

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 18.]

MAY, 1884.

[No. 5.

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

This is the latest and most complete History of Canada, being brought down to the appointment of the Marquis of Lansdowne as Governor-General at the close of 1883.

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The *Globe* of April 5th says:—"Dr. Withrow has added very considerably to his already well-established reputation as an author by his admirable "History of Canada" which has just been published. This, we are inclined to think, is the very kind of book for which Canadians have waited so long and so hopefully. Every intelligent citizen of any country should desire an intimate acquaintance with that country's history. It is his duty indeed to spare no pains to make himself as thoroughly at home as possible on the subject. This duty is as incumbent on Canadians as on the people of any other land, though it is one which, by a large proportion if not by a majority of them, has hitherto been too much neglected.

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"It is all highly interesting, and its earlier portions, at any rate, are replete with a thrilling and romantic interest of no ordinary kind. The principle reason for the unworthy ignorance of, and want of interest in, the history of their own country which is so frequently shown by Canadians, both young and old, is undoubtedly this, that in all our educational institutions—from the Common Schools to the Universities—sufficient importance has not been attached to the subject. Canadian history as such has been far too much pushed into the background, and regarded as of comparative unimportance. This is not as it ought to be. It may be said that this has been due to lack of suitable text-books. To a certain extent no doubt this is true. Since the appearance of such books as this of Dr. Withrow's, however, that reason can no longer hold good in the future. Were this "History of Canada" placed, as we think it deserves to be placed, on the curriculum at least of every institution of higher education in the country, and made to hold a position of equal honour with works on British and European history, then disgraceful ignorance of the earlier or later history of the Dominion would soon become as much the exception as there are good reasons for fearing is at present too much the prevailing rule. The mechanical workmanship of this book is worthy of its excellent reading matter. It is handsomely bound and well printed in clear, bold type. It ought to find a place in every Canadian library."

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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. XVIII.]

MAY, 1884.

[No. 5.]

For the Master.

BY MARGARET E. SANGSTER.

SPEAK earnestly, oh teacher,
Thy Lord hath need of thee
To tell the triflers at thy side,
From coming wrath to flee ;
O tell them earnestly of Him
Whose truth shall make them free.

Speak warningly, oh teacher,
For days of grace may fly ;
There are, who dear to thee, reject
The love which rules on high ;
Speak warningly, speak pleadingly,
The days are going by.

Speak loyally, oh teacher,
Nor blush the name to own
Of Him who intercedes for thee,
Exalted on the throne ;
Of Him who paid the utmost price
On Calvary alone.

Speak fearlessly, oh teacher,
The Lord is on thy side ;
The Lord, victorious o'er His foes,
Should challenge all thy pride.
Speak fearlessly and glowingly,
Nor shrink, though men deride.

Speak joyously, oh teacher,
And be the light of morn,
The lustre of the beaming noon,
Upon thy forehead worn.
Speak joyously, for Christ the King
Hath all thy sorrows borne.

Speak faithfully, oh teacher,
The Word is very plain,
It is not thine to alter it,
The Lord hath right to reign.
Speak faithfully ; life's two-edged sword
Thrusts keen with healing pain.

Speak tenderly, oh teacher,
The world is full of woe,
And many a heart with bitterness
Is like to overflow.
Speak gently, and speak tenderly,
Where'er the mourners go.

Speak frequently, oh teacher,
To those who love the King ;
Speak frequently, and let thy tones
With jubilation ring.
Aye speak, and oft for pure delight
And deep thanksgiving, sing.

Speak clearly, too, oh teacher,
That far-off homes may hear,
And dawn arise and glory shine,
On heathen nations drear ;
O speak the truth for Jesus' sake,
Until His day appear.

The Sunday-school Times fitly says : A good scholar is one of the best of teacher's in a Sunday-school class. A scholar who is studious and attentive, and manifestly of a loving spirit, is a living illustration of his teacher's teachings, and thus is an instructive example before the other scholars in the class. Not all teachers are prompt enough to realize this truth, nor ready enough to recognize the help which comes in this way. Many a good scholar is entitled to his teacher's hearty thanks for willing, and for the service thereby rendered to those whom the teacher desires to benefit. And when a scholar is entitled to such thanks, the teacher fails in duty if he withholds them.

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

TORONTO, MAY, 1884.

International Sunday-school Convention.

THIS important triennial Sunday-school Assembly meets in the second week in June—from the 11th to the 13th—in the city of Louisville, Kentucky. It is sure to be an occasion of very great interest and profit. The place of meeting being in the very heart of the continent, upon the border line between the Northern and Southern States, and almost in the centre of population, it is expected to be more largely attended than any previous Convention. It is anticipated that from 1,700 to 2,000 delegates will be present. Arrangements have been made to give to Canada, and we think also to the several states of the Union, in addition to the usual representation of appointed delegates, an equal number of alternates, who shall have the same privileges as delegates in every respect,

except that they will not have the right to vote. Delegates and alternates must be appointed by Sabbath-school Associations of Ontario and Quebec, and of the Maritime Provinces.

Louisville is a beautiful city on the Ohio, 110 miles south-west of Cincinnati, by the Louisville and Nashville Railway—the main trunk-line of the south and south-west. It is about the size of Toronto, and abounds in beautiful homes and elegant churches. The citizens have a well-earned reputation for generous Southern hospitality, and we are sure that they will maintain their historic reputation.

The foremost Sunday-school workers of the world will be present at the Convention—Vincent, Jacobs, Trumbull, Cunningham, Hazard, Hurlbut, Crafts, Dunning, S. H. Blake, McEwen, and hundreds more from both sides of the line and both sides of the sea. They will bring their best gifts, their most inspiring words, their most sacred baptism of wisdom, love, and power, to this focus of Sunday-school enthusiasm. Much prayer should go up to God for His richest blessing on this gathering, that there may go forth therefrom such a fire of Christian zeal, as shall wrap the whole continent in its flame.

The programme of the Convention has not yet come to hand, nor have the arrangements for travel been announced. The executive committee, however, are making arrangements for reduced rates from all parts of the continent—we will not be sure about Alaska and Honduras—which we will duly announce. From central Canada the most direct route will be by way of Credit Valley or Grand Trunk and Michigan Central Railway, via Detroit and Toledo, thence by the Cincinnati, Hamilton and Dayton Railway, and from Cincinnati by the Louisville and Nashville Railway to Louisville.

Just as hundreds of the Southern delegates who attended the Toronto Convention three years ago made it part of their programme to visit the Niagara Falls, so, we doubt not, many Canadian delegates to the Louisville Convention will take advantage of being so near the other great wonder of nature, the Mammoth Cave of Kentucky, to pay it a visit. It is only eighty-five miles south by the Louisville and Nashville Railway—about three hours ride. Full particulars of the present writer's visit last fall to this greatest cavern in the world, with full particulars as to how it may be reached, will be found in two splendidly illustrated articles in the February and March numbers of the *Canadian Methodist Magazine* for 1884.

The End of the Way.

The following beautiful lines were written by a young lady in Nova Scotia, an invalid for many years.

My life is a wearisome journey ;
I'm sick with the dust and heat ;
The rays of the sun beat upon me ;
The briers are wounding my feet ;
But the city to which I am journeying
Will more than my trials repay ;
All the toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upward ;
I often am longing for rest ;
But He who appoints me my pathway
Knows just what is useful and best :
I know in His word He has promised
That my strength shall be as my day ;
And the toils of the road will seem nothing
When I get to the end of my way.

He loves me too well to forsake me,
Or give me one trial too much ;
All His people have been dearly purchased,
And Satan can never claim such.
By and by I shall see Him and praise Him
In the city of unending day ;
And the toils of the road will seem nothing
When I get to the end of the way.

When the last feeble step has been taken
And the gates of the city appear,
And the beautiful songs of the angels
Float out on my listening ear ;
When all that now seems so mysterious
Will be plain and clear as the day ;
Yes, the toils of the road will seem nothing
When I get to the end of the way.

Though now I am footsore and weary,
I shall rest when I'm safely at home.
I know I'll receive a glad welcome,
For the Saviour Himself has said "come."
So when I am weary in body
And sinking in spirit, I say,
All the toils of the road will seem nothing
When I get to the end of the way.

Cooling fountains are there for the thirsty ;
There are cordials for those who are faint ;
There are robes that are whiter and purer
Than any that fancy can paint ;
Then I'll try to press hopefully onward,
Thinking often through each weary day,
The toils of the road will seem nothing
When I get to the end of the way.

The Superintendent's Influence.

BY E. D. JONES.

A MAN going through motions and forms without the presence of life, is not an agreeable object. It is a frequent sight, however, and

can often be observed in Sunday-school work. If there is any institution on earth that demands life and animation in its leader, it is the Sunday-school. There is something quickening and uplifting in a man of genuine soul. Contact with him is instant inspiration to all around him. To invigorate others and start quick sympathies through his entire school, is one of the happiest features in the work of a superintendent. He is a successful leader, who can mass his forces and use them judiciously at will. He is an unfit leader, who fails to impart warmth, vigor, and activity to those among whom he is chosen to lead. Motive power and moral force, imparted silently and effectively by the superintendent, is an influence much to be desired, and capable of being realized.

Advanced ideas may put him far beyond and above his co-workers ; but it will not be long ere they overtake him, if he has the power and skill to infuse his own life into others. His tastes, and plans, and motives ; his very spirit, too, will find responses in those he brings under his influence. He will be quoted and followed. His thoughts will become the thoughts of those who love him. His tastes in teaching, his methods of teaching, and his lines of study, will be gradually adopted by those who work by his side. The measures of such healthful influences successfully shaping other lives will be governed by that quiet atmosphere that pervades a forceful, active, living soul, full of heart-love for those whom he would lead aright.

Leadership is ever fraught with grave responsibilities. To be a leader in the Lord's hosts means vastly more than is comprehended in this earth-bound life. The hereafter, with its ceaseless ages, will complete the record and show, as cannot now be seen, the sacredness of the superintendent's calling. Let the life be pure and the motive right, with earnest zeal for God, and the human souls we are moulding for eternity will catch an influence at once healthful and progressive.

That the younger children may not be able to understand the minister's sermon is no reason why they should not attend the service. Which of the children upon whom the Saviour pronounced the benediction, "Of such is the kingdom of God," does any one suppose, understood the meaning of the words of even that Teacher ? But the touch of the divine hand, the music of the divine voice, and the love beaming from the divine face of Jesus, left upon the child-mind an impression never to be erased. So the services of the sanctuary, whether comprehended or not, become an educating power whose influence moulds thought, belief, character, and life. No one needs to comprehend anything fully in order to be influenced, and often to be even transformed by it. And what is true here of adults is pre-eminently true of children.—*Bible Teacher.*

JOHN G. WHITTIER, the poet, never drank a glass of grog, never smoked a cigar, never chewed tobacco, and never indulged in profanity.

A Tribute to Holy Scripture.

A MERCHANT, travelling in the West with considerable money in his possession, was compelled one night to seek a lodging in a log-house, far from other human habitations. The poverty and rude appearance of its inmates filled him with many anxieties all the evening. But when his host took a Bible at bed-time and proposed family prayer, his fear melted away, and he felt safe. Why? He knew that a family which respected the Bible and practical prayer could not be either thieves or murderers. But if, instead of the Bible, that man of the log-cabin had placed an infidel book on the table, or had derided the Scriptures, could that merchant have risen above his fears? We know he could not. While not all skeptics are criminally inclined by any means, yet every one knows that there is nothing in disbelief to hold men back from crime if they are disposed to commit it. And it is equally obvious that the influence of Holy Scripture is on the side of virtue. He who has its truths in his memory is almost sure to possess a quickened and a restraining conscience. He is likely to have his affections attracted toward the pure-minded Christ. O blessed book! Teach it faithfully to your pupils, O teacher, and its influence cannot be evil. Nay, it must be good.—*S. S. Journal.*

Opening and Closing Service for Second Quarter.

I. Silence.

II. Responsive Sentences.

Supt. Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints.

School. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation.

Supt. Sing unto the Lord with thanksgiving, sing praise upon the harp unto our God.

School. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

Supt. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

School. Let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

Supt. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

School. Thanks be unto God for his unspeakable gift.

LESSON SERVICE.

- I. Class Study of the Lesson.
- II. Singing Lesson Hymn.

III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

V. The Supplemental Lesson.

VI. Announcements (especially of the Church service, and week-evening prayer-meeting.)

CLOSING SERVICE.

Supt. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report;

School. If there be any virtue, and if there be any praise, think on these things.

Supt. And the peace of God, which passeth all understanding, shall keep your hearts through Christ Jesus.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

"ANY child over five years of age who cannot attend two services in a day ought to be taken to the church-service in preference to the Sunday-school, that it may from its earliest years become educated to a profound reverence for the services of God's house." This is the utterance of a man whose eminence in the Sunday-school work is known on two continents. And in view of the fact that so large a proportion of those who attend the Sunday-school and not the church, not only do not attend the church when they become older, but also drift away from the Sunday-school itself, the matter is well worth the most serious attention.—*Bible Teacher.*

A LITTLE girl of three explained the Golden Rule to her sister after this fashion: "It means that you must do everything that I want you to do, and you mustn't do anything that I don't want you to." And that is precisely the explanation that many older people give.

"ARE there any of the big guns of the church around?" asked a reporter. "Yes," said a man at the vestry door, "the gentleman just inside is a canon."

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER—STUDIES IN THE ACTS AND EPISTLES.

MAY, 1884.

NOTE.—The Scripture verses to be committed to memory are indicated by an index [55] at the side.

A.D. 57.]

LESSON V.—CHRISTIAN LOVE.

[May 4.

1 Corinthians 13. 1-13.

THESE



THREE.

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

a Rom. 14; 1 Tim. 1. 5.

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

b Matt. 7. 22.—*c* Luke 17. 6.

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

d Matt. 6. 1, 2.

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

e 1 Peter 4. 8.—*a* Or, is not rash.

5 Doth not behave itself *f* unseemly, seeketh *g* not her own, is not easily provoked, thinketh no evil;

f Phil. 4. 8.—*g* Phil. 2. 4.

6 Rejoiceth *h* not in iniquity, *i* but rejoiceth *b* in the truth;

h Psa. 10. 3; Rom. 1. 32.—*i* 2 John 4.—*b* Or, with the truth.

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

j Gal. 6. 2.

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

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

k Chap. 8. 2.

10 But *l* when that which is perfect is come, then that which is in part shall be done away.

l Isa. 60. 19; Jer. 31. 34.

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

c Or, reasoned.

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

m 2 Cor. 3. 18; 6. 7; Phil. 3. 12.—*d* In a riddle.

n Matt. 18. 10; 1 John 3. 2.

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

o Matt. 22. 38.

GENERAL STATEMENT.

The Church at Corinth was rent with parties, and vexed with ambitious members, each eager for influence, and coveting the most important positions. To such a degree did the strife of different elements rise that the graces of Christian character were in danger of being forgotten. The apostle received word of the condition of the Church, and wrote at once earnestly rebuking the sins which disgraced it, and giving instruction in the principles of knowledge which it required. Among other topics arose that of the comparative value of the various gifts of the Spirit. There were those who coveted, as that attracting most attention, the gift of tongues, or a power of speaking unknown languages. Others regarded prophecy, or the power to speak by inspiration, as the most valuable; and still others prized and prided themselves upon miracle-working and healing. The apostle shows in chapter xii. that all gifts come from one Spirit, and that it is useless to extol one at the expense of another; and then, kindling with his theme, he speaks in praise of the grace which lies at the foundation of all spiritual endowment—Christian Love; that Spirit which brings us into fellowship with God, and makes us share in the divine character. Without seeming to censure the Corinthians, he shows the glory of Christian love in contrast with their own self-seeking conduct. He presents the worth of love in comparison with the gifts which they were coveting; he shows the traits which love displays in dealing with men; he shows that when all other gifts pass away, love abides, and is eternal.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. Though I speak. Paul has been referring to the gift of tongues, which was held in the highest estimation at Corinth. With the tongues. There was in the early Church a peculiar power imparted by apostolic laying on of hands, of speaking in unknown languages; not preaching the Gospel, but probably uttering ascriptions of praise. Of men and of angels. The widest view of such a gift is here presented by the apostle, to make the contrast with charity all the more marked. Corresponding to this ancient miraculous power is the gift of eloquent address at present. Have not charity. Rather, as in Rev. Ver., "love." The Greek word here

used is found only in the New Testament, and denotes the purest and most spiritual affection, free from all earthly taint. **As sounding brass.** A sheet of brass, or any metal, which when struck gives a clanging sound. **Tinkling cymbal.** The cymbals were two cups of metal which gave a sound, though scarcely musical, when clashed together. 1. So the highest eloquence about the Gospel is but empty words without love in the heart.

