



# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. 27.]

OCTOBER, 1893.

[No. 10.

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# SUNDAY SCHOOL BARRER

for

## TEACHERS

AND

## YOUNG PEOPLE.

VOL. XXVII.]

OCTOBER, 1893.

[No. 10.]

### What Have Ye Done?

Have ye looked for sheep in the desert,  
 For those who have missed their way?  
 Have ye been in the wild waste places,  
 Where the lost and the wandering stray?  
 Have ye trodden the lonely highway,  
 The foul and darksome street?  
 It may be ye'd see in the gloaming  
 The print of My wounded feet.

Have ye folded home to your bosom  
 The trembling, neglected lamb,  
 And taught to the little lost one  
 The sound of the Shepherd's name?  
 Have ye searched for the poor and needy,  
 With no clothing, no home, no bread?  
 The Son of Man was among them—  
 He had nowhere to lay His head,

Have ye carried the living water  
 To the parched and thirsty soul?  
 Have ye said to the sick and wounded,  
 "Christ Jesus can make thee whole?"  
 Have ye told my fainting children  
 Of the strength of the Father's hand?  
 Have ye guided the tottering footsteps  
 To the shore of the "Golden Land"?

Have ye stood by the sad and weary,  
 To smooth the pillow of death,  
 To comfort the sorrow-stricken,  
 And strengthen the feeble faith?  
 And have ye felt, when the glory  
 Has streamed through the open door,  
 And flitted across the shadows,  
 That I had been there before?

Have ye wept with the broken-hearted  
 In their agony of woe?  
 Ye might hear me whispering beside you,  
 "'Tis the pathway I often go."  
 My disciples, my friends, my brethren,  
 Can ye dare to follow Me?  
 Then, wherever the Master dwelleth,  
 There, too, shall the servant be.

—*Anonymous.*

### In Your Hand.

You hold in your hand a little book. In size, it is a trifling volume. It measures a few inches across, a few in length, and in thickness it may be two inches; what power, though, is lodged in it! There were twelve men who, out of the strange, mystic atmosphere of Pentecost, went into a world adversely prejudiced, ever doubting, often denying. They went carrying a knowledge of certain facts and promulgating certain teachings all embodied in that book, your Bible. We know what a stir it made, the truth in the volume lying passively in your hand. How it altered customs and upset musty old laws! It made over great kingdoms. It brought down righteousness out of the skies, and everywhere laid strong and deep the foundations of a heavenly kingdom. "Little book," we say, "what a great book you have been!" But let us never forget that behind the truth taken out from Pentecost were twelve men. The human agency was in the rear of the divine Word.

The Bible on a shelf is not going to convert the world. The Bible taken down and taken out by you, circulated by you, repeated in precept, told in story, and sung in hymn, will prove to be wonderful engineering. It must have its engineer. Back of the word must be a human being; and back of that must be the energy of the divine Spirit.

Behind twelve men going out from Pentecost were the fires of the Holy Ghost, purifying, kindling, generating and communicating power. While you teach, pray.

What a difference it will make in our individual Sunday-schools if the word of God be there presented by men and women not only ready to teach, but anointed, fired, possessed by the Holy Ghost.—*S. S. Journal.*

NO EVIL dooms us hopelessly except the evil we love and desire to continue in, and make no effort to escape from.

## OUR PUBLICATIONS.

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## Sunday School Banner.

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

TORONTO, OCTOBER, 1893.

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### Our Sunday-school Interests.

THE importance of the Sunday-school interests of our Church can scarcely be exaggerated. It is from this source that its ranks must be recruited when its present membership has passed away. Those who are now the children of our Sunday-schools must in a few years largely carry on God's work in the world, and grasp the standard of the Gospel as it falls from the failing hands of those whose warfare is ending. And those who enter the ranks of the militant Church from the classes of the Sunday-school are more likely to prove valiant and faithful soldiers of Christ than those who are rescued from the service of Satan after years of rebellion against God have enfeebled their moral powers and confirmed them in habits which must forever impair their usefulness.

The teaching in the Sunday-schools of the world was never so thorough, so efficient, so systematic, as it is to-day. This is largely owing to the adoption of the international scheme of uniform lessons. It is only a little over seventeen years since this scheme was recommended, after considerable opposition and discussion, by the Indianapolis Sunday-school Convention, and long since it has belted the globe. In India, in China, in Japan, in Australia, in the islands of the southern seas, in parts of Africa, in Syria, in Germany, Scandinavia, in other parts of Continental Europe, throughout the British Isles, all over this vast continent from Nova Scotia to California, from the Gulf of Mexico to the remote mission stations of the far North, the same portions of Holy Scripture are diligently studied in many tongues by a vast army of not less than two millions of Sunday-school teachers and twelve millions of Sunday-school scholars.

The world never saw anything like it before. The effect on the incoming generation must be incalculable. This is the best antidote to the sceptical tendencies and abounding iniquity of the times. If the young are thoroughly grounded in the oracles Divine, if they have an experimental knowledge of the grace of God, they will be fully armed to resist the soul-destroying influence of an infidel philosophy, of a sceptical science, falsely so-called. Having tasted and seen that the Lord is good, they can oppose the demonstrations of consciousness to the visionary theorizings that would beguile them from the truth.

One of the principal advantages of the international uniform lesson system is that it brings to bear on the selected portions of Scripture the best critical scholarship of the age, and makes it accessible to millions in the simplest possible form and at an almost infinitesimal

cost. The Sunday-school literature of the world—the teaching literature, notes and comments on the lessons—has increased in volume during the last few years almost beyond computation. Nor is its excellence less remarkable than its volume. The best talent of the Church is employed in this work, and the different Church publishing houses vie with each other in the elegance of style and cheapness or cost with which the result is furnished to the people.

All the religious and many of the secular newspapers publish the lesson notes. Weekly gatherings of the teachers assemble in many of the towns and cities for study of the lessons under the ablest professional instruction, and not infrequently the whole Church is turned into a great Bible class for the same purpose. Never before was such an amount of consecrated enthusiasm brought to bear upon the world's best boon—the Word of God.

Nor are these improved facilities for Biblical study unproductive of important practical results. Never shall be fully known till the great day shall declare it, the vast amount of work done for God in our Sunday-schools; the number who are saved from a life of sin and become useful teachers, preachers and active Christian workers; the number who go home in triumph to the skies; and the amount of good wrought through the missionary beneficence of our schools.

These schools are the hope of the Church, the hope of the world. They should be sedulously fostered, and all their material wants liberally met by the Church. We are glad to notice the more adequate provision made in all our newly-erected churches for the accommodation of our Sunday-schools. It is no longer thought permissible to thrust them away down into dark, damp, unventilated, and unwholesome basements, as was till comparatively recently the almost universal practice. The new school-rooms are for the most part large, light, airy, cheerful and healthful structures above ground, and the furnishing and general seating arrangements are made to conduce as much as possible to the comfort and convenience and efficiency of the school.

This is as it should be; and it is the wisest possible expenditure of the Church. The libraries should also be well supplied with wholesome and attractive literature, and each teacher and scholar furnished with the lesson notes or other necessary helps to the study of the Scriptures.

The schools should not be starved by neglect or ignored by the Church, nor should those who give their time and toil for the instruction of the children be also required to defray the constant expenses incurred thereby. We begrudge no reasonable expense for the secular education of our children; should we not be equally anxious to provide liberally for their instruction in the most important of all knowledge—the knowledge of the way of salvation?

## Opening and Closing Services.

### FOURTH QUARTER.

#### OPENING SERVICE.

- I. Silence.
- II. The Gloria; or, the Doxology (all standing).
- III. The Lord's Prayer (all standing).
- IV. Responsive Sentences.
  - Supt.* O how I love thy law;
  - School.* It is my meditation all the day.
  - Supt.* Open thou mine eyes,
  - School.* That I may behold wondrous things out of thy law.
  - Supt.* I will walk at liberty;
  - School.* For I seek thy precepts.
  - Supt.* The law of thy mouth is better unto me
  - School.* Than thousands of gold and silver.
  - Supt.* Thy word is a lamp unto my feet,
  - School.* And a light unto my path.
- V. Singing.
- VI. Prayer.
- VII. Responsive Reading of the Scripture appropriate to the Sunday School Lesson for the day.

#### LESSON SERVICE.

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

#### CLOSING SERVICE.

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

# INTERNATIONAL BIBLE LESSONS.

## FOURTH QUARTER: STUDIES IN THE EPISTLES.

### A. D. 58.] LESSON I. THE POWER OF THE GOSPEL. [Oct. 1.

**GOLDEN TEXT.** I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. Rom. 1. 16.

#### Authorized Version.

**Rom. 1. 8-17.** [Commit to memory verses 16, 17.]

8 First, I thank my God through Je'sus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gen'tiles.

14 I am debtor both to the Greeks, and to the Bar-ba'ri-ans: both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

#### Revised Version.

- 8 First, I thank my God through Je'sus Christ for you all, that your faith is proclaimed 9 throughout the whole world. For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers making request, if by any means now at length I may be prospered by the will of God to come unto you.
- 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I with you may be comforted in you, each of us by the other's faith, 13 both yours and mine. And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gen'tiles.
- 14 I am debtor both to Greeks and to Bar-ba'ri-ans, both to the wise and to the 15 foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome.
- 16 For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the 17 Greek. For therein is revealed a righteousness of God by faith unto faith: as it is written, But the righteous shall live by faith.

**TIME OF WRITING.**—A. D. 58.  
**PLACE.**—Corinth. **DOCTRINAL SUGGESTION.**—Universal redemption.

#### HOME READINGS.

- M.* The power of the Gospel. Rom. 1. 8-17.  
*Tu.* God's faithfulness declared. Psalm 40. 1-11.  
*W.* The power of God. 1 Cor. 1. 17-25.  
*Th.* The Gospel of salvation. 1 Cor. 15. 1-11.  
*F.* The glorious Gospel. 1 Tim. 1. 11-17.  
*S.* The enduring Word. 1 Peter 1. 17-25.  
*S.* The Gospel received. 1 Thess. 1.

#### LESSON HYMNS.

No. 291, New Canadian Hymnal.

Let everlasting glories crown.

No. 156, New Canadian Hymnal.

When I can read my title clear.

No. 158, New Canadian Hymnal.

Jesus, and shall it ever be.

#### QUESTIONS FOR SENIOR STUDENTS.

**1. Paul's Thankfulness, v. 8.**

What emotion comes first to Paul's mind as he begins to write?

For what was he thankful?

What is meant by the phrase "through Je'sus Christ?"

By whom and how far had the good fame of the Roman Christians been spread?

What had the Jews at Rome heard from the "whole world" concerning Christians? (Acts 28. 22.)

**2. Paul's Desire, v. 9-13.**

Who is witness to all our secret prayers?

How does Paul say he serves God?

To what sort of worship were the average Jew and the average heathen accustomed?

How did our Lord say that a God who is a Spirit can only be worshipped? (John 4. 24.)

What special petition did Paul offer to God concerning the Romans?

What had kept him from making a journey he so greatly longed for? (Rom. 1. 13; 15. 22; Acts 19. 21; 23. 31; 28. 15.)

What sort of a journey had he when at last he went to Rome?

What was the prime source of Paul's eagerness to see the Romans?

What does he mean by "some spiritual gift," and how could such a gift be imparted?

From reading this passage would you suppose that Paul thought loftily of his spiritual attainments, or that he was a humble man?

How could the impartation of gifts to others be a source of comfort to himself?

What lessons can we learn from Paul's example about praying for our friends, and about trying to help them in their spiritual life?

For an undesigned coincidence which strongly shows that both books are genuine compare Rom. 15. 23 with Acts 19. 21.

What is meant by "let hithertc?"

What sort of "fruit" did Paul covet in the Lord's harvest field?

What does the phrase "other Gentiles" imply? Mention some "other Gentiles" to whom Paul had already preached the Gospel.

### 3. Paul's Message, v. 14-17.

What is intended by the use of the phrases "Greeks" and "Barbarians"?

How long after this was it that Paul had an opportunity to preach the Gospel in Rome?

What text in Isaiah quoted by Paul (Rom. 10. 11) illustrates verse 16?

What is the only source of salvation for a dying world?

Why was it offered to the Jew first?

How is God's righteousness revealed by the Gospel?

From what prophet does Paul quote in verse 17?

What did our Lord say on the same topic?

### Practical Teachings.

Show where this lesson teaches that—

1. True Christians pray for each other.
2. True Christians impart spiritual gifts to each other.
3. True Christians feel themselves to be debtors to all who need them.
4. Faithfulness to God is to be founded on faith in God.

### Hints for Home Study.

1. Find other churches, besides that in Rome, for which Paul prayed. (See Eph. 1. 15, 16; Phil. 1. 3, 4; Col. 1. 3, 4; 1 Thess. 1. 2, 3.)
2. Name regions inhabited by "Barbarians" in which Paul preached the Gospel.

3. Trace through Paul's history his great desire and frequent effort to reach Rome, and the hindrances.

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. Paul's Thankfulness, v. 8.

To whom did Paul offer thanksgiving?

For what did he thank God?

How was this faith shown to all men? (Chap. 16. 19.)

For what should we all offer thanksgiving? (1 Thess. 5. 18.)

#### 2. Paul's Desire, v. 9-13.

Whom did Paul serve?

To what was God his witness?

What was his earnest desire?

Why did he long to see the Christians at Rome?

How did he hope to be comforted?

What did he wish them to know?

Why had he purposed this visit?

In what fruit did Paul rejoice? (Chap. 6. 22.)

What fruit ought all Christians to bear? (Gal. 5. 22, 23.)

#### 3. Paul's Message, v. 14-17.

To whom was Paul a debtor?

What was he ready to do?

What did he say of the Gospel? (GOLDEN TEXT.)

What does the Gospel reveal?

What Scripture did Paul quote?

From whom did he quote? (Hab. 2. 4.)

What says Jesus about faith and life? (John 3. 36.)

### Teachings of the Lesson.

Where in this lesson are we shown—

1. The duty of praying for others?
2. The value of Christian fellowship?
3. The power of the Gospel?

### Home Work for Young Bereans.

What prophet does Paul quote in the last verse of this lesson?

When and how did Paul reach Rome?

### QUESTIONS FOR YOUNGER SCHOLARS.

What is an epistle? **A letter.**

Who wrote the Epistle to the Romans? **Paul.** For what did Paul thank God? **For the faith of the Christians in Rome.**

What did Paul continually do? **Pray for them.**

What did he also pray that he might do? **Visit them.**

What did he want to take to them? **Some spiritual gift.**

From whom had Paul received spiritual gifts? **From the Lord.**

What should all Christians do? **Help others.**

How can a Christian help others? **By his own faith.**

What did Paul love to do? **Preach the Gospel.**

Who had sent him to do this? **The Lord.**  
To whom was he willing to preach? **To everybody.**

What did he call the Gospel? **“The power of God unto salvation.”**

To whom was it offered? **To both Jew and Gentile.**

What is made known by the Gospel? **The righteousness of God.**

How is it made known? **By faith in Jesus.**

#### Words with Little People.

FAITH IN JESUS { Gives a thankful spirit.  
Makes us want to help others.  
Shows us the righteousness of God.

#### Lesson Thought.

The just shall live by faith.

### EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT E. DOHERTY, PH.D.

#### General Statement.

The last lesson of the third quarter described Paul's arrival at Rome—the goal of his holiest hopes for many years. To-day's lesson takes us back three years to his sojourn in Corinth in A. D. 58. When this passage was written Paul was returning toward Jerusalem from what is known as his third missionary journey. On his way he stopped for three months at Corinth. It was the age of epistles. Printing was unknown, and publishing methods were very crude; the pamphlet and magazine were not invented, and when a man had weighty thoughts to utter to the world he sought the ears of some great congregation in a populous center, like Rome or Antioch, Alexandria or Jerusalem, or else wrote a letter to some person or group of persons who might be depended on to spread abroad its contents. The apostles—especially Paul—with the utmost energy adopted both means to spread the Gospel. The Church system—modeled apparently on the Jewish synagogue—lent itself as a ready-made publishing adjunct to the Christian epistle writer. This particular letter seems to have been dictated by Paul to a Christian scribe named Tertius, who wrote down the words while Paul stayed at the home of Gaius. A “deaconess” named Phebe was about to sail for Rome, and to her Paul intrusted his letter. The church of Rome, as we have seen in former letters, was made up largely of Gentiles; evidently many of its members were personally acquainted with Paul, and it has been guessed that some of them had been converted in various places under Paul's preaching. The letter was written as a sort of preparation for his visit—to renew friendship, to confirm believers in the faith, and to help the Roman Christians to feel the “solidarity of Christianity,” the firmness of the loving bonds which unite all believers in one Lord. There never has been another presentation of faith in Jesus Christ as the remedy for sin nearly so powerful as this epistle. The present lesson is well named “The Power of the Gospel.” It shows us how the whole “body of Christ” is made healthful and happy by the health and vigor of each member; it shows us, perhaps better than even Paul knew when he wrote it, by what strange methods and mysterious ways God answers prayer; it presents the true Christian ideal of life—living for other people for Christ's sake; and, finally, it points to the Gospel of Christ as the greatest and most beneficent Force the world has ever felt.

**Verse 8. First, I thank.** Paul's life was full of pain; a man could not well have more trials than had he; but he constantly bubbled over with joy and thanksgiving, and he cannot begin his letter to the Romans without thanking God that he has the Romans to write to. **My God.** Like David, and other devout souls, he felt that God was his God. (1) *Feel sure of God's personal, loving relation to your soul.* He is “our God”—my God. He cares for me. Napoleon owed much of his triumphant confidence to the conviction that he was “the child of destiny.” But Paul and you and I are surer of triumph than he, for we are the **CHILDREN OF GOD. You all.** Little and big, deacons and babies, those wholly sanctified and those just converted. **Your faith is spoken of throughout the whole world.** Of necessity,

just because they dwelt in Rome. So “throughout the whole world” the West End and East End Missions of London are now “spoken of,” and would be even if there were no newspapers; and ancient Rome was much more truly the world's center than is modern London. (2) *Every Christian strengthens every other Christian, for “we are all members one of another.”*

**9. God is my witness.** Of Paul's secret prayers. **Serve with my spirit.** This was a notable fact in an age when mere ceremonies were trusted in by all worshippers—whether of Jehovah or Jupiter. **The gospel of his Son.** “Gospel” here has no technical or conventional meaning. It is simply “good news.” Paul served God with his whole heart by spreading abroad the delightful news concerning God's Son. **Without**



**ceasing.** Never omitting to pray for them. To get the full meaning of this passage, carefully notice the punctuation of the Revised Version, which is greatly to be preferred. His prayers were (1) that the Romans should be prospered; (2) that he might be prospered in his endeavors to reach them.

**10. A prosperous journey.** Recall the wonderful lessons of the last quarter to see how utterly disastrous was the journey which took Paul to Rome; but it was "prosperous" in its results. Every painful incident of his arrest and voyage is full of inspiration to lofty living.

**11. I long . . . that I may impart.** The very spirit of Jesus breathes through this sentence. The merchant longs to see you that he may sell and get gain; the politician wants to see you for your vote's sake; even when your beloved fellow church member calls on you, it may be to collect your subscription; but Paul's longing is simply to impart **some spiritual gain. Ye may be established.** Thoroughly rooted and grounded.

**12. I may be comforted together with you.** That both you and I may be inspired and consoled. **Mutual faith.** Paul may have been a bigot in his early life, but he was at least, from youth up, a pure man; but some of these Roman Christians had been in earlier life guilty of deeds so abominable that it makes the sincere soul sick to read the first chapter of Romans; and yet, notice Paul's genuine humility while he talks about their "mutual faith." He regards himself as no better than they—all, "sinners saved by grace."

**13, 14. Was let.** The Old English meaning of this phrase is "was hindered." **I am debtor.** Not because either Greeks or Barbarians had ever done anything for Paul's benefit, but because the

love of God to Paul imposed an obligation on him to tell of the love of God to all other souls. **Greeks.** Used comprehensively here for civilized people; for at this time even Roman culture was of Greek origin. **Barbarians.** Uncivilized people. **Wise . . . unwise.** The *elite* and the slums.

**15. At Rome also.** Paul was a great strategist. He knew that if he could get Christianity firmly planted in such cities as Jerusalem, Antioch, and Rome, he had captured the world. And Rome was the very center; the place where the fiercest trials were kindled. This most aggressive of apostles could never be content till he had preached at Rome also.

**16. I am not ashamed.** This is the reason why he was ready to preach at Rome. **The gospel of Christ** seemed in that day to be the most absurd rigmorale that could be brought to intelligent ears. In all the New Testament there is not a braver utterance than this first member of the sixteenth verse. **The power of God unto salvation.** Only a great prophet could venture on such a prediction as this; but this "silly thing," this Gospel of Christ, which was a "stumbling-block" and "foolishness" to the men of Paul's time, has revolutionized the world. All civilization is permeated with it; all history is dated from it; all law is modified by it; all progress starts from it.

**17. Therein is the righteousness of God revealed.** In the Gospel God's righteousness—his true character—is manifested. This revelation is **from faith**, for we can only receive it by faith, and **to faith**, for each step in faith leads to larger results. **The just shall live by faith.** Hab. 2. 4. This text is three times quoted in the New Testament.

### CRITICAL NOTES.

After the salutation, and before the body of the letter, the Pauline Epistles regularly have a thanksgiving section. It is so called because praise is usually the first word and the dominant idea of the section. It is not, however, the exclusive idea, since matter of a personal introductory character naturally finds a place here. The lesson before us is a thanksgiving. It is difficult to determine just where the introductory personal matter ends, as the author passes by imperceptible degrees to statements of universal import. If any division be made, the break between verses 15 and 16 is most conspicuous.

This lesson presents no textual variations of importance. Its interest from a critical standpoint lies chiefly in its bearing upon the question of the historical setting of this letter. When and by whom was the church at Rome founded? Were

its members originally Jews, proselytes, or Gentiles? Whatever its origin or whatever the character of its early membership, had the church ever come in contact with the Gospel as preached by Paul? In other words, was it a Pauline-directed church? Again, what peculiar circumstances gave rise to this letter? Just what task did the apostle assign himself in the writing of it? Do the first and last chapters sustain a vital relation to each other and to the body of the letter, or is there contradiction in the contents as we have it that raises the question of additions made since Paul's day?

