookout for interesting illustrations taken from nature or life at the present time. I am not much in favour of taking illustrations from ancient history. The scholar is not interested in what the Greeks or Romans did, but he is intensely interested in his own life, and should be put on his guard against pitfalls and dangers which surround him, and which, for the most part, are simply a repetition of the sins condemned in the Bible as a warning to people of all ages. The student of the Bible who cannot help but deplore the wickedness

and disobedience of God's chosen people, should, by way of illustration, be forcibly reminded of the influences of our day that are a menace to human society and that need to be guarded against and counteracted.—*Westminster Teacher.*

Written Question and Answer Plan.

ISAAC W. CARPENTER.

A plan of written questions and written answers on each lesson was adopted by our Sunday-school for the reason that a very large proportion of our boys and girls were in the habit of coming into their classes without and preparation or study of the lesson. Our plan is as yet very simple and somewhat incomplete, but it is as follows:

We have provided every boy and girl who can read and write with a quarterly containing International lessons, the scholar's name being written on the first page of the cover, so they will own, keep and prize their quarterly. Then at the close of each day's lesson, each scholar is given a list of ten questions on the next Sunday's lesson, each question being numbered from one to ten. The scholar takes the list of questions home, and during the week studies the lesson with quarterly and Bible, and writes the answer to each question on the list, and brings it in to the teacher on the day the lesson is taught. The scholar who does this has thus learned the main points of the lesson before coming into the class.

The teacher takes these questions and answers home, examines and marks them. If the ten questions are answered correctly they are marked one hundred; if eight, eighty, etc. The teacher keeps in a small memorandum book the standing of each scholar for each Sunday; these books are collected by a special secretary; a monthly average of each scholar is given to the superintendent, who reads to the school in one list the names of scholars who have averaged between eight and ninety per cent.; in another list those who have averaged between ninety and one hundred; in another list those who have averaged one hundred.

The teachers who desire to do so are encouraged to furnish the questions for their classes, but there are two sets furnished by the superintendent, one for the advanced classes, and one for the intermediate classes, with which any class can be furnished, if their teacher is absent or has not had the time to prepare the questions. Copies are prepared on the mimeograph. Although our system is new and somewhat incomplete, the results so far are excellent.

Foreign Sunday-schools.

SAYS an exchange: "The movement for the establishment of Sunday-schools in continental Europe and in South America has thus far met with gratifying success. The work has been prosecuted under the direction of the Foreign Sunday-school Association, the Continental Committee of the London Sunday-school Union, and the several missionary societies. As a result of these combined efforts Germany has now more than 3,000 Sunday-schools, with 30,000 teachers and 300,000 scholars. So completely ago official opposition ceased that some years ago the highest church council in Prussia ordered that all candidates for ordination should be trained in organizing and conducting Sunday-schools. Besides the Central Committee at Berlin local unions exist in various parts of Germany, where teachers meet for discussion of methods and comparison of experience. The first great national S. S. convention ever held on the European Continent was the jubilee of German Sunday-schools, which was celebrated at Berlin, October 7th to 9th, 1888, while commemorative services were held simultaneously in many towns and cities of Germany. France has more than 1,100 schools, with 4,500 teachers, and 115,000 scholars; Switzerland, 1,500 schools, 6,522 teachers, and 97,890 scholars; Holland, 1,490 schools, 3,800 teachers, and 150,000 scholars; Sweden and Denmark in nearly equal proportion. In Roman Catholic countries peculiar difficulties have been encountered, but Italy, Spain, Portugal, Belgium and the republics of Central and South America have many faithful teachers, who have won the hearts of the children about them, and are doing untold good."

System and Order.

W. E. TUTTLE.

No bell is used to call our school to order, and no feature is announced except numbers of hymns. We usually vary this order once in three or six months. Give the scholar something to do, and you will have removed much of the temptation for "mischief." Have the entire exercises of the school so arranged that the most work is done by the greatest number, and you will be surprised at the absence of unruly, factious or uninterested classes.

We have also adopted a system of printed monthly reports, a copy being handed to each scholar, giving the attendance of teachers and scholars by classes, entire enrolment of class, average attendance, and amount of contributions from each. These reports may be made the basis of a few well-chosen words of encouragement when presented, and they have been found to stimulate and increase the interest to a wonderful degree. Impress your classes with the fact of their own individuality,

and make them feel that they are doing the work. This will increase their self-respect, which is, after all, the only true basis of government, and through which we may hope to attain to the standard given us by the apostle, when he said, "Let everything be done decently and in order."—*Baptist Superintendent.*

Book Notices.

Milk and Meat: Twenty-four Sermons. By Rev. A. C. DIXON, D.D., Pastor of the Hanson Place Baptist Church, Brooklyn, N. Y. 12mo, mo., cloth, \$1.25. New York: The Baker & Taylor Co. Toronto: William Briggs.

The Rev. Dr. Dixon has created quite a sensation in Brooklyn and New York, as a preacher of remarkable force and originality. These discourses which have been delivered to very large and enthusiastic audiences, seek in book-form a still wider hearing. The author's nervous, energetic and picturesque style of exposition gives his spoken and written words an unflagging interest which holds the auditor and reader to the end. Aptness of illustration and pointed and forceful presentation characterize the book: while avoiding the grotesque it is thoroughly popular, entertaining and natural.

Seven Graded Sunday-schools. A series of practical papers edited by JESSE LYMAN HURLBUT. New York: Hunt & Eaton. Toronto: William Briggs.

Dr. Hurlbut starts out with the statement, paragraph 7, page 5—The Living Question, etc. He then gives the results of practical experiments in graded schools in different parts of the United States, including the Akron plan by Hon. Lewis Miller, who superintends one of the model Sunday-schools of the Union, and also that of Dr. Hurlbut, at Plainfield, and five other Sunday-school superintendents. We believe that the improvement of the Sunday-schools will be largely on the lines here laid down. We commend this book to superintendents and others, who wish to attain the best methods and best results in their schools.

The Public Life of Christ. By C. J. KEBHART. Toronto: William Briggs. Price 75 cents.

By means of an ingenious diagram printed in colours, the author indicates how far the Gospels overlap in recording the life of our Lord on earth. Another diagram indicates the manner of His journeyings during the successive periods of His Judean, Galilean and Pergan ministry. A coloured map of Palestine accompanies this chart. The arrangement is ingenious and gives a clear idea of the journeyings of our Lord. Some of the identifications, however, are merely conjectural. It is a good thing for Sunday-school teachers.

Literary Notes.

The Fleming H. Revell Company will issue at once simultaneously with its publication in England, an American copyright edition of "Joshua and the Land of Promise," the sixth volume of Rev. F. B. Meyer's famous series of *Old Testament Heroes*. Another work by this author will be brought out by the same house by arrangement during October, namely, "The Way into the Holiest: Expositions of the Epistle to the Hebrews."

Rev. James S. Dennis, for twenty-three years connected with the American Presbyterian Mission in Syria, and at present a Professor in the Princeton Theological Seminary, whose new book, "Foreign Missions After a Century," is being issued by the Fleming H. Revell Company, read a paper before the Parliament of Religion in Chicago, entitled "The Message of Christianity to Other Religions," and also a paper before the Congress of Missions, entitled "The Inaccessible Fields of Islam, and How to Reach Them."

The pulpit of the Fifth Avenue Presbyterian Church, New York City, was occupied, in the absence of the Rev. Dr. John Hall, during a part of September, by the Rev. Dr. George F. Pentecost, who, later in the fall was associated for a short time with Mr. Moody, in his World's Fair Campaign in Chicago. Dr. Pentecost's annual volume of "Bible Studies on the International Sunday-school Lessons" will this year be issued in a much improved form, simultaneously with the publication of the copyright English edition by the Fleming H. Revell Company, who will hereafter publish all his works.

The Fleming H. Revell Company will issue during the fall the following popular and critical works on the study of the Bible, and allied subjects: "A History of the Preparation of the World for Christ," second edition, revised and enlarged by Rev. David R. Breed; "Bible Studies on the International Sunday-school Lessons for 1894," by Rev. George F. Pentecost; "Every-day Religion, or Common Sense Bible Lessons," by Hannah Whitall Smith, author of "The Christian's Secret of a Happy Life"; "The Higher Criticism," by Professor Godet Dean Howson and others; and two volumes of *Students' Handbooks*, entitled "The Gospel According to St. John," by Rev. J. H. Whitehead, and "The Acts of the Apostles," by Rev. A. J. C. Allen. There will also be published three additions to the well-known *By-Paths of Bible Knowledge*, namely, "Social Life Among the Assyrians and Babylonians," by Prof. A. H. Sayce; "The Early Spread of Religious Ideas, especially in the Far East," by Dr. Edkins; and "The Growth and Development of the English Printed Bible," by Richard Lovett, M.A.; also, "Fresh Light on Biblical Races," which will be a set of six volumes bound uniformly, comprising Prof. Sayce's contributions to the *By-Paths Series*.

Opening and Closing Services.

FOURTH QUARTER.

OPENING SERVICE.

- I. Silence.
- II. The Gloria; or, the Doxology (all standing).
- III. The Lord's Prayer (all standing).
- IV. Responsive Sentences.

Supt. O how I love thy law;
School. It is my meditation all the day.
Supt. Open thou mine eyes,
School. That I may behold wondrous things out of thy law.

Supt. I will walk at liberty;
School. For I seek thy precepts.
Supt. The law of thy mouth is better unto me
School. Than thousands of gold and silver.
Supt. Thy word is a lamp unto my feet,
School. And a light unto my path.

V. Singing.

VI. Prayer.

- VII. Responsive Reading of the Scripture appropriate to the Sunday School Lesson for the day.

LESSON SERVICE.

- I. Class Study of the Lesson.
- II. Singing Lesson Hymn.
- III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion.
- IV. Review and Application of the Lesson, by Pastor or Superintendent.
- V. The Supplemental Lesson. [Special lessons in the Church Catechism may here be introduced.]

CLOSING SERVICE.

- I. Singing.
 - II. Responsive Sentences.
- Supt.* Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,
School. To the only wise God our Saviour, be glory and majesty, dominion and power,
Supt. Both now and ever. Amen.
- III. Dismission.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN THE EPISTLES.

A. D. 57.]

LESSON VI. THE RESURRECTION.

[Nov. 5.]

GOLDEN TEXT. Thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. 15. 57.

Authorized Version.

1 Cor. 15. 12-26. [Commit to memory verses 20-23.]

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, and become the first fruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the Kingdom to God, even the Father: when he shall have put down all rule, and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed is death.

Revised Version.

12 Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God: because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished. If in this life only we have hoped in Christ, we are of all men most pitiable.

20 But now hath Christ been raised from the dead, the first fruits of them that are asleep. 21 For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. 23 But each in his own order: Christ the first fruits; then they that are Christ's, at his coming. 24 Then *cometh* the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till 26 he hath put all his enemies under his feet. The last enemy that shall be abolished is death.

TIME, PLACE, AND WRITER.—Same as before. **DOCTRINAL SUGGESTION.**—The resurrection of the body.

HOME READINGS.

- M. The resurrection. 1 Cor. 15. 12-19.
 Tu. The resurrection. 1 Cor. 15. 20-26.
 W. Daniel's prophecy. Dan. 12.
 Th. Christ's teaching. John 5. 21-29.
 F. Comforting words. 1 Thess. 4. 13-18.
 S. The spiritual body. 1 Cor. 15. 34-45.
 S. Victory over death. 1 Cor. 15. 46-58.

LESSON HYMNS.

No. 285, New Canadian Hymnal.

Lord of the Sabbath, hear our vows.

On this thy day, in this thy house.

No. 288, New Canadian Hymnal.

Oh, day of rest and gladness.

No. 313, New Canadian Hymnal.

We shall sleep, but not forever.

QUESTIONS FOR SENIOR STUDENTS.

1. Christ's Resurrection, v. 12-20.

What marvelous fact did the apostle constantly proclaim concerning Jesus?

What false doctrine was held by some in Corinth?

What did Paul say in verse 13 is a consequence of this doctrine?

What three things follow if Christ be not risen? (Verses 14, 15.)

What is meant by "your faith is vain?"

If Christ be not risen from the dead, what about those who died in the faith?

Was the resurrection of Christ an essential part of his work of redemption?

What relation does Christ bear to the millions who after him are to be raised from the dead?

2. Our Resurrection, v. 21-26.

Who brought death into the world by his sin?

Who brought life—resurrection from the dead—into the world?

What is meant by "in his own order"?

What is meant by "the end"?

Who is the last enemy that shall be destroyed? Repeat the GOLDEN TEXT.

Practical Teachings.

Where does this lesson show—

1. That Christ's resurrection was an essential part of his work of redemption?

2. That the early Christians looked for their reward not in this world, but in the world to come?

3. That there is coming an eternal period when God shall be "all in all"?

Hints for Home Study.

1. Read the several accounts of the resurrection of Jesus from the dead.

2. Read the accounts of the occasions when the announcement of the doctrine of a resurrection provoked open hostility against the apostles.

3. Read Christ's description of the last judgment.

4. Read the account of the raising of Lazarus from the dead, and put down on paper the radical differences between that and the resurrection of Christ.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Christ's Resurrection, v. 12-20.

What fact about Christ was preached at Corinth?

What did some there deny?

If the denial was true, what followed?

Of what value then was preaching or faith?

And why would Paul be a false witness?

In what condition would believers be?

What is said of the state of the dead?

What if hope pertains only to this life?

What is the truth about Christ's resurrection?

2. Our Resurrection, v. 21-26.

Through whom have we a resurrection?

What is said of Adam and Christ?

What shall be the order of the resurrection?

When will the end come?

What will Christ then have put down?

How long must he reign?

What is the last enemy?

Through whom have we the victory over this foe? (GOLDEN TEXT.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. The value of faith?

2. The sure ground of our hope?

3. The certainty of Christ's triumph?

Home Work for Young Bereans.

Find and read an account of Christ's resurrection.

Find and read the account of the raising of Lazarus from the dead.

Find and read Christ's description of the last judgment.

QUESTIONS FOR YOUNGER SCHOLARS.

What had Paul preached to the Corinthians?

That Christ died and rose again.

What did Paul hear that some of them denied?

The resurrection.

If the dead do not rise, what is true? **That Christ is not risen.**

What is of no use if Christ is not risen? **The Gospel.**

What did Paul say he must be if Christ did not rise? **A false witness.**

If Christ did not rise, what is good for nothing? **Our faith.**

Who are lost if this be true? **Believers who have died.**

If faith is good for this life only, what are we? **Very miserable.**

What does Paul declare? **"Now is Christ risen."**

What was he the first to do? **To rise from the dead.**

Who brought sin and death into the world? **The man Adam.**

Who brought life from the dead? **The man Christ Jesus.**

To whom will the kingdom be given at the end? **To God the Father.**

How long must Christ reign? **Till all enemies are conquered.**

What is the last enemy to be destroyed? **Death.**

Words with Little People.

Jesus rose no more to die;
Since he rose, so too shall I
Rise to live with him on high.

Whisper Truth.

Now is Christ risen.

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT E. DOHERTY, PH.D.

General Statement.

The First Epistle of Paul the Apostle to the Corinthians, from which have been selected the lessons for last Sunday and to-day, was written about Easter, A. D. 57, from Ephesus. Compare Acts 19 and 20 with 1 Cor. 16. 8. The "subscription" which follows 1 Cor. 16. 24 is worthless, and not in any sense part of the sacred record, having been added by a late copyist. Dr. Alexander divides the epistle into four parts, as follows: the first (chaps. 1-4) is designed to reclaim the Corinthians from schismatic contentions; the second (chaps. 5, 6) is directed against the immoralities of the Corinthians; the third (chaps. 7-14) contains replies to the queries addressed to the apostle by the Corinthians, and strictures upon the disorders which prevailed in their worship; and the fourth (chaps. 15, 16) contains an elaborate defense of the Christian doctrine of the resurrection, followed, in the close of the epistle, by some general instructions, intimations, and greetings. Our lesson is taken from the fourth part. The entire chapter should be carefully studied in connection with the account of the resurrection given in the gospels, in the Acts, and in Paul's epistles.

Verse 12. If Christ be preached that he rose from the dead, how say some among you that there is no resurrection.

In every center of the ancient world Paul and other consecrated men were proclaiming, with unequalled enthusiasm and power, a new creed and a new personal experience, which in blessed results far outdid all the religious men had ever heard of. But the very gist of this creed, the very basis of this experience, was that (1) *A living Man, who while on earth secured the salvation of his fellow-men, now sits on the throne in heaven, caring personally for all his followers—dine in his power, human in his sympathy.* If he did not with his own consent die, and by his own power rise from the dead; if he is not now intensely alive—"on the right hand of the Majesty on high"—then the whole scheme of Christianity falls like a castle of cards, and they who believe it are "of all men most miserable." But how could good Christians like these Corinthians come to doubt this basal doctrine? Easily, through faulty early teaching. Some had been taught, and all their lives had believed, that at death the soul "went out into nothing," like a blown-out candle flame; some, that it was reabsorbed into the creative power, as a fresh drop of water into a bucketful; some, that a "literal" resurrection was impossible, absurd, and even undesirable, and that God's promises of it should be understood figuratively, as referring to a spiritual resurrection which had already taken place—what we call conversion. It may seem strange, at first thought, that such heretics could ever have had any true Christian experience, but we must remember that Christian experience depends on change of heart; these men had sincerely turned from villainess to purity, from sin to the Saviour, and had therefore received as rich a blessing as any. But now their faulty doctrines must be corrected, for wrong thinking inevitably leads to wrong acting. Read this whole chapter carefully, and note how Paul begins it by massing

the proofs of the resurrection of Christ. He now proceeds to show that (2) *The resurrection of Jesus and your resurrection are bound up together.*

13. If there be no resurrection . . . then is Christ not risen. The same truth, turned around. Christ died to raise us from the dead to eternal life. But if he had not power to raise himself he cannot raise us. But if the resurrection be an impossibility—as some of you teach—then, of course, he had not power to raise himself. If you deny either, you must deny both.