2. **Prophecy.** The word has reference to divine inspiration, whether in the unfolding of God's will or predicting the future; a higher gift than that of tongues. **All mysteries.** Mystery, in Paul's writing, means that truth which is revealed by Christ through his Spirit. **All knowledge.** That which may be gained by study. The meaning is, that the highest knowledge and the most penetrating insight into the Gospel is of no worth unless inspired by love; for mere knowledge has no saving power, while love brings us into fellowship with God. **Though I have all faith.** Not saving faith, for that works by love; but the miracle-working faith, perhaps like that possessed by a Balaam. Yet Paul does not say, nor are we to infer, that there can be true faith without love. **Remove mountains.** There may be a spiritual gift which can overcome obstacles and cast out devils of sin (Matt. 7. 22), possessed by ministers who can win souls or gain success, yet without a true experience in their own hearts, and hence leave the workers themselves unsaved.

3. **Bestow all my goods.** Literally, "dole away in handfuls my property;" just what many understand by the word "charity." 2. There may be almsgiving without true Gospel charity. 3. Such good deeds may benefit the recipient, but not the doer. **Give my body to be burned.** There is no account of a Christian having been put to death in this manner, when the epistle was written; and probably Paul referred to it as the most terrible form of suffering. The man who dies for his country or his cause, or who, like many Indian devotees, immolates himself for ostentation of self-sacrifice, does not by such means show the redeemed character. **Have not charity.** Not that we are saved by love, but that being saved through faith, love is the motive that should impel our lives. Thus the apostle shows that neither natural gifts, nor acquired knowledge, nor earnestness of zeal, nor liberal contributions, nor acts of self-devotion, can take the place of love to God in Christ.

4. **Suffereth long and is kind.** One shows the negative side of love, shown by endurance; the other its active aspect, the exercise of a kind disposition. **Envieth not.** We are never displeased at the success of those whom we love. The father is willing to have his son greater than himself; and Jonathan rejoiced in David's advancement. **Vaunteth not.** Does not act with ostentation of its honours or privileges. Paul names this and

other traits to rebuke the self-asserting spirit of the Corinthians.

5. **Doth not behave itself unseemly.** True love has courtesy for others; and thinking of others rather than of self will inspire true politeness. "The man will make the manners" is a better maxim than "Manners make the man." **Seeketh not her own.** It is the deepest trait of love not to be selfish, but to give rather than to gain, and to gain for the purpose of giving. 4. Let love rule, and there will be an end of fraud, oppression, and worldly ambition. **Is not...provoked.** The Rev. Ver. omits the word easily, which is not in the original; for when love is provoked to anger, it is love no longer. **Thinketh no evil.** Rev. Ver., "taketh no account of evil;" that is, is not prone to see evil in the one who is loved.

6. **Rejoiceth not in iniquity.** It is not love, but envy, which is pleased when a Christian falls, or a Church falls, or a rival makes a mistake. **Rejoiceth in the truth.** "The truth" here means the Gospel, as elsewhere in the New Testament; and the meaning is that the one who is influenced by love is glad when the Gospel is extended, even though it be through rivals or enemies. See Paul's testimony in Phil. 1. 15.

7. **Beareth all things.** Literally, "covereth all things;" hiding the faults of others. **Believeth all things.** Is ready to believe others, not suspicious of men, more ready to consider them good than evil. **Hopeth all things.** Charity is ever hopeful of others, and looks at the bright side. **Endureth all things.** Is not fickle in its attachments, but clings to its purpose, and patiently endures evil; as Paul in his endeavours for the salvation of his own people.

8. **Charity never faileth.** The apostle now shows the permanence of love in comparison with the transient nature of other gifts. These have passed away, and are seen no more in their ancient manifestations, while love still abides in the Church. **Prophecies... shall fail.** As soon as the body of revelation was complete and the written Scriptures were distributed throughout the Church, the gifts of inspiration were no longer needed, and ceased. **Tongues... shall cease.** The gift of tongues passed away with the apostolic age, and the languages of earth shall yet be lost in the speech of heaven. **Knowledge... shall vanish away.** When our eyes open upon heaven the revelation will forever supersede the results of our study on the earth, and our human learning will seem to be as naught. 5. How small this world is beside eternity!

9. **We know in part.** Our knowledge of truth, upon any subject, is but partial; especially upon divine truth. (See in "Illustrations" Sir Isaac Newton's remark.) **We prophesy in part.** Our utterance in divine things is like our knowledge, limited and defective. We can speak only a little of the

truth of God, and can comprehend but little more.

10. When that which is perfect. Paul here refers to the coming of Christ, with which the completeness of the Church and the individual Christian is connected. **6.** Our final reward will not be given until our Redeemer appears. **That which is in part.** The finite and limited condition of our present state. **Done away.** Just as the dim sight of the morning gives place to the clear view of sunrise; so shall heaven supersede earth.

11. When I was a child. While these gifts of tongues, prophecy and knowledge, belong to the infancy of the Church, love is the grace, not only of its infancy, but its maturity also. **I spake as a child.** In language broken and unintelligible, like the first accents of childhood, is the gift of tongues. **I thought . . . I understood.** The knowledge and the prophecy of the early Church, as compared with the fuller light of the world to come. **When I became a man.** See this in the Revised Version, "Now that I am become a man, I have put away childish things." In heaven will we lay aside much that we prized on earth; as a man ceases to care for the blocks, and a woman the dolls, of her childhood.

12. Now we see through a glass. Rather, as in Rev. Ver., "in a mirror." The ancient mirrors were not made of glass, but of polished metal, which gives only a dim reflection of the object. **Darkly.** Literally, "in an enigma." The Gospel gives but dim revelation of things to come. **Then face to face.** When the Lord appears and the Church is translated to heaven, we shall know God, see Christ, and understand truth, as we cannot in our earthly state. **As I am known.** We know here but little, while God knows us thoroughly: then we shall know God as he knows us.

13. Now abideth. Paul here turns away from the transient gifts, to name the three graces which abide, here and hereafter. **Faith.** Here named in its aspect of spiritual insight, which comes from the soul's relation of trust, casting itself on God. While saving faith will be needed no more in heaven, yet dependence upon God, and a spiritual insight through him, will abide for ever. **Hope.** Both in this world and the world to come there will be a looking onward and upward to something higher and better. **7.** Then there will be degrees of progression in heaven. **Charity.** Or love, as elsewhere in this chapter. **The greatest of these is charity.** Greatest in extent, embracing all things; in endurance, eternal; in glory, like God; in manifestation, resulting in fruits; greatest, especially, because embracing the other graces.

GOLDEN TEXT.

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

OUTLINE.

1. The Worth of Love, v. 1-3.

2. The Work of Love, v. 4-7.
3. The Greatness of Love, v. 8-13.

LESSON HYMNS.

No. 148, S. S. Hymnal.

Come, ye that love the Lord.

No. 287, S. S. Hymnal.

Blest be the tie that binds.

No. 200, S. S. Hymnal.

Never lose the golden rule.

No. 150, S. S. Hymnal.

We praise thee, O God! for the Son of thy love.

TIME.—A. D. 57. See on Lesson II.

CONNECTING LINKS.—See on Lesson III, Topic No. 7.

EXPLANATIONS.—*Tongues*—A power which was in the early Church to speak in other languages. *Charity*—This means love, and is so translated in the Revised Version. *Mysteries*—Truths which none can know except as revealed by God. *I am nothing*—Faith without love has no power to renew or to save. *Bestow all my goods*—One may give much, yet not have true charity or love in the heart. *Vaunteth not*—Does not boast. *Puffed up*—With pride. *Rejoiceth not in iniquity*—Is never glad at an evil act. *Never faileth*—Always abides in the Church. *Prophecies and tongues* have passed away and are no more on earth, but love remains always. *Knowledge*—The knowledge of earth ceases in the light of heaven. *Know in part*—Our knowledge is only partial. *I was a child*—This means, in the earlier stage of the life in Christ. *Put away childish things*—The thoughts of this life will seem childish in the life to come. *Through a glass*—Meaning, "in a mirror," or looking-glass, which was of metal, and gave only a dim and faint reflection. *But then*—In heaven. *And now abideth*—Here and hereafter. *The greatest*—Because the one on which the others depend.

HOME READINGS.

- M. Christian love. 1 Cor. 13. 1-13.
Tu. The great commandment. 1 John 3. 11-24.
W. Love of the brethren. 1 John 3. 11-24.
Th. The bond of perfectness. Col. 3. 1-14.
F. The test of character. Matt. 7. 17-27.
S. The mind of Christ. Phil. 2. 1-11.
S. The new commandment. John 15. 9-15.

QUESTIONS FOR HOME STUDY.

1. **The Worth of Love, v. 1-3.** Define charity as used here. What three gifts may men have and yet live in vain? What will make these gifts available? What profit is there in almsgiving without love? What kind of giving did Jesus condemn? Matt. 6. 1. What spirit of giving did he approve? Luke 6. 35.
2. **The Work of Love, v. 4-7.** What trait of love is first mentioned? How does love make us regard the faults of others? 1

Pet. 4. 8. What twelve marks of love are here given? What state of heart does envy show? 1 Cor. 3. 3. How does the Lord regard pride? Prov. 16. 5. What four preventives of fault-finding in the seventh verse?

3. **The Greatness of Love**, v. 8-13. What three gifts are only for a time? What distinguishes love from all these? Why will love never fail? What mark of manhood is here given? When shall spiritual sight and knowledge be perfect? What Christian graces are excelled by love? Which of the three is an attribute of God? How may we obtain this love?

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—

1. That love gives life to dead gifts?
2. That a right heart makes right living?
3. That living for self is living in vain?

THE LESSON CATECHISM.—(For the entire school.) 1. When is one said to be nothing? When he is without charity. 2. To what is our condition on earth likened? To that of a child. 3. To what is our condition hereafter likened? To that of a man. 4. What are the three great Christian virtues? Faith, hope, and charity. 5. Which is the greatest of these? Charity.

DOCTRINAL SUGGESTION.—The future knowledge.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Worth of Love**, v. 1-3. What is here meant by charity? With what other gifts is it compared? How is its importance shown? What is the difference between giving and charity?
2. **The Work of Love**, v. 4-7. How does love endure evil? From what sins is love free? How does love manifest itself? In what does it rejoice? What is the law of Christ in Gal. 6. 32?
3. **The Greatness of Love**, v. 8-13. Wherein is love shown to be greater than other gifts? Are these other gifts now found in the Church? What two conditions does Paul compare? What is the difference between them? What three graces endure? Why is love the greatest of these?

PRACTICAL TEACHINGS.

How are we here shown—

1. That we need love most of all?
2. How we may show our love?
3. What will result from love?

QUESTIONS FOR YOUNGER SCHOLARS.

What is charity? Love to God and man. When are all gifts, however great, useless? When love is lacking. What must go with faith? Love. When does kindness to the poor profit nothing? When given without the spirit of love. What is long-suffering? Bearing wrong patiently. What only can endure all things? Love. What is said of all other

things, knowledge and prophecy? They shall vanish away. What do we only know in part? God and his love. How do we see God? As in a glass, darkly. When shall we see plainly? When God gives us light. What abideth forever? Faith, hope, and charity, love. What is faith? Trust in God. What is hope? Expecting all good from God. What is it to have charity? To be like God. When do faith and hope become love? When we see God.

WORDS WITH LITTLE PEOPLE.

"Have faith in God;" because he has already done so much for you. "Hope in God;" because he is able and willing to save you from sin. "Love God;" because he gave his dearly beloved Son to die for you. "He that dwelleth in love, dwelleth in God."

ANALYTICAL AND BIBLICAL OUTLINE. Christian Love.

- I. THE WORTH OF LOVE.
 1. **Compared with tongues.** "Sounding brass." v. 1.
"Not love in word... but in deed." 1 John 3. 18.
 2. **With Knowledge.** "Prophecy... nothing." v. 2.
"Prophesied... never knew you." Matt. 7. 22, 23.
 3. **With Self-denial.** "All my goods." v. 3.
"Do not your alms before men." Matt. 6. 1.
 4. **With Self-sacrifice.** "Body... burned." v. 3.
"The Lord loveth on the heart." 1 Sam. 16. 7.
- II. THE WORK OF LOVE.
 1. **Long-suffering.** "Suffereth long." v. 4.
"Put on... meekness, long-suffering." Col. 3. 12.
 2. **Kindness.** "Is kind." v. 4.
"Kindly affectioned... brotherly love." Rom. 12. 10.
 3. **Contentment.** "Envieth not." v. 4.
"Content with such... ye have." Heb. 13. 5.
 4. **Humility.** "Vaunteth not." v. 4.
"Meek and lowly in heart." Matt. 11. 29.
 5. **Courtesy.** "Not behave... unseemly." v. 5.
"Be pitiful, be courteous." 1 Pet. 3. 8.
 6. **Unselfishness.** "Not her own." v. 5.
"Every one... please his neighbour." Rom. 15. 2.
 7. **Self-control.** "Not... provoked." v. 5.
"Slow to anger... taketh a city." Prov. 16. 32.
 8. **Charitableness.** "Thinketh no evil." v. 5.

"If . . . any virtue, any praise." Phil. 4. 8.

9. **Liberality.** "Rejoiceth in the truth." v. 6.

"Christ is preached. . . . I rejoice." Phil. 1. 18.

10. **Trustfulness.** "Believeth all." v. 7.

"Cover. . . . multitude of sins." 1 Pet. 4. 8.

11. **Hope.** "Hopeth all things." v. 7.

"Rejoicing in hope." Rom. 12. 12.

III. THE GREATNESS OF LOVE.

1. **Unfailing.** "Never faileth." v. 8.

"Love is of God. . . . God is love." 1 John 4. 7, 8.

2. **Mature.** "That which is perfect." v. 10.

"We shall be like him." 1 John 3. 2.

3. **Eternal.** "Now abideth." v. 13.

"Change not." Mal. 3. 6.

"God is love." 1 John 4. 8.

ADDITIONAL PRACTICAL LESSONS.

How Love Fulfils the Law.

1. Love is the essential element and inspiration of the Christian character. v. 1-3.

2. Love fulfils the law by patient endurance of evil for Christ's sake. v. 4.

3. Love fulfils the law by the spirit of courtesy toward others. v. 5.

4. Love fulfils the law by seeking and seeing in others not the evil, but the good. v. 5.

5. Love fulfils the law by taking pleasure in the progress of truth. v. 5.

6. Love fulfils the law by the spirit of hope. v. 7.

7. Love fulfils the law by bringing down to earth the spirit of heaven.

CATECHISM QUESTION.

9. How is it proved that the Holy Spirit inspired the Old Testament Scriptures?

Chiefly by the words of our Lord and his Apostles.

He saith unto them, How then doth David in the Spirit call him Lord?—Matt. xxii. 43.

Men spake from God, being moved by the Holy Ghost.—1 Peter i. 21.

[Acts iv. 25, xxviii. 25; Romans iii. 2; 2 Timothy iii. 16; Hebrews x. 15-17; 1 Peter i. 11.]

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

A RAILWAY train is intended to carry either passengers or goods to various distant places. It is to be a means of transit, a vehicle of communication. But in order to fulfil this end, what must be done? We often see trains with numerous carriages, well built and furnished, and filled with passengers, yet standing still on the lines, and utterly incap-

able of motion. What is the matter? They are waiting for the engine. When the engine, with its mighty steam-power, fed from the roaring fires inside, arrives and is attached to the train, the latter will quickly start off. Easily and smoothly it will run its destined course, and its end will be fulfilled.

The use of a boat is a similar one, except that instead of rushing across the land the boat must traverse the waters. I have seen a boat moored in a creek and left high and dry at low water. It may be in perfect order, the sails all ready, the seamen there to manage it, yet move it cannot until the tide rises. When at length the waters have turned their course, and begin again to advance, the boat moves, and soon it is borne away on the waves to the place for which it is destined, and its end also fulfilled.