These are some of the critical questions, answers to which depend in part on the material found in this lesson.

**Verses 8. First, I thank my God through Jesus Christ for you all, that your faith is**

proclaimed throughout the whole world. Of Paul's personal relation to the Roman church as indicated in these verses, it may be noted further (1) that its members have long been the subject of his prayers (verse 9); (2) that in prayer it was his wont to make supplication that he might be permitted to see them face to face (verses 10, 11); (3) that this longing had increased until hindrances thereto became irksome, especially as he feared his delay in coming might be construed as indifference on his part (verses 10 and 13); (4) the utter absence of anything like censure and the unqualified commendation of their faith and conduct approximate in tone and fervor the statements found in Philippians; (5) in verse 12 there is a reverential spirit manifest that finds no parallel in any of Paul's writings. He speaks as to peers, or at least as to time-honored and faithful compatriots in service. That he wishes to impart some spiritual gift is at once defined by him as directed, not to their correction, but to their confirmation, and then all literary canons are pushed aside as he piles phrase on phrase to explain that this strengthening is to be mutual, and is to issue from their faith as from his.

**13. That I might have some fruit in you also, even as in the rest of the Gentiles.** According to this reading it is clear that Paul classifies these Roman Christians as Gentiles. In verse 5, however, we read: "Unto obedience of faith among all the nations . . . among whom are ye also." The word here translated "nations" is the word translated "Gentiles" above. This compromise in the Revised Version represents the uncertainty that has been felt relative to this word. Baur and some of his followers have claimed that Paul wrote this letter to Jewish Christians, and have discovered a means of removing all obstacles to such a view. One such obstacle is the double reference to them here as Gentiles. There is among critics an increasing number who accept the natural, ordinary significance of the term, and conclude that, whatever the character of the early converts in the Roman church, Paul at the time of his writing unmistakably regarded them as Gentiles, and addressed them as such. In proof of this appeal is made (1) to the term Gentiles as used by him everywhere; (2) to his assertion in Gal. 2:7: "I have been intrusted with the gospel of the uncircumcision, even as Peter with the circumcision;" (3) to his insisting "I made it a matter of honor so to preach the Gospel, not where Christ was named, that I might not build upon another's foundation" (Rom. 15: 20, 21); (4) to the general tone and purpose of the letter.

**16, 17.** These verses are freighted with terms of perennial interest for humanity; so much so, indeed, that they have been regarded as a summary statement whose unfolding is the content of the letter. In them he asserts his confidence in the

Gospel, for this Gospel is God's power addressing itself to the restoration of the race, without discrimination, on the simple condition of trust. In proof of this he appeals to what is a matter of everyday occurrence, namely, a revelation of God's power (which is a synonym for God's righteousness) in response to faith, and faith only. That Christ's name does not appear here seems strange, especially when Paul's fondness for its use is taken into account. Elsewhere, too, he explains his phrase, "power of God," as "Christ" (1 Cor. 1:24). The phraseology of these verses is undoubtedly that of the Old Testament. This fact was proof patent to Baur that Paul was addressing himself to Jewish Christians, and so couched his statement of a doctrine radically new, in terms inoffensive and familiar. Another and more valid reason may be found in the fact that Paul's daring originality in word and deed was continually threatening the early Church with schism, and there was constant danger of Paul and his followers and his Gospel of freedom and progress being excommunicated and branded as heresy. May not this be the explanation of his repeated visits to Jerusalem, his apparently unjustifiable compromises with James and Jewish Christians, and his effort here, in the presence of his followers, to make clear once and for all that the "New has its roots in the Old, and the Old has its fruit in the New?"

### The Lesson Council.

**Question 1.** Was Paul's prayer in verse 10 for a prosperous journey to Rome successful?

Verses 11 and 12 show a longing to impart some spiritual gift—"to the end ye may be established" (Acts 28: 30, 31). We find Paul living in his own hired house for two years, preaching and teaching the Gospel, and receiving all that came unto him. His desire to impart spiritual gifts must have been gratified. The fact that many came unto him indicates that the end for which he desired to see them was established. "No man forbidding him," clearly shows that he met with favor, as all will who trust in the Lord.

**Question 2.** In what sense and for what reason was Paul a debtor (verse 14), and are not all Christians under the same obligation?

The Greek word (*opheiletes*) implies "a debtor;" 1. In the sense that Paul had received favor and unmerited mercy and grace, not only to save him, but in trust involving the privilege of using it for the benefit of others who were not similarly blessed (Matt. 5: 14-16). 2. Paul's call to the ministry and apostleship put him under obligation to present the claims of the Gospel to others (Acts 13: 2-5). He is therefore not only ready to go to Rome, but anywhere, to preach by word and ex-

ample, which is the privilege and duty of all Christians.

**Question 3.** *What is "the Gospel" as referred to in this chapter?*

In this Epistle to the Romans Paul undertakes an exhaustive discussion of the divine plan of salvation. This plan of salvation is the "Gospel" of the first chapter. Concretely, the "Gospel" is God's message of salvation, but as Paul uses the word here it seems impossible to separate this message from the idea of its promulgation. The "Gospel," then, unto which the apostle was separated, and in which he served and which he preached, and that, too, without shame, was, and is, "Christianity in earnest."

**Analytical and Biblical Outline.**  
**Gospel Power.**

**I. POWER IN FAITH.**

*Your faith is spoken of.* v. 8.

"The just shall live by faith." Gal. 3. 11.

"Righteousness....by faith." Phil. 3. 9.

**II. POWER IN PRAYER.**

*Make mention....in my prayers.* v. 9, 10.

"Praying always....for all saints." Eph. 6. 18.

"I will not let thee go." Gen. 32. 26.

**III. POWER IN SPIRITUAL GIFTS.**

*Impart....some spiritual gift.* v. 11, 12.

"Gave gifts unto men." Eph. 4. 8.

"Diversities....same Spirit." 1 Cor. 12. 4.

**IV. POWER IN PREACHING.**

*Ready to preach the gospel.* v. 15.

"Woe is unto me, if I preach not." 1 Cor. 9. 16.

"I am ordained a preacher." 1 Tim. 2. 7.

**V. POWER IN SALVATION.**

*Power of God unto salvation.* v. 16.

"Eyes....seen thy salvation." Luke 2. 30-32.

"It is the power of God." 1 Cor. 1. 18.

**Thoughts for Young People.**

**The Earnest Christian.**

**1.** *The earnest Christian is full of joy and thanksgiving.* He cannot help it. Christ in him is "the hope of glory," and he himself is a "vessel," or "instrument," or tool, which Christ uses to help others. It is a great privilege to be a tool in the hand of Jesus; and while we mourn over sinners, we can hardly help thanking God that there is some opportunity left for us to do good to others.

**2.** *The earnest Christian is a zealous missionary.* Warm of heart and single in purpose, he would go to the very end of the earth, if he could, to lead a

soul to Christ. If he cannot go, he will send. And if he has the right metal in him, "God is his witness" that "without ceasing" he "makes mention" of all needy folks in prayer.

**3.** *The earnest Christian values new acquaintances by the opportunity they give him to do them good.*

**4.** *The earnest Christian is a debtor to all men.* He does not owe them anything merely because they have done anything for him, but because he himself owes everything to God, and because God longs for the salvation of everybody.

**5.** *The earnest Christian is humbly proud of the Gospel of Christ.*

**Lesson Word-Pictures.**

BY REV. E. A. RAND.

A man bowing over a strip of parchment is writing, and how busily and carefully! Every word given him to record is very precious. What if he let fall a single word? It would be like the dropping of a rare stone out of a king's jewel box. A second man is telling the first what to write. How anxious he is to give expression to the feelings crowding into and flooding his heart! It will all come down by a long channel, but finally will reach even us. Many thirsty souls will find here the water of life. Out of the apostle's heart let the life stream run, and may not a drop be kept back! Busy hands, write! Hear that the divine Spirit fills, pour forth!

Think now of a second scene, the church of Rome gathered in some retired upper room, perhaps in a dusty crypt down in the catacombs, lighted by flaring torch or smoking lamp. But it is the loving church there gathered, and how close its fellowship! You see faithful Priscilla and Aquila, the Mary of much labor, the Lord's chosen one, Rufus, and his dear old mother leaning on his arm; and then how they throng into this old hiding place, Philologus and Julia, Nereus and his sister, and Olympas, Tryphena, and Tryphosa—so many of the Lord's beloved! And then this letter from Paul is read to them. What eager faces and loving hearts welcome it!

But what is in it?

These thoughts among others: Paul is thankful that their faith is spoken of throughout the whole world. Wherever the story of that faith may be winged, what scenes of Christian daring and doing follow! Some one at Jerusalem hears of the faith of the church at Rome, some one that is badgered by the Sanhedrin and dragged before it; but with what holy courage he is fired, knowing of Rome's bold confidence in God! Here is a herald of the Gospel plunging into the gloomy forests of the North that he may find souls that need the Gospel, and in the shadowy forest path

he thinks of the intrepid faith of the church at Rome, and a staff is given to his hands, fire kindled in his heart, swift sandals put upon his feet.

Such a church of high and holy and strengthening example! O, that Paul might see them! He frankly, affectionately, tells them so. How he longs to see those faithful brethren and sisters at Rome! He must sometimes imagine himself in the midst of them—Tryphena and Tryphosa, Herodion and Narcissus, Philologus and Julia, before his very eyes; and here comes Rufus bringing up his old mother, Paul's also, the apostle kindly called her. So much good may be done through Christian fellowship.

Yes, Paul longs to see them, and he speaks of himself as a debtor. What! Paul owe anything to Greeks and Barbarians, bond and free, wise and unwise? Yes, he has in his keeping priceless wealth, all to be handed over, for it belongs to every poor, needy soul. He would give it away in Rome, this dear Gospel of Jesus; stand in its streets, shops, market places, and give it all away.

Why not?

He is not ashamed of this heaven-attested Gospel. What power goes with it—power of God unto salvation to every believing soul, to the Jew, to the Greek, to all! Here is a poor old Jew, very poor, and in a home mean and empty! He has received Jesus, and into that poor, mean, empty home comes this heavenly Guest and fills it. A palace it becomes. Angel guards fold over it their bright wings. Sweet seraph songs echo here; a poor man's hut, but the King's abode. Here is a sick old Greek, and what can give relief? The unseen Physician of souls enters. He winds his arm about that wasted neck, looks lovingly into those hollow eyes, whispers in his ear words of hope and heaven.

Here is a Roman, young, profligate, a prodigal. Who will hear his sad cry of penitence in the far country? Who will feed his hunger, give robes for rags, and bring him to the Father's house? It is Jesus, the seeker, the Saviour of the lost, the good Shepherd finding his sheep.

Who can be ashamed of this Gospel of Christ? O, wing it over the earth and echo it through space, that Jesus has lived and died, and is the power of God unto salvation to every one that believeth!

### Orientalisms of the Lesson.

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

The contrast between the Gospel of Christ as having power to realize its ideals in human character and lives, and that of other oriental religions, is forcibly illustrated by a Chinese fable showing the failure of the three great religions of that country. Confucius, Laotze, and Buddha met in the

land of the immortals, and, lamenting the failure of their religions to produce holy lives, decided to descend to earth to inquire into the cause. Disguised as a man, Confucius came to an old man, who did not rise to do him reverence. In his discourse the old man showed astonishing acquaintance with the doctrines of Confucianism. Later, Laotze and Buddha, who had been as unsuccessful as Confucius had been in finding anybody who exemplified their doctrines, were advised by Confucius to visit this same old sage, and ask the cause of the failure of their doctrines. They each found the old man as well versed in their teachings as Confucius had found him to be in his. But they, too, each observed that neither on receiving nor dismissing them did the old man rise.

When the three founders of religions met to consult, they agreed that this astonishing old person would be the very one to recommend the three religions and to prove that the three were one. Accordingly, they visited the old man together and explained their object and hopes. But the old man, still seated, listened respectfully and attentively, and replied: "Venerable sages, your benevolence is high as heaven and deep as the seas. Your plan is admirably profound in its wisdom. But you have made an unfortunate selection in the agent through whom you wish to accomplish this mighty reform. It is true that I have looked into the books of reason, and of the law, and into the classics. It is also true that I have a partial perception of their sublimity and unity. But there is one circumstance of which you have taken no account. Perhaps you are not aware of it. It is only from my waist upward that I am a man; below that point I am made of stone. My forte is to discuss the duties of men from all the various points of view, but I am so unfortunately constituted that I can never reduce any of them to practice." Confucius, Laotze, and Buddha sighed and vanished, and since that day no effort has been made to find a mortal who is able to exhibit by his life the three religions.

The fable is the confession of the failure of these religions, but Paul declares the Gospel to be "the power of God unto salvation to . . . the Jew first, and also to the Greek," or the Barbarian.

### By Way of Illustration.

BY JENNIE M. BINGHAM.

*Verse 8.* Christian grace cannot be hidden. If a light burns it must shine. Shut off the shining, and you extinguish the light altogether. "We cannot travel to heaven incog," says Spurgeon. When one's faith is no longer "spoken of" it is an indication that there is none. As each organization these days has its badge, so the Christian's life has characteristics that make it known.

*Verse 11.* As ships meet at sea a moment together, when words of greeting are spoken, and then away upon the deep, so men meet in this world; and I think we should cross no man's path without hailing him and, if he needs, giving him supplies.—*Beecher.*

*Verse 14.* God did not choose Israel to receive, except as he chose them to impart, and when they refused to impart they ceased to be his chosen people. The diamond is chosen by the light that it may radiate; if it refuses to reflect what it receives, it ceases to be a diamond. This American nation has no right to live if it is not a missionary nation. It is the land of light and of liberty in order that it may impart light and liberty to others. What is true of the nation is true of the individual.—*Lyman Abbott.*

*Verse 16.* If the religion of Jesus Christ is not the true religion, one is excusable for being deceived, for everything in it is grand and worthy of God. I have searched history in vain to find the similar to Jesus Christ, or anything which can approach the Gospel. Even the impious themselves have never dared deny the sublimity of the Gospel.—*Napoleon.*

*Verse 17.* "The just shall live by faith." It is by faith—social, domestic, financial, scholarly, scientific, as well as religious—that we live. Faithlessness is barbarism. The sixth sense is good sense, and no other. The believers are the doers. There never was a discoverer, a commander, a liberator, an inventor, an author, who was not strong in faith, if strong at all. Leverrier predicted and located Neptune, with its orbit of one hundred and sixty-five years, because he believed in gravitation. And faith is no more audacious, is just as exact and scientific, when it trusts His consistent goodness whom all events obey. Science is faith plus investigation. Religion is faith plus service.

### The Teachers' Meeting.

The background of this lesson should be made plain... Study "The Power of the Gospel" as shown here: 1. The power of God converting the Romans (verses 8-10); 2. The power of God making brothers of unrelated and heretofore hostile men (verses 11, 12); 3. The power of God turned into a missionary force (verses 13-15); 4. The power of God in its application to the souls of men (verses 16, 17)... Or, almost the same division of verses can be made under these headings: 1. Paul's greeting (verses 7, 8); 2. Paul's prayer (verses 9, 10); 3. Paul's desire (verses 11-13); 4. Paul's debt (verses 14, 15); 5. Paul's glorying (verses 16, 17). This last arrangement brings to view the characteristics of the believers in Christ in Rome; the doctrine of prayer and of

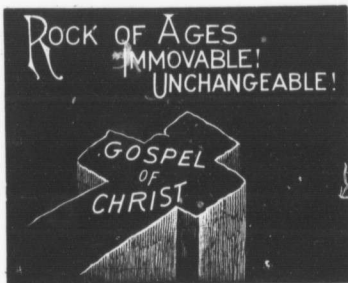
special providence; the duty of Christians to confer spiritual gifts on each other; the solemn obligations which come on every believer in Christ; and the true glory and gain of Gospel faith.

### References.

FOSTER'S CYCLOPEDIA. Ver. 8: Prose, 2112, 2113, 2116, 2137. Ver. 9: Prose, 11061-11105. Ver. 10: Prose, 6035. Ver. 14: Poetical, 741; Prose, 10780, 8193, 1384, 1385, 4175. Ver. 15: Prose, 8197. Ver. 16: Prose, 2542. Ver. 17: Prose, 3446, 8574.

### Blackboard.

BY J. B. PHIPPS, ESQ.



The blackboard has on it a great rock, solid and immovable. What is written on it? "The Gospel of Christ." By this illustration it is intended to show that the Gospel is the rock of ages. It is solid ground. It is the power of God, and it is for the saving and safety of men. We can trust ourselves upon it, and not be afraid of its giving way. Men may chip at its edges with their little theological hatchets, and hammer at it with little theoretical hammers, but they may as well try to level the Rocky Mountains by tapping them with a tack hammer, as to overturn and break up the great rock on which Christians stand—the Gospel of Christ. Never be ashamed of it. Be ready to preach it. See that you live it. Why? [All repeat the sixteenth verse.]

### Primary and Intermediate.

BY MARTHA VAN MARTER.

LESSON THOUGHT. *The Debt we Owe.*

*Review.* [Make a word-picture review of a few scenes in Paul's life: 1. The stoning of Stephen; 2. On the road to Damascus; 3. The man of Macedonia; 4. Paul in prison; 5. Paul on the castle stairs; 6. Preaching to Agrippa; 7. In a shipwreck; 8. Life in Rome. Any or all of

these may be pictured in words by the teacher so vividly that the children will readily name them.]

Here is a picture of a heart. [Uncover.] You may spell the word that is printed inside to show what kind of a heart it is—HATE. Here is another; let us see what is in this—LOVE. Which heart makes you think of Paul as he looked on to see Stephen die? And what changed it so that he was ready to give up his liberty and life that he might preach the Gospel? Yes, it was LOVE—the greatest and most beautiful thing in all the world. The heart full of hate is the old one that loves self; but the heart of love is the new one that is given to all who have taken Jesus for their Friend.

[Show something that you value highly, or tell of some precious gift, to bring out the thought of the gratitude that good gifts must awaken.]

There is a beautiful story of a poor man who rushed into a burning building and saved the lives of the rich and selfish occupants. But the poor man was so injured that he never walked again, and spent all his days in great pain and suffering. The cold hearts of the people whose lives he had saved were so moved with gratitude that they bought a home for him; and all, from the oldest to the youngest, denied themselves that they might help and comfort the man who gave his life for them. They felt they owed him a debt that they never could pay. And this is the way Paul felt.

To whom did Paul owe this debt? Yes, to the Lord Jesus, who had saved him from something worse than a burning house! It is better that the body die than to have a heart full of hate and self-love. This is what Paul had before Jesus came to him.

The people we have been talking about could pay some of their debt to the man who had saved them. Do you wonder how Paul could pay his debt to the One who had saved him?

Jesus tells us just how right here in his holy book. [Read Matt. 25. 40, beginning with "Inasmuch."] You see we can pay our debt to anyone who is in need of our help, and it is just the same as paying it to Jesus himself! Think how wonderful—we can speak kind words and do kind deeds to a poor, suffering one, and we are really doing it to the Lord Jesus. He says so.



Paul said he was in debt to all kinds of people. [Read verse 14.] How do you know that he was not afraid or ashamed to preach the Gospel to the rich and learned? He knew that the Gospel was full of power and blessing, and he wanted everybody to have it. [Use Lesson Symbol, and help children to think what the world will be like when everyone knows and loves the Gospel.]

Do children owe a debt to God?

Let us all repeat together [with motions]:

GOD HAS GIVEN TO ME—

Little hands, quick to do;  
Little feet, useful too;  
Little eyes, clear and bright;  
Little heart, free and light;  
Little ears, swift and sure;  
Little lips, sweet and pure;  
Friends and home and care and love;  
With a better home above  
If I love and serve the Lord,  
Follow him, and keep his word.

WHAT CAN I GIVE TO HIM?

[Print "Love" in large letters, and impress the teaching that this is the only coin in which we can pay our debt to God.]

#### OPTIONAL HYMNS.

##### No. 1.

Heavenly Father, we adore thee.  
Within God's temple now we meet.  
O, let us be glad in our Saviour and King,  
Precious promise God hath given.  
Over the ocean wave, far, far away.

##### No. 2.

Awake, my soul, in joyful lays.  
How gentle God's commands!  
If you feel a love for sinners,  
O, sometimes the shadows are deep.  
Lord, if at thy command.

#### The Lesson Catechism.

[For the entire school.]

1. How did Paul pray for his Christian friends in Rome? **"Without ceasing, always."**
2. Why did he so greatly long to see them? **To impart some spiritual gift.**
3. What does he say about the Gospel of Christ? **GOLDEN TEXT: "I am not ashamed,"** etc.
4. What does he quote from an ancient prophet? **"The just shall live by faith."**

#### CATECHISM QUESTIONS.

##### 60. What is redemption?

Redemption is the deliverance of mankind from the curse and penalty of sin through the death of the Redeemer.

##### 61. Who is the Redeemer of mankind?

Our Lord Jesus Christ.

Galatians iii. 13. Christ redeemed us from the curse of the law.

A. D. 58.]

## LESSON II. REDEMPTION IN CHRIST.

[Oct. 8.

**GOLDEN TEXT.** Being justified freely by his grace through the redemption that is in Christ Jesus. Rom. 3. 24.

## Authorized Version.

**Rom. 3. 19-26.** [*Commit to memory verses 21-24.*]

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

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

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Je'sus Christ unto all and upon all them that believe; for there is no difference;

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Je'sus:

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

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Je'sus.

## Revised Version.

19 Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God: because by the works of the law shall no flesh be justified in his sight: for through the law cometh the knowledge of sin.