14. But see where such a denial will bring you: **Our preaching vain, and your faith . . . vain.** (3) *Destroy the resurrection, and you have destroyed Christianity from root to topmost bough.* For you cannot be sure of any of the Gospel story if you must leave out all that relates to the resurrection of our Lord; and you cannot be sure of any Christian doctrine if you must deny the "resurrection of the just." All Christian hopes group themselves about this precious truth; it is the foundation of our faith.

15. We are found false witnesses of God. The twelve were "eyewitnesses" of the resurrection of Christ, which had occurred only twenty-five years before this letter was written. Paul heard of it not from them merely, but by direct revelation. But if it was false, then all together were false witnesses—the basest "frauds" that ever lived.

16. This verse is a repetition of verse 13.

17. Ye are yet in your sins. (4) *Your pardon depends on Christ's atonement.* But if he does not "ever live above, for you to intercede," the atonement story is a fiction, and **your faith is vain**—that is, good for nothing.

18. "Death ends all" if there is no resurrection; there are no heavenly "harpers harping on their harps," forever glorifying Him who brought them up from the grave.

19. If in this life only we have hope in Christ, we are of all men most miserable,

because we are of all men most deluded. We are sacrificing everything for nothing; "one main-spring of right action in men," as Dr. Dodds puts it, is gone.

20. A noticeable verse, because of the emphatic assertion of the first clause, and because of the two beautiful figures of speech in the second clause: (1) Christ has become the "first fruits" of the dead; he is God's pledge that all shall rise. See Lev. 23, 10, 11. (2) Those that have died have, after all, only "slept."

21. (5) *Both death and life after death are consequences, the first of Adam's sin, the second of Jesus's triumph over sin.*

22. (6) *All who are in their nature identical with Adam (and that is all of us) die; all who*

are in their nature identical with Christ (None of us who have been "converted") shall be made alive.

23. In his own order. One by one. **His coming.** The second "coming" of our Lord.

24. This verse deals with mysteries so profound that reverence and diffidence in its detailed explanation are becoming. **The end** is usually understood to refer to the close of the present dispensation. **Shall have delivered up the kingdom to God.** Supposing the phrase "kingdom" to be used as our Lord himself used it, this points to a period beyond "mediation," "when the saints are gathered home." **Rule . . . authority . . . power.** These are by some supposed to refer to the hostile powers of earth and hell.

CRITICAL NOTES.

REV. CHARLES HORSWELL, PH.D., GARRETT BIBLICAL INSTITUTE, EVANSTON.

This most elaborate argument of Paul's concerning the resurrection has two main divisions. Up to the thirty-fourth verse the historicity of the fact is maintained, and the necessity of the resurrection to the integrity of Christian faith. Verses 34-54 deal with the manner of this rising and the glory of the spiritual body. In the lesson for today Paul squarely meets the denial of the resurrection on the part of some by a categorical assertion of its reality. The skeptics were doubtless Gentiles, and had in part accepted Christianity. Paul appeals to them as having accepted the Gospel which he preached (verse 11), and by consequence they must believe in the resurrection as the very corner stone of faith. Their denial of the resurrection of the dead would involve the most fatal consequences. Christ has not been raised if the dead rise not, and this would empty their faith and his preaching of all meaning (verses 13, 14). Moreover, he, together with all who have preached the doctrine, is found to be a false witness against God, if God has not raised up Christ from the dead. Not only would their faith in a future deliverance be vain, but they would be still in their sins (verse 17). Besides, the believing dead are perished, and we, whose hope in Christ is restricted to this life merely, are of all men most to be pitied (verse 19). From the negative treatment of the question, in which Paul seeks to reduce his opponent's claim to absurdity, he turns to the positive assertion of Christ's resurrection, and develops therefrom his eschatological doctrine (verses 20-29). There is a certain antithetical necessity in the resurrection over against the universal death that fell on man through Adam's sin. So that, as death came through a man, the resurrection also comes through a man. In Adam all die; in Christ all shall be made alive (verses 21, 22). The order of this great restoration is fixed in the divine plan: first is Christ, then those who are Christ's rising at his

appearing; then the end shall come when Christ, having accomplished his mission and having abolished all rule and authority and power, putting all enemies under his feet, even the last enemy, death, will subject himself to the Father, that God may be all in all (verses 23-29). In brief this is the argument in the lesson.

About the doctrine of the resurrection still rages the battle. Those who deny it are mainly to be found in two classes: (1) Agnostics, who look upon Christianity as an ethnic religion, whose course for thoughtful minds is nearly run; (2) rationalistic Christians, who look upon Christianity as indeed the final and universal religion, but who would purge it of all supernatural elements, holding that its ethical power to save men is just as great, or greater, if the miraculous be excluded. Those who maintain the doctrine do so on the Pauline basis of its absolute necessity for the support of Christ's divine mission and work. With them Christianity stands or falls on the assertion or denial of the resurrection. The outcome of the controversy cannot be predicted. We may be sure, however, that whatever will be for the highest spiritual good of humanity will obtain in the slow development of the kingdom of God in the world. A few points in particular may be noted:

Verse 15. Because we witnessed of God. Rather, "against God," as Meyer well shows. It is a sin against God to represent him as doing what he really has not done, even if the aim is to honor him. The false claims made by friends of the truth in his behalf do more injury than the direct attacks of its enemies. Here is one of the strongest proofs of the resurrection in the fact that Paul is aware of possible deception. He faces the question of a possible psychological hallucination, and in view of the heinousness of making false statements for God he positively asserts the reality of Christ's resurrection.

19. If in this life only we have hoped in Christ. This supposition is based on the conclusion in the preceding verse. Those fallen asleep in Christ are perished. If death ends all, what a loss to the soul that has looked forward to the glory of an endless life with Christ! There is no denial here that godliness is profitable in this life, but an appreciation of the supreme loss if the fullness of life is not to be reached hereafter.

22. So also in Christ shall all be made alive. The interesting question here is, Does "all" refer only to believers, or is it to be taken generally, including unbelievers as well? Both views are taken by commentators. The former seems to be supported by all that follows to the end of the chapter; the latter by the immediate context and by the nature of the case. If through Adam all die, it is no more than natural to suppose that in Christ all shall be made alive. Not alive in the spiritual but in the physical sense, and, as verse 23 states, each in his proper class—"they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment" (John 5: 28; see also Acts 24: 15). The notion that the making alive here means "the new principle of life introduced into the consciousness of humanity" (*Baur*) must be set aside. Paul elsewhere develops this thought. See Rom. 6: 4; Col. 2: 12, 13; 3: 1, as applied to the regenerate life of each believer. This new life is the primary consideration, and that alone which gives any importance or worth to the physical resurrection.

24. Then cometh the end. Paul's eschatological scheme, in verses 23-29, is involved in much controversy. For example, Meyer, placing much stress on the expression in verse 23, "each in his own order," interprets the scheme thus: (1) The resurrection has already begun with Christ himself; (2) at Christ's return (at his coming) to establish his kingdom the Christians shall be raised up; (3) thereafter—how soon, however, or how long after the *parousia* is not said—sets in the last act of the resurrection, its close, which, as is now self-evident, after what has gone before, applies to non-Christians. These then shall be judged, and Christ "shall deliver up the kingdom to God, even the Father" (verse 24). The end of this present world-period coincides with the *parousia*; that is, Christ's second coming and the resurrection of the just. So much for Meyer. Others consider the end to follow immediately on the *parousia*, and again others that the thousand years of the Messianic kingdom shall intervene between the two events. The plain meaning of the text, "the end," seems to be, as opposed to Meyer, the end of the present world-period. In any case, the chief consideration is that the righteous and unrighteous are distinguished and classed in accordance with their true worth. They are not held differently on the same level.

The Lesson Council.

Question 1. *Can anyone be a Christian who does not believe that Christ arose from the dead? Can anyone be a Christian who does not believe in a resurrection of the dead?*

Strictly speaking, one cannot be a Christian unless he believes and receives all the teachings and facts fundamental to the life and work of Jesus. The resurrection is such a fact. Belief in "a resurrection" is an essential requirement of Jesus's teaching. So much so is it that Jesus makes the resurrection a predicate of himself when he says, "I am the resurrection." Belief in all the principles of government regarded as essential by a certain political party constitutes one a Conservative, another a Reformer. To deny such essential principles constitutes one other than a Reformer or a Conservative. The same process of reasoning applies to the above question if considered technically. But generally speaking, a sincere and devoted disciple of Jesus, though he may not be able to accept every doctrine concerning him as held by the Church, may yet be accepted of God.—*Rev. C. A. Littlefield.*

Question 2. *Why is "our preaching vain," "faith vain," and "we of all men most miserable," if Christ be not risen?*

If there be no future life in Christ the motive power of Christianity is taken away. Our preaching is based on the doctrine of immortality. If Christ be not risen there appears no logical ground for hope beyond the grave. The resurrection of Jesus is essentially related to our regeneration, and suggests other-worldliness. The Gospel reconciles us to our providential lot in the present life, so that we are encouraged to endure patiently and labor assiduously without prospect of immediate recognition or reward. If we forego present enjoyments because we have hope in Christ, and he is not risen, we live under a delusion and of all men are the more to be pitied.—*Professor John Poucher, School of Theology, De Pauw University, Greencastle, Ind.*

Question 3. *In what sense is Christ the first fruits of them that slept?*

Christ was the first that rose from the dead to die no more. Under the Mosaic dispensation the first fruits of the year, being typical of the entire harvest, were presented unto the Lord as an offering, and were accepted as though the whole harvest had been presented; and so the whole harvest was accounted as the property of the Lord. Jesus presented his risen body unto the Father as a type of the general resurrection and a pledge that all shall come forth and stand before him. In his resurrection all are included.—*Lucien Clark, D.D.*

Question 4. *Would Christianity not be worth while if there were no life beyond the grave?*

It is evident that the apostle means to teach here that if we are deluded as to the resurrection of the dead the whole scheme of Christian redemption is false. But he argues from the standpoint of the historical death and resurrection of Christ. The supreme miracle in the history of his mission was his resurrection. This out, the whole scheme of Christianity falls to the ground. But there can be no question that the world is better off, considered from the standpoint of the present life only, with Christianity than without it. Wherever the religion of Jesus rules in the hearts of men there are peace, prosperity, and happiness in such measure as cannot be found elsewhere.—*Professor James C. Murray.*

Analytical and Biblical Outline.

Christ Dead and Living.

I. A DEAD CHRIST.

1. *If Christ be not risen.* v. 14.
"The Lord is risen indeed." Luke 24. 34.
2. *Our preaching vain.* v. 14.
"Delivered... that he rose." 1 Cor. 15. 4.
3. *Your faith is also vain.* v. 14.
"We believe... rose again." 1 Thess. 4. 14.
4. *We are... false witnesses.* v. 15.
"We all are witnesses." Acts 2. 32.
5. *Ye are yet in your sins.* v. 17.
"Saved by his life." Rom. 5. 10.
6. *Fallen asleep... are perished.* v. 18.
"The dead in Christ shall rise." 1 Thess. 4. 16.
7. *We are... most miserable.* v. 19.
"Godly... shall suffer." 2 Tim. 3. 12.

II. A LIVING CHRIST.

1. *Now is Christ risen.* v. 20.
"The Son to have life." John 5. 26.
2. *First fruits of... slept.* v. 20.
"Knowing... raise up us also." 2 Cor. 4. 14.
3. *All be made alive.* v. 22.
"Reign in life by one." Rom. 5. 17.
4. *At his coming.* v. 23.
"The Lord... shall descend." 1 Thess. 4. 15.
5. *Put down all rule.* v. 24.
"The kingdoms of our Lord." Rev. 11. 15.
6. *Last enemy... be destroyed.* v. 26.
"Christ... hath abolished death." 2 Tim. 1. 10.

Thoughts for Young People.

What If? and What If Not?

1. If there be no resurrection of the dead, Christ is not risen.
2. If Christ be not risen, there is no resurrection of the dead.
3. On the resurrection of Christ and the resurrection of the dead all the preaching of the Gospel

is founded, and all the faith of the Christian Church in all generations.

4. The truth of the resurrection of Christ from the dead depends not only upon the observation of the members of the Christian Church of Jerusalem, but also upon the direct observation of the apostle Paul. Read the story from the lips of the Master through the opened heavens.

5. "If in this life only we have hope in Christ, we are of all men most miserable."

6. "But now is Christ risen from the dead." Proved (1) by the unbroken testimony of those who were in Jerusalem at the time; (2) by the direct revelation to Paul; (3) by Christ's fulfillment of his promise to send the Holy Ghost; (4) by the power which has attended the Church through its triumphant career.

7. The resurrection of Christ from the dead; the resurrection of our dead friends from the grave; the resurrection of our souls from the death of sin; the resurrection of the great family of humanity to cluster around the throne of God forever and ever—our only hopes of that stupendous scheme of everlasting life.

Lesson Word-Pictures.

BY REV. E. A. RAND.

There is a touching scene in the old cemetery of the village. A mother bowed in grief stands amid the still, still graves. Her dead are sleeping at her feet. She is thinking of the days that passed all away like the white sails upon the sea, of the birds that built their nests and sang amid these trees in the cemetery, of the sweet breath of the roses that perfumed the air, of her children that used to stroll here clinging to her hands. "The birds flew away," she murmurs. "The roses are withered. My children are dead." And yet other birds are singing in the sunshine. Sweet and rare are the roses to-day. Life in its new form goes on and on. Her children—can she not see their glorified faces as she looks up? And then some word of unbelief, like a wind from an arctic sea, hoarsely murmurs, "The dead rise not again."

The wind brings a cloud and a chill. The sunshine fades away. The birds fly southward. The roses droop. The faces in the upper air sadly vanish. The dead rise not.

That mourner thinks of Christ.

Then his resurrection was only a dream, only a scene painted on the clouds of sunset. The stone was never rolled away from the tomb in the garden of Joseph. The drowsy languor of the Roman sentry was never disturbed. Behind the unbroken seal of Pilate still slept the unrisen Christ. The story rehearsed by apostles and martyrs was only a fancy. They shed their blood for a lie. Paul was mistaken. Luke in his writings helped pass

round a lie. The faith of the centuries behind us, with its beautiful aspirations like vines taking hold of unseen walls in the skies—all, all is rooted in a mistake. It dies. The past becomes a graveyard. The future has only the mockery of despair. The pall of the funeral hour is everywhere. The mother in her agony raises her head. She looks up. She listens. A voice seems to break out of the skies. Her heart leaps and echoes it joyfully, "But now is Christ risen from the dead!" That wind from the arctic sea sullenly retreats. The sun is shining. The birds are singing. The roses bloom. That mother looks back and sees the Gospel-wonder just as men of God told it. There is a stone rolling away from the tomb in the garden, and lo! in his majesty strides forth the Conqueror of the grave.

Yes, death is seen everywhere as we look back at the unnumbered throngs from Adam, a vast multitude, coming up, flourishing a while, then drooping, dropping, dying. It is the stillness of a vast graveyard. But as we look to Christ we witness another scene. The mortal puts on immortality. The sky is all astrir with presences, tuneful with voices, and beckons to us with many hands. That mother's children are not in the ground; they are in a great host that sweep up through the air. O what a scene of triumphant exaltation!

Is the grave, though, alone conquered? All sickness and pain and death must pass away. They take form and flee. Vanishes all ill. Every power disloyal to Christ with shrouded face skulks away. The throne of Jesus rises triumphant.

Blessed be God!

Exalt a risen Jesus!

Proclaim a glorified Saviour!

It shall be yours to rejoice in an everywhere-reigning Christ.

Orientalisms of the Lesson.

BY REV. J. T. GRACEY, D.D.

Verses 12. A small part of the world has ever had the idea of a resurrection of the dead. China contains nearly one third of the people of the globe, but it has not had the thought of the resurrection. It believes in the continuance of the soul as taught by Confucianism, and hence paper, clothes, horses, money, or servants are burned that they may be spiritualized for the use of deceased friends. Ancestor worship is universal, but the thought of resurrection is not. Buddhism teaches the doctrine of the transmigration of souls from one body or form into another, but not the resurrection. India contains one fifth of the population of the globe, but Hindooism has no thought of resurrection. Thus much more than half of the people in the world never had this idea.

There is, however, a survival of the idea as it once obtained in Zoroastrianism. Certain lost parts of what would seem to be the original Avesta, or sacred scriptures of the early Persians, have recently been brought to light, in which the doctrine of the resurrection appears to be plainly declared. In one of these fragments, Ormazd, the god who sends everything good, tells Zoroaster that the devil (Ahriman) shall be overthrown and the dead raised:

"In the earth shall Ahriman hide,
In the earth the demons hide.
Up the dead again shall rise,
And within their lifeless bodies
Incorporate life shall be restored."

This sacred book, the Avesta, is yet chanted in solemn tones in the temple at Bombay by the white-robed priests, the followers of the prophet of ancient Iran. The Parsees, numbering scarcely ninety thousand, still refuse either to bury or to burn their dead, exposing them on the iron gratings of the Tower of Silence, where birds of prey may seize their flesh, and thus they may pass into living forms, not into the dead earth. How far this is the result of the ancient faith in the resurrection we do not speculate.

Verses 14. The Moslem teaching is clear and definite as to the resurrection of the dead. Islam obtained its thought from Judaism and Christianity; but it denies all that the New Testament teaches about the connection of Jesus Christ with the general resurrection. It does this necessarily, because it denies the death of Jesus. All good Mussulmans must believe in Jesus as a prophet of God, and in the gospels; but they evade the teaching about Christ's death, either as to resurrection or atonement, by teaching that God did not allow Jesus to be crucified, but miraculously substituted some other person in his place in the hands of the mob on Calvary. Hence this assertion, that if Christ be not risen there is no resurrection, runs flatly in the face of all Moslem tradition and belief. There is no such thought as this in any other religion, in any age, none to compare it with. It is unique and absolutely original to Christianity. Paul makes the whole doctrine of the resurrection hinge on this fact.

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verses 12-20. What the foundation is to a structure; what the first promise is to logic; what the alphabet is to philosophy, such is the resurrection of Christ to Christianity. The early disciples held it up in every sermon as the foundation and pinnacle, the strength and attraction, of their preaching.