We were speaking last time of the way in which every one of us is linked to his fellow-creatures, so that all he says or does is of importance to the wellbeing of others, as well as to his own. By the law of God we are bound not only to consider but to seek the welfare of our neighbours. He has linked us together in order that we may help one another. That is the end which, as far as our fellow-creatures are concerned, we have to fulfil. How is it to be accomplished? Paul had been reminding the Corinthians of the close tie existing between the different members of the same body (ch. 14), and thence he goes on to answer the question: In what way can we become what God has designed us to be to one another? Not by eloquent speech, he tells us, not by knowledge, not by faith even, not by extraordinary benevolence, not by the extremest self-sacrifice. As the train cannot move without the steam-power of the engine, nor the vessel set out until borne upon the breast of the waters, so can none of us fulfil our duty to our neighbour without love.

But many of the Corinthians to whom Paul wrote might say, But I have got love—I have had it ever since I was a child; am I not all right? And Paul knew how many persons make a mistake about this very thing, so he gives them a description of it. He tells them what true Christian love is. Ask boys and girls whom they love. They will tell you their parents, their relations, the people who are kind to them, the friends who are pleasant and agreeable. That is right; they mean that they take pleasure in these; that is love bringing in pleasure. But it is a poor love which means and does no more than that. The railway train must be ready for the up line as well as the down line. The vessel floating on the waters must go out to other places, as well as come home into port. Love must be outgoing as well as intaking. There is no need to describe the intaking.

We all have that. We all understand that—all have something or some one we delight in and call that love. So he tells us about the love that is outgoing. We can only glance here at part of this description.

Here is a girl whose neighbour is unkind to her; day after day she gets no pleasure from this neighbour, only trouble and worry. But she is not angry. She gives back gentle words for harsh ones, and pleasant looks for cross ones. If she can find an opportunity of helping this cross neighbour she does it. That is love—love “suffereth long and is kind.”

Here is one whose neighbor is richer, or prettier, or more popular than herself. It would be pleasant to have some of the good things this neighbour has. But she has not got them. Yet she is well pleased to see that her neighbour has them; it never vexes her. That is love—“love envieth not.”

Here is one whose neighbour is not so rich, or not so clever, as herself. Some girls like to show off their fine things before their poor companions, or to boast of the wonderful things they have done, and the praise they have had. But this one does nothing of the kind. You would hardly guess that she had so much, or knew so much more than her neighbour. She keeps it all very quiet lest her neighbour should feel uncomfortable. That is love, and “love vaunteth not itself.”

The fact is, real love will go out to its neighbours. Whether they are rich, or poor, or pleasant, or disagreeable, or kind, or provoking—whether it gets any pleasure from them, or whether it gets none, it goes out just the same. It is ready for everything. But suppose some of these neighbours are really bad. Suppose that boy is mean, untruthful, selfish. Don't make a companion of him, but do him a good turn if you can, help him if you can, care for him if he is in trouble, just the same as if he were a good, honest boy. That is love—love “taketh no account of evil.” (R. V.), although it “rejoiceth not in iniquity, but rejoiceth in the truth.”

Was there any one who ever loved all his neighbours—loved them always—loved them perfectly? Only one. “While we were yet sinners Christ died for us.” His love was ready for anything and everything. The steam-power of the engine comes from the mighty heat originally stored up for man in the sun. The tide rising in the inland creek is a part of the great ocean which encircles the world. If we would have that true outgoing, as well as intaking, love to our neighbours, which is “the fulfilling of the law,” we must have “the love of Christ shed abroad in our hearts by the Holy Ghost.” (Rom. 5. 4.) And the love that is truly outgoing is sure to be in the end intaking. Christ will meet it and still all its longings,

and “when that which is perfect is come,” or rather, at his coming, love shall be crowned and satisfied.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

The best plan for teaching this lesson is shown by the natural divisions of the chapter. I. Begin by showing what is meant by *charity*, which should read *love*, and show how love is the controlling principle of the Gospel, its motive on the divine side, and on the human. Illustrate with evidences of God's love to man, and of man's love in the Gospel. . . . II. Next show the *worth of love* by the contrasts in vers. 1-3. Explain the miraculous gifts, etc., but do not linger on discussions of them, as there are more practical topics. Show how correspondent with “*tongues*” is eloquence: with “*prophecy*” is insight into truth, etc., making application to the present time. . . . III. Present the *traits of love*, as here shown in vers. 4-7. With each trait let a suitable Scripture text be read, for reference to which see Analytical and Biblical Outline. Earnestly present these traits as our ideal in character. . . . IV. *The permanence of love*, as the one grace (with faith and hope) subsisting forever in the Church on earth and in heaven. . . . ILLUSTRATIONS. A sculptor wished to carve a bust of Shakespeare. He obtained all the reliable portraits of the great poet, and copied them by the photograph; then all the busts that have been considered correct, and took photographs of them from every conceivable side—front, back, top of head, three-quarters, etc., etc., making fifty pictures in all. After a careful study of them all, he made his clay-model, and from that carved the marble bust. So, to obtain the character of a Christian, we need to examine love in all its aspects. . . . On vers. 9-12; Just before his death, Sir Isaac Newton made this remark: “I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself by now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me.”—*Brewster's Life of Newton*. . . . Old tradition says that Joseph, when garnering the grain of Egypt, scattered husks and chaff at fountains, on streams, and before winds, that the famine-stricken everywhere might know that grain awaited them. We attain here only the hint of pure, exhaustless grain. Abundance awaits all, and in perfection.

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10433, 11782. Ver. 4: Poetical, 2078. Ver. 5: Prose, 586, 11881. Ver. 7: Prose, 10466. Ver. 8: Prose, 2726; Poetical, 1467. Ver. 10: Prose, 3495; Poetical, 1436, 1768. Ver. 11: Prose, 9271. Ver. 12: Prose, 349, 9479; Poetical, 1122, 1435. Ver. 13: Prose, 1857, 8578. . . . FREEMAN'S HAND-BOOK. Ver. 1: The cymbal, 456. Ver. 12: Glass, 867.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Power of Love.*

OBJECT LESSON. Show a closed box. Excite curiosity as to its contents. Show, one by one, three objects of differing values, and teach that we prize things according to their worth. Hold up Bible, and tell that in this treasure-box we learn about three precious things which we are going to look at to-day. Make small cross on the board, and print "Faith" on the cross-bar. Ask, Of whom does the cross remind us? Of what does it remind us? For whom did Jesus die? What does his death do for us? Impress meaning of the word faith—truly believing in Jesus, and obeying him. Tell story of child who jumped from top of a building into his father's arms, and was saved, because he had faith in his father's word. So faith in Jesus leads us to trust his word. Is faith then a treasure? But there is something in this box that is worth more than faith. Make an anchor on the board, and print "Hope" upon it. Tell what an anchor is for, and show that faith in God gives hope for ourselves. The boy who had faith in his father jumped with a heart full of hope that father would catch him. Show that hope makes glad and cheerful and strong. Is hope worth more than faith? Show that both are treasures for this world, but there is one treasure which will last forever, and draw a large circle including the cross and anchor. Print "Love" in large letters on the circle, and explain that the word "Charity" in the lesson means love. Read verses 4, 5, 6, 7, putting it into simple language as you read, and let children tell what kind of girls and boys love can make. Tell that Paul wrote this letter about love to the Church at Corinth because he had heard that some of them quarrelled with one another, and that some were proud and looked down upon the poor. So Paul wrote, offering the Christians at Corinth a treasure which was greater than faith, or hope, or anything else, and which, he knew, would make them kind, and loving, and patient at all times. Teach that God has plenty of love to give, for "God is love," and that he will give it to all who ask for it. Tell story of little girl, who, when asked how children could best help others, said, "By

just loving them." Then if we want to be happy and helpful, we must get love from God.

BLACKBOARD.

BY J. B. PHIPPS, ESQ.



With brown chalk make the trunk of a tree, with two large limbs. Take green chalk and make leaves; then, with white chalk, write the words *faith*, *hope*, and *love*. This is a simple illustration of the supremacy of love over faith and hope. It is the trunk, and from it springs the two. All three combined make a perfect fruit-bearing tree, but the limbs, alone, would die and wither away. So, with *love* in the heart, *faith*, *hope*, *benevolence*, and other graces, will spring forth, bearing precious fruit.

Lesson Word-Pictures.

Are you hunting up a title for her memorial-stone? Call her name, Saint Charity, our beloved Saint Charity. She was not a Deborah, nimble in speech; nor a Miriam, to lead a choir by the Red Sea, nor anywhere else; and she certainly was not an Esther in beauty. She did not have Daniel's profound wisdom. She never had a chance to burn at a stake. As she was not like Barzillai, rich in wheat and barley and flour, she had little to give except her own great love. The latter she dispensed lavishly as a king, though undervalued by others and not valued at all by herself. In her charity, for years she put up with a peevish temper in another, one beneath her very roof. While her prayer was a confession of her own inferiority, she heartily thanked God for his gifts to others, praising him for manifestations of his greatness in his creatures. She had a row of choice pedestals to which she was constantly lifting others, exalting Daniel, Miriam, Deborah, Esther. Then she always had an empty pedestal waiting for the next new wonder. She certainly did not seek her own, and in thinking of others did not hunt up infirmities that she fed out as sweet morsels to her self-complacency, but always found some good deed or quality to notice, bearing and believ-

ing and hoping and enduring to the end. You thought to provoke her once by sending a freezing remark her way; you might as well have shot an icicle at the sun. Saint Charity grew old, and so did Deborah and the rest. But while Deborah's speech became rusty, and Miriam's cracked voice was long ago turned out of the choir, and Esther's skin was like an old parchment, and Daniel's intellect crumbled, and Barzillai's sons objected to his giving, piously wishing him in heaven,

Saint Charity's gift never failed her. With a growing wealth, she kept on loving to the end. How much at home she must now feel with her Lord, seeing face to face, since in her life she made a home in her heart for his spirit of charity! How we miss her! Now that she is gone, lo, to that empty pedestal she always kept for the next great one Saint Charity has been exalted in our regard and there forever is enthroned. A pity we had not thought more of her when alive!

A. D. 57.]

LESSON VI.—VICTORY OVER DEATH.

[May 11.

1 Corinthians 15. 50-58.



STONE

ROLLED AWAY

50 Now this I say, brethren, that a flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

a Matt. 16. 17; *J* John 3. 3, 5.

51 Behold, I show you a mystery; We *b* shall not all sleep, *c* but we shall all be changed.

b 1 Thess. 4. 15.—*c* Phil. 3. 21.

52 In a moment, in the twinkling of an eye, at the last trump: for *d* the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

d Matt. 24. 31.

53 For this corruptible must put on incorruption, and *e* this mortal must put on immortality.

e 2 Cor. 5. 4.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death *f* is swallowed up in victory.

f Isa. 25. 8; Rev. 20. 14.

55 O *g* death, where is thy sting? O *a* grave, where is thy victory?

g Hosea 13. 14.—*a* Or, hell.

56 The sting of death is sin; and the *h* strength of sin is the law.

h Rom. 4. 15.

57 But *i* thanks be to God, which giveth us *j* the victory through our Lord Jesus Christ.

i Rom. 7. 25.—*j* John 5. 4.

58 Therefore, my beloved brethren, *k* be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your *l* labour is not in vain in the Lord.

k 2 Chron. 15. 7.—*l* Isa. 3. 10; Rev. 22. 12.

GENERAL STATEMENT.

The single chapter of which our lesson is the triumphant conclusion sheds more light upon the world beyond the grave than all the literature of the world in all the ages of its history. Put together the thoughts upon the hereafter by all the sages, from Socrates to Emerson, and they give less of knowledge than this one chapter from the apostle Paul. In it he sets forth the great truth of a resurrection of the dead. This he affirms as a certainty, and shows in many ways its credibility. He shows it in the

fact that One has risen from the dead, as attested by many sure witnesses (vers. 3-9), and if Christ has been raised who shall say that a resurrection is not possible? He proclaims it a necessary and fundamental belief, for if there is no resurrection, and if we must go into the grave with no certain hope beyond it, what motive is there for a life higher than that of mere animal pleasure. We may as well eat and drink and die. He shows its possibility by analogies, the kernel of corn dying, yet rising; and are we not better than grains of corn? In the variety of the Creator's works—revealing his omnipotence; and is even a resurrection too hard for God? (vers. 35-42). He shows it in the progressiveness of God's dealing (vers. 43-49), in the fact that the lower comes first and the higher afterward, first the earthly and carnal, after that the heavenly and the spiritual. And then he closes his argument with the triumphant song of praise contained in our lesson, and the exhortation to faithfulness in its final verse.

EXPLANATORY AND PRACTICAL NOTES.

Verse 50. Now. In this verse is the summing up of the argument in the preceding verses. Paul's "now" and "therefore" are always to be noticed as conveying a meaning. This I say. "I have something to say to you," introducing something important. **Flesh and blood.** A New Testament term for our present physical nature, calling attention not especially to its sinfulness, but to its mortal, perishable condition. **Cannot inherit.** It is not an arbitrary law that we may not, but a necessity from our state: we cannot. **The kingdom of God.** The blessings of the Gospel dispensation. God's followers are a kingdom among the peoples of the earth. A part of the privileges of citizenship we receive now; but the better part is held in reserve for our enjoyment when we shall be fitted for it. **Neither doth corruption.** That which decays, our mortal body. **Inherit incorruption.** Receive as its inheritance an undying state. Suppose that we were taken to heaven without death; what misery would be entailed by old age, disease, and exhaustion without the privilege of dying! 1. God has a kingdom, and

those who accept his Son are citizens in it. 2. Our King gives us here all that we can receive, and promises greater things hereafter.

51. **Behold.** Lift up your eyes and look upon your privilege. **I show you.** Rather, as in Rev. Ver., "I tell you," or "declare to you." **A mystery.** A word often used by Paul, and meaning, not something hard to understand, but something that human reason can never find out, and that is made known through revelation. The truth itself may be simple, but is hidden until revealed through the Spirit. **We shall not all sleep.** "Sleep" is the term used in the New Testament of a Christian's departure from life. Rarely is the Christian's end termed "death," and never is the word "sleep" used in this sense of any save disciples of Christ. Paul is here referring to the followers of Christ who shall be living when the Second Advent of the Lord takes place. He says, "we," identifying himself, as in many texts, with the undivided Church in all ages; yet I am inclined to believe that at the time of writing this epistle Paul had hope, as all Christians should have hope, of living until the Lord's appearing. **Shall all be changed.** The saints on the earth when Christ comes (may we be among them!) shall be transformed from mortality to immortality, and clothed upon with eternal life, without passing through the article of death. 3. God's kingdom is one in all ages, and on both sides of the line of death. 4. Death, to God's people, is no more than a sweet rest from earthly cares to a heavenly awaking. 5. Christ is coming, one day, to give us our inheritance.

52. **In a moment.** The word in the original is "atom," a point of time. **Twinkling of an eye.** Words to express in the most vivid manner the suddenness of the event, startling to the world, but welcome to the people of God. **At the last trump.** Not meaning that several trumpets are to be sounded, but that this will be the trumpet of the last day of earth's history. **The trumpet shall sound.** Not a visible, brazen trumpet, but that which represents it; for as the law was ushered in with sound of trumpet at Sinai (Heb. 12, 19), so will the judgment be. **The dead shall be raised.** "The dead ones," not the holy only, but the wicked as well; all the dead world. **Incorruptible.** There will be a new body at the resurrection. The body with which a man dies will differ from that in which he will rise, as the sheaf differs from the kernel. The resurrection-body, both of saint and sinner, will be a spiritual body, not material. **We.** Again referring to the disciples alive on earth at Christ's coming.

53. **This corruptible.** The physical, decaying body of the believer. **Must put on.** Literally, "must clothe on;" as if the eternal state were like a garment upon the earthly. **Incorruption.** An undecaying, imperishable state. **Immortality.** A word found only here and in 1 Tim. 6, 16; and pointing to the undying state. "Incorruption" re-

fers to freedom from decay; "immortality" to freedom from death.