21 But now apart from the law a righteousness of God hath been manifested, being witnessed by 22 the law and the prophets; even the righteousness of God through faith in Je'sus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of 24 the glory of God; being justified freely by his grace through the redemption that is in Christ 25 Je'sus: whom God set forth to be a propitiation, through faith, by his blood, to show his righteousness, because of the passing over of the sins done aforesaid, in the forbearance of God; 26 for the showing, *I say*, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Je'sus.

**TIME.**—A. D. 58. **DOCTRINAL SUGGESTION.**—Human depravity.

## HOME READINGS.

- M. Redemption in Christ. Rom. 3. 19-26.  
 Tu. Promise of the Redeemer. Isa. 59. 16-21.  
 W. The propitiation. 1 John 4. 7-14.  
 Th. Eternal redemption. Heb. 9. 6-15.  
 F. The sin-bearer. Heb. 9. 19-28.  
 S. Redemption by blood. Eph. 1. 3-14.  
 S. Freed from condemnation. Rom. 8. 1-9.

## LESSON HYMNS.

No. 138, New Canadian Hymnal.

My hope is built on nothing less.

No. 137, New Canadian Hymnal.

Jesus, I my cross have taken.

No. 141, New Canadian Hymnal.

My Shepherd will supply my need.

## QUESTIONS FOR SENIOR STUDENTS.

1. Guilty before God, v. 19-23.

Who are here described?

Who are regarded as under the law?  
 What law is here referred to?  
 How does the law give knowledge of sin? (Rom. 7. 7-10.)  
 Is this condition of sin universal?

2. Justified before God, v. 24-26.

What is it to be justified?  
 How are sinners justified?  
 Why are we justified freely? (Eph. 2. 7, 8.)  
 What is the redemption here mentioned? (1 Peter 1. 18, 19.)  
 What is the remission of sins?  
 How does God remit sins?  
 Upon what condition may our sins be remitted?  
 What is it to believe in Jesus?  
 Are all men saved upon the same terms?

## Practical Teachings.

How are we here shown—

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

## Hints for Home Study.

1. Find the earliest mention in the Bible of a sacrifice.
2. Write out the custom and the meaning of the sending forth of the scapegoat.

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Guilty before God, v. 19-23.**  
To whom does the law speak?  
Why does it require obedience?  
What cannot be done by the law?  
What knowledge does the law impart?  
What righteousness is now manifested?  
Who are witnesses to this?  
How is this righteousness secured?  
How many of the race have sinned?  
Why are all regarded as sinners? (Gal. 3. 22.)
- 2. Justified before God, v. 24-26.**  
How are we justified? (GOLDEN TEXT.)  
Why has God set forth Jesus?  
For whom is this propitiation made? (1 John 2. 2.)  
What does the offering of Christ declare?  
What does Paul say elsewhere of Christ's mission? (1 Tim. 1. 15.)  
How does this show God's righteousness?  
What blessedness comes to the justified? (Chap. 5. 1.)

#### Teachings of the Lesson.

Where in this lesson are we taught—

1. That we cannot be saved by law?
2. That we can be saved by faith?
3. That all need salvation?

#### Home Work for Young Bereans.

Find and read the account of the flames and thunderings on Mount Sinai.

### QUESTIONS FOR YOUNGER SCHOLARS.

- By whom was the law given? **By Moses.**  
When did something better than the law come?  
**When Jesus came.**  
What did he give in its place? **The Gospel.**  
To whom does the law speak? **To those under the law.**  
Who need the law? **Those who love sin.**  
What does the law give? **The knowledge of sin.**  
What will not make us right in God's sight?  
**The deeds of the law.**  
How is the righteousness of God now made known? **By Jesus Christ.** [in Jesus.  
To whom is it shown? **To all who believe**  
Who are sinners? **All men.**  
Who only can be saved? **Those who are saved by Jesus.** [kindness of God.  
What does Jesus make known to us? **The**  
How does he show his kindness? **By forgiving our sins.**  
Who is always just? **The Lord.**  
Who are justified by him? **Believers in Jesus.**

#### Words with Little People.

The Law says, "Do;" the Gospel says, "Be."  
We may keep the law without love in the heart;  
but we cannot be like Jesus without loving him.  
The law makes us afraid of God. The Gospel makes us know and love God.

#### Whisper Truth.

All have sinned.

### EXPLANATORY AND PRACTICAL NOTES.

#### General Statement.

Paul, in his great argument concerning the way of salvation prepared by a just God for a world ruined by sin, has reached his statement of redemption in Christ, which statement we now study. Our lesson might indeed be taken as a condensation or epitome of the entire Epistle to the Romans. It shows us (1) SALVATION NEEDED by a world guilty before God and powerless to save itself (verses 19, 20); (2) SALVATION GIVEN (verses 21-26). That the efforts of humanity to improve itself by obedience to carefully formed law have all failed is made evident. The first chapter of the epistle shows how utterly Roman law failed to secure morality. From the Jews, whose law came from heaven, better results might have been expected; and indeed the results were not quite so loathsome; but the Mosaic law also failed to rid men of sin. The guilt of the Hebrews is shown in verses 10-18 of this chapter. Paul sees the whole world guilty before God; loathsome wickedness like a body of sin chained to humanity's neck; terrible doom impending; all men would flee from the wrath to come if there were any person or place to flee to. "What shall we do to be saved?" Our lesson gives the answer.

**Verse 19. What things soever the law saith.** This has immediate reference to the quotation in verses 10-18. By the "law" is meant the Hebrew Scriptures. **It saith to them that are under the law.** That is, the description of sinners just given is the description of sinful Hebrews. Paul is engaged in showing that the world is guilty. He had little difficulty in proving the sinfulness of the heathen. He now quotes passages of awful denunciation from the Hebrew

Scriptures, and shows that they could only apply to those to whom those Scriptures were given, the chosen people of God. **That every mouth may be stopped.** That all apologies and denials may be silenced. **All the world may become guilty before God.** The Revised Version reads: "All the world may be brought under the judgment of God." In any case, the deeper meaning is the same. Neither God nor man ever yet made a law which has in it power to make anybody better.



That is not what law is for. The only use of law is to detect and punish sin—to stop the mouths of lawbreakers and bring them to judgment. If we would make guilty persons righteous, we must turn to some other remedy than law, even than divine law. (1) *Every man stands before God as a sinner in need of salvation.*

**20. Therefore.** Because. **The deeds of the law.** Legitimate behavior; conformity to the law; "obedience to the universal rule of duty."—*Hodge.* **No flesh.** No person, especially no man in his natural state. **Be justified.** Made righteous either in his own nature or in his standing before God. Here is a reiteration of what is said in the first verse, that (2) *When a man has become a sinner, the law provides no way whereby he can be recognized as righteous. By the law is the knowledge of sin.* (3) *The law of God holds the mirror up to guilt; it shows a man "the exceeding sinfulness of sin."*

**21, 22. But now.** Nowadays, under present circumstances. **The righteousness of God.** God's justice in dealing with men. **Without the law.** Better, "apart from the law." The "righteousness" or justice of earthly courts and judges is "manifested" by handcuffs and prison cells and gallows. Every blue-coated policeman is a "manifestation" of the "righteousness" or sense of justice of the community which employs him. So the righteousness of God was believed to have been manifested by summary punishment inflicted both on the heathen and on his chosen people. But now, in the Gospel era, says the apostle, the righteousness of God is manifested in another way, apart from the law, without handcuffs and prison cells, without any punishment for the actual criminal. **Witnessed by the law and the prophets.** This is a brand-new idea to the world. But it had been nevertheless witnessed by the law and the prophets. It had been seen in vision and foretold by holy men of old. **Even the righteousness of God which is by faith of Jesus**

It will be well as we take up this lesson to observe just where in the development of the argument we are. "The first chapter is to the Gentiles. Its purport is: You have not righteousness. The second is to the Jews, and its purport is: No more have you, though you think you have. The third chapter announces faith in Christ as the one source of righteousness for all men."

**Verse 19. Now we know that what things soever the law saith, it speaketh to them that are under the law.** The variation from "saith" to "speaketh" is intentional, and corresponds to a difference in the words used by Paul. The word "say" directs attention to the significance of what is said, while "speak" notices simply the fact of utterance without regard to the

**Christ.** Better, "through faith in." Our Saviour has made such an atonement as justifies God in pardoning sinners. **All . . . no difference.** Between Jew and Gentile no difference in the need of salvation; no difference in the provision God has made. (4) *There is one gate of faith through which every soul must enter eternal life—faith in Christ Jesus.*

**24. Being justified freely by his grace.** This refers to "all them that believe" (verse 22). **Redemption.** "A deliverance that is the result of ransom."—*Cambridge Bible.*

**25. Set forth.** Publicly announced and sent into the world. **A propitiation.** "A propitiatory sacrifice." **Through faith in his blood.** By his "blood"—that is, his death—the "propitiation" is made for us; through "faith" its blessed results are received by us. **To declare his righteousness.** To manifest his—that is, God's—justice. **For the remission of sins that are past.** The Revised Version gives Paul's meaning: "Because of the passing over of the sins done aforetime." God's long-suffering during the dark ages of the world; God's inexorable hatred of sin then, and now, and always; the penalty which God inflicted on our Saviour; and the pardon which he gives to us, are thus shown to be not only consistent with each other, but part and parcel of the unchanging holiness of God. (5) *All the world, from its creation to its judgment, if saved at all, is saved by the death of Christ.*

**26. That he might be just, and the justifier of him which believeth in Jesus.** That he might himself be righteous, and yet be able to make right (or, as we might say, "straighten out") the poor, crooked, dwarfed sinner who trusts in Jesus. **Him which believeth in Jesus.** He who works from faith in Jesus as his starting point. No philosopher can explain the atonement, yet as a fact we see it all through Scripture. (6) *Christ is the bridge from earth to the skies.*

#### CRITICAL NOTES.

thing spoken. "Whatever the law in its content signifies, the Jew is responsible for, since to him it was spoken."

**21. But just now apart from law.** These words stand at the head of the paragraph, and so control the thought of the paragraph. It is to be distinctly understood that the righteousness now under consideration is a righteousness cut off from, and independent of, legal process. Not only the position of the phrase, but the words employed sharpen and intensify this thought. The word "just now" is an emphatic form, and "apart from," though occurring somewhat frequently and by different authors, is a precise and significant term. Comp. John 1. 3; 15. 5; Rom. 10. 14; James 2. 20, 26.

**23. For all sinned, and fall short of the glory of God.** The cause is past, the condition is present. The word rendered "glory" has a long and interesting history. The root means to receive. In noun form it first meant something received. As an "opinion" is a thought that has been received, adopted, this word early came to mean "opinion." This meaning became fixed in our words *orthodox*, *heterodox*, and *paradox*. The next step is natural and direct. That a thing is received, whatever it be, argues that there was reason for its reception. There was that in it which commends it to favor. So the "reason for being received" becomes another significance of the term. In this sense of commendation, praise, it is used in our word *dozology* (comp. John 5. 41). This inward look in meaning allowed the word readily to become a synonym of character, and at this stage it awaited the coming of Christ that it might receive its full inheritance. The peculiarly essential thing about the character of Christ grew out of his relation to God (John 1. 14). The closeness and harmony of this relation was his glory, and so man's glory was likewise to be determined. For man to fall short of the glory of God is to be in a defective relation to God. The glory of God is then the character of God. In the image of God man was created and destined to receive to the full his measure of the glory of God. By sinning man had marred what he had already received of it, and was on the way to a forfeiture of all that was in store for him.

**24. Through the redemption that is in Christ Jesus.** Three circles of images are employed in Scripture to set forth the benefits of the passion and death of Christ—redemption, reconciliation, and propitiation. War and the captive prisoner furnish the first. The central idea of redemption is deliverance by ransom from captivity. The second term came primarily from business, and signified exchange of equivalent values. It is in a derived sense, however, that it is employed in the New Testament. Here its realm is that of friendship, and reconciliation implies the adjustment of differences, the restoration to favor. The third, propitiation, has its source in sacrifice; it is of the altar and the priest. It implies that good will has been obtained by means of an offering. It must be remembered that such terms are employed figuratively; that no one of them is in interpretation to be pressed unduly; that no one of them, nor all of them, adequately express the thing accomplished. The first word occurs ten times in the New Testament, once only in the gospels, seven times by Paul. The second occurs four times, and all in Paul's writings. The third occurs twice only, and that in the first letter of John. How largely these terms are Pauline is apparent.

**25. Whom God set forth to be a propiti-**

**ation.** The word "propitiation" is in the margin weakened to an adjective, "propitiatory." This change is due to Morison, who in a monograph on this chapter has discussed the word at great length and accepts the adjectival signification. It should be kept in mind that the word in the Septuagint regularly signifies "mercy seat;" that in the only other use of it in the New Testament (Heb. 9. 5) it must mean "mercy seat;" that from the earliest times to the present there has been a very large and very notable array of scholars, including men differing as widely in opinion as Luther and Calvin, that translate it here "mercy seat."

### The Lesson Council.

**Question 1.** *If God really desires the salvation of all men, why are only those saved who believe?*

Man's belief, like the magnet, has a positive and negative pole, and he is likely to get the wrong end to. Belief without trust is the negative; belief with trust is the positive. God's desires are not his laws. If his laws are broken, then his desires become naught, and he is grieved.

**Question 2.** *What is salvation?*

This is an important question involving everything great and precious to us. 1. Salvation implies, strictly speaking, deliverance from any danger which may be impending to our bodies or property. Those who deliver and save us from pain of body and destruction of property become our salvation (1 Sam. 14. 45; Gen. 14. 14-16). 2. Salvation signifies spiritual deliverance from sin and death through Jesus Christ our Redeemer (Matt. 1. 21). We are also saved from the consequences of sin, and are the subjects of eternal life and happiness in the kingdom of Christ our Lord (2 Cor. 7. 10; Eph. 1. 13).

**Question 3.** *What is faith?*

It is difficult to give an inclusive definition. Paul nowhere attempts it, nor does any other inspired writer. The opening statement of the eleventh chapter of Hebrews, for example, is descriptive of faith, rather than definitive. In that account of faith the writer makes plain what faith is by showing what it has accomplished. This is more satisfactory than any number of definitions. There is a knowledge which is of the heart, and such knowledge is not to be expressed by common phrase and sentence. But if this is to be attempted the summary in McClintock and Strong's *Cyclopaedia* (article, "Faith") is as good as any I know. "Faith" in the New Testament includes three elements, each and all necessary to the full meaning of the word, while one or another of them may become prominent according to the connection, namely: (1) full intel-

lectual acceptance of the revelation of salvation; (2) adherence to the truth and to the person of Christ thus accepted; (3) absolute and exclusive trust in the redeeming work of Christ for salvation."

### Analytical and Biblical Outline.

#### Salvation by Faith.

##### I. THE NEED.

1. *All the world.... guilty.* v. 19.  
"None righteous." Rom. 3. 10.
2. *Law.... knowledge of sin.* v. 20.  
"No flesh.... justified." Gal. 2. 16.
3. *No difference.* v. 22.  
"All in unbelief." Rom. 11. 32.

##### II. THE PLAN.

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

##### III. THE CONDITION.

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

##### IV. THE RESULT.

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

### Thoughts for Young People.

#### The Gospel According to Paul.

1. That all mankind, Jews and Gentiles, are alike sinners before God, and equally in need of salvation.

2. That the law was given to men to convince them of the utter impossibility of saving themselves. (Verse 19.)

3. That the law has in itself no power to save men, or to justify those who are unjust before God. (Verse 20.)

4. That salvation is through the grace of God in sending his Son Jesus Christ as our redemption. (Verses 21-24.)

5. That the sole condition of salvation is faith in the Lord Jesus Christ. (Verse 22.)

6. That the death of Christ is our propitiation and sacrifice, setting aside forever the offerings of the law. (Verse 25.)

7. That before Christ's death men were saved by God's promise to provide a redeemer, as since Christ's death they were saved by the fulfillment of the promise. (Verse 25.)

8. That through Christ's redemption God is at

once just, and the justifier of all who believe in Christ. (Verse 26.)

9. That all mankind, Jews and Gentiles, are saved upon the same terms of faith in Jesus Christ.

#### Lesson Word-Pictures.

He has gone along carelessly, thoughtless about spiritual things, until one day he comes across a book.

The book makes prominent a law. By it his life is tried.

The book says, "Thou shalt not make any graven image."

He never had made nor worshipped a graven image, and yet he now sees that he is putting something between his soul and God, making that something supreme. He has put a dollar between his soul and God, and the dollar has eclipsed God. O, how much time he had been giving to money getting! He has driven through the busy days, keeping that dollar between his soul and God, hiding the being who has made him and sustained him. O, how faulty and wicked he is!

The book keeps on saying, "Thou shalt not," "Thou shalt not;" and every time he brings his life by the side of the law in the book, how defective is the life! It is such a forcible arraignment of this soul that has been so careless. It seems as if a hand suddenly thrust out had been laid upon him, had detained him, and now leads him up to a bar, and there solemn sentence is given against him. He looks around and sees a world thus brought up to a bar of examination. What a long bar, reaching across all the earth! What numberless souls before it, all guilty, all having come short, all needy and miserable!

"What a spectacle! All the world at that bar, every mouth stopped, all the world guilty!" says this soul that found a book one day.

He finds out something else when he says, "I will obey that law in every particular. All that it enjoins I will do."

He seems to see a great mountain, and he begins to climb it. "If I climb this, I shall keep that law," he says. But how difficult to make that effort; and its entire success is an impossibility. It is so hard to keep every eclipsing object down and let God shine out supreme in everything. I watch that soul in its ambitious efforts trying to climb up, up.

"This ledge is too high for me," he murmurs. "This thicket is too dense for me. My hands are torn, my feet bleed."

He looks up at this great Mount of Law, and he shakes his head.

But what of the life behind? How guilty, unsatisfying it is! How deficient! Who can fill it

up? If the life he ought to lead is an impassable mountain, the life behind is a deep chasm. He cannot climb the one, he cannot fill the other. There he stands between the two, the mountain and the chasm.

What despair!

But suddenly he looks aside, and, behold, a cross! He sees Jesus Christ standing by that cross, the Saviour who is the very expression of God himself, the love of God, the power of God, the completeness of God, all shining out through the incarnation. And then he sees the Saviour going up to the cross in his love for sinners, and hanging upon it. He hears, too, a voice crying out, "Being justified freely by his grace through the redemption that is in Christ Jesus."

It is not a vision that he admits to his fancy, but it is a life, a love, a person, that he receives to his heart. And O, wondrous change! The past is forgiven, and wings of a newborn power seem put to his soul, by which he mounts and sings.

### Orientalisms of the Lesson.

Rom. 3. 20. It is not easy for us to appreciate what "the law" was to an old-time Jew. In *Unexplored Syria* Mr. Drake tells of the curious custom of "writing a roll of the law," which may aid our concept of Jewish reverence and trust in the law. It was the duty of everyone to write a roll of the law, and thus obtain the same benefit as if he had received it in person on Sinai. If unable to write, another might do it for him, he making a correction of one letter; or several persons might write each a single letter, and each be able to declare that the roll would not be legitimate without the part he added. A roll of the law, written by an apostate, by a man who takes money from Jews on behalf of Gentiles, by a man who denounces a Jew to a Gentile, by a slave, a woman, or a boy, must be buried; if written by an Epicurean, it must be burned. The work was unlawful if the scribe, before writing any of the names of God, did not pause and say: "I am now ready to write the name of the Lord with mind and understanding." He must not write with a freshly dipped pen, for fear of making a blot, but must fill his pen when he has at least one letter to write before the holy name. He must not put a single letter either out of or between the lines. If the name of God be written incorrectly, whether upon an earthen or a stone vessel or a sheet of parchment, that thing must be buried and replaced. If written with blue, green, or red, or any dye or metallic matter; if written on papyrus linen or cotton, the roll is unlawful and may not be read in the synagogue. The law could not be sold even to save life, but the sale is justified if the money ransoms a captive Jew or enables a man to marry.

With all this artificial reverence for the law, the

apostle Paul says, "By the deeds of the law there shall no flesh be justified." It was a revolutionary pronouncement.

### By Way of Illustration.

Verses 19-21. In the husbandry of the farm the drill and not the plow gives the crops. If the land were left as the plow leaves it, there would be no crop but of thistles and weeds. The plow destroys every living thing, tearing all up and burying all under the ground; while the drill plants the seed and insures a golden harvest. The farmer might plow his field a hundred times over, and yet never have a harvest, if that were all he would do. Nevertheless, there is no antagonism between the plow and the drill. It takes both to make the land yield. In the husbandry of the kingdom the law is the plow and the Gospel is the drill; and the deeper the plow is put in the better the crop, provided only that the drill follows.—*Boardman*.

"There is no difference." If you pass along Whitehall, in London, you will see two soldiers under covered archways, sitting upon coal-black horses. They are most resplendent fellows with their gorgeous armor. They are the Horse Guards, the *elite* corps of the British army. But it is the law of that army that every man to join that corps must be six feet and over. Here is the recruiting officer, and here are some young Englishmen who think they will enlist. One measures five feet eight, but he cannot enlist. Here is another who measures five feet nine, but cannot enlist. Here is another still, whose height is five feet eleven and a half, but he cannot enlist. Six feet or over is the law. There is difference among these fellows as to stature; there is no difference among them as to want of ability to enlist in the *elite* corps, for they all come short.

Verses 24-26. *Redemption*. Yonder ermine flung so carelessly over the proud beauty's shoulders cost terrible battles with polar ice and hurricane. Precious things have cost something. Your salvation from sin could not be purchased by such contemptible things as silver and gold. Only by one price could you be redeemed—the life of the Son of God.—*Cuyler*.