When death came to Christ it was seen to be not the end of life, but only an event in life. It did not close his being, but it was only an experience which that being underwent. That spiritual existence which had been going on forever, on which the short existences of men had been strung into consistency, now came and submitted itself to that which men had always been submitting to. And, lo! instead of being what men had feared it was—the putting out of life—it was seen to be only the changing of the circumstances of life, without any real power over the real principle of life; any more power than the cloud has over the sun that it obscures, or than the ocean has over the bubble of air that it buries fathoms deep, but whose buoyant nature it cannot destroy, nor hinder it from reaching the surface of the watery mass. As Christ drew near to his death, he trembled. It was an experience of all his creation, but he had never felt it. To his humanity, his assumed flesh, it seemed terrible. Gethsemane bears witness how terrible it seemed. But he passed into it for love of us; and as he came out from it he declared its nature: "It is an experience of life, not an end of life. Life goes on through it, and comes out unharmed." He says in Revelation: "I am he that liveth, and was dead; and, behold, I am alive for evermore."—*Phillips Brooks*.

Verses 21-26. What is our proof of immortality? Not the analogies of nature, the resurrection of nature from a winter grave, or the emancipation of the butterfly; not even the testimony to the fact of risen dead; for who does not know how shadowy and unsubstantial these intellectual proofs become in unspiritual frames of mind? Heaven begun is the living proof that makes the heaven to come credible. "Christ in you [is] the hope of glory." He alone can believe in immortality who feels the resurrection in him already.—*Robertson*.

Two ships are in the harbor. You have to make a journey round the world, and must decide which of these ships you will take. You go aboard the first to examine. "How many times has this vessel been around the world?" you ask the captain. "O, she has never been at all," he replies; "she has just been builded." "Are you perfectly sure she can double Cape Horn in a gale of wind?" "O yes, there is no trouble. The stories about the difficulties of doubling Cape Horn are exaggerated." You then go on board the other ship. "Captain, has this vessel ever been around the world?" "Yes, sir; this is her tenth voyage." "Is there any danger in doubling Cape Horn?" "My friend, there is always danger doubling that cape. The seas are heavy and angry. But you need have no fear; every plank, and every yard of canvas, and every inch of cordage in this ship has been made to meet the storms while doubling that cape." Which vessel do you

choose? And so every one of us is on a journey. Just before us is the bleak and dreadful Cape of Death. Infidelity has never built a ship that could double it. But the ship of Christian Faith has times without number taken its passengers safely around it, while songs and shouts of triumph filled the air.—*Professor L. T. Totensend*.

The Teachers' Meeting.

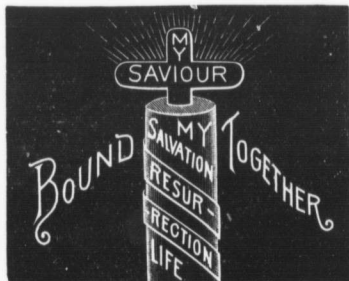
This and the following lessons can best be taught by proceeding directly to the doctrinal teachings, and paying as little attention as possible to the political history of the times. They are not lessons of history, but lessons of morals. I. Tell the story of the resurrection of Jesus from the dead. Note the slight discrepancies of the gospels and the Acts.... Read what Paul has to say about it. Bring from the class as directly as possible the views of the early Church about it.... Put Paul's argument into modern phraseology. II. Treat the lesson according to the Lesson Outline: (1) The resurrection of Christ (verses 12-20); (2) Our resurrection (verses 21-26). Or, as recommended in the *Illustrative Notes*, (1) A dead Christ; (2) A living Christ.... III. Or, trace the various objections to the doctrine of the resurrection, and opposite them place: (1) the reasons for believing it to be a fact; (2) its place as an essential part of the Gospel; (3) its blessings brought to all who need it.

References.

FREEMAN. Ver. 25: Enemies put under the feet, 869.... FOSTER'S CYCLOPEDIA. Prose, 672, 688, 717, 5025-5043, 11454-11470, 7179, 5926, 5927. Poetical, 3929-3931. Prose, 1307, 1308, 12162. Ver. 12-23: Poetical, 1030. Ver. 19: Prose, 3053, 3054, 12112. Ver. 22: Prose, 5319, 6889.

Blackboard.

BY J. B. PHIPPS, ESQ.



The following analytical exercise may also be used. Write in large letters the words "If" and

"THEN." Question the school, beginning with verse 13, and write the answers on the board. Follow each question of the "IF" series by the result stated in the "Then" series.

IF.. { There be no resurrection—
Christ be not risen—
The dead rise not—
Only we have hoped—

THEN.. { Christ is not risen.
Preaching is in vain.
Witness is false.
Faith is vain.
We are most miserable.

BUT.. { NOW IS CHRIST RISEN FROM
THE DEAD.

Explanation of the Diagram. The resurrection of Christ, the resurrection of his people, Christ as my Saviour, my salvation, my life hereafter—all, everything, is bound up in the resurrection of the dead; all are bound together.

Primary and Intermediate.

BY MARTHA VAN MARGER.

LESSON THOUGHT. *The Gate of Life.*

[Print at the top of the board, with colored crayons, "Now is Christ risen from the dead." Tell that Paul preached everywhere how Jesus died and rose again, but some of the Gentile Christians forgot—perhaps some had not heard—the wonderful story of the resurrection. Paul heard that in Corinth there were Christians who said that the dead did not rise again. Then he wrote them a letter to tell them that Christ rose, and that he went through death into life to show us the way. Teach that Christ not only showed us the way of the resurrection himself, but that the world of nature teaches the same lesson in many ways.

It is well worth study and effort to be able to show the children that the change from this life to another is an orderly and natural one.

There is a wealth of illustration in nature's great book, but perhaps as simple and striking a lesson can be drawn from the common caddice fly as any.

With a few strokes of the flat crayon make something that will mean water to the child's eye. Make two or three fishes, and talk a little about them and their habits. With white crayon make a small white worm, and tell that a great many of these worms live in the water, and the fishes love to eat them. Then tell how the worms protect themselves by building little houses of sand, straws, bits of shells, and small stones, in which they lie safely and happily in their watery homes. Tell that we could not live in the water, but the worm can, and thinks it a very nice way to live. It spins a strong silk net over the door of its house, which lets the water in but keeps all enemies out. Something to illustrate these little houses can easily be made with the crayon.

Now tell how a change comes to the little worm. It feels strange and does not know what is the matter. It wants to get out of the water, and so, by and by, it bites through the silk door of its house, comes up to the top of the water, and crawls upon the shore. If it stayed in the water it would die. It must have a new kind of air to breathe, and all this time God is taking care of the little life! Be sure to impress this upon the children.

Make a picture of the worm lying outside the water, and tell what happens to it next—the skin splits open down the back. Now you think it will surely die, do you not?

O, no; it is only coming into a larger and freer life. See, it has lovely wings now and can fly in the air, and is as pretty as it once was ugly. Do you think it is sorry now that it is rid of its old body?

A Natural History will furnish any help the teacher may need in this lesson. Of course, if the objects could be secured, they would be equally effective.]



Have the ugly worm and the pretty fly a lesson to teach us? Yes, God has filled this great world with teachers for us who are his children, and he wants us to open our eyes and our minds to learn his wonderful truth.

The fly is a very little creature, but it can teach us how God can make even such a poor little life as that of the worm in the mud larger and brighter and happier.

And so we can easily believe that if he can bring a pretty creature with wings out of the poor body that could only crawl, he can make something very good and beautiful out of these bodies of ours, which get sick and weak and die, and are of no more use to us here.

Ought we then to be sorry and afraid to die? No, not if we are God's children, loving and trying to please him, any more than the fly is sorry to rise out of the dark, muddy water and soar away in the bright, sunlit air!

God wants his children to love this life and be happy in it; but when he calls them to come into a larger and sweeter life he wants them to go gladly, trusting his love to hold them safe as they come to the gate of the new and better life.

OPTIONAL HYMNS.

NO. 1.

In the cross of Christ I glory.
My Jesus, as thou wilt.
A wonderful joy and salvation.
I heard the voice of Jesus say.
Awake! awake! the Master now is
calling.

NO 2.

Awake, my soul, in joyful lays.
All the promises of Jesus.
Christ is knocking at my sad heart.
Jesus Christ is passing by.
Sing a hymn to Jesus.

The Lesson Catechism.

[For the entire school.]

1. What did some among the Corinthians say?
That there was no resurrection from the dead.

2. What follows if there be no resurrection of the dead? **Then is Christ not risen.**

3. What follows if Christ be not risen? **Our faith is vain; we are yet in our sins.**

4. What blessed truth does Paul repeat and em-

phasize? **Now is Christ risen from the dead.**

5. What is the GOLDEN TEXT? **"Thanks be to God,"** etc.

CATECHISM QUESTIONS.

67. Did the Redeemer give His life for all men?

1 Timothy ii. 6. Who gave Himself a ransom for all.

68. What was the course of our Saviour's history as Mediator?

First He humbled Himself, and then He was exalted to glory.

A. D. 57.]

LESSON VII. THE GRACE OF LIBERALITY.

[Nov. 12.]

GOLDEN TEXT. He became poor, that ye through his poverty might be rich. 2 Cor. 8. 9.

Authorized Version.

2 Cor. 8. 1-12. [*Commit to memory verses 7-9.*]

1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to their power, I bear record, yea, and beyond their power they were willing of themselves;

4 Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of it; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if he be first a willing mind, *it is* accepted according to that a man hath, and not according to that he hath not.

Revised Version.

1 Moreover, brethren, we make known to you the grace of God which hath been given in the 2 churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the 3 riches of their liberality. For according to their power, I bear witness, yea and beyond their 4 power, they gave of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to 5 the saints: and *this*, not as we had hoped, but first they gave their own selves to the Lord, 6 and to us by the will of God. Inasmuch that we exhorted Titus, that as he had made a beginning before, so he would also complete in you 7 this grace also. But as ye abound in everything in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, 8 see that ye abound in this grace also. I speak not by way of commandment, but as proving through the earnestness of others the sincerity 9 also of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye 10 through his poverty might become rich. And herein I give my judgment: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will. 11 But now complete the doing also; that as *there was* the readiness to will, so *there may be* the 12 completion also out of your ability. For if the readiness is there, *it is* acceptable according as a man hath, not according as he hath not.

TIME OF WRITING.—Probably in the autumn of 57 A. D. **PLACE.**—Macedonia. **DOCTRINAL SUGGESTION.**—The love of Christ.

HOME READINGS.

- M.* The grace of liberality. 2 Cor. 8. 1-12.
Tu. A cheerful giver. 2 Cor. 9. 1-11.
W. "More than enough." Exod. 36. 1-7.
Th. "According to the blessing." Deut. 16. 9-17.
F. Scattering and increasing. Prov. 11. 24-31.
S. Systematic giving. 1 Cor. 16. 1-9.
S. Rich in good works. 1 Tim. 6. 18-21.

LESSON HYMNS.

No. 118, New Canadian Hymnal.

Let him to whom we now belong.

No. 117, New Canadian Hymnal.

My body, soul, and spirit.

No. 115, New Canadian Hymnal.

Take my life and let it be.

QUESTIONS FOR SENIOR STUDENTS.

- 1. An Example, v. 1-5.**
 For whom did the apostle solicit help?
 Can you think of any causes for the poverty of the Jerusalem Christians?
 What does "do you to wit" mean?
 How was "the grace of God" manifested in the conduct of the Macedonian Christians?
 What were two effects upon them of their "trial of affliction"?
 To what did this abounding "joy" and "deep poverty" lead?
 With what spirit did the Macedonian Christians give?
 To whom had they first given themselves?
 Who had been sent to the Corinthians to stir up their Christian liberality?
- 2. An Exhortation, v. 6-12.**
 In what graces did the Corinthian Christians abound?
 What two reasons does Paul give for asking their help?
 How has Christ become an example of self-sacrifice for us? (GOLDEN TEXT.)
 How long since they had begun their collection? (1 Cor. 16. 2.)
 What did Paul desire besides good will?
 What rule is given in verse 12?

Practical Teachings.

Where does this lesson show—

1. That self-denying liberality is a godly grace?
2. That all other godly graces, without this, will not avail?
3. That good resolutions, without good performances, will not avail?
4. That God never expects the impossible?

Hints for Home Study.

1. Trace the probable causes of the poverty of the church of Jerusalem.
2. Trace the history of Paul during the time when this contribution was being gathered.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. An Example, v. 1-5.

- What grace does Paul make known?
 What made Macedonian liberality noted?
 What is said of their willingness to give?
 What request did they make of Paul?
 What gift did they first make?
 To whom did they really belong? (1 Cor. 6. 20.)
 Of what sin are they guilty who withhold themselves? (Mal. 3. 8.)

2. An Exhortation, v. 6-12.

- What request did Paul make of Titus?
 In what graces did the Corinthians abound?
 What else did Paul desire in them?
 What caused Paul to thus speak?
 How was the grace of the Lord Jesus shown? (GOLDEN TEXT.)
 What good disposition had the Corinthians shown?
 What did Paul now urge upon them?
 What measures the Lord's acceptance of an offering?
 What giver does the Lord always love? (2 Cor. 9. 7.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. That it is more blessed to give than to receive?
2. That true giving springs from a heart of love?
3. That the motive gives value to a gift?

Home Work for Young Bereans.

- Find two Gospel stories which show the poverty of Jesus.
 Find the story of a woman whose gift was the smallest and also the largest.

QUESTIONS FOR YOUNGER SCHOLARS.

- What did Paul want the Corinthians to do? **To give freely.**
 What churches did he say were very liberal?
The churches of Macedonia.

What had been given to these churches? **The grace of God.**

To whom did they send gifts? **To their brethren in Judea.**

Why did they do this? **It was a time of famine.**

Were they rich that they could make gifts? **No; they were poor.**

What made them willing to give? **Their love for the Lord.**

What did they first give? **Themselves, to the Lord.**

What did Paul want Titus to teach in Corinth? **This joy in giving.**

What does Paul call giving? **A grace.**

Who was rich, yet became poor? **The Lord Jesus.**

Why did he do this? **To make us rich.**

What are the real riches? **Love and truth.**
What does Paul say he knew they had? **A willingness to give.**

What does he now urge upon them? **To really give.**

How does God expect us to give? **According to what we have.**

Words with Little People.

Little Christians sometimes think they cannot give because they do not have money. Perhaps they could earn some money for Christ's cause if they had "first a willing mind;" willing to give time and strength. But little folks can give many things besides money, such as love, good will, kind words, and a helping hand. Who will think of these things?

Lesson Thought.

Who gave himself for us?

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

The Second Epistle to the Corinthians, from which our lesson for to-day is selected, was really the third epistle sent by Paul to them. It was written either from Philippi or from Thessalonica, probably in the autumn of A. D. 57, soon after Titus came with the cheering news that the first epistle had largely accomplished its purpose. But the Corinthians were too energetic to remain long quiet, and fresh calumnies against Paul arose among them. Besides, the collection for the "saints" in Jerusalem had to be taken, and Paul wrote this second letter. Our lesson to-day deals largely with the duty of helping the poor and contributing liberally to the cause of Christ.

Verse 1. Do you to wit. Cause you to know. **The grace of God.** (1) "*Every good gift and every perfect gift cometh down from the Father of lights.*" The kind-heartedness of these early Christians was the gift of God. (2) *To be able to do a kind deed for God's sake is the most beautiful privilege of life.* **Macedonia.** The region north of Greece. In it were the churches of Thessalonica and Philippi, to which Paul wrote epistles.

2. A great trial. A severe test. **Affliction.** The nature of this tribulation may be learned from the latter half of Acts 16 and the beginning of the next chapter. See also 1 Thess. 1. 6; 2. 14. **The abundance of their joy, etc.** From the height of their joy to the depth of their poverty, their whole being and experience were stirred, and the outcome was **riches of liberality.** Their "poverty" was extreme, for their country had been devastated by wars, and their best sources of wealth (mines) had been monopolized by the Roman government. Their spiritual "joy" is evidenced throughout Paul's correspondence with them. Their "liberality" led them to subscribe toward Paul's needs (Phil. 4. 15, 16; 2. 25); to care generously for their own poor (2 Thess. 3. 10-12); and to "pray with much entreaty" for the opportunity to help the Christian poor of Jerusalem.

3. To their power. To their limit of possi-

bility. **Willing of themselves.** "Cheerful givers;" glad to sacrifice themselves.

4. The Revised Version is more easily understood than the Authorized. They would regard Paul as doing them a favor if he would add their names to those of richer churches, not to receive, but to give. **Ministering to the saints** here refers to those of Jerusalem. (3) *It is not the gifts of the rich nearly so much as those of the poor which to-day support Christ's cause.*

5. Not as we hoped. Far beyond our hopes and expectations. **First.** Not so much in time as in emphasis; chiefly. **Gave their own selves to the Lord.** Made a complete consecration of themselves and their possessions, so that their generosity was only the ripe fruitage of their holy love. **Unto us by the will of God.** Recognized in us the executors of heaven's will, and did their utmost to forward our plans.

6. Inasmuch. As a consequence. Paul was incited to send Titus to Corinth by the great liberality of the poorer Macedonians. **Titus** had been before this sent to Corinth, but had returned to Paul, with whom he now was. **He had begun.** When he was with you before. **So he would also finish.** When he went back again, for he bore to them this letter. **Same grace.** Similar liberality.

7. Abound in everything. The Corinthian

disciples were richly talented (**utterance**), strong in **faith**, gifted in **diligence** (executive force, effectiveness), and, in spite of "church quarrels," in love for Paul. **Abound in this grace also.** Except Christians cultivate the grace of liberality they will lose all their other graces.

8. I speak not by commandment. Probably, as in Revised Version, "not by way of commandment." **By occasion**, etc. Explain this according to the Revised Version.

9. The grace. The unmerited favor.

CRITICAL NOTES.

The eighth and ninth chapters, concerning the collection for the saints in Jerusalem, are only incidental to the main purport of the second letter to the Corinthians. The chief concern of Paul is to establish his apostolic mission and authority. The lesson for to-day has two main divisions: 1. The great liberality of the Macedonians is commented on (verses 1-5). 2. Corinthians are exhorted to complete their excellences of character by adding the grace of liberality, which had already been shown according to their means (verses 6-15).