54. **So when.** All this is connected with the sounding of the trumpet and the appearing of the Lord. **Then shall be brought to pass.** The apostle reads between the lines of the prophet's message, and sees in it a deeper meaning, and beyond a more complete fulfillment, than the prophet himself knew. **The saying.** Contained in Isa. 25, 8. **Death is swallowed up in victory.** The promise originally referred to the Jewish people, but its complete fulfilment can only be when the dead are rescued from the grave. The New Testament writers often find meanings in the Old Testament which may not have been in the minds of men who wrote the word, though without doubt in "the mind of the Spirit" who inspired it. 6. Let us seek for this inner sight into the depths of God's truth.

55. **O death, where is thy sting?** Words evidently suggested by Hos. 13, 14, but not directly quoted, except as one who is full of Scripture will shape his thought in Scripture language. It is a triumphant exclamation. The sting of death is its power to harm, which is taken away by the resurrection; for who needs to fear death if he shall rise from the destroyer's embrace, victorious? **O grave,** (Rev. Ver., "O death,") **where is thy victory?** The grave seems to have a victory as we see all the world dropping into it and covered by it; but its triumph is short, for soon the believers in Christ shall come forth with bodies over which death has no power.

56. **The sting of death is sin.** It is sin which first gave death power to pierce man with his dart; it is sin which still makes every man dread death, and "that undiscoverable something" which lies beyond it. **The strength of sin.** Rev. Ver., "the power of sin," which is more accurate; that which arms sin with power, and makes us realize it as a fact; and a fact which cannot be forgotten. **Is the law.** See Rom. 7, 7, 8. The law of God holds up the standard of right before us, shows us how far we fall below it, and thereby convicts us of sin. Thus it is the power of sin, for it shows the power which sin has over us. 7. None of us can be saved from the guilt or the consequences of sin by our own goodness.

57. **Thanks be unto God.** For it is God alone who formed the plan for our redemption from death; who gave his Son as the means of our salvation; who imparts to us power to triumph in Christ; who brings up from the grave. **The victory.** The final victory of believers over death and the grave by a glorious resurrection. **Through our Lord Jesus Christ.** He it is who wins our victory for us, by satisfying the law of righteousness, by dying in our stead upon the cross, by rising in triumph from the grave as the pledge of our resurrection, and by imparting to us his power. 8. All our blessings radiate from the Lord Jesus Christ.

58. **Therefore.** The final conclusion of the argument in the entire chapter, upon which the application of this verse depends. **Be ye steadfast, unmovable, always abounding.** These three adjectives form a climax; the first, from a word meaning "a seal," expresses the idea of firmness; the second, that which is unshaken, resisting pressure; the third, ardent and energetic action. Because we know that we shall have complete victory over every opposing power, we can have the strongest encouragement to firmness, strength, and activity. The soldiers who are sure of defeat, or doubtful of the result, may fail, but not those who are confident of success. **In the work of the Lord.** Here meaning the entire round of the Christian life, in all its conduct and character, to which the thought of our final victory will be an inspiration. **Your labour is not in vain.** If we were destined to die and never live again, if it were true that "death ends all," then our labour would be in vain; but since we shall live hereafter, we have an assurance that repays all our toil. 9. There can be no strong motive to character without a hope hereafter. If every student in college knew that on his graduating day he would be taken out and put to death, how many would care for knowledge enough to seek it by study? **In the Lord.** So far as it is in the Lord, in his name, through loyalty to him, it is not in vain with respect to the final recompense of reward.

GOLDEN TEXT.

Death is swallowed up in victory. 1 Cor. 15:54.

OUTLINE.

1. *A Mystery*, v. 50-53.
2. *A Victory*, v. 54-57.
3. *A Duty*, v. 58.

LESSON HYMNS.

No. 174, Methodist Hymn Book.

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

Lives again our glorious King;
Where, O death, is now thy sting?
Once he died our souls to save;
Where's thy victory, boasting grave?

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

King of glory! Soul of bliss!
Everlasting life is this,—
Thee to know, thy power to prove,
Thus to sing, and thus to love.

No. 175, Methodist Hymn Book.

Jesus triumphs! sing ye praises;
By his death he overcame;
Thus the Lord his glory raises,
Thus he fills his foes with shame:
Sing ye praises!
Praises to the Victor's name.

Jesus triumphs! countless legions
Come from heaven to meet their King;
Soon, in yonder blessed regions,
They shall join his praise to sing;
Songs eternal
Shall through heaven's high arches ring.

No. 883, Methodist Hymn Book.

The great archangel's trump shall sound,
While twice ten thousand thunders roar,
Tear up the graves, and cleave the ground,
And make the greedy sea restore.

But we, who now our Lord confess,
And faithful to the end endure,
Shall stand in Jesus' righteousness,
Stand, as the Rock of ages sure.

We, while the stars from heaven shall fall,
And mountains are on mountains hurled,
Shall stand unmoved amidst them all,
And smile to see a burning world.

By faith we now transcend the skies,
And on that ruined world look down;
By love above all height we rise,
And share the everlasting throne.

TIME.—A. D. 57. See on Lesson III.

CONNECTING LINKS.—See on Lesson III, Topic No. 9.

EXPLANATIONS.—*Flesh and blood*—Our present body, which has flesh and blood, and must die. *Cannot inherit*—We are not able in our present bodies to possess the heavenly enjoyments of Christ's kingdom. *Corruption*—That which must die. *Incorruption*—That which cannot be destroyed. We cannot in this body enter heaven. *A mystery*—A truth revealed only by the Spirit of God. *Not all sleep*—Those who are living when Jesus comes again will not die. *Be changed*—In order to enter heaven. *At the last trump*—The trumpet of the resurrection. *We*—The Christians living when Christ comes. *Death is swallowed up*—Because death will be ended, and God's power will be living. *Sting of death is sin*—Because sin brought death into the world. *Strength of sin is the law*—Because the law of God lets men know that they are sinners. *Through our Lord Jesus Christ*—Who overcame death by rising from his grave. *Therefore*—Because of this hope of victory. *Not in vain*—We shall enjoy hereafter the full reward of our labour here.

HOME READINGS.

- M.* Victory over death. 1 Cor. 15. 50-58.
Tu. Death by sin. Rom. 5. 12-21.
W. Victory through Christ. Rom. 6. 12-23.
Th. The first death. Gen. 4. 1-12.
F. Eternal life through faith. 1 John 5. 1-13.
S. No death in heaven. Rev. 21. 1-8.
S. Death universal. Eccl. 9. 1-10.

QUESTIONS FOR HOME STUDY.

1. *A Mystery*, v. 50-53. How may we inherit the kingdom of God? John 3. 3. What is the state of the natural heart? Rom. 8. 7. What mystery does the apostle announce?

What is meant by sleep? 2 Sam. 7. 12. When shall this change come? What change will take place? Is this a change of the spirit or of the body? When does the spirit "put on immortality?" John 5. 24.

2. A Victory, v. 54-57. What prophecy will the resurrection fulfil? Where is this prophecy found? What is the sting of death? What is the sure result of sin? Rom. 6. 23. What reveals our sins to us? Rom. 7. 9, 10. Through whom is the victory over death given? What is the ground of our hope of victory? 1 Cor. 15. 20. How may we obtain this victory?

3. A Duty, v. 58. What exhortation does the apostle give? What danger besets the believer? Eph. 4. 14. What should constantly employ the believer? What encouragement is given us to labour?

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—

1. The doctrine of the resurrection of the body?
2. The certainty of victory through faith in Jesus?
3. The need of constant labour for Christ?

THE LESSON CATECHISM.—(For the entire school.) 1. What must mortal put on to inherit the kingdom of God? "This mortal must put on immortality." 2. What saying shall then be brought to pass? "Death is swallowed up in victory." 3. What is the sting of death? "The sting of death is sin." 4. Through whom do we gain the victory over death? Through our Lord Jesus Christ. 5. What does the apostle urge his brethren to be? Steadfast, unmovable, abounding in the Lord's work.

DOCTRINAL SUGGESTION.—The resurrection of the dead.

QUESTIONS FOR SENIOR STUDENTS.

1. A Mystery, v. 50-53. What is Paul's meaning of a mystery? What is the mystery here referred to? Why is this change necessary? To whom will it come? When will it take place? 1 Thess. 1. 4; 16. 17.

2. A Victory, v. 54-57. Where is the victory promised? Isa. 25. 8. What is this victory? How is sin the sting of death? Rom. 6. 23. Through whom, and how, do we have victory? What is said of this victory in Rom. 8. 37.

3. A Duty, v. 58. To whom does this call to duty come? What are the three duties here presented? Why should these duties be regarded as a privilege? Who will reward us, and how?

PRACTICAL TEACHINGS.

How does this lesson show us—

1. A glorious hope?
2. A great triumph?
3. A gracious privilege?

QUESTIONS FOR YOUNGER SCHOLARS.

What cannot inherit the kingdom of God?

Flesh and blood. What is meant by flesh and blood? Our natural bodies. Why are our bodies corruptible? Because liable to sickness, decay, and death. What must take place before we can enter heaven? We must become incorruptible. When shall we be changed from the corruptible to the incorruptible? At the last trump. How shall we be changed? A spiritual body will be given us. What is the mystery Paul speaks of? That some believers will be alive when the trumpet shall sound. Shall all be changed, the living and the dead? Yes, in a moment. When this earthly body shall be changed into a heavenly body, what prophecy will be fulfilled? [Repeat Golden Text.] What is the sting of death? Sin. Who has taken the sting away from death? Christ, the Saviour from sin. What is the strength of sin? The law. Who has fulfilled the law? Christ Jesus. Who gives us the victory over death? God, through the Lord Jesus Christ. What must we do, therefore? Stand fast in the faith of God.

WORDS WITH LITTLE PEOPLE.

The gift of God is eternal life, through Jesus Christ our Lord. Do you refuse it? Then you turn from Christ, and love sin and evil and self. Do you accept it? Then you hate sin and evil and self, and love Christ. "If I have done iniquity, I will do so no more."

ANALYTICAL AND BIBLICAL OUTLINE.

The Resurrection.

I. ITS NECESSITY.

1. Flesh and blood cannot inherit. v. 50. "Dust thou art. . . return." Gen. 3. 19.
2. Corruptible must put on incorruption. v. 53. "We. . . do groan, being burdened." 2 Cor. 5. 4.

II. ITS TRAITS.

1. **Sudden.** In a moment. v. 52. "Come as a thief in the night." 2 Peter 3. 10.
2. **Startling.** Trumpet shall sound. v. 52. "Descend from heaven. . . trump." 1 Thess. 4. 16.
3. **Universal.** Dead shall be raised. v. 52. "All that are in the graves." John 5. 28.

III. ITS RESULTS.

1. **Transformation.** Changed. v. 52. "Change our vile bodies." Phil. 3. 21.
2. **Immortality.** Must put on. v. 54. "Mortality. . . swallowed up of life." 2 Cor. 5. 4.
3. **Victory.** Swallowed up. v. 54. "Destroy him. . . power of death." Heb. 2. 15.

IV. ITS SOURCE.

1. God. . . giveth us. . . victory. v. 57. "Gift of God is eternal life." Rom. 6. 23.
2. Through our Lord Jesus Christ. v. 57. "More than conquerors through him." Rom. 8. 37.

V. ITS ENCOURAGEMENTS.

1. Be ye steadfast. v. 58.
"Faith grounded and settled." Col. 1. 23.
2. Unmovable. v. 58.
"Not moved away . . . hope." Col. 1. 23.
3. Work of the Lord. v. 58.
"Not weary in well-doing . . . reap." Gal. 6. 9.

ADDITIONAL PRACTICAL LESSONS.

Certain Aspects of the Kingdom of God.

1. It is a kingdom which we inherit from our relation to God and to his Son Jesus Christ, for we are "heirs of the kingdom." v. 50.
2. It is an eternal, undying kingdom, one that knows neither death nor decay, and thus is in marked contrast with the kingdoms of earth. v. 50.
3. Hence, we must be changed from the dying to the undying, from the earthly to the heavenly, before we can possess the kingdom. v. 51, 52.
4. It is a kingdom which shall be suddenly and unexpectedly revealed to men, with sound of the trumpet and the coming of the King. v. 52.
5. It is a kingdom of final and complete triumph over death and the grave by the glorious resurrection of its inheritors. v. 54, 55.
6. It is a kingdom which comes from God, and depends upon Jesus Christ for all its glories. v. 57.
7. It is a kingdom which gives encouragements to preserving fidelity in the present life. v. 58.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

A GREAT deal of care and pains is needed to bring a flower-garden to perfection. There is the planting, the tending, the weeding, the watering, and numberless other things which must not be omitted if the ground is to be kept in order, and the flowers are to come forth in plenteous and unmarred bloom. But go into such a flower-garden when the summer is over, and the chill and autumn mists are creeping over the land. It wears a depressing aspect. (I am not, of course, speaking of gardens in the sunny South.) The flowers are gone, the branches are getting bare, the leaves are strewn the ground, and by and by all is cleared up, and a dull, lifeless look pervades the garden. Then the snow comes down and covers up the whole. Stillness and death reign where once all was bright with growth and colour. The triumph of winter seems complete. Was it worth bestowing so much pains and labour on what was so soon to fall?

But we know better. When a few short months are passed, that garden will be alive and awake again. The branches will be clothed with shining green, and the flowers spread out their many-tinted petals, and send forth sweet odors on the breeze. It will then be evident that the triumph of winter was but a seeming one. Life and beauty have won the victory over death and darkness.

But suppose this renewed life and beauty were of such a nature that winter could never more touch it with his chilly breath, that it could never more know hurt or decay. Would not such a garden be worth working for? And who would grudge any amount of labour bestowed upon it beforehand?

Something like this is shown us in the chapter from which our passage for to-day is taken. As year after year the "grass withereth and the flower fadeth," so do men and women, boys and girls, fade and die. Not a year passes but some are laid in the grave. Their place at home is empty; the lifeless body lies beneath the turf; the snow covers it, the grass grows over it, while down below it is turning to dust. Has not death gained the victory? For these dead men have not risen up again with returning spring. Year after year goes by, till at last many of them are utterly forgotten.

But once death was defeated. One evening a bruised, mangled, lifeless body was laid in a grave at Jerusalem. But on the third day from the time that death had claimed his prey the grave was open and empty. Christ had risen, and that evening the sorrow of his friends was turned into joy when they "saw the Lord."

But how came death to touch him at all? Look at ver. 56. "The sting of death is sin." Christ bore "in his own body" (1 Pet. 2. 24) the sin of the world, and therefore death laid hold on him. But after he had paid the full penalty of sin, death could not keep him, its sting was taken away; it had "no more dominion over him." (Rom. 6. 9.) Let the sting be taken from a poisonous serpent and it becomes powerless to hurt. The sting is gone from death for all Christ's redeemed ones. It may hold them for awhile, but cannot keep them. They have the victory over it.

Then why do they die? The passage gives us an answer: "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." We do not bring bulbs and roots and seeds into our houses to adorn our rooms. We bury them in the earth, and then when the flowers come forth we bring them in to enjoy their beauty and fragrance. This earthly body is not only like the flower that fades and withers,

but like the seed cast into the earth (vers. 37, 42.) It is not fit for the mansions above. So the bodies of Christ's servants die and are buried, to rise like his body, in life and strength and beauty, that nevermore can fade.

Then must every Christian die? If so, the Lord would be left without a witness upon the earth. So, when he comes, there will be many still living. How can they be made fit to be taken up to reign with him? He who makes the buried seed to bring forth the beautiful flower can work this change "in a moment, in the twinkling of an eye." Not only the dead, but the living, shall put on "incorruption" and "immortality." Then it shall be seen that "death is swallowed up in victory."

If it were not so, what would have been the use of Paul's labours? If men were to die and rise no more, what was the good of all his trouble, and why should he risk his life continually? (ver. 30-32.) And of what use for the Corinthians to devote their life to God's service, if all must come to an end? But Paul bade them work on, knowing that their labour was "not in vain in the Lord," because they could look beyond death to a blessed resurrection and glorious immortality.

In conclusion, look at two pictures. Here is a fierce South African chief, who has never quailed before the face of an enemy; but now his countenance is full of horror as he asks the missionary: "Do you mean to tell me that the dead will rise again? I have slain hundreds and hundreds of men. Will they rise again?" Here was a future he dared not face. To the evil doer who has never repented the resurrection can only bring after it the "second death" (Rev. 21, 8), for the "sting of death is sin."