### The Teachers' Meeting.

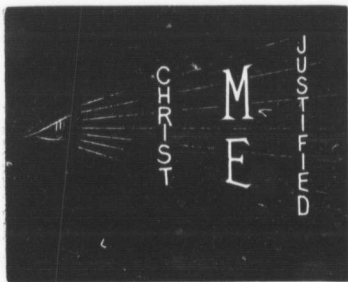
Notice the time of writing, place, and purpose of this epistle. . . . Study the technical meaning, from the notes, of the important words and phrases, as follows: (1) Law; (2) Justified, justification, etc.; (3) Righteousness of God; (4) Faith in Jesus Christ; (5) Grace; (6) Redemption; (7) Propitiation; (8) Works. . . . Show what is here taught

about sin: (1) Universal; (2) Hopeless; (3) Needing a Saviour... Show how salvation is here presented: (1) Free; (2) For all; (3) Through Christ; (4) By Faith.... Avoid finespun theories and philosophies of the atonement, but hold it forth as a fact.... A man said once, boastingly, "I owe nothing. I pay my debts." One who was present said, "I know of one debt you have not paid." "What is that?" "Your debt to God." "O, that is another matter." "No, a man has no right to say that he owes nothing because he has paid some small bills, while the greatest debt of all still remains uncanceled."

### References.

FOSTER'S CYCLOPEDIA. Ver. 19: Prose, 5350, 5305-5352, 11692-11725. Ver. 20: Prose, 2925, 7564, 7263, 10173, 10174, 10177-10179, 10186, 10187, 3529, 3531, 3533. Ver. 24: Prose, 9191. Ver. 25: Prose, 7511, 1185. Ver. 26: Prose, 7431, 7432, 10074.

### Blackboard.



Draw the eye and the diverging lines before the school assembles. The theme is, "How men can be saved from sin." Make it a personal application, so as to bring out the thought, "How can I be saved from sin?" Write the word ME. How does God see me? He must necessarily see me as I am, sinful, weak, and unsaved. Can the law save me? No; the law cannot do that. [All read verse 20.] The law gives knowledge. If there were no law, we could not know we were sinners, for we would have no knowledge of the nature of sin; but the law shows us what we must do and what we must not do; it also states the penalty of disobedience. The law cannot do more than this! I may break its precepts, but the law cannot forgive me or justify ME. How may I be saved? [Write the name of Christ on the board between the eye and the word ME.] Now how is it? I am seen through Christ, my redeemer. I cannot save myself, the law cannot save me, but by my faith in Christ who

died to redeem me, and who is between me and the All-seeing eye, I am justified that God "might be just, and the justifier of him which believeth in Jesus." [Write the word "Justified."]

### Primary and Intermediate.

LESSON THOUGHT. *Love Freely Given.*



[Show the Lesson Symbol on the board at the beginning of the lesson. Both the scroll and the cross may be cut from white paper and pinned to the board. A picture of a Pharisee may be used to advantage.]

*Illustrative Story.* There are two ways of keeping God's law. I will show you how Willy kept it.

Willy was not a kind boy. He loved to kill flies and bugs and butterflies. When he was big enough to climb trees he would rob birds' nests and throw stones at birds. His mother tried to show him how wrong these things were, but he did not care for that. So she had to make a law against all this kind of sport, and tell Willy that she would punish him if he broke it.

Because he did not like to be punished, he kept the law when he was at home. But when he went to visit his cousins, ten miles away, he broke it, thinking his mother would not know. Did he truly keep his mother's law at all?

Lawrence was Willy's little brother. He had learned to do as Willy did, but when his mother taught him how wrong it was he believed her, and would not do it again.

It was easy for Lawrence to keep his mother's law, even when his mother was not near to know, because he had faith in her love and wisdom, and kept it from the heart.

Who has given us the great law, higher than our parents' law, or the law of the country in which we live? Yes, the good God. It is given us in this book. What do we call it? "The Bible." Yes; and another name is "The Law of God." Who gave the Ten Commandments? To whom were they first given? In which part of the Bible are they found? [Take this time for a short drill on the Commandments.] These commandments were given before Jesus came. One day while he was on earth a Pharisee—a man who kept the outward law like Willy—came pretending that he wanted to learn something, and asked Jesus which was the greatest of all the commandments. Then Jesus gave him the beautiful new law of love. If we have this law in our hearts, we shall keep all the commandments. Do you want to know what it is? [Matt. 22. 37-40. Read from the Bible slowly, letting the children repeat after you.]

Which boy, Willy or Lawrence, had this law of love in his heart?

[Make a path from the cross already on the board, ending with a crown.]

What do you remember when you see the cross? Yes, the Lord Jesus and his cruel death. What made him die for us?

[Print "Love" in large letters with colored crayon above the cross.]

Love is his free gift to us; and it is this, given to us by him, which makes us pleasing to him.

Once a good man took a poor, ragged, dirty little girl to live in his home. He took away her old garments, and gave her new and beautiful ones. And all he asked the child to do was to love and obey him.

It was love made him do this, and the little girl believed in his love, and loved him back. Some of his own love crept into her poor, sad heart, and this made her obedient and good.

What a silly child it would be who said, "I don't want a nice home and beautiful clothes and tender love. I want to go back to rags and dirt and a garret home and a crust of bread, so that I may have my own way!"

God has sent Jesus to give us love, and by that love to buy us back to him.

[Sing, or recite softly, in closing, "There's a green hill far away."]

#### OPTIONAL HYMNS.

##### No. 1.

Sweet Sabbath school! more dear to me.  
Alas! and did my Saviour bleed?  
Jesus, the very thought of thee.  
To the Name of our Salvation.  
Come to Jesus and be saved.

##### No. 2.

There is a name I love to hear.

Hark, my soul! it is the Lord.

To-day the Saviour calls.

Lift up the Gospel banner.

O, we are volunteers in the army of the

[Lord.

#### The Lesson Catechism.

[For the entire school.]

1. To whom does the law apply? **To those under the law.**

2. Unto whom is the righteousness of God? **"Unto all . . . them that believe."**

3. By what have we come short of the glory of God? **By sinning.**

4. By what are we justified? **GOLDEN TEXT: "Being justified freely," etc.**

#### CATECHISM QUESTION.

62. Who is Jesus Christ?

Jesus Christ is the eternal Son of God, who became man, and so was, and continues to be, God and man, in two distinct natures and one Person forever.

John i. 1. In the beginning was the Word, and the Word was with God, and the Word was God.

John i. 14. The Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only-begotten from the Father), full of grace and truth.

A. D. 58.]

#### LESSON III. JUSTIFICATION BY FAITH.

[Oct. 15.]

**GOLDEN TEXT.** While we were yet sinners, Christ died for us. Rom. 5. 8.

##### Authorized Version.

**Rom. 5. 1-11.** [Commit to memory verses 8-10.]

1 Therefore being justified by faith, we have peace with God through our Lord Je'sus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also; knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

##### Revised Version.

- 1 Being therefore justified by faith, let us have peace with God through our Lord Je'sus Christ;
- 2 through whom also we have had our access by faith into this grace wherein we stand; and let us rejoice in hope of the glory of God. And not only so, but let us also rejoice in our tribulations: knowing that tribulation worketh patience; and patience, probation; and probation, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us. For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. But God commendeth his own love toward

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God through our Lord Je'sus Christ, by whom we have now received the atonement.

us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life; and not only so, but we also rejoice in God through our Lord Je'sus Christ, through whom we have now received the reconciliation.

**TIME, AUTHOR, PLACE.**—Same as last lesson. **DOCTRINAL SUGGESTION.**—Reconciliation through Christ.

### HOME READINGS.

- M.* Justification by faith. Rom. 5. 1-11.  
*Tu.* Justified by Christ. Acts 13. 32-39.  
*W.* Blessed with faithful Abraham. Gal. 3. 7-14.  
*Th.* The better righteousness. Phil. 3. 1-11.  
*F.* Saved by grace. Rom. 4. 1-16.  
*S.* Faith in the life. Gal. 2. 15-21.  
*S.* Life through faith. 1 John 5. 1-12.

### LESSON HYMNS.

#### No. 66, New Canadian Hymnal.

The great Physician now is near.

#### No. 71, New Canadian Hymnal.

Thy ceaseless, unexhausted love.

#### No. 72, New Canadian Hymnal.

Arise, my soul, arise.

### QUESTIONS FOR SENIOR STUDENTS.

- 1. The Fruits of Faith,** v. 1-5.  
 What is it to be justified?  
 How may we be justified?  
 What have we as the result?  
 Through whom have we peace?  
 How is Christ our peace? (Eph. 2. 14.)  
 What other blessings are promised in verse 2?  
 In what do we rejoice?  
 Should Christians be always happy? (Phil. 4. 4.)  
 In what may we glory?  
 What are tribulations?  
 Why should we glory in them?  
 What does patience work?  
 What does this mean?  
 How is this illustrated in Psalm 119. 67?  
 What is the result of experience?  
 How is this shown in Psalm 42. 11?  
 What is the character of a Christian hope? (2 Thess. 2. 16.)

What is the result of hope?

How is this stated in Phil. 1. 20?

What is shed abroad in us? And how?

May we receive the Holy Ghost? (John 20. 22.)

### 2. The Roots of Faith,

- v. 6-11.  
 In what condition did Christ find us? (Verse 6.)  
 What did he do for us?  
 For whom did Christ die?  
 Would one man die for another?  
 How does God show his love for us?  
 By what are we justified?  
 How is this stated in 1 Peter 1. 18, 19?  
 From what will he save us hereafter?  
 Into what relation with God does Christ's death bring us?

What will his life do for us?

How should we feel and act toward such a Saviour?

### Practical Teachings.

Where in this lesson do we learn—

1. That faith brings peace?
2. That trouble brings patience?
3. That the Holy Ghost brings love?

### Hints for Home Study.

1. Find a Bible story of self-denying friendship which illustrates verse 7.
2. Find a Bible story of difficult access to a sovereign which illustrates verse 2.
3. Trace in the persecutions of the early Christian Church the growth of the graces mentioned in verses 3-5.

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Fruits of Faith,** v. 1-5.  
 How only are we justified?  
 What blessedness follows?  
 Besides peace what grace is given?  
 In what can a Christian glory also?  
 What fruit does tribulation bear?  
 What springs from patience?  
 What from experience?  
 Why are we not ashamed of our hope?  
 Why do we love God at all? (1 John 4. 19.)
- 2. The Roots of Faith,** v. 6-11.  
 For whom did Christ die?  
 What shows that this was in due time?  
 For what man might one be willing to die?

How much greater than this can human love be? (John 15. 13.)

How does God show his great love for us? (GOLDEN TEXT.)

If we are justified, what else may we expect?  
What pledge does the saving of enemies give?  
Beyond this faith what joy have we?  
What gift has Jesus brought to us?

#### Teachings of the Lesson.

Where in this lesson are we taught—

1. How we may secure peace?
2. The source of Christian hope?
3. The secret of true joy?

#### Home Work for Young Bereans.

Find a Bible story of difficult access to a sovereign which illustrates verse 2.

Find a Bible story of self-denying friendship which illustrates verse 7.

#### QUESTIONS FOR YOUNGER SCHOLARS.

How are we justified? **By faith in Jesus Christ.**

What does this give us? **Peace with God.**

Who is the way into this grace? **The Lord Jesus.**

What does he cause us to do? **Rejoice in hope.**

What does this grace help us do in time of trouble? **Triumph over it.**

What does trouble work in us? **Patience.**

What does patience work? **Experience.**

What does experience give? **Hope.**

Who are full of courage? **Those who have this hope.**

What is shed abroad in their hearts? **The love of God.**

Who came to save us when we were helpless? **Christ.**

For whom did he die? **For all sinners.**

What does this show? **God's great love.**

From what does his great love save us? **From his righteous wrath.**

How were we made friends with God when we were his enemies? **By the death of his Son.**

When we become his friends how are we saved? **By the life of Jesus.**

What does it bring to know Jesus? **Great joy.**

#### Words with Little People.

QUESTIONS TO ANSWER TO YOURSELVES.

Have you peace and love from God in your heart?

Do you let Jesus help you in time of trouble?

Do you try to live as Jesus lives?

#### Lesson Truth.

Christ died for us.

### EXPLANATORY AND PRACTICAL NOTES.

#### General Statement.

It is well to remind ourselves again that the epistle from which our lesson is taken is a grand summary of Christian doctrine, written by its ablest and most widely known exponent. In the first eleven chapters of the epistle Paul presents the doctrinal phases of his subject: Man in sin and under condemnation (chap. 1 to chap. 3. 21); man saved by faith in the Crucified One (chap. 3. 21 to chap. 8. 39); the Gospel plan defended against Jewish objections (chaps. 9 to 11). In the last five chapters of the epistle he presents the practical duties and conclusions. Our lesson includes two themes: I. The results of the pardon of God bestowed upon us. II. The evidences and consequences of the love of God toward us. From one grow the gracious fruits of Christian privilege; from the other the glorious reward of eternal salvation.

**Verse 1. Therefore.** Paul has shown at length that God justifies all who believe. He proceeds to reason from that fact. **Justified.** Made right; being treated as righteous by God; being fully pardoned and "transformed by the renewing of our minds." **By faith.** The only condition on which forgiveness can be received. (1) *We must believe on the Lord Jesus Christ as our personal Saviour.* **We have peace with God.** There is room for two interpretations here. The American Revisers retain the Authorized Version, and understand the passage to teach that the result of justification by faith is perfect reconciliation, all antagonism between our souls and God being removed. But the English Revisers give us, what is

probably a preferable version, an exhortation, "Let us have peace with God." Since God has pardoned us and acknowledged us as friends, let us accept this and rest in calm confidence on his love. (2) *The only real and enduring peace is that which flows from the reconciled Father.* **Through our Lord Jesus Christ.** By his atoning death.

**2. By whom also we have access.** *Through whom also we have our access.* It was "our Lord Jesus Christ" who introduced us into divine grace. "Access" is the privilege of entering in. **Wherein we stand.** Our salvation is permanent, not transient. We cannot agree with our friends of the Calvinist Churches who teach that it is impossible for a truly converted person



to fall from grace; but it would be an error even greater to go to the opposite extreme and hold that we are saved "piecemeal," pardoned a sin at a time, and uncertain of eternal salvation. **Rejoice in hope of the glory of God.** (3) *We exult, and this is the ground of our exultation, that we are to be admitted into the glorious presence of God.*

**3-5. We glory in tribulations also.** Let us exult in the "threshings of our souls." Our word "tribulation" comes from the name of the threshing instrument which was used in antiquity to separate husks from wheat. (4) *Every sorrow and strain of life is a tribulation, a testing, a sifting, for which in the heavenly world we shall never cease to thank God.* Let us begin now to do a little holy exultation "for this cause." **Patience.** Endurance, steadfastness, permanence of character. **Approvedness.** Genuineness which is recognized. **Hope.** Our "approvedness" here increases our hope that we are to be approved hereafter. **Maketh not ashamed.** Mocks us not, never disappoints us. **The love of God.** (5) *This is the ground of all Christian assurance—not our merit, but God's love.* **Shed abroad.** "Like an overflowing stream in a thirsty land." —Gifford. **By the Holy Ghost.** We can only realize God's love by the help of God's Spirit.

**6-8. Without strength.** Unable to save ourselves, and without hope of salvation. (6) *The sinner, strong in evil, without God's help is strengthless for good.* **In due time.** In the nick of time. From the beginning of history but one opportunity ever came for the world's salvation; and then Christ appeared on earth. The "time" was notable for: 1. The existence of a universal empire, when the apostles could safely travel everywhere; 2. One language throughout the civilized world; 3. The melting away of race prejudices and the de-

cay of former religions; 4. An awakening desire for new and higher truth; 5. Synagogues of devout Jews, worshipers of the true God, everywhere established as starting points for the Gospel. (7) *God suits his manifestations to the world's needs.* **Christ died for the ungodly.** In their behalf. **A righteous man.** An upright, sternly virtuous, rigidly just man. **A good man.** A loving benefactor. The righteous man calls forth our admiration, but we would scarcely die for him; the good man calls forth our love, and **peradventure** some brave souls might through gratitude give up their lives for his sake. **While we were yet sinners.** Loathsome, repulsive creatures, full of hate to God. **Christ died for us.** The mystery of the atonement is beyond human solution; but this lesson is plainly taught—that God's love and Christ's love are one. The eternal Father loved us; and Christ's voluntary death demonstrated that love for us. (8) *We need to comprehend that Christ not only died for the world at large, but that he also died for us, "for the individual me."*

**9-11. Much more.** From this greatest display of love, all lesser tokens may be warranted. (9) *If God will do so much for sinners, what will he withhold from saints?* **Justified by his blood.** According to verse 1 we are justified by faith as the condition on our part; here we are justified by the blood of Christ as the propitiatory sacrifice, through which our pardon becomes possible. **Saved from wrath.** From the wrath to come, the punishment due to sin. (10) *It is evident that Paul believed in a wrath to come, however some people of the present may doubt it.* **Reconciled.** If enemies can be reconciled, then surely friends can be protected. **Saved by his life.** He who died to redeem us now lives to intercede for us, and the living Saviour cannot fail to save those who put their trust in him.

#### CRITICAL NOTES.

**Verse 1. Since then we are justified by faith, let us have peace with God through our Lord Jesus Christ.** There is a difference of reading in manuscripts of this verse that is very interesting and quite important. There is a considerable class of Greek verbs that has but one form for indicative and subjunctive. In the majority of words the subjunctive is made from the indicative by a change in the length of one vowel. The verb "to have" changes its vowel; the verb "to glory," or "to rejoice," does not. This makes the difference of reading here from a statement of fact to an exhortation to depend upon the length of a single vowel. The manuscript authority is very decidedly in favor of the subjunctive "let us have." The context presents no difficulty whatever to such a reading; on the other hand, entirely

favors it. Those interpreters who regard this letter as a scientific statement of formal doctrines of course object to any such elasticity in expression; but their objection is unscientific and groundless. The first clause of this verse gathers up the entire argument thus far; the second advances to new ground. Since justification rests solely on faith, there is no longer any reason why man should be at enmity with God; there is every reason why he should be at peace with him.

**2. Let us boast in hope of the glory of God.** It is possible that the idea of boasting was suggested by the self-glorying of the Pharisees. At any rate, the statement of Paul is in direct antagonism to such glorification. They boast of present attainment; Paul's boast rests on hope. Their boast is of human origin, their glory is largely

a man-made thing; Paul's glory issues from God, is a divine thing.

**3. And not only so, but let us also boast in our tribulations.** This verse draws out more sharply the contrast suggested above. So great and glorious is the hope of Paul, it hallows every thorny step of the way that leads to it. Trial is welcomed with joy because it works out endurance, and the ability to endure gives one a sense of approval, and this successful enduring is a foretaste of final triumph.

**7. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die.** Did Paul desire to express any difference by the terms "a righteous man" and "the good man?" Some reply in the negative, and say, after Paul has said that one will hardly die for a righteous man, he wishes to add, by way of confirmation, that cases of the undertaking such a death might possibly occur; and expresses this in the form, "For perhaps for the good man one even takes it upon him to die." But the changed order and the changed terms, the presence of the article and the emphatic "even" which is added in the second case, go to prove that his thought is moving in climactic order. The following better expresses Paul's thought: "Hardly for a righteous man will one risk his life; perhaps for the good man [the benefactor, the philanthropist] one would even dare to die."

**8. But God commends his own love to us.** Early impressions are deep-rooted and permanent. Oliver Wendell Holmes is quoted as saying, "The false notions of Deity impressed upon me in childhood have warped all my religious thinking, and will continue with me to the end." There is no question as to the depth of Paul's early religious convictions. We know, too, that these convictions were not disturbed until he had reached manhood. Christianity did not cross his pathway until he was a Pharisee of the Pharisees. Radical as was the transformation that made Saul the Pharisee Paul the Christian, there was, of necessity, much of Saul left in Paul. The God of Saul and the God of Paul were logical contradictions, yet there can be no doubt that the bulk of Paul's thinking was an effort to reconcile the two. The form and method of his thought were Pharisaic; his logic was often rabbinic, but his spirit was Christian to the core. It is the delicate task of criticism, as it deals with Pauline writings, to determine where and to what extent Paul is yet in the bondage of the letter, and his thought tinged, if not molded, by his early training. There are but few passages in his writings more thoroughly permeated with the spirit and thought of Christ than the one we are studying. Here, as by Christ in the gospels, God is revealed as a Father: salva-

tion is a gift; its process is a coming home. A love beyond all human love awaits the returning prodigal. It is this thought that meets us in the first line, when he says, "Since we are made right by faith, let us be at peace with God." It is this that greets us in the last, when he puts forward as the climax of all his boasting, "God, through whom we are receiving reconciliation."

### The Lesson Council.

**Question 1.** Does "justified" mean "declared righteous" or "made righteous?" In other words, is justification legal or vital?

We are not "justified" until we have become righteous. Our own declaration of righteousness does not meet God's approval, and he stands aloof until we find out our mistake, which we surely will. Therefore we think it of vital importance to be justified by faith through our Lord Jesus Christ. Justification may be legal when we are justified by the fulfillment of God's law.

**Question 2.** What is the nature of justifying faith? Is it active or passive? Is it intellectual, emotional, or volitional?

Justifying faith signifies that a person, on account of true and living faith in Christ manifested by good works, will be delivered from his sins. Justifying faith is simply taking God at his word. It is active faith that saves the soul from sin (Acts 16, 30, 31). Faith, to be justifying, must also be intellectual, recognizing the records of God as true relating to his Son, his death, and his resurrection (1 Thess. 4, 14). God's spirit working in us by his word, we are led to do his will, and as the result our emotions are stirred in us (1 Thess. 2, 18; Psalm 103, 1, 2).

**Question 3.** In what sense is the Holy Ghost given unto us?

The language of the New Testament concerning the Holy Spirit is that he is a gift which may become our personal possession. 1. He enters into and dwells within us (Rom. 8, 9, 11; 1 Cor. 3, 16). 2. He is the source of life (Rom. 8, 2). 3. He is our helper in prayer (Rom. 8, 26; Eph. 6, 18). In many other ways it is shown that the gift is an actual possession, and that the Spirit's presence is a real presence.

### Analytical and Biblical Outline. The Believer's Privileges.

#### I. JUSTIFIED.

*Justified by faith.* v. 1.

"The just shall live by faith." Heb. 10, 38.

"Went down to his house justified." Luke 18, 14.

## II. RECONCILED.

*We have peace with God.* v. 1.

"Reconciled us to himself." 2 Cor. 5. 18.