Verse 1. Moreover notes a transition to a new topic. **The grace of God which hath been given in the churches of Macedonia.** The great liberality of the Macedonian churches was considered by Paul as caused by the grace of God working in them. All noble aspirations, thoughts, feelings, purposes, volitions, are of God, and show forth his workings in the human heart.

2. The abundance of their joy. Some commentators understand the verb "is" after "joy," thus giving to "the abundance of joy" a different predicate from that of "their deep poverty." The general meaning of the verse is that the Macedonian Christians, though tested severely by suffering, still maintained their joyousness, and that, though deeply poor, the richness of their single-hearted liberality was the more apparent. The same thought is presented in our Lord's comment on the widow's mite.

4. Beseeching us with much entreaty in regard to this grace and fellowship in the ministering to the saints. This represents practically the highest mark of Christian life. They did not have to be exhorted; they gave willingly beyond their means, and felt so deeply the joy of love in giving that they besought and entreated the apostle to grant them the privilege of ministering to the saints. Contrast this divine self-abnegation with the grudging and reluctant giving among many modern Christians.

6. Made a beginning before. The collections had been begun, perhaps, when Paul was in Corinth before. The matter was intrusted to Titus, who was to bear this letter Paul was now writing.

7. See that ye abound in this grace also. The word grace means, primarily, a beauty of outward form, a something that charms and delights by direct appeal to our artistic sensibilities. The same idea is to be carried over into the spiritual meaning. A grace of character is an entrancing beauty inherent in the soul that gives no proofs

and makes no arguments, for none are needed, but shines forth by its own divine right for the sincere admiration of all who behold it. Such a spiritual grace is giving, and Paul urges the Corinthians to add it to their other worthy qualities in which they abound.

8. I speak not by way of commandment. Paul knew very well that enforced liberality is properly no liberality at all. Not only this grace, but all graces, of the spirit must spring from the hidden source of a regenerate life within as spontaneously as odors breathe from the flowers. External forces may produce conformity to apparent life, as in the statue; but the living soul grows from the center outward. **As proving through the earnestness of others the sincerity of your love.** By showing them the exceeding beauty of liberality as seen among the Macedonians, he would appeal to their own fine spiritual sense to prove it, to see if it is in them, and to draw it out by showing it its own beautiful image.

9. But the very perfection of this spiritual beauty was to be seen in the self-devotion of the Lord Jesus. If such an example as this does not call out a response from their hearts, then there is no life in them. Christ's poverty is not to be taken in a material sense, but refers to his humiliation in giving up the glory of his heavenly dominion to tabernacle in the flesh. **That ye through his poverty might become rich.** Of course, in a spiritual sense, Christ's voluntary humiliation makes possible to everyone the abiding realities of the eternal life.

10. And herein I give my judgment. A continuation of verse 8 after the parenthesis in verse 9. The apostle's fine sensibility is here again seen in giving his judgment. He will not use authority, but takes for granted that it is only necessary to suggest to them the thought, and they will respond to it. **For this is expedient for you.** Not their doing what they had willed, but his speaking without commandment and in the way of his judgment to them. **Who were the first to make a beginning a year ago, not only to do, but to will.** The natural order seems here to be reversed; that is, doing before willing. The following explanations have been given: (1) That an inverted method of speech has been used; (2) That the meaning is: "Not only the doing, but also the doing willingly;" (3) That the doing "denotes the collection-gathering which had already taken place, and the willing,

the continuing wish to do still more;" (4) That the verb translated "were first to make a beginning" is more accurately rendered "began earlier," so that the reading should be something like this: You not only in your doing (that is, making the collection), but also in your willing, began earlier than the Macedonians.

11. But now complete the doing also.

The doing had only been begun, the willing was complete in itself; hence, after the noble example of the Macedonians, let the Corinthians according to their ability carry out their original purpose to completion in action.

The Lesson Council.

Question 1. *Is there any principle or rule established under the Gospel concerning giving to the cause of Christ? Should Christians observe the Jewish regulation of the tithe?*

"The letter killeth, but the spirit giveth life." This seems to be the principle by which Jesus was governed with reference to the institutions of the Jewish dispensation. I am not aware that he has laid us under obligation to follow any prescribed rules with respect to giving. Some ought to give much more than a tenth, some much less. The trend of Gospel teaching is for everyone to give all he can, incited thereto by the example of Jesus, who, "though he was rich, yet for your sakes became poor." Our disciplinary requirement of church members, all too little heeded, is, I think, in full accord with New Testament teaching: "Will you contribute of your earthly substance, according to your ability, to the support of the Gospel and the various benevolent enterprises of the church?" If this covenant is kept faithfully, no part of the cause of Christ will suffer.

Question 2. *What are right and what are wrong methods of raising money for the expenses of the Church?*

The following cannot be approved: 1. An appeal to the individual's love of glory. 2. Any method which discourages persons of small means from a cheerful contribution. 3. That which hides from the contributor the true purpose of an offering. 4. That which leaves an impression that the commercial value of a gift determines its acceptability or relative importance. Right methods appeal: 1. To the worshiper's sense of obligation to God and his fellow-man. 2. To his faith in Him who can make the offering inestimably useful. 3. To a systematic love for the cause rather than its incidental features. 4. To a conscience and judgment based on entire surrender to God.—*Professor John Poucher.*

Question 3. *Is it the work of the Church as an organization to supply the needs of the poor and to care for the physical wants of men in general?*

It is the mission of the Church to do good to the

bodies and souls of men. Jesus healed the sick and fed the hungry, not merely to show his power over nature, but also to show that his kingdom offers both temporal and spiritual good. Men are more easily impressed by temporal than by spiritual blessings, hence it is often wise to begin by ministering to their physical needs, as Christ did. The Church must help its own poor, but not stop with them. Care for physical wants is a secondary consideration, however, the spiritual good which Christianity brings being the best means of temporal improvement.

Question 4. *Should Christians lay up treasure on earth? Should they seek to amass fortunes and leave them to their children?*

There are comparatively few who are successful in amassing wealth. The great majority are destined to remain in poverty or to hold but moderate possessions. Money is needed to carry on the work of spreading the Gospel, caring for the poor and unfortunate, and otherwise promoting God's great purposes in the world. Christians who have the taste and ability should gather wealth for these purposes, and should consecrate it to religion, charity, education, and other benevolent objects. More sons and daughters have been ruined by the inheritance of great fortunes than have been blessed. There is danger attending the bequest of anything more than a moderate competency.

Analytical and Biblical Outline.

How to Give.

I. GIVE WITH SELF-DENIAL.

Trial of affliction...poverty. v. 2.

"She of her want." Mark 12. 44.

II. GIVE JOYFULLY.

Their joy...abounded. v. 2.

"God loveth a cheerful giver." 2 Cor. 9. 7.

III. GIVE LIBERALLY.

To their power...beyond. v. 3.

"Soweth bountifully...reap also." 2 Cor. 9. 6.

IV. GIVE WILLINGLY.

Praying us...receive. v. 4.

"A willing mind...accepted." 1 Cor. 8. 12.

V. GIVE PERSONALLY.

Gave their own selves. v. 5.

"Present your bodies." Rom. 12. 1.

VI. GIVE GRATEFULLY.

Ye know the grace. v. 9.

"Let this mind be in you." Phil. 2. 5.

Thoughts for Young People.

Christian Generosity.

1. This lesson shows that the grace of liberality is a divine gift; that God loveth not only a cheerful giver, in some sort as we love people and

things that please us; but the cheerful giver has already partaken of God, and no matter what sort of a man he is who, from the spontaneous impulse of his soul, gives freely to mitigate woe, strengthen virtue, and increase happiness, that man has already partaken in so far of the spirit of Christ. We do not know what the theology of the good Samaritan was, but it probably was not accurate. Our Saviour has not intimated that he kept all the commandments; but he had in his heart love for his neighbor. This ought we to do, and not leave the other undone.

2. The grace of liberality, pure and heaven-born as it is, is apt to degenerate into impulsive and whimsical giving if it be not systematized. It makes it easier for the giver, easier for the receiver, better for the cause that is benefited by the gift, and more helpful to the Lord's cause in general, when one is systematically benevolent. We should give with the thought that we owe our gifts to God. We never can pay our debts to him, but the only approach toward that payment that can be made is by giving toward the needs of others. There is only one way in which we can serve God, and that is by serving our fellow-creatures.

3. The grace of liberality leads to those acts which make us most like our blessed Master. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

4. Freely we have received, freely we should give. And we should give in proportion to the freeness and the fullness of our reception. When God becomes meager in his gifts to us, we will have a right to think of cutting down our contributions to his cause and the cause of our fellow-men.

Lesson Word-Pictures.

I wonder if Paul had Lydia in mind when he spoke of the liberality of the Macedonians.

Lydia of Thyatira—Lydia, seller of purple! How many touching scenes in Paul's life reached out from her as a center—the little gatherings for prayer there by the riverside in Philippi; her own hushed hour of baptism; that home whose door swung back to receive him so cordially, on that day, too, when he and Silas came from the old jail, their backs sore after the scourging!

What wonder that Lydia, who showed such ready and courageous hospitality in sheltering the persecuted, also manifested her devotion in her giving! The poverty of the Macedonians abounded unto the riches of their liberality! I can imagine it may have been hard times at Philippi. There was little purple to be bought or sold. But Lydia thought of those fellow-disciples who had less than she now needing her aid. I see her giving of her

little to those who had less. She lays it by, a sacred little heap. She would add to it. "I will ask others," she says. She starts out to find some poor saint who will give generously out of his poverty. Ah, there is the jailer. He is standing outside the old jail when Lydia comes forward. He welcomes her and welcomes her errand. Yes, he will give out of his poverty. And his wife will give. All in his home will give. How Lydia's heap grows as she goes! And as it grows she keeps on going. I hear the music of her step in Philippi's streets. And then Paul is besought to take all she has gathered in. It is not given coldly, grudgingly, but cordially, as a privilege, a joy.

How explain it all?

Come with me to Lydia's home. Do you see her kneeling in her chamber as the light breaks out of the east? She herself is first an offering to God.

Now go to the old jail. Perhaps the jailer has his devotions in an empty cell, and through its rough window the morning light touches and crowns his rugged features. He, too, is an offering to God. From such full fountains of consecration what wonder that the waters run out so readily and generously!

And now the story of Macedonia's giving reaches Corinth. What will Corinth do? This very letter is read to the assembled church. Priscilla and Aquila are there. Can you not see their eyes sparkle as they hear the words of Paul, their former guest? Rich in faith, ready in utterance, intelligent in their discipleship, abounding in activity, to this heap of offerings on the altar they will add their gifts for the Lord's poor. I see them going out. They gather from house to house. From the servants in the nobles' households, from the soldiers in the garrison, from the sailors on the piers, the reapers sickle their harvest. And as they go what heavenly scene is let down before their eyes! They remember Paul's words. They seem to see the King of glory on his throne, a crown upon his brow, and angels about him. They see him laying this glory all aside. From riches he comes down to poverty. O, he must come! His flock, the poor, the tempted, the outcast, are on a thousand hills. The shepherd must gather them in, lift them to honor, enrich them with his wealth, endow them with his great salvation. O, how these thoughts give warmth to the affection of those Corinthian disciples and add wings to their feet! They must sacrifice still more for the poor. They have but little; but it is God's little, gathered for him, held for him, now offered to him. It is faith's ready consecration, love's generous surrender, the accepted sacrifice of a willing and heavenly mind.

Orientalisms of the Lesson.

2 Cor. 8. 9. There has been a forced effort of late years among some learned writers to claim a

remote parallel between Jesus Christ's sacrifice of himself, that others might find salvation through him, and Sakya Muni, the founder of Buddhism. It is known that the Buddhist teaching is that this Buddha had obtained the privilege to enter *Nirvana*, whatever that may be, as the ultimate state sought by all Buddhists; but that he, Buddha, turned back from entering on this state that he might show men the way to obtain it. But the Buddhists also teach his failure, for there are only three persons among all the Buddhist saints who it is claimed ever succeeded in obtaining it. Thus this "Light of Asia" seems darkness only, and this far-fetched parallel sought between Sakya Muni and Jesus Christ, which is so weak in itself, falls to the ground alongside of the simple and touching record that Jesus Christ, "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." The simple and sublime doctrine of the surrender and sacrifice of Jesus Christ for others is wholly not only without parallel, but without similitude, in all the oriental religions. A confession of failure to find any is implied in the acknowledgment that this claim of Buddha is the highest model to be found outside of Christianity. It is not even the cold glimmer of moonshine, as compared with the sun's blaze of this beautiful verse.

By Way of Illustration.

Verses 1-4. Immediately following that wonderful chapter on the resurrection (1 Cor. 15) is the verse, "Now concerning the collection." In Paul's mind there seems to be harmony between the greatest truth of Christianity and generous giving, between the resurrection and the collection.

John Wesley advocated arranging the church into two divisions: First, "those who can help;" second, "those who need help." In other words, if any could not pay toward the work of the church it was an indication that they should receive something from the poor fund of the church. A Scotch deacon passing the basket came to a man who shook his head. The deacon said, "Put in something." The man said, "I am too poor." "Then," said the deacon, "take out something, for we are taking this collection for the poor."

Verse 4. Some men give so that their gold and silver shoot you like a bullet. There are some men that give as springs do; your part is merely to put your dish under the ever-flowing stream. Others give just as a pump does when the well is dry and the pump leaks.—*Beecher.*

Verse 5. A brave subject was rewarded by the king with the message: "Make a request, and it shall be granted." Wisely he chose the king's

daughter to be his wife. This meant that he would be heir to all properties and inheritances of the kingdom. It included everything. So when Christ chooses us, and we "first give our own selves to the Lord," he owns our time and talents and money. This is consecration and the first step toward being a Christian.

Verse 9. When the Army of the Potomac, under General McClellan, was marching from Harrison's Landing, they reached a creek which must be crossed without a bridge. The men, disliking to fill their boots with water, tried to cross by stepping on logs. This caused an obstruction endangering the rear of the army. An officer rode up and shouted, "Wade right through, my men." A fellow from the ranks growled out, "Wade through yourself, and see how it feels." The officer jumped from his horse and marched rapidly through the swelling stream. Then it was discovered that the officer was their general. And O! how the men cheered and followed his lead! He might have reprimanded the soldier, but, instead, he went where he asked his men to go, and his men were glad to go where he had led. So our Leader's example is calling us out from self-indulgence to self-giving.

Verse 12. After a charity sermon in Edinburgh one of the congregation by mistake put a crown in the plate instead of a penny. When he discovered it he asked to have it returned, but the collector, knowing him to be rich, refused to exchange. "Well, well," granted the unwilling giver, "I'll get credit for it in heaven." "No, no," said the collector, "you'll get credit only for the penny you meant to give." There is comfort for generous souls in the thought that those who would give largely, if they had it, get credit in heaven for giving largely.

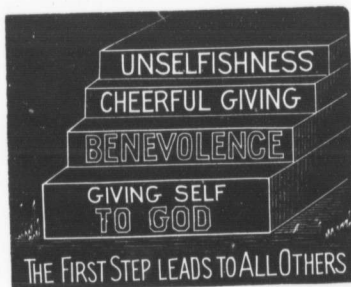
The Teachers' Meeting.

In teaching this lesson draw from the class all necessary facts concerning the Second Epistle to the Corinthians, concerning the collection to which reference was made, and concerning the inferences which may be legitimately drawn from the taking of this collection.... The spirit of giving as shown in this lesson: (1) It is a divinely given spirit (verse 1); (2) It is a generous spirit (verses 2, 3); (3) It is a voluntary spirit (verse 4); (4) It is a self-surrendering spirit (verse 5); (5) It is a crowning grace (verses 6, 7); (6) It is the spirit of Christ (verse 9).... Draw from the class the three or four objects for which the contributions of modern Christians are asked—the poor, the heathen, the Church at home, etc. Mark the difference between this and the collection of our lesson, and make practical application.

References.

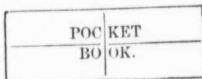
FOSTER'S CYCLOPEDIA. Prose, 2652. Poetical, 1578. Vers. 2, 3, 12: Prose, 3959. Ver. 5: Prose, 7923, 7441-7447, 988-990. Ver. 7: Prose, 9197. Ver. 12: Prose, 9752, 8960, 8962, 8964, 8974, 2457-2464.

Blackboard.



This blackboard lesson teaches that the foundation of Christian liberality is the giving of one's self to God. This is illustrated by showing that the first step (which is the giving of self to God) leads to all the other steps, such as benevolence, cheerful giving, unselfishness, etc.

LET ME NOT HAVE AN UNCONVERTED



Primary and Intermediate.

LESSON THOUGHT. *How to Give.*

[Print in large, bright letters the word "Free-ly." Under it make a fountain, and in the falling water weave the word "Give." This should be prepared before the class assemblies, and covered until ready for use.]

I am going to show you a flower that you will love to see. What do you think it is? [Show a rose.] This did not grow in a garden, but in a pot that stood in a sunny window. Shall I tell you about its little life?

Bessie and Carrie were little sisters who lived in a poor tenement house. At the Mission Sunday school on Easter Day each little girl had a rose bush given her to take care of. The mother knew that Bessie was a careful child, and would not only take good, kind care of her own, but would water and tend Carrie's plant for her too. So, because she wanted Carrie to learn to do her own work, the

mother said that each one should care for her own plant, and that alone.

Bessie's plant grew, and by and by a beautiful rose like this opened, and then another, and another. But there were no roses on Carrie's plant. Do you wonder why? Bessie gave freely to her plant, while Carrie was selfish and forgetful. Bessie gave as the fountain gives—freely, unselfishly, gladly.

Shall I show you how Carrie gave? [Show a sponge, and let the children see how reluctantly it gives up its moisture.] The fountain is like a generous, loving giver; but the sponge is like one who gives unwillingly and without love.

[Show a letter, and tell that Paul wrote to the Corinthians to tell them how to give.] Would Paul tell the Christian way to give? And what do you think that would be—like a fountain or a sponge? The way Jesus gave is the way we ought to give.