Look at a different picture. Here is a servant of Christ seeking out the poor and the outcast, spending time and money and strength for Christ's sake, in seeking to do good to the bodies and souls of others. Some people say, "How foolish!" Others say, "Very fine, but carried too far." Others, again, "What is the good of it all in the end?" What does Christ say? "Thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." (Luke 14. 14.) Sin washed away, the sting of death gone, a blessed resurrection, or change to immortality, labour plenteously rewarded—that is the portion of the believer in Christ.

CATECHISM QUESTION.

10. How is it proved that the New Testament is inspired by the Holy Spirit?

The Saviour told his apostles that they should be witnesses of him, and promised that the

Spirit should bring his words to their remembrance, and teach them things to come.

When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning.—John xv. 26, 27.

But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.—John xiv. 26.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

The teacher should carefully read the entire chapter (1 Cor. 15) as a preparation for teaching, and notice its line of thought, which is outlined in our General Statement. . . . Show the importance of this subject by a word-picture of the universality of death; cemeteries everywhere; death upon all men, etc. . . . The lesson is analyzed in the Analytical and Biblical Outline, which might be made the line of teaching. In that case let the Scripture references be searched out and read by the scholars from their Bibles. . . . Another line of thought is given in the Additional Practical Lessons, namely, The kingdom of God in its relations to the eternal world. . . . Notice our duties in view of the resurrection. 1. Believe in it as a certainty; 2. Prepare for it now, for then it will be too late; 3. Look forward to it with exultant hope, and not with fear; 4. Thank God for it; 5. Be earnest in the work of the Lord, the Christian life. . . . ILLUSTRATION. Compare the inscriptions and monuments in heathen burial places of the ancient world with the Christian inscriptions of the Catacombs of Rome. The ancient Romans had more than thirty emblems of death, and all of them expressive of sorrow, without a sign of hope; a broken column, a broken harp, a tree cut down, etc.; while every ancient Christian memorial testifies of hope to come.

References. FOSTER'S ILLUSTRATIONS, Ver. 52: Prose, 5030, 12068; Poetical, 2668. Ver. 53: Poetical, 3197. Ver. 54: Prose, 1272, 7127; Poetical, 1932. Ver. 55: Prose, 1554, 7200; Poetical, 984. Ver. 56: Prose, 5313, 11392. Ver. 57: Prose, 1307, 1371. Ver. 58: Poetical, 951, 1977.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Life in Jesus.*

Bring to the class a plant in blossom, taken up by the root. Talk about plant life, telling about the little seed dropped into the ground, which must first burst and let the

old husk fall off, before any new form of life could appear. Bring a seed, partly decayed, and let children see how the husk is dropping off, asking them to remember this, as it will help to teach our lesson. Let children help to tell about the growth of the plant—first the tender blade of green, then leaves, then a lovely blossom. Ask if any child present has ever seen a child, who had died, in its casket. How still it was! It could not speak or move. What had happened? The life was gone away from the body, and now the body is worth no more than the husk of the seed. Can you see the life in the seed? No, but you are sure it had life, for here is a plant that has grown from it. But how shall we know that there was life in the child's spirit, which will go on and grow and blossom elsewhere?

Question about the death and resurrection of Jesus. Why did not Jesus stay in the grave? Because he had so much life in him that the grave could not hold him, and he gives this life to each one who believes in him, so that all believers shall rise from the dead some day, because Jesus rose.

Make trumpet on the board, and tell that when the trumpet sounds—that is, when God speaks—those who have died shall rise from their graves and appear in their new, heavenly bodies. Show the seed and the blossom side by side, and tell that our heavenly bodies shall be as much more beautiful than our earthly bodies as the blossom is more beautiful than the seed.

Teach that it is sin which makes death our enemy. Who can conquer sin? None but Jesus, for Jesus is the one Conqueror who never fails. Show a flag, and ask who carry a flag? Yes, soldiers; and soldiers follow whom? A captain. Do we want to follow a Captain who can conquer sin and death? Then we must follow Jesus. Satan wants to be our captain, but if we follow him we shall find ourselves at last in the power of our great enemy, death.

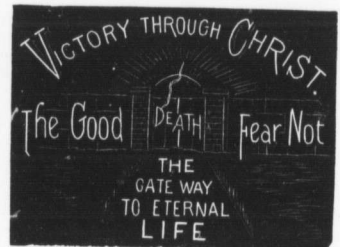
Lesson Word-Pictures.

Hush, this is the house of death! This is the proof that to be human is to be mortal, to live is to die. The house of death? What sign of decay is there in those strong walls, the fresh colours of the decoration of the rooms, the rich, untarnished furnishings? A power is here that to the eye lives and flourishes, and yet in reality this home lies in the shadow of the blighting sceptre of death stretched over it. Come this way, enter this

room where the only noises are the solemn, monotonous ticking of the clock on the mantel and the sobbing of those gathered round that bed. There on that couch is—death. It is in the eyes losing their lustre, in the hands dropped through weakness, in the voice sinking rapidly to the faint whisper of a wind among the dark pines. Yes, to be human is to be mortal. And how lonely seems the going of that soul! But look! The light is coming to that face again, and the hands are lifted as if toward a Presence. The voice strengthens. There are words about "Christ," an "elder Brother," a "Shepherd in the valley." And see! The eyes wander as if from face to face, and the words "an innumerable company" break from the white lips! And did you say how poor and needy goes this traveller out of life? Harken again! There are words about a "city," "street of gold," "gates of pearl." And did you call this life a dream, a shadow, a mist? I look upon that face, and it is bright now with the lustre dropped from a crown of immortality. "O death, where is thy sting? O grave, why is thy victory?"

Blackboard.

BY J. B. PHIPPS, HSG.



EXPLANATIONS. *The sting of death is sin.* This diagram is intended to show that to the good death need have no terror. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." We are all on the road that leads to death, and here death is symbolized by a gate. The good find this is the gateway to eternal life; therefore its opening is robbed of terror, for they step through it and "put on immortality." Repeat verse 58.

SUGGESTION. Death may be symbolized as a bridge spanning a chasm. On one side write *Earth*, on the other side *Heaven*.

A. D. 57.]

LESSON VII.—THE UPROAR AT EPHEBUS.

[May 18.

Acts 19. 23-41, and 20. 1, 2.

PREACHED



AGAINST.

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

a 2 Cor. 1. 8.—*b* Chap. 9. 2.

24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought *c* no small gain unto the craftsmen :

c Chap. 16. 16, 19.

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

d Prov. 15. 27; 1 Tim. 6. 10; Rev. 18. 16.

26 Moreover ye see and hear; that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they *e* be no gods which are made with hands :

e 1 Chron. 10. 26; Psa. 115. 4; Isa. 41. 24; 44. 10-20; 46. 7; Jer. 10. 3; 16. 20; chap. 17. 29.

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

f Jer. 50. 38; *g* Hab. 2. 18, 19; Rev. 13. 4.

29 And the whole city was filled with confusion: and having caught Gaius *h* and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

g Rom. 16. 23; 1 Cor. 1. 14.—*h* Chap. 20. 4; 27. 2; Col. 4. 10; Philem. 24.

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

31 And certain of the chief *i* of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

i 1 Peter 1. 1; Rev. 1. 11.

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

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

j Chap. 12. 17; 1 Tim. 1. 20; 2 Tim. 4. 14.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 And when the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is *a* a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?

a The temple keeper.

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and do nothing rashly.

37 For ye have brought hither these men,

which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the *b* law is open, and there are deputies: let them implead one another.

b Or, the court days are kept.

39 But if ye inquire anything concerning other matters, it shall be determined in a *c* lawful assembly.

c Or, ordinary.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And *k* when he had thus spoken, he dismissed the assembly.

k Prov. 15. 1; Eccl. 9. 17.

1 And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

1 Cor. 16. 5; 2 Cor. 7. 5; 1 Tim. 1. 3.

2 And when he had gone over these parts, and had given them much exhortation he came into Greece.

GENERAL STATEMENT.

For three years the apostle Paul had laboured at Ephesus, and now his restless spirit was urging him to the lands beyond. He had planted a Church, which was perhaps the most intelligent of any resulting from his ministry; a Church which could appreciate the sublime thoughts of the Epistle to the Ephesians, called by Coleridge "the divinest composition of man;" a Church over which a Timothy was to take the apostle's place, and in which a John was to write his Gospel; a Church, too, which should overshadow the temple of Diana, and stand in triumph above its ruins. He had spread the knowledge of Christ abroad through all Pro-consular Asia, and from the Euxine to the Taurus, had caused the Gospel to become a recognized power. He had written to the Church at Corinth his First Epistle, and was now ready to follow it in person, when his departure was delayed, not hastened, by a sudden burst of persecution, of which he might well say, "I fought with the wild beasts at Ephesus." It came not from Jews, like most of Paul's trials, but from Gentiles; and not from honest unbelief, but from ignorance and greed mingled. The image-manufacturing interest was quick to perceive a falling-off in its traffic; it roused the war-cry, "Great is Diana of the Ephesians!" it called forth into the street an ignorant mob; it thronged the theatre, and made the heavens resound with its cries. Paul, undaunted, was ready to go forth and face the throng; and, perhaps, had he done so, might have captivated and conquered it with one of his masterly addresses, but his friends among the disciples, and among the nobles of the city, restrained him. The city recorder stood upon the platform, and with ready tact gained atten-

tion, quieted the mob, defended the apostle and his friends, warned the rioters of the danger to which they were bringing the city, and then sent the multitudes home. When the peril was past, and not until then, Paul bade farewell to his friends, and sailed away to his old fields of Macedonia and Greece, from which, after a final visit to Jerusalem, he hoped to turn toward Rome.

EXPLANATORY AND PRACTICAL NOTES.

Verse 23. The same time. This takes us back to the close of Lesson II. and the ministry of Paul in Ephesus. **No small stir.** The word stir is elsewhere translated "tumult." Acts 12. 18. **About that way.** Or, as in Rev. Ver., "the way;" which was a common term for Christianity, used among disciples, and referring to it as a pilgrimage or path in life.

24. Demetrius. An Ephesian, and evidently a leading spirit among the craftsmen in the shrine-making business. **Made silver shrines.** The pride of Ephesus was its temple of Diana, said to have been the most magnificent in the world. Travellers and pilgrims were wont to obtain small models of the temple and its statue, made of metal, for worship at home. **For Diana.** Diana or Artemis was represented among the Greeks as a huntress, but at Ephesus as a many-breasted figure, terminating below in a shapeless block. This wooden image, which is said to have outlasted seven successive temples in Ephesus, was reported to have fallen down from heaven. **No small gain.** And that gain was the motive of their opposition to the Gospel; just as now the temperance reform finds its bitterest enemies among those who make money by liquor-selling.

25. Whom he called together. His own employees, and the entire image-making fraternity, and all other trades depending upon the temple of Diana, were gathered. **Sirs.** Literally, "men," or as we would say, "fellow-citizens." **By this craft** [Rev. Ver., "business"] **we have our wealth.** He wastes no words, but goes to the real motive at once. (1) "If you meddle with Diana, you must expect to lose the friendship of Demetrius." (2) How often a man's belief is shaped by his apparent interests!

26. Ye see and hear. The fact was patent to the observer; a great tribute to the preaching of Paul, and the power of the Gospel. **Throughout all Asia.** Pro-consular Asia Minor is meant, the provinces bordering on the Ægean Sea. **This Paul.** Contemptuously expressed. **Turned away much people.** Secular history informs us that within fifty years from this time the temples in the adjoining province of Bithynia were deserted, and the priests complained that no offerings were brought to them. **No gods which are made with hands.** Philosophers might speak of the idol as a symbol, as educated Romanists now regard the crucifix; but the igno-

rant mass of worshippers regarded it as a god, and so do the masses of the Church of Rome now.

27. Our craft is in danger. "Our business interests" would convey the meaning more accurately. **To be set at naught.** "To come into contempt" literally; just as the traveller in China smiles as he sees the sign, "Gods made here." **Whom all Asia.** All the provinces of western Asia Minor united in rebuilding the temple of Diana, after its destruction by fire on the night when Alexander the Great was born; and each of its one hundred and twenty great columns was the gift of a city. The annual festival of the goddess, held for a month, attracted thousands of people from every part of the Roman Empire.

28, 29. Full of wrath. Self-interest, pride, and superstition combined to swell the excitement. **Great is Diana.** Probably a tumultuous procession marched through the streets, drawing the multitudes, and crying out the name of their goddess. **The whole city.** In all Greek cities were hosts of idlers eager for riot or for pleasure. **Filled with confusion.** Nothing spreads so quickly as the spirit of a mob, and Oriental cities are often under its power. **Gaius.** A friend of the apostle Paul, and a native of Macedonia. **Aristarchus.** One of the many men who were drawn to Paul by his magnetic nature. He seems to have remained by his side until his trial at Rome, enduring for his sake persecutions on land and storms at sea. **Paul's companions.** They could not find Paul himself, as he was at the moment beyond their reach. **The theatre.** A semi-circular inclosure, built into the side of Mount Pion, open to the sky, and containing seats for twenty thousand people. Though in ruins, its plan may still be traced.

30. Paul would have entered. Before we judge him rash in his courage, let us consider the wonderful power with which he quieted a similar mob in the temple at Jerusalem, and compelled it to listen to the story of his conversion. **The disciples.** Men who had been converted to the Gospel in Ephesus, and who knew the violence of the people's prejudices.

31. The chief of Asia. In Greek "Asiarchs," officers appointed to superintend the annual games at Ephesus. They were men of great wealth and the highest social standing. **Were his friends.** It is noticeable that everywhere men of high rank were won to friendship with Paul, as Sergius Paulus, Felix, Erastus, and Julius the centurion. (3) True nobility of character gains the respect of discerning men.

32. Cried one thing and . . . another. An exact description of a mob. **More part knew not.** They had a vague sense that something was wrong, but were ignorant of the cause of the trouble. (4) Much of the opposition of men to the Gospel arises from ignorance. (5) Let us never be led astray by

popular opinion, which is as apt to be wrong as right.

33. Alexander. Here named, evidently, as a well-known man, and as an enemy of the Gospel. It is probable that he was the "Alexander the coppersmith," whom Paul named in 2 Tim. 4. 14, as a dangerous opposer. **The Jews putting him forward.** The Jews feared lest the mob in its unreasoning zeal might confuse them with the Christians (as at that time there was no distinction between them in the popular mind), and therefore put Alexander forward as their champion.

34. They knew that he was a Jew. Who cannot recognize the Jewish countenance, whether in New York or St. Petersburg? In the ancient world, as in the modern, the Jews were everywhere known, and everywhere held in a strange mixture of respect and contempt. **Great is Diana.** An expression of loyalty, and an act of worship, such as may even now be heard among the Brahmins in India, who will repeat a similar form of words for days together. (6) The voice of the people is not always the voice of God.

35. The town-clerk. An official corresponding to the recorder of modern cities. He took care of the archives, and presided at the assemblies of the citizens. This man possessed unusual tact in managing the tumultuous mob, and was probably, like the Asiarchs, a friend to Paul. **What man is there.** He flatters their pride, refers to their distinguishing honour as a people, names the image of their goddess with apparent reverence, and then shows the wrong they were doing, and hints at the danger into which they were running. **A worshipper.** Literally, "temple-sweeper," or sexton, a title found on many Ephesian coins. **Image which fell down.** "The Jove-fallen image." The shapeless idol which stood in the interior of the temple.

36, 37. Cannot be spoken against. "Everybody knows how devoted this city is to Diana, and nobody can deny it; therefore, there is no need of this confusion. **Do nothing rashly.** Good counsel for other people besides the Ephesians. **Neither robbers of churches.** Rev. Ver., "of temples." The apostles had made no attempt to plunder the temple of the goddess. **Nor yet blasphemers of your goddess.** It is very evident that Paul did not attack idolatry or false religion, but took the better plan of establishing the truth and saving men. (7) The wise worker is never a destroyer, but always a builder.