"Reconcile all things." Col. 1. 20.

## III. ACCEPTED.

*Access . . . unto this grace.* v. 2.

"Access with confidence." Eph. 3. 12.

"Accepted in the beloved." Eph. 1. 6.

## IV. GLADDERNED.

*Rejoice in hope.* v. 2.

"In thy presence . . . joy." Psalm 16. 11.

"Believing, ye rejoice." 1 Peter 1. 8.

## V. STRENGTHENED.

*We glory in tribulations.* v. 3, 4.

"Yieldeth the . . . fruit." Heb. 12. 11.

"More precious than of gold." 1 Peter 1. 7.

## VI. ENDOWED.

*The Holy Ghost . . . given.* v. 5.

"Earnest of the Spirit." 2 Cor. 1. 22.

"Spirit of his Son." Gal. 4. 6.

## VII. SAVED.

*Saved from wrath.* v. 9.

"Delivered us from . . . wrath." 1 Thess. 1. 10.

"Appear with him in glory." Col. 3. 4.

## Thoughts for Young People.

## Thoughts on Salvation through Christ.

1. Salvation through Christ requires faith on our part as its condition. (Verse 1.)
2. Salvation brings enemies into a relation of peace with God as its result. (Verse 1.)
3. Salvation gives to us the privilege of entering and abiding in the favor of God. (Verse 2.)
4. Salvation extends beyond the present, and has a glory hereafter. (Verse 2.)
5. Salvation does not exempt us from the trials and sorrows of life, but gives us insight into their purpose. (Verse 3.)
6. Salvation involves the discipline and development of our character here, for heaven hereafter. (Verses 3, 4.)
7. Salvation gives us the assurance of God's love by the presence of his Spirit. (Verse 5.)
8. Salvation comes to us through Christ, when it could come from no other source. (Verse 6.)
9. Salvation begun in us on earth is a ground of confidence that it will be completed for us in heaven. (Verse 10.)

## Lesson Word-Pictures.

His name is "Live-by-Faith," and it is a beautiful life he leads. He has come by faith into the ready, open, large, and ever-abiding presence of God in Christ, and his trust is the beautiful doorway into this life. In the morning he has this conscious abiding with the Saviour, feeling his touch, hearing his voice, seeing his face, and then,

taking his hand, he goes out. Men see only one; he is conscious of the presence of another.

Into this grace he has been admitted, and in hope is looking forward to that time when this presence shall become visible. O, day to be desired and longed for, when he shall see the King in his beauty, when he shall stand face to face with his Lord. But even now he has such foreglimpses of the King that he walks in a present heaven.

Not that Live-by-Faith is without his trials. Tribulation may follow tribulation. It is the vessel's hull, though, that feels the blow and the jar of the billows, while above is the calm confidence of the mariner knowing his vessel will weather the storm. Yes, in tribulation it would sometimes seem that he rejoiced, could almost exult, over it. What endurance his faith shows in these trials! How his vessel holds to its course, though tempests try to blow it off! This endurance gives assurance. The tempest is a test. To-day's success is a pledge of to-morrow's victory. Hope is born of these struggles—hope, that comes upon the deck, laughs at the spray flying in its face, points out with eagerness the harbor ahead, and bids Live-by-Faith throw overboard his doubts and fears, take a fresh hold on God, and push ahead.

O, what things in the sky, grand, far-reaching, ever-enduring, hope takes hold of! It is the expectation of harbor after the voyage, of heaven after earth, of glory after suffering.

Who can be ashamed of such a hope? Certainly Live-by-Faith never yet was ashamed of such a glorious hope.

"I have it," he says, "because the love of God is shed abroad in my heart."

The love of God!

How exultingly Live-by-Faith recalls its manifestations! He thinks of the life of Jesus upon the earth, God's love taking human shape, seen in a human face, breathed out in a human voice, reaching out in a human hand. Yes, the face of love bending over beds of sickness, the hand of love feeling after prodigals, and bringing them home to the Father's house and the Father's bosom. And then tears swim in the eyes of Live-by-Faith as he sees the love of God on its way to a cross of suffering. "And for enemies, too!" he sobs; "for me, even!" Yes, the tears rain faster as he traces out the sad picture of a soul astray, amid the storm, on the wild mountain, the night shutting down; but look! There is the swift advance of the strong Shepherd through the shadows, and the lost one is borne away to the fold of a Saviour's love. But who is the rescued one? Has not Live-by-Faith seen him before?

"It was my soul he saved," cried Live-by-Faith.

And O, with what emotion he declares this!

What joy, too, in the measureless love of God! Tears are wiped away. The soul breaks into song.

O, break into song also, winds and waves, all things that have voice; and sing, sweetest birds, for Jesus has lived and died and risen and now reigns; and let man rejoice in this finished way of redemption!

### By Way of Illustration.

*Verses 1, 2.* Luther sought peace in self-denial and retirement as a monk, but did not find it. He went to Rome, hoping to find relief from his burden there. He was disappointed and shocked at the wickedness which he found there. At last he turned to ascend Pilate's staircase upon his knees, thronged by the superstitious crowd. He toiled from step to step, repeating his prayers at every one, till a voice of thunder seemed to cry within him, "The just shall live by faith." Instantly he rose, and saw the folly of his hope of relief through works of merit. A new life followed his new light. Seven years later he inaugurated the Reformation.—*Foster.*

Bunyan in *Pilgrim's Progress* makes very plain the doctrine of justification by faith:

"Then was Christian glad and lightsome, and said with a merry heart, 'He has given me rest by his sorrow and life by his death.' It was very surprising to him that the sight of the cross should thus ease him of his burden. Now as he stood looking he began to weep, when behold, three shining ones came to him and saluted him with, 'Peace be to thee.' So the first said to him, 'Thy sins be forgiven thee;' the second stripped him of his rags, and clothed him with a change of raiment; the third gave him a roll with a seal on it, which he bade him look on as he ran. So they went their way."

*Verses 3-5.* "Glory in tribulations." The springs at the base of the Alpine mountains are fullest when the summer sun has dried and parched the verdure in the valleys below. The heat that has burned the arid plains has melted mountain glacier and snow, and increased the volume of the mountain streams. Thus when adversity has dried the springs of earthly comfort, the saint has the fullness of the springs of salvation.

*Verses 6-11.* The cross of Christ corresponds with that one spot lying right beneath the dome of St. Paul's Cathedral, London, where the spectator, commanding all the grandest features of the edifice, is instructed to look around him if he would see the monument of its architect. In all the universe the cross is the spot where we obtain the fullest exhibition of the Godhead.—*Guthrie.*

Did you ever think how Christ loved to call himself the Son of man? He was the Son of God, but his favorite name for himself was Son of man. What he wanted to do was to get himself close to us. He could serve us in no other way. The whole meaning of the incarnation is God getting close to

humanity. Only mother love can, to my mind, interpret this love. I have seen a mother sit by the bedside of a sick child, and the delirious child dash its hand in the mother's face, taking the mother for a stranger, throwing the medicine from the hand which was striving to save it. Does the mother give the child up? No, she is seeking to save that which, but for her, would be lost. Do we really believe that God loves us as a mother loves a poor sick child, even though so often we be delirious.—*Margaret Bottoms.*

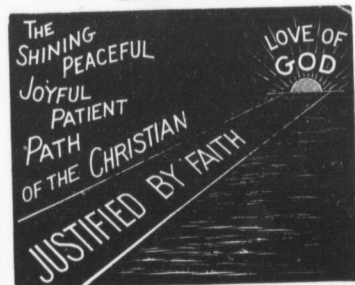
### The Teachers' Meeting.

Notice the general purpose of this epistle, to set forth and defend the plan of salvation through Christ.... Explain "justified;" "peace with God;" "access;" "tribulations;" "patience;" "experience;" "hope;" "maketh not ashamed;" "without strength;" "justified by his blood," etc.... Show what are the requisites and conditions of salvation as here set forth.... Nine privileges of a believer, as presented in this lesson.... Teachings of the lesson concerning God.... Concerning Christ.... Concerning sin.... Concerning salvation.... Duties which it requires.

### References.

FOSTER'S CYCLOPEDIA. Ver. 1: Prose, 10922, 4555, 4369, 3443-3450. Ver. 2: 1516, 1696, 2076, 4025. Poetical, 1858. Ver. 3: Poetical, 2464, 603. Prose, 1187, 4344, 4345, 5661, 5759-5773. Vers. 3-5: Prose, 6067. Ver. 6: Prose, 10507. Ver. 7: Prose, 1694, 2235, 2961, 2700, 7885. Vers. 10, 11: Prose, 2794, 4871-4874, 4879-4888.

### Blackboard.



The path of the one who is pardoned of sin is shown on the board. Justified by faith in Christ, the path becomes: 1. "A shining way," because of the sun of God's love shining thereon. 2. A peaceful way. Why? (See verse 1.) 3. A joyful way. (See verse 2.) 4. A patient way. (See verse 3.) Add to these such other blessings as you may find set forth in the lesson.

### Primary and Intermediate.

LESSON THOUGHT. *Finding the Right Way.*

[Begin the lesson with a clean blackboard, and crayon in hand. To hold the eyes as well as the ears of the children, make as you talk a square for a house, a winding path, and a background of trees.

Tell the story of children living in a mountain region who went nutting and lost their way in the woods. Tell how, after long wandering, they found a strange man who guided them to the right path. Pointing out the house in which they lived, tracing their way to the woods, pointing to the trees from which they gathered nuts, etc., will all help to make the story lifelike and vivid to the little ones.]

I have printed some words here from the Bible: "All have sinned." [Let children spell them out.] What is it to sin? Yes, to go the wrong way. All, even little children, have sinned—gone in the wrong way—and must have some one to help them back to the right way. This lesson tells of the One who will show us the way. What is his name? Yes, Jesus our Saviour. [Sing "Jesus loves me, this I know."]

What am I making here? Yes, it is a path; and here, at the very beginning, is the cross. This stands for the One who came to show us the right way. We have to believe in him before we can get into the way, and if we believe in him the cross becomes the sign by which we conquer.

If the children who were lost had not trusted their strange guide, they would not have found the path which led them home. Just so, if we do not trust Jesus, our Guide, we shall not get into the safe path which leads to heaven.

What shall we find in this path? [Make several little flags in the path, upon which print "Joy," "Patience," "Experience," "Hope."]

The first thing we find after we really enter the path to heaven is joy. Believing in Jesus opens the way to us, and then we are filled with gladness, because we see how good our Father is. It makes us so glad that when trouble comes it cannot make us unhappy. We wait patiently and bear it, knowing that our heavenly Father who loves us will make it work for our good. We will sing,

"Jesus loves me; he will stay  
Close beside me all the way."

and we will think while we sing that with such a strong, good Friend at our side all the time, we cannot help being safe and glad.

Here is something very good that our little trials will work for us if we bear them patiently—experience. Nellie is a little Christian, and she has a great deal of joy; and she is learning to be patient, too, but sometimes she makes a mistake and gets into the wrong way. There is trouble and sorrow

in the wrong way. Nellie does not like it and hurries back to the safe path, but she has learned something by her mistake. Experience is learning how, and every little Christian must learn how to walk in Jesus's way.

And here is hope. What do we hope for most? It is always a good thing for which we hope, and God has so many good things waiting for us that we can never count them! And all these he gives



to us, not because we are good and deserve them, but because Jesus Christ died for us, and is living now by his Spirit to help us be like him.

[Show Lesson Symbol, and teach that God's sweet gifts of love, joy, patience, etc., are like beautiful fruits on the vine of a little life.]

#### OPTIONAL HYMNS.

##### No. 1.

Jesus is tenderly calling thee home.  
Pass me not, O gentle Saviour.  
Jesus, my Saviour, thou Lamb of God.  
Saviour, let me still abide.  
All the way my Saviour leads me.

##### No. 2.

Master, the tempest is raging!  
Hark! the voice of Jesus calling.  
Jesus, I come—[come for light.  
Who can unfold the bliss untold?  
Sweet are the promises.

#### The Lesson Catechism.

[For the entire school.]

1. Being justified by faith what do we secure? **Peace with God.**
2. What good results do we receive from tribulation? **Tribulation worketh patience; and patience, experience.**
3. What does experience work in us? **Hope, and hope maketh not ashamed.**
4. What is the GOLDEN TEXT? **"While we were yet sinners, Christ died for us."**
5. If we are reconciled to God by the death of his Son what follows? **We shall be saved by his life.**

#### CATECHISM QUESTION.

63. How did Christ, being the Son of God, become man?

By taking to Himself a true human body and soul, being conceived of the Holy Ghost and born of the Virgin Mary, yet without sin.

Galatians iv. 4. But when the fulness of the time came, God sent forth His Son, born of a woman.

A. D. 58.]

## LESSON IV. CHRISTIAN LIVING.

[Oct. 22.]

GOLDEN TEXT. Be not overcome of evil, but overcome evil with good.

Rom. 12. 21.

## Authorized Version.

Rom. 12. 1-15. [*Commit to memory verses 1, 2.*]

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we, *being* many, are one body in Christ, and everyone members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait on our ministering*; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10 Be kindly affectioned one to another with brotherly love; in honor preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

## Revised Version.

1 I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

2 And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

3 For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. For even as we have many members in one body, and all the members have not

4 the same office: so we, who are many, are one body in Christ, and severally members one of

5 another. And having gifts differing according to the grace that was given to us, whether

6 prophecy, *let us prophesy* according to the portion of our faith; or ministry, *let us give ourselves* to our ministry; or he that teacheth, to

7 his teaching; or he that exhorteth, to his exhorting: he that giveth, *let him do it* with liberality; he that ruleth, with diligence; he that

8 showeth mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which is evil;

9 cleave to that which is good. In love of the brethren be tenderly affectioned one to another;

10 in honor preferring one another; in diligence not slothful; fervent in spirit; serving the

11 Lord; rejoicing in hope; patient in tribulation; continuing steadfastly in prayer; communicating to the necessities of the saints;

12 given to hospitality. Bless them that persecute you; bless, and curse not. Rejoice with

13 them that do rejoice; and weep with them that weep.

14 Bless them that persecute you; bless, and curse not. Rejoice with them that do rejoice; and weep with them that weep.

TIME, PLACE, AND WRITER.—Same as before. DOCTRINAL SUGGESTION.—Christian unity.

## HOME READINGS.

M. Christian living. Rom. 12. 1-15.

Tu. "Be ye clean." Isa. 52. 1-11.

W. Humility. Luke 14. 7-14.

Th. Weeping with the sorrowful. John 11. 30-36.

F. As servants of God. 1 Peter 2. 11-16.

S. Perfect in good works. Heb. 13. 15-21.

S. One in Christ. John 17. 11-21.

## LESSON HYMNS.

No. 213, New Canadian Hymnal.

Be it my only wisdom here,

No. 216, New Canadian Hymnal.

Nearer, my God, to Thee,

No. 218, New Canadian Hymnal.

Come, thou Fount of every blessing.

## QUESTIONS FOR SENIOR STUDENTS.

1. The Living Sacrifice, v. 1, 2.

What did Paul entreat the Roman brethren to do?

By what attribute of God did he enforce his entreaty?

Was it usual to offer a *living* sacrifice to Jehovah in ancient days?

What sort of service did Paul say this would be?

How would God regard it?

How are we to behave relative to the customs of this world?

What sort of transformation is wrought in conversion?

What do those who are thus transformed experience or "prove"?

### 2. The Many Members, v. 3-8.

By what authority did Paul speak?

How are we to estimate ourselves?

What is the meaning of the "measure of faith"?

What is the Church of Christ compared to in the fourth verse?

What is the meaning of "prophecy" in the New Testament?

What is the meaning of "proportion of faith"?

Does "the ministry" refer to the pastors and preachers only?

Who are meant by preachers, ministers, teachers, and exhorters?

How can a man "give with simplicity"?

How will the Christian life affect presiding officers?

How will it affect the doers of kind deeds?

### 3. The Sincere Character, v. 9-15.

What is the chief characteristic of the Christian life?

Is it right to prefer one's own advancement to the advancement of one's neighbor?

How does true Christianity affect all of a Christian's life?

What does it make hopeful people do?

How does it affect people who are troubled?

How does it affect the poor?

How does it affect the stranger?

How does it affect the cruel persecutor?

What is the GOLDEN TEXT?

### Practical Teachings.

Where does this lesson teach—

1. The purity of love?
2. The positiveness of love?
3. The unselfishness of love?
4. The holy activity of love?
5. The compensation of love?

### Hints for Home Study.

Recall the events of Christ's life, and select from them at least five illustrations of the character here portrayed—his nonconformity to the world, his diligence in his holy living, his mercy, his patience in tribulation, his constancy in prayer, his treatment of persecutors, etc.

## QUESTIONS FOR INTERMEDIATE SCHOLARS.

### 1. The Living Sacrifice, v. 1, 2.

What is the living sacrifice?

Who are called on to make it?

What motive is appealed to?

What is said of such an offering?

What should we not become like?

How should we be changed?

For what purpose should we seek the change?

### 2. The Many Members, v. 3-8.

What caution is given against pride?

How should one think of himself?

What is said of the body and its members?

What of Christ and the Church?

How do gifts in the Church differ?

How should the various gifts be used?

### 3. The Sincere Character, v. 9-15.

From what should love be free?

What should we shun, and to what cling?

How should Christians treat one another?

What counsel is given for business life?

How should we treat the needy?

How should we punish enemies?

In what way should we show sympathy?

How can we be true victors in life? (GOLDEN TEXT.)

### Teachings of the Lesson.

Where in this lesson are we taught—

1. That we belong wholly to God?
2. That we owe service to men?
3. That in serving men we honor God?

### Home Work for Young Bereans.

Find the names of prophets who are mentioned in the New Testament.

Find a case in the New Testament where Christians distributed to the necessities of saints.

## QUESTIONS FOR YOUNGER SCHOLARS.

What does Paul ask the Roman Christians to give to God? **Their bodies.**

What kind of a sacrifice is this? **A living sacrifice.**

What should a Christian not follow? **Worldly ways.**

What should he seek to know? **The will of God.**

Who must not think too highly of himself? **The Christian.**

Of what is the body made up? **Of different parts.**

What do Christians make? **One body in Christ.**

Are all Christians alike? **No; each has his own gift.**

How should every gift be used? **Simply and lovingly.**

What should a Christian abhor? **All evil.**  
 How should Christians treat one another?  
**With brotherly love.**  
 How should a Christian carry on his business?  
**As service to the Lord.**  
 What should he be faithful in? **In prayer.**  
 What should he love to do? **Give to the  
 needy.**  
 How should he treat his enemies? **Love them.**  
 With whom should he rejoice? **With the  
 happy.**

With whom should he weep? **With them that  
 weep.**

#### Words with Little People.

How is a Christian child known? By a cheerful, loving spirit; a willingness to give up his own way; a diligent doing of his tasks; a patience in trial; a love for giving, and a sympathizing heart.

#### Whisper Motto.

More like Jesus.

### EXPLANATORY AND PRACTICAL NOTES.

#### General Statement.

We have for study to-day still another excerpt from Paul's letter to the Romans. It is taken from that part of the epistle which is more practical than doctrinal—a fervid exhortation to that holy living which is the inevitable outgrowth of a personal application of the doctrines of redemption. The epistle urges an entire consecration of our composite nature to God: (1) that our bodies shall be his temples, each one of us a place of residence for the divine Being; (2) that our minds shall be his enthusiastic servants—all our memory being stored with God's thoughts, all our imagination being astir with God's purposes, all our ingenuity being devoted to God's glory and to the good of man; and (3) that our souls shall live up to the high ideal which Christ gives us of sonship, heirship, companionship with the Almighty. All this is included in the thought of the first verse. As the result of this consecration we are not to be anxious for conformity with the world; but to be "new creatures;" humble; lovingly related to every other member of Christ's Church; attending each to his own business, and devoting his chief energies to the mastery of the duties which Providence has laid on his own doorstep; loving everybody; "in honor preferring one another;" diligent, fervent, joyful, patient, prayerful, merciful, hospitable, magnanimous, sympathetic.

**Verse 1. Therefore.** Because of the doctrinal truths already stated; and as a consequence of the atonement made by Christ and of all the grand privileges of faith. As Dr. Barnes has said, neither our Lord nor his disciples give us any doctrine to philosophize or speculate about; Gospel truths are to be put into practice. **By the mercies of God.** On account of them. What these mercies are has been shown throughout Paul's teaching concerning redemption and justification. **That ye present.** As the sacrificial offering of a worshiper. **Your bodies.** Your souls have been given to God by the solemn decisions of the hour of your conversion and by the holy rite of baptism; but what good in this world is a soul without a body? An honest soul and thieving fingers cannot agree; nor a chaste soul and wayward eyes; nor a devout soul and profane lips. Show your sincerity by holy living. **A living sacrifice.** Jewish sacrifices were of slain animals; so you, indeed, become by this sacrifice dead to the world, but alive to God. **Holy.** Wholly; and, because entirely given to God, entirely sacred. **Acceptable unto God.** What God likes. **Your reasonable service.** This implies two things: (1) that the "reasonable," sensible thing for us to do is to consecrate ourselves to God; there is every reason for this course, and none against it; (2) that our worship should not be merely formal or ritualistic,

but "reasonable" and sensible—"with the spirit, and with the understanding also."

**2. Conformed.** Fashioned according to; modeled after. **This world.** Or this age; the spirit of the times. Our motives are spiritual and come from the eternal world; therefore those whose thoughts are bounded by temporal life have little in common with us. **Transformed.** Transfigured; as Christ was in body, luminous and glorious, so we are to be in soul. **Your mind.** Your whole interior nature. **Prove.** Test. **Good . . . acceptable . . . perfect will of God.** By putting God's commands to a practical test by your perfect obedience, you will demonstrate, to yourself and to others, that they are inherently good and delightful; that they win the favor of God and of good men; that, in short, they are perfect in wisdom and justice and love.