Paul taught the Macedonian Christians how Jesus gave, and they gave in the same free, loving way. And so Paul told the Corinthian Christians about it, and wanted them to follow this good example.

Now he is telling us, and this is God's word to us spoken by Paul. Who will try to learn to-day how to give?

[Show Macedonia on the map, and recall the man of Macedonia whom Paul saw and heard in a dream. Point out Judea also.]

The Christians in Macedonia were heathen before Paul went to preach Jesus to them. They were poor, but when they gave themselves and all they had to Christ they began to want to help other people. By and by they heard that there was a famine in Judea, and that some of the Christians there had not food enough to eat. They did not say, "We are poor too, and must take care of ourselves."

No; they gave out of their poverty. They gave what they needed for themselves, and they gave gladly, as the fountain gives. Why did they do this? Because they wanted to do as Christ did. What does the Golden Text say? Once he was rich with all the riches of heaven. But he left it all and came here to live, and for our sakes was poor so that we might be made rich in our souls by his life and death!

A rich lady once said, "I give a great deal, but I never give anything that I want for myself." That is not the way Jesus gave, and he wants us to learn to deny self as he did. Little children can deny self by giving pennies that they would like to spend for candy or toys. They can earn money by working when they would like to play. They can give patience and kindness and love when it is not easy to be patient and loving. And in doing these things they are learning to be like Christ.



[Use Lesson Symbol, and talk about the sheaves of wheat, with some of the little grains in your hand, showing what great returns come from a little seed sown.]

What did Bessie get in return for the love and care she gave her plant? Yes, even here in this world we get harvests back in return for our giving. Carrie had no sweet roses from her plant, for she was not willing to give.

Let us learn to give freely as our Lord gives, and sweet blessing will come to us here, and larger and sweeter blessing in heaven.

OPTIONAL HYMNS.

NO. 1.

Jesus, my Lord, to thee I cry,
I've found a joy in sorrow.
Take my life, and let it be,
Come, thou Fount of every blessing,
Sing with a tuneful spirit.

NO. 2.

Sweet is the work, O Lord,
Lift up your hearts to things above,
Come, ev'ry soul by sin oppressed,
Seek, my soul, the narrow gate,
Once for all the Saviour died.

The Lesson Catechism.

[For the entire school.]

1. For whom was Paul collecting money? **For the poor saints of Jerusalem.**

2. Out of what two things had come the rich liberality of the persecuted Christians of Macedonia? **Abundance of joy and deep poverty.**

3. What does the apostle say of our Lord? **"He became poor, that ye through his poverty might be rich."**

4. What is needful besides faith and knowledge and diligence and love? **Abundance of liberality.**

5. What is God's measure of liberality if there be a willing mind? **According to that a man hath, and not according to that he hath not.**

CATECHISM QUESTION.

69. What was the humiliation of Christ?

He was made man, and lived a life of poverty,

suffering and neglect.

A. D. 61, 62, or 63.] LESSON VIII. IMITATION OF CHRIST. [Nov. 19.]

GOLDEN TEXT. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. 4. 32.

Authorized Version.

Eph. 4. 20-32. [Commit to memory verses 30-32.]

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

Revised Version.

20 But ye did not so learn Christ; if so be that
21 ye heard him, and were taught in him, even as
22 truth is in Jesus: that ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of
23 deceit; and that ye be renewed in the spirit of
24 your mind, and put on the new man, which after God hath been created in righteousness and holiness of truth.

25 Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your
27 wrath: neither give place to the devil.
28 Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give
29 to him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may
30 give grace to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed

31 Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

THE EPISTLE.—Paul's relations to the Ephesian church were from the outset intimate. His first visit to Ephesus is recorded in Acts 18. 19-21. His work was carried on by Apollos and by Aquila and Priscilla. After his visit to Jerusalem he remained three years at Ephesus. He afterward left Timothy there. He wrote this letter from Rome. **TIME OF WRITING.**—A. D. 61, 62, or 63. **DOCTRINAL SUGGESTION.**—Regeneration.

HOME READINGS.

- M.* Imitation of Christ. Eph. 4. 20-32.
Tu. Pure speech. James 3. 1-13.
W. Established in the faith. Col. 2. 1-9.
Th. Alive unto God. Rom. 6. 1-11.
F. Walking in the Spirit. Gal. 5. 16-25.
S. Be ye holy. 1 Peter 1. 13-23.
S. Our Example. 1 Peter 2. 19-25.

LESSON HYMNS.

No. 130, New Canadian Hymnal.

Come, ye that love the Lord.

No. 133, New Canadian Hymnal.

Now just a word for Jesus.

No. 131, New Canadian Hymnal.

Best be the tie that binds.

QUESTIONS FOR SENIOR STUDENTS.

1. The Old Man, v. 20-22.

What sort of lives were lived by unconverted Gentiles? (Eph. 4. 17-19.)

What knowledge kept the Ephesians from indulging in similar excesses?

What are Christians expected to "put off" at the beginning of their new life?

What is meant by "the old man"?

What is the character of our unconverted nature?

2. The New Man, v. 23-32.

What are Christians expected to "put on" at the beginning of their new life?

In whose image was man originally created?

How is "the new man" created?

How will Christianity affect our truthfulness? (Verse 25.)

31 unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice:

32 and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.

How will it affect our long-suffering? (Verse 26.)
 What foe must we give no scope to?

How will Christianity affect our honesty and industry?

How will it govern the purity of our utterances?
 How, concerning the Holy Spirit, are we cautioned?

Repeat six evil qualities which in verse 31 we are cautioned to avoid?

What qualities does verse 32 enjoin?

Practical Teachings.

Where in this lesson do we learn that—

1. We should closely study our Lord's character?
2. With the change of our hearts we should change also our companions, our words, our moods, our character?
3. It is not enough to cease to do wrong, we must begin active godliness?

Hints for Home Study.

1. How many illustrations of this lesson can you find in Christ's words in the Sermon on the Mount?
2. Reread the story of the first outpouring of the Holy Spirit upon the disciples of Christ.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Old Man, v. 20-22.

What conduct had the Ephesians learned to shun? (Verse 19.)

From whom had they so learned?

What truth was the rule of their new life?

What had they put off?

How is "the old man" described?

When was the old man put to death? (Rom. 6. 6.)

What have they who are Christ's crucified? (Gal. 5. 24.)

2. The New Man, v. 23-32.

What renewal does Paul enjoin?

What should be put on?

What is the new man's character?

How ought the new man to speak?

What anger is permitted?

To whom should no quarter be given?

How should we always treat the devil? (Jan. 25. 4. 7.)

What is said about theft?

What should one do, and why?

What speech should be avoided?

What should be cultivated?

What caution is given as to the Holy Spirit?

What evils should be put away?
 What graces should be cultivated? (GOLDEN TEXT.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. That we should cease to do evil?
2. That we should learn to do well?
3. That both should be done for Christ's sake?

Home Work for Young Bereans.

What bad man in the early Church sought to buy the Spirit of God?

What bad man and woman in the early Church lied?

Of what bad man in the early Church does Paul say, "He did me much hurt?"

QUESTIONS FOR YOUNGER SCHOLARS.

Whom should Christians try to be like? **Christ.**
 What should they put off? "**The old man.**"

What is meant by "the old man?" **Self-will.**

What should they put on? "**The new man.**"

What is "the new man?" **The spirit of Christ.**

What kind of a spirit is this? **Right and good.**

What must we speak? **The truth.**
 How should we not sin? **By getting angry.**
 To whom must we not give place? **To the devil.**

How must a Christian use his time? **In honest work.**

What should he never speak? **Evil words.**
 What should a Christian's words be? **Good words, to help others.**

Whom should we be careful not to grieve? **The Holy Spirit.**

What should be put away from the heart? **All wrong feelings.**

How should we feel toward one another? **Kind and forgiving.**

Why should we be ready to forgive? **Because we have been forgiven.**

Words with Little People.

CHRIST, OUR PATTERN, IS

To be . . . } Looked at.
 } Loved.
 } Followed.

For "Thou only art holy."

Whisper Command.

Walk in love.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

Paul from his prison in Rome writes a letter to the church in Ephesus which he had founded. It was written about A. D. 62, and Paul was about two years younger than the century. His relations with the church at Ephesus were always intimate and very tender. Read Acts 18-20. The letter itself is one of the most characteristic of all those written by Paul. It begins as an effort to instruct inexperienced Christians, and is constantly passing from doctrine into pathetic prayer and impassioned praise. The writer seems to find it hard to keep to his subject to so thorough a degree as his "conversation in heaven." It is believed that the letter was sent to several churches in duplicate, each copy being identified by special superscription and signature. The familiar title of the lesson to-day connects the holy zeal of the apostle with the holy zeal of that disciple of Christ whose very identity is in doubt, but whose book on the imitation of Christ has been of such immeasurable value to Christians, and connects them both with the personal experience of many who are laboring in our churches in the year 1893.

Verse 20. Not so learned Christ. Read the verses just before our lesson to get the force of "so." They had learned Bacchus and Mars and other false gods so as to imitate their corruptions and crimes, but Christ had taught them better things.

21. If so be. No doubt is expressed here. **Heard him.** They had never heard his human voice; but his Presence had, nevertheless, been really among them. **Taught by him.** Better, "taught in him." **The truth is in Jesus.** Every philosopher and moralist and poet who has blessed this world has revealed or emphasized some phase of truth; but only Jesus of Nazareth could say, "I AM THE TRUTH."

22. That ye put off. This is "the truth in Jesus"—to throw aside with disgust all sin. **Conversation.** Conduct; manner of life. **The old man.** What you used to be. **Is corrupt.** Revised Version, "waxeth corrupt," grows worse and worse, toward utter ruin. **Deceitful lusts.** Better, "desires which deceive." Satan is the "father of lies," and in no case are his lies temporarily more effective than when he falsely promises joy to him who indulges in sin.

23. Renewed. Grow young again. Get rid entirely of the old life of sin and decay. **The spirit of your mind.** Your entire inner nature—intellectual and moral. What is physical tends to death; but the "spirit of your mind" is immortal.

24. Put on. Adopt; clothe yourselves with. **The new man.** Some one has called this "the freshness of a higher nature;" the perpetual youth of the child of God. **After God.** In the image of God. **Is created.** Made anew by the direct power of God. A man cannot train himself or develop himself into godliness; "Ye must be born again." **Righteousness and true holiness.** Absolute, spontaneous conformity to God's will, the "holiness of truth."

25. Putting away lying. In the ancient pagan world mutual confidence was almost unknown. Truth was dead. There should be no deception in Christendom. **We are members one of another.** Every wrong we do another we really do ourselves. This doctrine is essential Christianity.

26, 27. Be ye angry, etc. When indignant, **sin not. Let not the sun go down upon your wrath.** Better, "upon your provocation." Have the cause removed before sunset if possible; but in any case be sure not to permit a continuance of a hot, ruffled spirit. **Give place to the devil.** The hot-tempered man swings the front door of his heart open to its worst enemy.

28. Steal no more. Either directly as a robber or a thief, or indirectly by sharp business practices. Take no "advantage" of others.

29. Corrupt communication. Evil, prurient words. **Edifying.** Building up. **Minister grace.** Produce benefit.

30. Grieve not. As if the Holy Spirit loved us so tenderly that he would feel grief because of our shortcomings, rather than anger.

CRITICAL NOTES.

Verse 20. But ye did not so learn Christ, as opposed to the ways of the Gentiles (verses 17-19). Christ was the center of their hearing and learning, not as a doctrine nor as an historical character, but as a divine life ever present, revealing the Father to the soul that believed. See 1 Cor. 1: 23; 2 Cor. 1: 19; Gal. 1: 16; Phil. 1: 15, and elsewhere.

21. Even as truth is in Jesus. Better, perhaps, "How the truth is in Jesus;" that is, Paul would say: You have heard Christ preached to you; you have been taught in him, how the truth of the whole matter, as presented, is in Jesus, who as a man in his ethical and religious life fully measured up to the ideal of the Messiah. Now this truth in Jesus that I have been preaching and you have been hearing is that of regeneration; you must become new creatures in Christ Jesus, old things must pass away and all things must become new. Therefore, put off the old nature, which has in it only decay and death, ever deceiving you with shams and false shows of power and worldly prudence, of material gain or comfort; and put on the new nature, which is not only of God, but like unto God, whose nature is righteousness and holiness of truth, wherein are no shams or deceitful shows, but abiding realities.

The doctrine of regeneration which Christ so emphasizes Paul everywhere enforces; and both represent it, not as an ascetic destruction of the personality, but a divine exaltation of the same whereby the soul enters into a new life, the reality and abidingness of which is its harmony with God in the truth of Jesus.

25-32. Give a few particulars wherein the new life differs from the old.

25. The new man cannot speak falsehood, but truth alone with his neighbors, with whom he now lives in the associative life of Christ.

26. Be angry, and sin not. Anger that has

no personal spite or envy or hatred in it. Most of our anger is not such; it is a mere personal self-defense. **Let not the sun go down upon your wrath.** The word "wrath" here means the arousing of wrath, exacerbation. Before the day passes this angry irritation is to be allayed.

28. Let him that stole steal no more. It seems strange that such plain rules of conduct were at all necessary, but the moral chaos of the pagan world can scarcely be understood by us who inherit centuries of Christian morality.

29. Let no corrupt speech proceed out of your mouth. That is, worthless speech, such as in no way will build up and be of real advantage to the hearer. Obedience to this precept now would hush the major part of our world into complete silence.

30. Grieve not the Holy Spirit of God. By corrupt speeches and the necessarily corrupt thoughts from which they spring. Mental frivolity, shallow-thoughtedness, and senseless speech grieve not only God, but thoughtful, earnest men. **Unto the day of redemption.** The day of Christ's appearance, the *parousia*.

31, 32. Present the antithesis between the life of the old man and that of the new. Both are inner spiritual conditions, and yet the preminent advantage of the new life over the old is so plain that the fool could not mistake the difference. The abiding spiritual worth of being kind, gentle, forgiving, needs no defense, asks for no evidences; it is at once apparent and real.

The Lesson Council.

Question 1. What is meant by the "old man?" To what extent is every man corrupt and evil by nature? Does God hold men responsible for a sinfulness that they cannot help?

For those who do not desire, neither think it

profitable, to attempt a theological definition of the term "the old man," there will come a very clear conception of its meaning by a careful study of the text of the lesson. "The old man" is "corrupt," and needs to be "renewed." And when renewed he possesses the virtues predicated of him in the subsequent verses of the lesson. "The old man," then, must be the man whose moral state is "corrupt," unrenewed, and in whom is to be found the contrary of the moral virtues. Every man is "corrupt" to the extent that he has inherited tendencies to sin, but he is not a sinner until he yields to them. If there is a sinful tendency, or "sinfulness," that he "cannot help," certainly God will not hold him responsible for it.—*Rev. C. A. Littlefield.*

Question 2. *Is the change from "the old man" to "the new man" (verses 22-24) wrought by the act of human will, or is it an inward and mysterious transformation wrought by the divine power?*

All such transformations involve the exercise of the human will which is conformed by the Holy Spirit. In some sense all our dispositions come from a power not ourselves. The New Testament plainly declares that regeneration is effected by the Spirit alone, though he may work in such a manner that the subject is not always conscious of his presence and energy. Thus one may conclude that he reforms by his unaided volition, which in the regenerated soul is brought into conformity with the divine will, so that man purposes and God accomplishes.

Question 3. *How may a Christian be angry without sin (verse 26)?*

There is a sinless and there is a righteous anger. Jesus looked with anger on certain persons who sought opportunity to accuse him (Mark 3. 5). A burning resentment against injustice and cruelty is not sinful. Anger is sinless when accompanied with sincere love for the transgressor and a desire to do him good, and not harm. Anger is sinless when directed against the sin, and not against the sinner.

Question 4. *Is every speech corrupt that is not edifying?*

The word rendered "corrupt" in verse 29 means primarily rotten, putrid; then bad, worthless, unfit for use. Edifying is building up, here especially in the Christian graces. All discourse ought in some measure to build up; if not, it is worthless. Particularly is this true of all speech in services for the purpose of religious instruction. There are times when it is proper to speak for entertainment and recreation. But even here attention should be given to the idea of building up by means of that which is free from every taint of impurity. Obscenity and coarseness, for entertainment even, are destructive of Christian life.—*Professor James C. Murray.*

Analytical and Biblical Outline.

The New Man.

I. A NEW IDEAL.

Learned Christ...taught. v. 20, 21.

"The stature...of Christ." Eph. 4. 13.

"Given you an example." John 13. 15.

II. A NEW NATURE.

1. *Put off...the old man.* v. 22.

"Our old man is crucified." Rom. 6. 6.

2. *Put on the new man.* v. 24.

"Walk in newness of life." Rom. 6. 4.

III. NEW LIPS.

Speak every man truth. v. 25.

"Lying lips...abomination." Prov. 12. 22

"Hate and abhor lying." Psalm 119. 163.

IV. NEW TEMPER.

Not the sun...upon your wrath. v. 26.

"Cease from anger." Psalm 37. 8.

"Be not hasty in thy spirit." Eccles. 7. 9.

V. NEW CONDUCT.

Steal no more...labor. v. 28.

"Do your own business." 1 Thess. 4. 11.

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

VI. NEW LANGUAGE.

Good to...edifying. v. 29.

"With grace, seasoned with salt." Col. 4. 6.

VII. NEW AFFECTION.

1. *Bitterness...put away.* v. 31.

"Speak evil of no man." Titus 3. 1, 2.

2. *Kind one to another.* v. 32.

"Put on...kindness." Col. 3. 12, 13.

Thoughts for Young People.

The Truth as it is in Jesus.

1. We cannot be like Christ in our outer life except we are (verse 23) "renewed in the spirit" of our mind. This lesson advises us not to lie, nor to go to bed angry, nor to steal, nor to indulge in evil-speaking; but to be kind, tender-hearted, and forgiving.

2. This is good advice, and substantially the same advice was given by Moses and by the prophets; and pretty nearly the same has come from philosophers in Greece and Rome. Only the old Jews and the old Greeks and Romans never succeeded in keeping the advice, and Christians cannot either, except they "put on the new man."