38. If Demetrius. He places the responsibility of the mob upon Demetrius and his fellow-craftsmen, and hints that they may be held accountable for it. **Have a matter.** Any complaint to make. **The law is open.** Rev. Ver., "The courts are open, and there are pro-consuls." "There are legal ways of seeking justice," is the meaning. **Let them implead.** Let Demetrius accuse Paul, or Paul accuse Demetrius, if there be a difficulty between them.

39, 40. Other matters. Such as pertain not to private, but public matters. **A lawful assembly.** He intimates that this was not an assembly, but a mob, which threatened danger to the rights of the city. **Called in question.** The Roman authorities dealt severely with cities which allowed mobs to rule; and more than one place had been deprived of its power of self-government and placed under martial law for riots in which Roman citizens had suffered. **This concourse.** Literally, "This mob-meeting." (8) Often those who have no fear of God's law will respect man's.

41. When he had thus spoken. Having shown that the excitement was unworthy of the city's reputation, unjustifiable, unnecessary, and fraught with danger. **Dismissed the assembly.** Formally closed the meeting, from which all were quick to depart, in order to be relieved of accountability for it.

1. After the uproar. He waited until after the tumult, that he might not appear to be a fugitive from it. **Called... the disciples.** He now bade farewell to a Church which he had founded and instructed for three years. The epistle which he afterward wrote to the Church shows that it was high in its intelligence. **To go into Macedonia.** He had written his First Epistle to the Corinthians, and was anxious to hear from those to whom it had been addressed.

2. Gone over those parts. He visited Philippi, and the Churches of Macedonia, perhaps as far as Illyricum, on the Adriatic Sea. **Came into Greece.** In this verse is stated the work of a whole year, bringing Paul's life down to the spring of A. D. 58.

GOLDEN TEXT.

Why do the heathen rage, and the people imagine a vain thing? *Ps. 2. 1.*

OUTLINE.

1. Wild Excitement, v. 23-34.
2. Wise Advice, v. 35-2.

LESSON HYMNS.

- No. 106, S. S. Hymnal.
Must Jesus bear the cross alone
- No. 103, S. S. Hymnal.
Am I a soldier of the cross.
- No. 107, S. S. Hymnal.
Stand up! stand up for Jesus!
- No. 102, S. S. Hymnal.
Only an armour bearer.

TIME.—A. D. 57. For rulers, etc., see Lesson I.

PLACE.—Ephesus, in Asia Minor.

CONNECTING LINKS.—(With Lesson II.) 1. The disciples separated from the Jews. Acts 19. 9, 10. 2. The sorcerers and their books. Acts 19. 11-20. 3. Paul's plan of journeying. Acts 19. 21, 22.

EXPLANATIONS.—*That way*—"The way," meaning the Gospel of Christ. *Silver shrines*—Small images of Diana and the temple of Ephesus, which were sold to visitors in the city. *Craftsmen*—Men whose business was to sell shrines and images. *Craft*—Trade. *All Asia*—Here means only the western portion of Asia Minor. *No gods . . . made with hands*—That the images are not gods. *Craft is in danger*—Because then none would buy their images. *The temple*—A large marble building, one of the finest in the world. It was afterwards burned down. *Goddess Diana*—An image without beauty, standing in the temple. *Full of wrath*—At the Christians who were injuring their trade in idols. *The theatre*—A large building, with stone seats cut in the hillside, and no roof over it, holding many thousand people. *Chief of Asia*—Men of high rank called Asiarchs. *Alexander*—Probably a Jew, and an enemy of the apostle. *Town Clerk*—The Secretary of the city, who was perhaps friendly to Paul. *Fell down from Jupiter*—It was believed that the rude image in the temple at Ephesus had fallen from heaven. *Robbers of churches*—Rather "of temples." *Deputies*—The officers of the court. *Implead*—Bringing accusations or charges. *In danger*—The Roman government did not permit such riotous meetings of the people.

HOME READINGS.

- M.** The uproar at Ephesus. Acts 19. 23-41; 20. 1, 2.
Tu. Love of God profiteth man. Psa. 145. 10-21.
W. Love of gain worketh evil. Acts. 5. 1-10.
Th. The right way. John 14. 1-15.
F. Paul telleth the way. Heb. 10. 12-23.
S. Idol worship vain. Jer. 10. 1-16.
S. Trust in the living God. Psa. 115. 1-13.

QUESTIONS FOR HOME STUDY.

1. **Wild Excitement**, v. 24-34. Of what trade was Demetrius? What was a great source of gain to the Ephesians? What action did Demetrius take against Paul? Of what did he remind his fellow-workmen? Of whom did he warn them? Why was he so disturbed? Was it love for the idol or self-interest which moved him? What effect had his speech? Who were taken to the public gathering place? Why was not Paul with them? Who attempted his own defence? Why was he not heard? What was the cry of the people?

2. **Wise Advice**, v. 35-2. Who stilled the tumult? What advice did he give the people? What did he testify about the accused? What counsel did he give the silversmiths? What words of caution did he utter? What effect had this tumult upon Paul? What country did he visit?

TEACHINGS OF THE LESSON.

Where in this lesson do we find—

1. That self-interest is an enemy to spiritual life?
2. That idolatry blinds men to the truth?
3. That wise counsel is better than hasty zeal?

THE LESSON CATECHISM.—(For the entire school.) 1. What led to the uproar at Ephesus? Fear of the overthrow of Diana. 2. Who was the leader of the uproar? Demetrius, a silversmith. 3. To what place of concourse did the people take Gaius and Aristarchus, Paul's companions? To the theatre. 4. Whom did the Jews put forward to address the people? Alexander. 5. Who finally appeased them? The town clerk.

DOCTRINAL SUGGESTION.—Human depravity.

QUESTIONS FOR SENIOR STUDENTS.

1. **Wild Excitement**, v. 23-34. What was the cause of the excitement? Who promoted it, and how? What selfish motive inspired it? How is this same spirit manifested now? What was the effect upon the people? Where did they go, and for what purpose? What spirit did Paul show? What trait of a mob was shown?

2. **Wise Advice**, v. 35-2. Who showed wisdom, and how? How did he win the people's favour? What was his advice? What warning did he give? What was the result? How did he show tact in all this? What did Paul do afterward?

PRACTICAL TEACHINGS.

Where in this lesson do we find—

1. The motive of the persecuting spirit?
2. An example of courage?
3. An example of wisdom?

QUESTIONS FOR YOUNGER SCHOLARS.

What was the result of Paul's preaching? Many forsook their idols and believed in Jesus. Who was Demetrius? A silversmith, who made shrines for Diana, the Ephesian goddess. What did he do? He gathered together others who made idols. What did he tell them? That Paul had turned many people from worshipping idols. Of what was Demetrius afraid? That he would lose his trade. Of what did he pretend to be afraid? That the great Diana would be neglected. What did the silversmiths do? They created a great uproar in the city. Whom did they seize and carry into the theatre? Two of Paul's friends. What did Paul try to do? Go with them and defend them. Who prevented him? His friends, the chief officers. Who quieted the people? The town-clerk. What did the town-clerk say? "Let us do nothing rashly." What did he tell them? That there was no excuse for such confusion. (Repeat GOLDEN TEXT.) What did Paul do after the uproar? He took leave of the disciples? Where did Paul go after he had taken leave of the disciples? Through Macedonia to Greece.

WORDS WITH LITTLE PEOPLE.

Let us learn that—Money may seem greater than God. Love of money leads to untruth. Love of money causes great trouble. "The love of money is the root of all evil."

ANALYTICAL AND BIBLICAL OUTLINE.**The Spirit of Persecution.****I. A MERCENARY SPIRIT.**

Our craft is in danger. v. 27.

"Love of money....root of all evil." I Tim. 6. 10.

"Teaching....for filthy lucre's sake." Titus 1. 11.

II. A SUPERSTITIOUS SPIRIT.

The great goddess Diana. v. 27.

"He feedeth on ashes." Isa. 44. 20.

"An idol is nothing." 2. Cor. 8. 4.

III. A PASSIONATE SPIRIT.

They were full of wrath. v. 28.

"Every man be....slow of wrath." James 1. 19.

"Hasty of spirit, exalteth folly." Prov. 14. 29.

IV. A VIOLENT SPIRIT.

Having caught...Paul's companions. v. 29.

"Suffer as a Christian." I Peter 4. 16.

"Killeth you will think....service." John 16. 2.

V. AN IGNORANT SPIRIT.

Knew not wherefore....come. v. 32.

"Brutish in his knowledge." Jer. 10. 14.

"They that make....like unto them." Psa. 115. 8.

VI. AN UNJUST SPIRIT.

Neither robbers....nor yet blasphemers. v. 37.

"Do well, and suffer for it." I Pet. 2. 20.

"Persecuted for righteousness' sake." Matt. 5. 10.

ADDITIONAL PRACTICAL LESSONS.

"The Way." (v. 23.)

1. It is a Way which attracts notice and awakens interest in the world. v. 23.

2. It is a growing, widening Way, one that makes progress and wins followers. v. 26.

3. It is a Way to enlightenment, in which the truth is learned, and error is brought to destruction. v. 27.

4. It is a persecuted Way, opposed by the votaries of error, who will crush the truth when they cannot answer it. v. 28, 29.

5. It is a Way which wins friends among the intelligent leaders of society, even when they do not walk in it. v. 31, 35.

6. It is a Way under a divine protection, so that all who walk therein are safe. v. 35-41.

CATECHISM QUESTION.

11. What other proof is there that the Bible is inspired?

Its wonderful and heavenly power over the human heart.

The word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both

joints and marrow, and quick to discern the thoughts and intents of the heart.—Hebrews iv. 12, 13.

[2 Timothy iii. 16.]

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

I REMEMBER standing one day on the north-east coast of Yorkshire, watching the waves as they swept in upon the shore. Such was their strength and such their volume that it seemed as though they must carry all before them, and as if the peaceful valley which wound between the hills down to the beach must inevitably become a prey to their violence. And yet experience tells us that, despite some devastations caused here and there by an extraordinary storm, the land is, on the whole, safe. The waves may war, and swell, and dash with fury against the shore, but God has set their bounds, which they cannot pass. The barrier to their advance may be a line of towering cliffs, or a rampart of stones, like the pebble ridge at "Westward Ho!" in Devonshire, or it may be merely a mass of sand. But it does, unconsciously, the work to which God has destined it, and the strength of the mighty ocean is powerless to pass the limits which he has set.

Our Golden Text speaks of another raging, threatening force—not that of the ocean, but of the heathen, the people who are without God. They "rage" "against the Lord and against his anointed." And that is not all. They "imagine a vain thing"—they fancy they shall succeed, and that the cause of Christ shall succumb to their attacks. They forget the barriers.

We have a picture in the passage for today of this raging, of this imagining, and of the barriers which forbid its advance.

Look at the imagining. There sits Demetrius, the rich silversmith of Ephesus, deep in thought. He is uneasy about the new doctrine which is being preached. He has found that many who have heard Paul give up the worship of Diana. He has heard them say that idols and images are nothing. This will never do. If such an idea is taken up he will find no more buyers for his little silver images of the goddess and of her temple. He will lose his gains. Such teaching must be stopped somehow. And he imagines he can stop it.

Then there is a meeting of the masters, designers, and workmen, engaged in the same trade as Demetrius. He has called them together, and put the matter before them. Yes, the matter must be stopped. But perhaps other people will not see it in the same light. The multitude will not care

about the silversmiths and their gains. Something else must be put before them. Is not Diana herself, the sacred image that fell down from heaven, the magnificent temple where it is enshrined, the pride of their city and the wonder of the world, threatened by the preaching of Paul? All will care about this. And then the bold preacher will be stopped.

Now look at the raging.—The cry has gone forth—Diana and her temple are threatened! The boast of Ephesus, that which attracts men from all parts of the city, that to which it owes its grandeur and importance, is in danger! From whom? is the question. From a foreign Jew and his companions. They must be seized and summarily dealt with. So the infuriated mob rush, probably, to the house of Aquila and Priscilla, to seek Paul. Not finding him they seize his two companions from Macedonia, and drag them to the theatre. The whole city is roused. From all quarters people come pouring in, excited and angry. What about? Some are very clear about that, for they set it all going. But "the more part knew not wherefore they were come together." They crowd, and rage, and shout, without knowing why. The spokesman of the Jews is not allowed to say a word. "Surely," think Demetrius and his party, "we shall win the day, especially if Paul can be seized."

And yet, a few hours after, all is over. The populace have retired to their homes. Paul is able to take leave of his converts in peace, and quietly to depart, as he had intended, to Macedonia, (1 Cor. 16, 5-9,) to carry on the Lord's work. How were the raging and the imagining foiled and defeated?

Look at the barriers.—Feeble and small they seemed in themselves, but in the hands of God they were mighty. What was the first check to the design of the enemies? Not finding Paul. How this came about we do not know. Some trifling circumstance may have caused his absence just at the time the multitude sought him. Probably Aquila and Priscilla refused to say where he was, (see Rom. 16. 4.) Nevertheless, he would willingly have followed to the theatre to show himself and plead his own cause. But "the disciples" would not suffer it. Even the Asiarchs were friendly to him and sent to beg him not to expose himself to the raging mob. This was the second check. What was the third? The arrival of the "town-clerk," and his sober and conciliatory speech. Certainly, the enemies who had "imagined" evil against the Lord, in the person of his servant, never expected their own co-worshippers to raise barriers against them. Yet so

it was. They had imagined "a vain thing," and all their devices and their rage had come to naught.

There are many still "imagining" the same "vain thing"—that they can stop the Lord in his work. They do not like to see people converted, or the young attaching themselves to the service of God. They fear it will mean less trade, less gain, less of worldly pleasure—no more money, no more fun, to be got out of them. And many more follow, and cry out against the Gospel without properly knowing why. The Lord's work will go on all the same. He will raise up barriers against all the rage of the enemy. Take heed that you are on the right side.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Review the events of Paul's ministry in Ephesus, as contained in Lesson I, II..... Describe briefly the temple of Diana; "the image which fell down from Jupiter;" and the theatre.... Show pictures of them to the class, if you have the Lesson Commentary.... Present in contrast *two ways* shown in this lesson. I. The Way of Persecution, shown in the Analytical and Biblical Outline. Read, or let scholars read, the texts cited, and show the spirit of persecution, as here manifested.... II. The Way of the Gospel, "that way," ver. 23; the current name for Christianity in that age, before the word "Christian" was used by disciples. See the traits of "the way," in the Additional Practical Lessons, and as exemplified in the conduct of Paul.... ILLUSTRATIONS. Ver. 26. In India and China may be found shops having signs, "At this place old gods are repaired and new ones made.".... When Mohammed of Ghizni conquered India he destroyed the idols everywhere. In one place the idol-priests offered him an immense sum to spare their idol; but he rejected their bribe, and smote down the image. As it fell, a vast quantity of gold and gems rolled out of it which the priests had hidden in its hollow sides. There is greater gain in uncompromising fidelity than in compromise with falsehood.

References. FOSTER'S ILLUSTRATIONS. Ver. 25: Prose, 12307. Ver. 26: Prose, 9736. Ver. 27: Prose, 4128, 7896. Ver. 28: Prose, 8400. Ver. 31: Prose, 5676. Ver. 35: Prose, 8632. Ver. 36: Prose, 1431, 7949. Ver. 38: Prose, 10178.... FREEMAN. Ver. 24: Shrines of Diana, 846. Ver. 27: Temple of Diana, 847. Ver. 29: Theatre at Ephesus, 848. Ver. 31: The Asiarchae, 849. Ver. 34: Repetitions in prayer, 645. Ver. 35: The town-clerk, 850; Diana of Ephesus, 850; Stone-worship, 527.