**3. I say, through the grace.** Paul usually tells us when he is uttering a personal opinion; he occasionally announces directly the immediate inspiration of God. Here he declares that his exhortations are given with apostolic authority and by the movings of the divine Spirit. **To think,** etc. Dr. Marvin E. Vincent calls attention to the beautiful play of words in the Greek of this clause, and skillfully translates: "Not to be high-minded above what he ought to be minded, but to be minded unto the being sober-minded." Don't be



conceded; don't depreciate yourself. **The measure of faith.** "A measure" is better. Do your utmost for God—clean up to the measure of your abilities and of your faith in him.

**4. Many members in one body,** etc. Read John 17. 21-23; then 1 Cor. 12. 12-27.

**6-8.** "Whatsoever thy hand findeth to do [in all Christian activity], do it with thy might."

**Grace** here stands for God's gift or favor, the special talent each one receives from God.

**Prophecy.** This word has a broad meaning in the New Testament. It may be defined as the utterance of God's thoughts directly impressed on the human heart. **Ministry.** A good practical translation of this word would be "practical work"; that sort of energetic service which the intelligent Christian layman can perform. **Teaching.** This word needs no new definition, but notice its place in the sentence: "He that teacheth, let him wait on his teaching." Now, that phrase "Let us wait on" is in italics, and therefore was supplied by the translators. The Revised Version supplies words which are more in harmony with the original: "Let us give ourselves to." The Sunday school teacher is to give himself wholly up to his holy task of teaching.

**Exhortation.** This is the work of the Holy Spirit, of the divine Comforter. But God works through human instrumentalities, and Paul here says, "If any of you find that God has given you any talent for exhorting, or comforting, or encouraging anybody, any powers of sympathy, give yourselves over to that; put your whole force into that." **Ruleth.** We would say "presides."

If you are chairman of a committee, or president of a board, do your duties energetically; give yourself to them. Finally, give your money in a simple, straightforward manner, without bombast; do kind deeds with a smile on your lips and no scowl on your brow. This whole passage certainly does not mean to neglect all graces but one, but it does mean, Do not attempt to put as much energy into efforts which nobody has discovered you have any special ability for, as you do

in the line of duties for which you are specially called by your native talents, the providence of God, and the votes of your brethren. It does not follow that because you have a sweet tenor voice you would make a first-class church trustee; or that because you are the best man in the church to manage a Sunday school excursion you are the best one to reprove the fault of an erring brother. I have seen niggards *keep* with as much *simplicity* as any generous soul ever gave; and I have seen petty tyrants "show" *hard-heartedness* with great *cheerfulness*.

**9-12. Let love be without dissimulation.**

Be affectionate, not merely polite. **Abhor . . . cleave to.** You cannot find words which more strongly express loathsome revulsion and energetic loyalty more forcibly than these; and the one command is as strong as the other. **Brotherly love.** This is God's ideal of church membership. Methodists sometimes say "brother" and "sister" to people they care little about. Such love is not without dissimulation. There is nobody in all your church who is not related to you by brotherly or sisterly ties. **In honor preferring one another.** It is to be hoped that everybody who teaches this lesson can look straight into the eyes of his scholars while he emphasizes this truth. Seek to give others the loftiest positions, but never seek honor for yourselves.

**Slothful in business.** God's church has no room for loafers or tramps, except to turn them into earnest workers. **Fervent in spirit.** Boiling in soul. **Serving the Lord.** This should probably be "serving the opportunity." Ready for the chance to glorify God when it comes. **Rejoicing in hope.** It would be almost funny to hear some Christians urge this duty. It is to be hoped that on this Sunday at least all teachers will carry smiles on their faces. The lesson will fall flat if they don't. Verse 13 commands generosity, benevolence, and hospitality. Verse 14, the returning of good for evil. Verse 15, an intimate sympathy with the joys and sorrows of our fellow-men.

### CRITICAL NOTES.

A good sermon always has argument and exhortation. It is a defect in a sermon to be all argument or all exhortation. The first eleven chapters of the letter furnish reason for acting, the remaining chapters a method of acting. In the early portion Paul tells us *why* we should act; in the latter part he tells us *how*. This lesson is the beginning of his exhortation. When he says, "I beseech you therefore," the force of his "therefore" can be measured only by him who has followed with patience and perseverance the whole progress of his argument.

**Verse 1. To present your bodies a sacri-**

**ifice.** Here again the Christian heaven is moving in material that is Jewish. The figure is priest-like, the thought is Christlike. Paul rests his appeal upon the mercies of God. It is because of God's mercies that the body is to be dedicated and the mind renewed, that life may be one long testing and approving of the good and satisfactory and perfect will of God.

**For I say, through the grace which was given me.** More than once, in urging young men looking forward to the ministry to secure for themselves a preparation as finished as possible, I have received a reply: "It may throw light on my

case if I tell you that my gifts and calling lead me not to the pastorate, but to evangelistic effort." In plain prose they meant that for their work emotional fervor was a substitute for mental and moral discipline. Paul felt as much the need of his apostolic equipment in exhortation as in argument. It was his custom to assert it in the one case as in the other. **Not to think of himself more highly than he ought to think; but so to think as to think soberly.** The form of this sentence is as striking as the substance, the word "to think" occurring four times. This is a Pauline term, for of the twenty-eight passages in which it is found, twenty-five are in his writings. The word has various shades of thought. It is used here in the sense of taking an estimate of oneself. The exhortation is to be modest, not to let one's opinion of himself (though just) exceed the bounds of modesty. It is significant that, as soon as Paul begins to particularize, this thought should receive first attention; success in the Christian life depends upon getting an accurate measure of self. In order to find one's place one must first ascertain his capacity. **According as God hath dealt to each man a measure of faith . . . and having gifts differing according to the grace that was given to us.** Paul clearly recognizes the limitations imposed upon us from without. He does not hesitate to ascribe these limitations to the purpose of God. Within these limitations, and accepting them as set by God, man is to exercise to the full his gift. He, therefore, who covets a higher or another standpoint and sphere of activity in the community, and is not contented with that which corresponds to the measure of faith bestowed on him, exercises a willful self-exaltation, which is without measure and not of God.

**5. So we, the many, are one body in Christ.** This idea of the solidarity of the race was a favorite theme with Paul, and fundamental to his thought. Our neighbor is but an extension of ourself. To injure him is to injure ourself; to help him is to help ourself. The idea did not originate with Paul, but with Him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It is none the less proof of Paul's religious genius that he should grasp so clearly, and put such practical emphasis upon, a principle destined to be cardinal in the transformation of humanity, a principle coming to the forefront to-day, and heralded by science and philosophy as well as by religion. Salvation implies the ripening and perfecting of man on every side of his nature. Socially, then, his redemption is incomplete until society itself is redeemed and purified. How thoroughly Paul comprehended and embodied this thought is seen at every step of his Christian career. Next to Christ his was a life lived *with* men. It was always Paul and Barna-

bas, Paul and Timothy, Paul and Silvanus, etc. Do we not have here the key to the many-sidedness, to the myriad virtues, that clustered in that colossal character? Did not the son of consolation and the youthful Timothy and the cultured, faithful Luke do much to modify and supplement the stalwart, rugged strength of the apostle?

### The Lesson Council.

**Question 1.** *What is biblical holiness, or sanctification?*

Biblical holiness is living according to God's word, holding to the promises, and fortifying oneself against the sins of the world by constant communion with God. Sanctification is not sin-proof, but is alertness, an ever-watchful eye for the enemy, using Christ's plan of going to the Father, whose fort is proof against sin.

**Question 2.** *Is one "gift" greater than another (verse 6)? Is more grace given to one Christian than another?*

We do not all possess the same degree of natural ability; nor are we possessed of the same amount of acquired knowledge and experience. All have gifts with which to be useful in our sphere of activity in life, and we are therefore responsible to God for them (1 Peter 4. 10; 1 Cor. 4. 7). We receive grace according to our needs in life. If we are called upon to pass through the fire of affliction or persecution, God gives the needed grace (2 Cor. 12. 9, 10; Psalm 84. 11).

**Question 3.** *Is prophecy a gift of God under the New Testament dispensation (verse 6)?*

Our understanding of the term "prophecy" will determine the answer. If it means only the prediction of future events, prophecy is of the Old Testament dispensation alone. But if prophecy be, as Lange says it is, the gift and calling to declare what is new, then it is certain that God bestowed the gift upon the apostles. To Paul it probably signified an occasional illumination of the mind by the Holy Spirit for the communication of a specific truth. The gift was thus one of the extraordinary agencies of the apostolic Church for the unfolding and development of the kingdom of Christ upon the earth.

### Analytical and Biblical Outline. The Ideal Christian.

#### I. CONSECRATED TO GOD.

*Present your bodies.* v. 1.

"Ye are bought with a price." 1 Cor. 6. 20.

"Not . . . live unto themselves." 2 Cor. 5. 15.

#### II. RENEWED IN NATURE.

*Be ye transformed.* v. 2.

"Put on the new man." Eph. 4. 22-24.

"A new creature." 2 Cor. 5. 17.

## III. LOWLY IN MIND.

*Not to think... more highly.* v. 3.

"In lowliness of mind." Phil. 2, 3, 4.

"Blessed... poor in spirit." Matt. 5, 3.

## IV. USEFUL IN WORKING.

*Gifts differing... grace.* v. 4-5.

"Worthy of the vocation." Eph. 4, 1, 2.

"From whom the whole body." Eph. 4, 16.

## V. DECIDED IN CHARACTER.

*Ahbor... evil; cleave to... good.* v. 9.

"Love the Lord, hate evil." Psalm 97, 10.

"No wicked thing... mine eyes." Psalm 101, 2, 3.

## VI. FRATERNAL IN AFFECTION.

*Be kindly affectioned.* v. 10.

"To godliness, brotherly kindness." 2 Peter 1, 7.

"Have love one to another." John 13, 35.

## VII. FERVENT IN SPIRIT.

*Fervent in spirit.* v. 11.

"Do it heartily." Col. 3, 23.

"Do it with thy might." Eccles. 9, 10.

### Thoughts for Young People. Our Duties as Young Christians.

1. *We, being many, are one body in Christ.* Each one is to keep from doing any other person's duty, but each one is responsible for doing all of his own.

2. *We are to give ourselves to our work.* One reason for inefficiency is a lack of interest in our work, and a want of consecration to it. We need the spirit of consecration when we undertake to do any work for God. We are to wait upon it; to "give ourselves" to it. This one thing we are to do.

3. *We should be sensible Christians.* Our holy living is to be based on our thorough consecration to God, and our thorough consecration is the reasonable outcome of the doctrine which we have been taught from infancy—the atonement made by Christ.

4. *We are to be sympathetic.* That is the only way in which we can be like our Lord, and our sympathy is to extend to everybody in the Church and out of the Church.

### Lesson Word-Pictures.

I seem to see the church of Rome gathered to hear the letter that Phebe has brought from the apostle Paul. I look around and say, "Here are Priscilla and Aquila, Mary, Junia, Rufus and his mother—all in that precious fellowship of the church at Rome." And Phebe, who brought the letter, may be the one to unroll and read it. At last I hear her clear, musical voice reading this twelfth chapter, touching, as if organ keys, those subjects of consecration, prophecy, teaching, love, joy, and other virtues, till the very place seems to echo with the notes of a sweet, jubilant

chorus. What beautiful ideals of life she holds up! You can see them as if painted on the wall.

Then I see this same Phebe going out, and before the world she makes pictures copied after those ideals.

She passes some heathen temple. She sees the altar of sacrifice, and catches the flash and hears the crackle of the fire that wraps some poor, lifeless brute. She thinks of Jerusalem, where that very day the flames devoured a dead sacrifice on the temple's altars, and she recalls Paul's words about a living sacrifice, and she resolves to be that better offering whose consuming fire shall be her own burning consecration. She goes to her duties, finding altars in her opportunities and her obligations; and her hands, feet, lips, eyes, ears, she gives to Jesus. I watch her as she moves along Rome's bustling streets; but her life, while meeting the city's life, is not conformed to it, but transformed, shaped into the ideals and patterns of a world unseen, yet all about the inner sense, its sounds seraphic make their rapt melody evermore in her soul. She moves humbly among the members of the flock of Jesus, never as if she saw more and felt more of heaven than they, or carried more of earth's responsibilities. She aims to be, and is, a fitting realization of Paul's words about the one body and many members, and she tries to serve in her place and help make effective the activity of all others in their spheres.

Her mind lies open to the Spirit, and she responds to the pressure of his gracious biddings. In the congregation she hears the still, small voice down in the depths of her soul. I see her standing up. She opens the gates of speech, and then the Spirit will prophecy, teach, exhort, through her lips. She loves the church, and goes among the poor and needy with open hands, showering benefactions; and with what cheerfulness in her tones, and with what sunniness in every feature! She is a gospel of good cheer. And in all her love and radiance of spirit, what sincerity! what purity!

How she hates evil! See Phebe when she denounces wrong and turns from it! With what enthusiasm she goes to the good and stands by it! Is she lowly in her temper? asks one, or is humility only a veil for ambition? Ah, it is refreshing to see how she will insist upon crowning others with honor, Priscilla or Mary or Tryphosa. It is enough for Phebe if she make the crowns.

Some are always present when the honors are given out, but what about the duties? You may miss Phebe in the day of coronations, but she is on hand when work is assigned; and how tireless she is! If she be in the market place to care for business that is her own, she is never slothful, and in it all she never forgets that she is to serve God more than Phebe. In all her paths that she plans you will see her heavenly Father's footprints. But

what if the footprints are lost and the paths swept away? Ah, then Phebe's face shines with her victory over trial. Then she sees other paths opening, stretching on to the heavenly gates, and in hope she rejoices and presses on.

Did you ever hear Phebe pray? O, how she takes hold of God, and you feel that she abides with him all the time; and spoken prayer is only one little door opening out of this everlasting presence and favor of the King.

Did you ever see Phebe give to a poor Christian, or keep one of the Lord's own over night?

She dispenses as if she had an angel's privilege, and whether or not she entertains angels her guests feel that an angel entertains them. Has she any enemies, do you ask? Not long. In the soft chains of love and blessing she soon leads those that would abuse and curse her. Rare Phebe! She has not much time for Phebe, none in which to congratulate or pity self; but O, set her among those who are rejoicing one day or are in tears the next!

How unselfish she is in singing of another's psalm to-day, and to-morrow she will give herself as fully to another's sorrow. She is a sunbeam or a teardrop, but for somebody besides Phebe. Sunshine or rain, it is for another's garden, and she loves to show how the Saviour is walking in it.

### Orientalisms of the Lesson.

*Rom. 12. 14.* "Bless them which persecute you," never found utterance in any oriental or other non-Christian mind; but it is more than a sentiment in the oriental Christian Church. Lung Seng-Ki, a steward in the Methodist church at Hung-ting, China, was waylaid and led to a temple, his hands tied behind him with a cord; a rope was attached to this cord and passed over a beam, by which he was drawn up a foot or more from the ground, and suspended in excruciating torture for an hour. He prayed aloud for his persecutors. They continued to demand money. He said, "If you want my little property, take it; if you want my life, that, too, is in your power." They did take all he had. The missionary says he saw him a month afterward, happy in the love of Jesus, with no words of bitterness for his persecutors. He still prayed for them.

*Verse 15.* "Rejoice with them that do rejoice, and weep with them that weep," is strangely limited by oriental caste. The writer once saw an old man who had been lying cold and naked in the beating rain, in the mud, all day long, unable to move, while thousands passed him, offering no sympathy nor help, because he was not of their caste. In another case he saw a man who had fallen from a second story surrounded by a crowd, of whom the writer asked, "Why ever do you let this poor sufferer lie here, and not take him to the

hospital?" The only reply was, "We cannot touch him; he is not of our caste." But the Gospel teaches sympathy with man as man.

### By Way of Illustration.

*Verse 1.* Consecration is the first step in a real Christianity. In Rome there stands the Pantheon. It used to be a temple for all the gods. Round its circular sides were niches, in which were placed images of the various deities worshipped by the various nations which Rome had conquered. That temple was a place of blended worships. When adherents to the Lord Jesus began to start rumors of the new religion, the Roman Senate passed a decree consecrating a niche in this temple of all the gods to him. But Christ enters no Pantheon. The whole temple must be his, or he will have none of it. Said Paul, "I am the slave of Christ." No less word than that can express the depth and fullness and thoroughness of the consecration Christ demands.

*Verse 2.* A fine artist kept always on his table precious stones of bright colors. His reason was that working in colors so constantly corrupted his eye insensibly, and he needed the constant company of standard colors to keep his eye pure. So shall we become conformed to this world if we do not keep company with the perfect will of God expressed in his word.

*Verse 3.* As the lark, that soars highest, builds her nest the lowest; the nightingale, that sings the sweetest, sings in the shade; the branches most laden with ripe fruit bend lowest; and the ship most laden sinks deepest in the water, so the holiest Christians are the humblest.—*Mason.*

*Verses 4-8.* Note how the hand flies to the defense of the eye in case of suffering or accident. Note how the eyes look out for the safe passage of the lowly feet. So should the members of Christ's body care for each other.

The Church of Christ, like the meadows and the star-spangled heavens, owes its beauty to that variety in unity which marks all the works of God.—*Guthrie.*

*Verses 9-15.* Brotherly love is a distinctive feature of Christianity. In the preface to M. de Liefda's work on *The Charities of Europe*, he says: "Nowhere can a better proof of the divine origin of Christianity be found than in the story of its charitable institutions. This work is exclusively its own. Such things were never known in the most civilized heathendom, nor even in Israel before He appeared who taught his people to love their enemies, care for the poor, and seek after the sinner. In London alone fifty million dollars is annually expended on public and private benevolences, and one million people receive medical advice gratuitously every year."

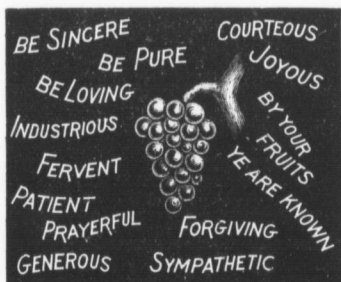
### The Teachers' Meeting.

The best way to teach this lesson is text by text, with illustrations of each thought. You can find your best illustrations in your own church or street, very likely in your own home or class. Emphasize the truths that yourself and your scholars have neglected.... Much can be made of the word "therefore" in verse 1. The duties reach from this point to the end of the epistle. Paul's emphases are all suspended from the doctrines which he taught in the earlier chapters.... From *Illustrative Notes* we quote seven laws of the Christian life: 1. The law of consecration (verse 1); let us "lay ourselves on the altar." 2. The law of transformation (verse 2). 3. The law of mutual-ity (verses 3-8). 4. The law of sincerity (verse 8). 5. The law of decision (verse 9). 6. The law of fidelity (verses 10-12). 7. The law of sympathy (verses 13-15).

### References.

FOSTER'S CYCLOPEDIA. Prose, 1891, 1979, 2463, 3355, 985-989, 5153. Ver. 1: Prose, 5154, 3577, 3601, 11879. Ver. 3: Prose, 1849-1854, 11637, 1934, 1936. Ver. 4: Prose, 12114. Ver. 5: Prose, 5865. Ver. 6: Prose, 1896, 2450. Ver. 10: Prose, 3680, 3681.

### Blackboard.



This lesson teaches or sets forth the practical duties of a Christian life. The blackboard has a cluster of grapes on it, surrounded by the duties set forth in the lesson. A tree or a vine is known by its fruit; so is a Christian known by his acts and words and conduct. What is the first duty set forth in the lesson? To live for Christ and give him our best service. (See verse 1.) What is the second duty? (See verse 2.) What is the third duty? (See verse 3.) Now look at the blackboard. What duty shall be written here as set forth in the first part of the ninth verse? [Sincerity.] What next? [Purity. (Abhor evil).] Next? [Loving.] What one is next? [True

Christian courtesy.] It would be a grand thing if all Christian lives would bear this fruit, as it should. Next? [Industrious.] Next? [Fervent in spirit.] Next? [Joyous.] Next? [Patient.] Next? [Prayerful.] Now look out for the next one. [Generous.] Yes; some people can pray a million-dollar prayer and give a ten-cent donation. Next? [Forgiving.] This is hard fruit to grow. The vine has to be a long time in the sunshine of divine love before the "bless them that persecute you" fruit ripens. It is scarce and rare, but the apostle says we must have it. Lastly? [Sympathy.] An easy fruit to grow, beautiful to look upon, delightful to taste.

DIRECTIONS.—Draw the grapes and the inscription, "By your fruits ye are known," before the school assemblies. Write answers to the questions during the review.

### Primary and Intermediate.

#### LESSON THOUGHT. *Building for Heaven.*

[A very few horizontal and upright lines will make a fair representation of a solid stone wall. Prepare it before the class assemblies, and do not uncover until needed. The names can be written on the stones as the lesson progresses.]



We are going to have a lesson about building to-day. What are some of the things that are built? [Children will be likely to name houses, churches, barns, bridges, etc.] These are all things that can be seen with these outward eyes. But we are going to talk to-day about a wall—the solid wall of a good life. Our lesson will tell what kind of stones we are to build into this wall, and where we may find them.

This kind of building goes on without noise of hands, and our earthly eyes cannot see it rising. But God and the angels watch every stone that is laid, and rejoice to see the wall growing higher and higher as the years go on.

[Uncover.] This is a large stone at the bottom. Spell the word that I print on it—"Truth." "Let love be without dissimulation," says Paul. Do not pretend. Ask God to give you love, but never try to appear to have what you have not. There can be no good life that does not have truth built into the very foundation.

This is the "Love the Good" stone. A boy or girl wants that which he or she like best. If we are building for God and heaven, we must choose the good. Shall I tell you a good way? Always ask, when you have to choose, "What would please Jesus?"

If this stone really gets into our wall, the next will have to be "Hate the Evil." Evil is from Satan, our worst enemy. He wants to drag us

down to hell, and God wants us to hate him and all his works.

This is a beautiful white stone—"Love One Another." O, how lovely and beloved are the children who remember what God says about this! One such child can make sunshine in a dark place. Do not forget this stone.