3. Then good living will be the result of a good life. Actions and words will be the sweet fruitage of a healthful soul. In the heart a fountain of living water will spring up into eternal life. The true Christian has the source of all goodness implanted in himself, and needs not to buy or borrow. Every man's character may be "polished," and many a man shines simply because of the rubbings he has got. Other men may be venerated and have on the outside of their lives much better quality of stuff than they have inside. Such men

are men-made; but he who has been made again, who is a new creature in Christ Jesus, has in the depths of his soul the secret of life, and all that comes from him is flowers and fruit.

Lesson Word-Pictures.

Do you see that home—a plain, humble little house on the slope of that hill, and looking westward? It is a wonderful house, though the man and the woman living there are not the prouder, but the humbler, for any consciousness of it. The King of Glory makes it one of his palaces on the earth, even as he went to Bethany once. Good angels often make it a resting place amid their busy travels. When it was that those two lives in that home came into such heavenly surroundings, I cannot say. At some time they received the Lord Jesus to their hearts, and they still welcome him, and the new life coming in displaces the old life, with its tempers and affections. If anyone might say to them they could have a face, a voice like Christ's, they would reply, "Impossible;" and yet I think of the new life as getting out into the looks and tones and making the disciple like the Master.

They are not conscious of it, and I am saying how beautiful this unconscious imitation of Jesus makes the daily life, setting it forth in such gracious scenes. I think of Jesus at Nazareth, of his life in the carpenter's neighborhood, how truthful and sincere, how honest, it was! So I watch this man and this woman going about the humble neighborhood, and how people respect their word, and what confidence they have in the sincerity of their lives.

And they are never quarrelsome, never ill-tempered; they never flame out in any word? They can flame. I think of the face of Jesus when it confronted an unjust thing, and how his eyes burned with indignation, like his look in the dread apocalypse, where his eyes are as a flame of fire. O, how those disciples in that house burn with indignation when wrong is witnessed!

But the flame of a selfish wrath they would quench and let each day go out in peace. It is a beautiful sight when the sun sets in silent splendor in the western sky beyond that home, and you think of the twilight hush coming down into every room, while good angels gather to take up their noiseless guard there. Good angels? Ah, what room do those hearts under that roof make for an evil one?

The sun goes down and the sun comes up, and it is a pleasant sight to see those Christian people rising to meet their daily duties as a privilege. I think of Jesus going out to the carpenter's shop as I watch the man, the woman, cheerfully passing to their duties. And having filled their hands with the gain of honest, faithful, cheerful toil, how

beautiful a sight it is to see them turn and hold out those full hands to the poor of Christ! So Jesus accumulated and gave it all away.

Between morning and evening what carefulness of speech there is in the home life we have been watching! Are those there careless, and do they send out words that like firebrands burn, that like coals blacken, that like swords divide?

There is a restraint upon their lips, their thoughts, their hearts. They strive to repeat the carefulness of Jesus in their words. A divine presence gathers about them. Do they ever grieve it away, the gracious Spirit? O, human love is lacking, and the human will is weak, and the human soul falls if it refuses the divine help. But if they fall I look to see them rise again.

Hark! One day what if I catch a hasty word spoken in that home and see a shadow thrown across the home life? I hear Another, who stands in that home, and says, "And be ye kind one to another, tender-hearted, forgiving one another." The word of forgiveness is spoken, the shadow hurries away, and the golden light of love shines again, even as it shall shine, unbroken, in heaven.

Orientalisms of the Lesson.

Verse 25. The condition of morals in oriental lands is often better seen in what is justified than in what is done, because it shows not only the deed, but the approval of it. This is illustrated in quotations made by Dr. Whitby of discriminations found in heathen writers. Menander is said to have taught that "a lie is better than a hurtful truth;" Proclus as saying, "Good is better than truth;" Darius, in Herodotus, as holding the sentiment, "When telling a lie will be profitable let it be told;" and Maximus Tyrius said, "There is nothing decorous in truth but when it is profitable; yea, sometimes truth is hurtful and lying is profitable to men." But in all the oriental world to-day with Moslems and Hindoos the discriminating principle is that of another classic heathen writer, quoted by Dr. Whitby: "He may lie who knows how to do it in a suitable time." The writer has in years of observation with orientals of Asia never found a native who was ashamed of having told a lie, though chagrined because caught in it. The shame was not in the lying, but in the awkwardness with which it was done. Hence deception becomes a fine art; its culture is not to be neglected. It was out of such a community Paul had to develop a truth-loving church. No one acquainted with orientals can believe this could occur without making a new man, a new creation.

By Way of Illustration.

Verses 20-23. When I studied penmanship at school, and attempted to follow the copy which the

teacher set, I found that the first line most closely resembled the copy. The next was less like the copy, because I looked not at the teacher's copy, but at my own imitation of it. Following thus down the page, each line grew more imperfect, until there was absolutely no resemblance between the copy and my own last line. So in history the disciples imitated Christ, the early fathers imitated not the Perfect Pattern but the disciples, and the next generation imitated the fathers, and so on, until abuses and imperfections had become prevalent in the Christian Church. When we imitate historical characters, or one another, we are not following the only Perfect Copy, we are not learning Christ.—*Pentecost.*

Paul's theology is preeminently Christocentric—Christ is all. When Christian, in *Pilgrim's Progress*, came to the shepherds they showed him through their glasses the New Jerusalem, toward which he journeyed. When Paul wishes to give strength and hope to faltering Christians he turns the glass of inspiration upon the Lord Jesus, and bids them look. Then there is revealed the focal point of Christian experience—"Christ in you the hope of glory."

Verses 25-31. There is need of prayer similar to that made by an old colored woman, who, praying for one who had been guilty of slander, said: "O Lord, please do take the door of his mouth off, and when you put it on again just hang it on the Gospel hinges of peace on earth and good will to men."

Bishop Latimer, when examined before Bonner, at first answered without much thought; but, hearing the noise of a pen behind the curtain, he concluded that his words were being taken down, and became more cautious. The recording angel takes down not our words only, but also our deeds and thoughts.

Verse 32. I know of a very beautiful character—one of the loveliest characters which ever bloomed on this earth. It was the character of a young girl. She always wore about her neck a little locket, but nobody was allowed to open it. None of her companions ever knew what it contained until one day she was laid up with a dangerous illness. Then one of them was granted permission to look into the locket, and she saw written there: "Whom not having seen I love." That was the secret of her beautiful life. She had been copying Christ.—*Drummond.*

"Forgiving . . . even as God . . . hath forgiven you." "Forgive us our debts, as we forgive our debtors." You say the desert is a desert because so rain falls upon it; but that is only half the truth. No rain falls upon it because it is a desert. The heated air rushing up from its arid surfaces disperses the vapors that would descend in rain.

Some moisture there must be on the earth, else there cannot be rain from heaven. So in your heart this forgiving disposition must be, else you cannot rejoice in the fullness of God's forgiving grace. The pardon may wait in the sky above you, but it cannot descend to you until that mind is in you which was also in Christ Jesus. The parable of the unmerciful servant enforces this truth. No man can be reconciled to God who will not be reconciled to his brother.

The Teachers' Meeting.

Make this lesson practical throughout. Draw from the class all the facts necessary concerning the Epistle to the Ephesians, Paul's connection with Ephesus, the two great divisions of the epistle: Chaps. 1, 2, doctrinal; chaps. 4-6, practical. Show from the lesson, (1) That we should closely study our Lord's character and teaching (verse 12). (2) That with a change of heart we should change our companionship, our vocabulary, our petty moods, our whole mode of life. (3) That it is not enough to cease wrongdoing; we must begin active godliness. (4) That we should be true, meek, long-suffering, honest, diligent, generous, helpful in our talking, without revenge, tenderhearted, and forgiving.

References.

FREEMAN. Ver. 40: Sealing, 797. FOSTER'S CYCLOPEDIA. Prose, 11939, 10089-10103, 4835, 4838, 3845, 3847, 3452-3471. Vers. 22-24: Prose, 7510. Ver. 23: Prose, 2558. Ver. 24: Prose, 4905, 4906, 4908. Ver. 26: Prose, 6498, 6505, 6506. Ver. 30: Prose, 9560, 6663. Ver. 31: Prose, 10376.

Blackboard.



DIRECTIONS FOR COLORS.—Draw the outlines of the flowers with white chalk; touch them in the center with blue or red; the leaves, bright green.

Draw the grapes with blue chalk, or purple; touch them on top with white; leaves, green.

APPLICATION.—The gentleness and purity of a life which is in imitation of Christ has no sharp thorns beneath its fragrant flowers to wound another with sharp words, or cruel words, or slanderous words. The points of such a life are seen and known and esteemed of all men. Shall we not cultivate them? Are we true Christians if we do not do so?

Primary and Intermediate.

LESSON THOUGHT. *Christ our Pattern.*

[An illustrative story that catches the child's wandering thought and fastens it to the teaching of the lesson at the very outset is a good thing. A story something like this may introduce this lesson:]

Cora and Grace are sisters, and live in a house like this [make square for house], in a pretty village. What am I making now? Yes, this is a path, or street, and the little girls are walking here with their mamma. The long mark stands for the mamma, and the two short ones for the children.

Shall I tell you where they are going? Here are some stores. [Make several squares.] They are going into one of these to buy new dresses for the winter. Their mamma let them look at different pieces of cloth and choose the one they liked best. Would you like to help choose your own clothes? What would you choose? Yes, I think you would want to choose the prettiest and the best. You would not want an ugly pattern, I am sure.

But now Cora and Grace have come back to their home, and found a dear aunt who has brought a present to each of them. Cora has a music box and Grace has a picture book. Cora's present was the first one given, and then auntie was called away for a few moments. "Please let me look at it," said Grace. "No, indeed," said Cora. "I'm afraid you'll spoil it. You must play with your own things."

Pretty soon auntie came back and gave Grace a beautiful picture book. By this time Cora was tired of looking at her present, and wanted to see Grace's book.

Do you think Grace would let her? Cora had made a pattern for Grace to follow. Was it a good pattern? Was it a pretty one?

If Grace had followed it she would have said, "Go away, you can't see my book!" But she did not. [Make or show a picture of two little girls looking at a book together.] This is what Grace did. She followed, not Cora's pattern, but Christ's. What is the Golden Text? This is the pattern he sets for us, and it is the one true and good pattern.

Choosing. Every child must choose what kind of a pattern it will follow. Will you not be as

careful to choose the best and most beautiful one as in choosing your clothes, your toys, your sports? For what you choose now will help to make your life both in this world and in the next!

Do not think you can choose just for one day. Cora's selfish choice to enjoy her things all by herself that day made her a little more selfish for all her life.

And Grace's choice—to follow her pattern, Christ, and be kind, tender-hearted, and forgiving—helped make her a little kinder and more loving for all her life!

What we can do. Paul tells us in this letter to the Ephesian Christians. Every little child comes into this world with bad seeds in the heart, which will grow up into bad acts and words and thoughts if they are not killed by the good Spirit of God coming in.

[Print "Put Off" and "Put On" in large letters.] This is the work of a long life, to put off the bad and put on the good. God will help us, and he told Paul to tell us what to put off. [Print Anger, Bitterness, Quarreling, Evil Words, Falschood, under "Put Off," and teach that God would not tell us to do this if it was too hard for us. Under "Put On" print Kindness, Compassion, Truth, Peace, Good Words, Forgiveness. It may help to impress the lesson if the children use their hands as they repeat the names, as if putting on or pulling off the fingers of a glove.]



Once a little girl who had been very naughty said to her papa, who wanted her to be good, "I can't help being naughty. I can't make myself good." No, and even her good papa who loved her could not make her good!

But there is One who has something to give to all who will ask that is stronger than all the evil. [Make scales, and ask what will outweigh all other things.] Yes, "Love," and Jesus has made a way by which every child may have it! Will you ask for it and take it to-day?

OPTIONAL HYMNS.

NO. 1.

When all thy mercies, O my God,
Jesus, the very thought of thee.
O, let us be glad in our Saviour and King—
Blest are the hungry; they shall be fed.
So near to the kingdom.

NO. 2.

God loved the world of sinners lost.
Who can unfold the bliss untold?
O, sometimes the shadows are deep.
Sweet are the promises.
O! the thought that Jesus loves me.

The Lesson Catechism.

[For the entire school.]

1. What did Paul say our state by nature is? **Corrupt according to deceitful lusts.**
2. What does he tell us is our immediate need? **To be renewed in the spirit of our minds.**
3. What relation have we to each other? **We are members one of another.**
4. What does Paul tell us to avoid? **To give place to the devil.**
5. What other charge does he give us? **“Grieve not the Holy Spirit of God.”**

6. What is the GOLDEN TEXT? **“Be ye kind one to another,”** etc.

CATECHISM QUESTIONS.

70. What lessons does this teach us?
The high honour put upon human nature, and the great virtue of humility.
71. Was not the Redeemer still further humbled? He was “tempted of the devil” (Matthew iv. 1), though He was the Son of God who could not sin.

A. D. 61, 62, or 63.] LESSON IX. THE CHRISTIAN HOME.

[Nov. 26.]

GOLDEN TEXT. I will walk within my house with a perfect heart. Psalm 101. 2.

Authorized Version.

Col. 3. 12-25. [Commit to memory verses 23-25.]

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14 And above all these things put on charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love your wives, and be not bitter against them.

20 Children, obey your parents in all things: for this is well-pleasing unto the Lord.

21 Fathers, provoke not your children to anger, lest they be discouraged.

22 Servants, obey in all things your masters, according to the flesh; not with eyeservice, as men-pleasers; but in singleness of heart, fearing God:

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Revised Version.

12 Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humil-

13 ity, meekness, long-suffering; forbearing one another, and forgiving each other, if any man have a complaint against any: even as the

14 Lord forgave you, so also do ye: and above all these things, put on love, which is the bond of

15 perfectness. And let the peace of Christ rule in your hearts, to the which also ye were

16 called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all

17 wisdom; teaching and admonishing one another with psalms and hymns and spiritual

18 songs, singing with grace in your hearts unto

19 God. And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus,

20 giving thanks to God the Father through him.

21 Wives, be in subjection to your husbands, as

22 is fitting in the Lord. Husbands, love your

23 wives, and be not bitter against them. Children, obey your parents in all things, for this

24 is well-pleasing in the Lord. Fathers, provoke not your children, that they be not discouraged.

25 Servants, obey in all things them that are your masters according to the flesh; not with

26 eyeservice, as men-pleasers, but in singleness

27 of heart, fearing the Lord: whatsoever ye do, work heartily, as unto the Lord, and not unto

28 men; knowing that from the Lord ye shall receive the recompense of the inheritance: ye

29 shall serve the Lord Christ. For he that doeth wrong shall receive again for the wrong that he hath done: and there is no respect of persons.

TIME OF WRITING.—A. D. 61, 62, or 63.

THE EPISTLE.—Paul's letter to the Colossians was probably written and sent at the same time as those to the Ephesians and Philemon. Christianity was planted in Colosse by Epaphras, a friend of Paul's. **DOCTRINAL SUGGESTION.**—The divine government.

HOME READINGS.

- M.* The Christian home. Col. 3. 12-17.
Tu. The Christian home. Col. 3. 18-25.
W. A word for all. 1 John 2. 10-17.
Th. Mutual duties. Eph. 6. 1-9.
F. Obedience rewarded. Jer. 35. 12-19.
S. Piety at home. 1 Tim. 5. 1-8.
S. Counsels to old and young. Titus 2. 1-10.

LESSON HYMNS.

No. 142, New Canadian Hymnal.

Jesus, my strength, my hope.

No. 144, New Canadian Hymnal.

Thy way, not mine, O Lord.

No. 148, New Canadian Hymnal.

My Father is rich in houses and lands.

QUESTIONS FOR SENIOR STUDENTS.

1. Church Life, v. 12-17.

Who are "the elect of God?"

What is meant by "bowels of mercies?"

What is charity?

How can it be used as "the bond of perfectness?"

How can we have the "peace of God" rule in our hearts as a sort of umpire?

What is the "word of Christ?"

How may that word dwell in us?

What good man had known that word from childhood? (2 Tim. 3. 15.)

What is said of singing in verse 16?

How should we give thanks?

In what things should we give thanks? (1 Thess. 5. 18.)

2. Home Life, v. 18-25.

What direction is given to wives?

What direction to husbands?

What is said to children?

Which of the Ten Commandments speaks of this duty?

What reason is given for obedience to parents?

What warning is given in Deut. 27. 16?

What advice is given to fathers?

What direction is given to servants?

What is eyeservice?

What good advice do we find in verse 23?

Who shall reward faithful service?

What shall the wrongdoer receive?

How is this declared in Isa. 3. 10, 11?

Practical Teachings.

Where does this lesson teach—

1. That God's chosen ones should have hearts of tenderness?

2. That, like a belt, love binds together the graces with which a Christian should be clothed?

3. That, in the wildest whirl of life, the Christian should be calm in the peace of God?

4. That "whatsoever we do" our lives should be repetitions of Christ's?

5. That whatsoever a man soweth that shall he also reap?

Hints for Home Study.

1. Write out three statements concerning the church at Colosse.

2. Write a brief analysis of verses 12-17, showing how modern church life would be practically affected by obedience to these precepts.

3. How would the precepts of verses 18-25 affect the school life and daily employment of Christian young people at the present time?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Church Life, v. 12-17.

How are the Christians of Colosse addressed? What are they urged to put on?

How are they to treat one another?

Whose example are they to follow?

What chief grace are they urged to cultivate?

What will this grace cover? (1 Peter 4. 8.)

What should rule in their hearts?

What word ought they to cherish?

How should they teach and admonish?

To whom were they to render all service?

To whom should thanks be given?

For what should thanks be given? (Eph. 5. 20.)

2. Home Life, v. 18-25.

What advice is given to wives?

What are husbands told to do?

Whom should children obey, and why?

From what ought fathers to refrain?

What duty is enjoined on servants?

In what spirit should such obedience be rendered?

How ought they to serve their masters?

To whom was service really rendered?

Who would reward the service?

What would happen to the wrongdoer?