Lesson Word-Pictures

What a magnificent structure is this temple of Diana at Ephesus, before which, in imagination, we stand! What a proud front, with its massive pillars and stately flight of steps! All to inclose and inshrine an idol, a wooden image of Diana, reputed to have fallen from heaven! But what is the trouble brewing in the city? Ah, there is Demetrius, mean, grasping, avaricious shrine-peddler. He has rallied the craftsmen from their dirty benches where they have been making Diana's idolatrous shrines. They have come with grimy hands and sordid faces. Demetrius speaks to them. He angrily denounces Paul as a meddler with Diana's worship and their craft. Ho, what an angry rabble now! What an outcry! It is the kindling of a fire that quickly spreads and inflames the whole city. And there are Gaius and Aristarchus, companions of the meddling Paul! Seize them! Rush them into the theatre! What a torrent of shouts and threats, of scorn, of wrath, is driving and roaring round the theatre, a whirlpool of hate, a maelstrom! But see! Alexander wishes to say something. He beckons with his hand. He begins to speak. "That Jew!" some one says. What a riot now! Alexander's piping little voice is drowned out even as a maelstrom sweeps out of sight and covers a chip. For two hours it is bedlam turned loose in the theatre of Ephesus, insane idolaters shouting themselves hoarse and shouting themselves crimson. But somebody is trying to address the meeting. Hush, it is the town-clerk! Gradually the noise subsides. The audience is still. They listen. He reminds them that they are fools and sends them away to think it over.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *God only is great*

INTRODUCTORY. As if children remember the sorcerers who tried to imitate Paul in casting out evil spirits. In what city was this? Print "Ephesus" on the board. What kind of people lived in Ephesus? Recall the fact that this city was full of deceivers, and that great numbers of the people were idolaters.

1. Copy head of Diana on the board, or show picture. Tell that this was an ugly idol, but it was kept in a very costly and beautiful temple, built of white marble, and surrounded by green marble pillars. People used to come from far away to worship Diana, and when they went home they carried little shrines made of silver, something like a little temple with the idol inside.

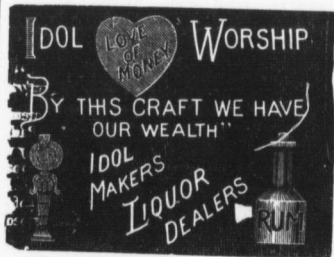
These they kept in their houses to remind them of Diana. Tell about Demetrius, who had grown rich making these shrines. What would Paul be likely to teach the Ephesians about worshipping Diana? Whom did Paul worship? What book did he teach from? What does God say about worshipping idols? Tell that so many people believed what Paul said that Demetrius and other silversmiths did not sell nearly so many shrines as they used to sell, and this made them angry.

2. Describe the great meeting called by Demetrius, and the speech he made. He did not ask if Paul was teaching the truth, but he said, "He is making people think that our gods have no power, and our trade will be spoiled if he does not stop preaching." Then all the people cried, "Great is Diana of the Ephesians," and there was a great noise which lasted a long time. Tell how they seized some of Paul's friends, and there was danger that they would do them harm, but at last a sensible man spoke to them and advised them to go quietly home.

3. Teach Golden Text, and help children to see how foolish it is to think that images of wood and stone can have any power. Who made the wood and stone? Teach that some heathen worship the sun and moon. But there could be no sun or moon if there were no God to make them. Help children to see that the god of the silversmiths was not really Diana, but money, and teach that whatever any one puts before God is what they worship. Teach that we are all in danger of worshipping self, and need to ask God every day to keep us from doing so.

Blackboard.

BY J. E. PHIPPS, B.S.



EXPLANATION. Love of money, in the heart, is idol-worship. It leads to falsehood and crime. It is the cause of trouble, and comes between man and God. This diagram illustrates the plea made by the workmen and Demetrius, that "by this craft we

have our wealth," and shows that it is an old excuse used at the present day. When any evil (by which men make money) is attacked, a great uproar is created, and we hear the same old cry of the maker of

shrines for Diana. This is notably so in the case of the liquor-dealers. They do not make images, but they make desolate homes, populous prisons, and ruined bodies and souls.

A. D. 37.]

LESSON VIII.—LIBERAL GIVING.

[May 25.]

2 Corinthians 9. 1-15.

JOINED



1 For as touching *a* the ministering to the saints, it is superfluous for me to write to you:

a Acts 11. 29; Rom. 15. 26; 1 Cor. 16. 1; Gal. 2. 10.

IN GIVING

2 For I know *b* the forwardness of your mind, *c* for which I boast of you to them of Macedonia, *d* that Achaia was ready a year ago; and your zeal hath provoked very many.

b Chap. 8. 10. — *c* Chap. 8. 24. — *d* Chap. 8. 10.

3 Yet *e* have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

e Chap. 8. 6, 17.

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your *a* bounty, *b* whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

a Blessing; Gen. 33. 11. — *b* Or, which hath been so much spoken of before.

6 But *f* this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

f Prov. 11. 24; 19. 17; 22. 9; Gal. 6. 7, 9.

7 Every man according as he purposeth in his heart, so let him give; *g* not grudgingly, or of necessity: for *h* God loveth a cheerful giver.

g Deut. 15. 7. — *h* Exod. 25. 2; 35. 5; Rom. 12. 8.

8 And *i* God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

i Prov. 23. 27; Phil. 4. 19.

9 (As it is written, *j* he hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever.

j Psa. 112. 9.

10 Now he that *k* ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of *l* your righteousness;

k Isa. 55. 10. — *l* Hosea 10. 12; Matt. 6. 1.

11 Being enriched in every thing to all *c* bountyfulness, *m* which causeth through us thanksgiving to God.

c Simplicity, or, liberality. — *m* Chap. 4. 15.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they *n* glorify God for your professed

subjection unto the gospel of Christ, and for your liberal distribution *o* unto them, and unto all men;

n Matt. 5. 16. — *o* Heb. 13. 16.

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks be unto God for his unspeakable gift.

GENERAL STATEMENT.

Soon after "the uproar" Paul left Ephesus, and sailed to Troas, where five years before he had seen the vision of "the man of Macedonia." Here he laboured for a short time with great zeal, but soon crossed over to Macedonia, where again he met Luke and the friends of Philippi. Here he received word from Corinth, which led him to write the Second Epistle to the Corinthians, containing a defense of his apostleship, and commands to the Church. The chapter containing our lesson is devoted to a plea for liberal gifts toward a contribution which Paul was gathering throughout the Gentile Churches for the benefit of the Christians in Jerusalem and Judea. It is possible that the Jewish believers belonged to the lower classes, and suffered loss for their faith's sake, as the gifts of Barnabas and others in the early days of the Church would indicate. But it was more likely that the contribution was the following out of "the custom for the Jews of the Dispersion, in the Gentile world, to send financial aid to those in Palestine, partly because there was greater wealth among the Jews abroad, partly to show the spirit of Jewish brotherhood, partly because the Jews in Judea expected it, considering themselves as the purer and truer Jews, it was a sort of 'Peter's pence' from the Judaism abroad to that at home. The Christian Churches in Judea were almost entirely composed of Jews who shared largely in the clannish spirit of their people, and considered the Gentile Christians as having scarcely any rights in the Church. The disciples (not the twelve apostles) looked with disfavor on the growing Gentile membership, and Paul thought that their regard might be won and their feelings soothed by receiving a general offer of good-will from their Gentile brethren in Christ. Perhaps, too, by their profession of faith in Jesus they had lost the sympathy of their fellow-Jews, and their share in the gifts of the Dispersion. But the contribution was more than anything else a peace-offering to unite the two elements of Christianity. It was after bearing these gifts that Paul was seized in Jerusalem, and there is no mention of any sympathy in his case from the Churches in Judea."—Lesson Commentary.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. The ministering. The contribution for the benefit of the Christians in Judea which Paul was taking up throughout the Gentile Churches. (See General Statement.) **The saints.** Literally, "the holy ones;" a common name for disciples of Christ in the Acts and Epistles; referring to believers as separate from the world and consecrated, set apart to God. The very name applied to Christians tells what their character should be. **It is superfluous.** Unnecessary, because he had already talked and written to them about it, and had sent Titus to stir up their liberality. Yet because the Corinthians were still remiss in this duty, he writes once more, but with an implied apology for referring to it. 2. Note the courtesy and tact of the apostle, traits which followers of Christ should cultivate.

2. For I know. From his own acquaintance with them and the reports which he had received. **The forwardness of your mind.** Rev. Ver., "Your readiness." When the contribution was first suggested, they took it up eagerly, so that Paul presented them as a model to other Churches; but now they had become more lax, and he feared that their zeal would die away. **I boast of you.** "I am in the habit of boasting concerning you." Paul was at this time in Macedonia, probably at Philippi, and he was calling the attention of the Macedonian disciples to the good example set by their brethren in Corinth. But the tidings which he had just received through Titus made him fear that his confidence had been too strong, and that the early zeal of the Corinthians was failing. **Macedonia.** The northern province of Greece, situated south of Thrace, and having Philippi and Thessalonica for its centres of Christianity. **Achaia.** The southern province of Greece, of which Corinth was the capital. **Ready a year ago.** From their earlier enthusiasm he had supposed that such was the case. **Your zeal hath provoked** (Rev. Ver., "stirred up") **very many.** Other Churches had been led to liberality by their supposed example, and now were they, after having been held up as models, to fall short?

3. Sent the brethren. These were Titus, Erastus, and probably Luke, "the brother" whose praise is in all the Churches." 2 Cor. 8. 18. They were to urge forward the contribution, and take charge of it. **Lest our boasting... should be in vain.** He feared that the disorders and divisions which had arisen at Corinth might turn the thought of the Church from the collection, and bring Paul's commendation of them to naught. **Ye may be ready.** "Sharp exhortation combined with tacit praise," says an expositor. 3. Observe that even in the apostolic age Churches needed a spur to duty.

4. If they of Macedonia come. Paul was at this time on his way southward toward Achaia and Corinth; and with him would perhaps come certain brethren from Macedonia as

companions in travel. **We, that we say not ye.** A stroke of exquisite tact! "How ashamed would I be, after all my talking of you, to find you unprepared! And I say nothing of how you would feel!"

5. Therefore. In view of this possible backwardness of the Corinthians in the collection. **I thought it necessary to exhort.** "To entreat" (Rev. Ver.) is more exact. Paul had not only exhorted, but also entreated these brethren, to go on in advance of his own coming and hurry forward the contribution. **Make up beforehand.** Before Paul's arrival with the brethren from Macedonia. **Your bounty.** This should be as in Rev. Ver., "Your aforesaid promised bounty." The word *bounty* strictly means "blessing, that which gives a blessing, or beneficence," and shows the true spirit of Christian giving. **Of bounty, and not as of covetousness.** Rev. Ver., "Of extortion." As that which you give freely to bless others, and not that wrung from you by importunity.

6. But this. A favorite expression of Paul when about to make an important statement. **Soweth sparingly shall reap also sparingly.** He that gives but little, in proportion to his ability, to make others happy or to bless the world, shall see but little resulting from his gift. **Soweth bountifully... reap bountifully.** Literally, "He that soweth with blessings, shall reap also with blessings;" he who gives in the beneficent, loving spirit, shall reap his reward in blessings returning upon him. 4. Our deeds are seeds, of which each shall grow to a harvest. 5. Generally speaking, we receive from others what we bestow upon others. He who loves is loved; and the hater is hated.

7. As he purposeth in his heart. Our giving should be deliberate and thoughtful, the result of purpose, and not of impulse. Too much of the giving in the Church is spasmodic, from appeals and excitement. **Not grudgingly.** Literally, "not with grief," as if grieving over the loss of the money. **Of necessity.** As if by the compulsion of an obligation. **God loveth a cheerful giver.** The only service acceptable to God is that of the heart, which is willing and glad. Gifts from lower motives may bless the receiver, but confer no benefit on the giver.

8. God is able. Lest any one may fear that his giving will reduce his means. Paul adds that God, to whose cause he contributes, has abundant means to aid him. **All grace.** God's favor, manifested in his gifts both temporal and spiritual. **Abound toward you.** God will give liberally to you so that you can give liberally to his cause. **Having all sufficiency.** Notice that the apostle regards a sufficiency as desirable, not for purposes of display or of accumulation, but for its opportunity of doing good to others.

9. As it is written. In Psa. 112. 9. The statement of Paul, that he who gives shall have wherewith to give, is the thought of this psalm. **He hath dispersed.** As seed is scattered

abroad without anxiety where the grain will fall. His righteousness. His goodness as shown by his works. Remaineth for ever. His liberal spirit shall not fail, nor the means be wanting. 6. Our God takes care of those who live for his cause.

10. Now he that ministereth. By a slight change in the form, the Revised Version makes this, not as here a prayer, but a direct promise. "God, who supplies the sower with seed and the eater with food, will supply and multiply your seed for sowing," is the thought of the passage. Increase the fruits of your righteousness. Righteousness in the New Testament means especially good deeds from the motive of faith in God. 7. Notice that every good gift comes from God as its fountain.

11. Enriched in every thing to all bountifulness. Again the apostle reminds his readers that riches are given to men, not to be hoarded, but to be used in doing good. 8. This principle applies to the nineteenth century as well as in the first. Unto all bountifulness. Rev. Ver., "liberality," that is, that you show all liberality. Which causeth through us. Through Paul and his co-workers, by whom the gifts were to be conveyed to the recipients, the Christian Jews of Palestine. Thanksgiving to God. As another motive to giving, he names the praises in Jerusalem which will echo the gifts in Corinth.

12. The administration. Rev. Ver., "ministration;" the same word translated "ministering" in ver. 1; in Greek *diakonia*, from which "deacon" is derived. Of this service. The word translated "service" is one always referring to divine worship, and it intimates that giving is an act of worship. Thus it still gives another motive to liberality. The thought of the verse is that our gifts not only supply the needs of the saints, but also abound in producing thanksgiving to God—an amplification of verse 11.

13. By the experiment. A cumbersome rendering. The Rev. Ver. is much clearer, "Through the proving of you by this ministration they glorify God, for the obedience of your confession unto the Gospel of Christ," that is, "Through the proof or evidence which this contrition affords, they glorify God for your submission to the Gospel, which is shown, not only in your confession of Christ, but by your acts." There were among the Jewish disciples of Christ a feeling that they were the only real Christians, and that Gentiles were not as genuine as themselves in their profession. One object of Paul in obtaining the collection was to win the love and confidence of Jews in the Church toward Gentiles.

14. By their prayer for you. Another effect of the contribution would be the prayers which it would awaken from Jewish hearts in behalf of Gentiles. Which long after you. Thus a bond would be fastened between two elements of the Church which were in danger of estrangement.

15. Thanks be unto God. Their gifts

remind the apostle of the greatest of all gifts which they have received, God's Son and the salvation which he brings. Unspeakeable. A gift which no words can represent, in its value, its freeness, its condescension, and its results to men.

GOLDEN TEXT.

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

OUTLINE.

1. Zeal Remembered, v. 1-5.
2. The Law of Giving, v. 6-14.
3. The Unspeakable Gift, v. 15.

LESSON HYMNS.

- No. 257, S. S. Hymnal.
We give thee but thine owa.
- No. 186, S. S. Hymnal.
The morning light is breaking.
- No. 187, S. S. Hymnal.
From Greenland's icy mountains.
- No. 181, S. S. Hymnal.
Hail to the Lord's Anointed.

TIME.—The summer of A. D. 57.

CONNECTING LINK.—While Paul was in Macedonia, after leaving Ephesus, he received word from Corinth leading him to write the Second Epistle to Corinthians.

EXPLANATIONS.—*Ministering to the saints*—This refers to a collection for the poor in the Churches of Judea, which Paul was taking up among the Gentile Christians. *Superfluous*—Unnecessary for him to write, as on his visit he had told them about it. *Forwardness*—When Paul visited the Corinthians they were very eager to give, so that he held them up as a model to other Churches. *Zeal hath provoked*—Encouraged. *Sent the brethren*—He sent some friends to hasten their collection, for he feared that they had lost interest in it. *Ashamed*—From not having kept their promises. *Bounty*—As a free gift. *Not of covetousness*—Not as something given grudgingly or unwillingly. *Soweth sparingly*—Gives only a small amount, when he might give a large amount. *Purposeth*—According to his own purpose or will. *Of necessity*—As if he were driven to give. *God is able*—God's power will give a full reward. *His righteousness*—God sees the good heart in the gift. *Ministereth*—Supplies. *Experiment of this ministration*—As they see the gifts bestowed. *Subjection*—The spirit of those who have received Christ submissive to the Gospel. *Thanks be unto God*—The gifts of the Church remind the apostle of the greater gift of God, even his Son to die for us.

HOME READINGS.

- M. Liberal giving. 2 Cor. 9. 1-15.
Tu. Giving for the temple. 2 Kings 12. 4-16.
W. Giving to our enemies. Luke 6. 27-28.
Th. Weary not of giving. Eph. 6. 1-10.
F. God's gift to the world. John 3. 1-16.
S. Give with simplicity. Rom. 12. 6-21.
S. God's request. Prov. 23. 15-26.