"Ready to Serve." A lazy child cannot know how much this stone is needed in his wall. All true work is work for God. Pulling weeds or minding baby, if done in the right spirit, is serving God.

"Gladness" is a bright stone. Who should be glad but the one who is building a good life that will last forever?

"Patience" and "Prayerfulness" are twin stones. One will not stay in place without the other, and, indeed, the first will be in danger of falling down if the last one be left out.

"The Giving Spirit." The heart that does not love to give is not like God. He gave his Son and eternal life. How small the best gifts we can offer, yet he wants them.

"Forgiveness." The angels surely smile when they see this stone laid in the wall of your life. God forgives, and so must we. No matter if others are unkind, we are building for God, and we can forgive them.

"Sympathy." Be glad when others are glad, and sorry when others are. This is a smooth and lovely stone, and God wants to see it in your life-wall.

Where can we get these stones? Give yourself to God, and he will give you back all the beautiful things that make a good life.

#### OPTIONAL HYMNS.

##### NO. 1.

Take my life, and let it be.  
Father, lead me day by day.  
If my disciple thou wouldst be.  
Soldiers of Christ, arise.  
Far and near the fields are teeming.

#### NO. 2.

Sweet is the work, O Lord.  
The Saviour is calling.  
Christians, lo!  
Go, labor on while it is day.  
Forward! be our watchword.

#### The Lesson Catechism.

[For the entire school.]

1. How does Paul beseech us to present our bodies? **A living sacrifice, holy, acceptable unto God.**

2. Instead of being conformed to this world, what should we be? **Transformed by the renewing of our minds.**

3. How are we to treat our friends? **Be kindly affectioned one to another with brotherly love.**

4. How are we to treat our enemies? **Bless them which persecute you.**

5. What is the GOLDEN TEXT? **"Be not overcome,"** etc.

#### CATECHISM QUESTION.

64. Why did the Son of God become man?

That He might teach us His heavenly doctrine, set us a pattern of perfect holiness, and lay down His life as the price of our redemption.

John xv. 15. All things that I heard from My Father I have made known unto you.

1 John ii. 6. He that saith he abideth in Him ought himself also to walk even as He walked.

**A. D. 57.] LESSON V. ABSTINENCE FOR THE SAKE OF OTHERS. [Oct. 29.]**  
**GOLDEN TEXT.** We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Rom. 15. 1.

#### Authorized Version.

**1 Cor. 8. 1-13.** [Commit to memory verses 12, 13.]  
1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

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

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

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we

#### Revised Version.

1 Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth. If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know; but if any man loveth God, the same is known of him. Concerning therefore the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no God but one, 5 For though there be that are called gods, whether

know that an idol is nothing in the world, and that *there is none other God but one.*

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

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

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

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not are we the worse.

9 But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

in heaven or on earth; as there are gods many, 6 and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Je'sus Christ, through whom are all things, and we through him. 7 Howbeit in all men there is not that knowledge: but some, being used until now to the idol, eat as of a thing sacrificed to an idol; and their 8 conscience being weak is defiled. But meat will not commend us to God: neither, if we eat not, are we the worse; nor, if we eat, are we 9 the better. But take heed lest by any means this liberty of yours become a stumbling-block 10 to the weak. For if a man see thee which hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols? 11 For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, 12 ye sin against Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.

**ENVIRONMENTS.**—"First Corinthians" was written from Ephesus 57 A. D. The church at Corinth was mostly Gentile, and was exposed to peculiar temptations. Idol worship was universal, and if one resolutely determined never to use anything which had ever been consecrated to an idol, one would certainly be greatly inconvenienced and embarrassed. The counsel which Paul gives concerning idol meats applies with full force to the use of intoxicants at the present day. **DOCTRINAL SUGGESTION.**—The unity of God.

#### HOME READINGS.

M. Abstinence for the sake of others. 1 Cor. 8.

Tu. Charity. 1 Cor. 13. 4-13.

W. Love to the undeserving. Luke 6. 27-35.

Th. Unselfishness. Phil. 2. 1-11.

F. Perfect love. Matt. 5. 43-48.

S. Judgment on offenders. Matt. 18. 1-10.

S. For the Gospel's sake. 1 Cor. 9. 18-27.

#### LESSON HYMNS.

No. 337, New Canadian Hymnal.

Friends of temperance, onward go.

No. 335, New Canadian Hymnal.

Homes there are of want and sorrow.

No. 338, New Canadian Hymnal.

See, the Church of Christ arises,

#### QUESTIONS FOR SENIOR STUDENTS.

1. **The True Knowledge**, v. 1-6.

What is meant by "things offered to idols?"

What was the question concerning them?

What law had been passed by the council of Jerusalem concerning this matter? (Acts 15. 20.)

What are some of the things of which Paul could say that he and they had knowledge? (Verse 4, and Rom. 14. 14.)

In Paul's view was it wrong in itself to eat things which had been offered to idols?

Could he not with justice have said, "If you want to eat meat offered to idols, and can afford to, you have a perfect right to?"

On what basis was it that he could claim that these things were allowable? (See verses 3 and 6.)

What is the great principle that is here established? (Verse 9.)

2. **The Weak Conscience**, v. 7-12.

What is meant by the weak conscience?

How was this influenced by another's knowledge?

How were such led into sin?

How can one man's liberty prove another's stumbling-block?

How does this cause a sin against Christ?

3. **Total Abstinence**, v. 13.

From what, and under what circumstances, would Paul abstain?

What spirit did this show?

What was Paul's conduct, as shown in Rom. 9. 22?

To what abstinence does this principle lead us?

How may we thus avoid harm to others?

**Practical Teachings.**

Where does this lesson show—

1. The danger of mere knowledge?
2. The blessedness of love?
3. The power of example?

**Hints for Home Study.**

1. Write down all you can ascertain concerning the idolatrous customs here alluded to.
2. Find a similar argument advanced by this apostle in another place.

**QUESTIONS FOR INTERMEDIATE SCHOLARS.****1. The True Knowledge, v. 1-6.**

Upon what have all knowledge?  
How are knowledge and love contrasted?  
Whose knowledge is said to be deficient?  
What love is sure to be known?  
What do we know about an idol?  
What about the true God?  
What is said of the one true God?  
What of the Lord Jesus Christ?  
What blessedness does this true knowledge bring? (John 17. 3.)

**2. The Weak Conscience, v. 7-12.**

How is the weak conscience defiled?  
Are we better, or worse, for eating meat?  
What caution is given about abusing liberty?  
How might a weak conscience be offended?  
What is asked about knowledge and death?  
Who is offended when such wrong is done?  
What says Jesus about himself and his brethren?  
(Matt. 25. 40.)

How ought we always to treat the weak? (GOLDEN TEXT.)

**3. Total Abstinence, v. 13.**

Under what circumstances is abstinence a duty?  
What else does Paul include in this law of self-denial? (Rom. 14. 21.)

**Teachings of the Lesson.**

Where in this lesson are we taught—

1. That love is worth more than knowledge?
2. That love leads to self-denial?
3. That self-denial is the highest type of love?

**Home Work for Young Bereans.**

What man asked permission from a prophet of God to do reverence to an idol?  
What idol fell down before the ark of God?

**QUESTIONS FOR YOUNGER SCHOLARS.**

Why did Paul write letters to the Christian churches? **To teach and help them.**  
To what church was this letter written? **To the church in Corinth.**

What were many of the Corinthians before they were Christians? **Idolaters.**

What were others? **Jews.**  
What did some think it wrong to do? **To eat meats offered to idols.**

What did others think? **That it was not wrong to do so.**

What did Paul teach them to have for each other? **Charity.**

What does knowledge often do? **Make people proud.**

What does charity or love do? **Builds up.**  
What does not commend us to God? **What we do or do not eat.**

What does make God pleased with us? **Our love for one another.**

What should we not become? **A stumbling-block to the weak.**

How may we do this? **By our selfish ways.**  
Against whom do we sin when we harm our brother? **Against Christ.**

What will the Christian do rather than harm another? **Deny himself.**

**Words with Little People.**

One boy says he will not sign a temperance pledge, for he wants to be free! He likes cider, and he isn't afraid it will hurt him. Another boy says he likes cider too, but he wants his influence to be all on the side of temperance. Which boy feels as Paul did?

**Whisper Precept.**

Give none offense.

**EXPLANATORY AND PRACTICAL NOTES.****General Statement.**

The question concerning "meats offered to idols" was one which arose very early in the apostolic Church. In the heathen sacrifices very little of the offering (and that the part unsuitable to be eaten, as the stomach and intestines) was actually consumed upon the altar. The eatable parts were divided between the priest and the worshiper, and were sometimes eaten at a feast in the idol temple, sometimes taken home for the table, sometimes sent to the market for sale. The precise Jews everywhere refused to eat such meat, and it was a question whether the Gentile Christians could partake of it. Some considered that to do so was to seem to give sanction to the worship of idols, and thereby to dishonor Christ. Others, just set free from the heathen superstition, could not eat the idol meats without a certain feeling that they were adoring the idol, and through it were in danger of going back to their old practices. These were the "weak brethren," for whom Paul felt a great tenderness of heart. Others, more intelli-



gent, and stronger in the faith, said, "The idol is nothing, and meat is not sacred; it is neither better nor worse because it is laid on the heathen altars; we have a right to eat it if we choose." These were the ones possessing knowledge, but in danger of being puffed up with selfish pride on account of it, and needing the balance of love to Christ and to the souls of men. All of Paul's nature and opinions inclined him to the broad view that an idol was nothing, and that a Christian had a right to eat anything that he chose. This was Christian liberty, for which the apostle was willing to lay down his life, if need be. But there was another side to the question—the effect of their eating such meats upon those who were yet a little under the influence of their old superstition. Paul reminds his Corinthians that it is not the Gospel plan for each one to claim all his rights without regard for others, but to give up his rights for the sake of each. And since meat was not an absolute necessity, he would choose to give up all flesh, whether idol meat or any other meat, rather than throw a stumbling-block in his brother's way. So should we be willing to give up that which may not harm us, if our example will endanger another; we should make Paul's principle a guide in the question of the temperance reform, of our amusements, and of our relations with our fellow Christians.

**Verse 1. Touching things offered unto idols.** The Bible student can hardly fail to notice the similarity between the chapter from which this lesson is taken and Rom. 14. The same general principles are set forth in each. The "things offered" are the portions of the sacrificed animals which, according to the idolatrous (as well as the Mosaic) rituals, were not to be burned, but eaten by the worshipers and the priests. Sometimes Christians were invited by heathen friends to participate in such sacrificial meals "in the idol's temple"; at other times the meat was not all consumed in the temple, and, finding its way to the butchers' shops, might be unwittingly purchased by Christians. Having been once dedicated to a heathen god, some tender consciences revolted from touching such meat. **All have knowledge.** All Christians humbly rejoice in a good degree of spiritual enlightenment. But from this enlightenment, blessed as it is, Paul is about to appeal to that "charity" which is greater than any "knowledge." **Puffeth up . . . edifieth.** The word for "edifieth" means "buildeth up." Mere knowledge may fill a man with pride—may puff him like a balloon—but love, which is a better word here than "charity," builds up; it does not lead to undue self-valuation or to unsafe flights, but strengthens and enlarges the holy, Christlike character. (1) *Knowledge of the head, without that of the heart, has never yet saved a soul.*

**2. Think that he knoweth.** The wiser a man is the clearer he sees the limits of his wisdom and knowledge. The self-conceited man is certainly foolish, and probably ignorant as well. (2) *The heart will learn more than the intellect.*

**3. Love God . . . known of him.** Our love to God will place us under his infinite notice and care, so that we shall be guided by his intelligence in the way of life. (3) *He that loves God gains divine wisdom to supplement his own ignorance.*

**4. Therefore.** Paul's "therefore" are always important, and this is to show that in the special subject before us we are to seek for the guidance, not only of knowledge, but also of love.

**We know.** Here is what "we know;" in verse 9 we shall see to what conclusion love leads us. **An idol is nothing in the world.** That is, the person or divinity represented by the image has no real existence. Thus in one sentence the Christian sets aside as contemptible the entire system of worship which held control over the human race. (4) *How many of the things deemed all-important by men, even now, rest upon absolutely no foundation! None other God but one.* This was the fundamental doctrine which made Judaism so immeasurably superior to the heathen religions.

**5. Though there be.** In the opinion of men, not in real existence. **That are called gods.** "So-called gods;" spoken with a shade of contempt; conceptions of men, supposed to be divine. **In heaven.** As the sun, moon, and stars deified, or Jupiter and his court, who were supposed to live in the heavens. **Or in earth.** The fancy of the ancients peopled every brook and rock and tree with its own god. **Gods many, and lords many.** Though having no actual existence, to the heathen mind they were a reality. (5) *Let us be careful lest we, too, have some idols to stand between us and God.*

**6. To us . . . one God.** Paul keeps in view this truth, in order that his advice to abstain from the idol meats may not be construed into a recognition of idol worship. **The Father.** Our Father, as the loving source of our being, and the Father in his relation to the Lord Jesus Christ. **Of whom.** From whom as the source and origin. **All things.** All created existences. **We in him.** We were created for him, and our highest happiness is in living to his glory. **One Lord Jesus Christ.** The divine manifestation on earth. **By whom.** Through whom the universe was created. **We by him.** Redeemed by him; born again through him; to be glorified through him. (6) *See how everywhere Jesus is placed beside God in the thought of the New Testament writers.* (7) *See, too, how Jesus Christ is everything to the Christian.*

**7. There is not in every man that knowledge.** That clear spiritual discernment which was referred to in verse 1. **With conscience of.** Familiarity with. Some true converts had been all their lives convinced of the real personality of the idols; and though they now fully believed in Jesus, and their heathen desires were all gone, they could not promptly shake off all their heathen notions; they were all right in heart, though a little confused in head. **Conscience being weak is defiled.** These men are mistaken, Paul says; the idol has no real existence; but a man is bound to act up to his honest convictions of duty. "To him that esteemeth anything to be unclean, to him it is unclean."

**8. Meat commendeth us not.** No kind of food will present us more acceptably to God as his followers. **Eat not . . . the worse.** Hence, if, for the sake of the weak brother, we decide to abstain from the idol meats, we lose nothing; just as if, for the sake of our example, we, in modern life, avoid wine and strong drink, we will do ourselves no harm.

**9. Take heed.** The apostle has shown that the Christian has a right to partake of the idol meats, if he choose; now he gives counsel as to how he should use his right. **This liberty of yours.** This right which you have as a Christian. **Become a stumbling-block to them that are weak.** By tempting them to act contrary to their own conscience, which no disciple of Christ should do to others. (8) *The disciple of Christ is the freest man in the universe.* (9) *But, being free, the disciple must be careful how he uses his freedom.*

**10. If any man see thee which hast knowledge sit at meat in the idol's**

**temple.** Here is a wonderful revelation at once of the liberality and the scrupulousness of Paul. He will admit that a good man may be so certain of the nothingness and "nonsense" of idols that he may even innocently set himself in an idol temple, and partake of food the only fitness or unfitness of which, in his enlightened eyes, is to be measured by its nutriment and digestibility; and yet he asserts that if such an act (or even a far less questionable act; see verse 13) be liable to induce another to relapse into idol worship, it involves the possibility of the ruin of a soul, and becomes, therefore, a hideous sin. (10) *We must not use our rights in such a way as to influence others to what may be wrong.* (11) *The act which may be right for one may be wrong for another.*

**11. The weak brother perish.** He is placed in the way which will lead to his perishing. **For whom Christ died.** Christ was willing to die for that soul, weak as it is; and shall his fellow Christian let him perish rather than abide his own rights by giving up that which is unimportant?

**12. Ye sin so . . . against Christ.** Comp. Matt. 25. 40, 45; also Rom. 12. 5; Eph. 1. 23; 3. 17; 4. 15, 16; Col. 2. 19; also 1 Cor. 10. 17; 12. 27. (12) *See how close is the cord by which we are bound together, soul to soul.*

**13. If meat make my brother to offend.** To stumble. If by any eating or by any abstinence I endanger the ruin of a soul for whom Christ died. **I will.** See how delicately Paul presents this duty, not as theirs, but as his own. "You may use your liberty if you will, but I, for my part, will abstain." (13) *If we by our example can keep others from acts which would harm them, let us avoid even that which we desire.*

#### CRITICAL NOTES.

**Verse 1. We all have knowledge.** This is in apparent contradiction with verse 7. But the contradiction is only apparent. Paul simply means to say here that in general the Corinthian Christians are enlightened on the subject of sacrificial flesh; but, of course, exceptions must be made. There are still some whose idolatrous habits of thought so cling to them that they cannot eat meat in a temple or a friend's house, or buy it in the markets, without conscientious qualms. Hence the apostle has a double task, namely, to conserve the interests of well-meaning but weak-minded brethren, and at the same time to reprove the intellectual pride of those who, in their sense of superiority, were apt to forget the still more eminent superiority of brotherly considerateness in the spirit of love. It is a great thing to know and to have the freedom such knowledge brings, but it is still greater for the strong to accommodate his vigorous steps to the feeble and halting pace of his

weak brother at his side in the toilsome ways of life.

**2, 3.** Form a parenthesis between verse 1, where the subject is introduced, and verse 4, where it is resumed. Its significance is profound, and contains the very core of the universal philosophy. Mere knowledge in itself is empty and barren. It only puffs up with pride, and separates men, by their imagined superiority, from their brethren. It is self-centered, moreover; *to know* is only a part of the soul's function. *To feel* is also a part of its activity, and *to love* is the highest power of spiritual life. Hence Paul lays down the principle that if a man seems to know anything, he does not know as he ought—his knowledge is one-sided, partial, superficial, false, impractical; but that if he adds love, his knowledge will be deepened, moralized, and made salutary. To love God is the way to know God and be known of him, the end of all spiritual endeavor. This doctrine is thoroughly

Johannine, and is best presented by Paul himself in the thirteenth chapter of this same letter. Now with this principle laid down at the outset, the apostle is ready to proceed with his special topic which, in a word, is the duty of an enlightened Christian with respect to adiaphora, or things indifferent in themselves.

**4. We know that no idol is anything in the world.** This is not a denial of the existence of heathen deities, but an assertion that they are not at all what their worshipers take them to be. (See verses 5, 10-13.)

**5. For though there be that are called gods.** The sense is, perhaps: Even grant the reality of the heathen gods, as there are certainly many supernatural powers, such as demons—for example, the prince of the power of the air—yet to the Christian there is but one God and one Lord. So that an idol stands for nothing to him.

**7-10. Howbeit in all men is not that knowledge.** Force of habit acquired in heathen worship cannot be rooted out by some, and consequently any contact with the old ritual wounds their consciences. Though *you* have been made free, *they* have not; and, therefore, though you justly believe that the eating or the not eating of meat will make you neither better nor worse in the sight of God, you dare not abuse your liberty to the detriment of your weak brother. You eat without offense, it is true; but, seeing you, he follows your example and is offended. You can bend to his weakness easier than he can rise up to your strength.

**12. Ye sin against Christ.** Here is taught the solidarity of humanity. Touch the weakest, and you touch the strongest. Let your sympathies become as broad as those of Christ, and you will find yourself taking a real interest in the welfare of the lowliest.

**13.** A noble conclusion, based on love. But Paul must not be misunderstood at this point. This principle concerning adiaphora can only be interpreted by the individual conscience in the presence of specific circumstances. Were it laid down as a fixed rule of uniform and universal application, we should be led into all sorts of absurdities. Then, too, we must note that Paul himself discarded other men's ignorant prejudices whenever the truth of the Gospel was involved. (See Gal. 2, 5, 14.)

### The Lesson Council.

**Question 1.** *Does the case of eating meat offered to idols, and the principle laid down concerning it, have any parallel in the practical questions of Christian conduct in our time?*

Yes. Why should Christians use wine or fermented cider, knowing that, of all people, the most likely to take advantage of their example are those

who should never touch intoxicants. Here is where influence either wields a deadly weapon or guards the weak from a fatal fall. So also we should refrain from using any language that may have a tint of profanity. Verse 12 is sufficient reason for abstaining from all things that would tend to bring religion into disfavor or cause the ungodly to condemn the godly. The principle is just as applicable to-day as when Paul lived.

**Question 2.** *How far does the rule laid down by the apostle Paul concerning meat offered to idols apply to the use of wine by professing Christians?*

The church at Corinth was composed of converted Jews and Gentiles. There was schism in the church there as the result of the Gentiles eating meat offered to idols, against which the Jews entered protest. Paul is solicited to settle the difficulty for them, which he does by careful and impartial instruction; as also does the Master (1 Cor. 8, 9-12; Matt. 25, 40, 45). Paul puts himself on record as to what he would do under like circumstances (1 Cor. 8, 13). This is an excellent rule for Christians to observe relative to wine and all other intoxicants.

**Question 3.** *How far does this principle given by the apostle Paul apply to the Christian's participation in so-called worldly amusements?*

This principle is in completest harmony with the teachings of Jesus Christ, both as to self-denial and to our relations to others. In the light of what Christ taught no one can question the absolute rightness of the principle. It is, therefore, the bar at which we must determine all questions of expediency. There is none safer or wiser than this. As to the "so-called worldly amusements," if there be no harm in them so far as we are concerned, there does come hurt to others from them, and being, as Christians, under this law of abstinence for the well-being of others, we cannot do less than abstain altogether.

## Analytical and Biblical Outline.

### The Service of the Gospel.

#### I. AN INTELLIGENT SERVICE.

*We know... have knowledge.* v. 1.

"Wisdom... from above." James 3. 17.

"Knowledge of his will." Col. 1. 9.

#### II. A SERVICE OF LOVE.

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

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

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

#### III. A FILIAL SERVICE.

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

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

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

## IV. A LOYAL SERVICE.

*One Lord Jesus Christ.* v. 6.

"Call me Master and Lord." John 13. 13.

"Confess.... Christ is Lord." Phil. 2. 11.

## V. A SERVICE OF LIBERTY.

*This liberty of yours.* v. 9.

"Not under the law." Rom. 6. 14.

"Stand fast.... liberty." Gal. 5. 1.