What resolve should each member of a family make? (GOLDEN TEXT.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. The duty of mutual forbearance?

2. The duty of mutual service?

3. That all true service is to God?

Home Work for Young Bereans.

Find the account of a good mother in 1 Samuel.

Find an obedient son in Luke's gospel.

Find a faithful servant in Genesis.

QUESTIONS FOR YOUNGER SCHOLARS.

To what church was this letter written? To the church in Colosse.

By whom was it written? By Paul.

What does he describe in it? The Christian home.

What does he say Christians must try to be? Tender, kind, humble, patient.

How should they treat one another when complaints are made? **In a gentle, forgiving spirit.**

Why should Christians be ready to forgive? **Because Christ forgives.**

What is the bond of perfectness? **Love.**

What ought to rule in the heart? **The peace of God.**

What ought to dwell in the heart? **The word of Christ.**

In whose name should all things be done? **In the name of the Lord Jesus.**

What must husbands and wives do to make home happy? **Love one another.**

What is the Lord pleased to see children do? **Obey their parents.**

What should fathers not do? **Provoke their children.**

How should all work be done? **As unto the Lord.**

Who will reward rightdoing? **The Lord.**

What does wrongdoing bring? **Its own punishment.**

Words with Little People.

Every child has a part to do in making home a happy place. Let Love in at the door, and home will be the sweetest place on earth. But when Love is shut out, then joy goes away. Keep Love in the heart, and then it will be in the home.

Lesson Precept.

Put on charity (love).

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

Paul's letter to the Colossians was written about A. D. 62, from his prison at Rome. Colossæ is within easy reach of Ephesus, and, though we have no record of the introduction of the Gospel to it, we may guess from the tone of this letter that the church there was founded while Paul was in Ephesus. This and the letter to the Ephesians, from which last Sunday's lesson was taken, and the letter to Philemon of Colossæ, were written in consequence of a visit which Paul had received from Epaphras, the Christian minister who presided over the churches of Colossæ, Laodicea, and Hierapolis, and were sent by Tychicus and Onesimus. This latter was the runaway slave about whom the letter to Philemon was written. Colossæ was a city of Phrygia, in Asia Minor. The three cities stood very near to each other. The epistle is from beginning to end practical and doctrinal. Our lesson has been selected with the thought that its principles are specially applicable to Christian life in the family, and in it we are taught the virtue of loving-kindness, long-suffering, humility, and patience; and the wisdom of maintaining the peace of God in our hearts, of studying the words of the Bible, of singing hymns and spiritual songs, and of living our homely, everyday, routine life for the sake of Christ.

"A servant with this clause
Makes drudgery divine;
Who sweeps a room as for Thy laws
Makes that and the action fine."

Every division of domestic life has its Christian duties; and wives and husbands, children and fathers, masters and servants, are here each taught his own duty. And whatever we do we are to do unto the Lord and not unto men.

Verse 16. Let the word of Christ. The word of the Gospel, as given by Christ and preached to the world. **Dwell in you.** Both in the Church, as a body, and in the heart of each member. (1) *We should not only hear, but hold and cherish, the word of Christ.* (2) *Every disciple needs to be familiar with the words of the Master.* **Richly.** "Not with a scanty foothold, but with a large and liberal occupancy."—*Eadie.* **In all wisdom.** The best scholars write this with what follows: "In all wisdom teaching and admonishing," etc. (3) *Those who would teach others need not only knowledge, but also wisdom.* **Teaching and admonishing.** The first word means simple instruction in the truth; the latter carries with it somewhat of mild rebuke for error. (4) *How much wisdom is needed when one disciple must rebuke another!* **Psalms.** The inspired psalms of the Old Testa-

ment. **Hymns.** Of direct praise to God. **Spiritual songs.** Odes and verses of a spiritual character. The reference appears to be not only to the public worship of the Church, but to singing at social gatherings and in Christian families. (5) *Note the power of song to instruct, to encourage, to strengthen the character.* Said Dr. Johnson, "Let me make the ballads of a nation, and I care not who makes its laws." **Singing with grace.** Literally, "in grace singing in your hearts to God." (6) *The heart, as well as the lips, should have part in our songs.*

17. Whatsoever ye do. From the specific act of singing the apostle widens his precept to the general subject of the whole conduct. **Word or deed.** "Word or work." **In the name of the Lord Jesus.** That is, (1) having Christ's command as the motive; (2) having Christ's spirit as

the inspiration; (3) having Christ's conduct as the example. **Thanks to God.** A life of constant gratitude to the heavenly Father. **By him.** Through him, "as the channel of grace to us, and of thanksgiving to God."—*Brown.*

18. Wives, submit yourselves. The series of precepts concerning family and social relations, both here and in Eph. 5. 22; 6. 8, where it is found at greater length, may have arisen from the special needs of Asiatic churches, where social evils were rife; yet these commands are based upon a principle which is universal and eternal in its application, namely, that of the *unity of the family*, wherein the husband and father stands the head, and a mutual love binds all the members. (7) *If the yoke of marriage be lined with love, to yield one's will becomes a joy.* **Fit in the Lord.** As is fitting for those who are united in Christ.

19. Husbands, love your wives. As explained in Eph. 5. 25, "As Christ also loved the Church," etc. If a submissive spirit is commanded on one side, a self-sacrificing, unselfish, devoted love is required on the other. **Be not bitter.** That is, be not ill-tempered, severe, or provoking toward wives.

20. Obey your parents. The word here used is stronger than that translated "submit" in the previous verse, and means "not only submission to authority, but obedience to a command."—*Ellicott.*

In all things. Not only in certain duties, or when obedience is pleasant, but at all times. (8) *Obedience should be constant, complete, and cheerful.* **Well-pleasing.** Not only unto the Lord, but in the Lord. (9) *Obedience to parents should be a matter of religious principle.*

21. Fathers, provoke not. "Do not irritate." (10) *The exercise of parental authority should be firm, but kind and gentle, not passionate nor capricious.* **Lest they be discouraged.** Or, "disheartened," by finding their parents harsh and hard to please. (11) *Parents should let love shine through their severest discipline.*

This lesson, like the preceding, insists on the manifestation of those spiritual characteristics that mark the new man. Here again is Paul's eternal Gospel of regeneration, which is a dying with Christ (3. 20) unto sin, and a rising with him to the new life of things above (3. 1); or, as in verses 9, 10 and Eph. 4. 22-24, it is represented as putting off the old man and putting on the new. Verses 12-17 present generally this change on the positive side as begetting brotherly kindness and love and, in the spirit of Christ, mutual edification. Verses 18-25 show specifically its results in the domestic relations of husband, wife, children, servants, and masters. To us these ideas are somewhat familiar, though, however, not common

22. Servants. In Paul's time most servants were slaves, though of the same color and race with their masters, and often treated as equals in the family. Yet the precepts here given are as applicable where the relation is that between employer and employees. **Obey in all things.** There may be exceptions to this principle, but they are not here named, because Paul is evidently speaking of Christian masters (chap. 4), as well as addressing Christian servants. It is evident that in the apostolic age the Gentile Church was largely composed of slaves, and that slavery implied no disparagement to standing or regard in the Church, for "Onesimus, a brother," is named on an equality with the other friends in this epistle (chap. 4. 9). **According to the flesh.** Bodily, earthly masters, as distinct from the Master in heaven. **Eye-service.** Fidelity only when watched by a master's eye. **Singleness of heart.** Having but one purpose all the time. **Fearing God.** Serving a Master who is higher than man, and whose eyes are never sleeping.

23. Do it heartily. (12) *That work is ever done well which employs not only hands and will, but heart also, and becomes a labor of love.* **As to the Lord.** As an act of service to Christ himself. (13) *The lowliest acts become sublime when wrought for Christ.* (14) *He is lifted up from the slave to the freeman who labors for the Lord's sake.*

24. Ye shall receive. The reward which is denied on earth shall not fail in heaven. **Inheritance.** (15) *Those who are poor here may be rich hereafter.* **The Lord Christ.** Above the master on earth stands our loftier Lord in heaven.

25. He that doeth wrong. Whether master, by oppression, or servant, by unfaithfulness. **Shall receive.** "Shall receive back," as if the wrong were a deposit to be received again. (16) *We shall meet our deeds in due time at God's judgment seat.* **No respect of persons.** No desire to please a rich master at the expense of a poor slave. (17) *He who leaves his right with God is safe.*

CRITICAL NOTES.

enough in daily practice. But in Paul's day they were a burst of divine revelation as exemplified in the life of Jesus. Indeed, to us, if we take them in their fullest scope, they seem startlingly new, and the words of the great apostle ever beat on our ears as a divine rhapsody of poetic eloquence.

Verse 12. Therefore refers back to verses 10, 11. **God's elect.** God's peculiarly own, chosen ones, because the new life brings the soul into kinship with the Father; therefore, holy and beloved. **Kindness.** That is, being useful in acts of kindness. **Meekness.** This word often suggests weakness; better rendered "gentleness," which, in its proper import, is a mark of strong natures.

13. Forbearing one another, and forgiving each other. See Matt. 18. 22; 1 Cor. 13. 7.

14. Love, which is the bond of perfectness. The figure completed. Over all, as binding them together and including them, put on the garment of love. Love is the fulfilling of the law. See Matt. 22. 40; Rom. 13. 10; Gal. 5. 14.

15. And let the peace of Christ rule in your hearts. "The holy satisfaction of mind wrought by Christ through the spirit, the blessed inner rest, of which the atonement and justification appropriated in faith (Rom. 5. 1) are the presupposition and condition."—*Meyer*. **Rule.** The original for this means, primarily, to arrange and conduct the contest, act as umpire. The peace of Christ is to arbitrate in all the affairs of our lives, to reduce all turmoil and strife to that harmony which is alone consistent with membership in the body of Christ. See 1 Cor. 12. 12-31. **And be ye thankful.** The verb here implies progression. Become more and more thankful.

16 has reference to Christian means of grace, and is not to be considered merely as an amplification of the last clause in the preceding verse. **The word of Christ.** That is, the Gospel, Christ's teachings as illumined by the Holy Spirit. **Richly.** Fully; "in ample measure." In all wisdom is taken by Meyer as modifying what follows. **With psalms and hymns and spiritual songs.** The first were doubtless taken from the Hebrew Psalter; the second and third may be understood as distinctively Christian productions uttered under the influence of the Spirit. Religious singing was very common in the ancient Church. All this does not refer to stated formal worship, but to daily intercourse one with another. **Singing with grace in your hearts unto God** does not mean, Sing with the heart also, as well as with the lips; but, Sing silently (not only audibly, as in case of teaching and admonishing one another) unto God.

17 states a general principle, embracing the entire conduct of life, and forms a climax to what precedes: 1. Being filled with the words and teachings of Christ as a necessary preliminary requisite, teach and admonish one another with psalms, etc. (verse 16a); 2. Sing with grace—that is, with the beauty of the Christlike spirit—in your hearts unto God (verse 16b); 3. In short, let every word, whether sung or spoken, and every deed be in the name of the Lord Jesus; that is, in an ethical state pervaded by his spirit.

18-25. Domestic duties set forth.

18. Wives, be in subjection unto your husbands. No less binding than now, but having its ideal force when husbands love their wives. No one who knows Paul at all can imagine for one moment that he means that a woman of intelligence and character should submit abjectly to

the whims and vices of a dissolute and inferior husband. But take his picture of the true relations between man and wife as that between Christ and his Church (Eph. 5. 24, 25), and it will be seen how fitting it is that the wife should be in subjection to her husband, for he is worthy of respect and obedience. She cannot honor herself more than by such subjection to a love which is like that of Christ to his Church. Much unintelligent criticism is heaped on Paul because of his words about woman. Take him, not in the letter, as he certainly would not be taken, but in the spirit, as he above all men should be taken, and we shall find nothing better ever spoken on this subject than by the great apostle.

19. Be not bitter against them. "Description of a spitefully cross tone and treatment."

21. That they be not discouraged. That is, spiritless and sullen from a sense of injustice and wrong done them which there is no hope of having righted.

22 points out in some detail the duty of servants. Paul perhaps has in mind Onesimus, a Colossian slave, who had fled, and whom, after his conversion, Paul recommends to the clemency of his master in his letter to Philemon.

23. Work heartily, as unto the Lord.

The deep spiritual meaning of all life makes every service great as unto the Lord. The least thing is unto him. The first verse of the following chapter belongs to this lesson, showing the other side of the slave's life, namely, the duty of the master to him. Though we have here what in *ante bellum* days was a favorite text for the support of slavery, yet the reciprocity of the conditions are such that, when the master fails of his obligations, his slaves become free by natural right. Human society, in the Christian sense, is a fellowship, and no one dare act independently of others for selfish aggrandizement, but on the mutual obligation of giving and receiving.

The Lesson Council.

Question 1. *Are these exhortations applicable to, and binding upon, unbelievers as well as upon Christians? Does a man by becoming a Christian subject himself to new requirements at God's hand? Is there a higher obligation upon him than upon the non-Christian?*

The voluntary acceptance of the requirements of God is not the act that makes them binding upon us. They are binding upon us as much before as after that act. These requirements are not human, but divine. We are not at liberty to assume them or not, as we may choose. They are not optional. The purest saint and the vilest sinner will stand before the judgment and be judged by the same divine requirements. In becoming a Christian

one cannot possibly take upon himself any requirements that have not always rested upon him. He simply recognizes them and works to fulfill them; but they rest upon the non-Christian with the same binding force. How many non-Christians blindly err or willfully deceive themselves at this point!

Question 2. *Is the subject condition of the wife presented in this epistle to be regarded as a permanent relation, or as a local and temporary injunction?*

There must be unity of purpose in any well-regulated household. Social law must determine the ultimate tribunal. So far it has been assigned to the husband. It does not follow that the wife is inferior. Frequently she is personally superior, and in such cases his will is determined by hers; so that, while she is formally subject to his decision, this has been reached through her good judgment rather than by his arbitrary choice. It is better that a regular order be observed than that official superiority be made to depend on the uncertain issue of personal strife. The relation is permanent.

Question 3. *Is each of these commands (verses 18-22) independent, or do they stand and fall in pairs? If the husband be not loving, should the wife be submissive? If the fathers provoke, should the children obey, and vice versa?*

When husbands do wrong wives are not thereby released from conjugal duties. When parents are cruel children are not absolved from filial obligations. Children should honor parents whether they are worthy or not. But there is a limit. When parents command what God forbids, children are released from the law of obedience. When husbands go to extremes of cruelty and disloyalty, wives are not required to be submissive, and vice versa. These extreme cases fall under other precepts.

Question 4. *How far is it proper for Christian teachers at the present time to interpret the general principles of Christianity into fixed rules of conduct, so as to be not only conscience, but judgment, to their followers? How far should the organized Church go in this direction?*

Christian teachers, by reason of their more thorough study of the duties of the Christian, are, presumably, better qualified than others to advise as to the right or wrong of a particular course of action. "The peace of Christ" (verse 15) would serve as sole arbitrator between all conflicting emotions were the heart always wholly sanctified and at the same time the judgment entirely correct. But with the want of perfect judgment in many, and the wavering spiritual state so much to be deplored, comes the necessity for definite in-

struction in specific duties. For the same reason, the organized church, as the embodiment of the best knowledge of Christian teachers as a whole, must lay down requirements and prohibitions in conduct, especially where the customs of society make the Christian's course doubtful. But even here there is a limit to the imposition of rules, for there must be left a varying margin for the operation of the individual conscience.

Analytical and Biblical Outline.

Church Life and Home Life.

I. CHURCH LIFE.

1. *Put on therefore... kindness.* v. 12.
2. *Fruit of the Spirit... love.* Gal. 5. 22, 23.
3. *Forbearing... and forgiving.* v. 13.
4. *Pat on charity... perfectness.* v. 14.
5. *Greatest... is charity.* 1 Cor. 13. 13.
6. *Peace of God rule.* v. 15.
7. *Keep him in perfect peace.* Isa. 26. 3.
8. *Word of Christ... richly.* v. 16.
9. *I did eat them.* Jer. 15. 16.
10. *Name of the Lord Jesus.* v. 17.
11. *To the glory of God.* 1 Cor. 10. 31.

II. HOME LIFE.

1. *Wives, submit yourselves.* v. 18.
2. *As the church... unto Christ.* Eph. 5. 24.
3. *Husbands, love your wives.* v. 19.
4. *As Christ... the church.* Eph. 5. 25.
5. *Children, obey your parents.* v. 20.
6. *Honor thy father.* Exod. 20. 12.
7. *Fathers, provoke not... children.* v. 21.
8. *Bring them up... nurture.* Eph. 6. 4.
9. *Servants, obey... masters.* v. 22.
10. *With good will.* Eph. 6. 7.
11. *Masters... just and equal.* 4. 1.
12. *Shalt fear thy God.* Lev. 25. 43.

Thoughts for Young People.

Concerning Social Relations.

Lesson VIII held up as the prime duty of the Christian the simple imitation of Christ's character. The outcome of this will always be perfect social relations, in whatever department of life the Christian may be placed.

1. *The Christian should be the intimate friend of all his fellow-Christians.* (Verses 12-16.) Emphasize this duty. Mutual Christian counsels and instructions, mutual sympathy and long-suffering, and especially mutual impulse and upbuilding, are the duties of Christians; so that he who can sing to the good cheer of another's heart, and does not; he who can smile, and fails to do so; he who neglects to speak a cheering word, has to that degree betrayed his Lord.

2. *Common sense in righteousness is the great need of those who are trying to imitate Christ.* (Verses 18-23.) And, so to perfect their relations to their fellow-men, a thoroughly sensible child will be obedient; a thoroughly sensible parent will be kind; a thoroughly sensible master will be humane; a thoroughly sensible servant will be diligent; a thoroughly sensible husband will be tender; a thoroughly sensible wife will be charitable and kind. The gist of Christian living is in perfect harmony with common sense.

3. *All should calmly wait for the day of God to right wrongs and to bestow rewards.* (Verses 24, 25.) You will never get your rights in this world, and you need not expect them. After all, one of our highest privileges, and one of our most inflexible duties on earth, is to hunger—to hunger physically, to hunger and thirst intellectually, to hunger for love, and to hunger for righteousness; and we must continue to hunger until we are promoted to the next world. "I shall be satisfied when I awake in His likeness."