QUESTIONS FOR HOME STUDY.

1. **Zeal Remembered**, v. 1-5. What cause is Paul pleading? Who had proposed this movement? How long since? What effect had this movement upon other Churches? How did Paul remind the Church of their duty? Why did he send the brethren? What is necessary besides planning good works? What arrangement did he suggest about the collection? In what spirit was the collection to be taken?

2. **The Law of Giving**, v. 6-14. What causes the difference in the harvest, whether great or small? What, then, is the law of sowing? Gal. 6. 7. What is true charity in reality? Prov. 19. 17. What is to be its spirit? What encouragement to liberality is presented? What prayer does Paul offer for the prosperity of the Church? Who are profited by this giving? What other good result is gained?

3. **The Unspeakable Gift**, v. 15. What is the source of all our gifts? James 1. 17. What "unspeakable gift" has God given? John 3. 15. Have you received that gift?

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—

1. That the Lord's poor have a claim upon believers?
2. That true charity has its own reward?
3. That what we receive is more than we can ever give?

THE LESSON CATECHISM.—(For the entire school.) 1. To whom had Paul boasted of Achaia? To them of Macedonia. 2. Why did he send the brethren? Lest his boasting should be in vain. 3. How may we secure a bountiful harvest? By sowing bountifully. 4. How are we exhorted to give? Not grudgingly, or of necessity, but cheerfully. 5. For what does the apostle render thanks unto God? "For his unspeakable gift."

DOCTRINAL SUGGESTION.—The grace of God to men.

QUESTIONS FOR SENIOR STUDENTS.

1. **Zeal Remembered**, v. 1-5. Whose zeal is here commended? How had it been shown? What was the purpose of this contribution? What measures did Paul take to secure it? To what motives does he here appeal?

2. **The Law of Giving**, v. 6-14. What principle of sowing and reaping is here named? How does it apply to giving? What does the bountiful giver reap? What two principles of giving are shown in verse 7? How does God reward true liberality? What kind of giving does God love? [GOLDEN TEXT.]

3. **The Unspeakable Gift**, v. 15. What is this gift? John 3. 16. Why is it unspeakable? What does this gift bring to us? How should we receive it?

PRACTICAL TEACHINGS.

How are we here shown—

1. The object to which we should give?
2. The spirit in which we should give?
3. The rewards for what we give?

QUESTIONS FOR YOUNGER SCHOLARS.

Who gave generously to the Lord? The believers in Achaia. What effect did their giving have upon others? It encouraged them to give also. How should Christians give? Freely and lovingly. What is giving "as a bounty?" Giving willingly. What is giving as with covetousness? Giving reluctantly. Is such giving acceptable to the Lord? No; God loveth a cheerful giver. Who shall reap sparingly? He that sows sparingly. What will follow bountiful giving? We shall reap bountifully. Who gives freely to us? God. What will be made to abound toward us? His grace. What will that do for us? Fit us to do God's work. What does God show us if we work for him? How to use his gifts in his way. What have we that we did not first receive? Nothing. What will follow loving gifts? God's blessing. Who is God's unspeakable gift to us? Christ Jesus.

WORDS WITH LITTLE PEOPLE.

Do you ever give anything to the Lord? Do you ever earn the pennies you give away? Do you ever go without something so as to give more? Do you give before you love to, or because people will think well of you? "It is more blessed to give than to receive."

ANALYTICAL AND BIBLICAL OUTLINE.

True Giving.

I. GIVE TO GOD'S PEOPLE.

The ministering to the saints, v. 1.
 "Do good . . . household of faith," Gal. 6. 10.
 "Fellow-citizens with the saints," Eph. 2. 19.

II. GIVE PROMPTLY.

The forwardness of your mind, v. 2.
 "Do it with thy might," Eccles. 9. 10.
 "I must work . . . while it is day," John 9. 4.

III. GIVE WILLINGLY.

Of bounty . . . not of covetousness, v. 5.
 "Giveth . . . do it with simplicity," Rom. 12. 8.
 "Willingly with his heart," Exod. 25. 2.

IV. GIVE BOUNTIFULLY.

Soweth bountifully . . . reap . . . bountifully, v. 6.
 "Scattereth, and yet increaseth," Prov. 11. 24.
 "Bountiful eye shall be blessed," Prov. 22. 9.

V. GIVE THOUGHTFULLY.

As he purposeth in his heart, v. 7.
 "Blessed . . . considereth the poor," Psa. 41. 1.
 "Of the ability which God giveth," 1 Pet. 4. 19.

VI. GIVE CHEERFULLY.

God loveth a cheerful giver. v. 7.

"Let your light so shine." Matt. 5. 16.

"Ye would that men should do." Matt. 7. 12.

VII. GIVE WITH FAITH.

God is able to . . . abound. v. 8.

"God shall supply all your need." Phil. 4. 10.

"Not unrighteous to forget." Heb. 6. 10.

VIII. GIVE THANKFULLY.

Thanks be unto God . . . gift. v. 15.

"He gave his only begotten Son." John 3. 16.

"Gift of God . . . eternal life." Rom. 6. 23.

ADDITIONAL PRACTICAL LESSONS.**Ten Motives to Liberal Giving.**

1. We should give liberally, because the influence of our gifts will lead to liberality on the part of others. v. 2.
2. We should give liberally, because of the blessing which will return to us for our gifts. v. 6.
3. We should give liberally, because such giving is like God, and loved by God. v. 7.
4. We should give liberally, because God gives to us abundantly, so that we in turn may bestow upon others. v. 8, 10.
5. We should give liberally, because we thereby supply the needs of God's people, "the holy ones" on the earth. v. 12.
6. We should give liberally, because our gifts will awaken thanksgivings to God from their recipients. v. 12.
7. We should give liberally, because it is a mark of our sincerity in the profession of the Gospel. v. 13.
8. We should give liberally, because we will thereby receive an interest in the prayers of those to whom we give. v. 14.
9. We should give liberally, because thus we can bring into unity of love the whole Church of Christ. v. 14.
10. We should give liberally, because God has given to us the unspeakable gift of his Son. v. 15.

CATECHISM QUESTION.

12. *How must we then esteem the Scriptures?*

As the true word of God, the sure and sufficient rule of faith and practice.

13. *If after prayerful and patient study and inquiry we still find difficulties in the Bible, how must we deal with them?*

We cannot expect to know all things while we live in this world, nor fully to understand all that has been made known. [1 Cor. xiii. 10.]

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

PASSING lately along the streets, and glancing at the shop windows, I have observed in most of them placards with the words, "Presents," "Christmas Presents," "New Year's Presents," the announcement in one being, "1,001 Presents." The various sales of work for charitable purposes have been advertised to provide "pretty and useful presents." All these showed what an important place giving has, at least at certain times, in human everyday life.

But why do people give, and in what light do they look upon the act of giving? The answers might be multiplied almost indefinitely. But there are two ways of viewing the matter which include most of these. Some look on giving as an exchange. They give presents because it is the proper thing, and they expect to receive something themselves. Costly presents are bestowed upon those who have no need whatever of them, and who will consider themselves bound to make a proper return. The feeling of the little boy who thus expressed himself: "I've brought you a present, and I'm sure you'll give me a Christmas box," is not an uncommon one. And some who are looking for no tangible return expect what will please them more, thanks, esteem, admiration, eclat. A girl contributes a good sum toward the collecting-box, because it looks well, and she likes to be first among her companions. A youth likes to treat his acquaintances because he will be called generous, and a good fellow. What does our Lord say of these? "They have their reward," (Matt. 6. 2.) such a reward as they desired.

Others look upon giving as a loss. It is a thing which gives no pleasure, but which they cannot always avoid. They cannot refuse to give when asked for a charity, but they look for nothing at all in return; the money given is gone, and there is an end of it, while they are so much the poorer. Their gift is either "grudgingly," or "of necessity."

But how does God bid us look upon giving? Of the giver Paul says, "He that soweth." God would have us look on giving as seed-sowing.

Does the sower expect immediate returns? On the contrary, he cannot pick the flower or reap the corn directly the seed is sown. The money spent on the seed he will not find in the field. And the seed itself—can he follow it and watch its working? No; it is hidden, buried in the earth, and must be left there, day after day, and week after week. Then does he consider it lost? By no means; he does expect a return, but not yet; "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it." Jas.

5. 7. He cannot tell how the seed unfolds and the blade shoots upward; he cannot tell whether all that he has sown shall prosper, yet he does expect to reap more than he has sown. The return looked for is not only equal to the outlay, but far greater.

Paul, in exhorting the Corinthians to be ready with the gifts they had already offered (vers. 2, 9) for the poor saints at Jerusalem, teaches them to look forward to the harvest which shall spring from this seed. It is threefold. There is,

1. *Supply of the wants of others*, ver. 12. Is this a return? If some needy people get bread for their hunger, if the shivering are clothed and warmed, does that benefit me? Yes, if I am a member of the body of Christ, (1 Cor. 12, 20;) what affects them affects me. But suppose those I have relieved are ignorant, heathen, far from God? I cannot tell who among them may be brought nigh, brought into the family, therefore I ought to do good to all. Gal. 6. 10.

2. *Thanksgiving and glory to God*, vers. 12, 13. There is a perpetual stream of praise going up to God from needy ones whose need he has supplied. If my gifts have helped to add one note to the song, one handful of sweet incense, is not that an honour? When a child out of love to God denies itself to give a few pence toward the spread of the Gospel, God is glorified. Is not that a return?

3. *Mutual love between giver and receiver*, ver. 14. There are many gifts made which have no love in them. I have heard of a foreign school where the pupils had to make a present to the mistress at the close of each year. She bought her own present, and they, or their parents, had to pay for it. Children get presents sometimes, but no stream of love swells up in their hearts toward the giver. For they know the gifts came as a matter of course, they do not need them, and perhaps do not care for them. But give with a loving heart to those who do need, and the harvest will follow. Little children in India love those in England and America who have sent them out the word of life, and though they may not ever hear their names they pray for them. Such a prayer is a true return.

And besides this threefold harvest here, there is the reward mentioned lately, (May 18,) at "the resurrection of the just."

And the Corinthians might have the harvest in abundance. Paul exhorts them to give,

1. *Bountifully*, ver. 6. All may expect to reap in proportion as they sow.

2. *Cheerfully*. A gift that is grudging is a poor seed. It may relieve want, may bring thanksgiving to God, but the giver will have no part in it—none of the gladness, none of the blessing.

How can we give rightly, so that the harvest shall be ours? First, receive God's unspeakable gift (ver. 15), the gift of his Son. Second, give yourselves to him, like the Macedonians, chap. 8. 5. And let the measure of your love for others be that given by the Lord Jesus: "As I have loved you." John 13. 34.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Draw the map, and show Paul's journey from Ephesus to Troas and Philippi, from which this letter was written, and the location of Corinth, to which it was addressed. . . "The ministering to the saints"—what was it? (See General Statement). . . There are two lines of thought to be pursued in this lesson, of which the teacher should select one, and make it prominent, while incidentally touching on the other. One is *Motives to Liberal Giving*, for which see Additional Practical Lessons. Show how these motives are suggested in the lesson. . . The other is *Directions Concerning Giving*, shown in the Analytical and Biblical Outline. If the latter be used, see that the reference-texts are searched out and read by the class. . . Let members of the class name various objects toward which we should give, and make a list of them on the blackboard. . . Do not forget to apply the thought in the final verse—God's great gift to us, and what it demands of us in return.

References. FOSTER'S ILLUSTRATIONS: Verse 5: Prose, 8974. Verse 6: Prose, 591, 8971. Verse 7: Prose, 2462, 8966. Verse 8: Prose, 5121, 9174. Ver. 9: Prose, 4487. Ver. 10: Prose, 8774. Ver. 11: Prose, 3472; Poetical, 1469. Ver. 12: Prose, 1997; Poetical, 338. Ver. 18: Prose, 7048; Poetical, 339. Ver. 15: Prose, 7139.

Blackboard.

BY J. B. PHIPPA, ESQ.



He that gives gladly to the Lord is sowing seed from which he will reap a harvest of blessings, "being enriched in every thing."

DIRECTIONS. Make the sheaf with yellow chalk, and the letters on it with red chalk, the balance in white.

HOW TO

GENEROUSLY.
IN HUMILITY.
VERY GLADLY.
EVER BELIEVING.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Joy of Giving.* To be taught: Who may be givers, and what they may give; to whom we may give, and why.

1. Tell that Paul wrote another letter to the Church at Corinth, in which he asked them to give money to help the poor Christians in Judea. Paul knew that the Corinthians had money which they could spare, so he tells them how good it is to give. Ask if children can be givers. They cannot give houses or lands, or much money, but they must have something to give, or God would not say to all of us, "Give." Ask how many have hands. What can hands do? Yes, work. Then children can work. Who have feet? What can feet do? Help the hands to work. Who have voices? With the voice we can speak good, kind words, and sing sweet songs. Tell of a little girl who had no money to give, but who went every week to sing her Sunday-school hymns to an old blind woman. The best gift of all is love. Any child can give that, for any child can have it who will take it from God. Then all children may give.

2. Who own all things? Yes, God, for he made all things. Then why does he want us to give to him? Show a withered leaf or flower, and tell that it withered because it was separated from the stalk. Teach that God wants his children to be like him, and he is giving all the time. If we are not giving, too, we are separated from him, and grow withered like this poor flower. God wants us to give to him, and he makes it easy, by teaching us that when we give to his children, it is the same as giving to him. Make a cross on the board, and teach that this reminds us of the greatest gift that was ever made. See if children can tell what it was. Print words, "He gave his life for me," and question about it. Teach Golden Text, and show that it should make us glad to give, to know that the more we give the more we shall receive. Encourage children

to save pennies given them that they may give them to God, and also to earn money if they can, to give away. Especially impress upon them the lesson of self-denial, in spending money and time for their own pleasure. Sing, "Give, said the little stream."

Lesson Word-Pictures.

There is to be a collection in Corinth to-day in behalf of Paul's poor saints, and here comes the—box! It reaches A—. He is a brother with a warm heart, and yet his eyes lengthen into exclamation points! He was not expecting the collection and is not prepared to give. Not beginning beforehand to make up his bounty, there is an unpleasant surprise, there is a painful sense of deficiency in his pocket. His hand goes in with difficulty, like a corkscrew, and what comes out comes harder than a corkscrew. There is scanty giving, and there is reluctant giving. If he had only thought of the collection in season, and so been ready, he would have enjoyed the giving and God would have enjoyed the receiving. The box has now reached B—. His face wrinkles and scowls till it looks like the bark of an old oak-tree. He is ready as far as the money goes, for a bursting roll of bills is in his pocket. His heart is *not* ready, but far otherwise, for it has been contracting closer and closer upon itself till only a beetle and wedge could force it open to make a lodging-place for any appeal over night. What if Providence should use the wedge and beetle of some sharp, hard affliction with which to keep that heart open! To-day, God abhors a spirit so nipping, so unlike his open, generous way of giving. The box now reaches C—, and he is ready. He is poor himself, but for several weeks he has been thinking about those needy saints, and he has been laying by something for them. He merits a share of that praise bestowed upon Achaia for readiness, "a year ago." His heart is ready, and as for his pockets, all he has Christ can ask for any time; and this conviction is a fountain within, sending out liberal streams. How God helps him to "abound to every good work!" How God loves the soul who, ready in spirit and ready through preparation, gives "cheerfully!"

LESSONS FOR JUNE, 1884.

JUNE 1. Christian Liberty. Gal. 4. 1-16.

JUNE 8. Justification by Faith. Rom. 3. 19-31.

JUNE 15. The Blessedness of Believers. Rom. 8. 28-39.

JUNE 22. Obedience to Law. Rom. 13. 1-10.

JUNE 29. Second Quarterly Review.

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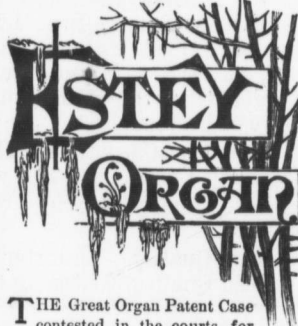
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