## VI. A CONSIDERATE SERVICE.

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

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

"Look not.... on his own." Phil. 2. 4.

## VII. A SELF-DENYING SERVICE.

*Will eat no flesh.* v. 13.

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

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

## Thoughts for Young People.

## Knowledge and Love.

1. While knowledge is apt to engender spiritual pride, love builds up a substantial Christian character. (Verse 1.)
2. While knowledge fails to find God, love enters into the secret of his keeping, and is secure under his care. (Verses 2, 3.)
3. While knowledge is our guide to doctrine, love should be our guide in practice. (Verses 4-9.)
4. While knowledge looks after our individual rights, love directs us toward helping others. (Verses 9, 10.)
5. While knowledge sets stumbling-blocks in the way of those weaker than ourselves, love seeks to remove them. (Verses 10, 11.)
6. While knowledge may lead us to hinder others, love prompts to deny ourselves in order to help others. (Verses 12, 13.)

## Lesson Word-Pictures.

People once would say, "We wonder if Peter Apt-to-stumble will ever get rid of his weakness?"

Peter did have a very evident infirmity. It was a certain weakness in the joints that might show itself before breakfast, and he would fall out of the way—that is, drop out of the house suddenly and come back wiping his lips; or the weakness might not develop until between eleven and twelve in the forenoon, or possibly not until he was going home from work at night, and, again falling, he would drop into a saloon. Very hot weather and very cold weather were sure to bring out the weakness. Holidays were great trials. "The Fourth" brought peculiar difficulty! Alas for Peter if at this time of weakness in the joints there were any stones in the road. He would be sure to go down then, to the present sorrow of his friends and his own after mortification. People all the more won-

dered if Peter would get over his tendency to stumble, for he had a neighbor who was very careless about leaving stones in the road, the very way Peter would travel. Indeed, he would put them there. His name was Neighbor Liberty, for in a very independent fashion he would declare that he had a right to throw as many stones into the road as he pleased, no matter if Peter and his weakness happened along that way. There was an after-dinner stone Neighbor Liberty was likely to drop. One would hear the clink of glasses, and over into Peter's road would drop a stumbling-stone. When Neighbor Liberty had company, or might be at a wedding, you would hear that crystal tinkle, and down would drop a stumbling-stone that Peter or somebody else would fall over. A friend once asked Neighbor Liberty if he did not see what this glass-clinking business meant, that his example was a bad thing; and O, how wrathful Neighbor Liberty was about it! He grew red in the face, swelled like a mad turkey gobbler, and talked in a large way about his liberty, and said if he saw fit to throw a stone into the road, there was no reason why Peter should see fit to pitch over it. Indeed, Neighbor Liberty thought it was very unfit. So Neighbor Liberty kept pitching stones out into the road, and poor Peter, with those weak, trembling knees, kept stumbling.

Luckily, Peter one day found he had another neighbor. The new neighbor was a very conscientious man; very sensitive to other people's claims, while he had backbone enough to take a standing position about his own when necessary. He was told of Peter and his weakness, and he reasoned this way: "If I take any wine, though it be but a very little, still Peter Apt-to-stumble may hear of it. I might take it on the sly and get behind a door; but if a sudden gust of wind should come along and blow that door down, Peter might see me the very first thing; or if the door did not blow down, my habit might get out into public. My breath might get out, for one's breath is very likely to do that thing. There is my example! Then down before Peter's feet would drop a stone of stumbling, and down might go Peter! And Peter, he is my brother. For Peter my Saviour spent days of travel, dusty and hungry; nights, too, of discomfort; and sometimes he had not where to lay his head. At last he went up to a cruel cross, dying there for Peter; dying, too, for me. O, I can't lay any stone of stumbling before my brother for whom Christ died! God help me, and I will help Peter!"

How clean of stones ran the path before the new neighbor's house! Peter saw that clean way. It set him to thinking. This man who loved Christ, the Master, was for another's sake avoiding every thing that might be a stumbling-block.

Did not Christ, the Master, love Peter Apt-to-

stumble? Why could not Peter, in the strength of the Master, get rid of his weakness?

Somebody bring harp and song! Now strike! Now sing! There is rejoicing in heaven, and let there be joy on earth; for Peter, encouraged by a neighbor's faithfulness, has forsaken his sin, and through Christ been made strong and whole.

### Orientalisms of the Lesson.

"We know that there is none other God but one, though there be gods many and lords many." This is a curious statement, but found to be recognized among all idolatrous nations. The Hindoos say they worship three hundred and thirty-three millions of gods, yet they all acknowledge that there is but one supreme God. Dr. Nassau says that while the people of Africa worship superstitiously all sorts of groogrees and fetiches, yet in thirty years he never found one whose religion was only superstition. They all have an idea of God as their maker and father; but they say, "Having made us, he abandoned us. Why should we care for him, only spirits can harm us?" Yet they "know there is none other God but one," from Suez to the Cape of Good Hope, and from Aden to Peking. . . . As concerning the eating of things offered in sacrifice unto idols, there must have been then, as there is now, a temptation to purchase because of its cheapness. In Moslem sacrifices in Oude, in North India, thousands of little sucking pigs are sometimes offered by the people, and as the priest cuts off their heads, and their blood is strewn on the tomb of the saint, the carcasses of the pigs may be bought for half a cent apiece.

### By Way of Illustration.

Verses 1, 2, and 3. St. Augustine being asked, "What is the first thing in religion?" replied, "Humility." "And what the second?" "Humility." "And what the third?" "Humility. He who has other graces, without it, is like one who carries a box of precious powder without a cover on a windy day."

Spiritual pride shut out the Jews from Christ's kingdom. The Pharisee who went up to the temple to pray was a religious man, a strictly just and moral man. His spiritual pride alone kept him from Christ's benediction, which the poor publican received instead. To-day spiritual pride sets creeds and organizations above charity—love to God and love to man.

Verses 8-13. Christians must be careful of their influence. The stone flung from my careless hand into the lake splashed down into the depths of the flowing water; and that was all? No, that was not all. Look at those concentric rings, rolling their tiny ripples among the sedgy reeds, and pro-

ducing an influence, slight but conscious, to the very shores of the lake. That lasty word flung from my lips in casual company produces a momentary depression; and that is all? No, it is not all. It deepened that man's distrust of godliness, and it produced an influence, slight but eternal, on a human soul.—*Punshon*.

All conduct along the line of amusements and indulgence of appetite must be settled with regard to offending the weak brother. Said John B. Gough: "A scaffold is erected for workmen near the top of a tall spire. It is built to hold a weight of one hundred and fifty pounds. The superintendent weighs only one hundred and twenty pounds, and he walks out on the scaffold safely. He calls thither a fellow-workman who, unfortunately, weighs two hundred pounds. The workman steps out boldly. His superintendent has tested it. Why cannot he go where his boss goes? The boards crash and he falls to the pavement, lost because these men failed to calculate the difference in weight. The superintendent indulges in his frequent glass of beer. He has a strong will and no inherited appetite. The workman under him follows him to the saloon. He becomes a drunkard and a lawbreaker. Who is to blame if not both men who failed to calculate the difference in resisting power?"

The Christian life calls for self-denial. Religion is a life of self-denial, just as husbandry is a work of death. You bury a seed, and that is husbandry; but you bury one that you may reap a hundred. So the lower nature must be sacrificed for higher ends.—*Beecher*.

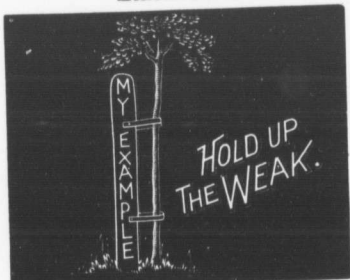
### The Teachers' Meeting.

Ascertain clearly what were "the idol meats," and the controversy concerning them. . . . "The weak brethren," who they were, and what were their dangers. . . . "Those who had knowledge," and how it "puffeth up." . . . Teachings of this lesson concerning God: (1) One God; (2) Our Lord and Saviour; (3) Our relations toward God; (4) Our duties toward God. . . . The service which we should render toward God. . . . The relations of knowledge and love. (See "Thoughts for Young People.") . . . What was Paul's conclusion: (1) Concerning our liberty? (2) Concerning our duty? . . . What principles from this lesson apply: (1) To the use of wine and other liquor? (2) To our amusements? (3) To our general aims in life?

### References.

FOSTER'S CYCLOPEDIA. Prose, 503, 5248, 5261, 8787, 11645-11648. Ver. 4: Prose, 9072. Ver. 10: Prose, 4275-4280, 2341-2342, 10861, 10862. Ver. 13: Prose, 7438, 7408, 7414, 7416, 7422.

## Blackboard.



This illustration needs no explanation. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." My example must hold up the weak, and not cast them down.

**DIRECTIONS FOR COLORS.**—The upright post, outline in white, with words in red; the tree trunk, brown, with light green leaves; the sentence, yellow.

## Primary and Intermediate.

**LESSON THOUGHT.** *Living for Others.*

**Blackboard.** A door with "Saloon" above; a spider's web with "Self" in the center; an altar, and smoke rising enveloping the word "Self."

Who has ever seen a saloon? Is it a good place? What is sold there? What kind of people go there? Suppose we print on this door some things that may be found in the saloon: Sorrow, Quarrels, Poverty, Misery, Death. Is it not sad that men will give their time and money and hope of heaven for such things as these?

I will tell you a true story. One day a little girl asked her papa to please buy her a doll. He said he had no money for such silly things, and spoke so sharply that little Clara could not help crying. Then he hurried out to the saloon, and called for a drink of whisky. While the saloon keeper was getting it his little girl came running in, and asked her papa to get her a new doll. "Wait a minute," said he, "and I will give you the money." Before giving the drink to Clara's papa, he asked him to pay his bill. It took all the money the poor man had, and the saloon keeper handed it to his little daughter, saying, "There, run and get your doll."

Clara's papa looked at the well-dressed, well-fed little girl hurrying away with his money in her hand to buy a doll, while his sweet little Clara, ragged and hungry, was crying at home; and what do you think he did? I think a good angel must have been very near, for he went to the door, threw the whisky on the ground, and said to the

saloon keeper, "Good-bye; I am going to buy a doll for my little girl."

He never went to the saloon again, for he had a sight of the spider web of sin and self drawing its meshes closer and closer around him, and God helped him to break loose. But how much better it is never to get caught in the web!

A spider's web is very fine and delicate. You would not believe, when the spider first begins to spin it, that it could ever hold even so little a thing as a fly. But the great spider Self at the center is strong and can work wonders! Look out for the first beginnings of the spider web.

[Show the altar.] What is this being destroyed? Yes, the old Self that wants to be pleased must be burned up if we are to be God's children and help others to know him. [Tell how Paul taught the Corinthians to give up their own way and think how they could best help others, even in such a small thing as eating.]

What can make Self willing to die? [Print in the smoke going up from the altar, "Love."] When we get love into our hearts it crowds self out, and we want to help and please another rather than self.



[Put the Lesson Symbol on the board.] Did you ever walk in a rough path? Suppose you were walking in the night, and came to a big stone in the path; you would stumble over it, very likely, and fall.

The stone in the path is like a bad example. Some one sees it and stumbles over it.

Tom says, "I saw Harry smoke a cigarette, and I'm going to," and so he forms a bad habit which may spoil his whole life.

Harry is sinning against Christ! Our lesson says so. When we do wrong some one will be sure to follow our example, and to harm another is to hurt Christ.

Jesus is our Example. If we look to him and try to be like him, we shall live to help others, and Self will die as it deserves.

## OPTIONAL HYMNS.

## No. 1.

Come, thou almighty King.  
Holy, holy, holy, Lord God Almighty!  
Holy Spirit, faithful guide.  
O for a heart to praise my God.  
Saviour, listen to our prayer.

## No. 2.

How sweet the place of prayer.  
Praise the Lord! ye heavens, adore him.  
Come, Holy Spirit, raise our songs.  
God loved the world of sinners lost.  
Lord, we come in faith believing.

## The Lesson Catechism.

[For the entire school.]

1. What is said of knowledge and charity? "**Knowledge puffeth up, but charity edifieth.**"
2. What is said of idols? "**An idol is nothing.**"
3. If we sin against our brother what else do we also do? **Sin against Christ.**
4. What text in the Bible is illustrated by this lesson? "**Avoid the appearance of evil.**"
5. What does this lesson teach? **Regard for others.**
6. What is the GOLDEN TEXT? "**We then that are strong,**" etc.

## CATECHISM QUESTIONS.

65. What do you call this wonderful mystery?

The Incarnation of the Son of God.

66. Where is the Redeemer called a Mediator?

1 Timothy ii. 5. For there is one God, one Mediator also between God and men, Himself man, Jesus Christ.

## The Broken Link.

A FINE statue was being hoisted into its place on a lofty pedestal. It was a valuable piece of sculpture, the fruit of patient and skillful work, and an object of great interest. Careful men were employed to fix it in position, but just when they had raised it to a level with the top of the shaft the chain broke, the statue fell, and the labor of years was dashed to pieces in a moment. They examined the chain. A single link had yielded. All else was sound, but the crowning work of a lifetime had perished by the breaking of that one link.

As teachers our labor in some respects is akin to that of the sculptor. We seek to mold young character until it is fit to stand in an honored place in the Church of Christ, and yet we have so often to confess, with sorrow, our disappointment. Just as we have lifted the young life to that point where it should take its permanent place in the temple of God, the chain breaks, and our labor is lost. It is sadly true that of tens of thousands of men and women to-day who belong to no church, and join in no act of worship, a large proportion have passed through the Sunday school. They have been in

our hands and under our influence; on many of them good impressions were made, yet they have slipped away.

The fault is sometimes laid upon the churches. It is said that, as the young people grow up and leave school, there is no corresponding place found for them in the church life. But is not that rather an excuse than a cause? In the Midlands an intermediate service has been provided in the adult Bible class movement. One of its special aims was to bridge over the gap that was supposed to exist between school and church. Yet the religious census of attendance at divine worship, which has just been taken in Birmingham, shows the attempt in this respect to have been a dismal failure. The bulk of the places of worship were almost empty. The men, young and old, were in the streets, in the betting rings, in the excursion trains, and in the public houses.

The pleasant services of the adult schools have done a noble work in bringing back numbers of men and women who had drifted away. They have attracted to places of worship, and united in one great bond, many thousands who seemed altogether beyond the reach of the churches. They have put the Bible into hands that up till now have touched only the sporting papers, and they have, in addition, helped to circulate an enormous amount of bright and useful literature. And yet, granting all this, it cannot be denied that these classes have not succeeded in preventing our young people from dropping out between the school and church.

Is not our failure in this? We labor for years to train the children, to inform their minds, and to mold their habits; but the chiefest work of all is too often left to some chance visitor or to some special service. We teachers must aim at bringing our scholars to a conscious decision for Jesus Christ. A lad may know much of his Bible, and have very little religion. In his interesting book the Rev. J. W. Horsley tells of one boy under his charge in Clerkenwell Gaol who had won a Scripture prize in a London board school, and yet could not repeat the Lord's Prayer. It is so easy to learn and yet know nothing. We must apply the truth to the consciences of our scholars, and seek by direct and definite aim to bring them into living contact with Jesus Christ. Then the chain which binds the young life to Christ will be strong in every link, and the precious living stone will be safely lifted into its place in the house of God.—*Sunday School Chronicle.*

### The Seed-Lesson.

A COMPANY of untaught little heathens—such as our large cities can easily furnish—were gathered into a Sunday-school class. Many of them had never been in such a place before, some had never heard the name of Jesus spoken with reverence.

The room in which some thirty-five or fifty of these little ones met was a barren place without a hint of brightness, save the faded red cushion on the bench which followed the line of the wall on three sides of the room.

What did the children do? Just what they do at home and on the street—punched, pinched, crowded, teased one another!

And the teacher did not once say "Don't!" She argued rightly, that the sound was too familiar to be heeded. This is what she did on the following Sunday. She brought a few seeds, a young plant, a blossom, and a ripe fruit of some kind.

The International lesson was a good one, but it was put aside that day. In its place was a talk on seeds, plant-life, and fruit-growing. The children knew very little about these mysteries, but they were encouraged to tell what they did know, and that the lesson was one of absorbing interest was proved by the fact that not one remembered to push or punch his neighbour while it lasted!

It is hardly necessary to say that the teacher had thoroughly prepared herself.

Especial attention had been drawn to the fact that each seed bears fruit after its kind. The thistle seed cannot be made to produce a velvety peach, nor can a delicious apple grow on a thorn bush.

Then the teacher told the class that she had seeds, a great many of them, which the heavenly Father who made all the seeds had given her to plant in little hearts. She said that these were good seeds, which would bring forth good fruit; they could bear no other kind! When the children were eager enough to see it she uncovered the text—previously printed on the board with coloured crayons—"Love one another." Opening her own Teachers' Bible, she showed them where she found this seed, and said that God had sent her to plant it in their hearts that day. She showed how the fruit from this seed could not possibly be harsh words, unkind acts, even sour looks!

The children understood, as was proved by the changed conditions in the class, not only that day, but thereafter, though the teaching had often to be brought to remembrance.

But the "Seed-lesson" was the influence which prepared the way for the excellent International lessons, every one of which held some sweet morsel for "these little ones."—*S. S. Journal.*

### Book Notices.

*Forging the Sword; or The Holy War.* New York: Hunt & Eaton. Toronto: William Briggs. Price 60 cts.

This is an interesting series of conversations on Christian life as a warfare. It abounds with anecdote and illustration concerning the Christian panoply, embracing the shoes, girdle, breastplate, shield, sword and helmet; also the great Captain, the enemy, the conflict and the victory. The book is handsomely illustrated, and in literary quality and religious teaching is most admirable.

*The Study of the Book of Books, for Young People.* By REV. W. H. Groat. New York: Hunt & Eaton. Toronto: William Briggs. Price 20 cts.

This book is the outgrowth of the Normal Lessons, inaugurated by Bishop Vincent, at Chautauqua. It will be found especially helpful for Epworth Leagues, Young People's Societies, and supplementary studies in Sunday-schools. It will make the Bible much more a living book by its descriptions of Bible geography, history, and accounts of the Temple and Tabernacle service, and the like. We heartily commend it.

*Suggestions for the Study of the English New Testament.* By CHARLES HORSWELL, Ph.D. New York: Hunt & Eaton. Toronto: Wm. Briggs. Price 30 cts.

Dr. Horswell attaches much importance to the method of study, which should, he says, be analytic, comparative and constructive. This method he illustrates by studies in the gospels and epistles. Among the recommended helps are the volumes of the Cambridge Bible, whose use we have frequently commended. The diagrammatic analyses are ingenious, but, we think, somewhat complex.

*Manual of Methodist Episcopal Church History, Showing the Evolution of Methodism in the United States of America.* For the use of students and general readers. By GEO. L. CURTISS, M.D., D.D. New York: Hunt & Eaton. Toronto: Wm. Briggs. Pp. iv.-373. Svo. Price \$1.75.

Dr. Curtiss, as Lecturer on Historical Theology at De Pauw University, found serious gaps in the history of the Methodist Church, and therefore prepared these lectures; first, to bridge these gaps, then to cover the entire field. Special attention is given to later Methodist history. A great deal of useful information is here condensed, but the book lacks the spell of genius which makes Dr. Abel Stevens' History such a charming work; nor does the author make as much as he might of the heroic lives and labors of the pioneer fathers and founders of Methodism on this continent.



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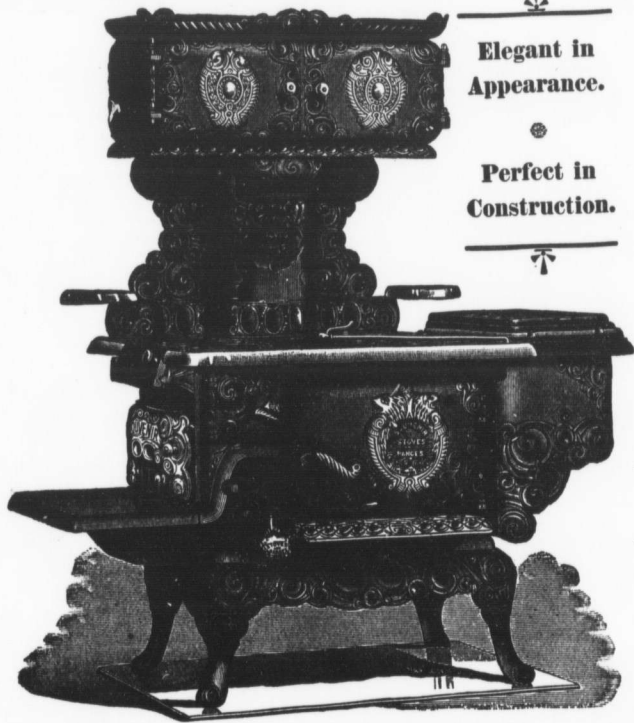
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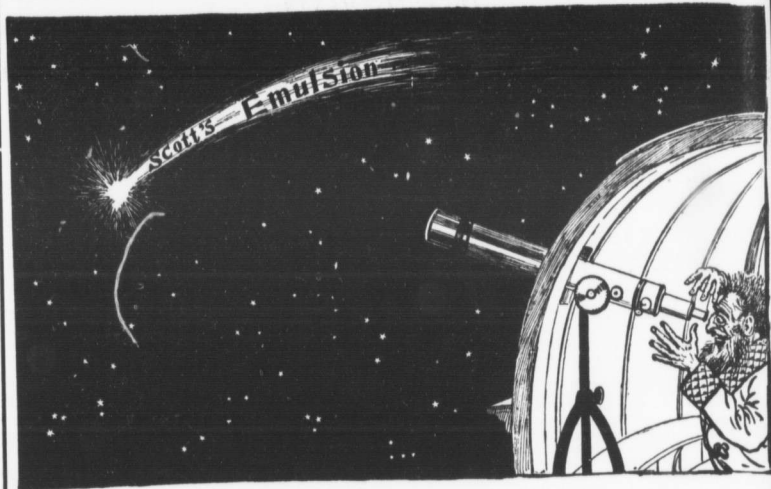
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