Lesson Word-Pictures.

Hark! I hear a reverent voice reading. It comes from that house, which is a Christian home, the sound echoing through the open window. If you could look within, what a beautiful sight you would witness—the family gathered for morning prayers! The family Bible is open in that home! How the word of Christ will dwell in those hearts richly in all wisdom! And now, as we listen, we hear singing. The notes of some holy hymn rise up like the wings of a bird, beating toward heaven. What singing with grace in those hearts to the Lord! But the sound lessens. It dwindles to the voice of one pleading at the foot of the cross, or you hear a chorus saying, "Our Father." But what a doing in the name of the Lord Jesus! what a "giving thanks to God and the Father by him!" You think of each heart thus running over with thanks, even as you recall some spring in the forest, its clear, sparkling waters bubbling up and sending out rills of life.

What a store in high places is thus given to the home life, a spring set in the mountain side. Through the day you see these waters of thankfulness and trust coming often to the surface. At the family meal you hear the sweet, musical flow of some prayer of thanksgiving. Out on the street, in the field, the shop, the mill, the school, you know that in these hearts this spirit of heavenly confidence and gratitude has its happy abiding place.

How scattered may be the duties of the members of that Christian household! They are bound together, even when apart, by that charity which is the bond of perfectness; and when they meet how sovereign is charity's reign! What thoughtful

slowness to take offense! what intelligent readiness to extend any help! But if there should be some little dissension, how those hearts feel the constraining influence of charity's bond, and are drawn together.

I watch the husband and the wife in their relations to one another. And does the wife submit to the husband? Always; and he submits to her. Where love is, there is mutual submission. Love delights to serve and obey. It comes out in little things. Some plan of domestic work is discussed in that home. You watch the husband and the wife standing side by side, examining the details of the proposed service, and you may hear differences of opinion; but love reconciles those differences, and into harmony come all plans. The work, when finished, may show much beauty.

The fairest thing of all is the spirit of father and mother, that always is conciliatory and self-denying. This wise spirit of Christian charity comes out in the parents' relations to the children. The latter obey, but it is the obedience of love. The former reign, but it is in a kingdom of love.

Did you notice the Johnnie in the family? He is a bright, loving, active boy. He loves to work. He can endure hardness as though a young soldier, and laughs at the snow, the rain, and the wind; but he cannot endure a laugh at his failings. He has much pride, great self-respect. He cannot bear ridicule or endure disgrace. Some day he undertakes work that is flawed by serious mistakes. The father is disappointed, but he does not mortify the unfortunate worker. He does not laugh at the mistakes. He does not sting by any hard, sharp criticism. He praises the boy's industry, and cautiously, lovingly he may let Johnnie know his mistakes, and correct them. He will not, though, reward a boy's honest, zealous, but mistaken efforts with a look that is a sneer and a word that is a sting.

But come into the kitchen of this Christian home. An old domestic is there, and you may think the woman in the kitchen rules the house; but she is ruled by a wise mistress in the parlor. The latter teaches the servant faithfulness in human relations as to God. And now follow the old domestic along the lines of her work, and see the beauty of lowly toil where the toiler feels that in the kitchen she is glorifying God by a faithfulness whose measure is the consciousness of her relations in all things to her heavenly King.

It is this same consciousness that dignifies and beautifies the pathway of all in this Christian home, so that looking down you will see in that path the King's gracious footprints.

Orientalisms of the Lesson.

This letter to the Colossians is a very interesting one. The church at Colosse has had

a well-preserved place in Christian history. A church in honor of the archangel Michael was built here, which led to worship of angels, which was condemned as late as the fourth century by the council at Laodicea. There is a modern Greek legend as to the origin of this church. An overwhelming inundation threatened the destruction of the Christian population of the city of Colosse. They were fleeing before it, imploring deliverance, when at the critical moment the archangel Michael descended from heaven and opened a chasm in the earth, which received the flood. At the door of this chasm the church was built.

Verse 14. With all the low condition of morals which obtains in oriental lands, one finds occasionally evidence of some lofty perceptions of truth. This completeness of charity recalls the beautiful Arabic poem of Ben Adhem, who dreamed that an angel came to his room with a roll in his hand. Ben Adhem asked what was written upon it. The angel said, "The names of those who love God." Ben Adhem asked if his name was among them. The reply was that it was not. "Then," said Ben Adhem, "write me as one who loves his fellow-men." The angel wrote and vanished. The next night he returned "with a great wakening light," and showed

"The names of those whom love of God had blest, And lo! Ben Adhem's name led all the rest."

Verse 17. Reading this, "Do all in the name of the Lord," one used to the East cannot fail to be reminded of the habit of the entire Mohammedan world—in Africa, Asia, Europe, or the islands of the sea—to utter what is abbreviated into "*Bism Allah*" at the beginning of every undertaking, whether it be to eat at meals or to write a book. Even works of art, of science, novels, primers, and in well-known instances even licentious and vile books, are introduced with this "*Bism Allah*." Narratives often record that after "*Bism Allah*," persons did thus and so. This will be alleged of characters in works of romance. A hundred and seventy-five millions of Moslems thus formally utter this preface to the transactions of their daily life. "*Bism Allah*" is an abbreviation of "*Bismillahi Arrahmani Arraheemi*."—"In the name of the most merciful and compassionate God."

By Way of Illustration.

Verses 12-15. A Christian missionary, on entering a new field in China, was kindly received by the mandarin, who promised to do all in his power to help him. "I have not heard your doctrine," said he, "but I have seen it. I have a servant who was a perfect devil; but since he received your doctrine he is another man, and I can now trust him."

"*Charity, which is the bond of perfectness.*" I beg the little band of would-be missionaries to remember that, though you give your bodies to be burned and have not love, it profits nothing. You can take nothing greater to the heathen world than the impress and reflection of the love of God upon your own character. That is the universal language. It will take you years to speak in Chinese or in the dialects of India; but from the day you land that language of love, understood by all, will be pouring forth its unconscious eloquence. It is the man who is the missionary, it is not his words. His character is his message. In the heart of Africa, among the great lakes, I have come across black men and women who remembered the only white man they ever saw before—David Livingstone; and as you cross his footsteps in that dark continent men's faces light up as they speak of the kind doctor who passed there years ago. They could not understand him, but they felt the love that beat in his heart.—*Drummond.*

Verse 16. "Let the word of Christ dwell in you richly." "Thy words were found, and I did eat them, and they were the joy of mine heart," said the old-time saint. One strong Bible text lodged in the memory, and well digested, will be a breakfast for your soul. A soldier is never in so good trim for battle as after a sound sleep and a square morning meal; it is not easy to fight or to march on an empty stomach. In like manner every servant of Jesus Christ must recruit his spiritual strength by feeding on the word. Light readers and light thinkers make light Christians.—*Cuyler.*

"Is your father a Christian?" was asked of a small boy. "I suppose he is," answered the boy, "but I guess he don't work at it much."

Christianity in the books is like seed in the granary—dry and all but dead. It is not written, but living, characters that are to convert this world.—*Dr. Thomas.*

I was at Collamore's the other day, and they showed me a wonderfully beautiful vase made in the royal pottery in Russia, given by the czar to his married daughter, and so coming through successive owners into the hands of an American purchaser. It was beautiful in form and color, and in exquisite decoration, yet it had been made out of simple, well-selected clay. And I said, as I looked upon it, "If an artist can make such work of beauty out of common clay, what cannot God make out of common mortal, if the mortal will only give God a chance, and will allow himself to be made?"—*Lyman Abbott.*

The Teachers' Meeting.

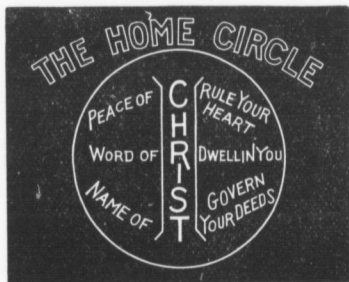
Locate on the map Colosse....Give some account of it and its church....General view of the

Epistle to Colossians....The various relations of life which are here presented....The duties for each relation....The comforts and encouragements in each relation....The underlying principle which will give fidelity and happiness in every relation.(1) Duties here; (2) Rewards hereafter ... (1) How to teach; (2) How to sing; (3) How to speak; (4) How to obey; (5) How to work.... (1) The word of Christ; (2) The life in Christ; (3) The reward from Christ.

References.

FOSTER'S CYCLOPEDIA. Poetical, 1269. Prose, 10940-10946, 9569, 9571, 9573, 9574, 9577-9579. Ver. 12: Prose, 3802, 3803, 6798. Ver. 13: Prose, 8787, 4831, 2356, 2355, 2329. Ver. 15: Prose, 11947, 11948. Ver. 20: Prose, 4157-4162, 4164.

Blackboard.



The lesson of to-day may be applied chiefly to home life. What is the title of it? What should be put on (as a garment) by the members of a Christian family? The answers, as given from verses 12, 13, are Compassion, Kindness, Humility, Meekness, Long-suffering, Forbearance, Forgiveness. These are for everyday wear. Over all these what must be worn? "Charity [or love], which is the bond of perfectness" (verse 14). The review of the lesson having been briefly made, turn to the board, where the diagram should be already placed, and call attention to the circle. What is it called? Home circle. What should be in the home circle? First (verse 15), the peace of Christ is to be there, ruling each one's heart, restraining passion, and controlling it. Second, the word of Christ dwelling in each one's heart, abiding there. For what purpose? (See verse 16.) Lastly, the name of Christ governing all our deeds and acts, "in the name of the Lord Jesus." (See verse 17.) This is the true spirit of a Christian home. Is our home circle like this?

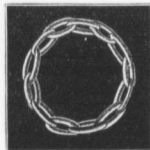
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LESSON THOUGHT. *Christ in the Home.*

To be taught. 1. What is the best place in all the world. 2. What makes home a good place. 3. What children may do to make home happy. 4. What a Christian home is like.

1. We are going to talk about a very good place—the best place in this world. What do you think it is? Heaven? O, yes, that is the best place; but that is not in this world, you know. A church? Yes, that is a good place, too; but that is not what we will talk about now. Shall I print the name on the board? H-O-M-E. How many of you have a home to go to to-day? But there are children who have no homes—poor little children whose papas and mammas have died, perhaps, or, what is worse, are very wicked and do not love their children enough to take care of them. I know such a little girl, whose papa and mamma were drunkards. They both went off and left their poor child, and then some wicked people took her and made her beg and steal for them. They beat her and starved her, and she was very unhappy until a kind lady put her into a mission home, where she had love and care given her. You do not wonder, do you, that she asked one day, "Please, ma'am, is this heaven?"

I wonder if you remember to thank God for giving you a home—the best place in all the world! Once a man wrote a sweet song about home. He was lonely and sad, and he made a song which has been sung over and over by all home-lovers. [Sing a verse of "Sweet Home," letting children help.]



2. Why is home such a good place? [Make a circle of links around the word "Home," printed in small letters in the center of the circle.]

It is not one thing that makes home so sweet a place. It is many things all joined in one, as these links are. Think of something that makes your home happy, and we will print it in a link to help us remember. "Friends." O, yes, that is a good, strong link, for when friends are gone the home is gone. You can think to yourself who the dear ones are in your home. Some have many, and some only a few; but if there be only one it makes the link strong and beautiful.

"Safety." That is a good link. How safe you feel with papa and mamma to protect you! Sometimes you feel lonesome and a little afraid when they are gone, do you not? And when they come home, and the sweet sense of safety comes to you, I hope you remember to thank God for the dear friends who care for you so tenderly!

[And so we may make "Peace," "Kindness," "Helpfulness," etc., to serve as links in this

chain. But do not fail to tell of the one bond that unites all, and print "Love" in golden letters over and embracing the word "Home," and connected with each link by fine golden threads.]

3. Maybe you have heard of the little girl whose papa called her "Sunshine," because she was always so sunny and bright. She helped to make home a good place. And the boy who is cheerful and obliging, and loves to help along—he is doing his part, too.

Every child has a part to do in making home a happy place. Some children forget this, and are cross and fretful and disobliging. That is because they shut love out of their hearts, and so it does not get into the home through their little door! O, what a pity! But Jesus can help them to open the door and let love in, if they will only ask him.

4. Once a little boy dreamed that he died and went to heaven. Everything was bright and beautiful there, and there was lovely music in the air. He saw that everyone looked happy and kind, and was doing something to help another. When he woke he said to his brother, "I'm going to try to do as they do in heaven to-day."

That is what God wants us to do—to try to make our homes like heaven. He has given us these sweet places to make us happy here, just as he gives us the hope of heaven in which to be happy forever. The best home can only be a little faint copy of heaven. But we must each try to do all we can to make it as much like heaven as possible. [Sing a verse of "Sweet heaven, my home."]

OPTIONAL HYMNS.

No. 1.

Praise the Rock of our salvation.
Softly now the light of day.
God calling yet! shall I not hear?
Jesus my Saviour, thou Lamb of God.
"Just as I am," thine own to be.

No. 2.

Look up to Jesus, lift up thy neighbor.
I am safe in the Rock that is higher
than I.
Be with me ev'ry moment.
Lord, we come in faith believing.
More of earnest work for Jesus.

The Lesson Catechism.

[For the entire school.]

1. Name some traits of character which God's chosen ones should have. **Mercy, kindness, meekness, long-suffering.**

2. With what girdle should these graces be bound together? **Charity, which is the bond of perfectness.**

3. In whose name should we do every deed and

speaking every word? **In the name of the Lord Jesus.**

4. What principles of holy living does Paul lay down for wives, husbands, parents, children, and servants? **Love, sincerity, heartiness.**

5. What resolution should we all make? **GOLD-EN TEXT: "I will walk with'n my house,"** etc.

CATECHISM QUESTION.

72. What do we learn from this?

We learn that temptation is not itself sin, and also that our Saviour will help us when we are tempted.

Lost Time.

A GREAT deal of time is lost, wasted, absolutely frittered away, without any conception of its value. A tedious wait in the order of exercises, possibly not over four or five minutes, through the dilatoriness of some official, whether it be secretary or superintendent, causes the loss of the number of minutes multiplied by the total attendance of the school at that particular session. In other words, where it is usually counted that only five minutes are lost from a given cause, really it may be five hundred or a thousand. There ought not to be any pauses or waits in the conduct of the programme of any Sunday-school session. If properly planned, if looked after sharply, and if each detail of the order of exercises be carried out promptly, there will be no waits, and hence no loss of time. Waits are productive of disorder and demoralization, and the superintendent who is either unwilling or incapable of so planning as to avoid them altogether, will do well to give up a place he does not fill. And the teacher who allows from five to ten minutes of the precious half hour usually allotted to study to go to waste, is, unconsciously, perhaps, sowing the seeds of demoralization in character, as well as waste of present opportunity. There ought to be no possibility of lost time in any Sunday-school session.—*Baptist Teacher.*

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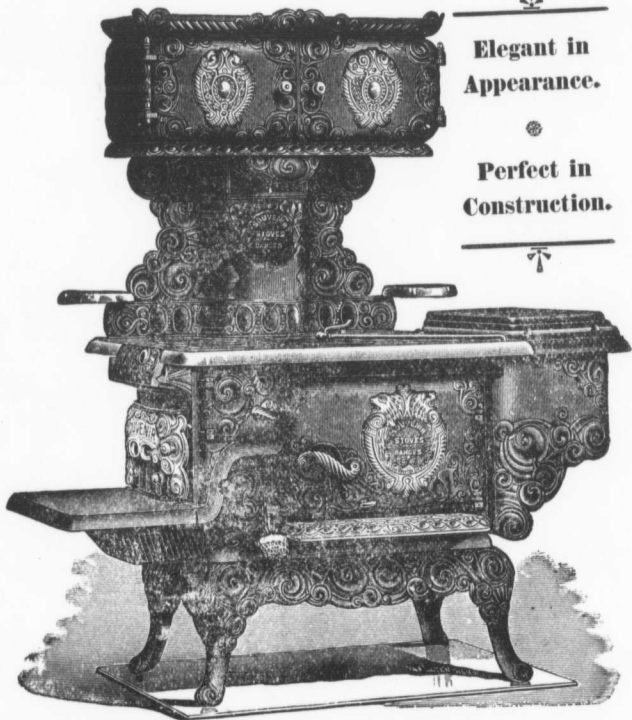
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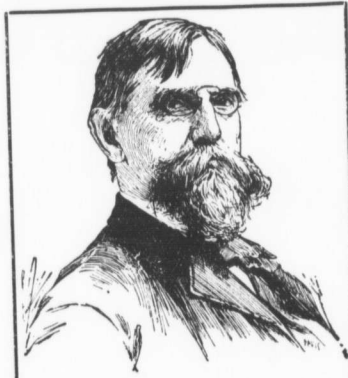
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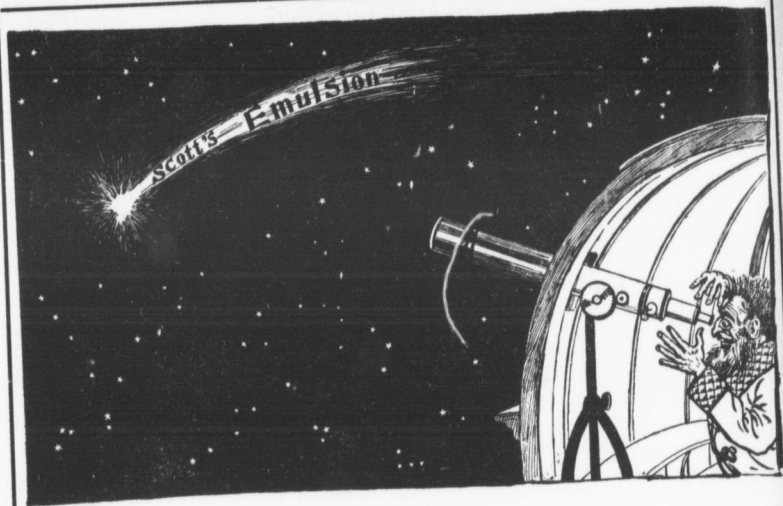
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