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Banner

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1903

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By "C."

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SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

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The shadows around me are dark and deep,
But sweet sounds I have heard before,
I know not when and I know not where,
Seem to come to me once more.

And through the mists I can sometimes see
A face or a flower that seems
To be part of a life that I lived long ago,
And that comes back in my dreams.

The mists become denser. No musical
sound,
No face, no breath of perfume,
Could pierce these dark clouds, and the air
all around
Is filled with a vague, dim gloom.

Then the clouds are all gone, and the faces I
see
Are those that I knew as a child,
I live in the sunshine of school-girl days,
And fancies so glad and wild.

But my toys become broken, my school-
books are lost,
And the dear eyes I loved so well
Are closed, and the secrets that they have
found out
The white lips refuse to tell.

Enough, O my wings, I know of your power,
But the feelings you give me are too great;
The precious things of life, I believe,
Will come back to us soon or late.

In some far, future life—I know not when
or where—
I shall see the dear lost ones again;
Till then I have wings, but the joy they give
stings,
For memory is mingled with pain.

Clayton, B. C.

Wings of Memory.

AUGUSTA HELEN THOMPSON.

I spread out my wings, and I quickly fly
Over years of struggle and pain,
And the joys I have known and the friends
I have lost
Are real and living again.

The wings carry me to a far-off life,
Where I try in vain to see
What I once used to know so well, but now
The knowledge has gone from me.

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Sunday School Banner

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

TORONTO, FEBRUARY, 1903

After the Vote.

THE recent vote on prohibition in Ontario shows the vast strides that this cause has taken in the last four years. Under unfavorable conditions a vote very much larger was recorded than that given under very favorable conditions four years ago. Most of our cities, though long the strongholds of the liquor traffic, pronounced strongly in its condemnation. In the good work of creating popular opinion and crystallizing it into votes our churches and Sunday Schools and Leagues have had an active part. Their work is not done. We must not be satisfied till every scholar's name is on a pledge roll and till our youth receives the protection for which we have asked. We commend to the careful reading of all our teachers the admirable paper by the Rev. George Williams, printed on another page.

Sunday School Libraries.

FOR some months a Toronto Conference Committee on Sunday School Libraries, of which Emerson Coatsworth, Esq., is chairman, has held many meetings in the office of the Rev. A. C. Crews, Wesley Buildings, Toronto. The members of this Committee have gone over publishers' catalogues, distributed many books for reading, obtained opinions as to their suitability for Sunday School use, and are preparing a catalogue that will be of great service to all schools wishing to supplement their libraries. A great deal of thought and time and pains has been given to this important work. We present on another page two articles on this subject which we commend to the careful attention of our readers.

New Year's Rallies.

THE New Year's Day Sunday School Rally has become a fixed institution in several of our cities. In Montreal it has been observed for over fifty years; in Toronto for nine years; in Hamilton, Winnipeg, and Vancouver, for a shorter time. We believe that similar rallies in our cities from St. John's, Newfoundland, to Victoria, B.C., would be a striking demonstration of the strength, the unity, and solidarity of our great Sunday School interests.

The meeting in Massey Hall, Toronto, was, as usual, a brilliant success. About four thousand teachers and scholars were present. The addresses by the Honorable Justice MacLaren, Mr. Alfred Briggs, and Rev. M. L. Pearson, abounded in wisdom interspersed with wit. The massed orchestra of about forty instruments led the singing of our grand old hymns which was like the sound of many waters. Everything was bright and cheerful, as the titles of the hymns will indicate: "Sing to the great Jehovah's praise," "A Better Day is Coming," "See the Church of Christ Arises," "We have heard the Joyful Sound." The four schools with the largest membership were as follows: Wesley, 1,300; Metropolitan,

1,070; Dunn Avenue, 1,035; Broadway Tabernacle, 1,014.

The largest Home Departments are the Metropolitan, with 470; Trinity, 264; Carleton Street, 135; and Broadway, 130.

The four schools raising the largest amounts of money for all purposes are: Wesley, \$1,289; Central, \$1,263; Euclid Avenue, \$1,022 (nearly \$2.00 per member); Sherbourne Street, \$983.

The entire membership of the forty-three Toronto schools is 18,149, with 1,514 more in the Home Department. These raised for all purposes in the year \$11,845. But who can tabulate the spiritual results of the love and prayer and sacred toil of the devoted teachers and officers of this great Sunday School army!

Methodist Magazine and Review for January.

FIFTY ILLUSTRATIONS.

This oldest Canadian Magazine begins its fifty-seventh volume with a specially strong number. A marked feature of this magazine is its pronounced patriotic character, special prominence being given to Canada. "The Canadian Lumberman and his Social Betterment," "Paris the Beautiful," "Village Life in Norway," and "The Wild Welsh Coast," are handsomely illustrated articles. Character studies, with portraits, are given of those great Nonconformist leaders, Hugh Price Hughes and Joseph Parker. Dr. Chown has an admirable paper on "Christian Unity," Dr. S. P. Rose an instructive "Study in Comparative Utilitarianism," Dr. Jesse S. Gilbert an amusing sketch of that "Famous Fop," Beau Brummell, and the Rev. W. H. Adams "An Exhumed Canadian Romance," the record of the Rev. Cornelius Flumerfelt. Stories by Frank Bullen, Ian Maclaren, Maud Pettit, and well-illustrated current notes, New Year's pictures and poems are also given. November and December numbers, containing the initial chapters of Frank Bullen's strong serial, are given free to new subscribers.

Toronto: William Briggs. Montreal: C. W. Coates. Halifax: S. F. Huestis. \$2.00 a year; \$1.00 for six months.

While waiting for the scientists to tell us something we don't know, we might spend the time profitably in practising what we already know.

The Rev. Hugh Price Hughes.

THE death of this distinguished divine removes the most conspicuous figure in British Methodism. Few men have accomplished so much in so short a space of time. Few men have reached such deserved prominence—a president of the Wesleyan Conference and of the Union of the Nonconformist Churches of Great Britain, the founder of the West London Mission, the leader of the "Forward Movement" in Britain, an eloquent preacher, an influential editor, an author of note, the organizer of the Sisters of the People—his life, which was cut short at the age of fifty-five, was crowded with achievements for the betterment of man.

Hugh Price Hughes was of sturdy Welsh descent, the son of a Wesleyan minister. His fervid zeal and eloquence made him the popular London preacher. But fifteen years ago he felt that the Wesleyan Church was doing little for the unchurched masses in the most crowded portions of the world's greatest city. In conjunction with his life-long friend, the Rev. Mark Guy Pearse, the well-known author of "Dan'l Quorn," he founded the West Central Mission amid the very centre of fashionable vice. The services in St. James Hall, Wardour House, in Somers' Hall, built by Lady Henry Somerset, in St. Luke's House, and other social centres, have brought thousands into the kingdom, and brought the light and liberty of the Gospel to many darkened homes and hearts.

Hugh Price Hughes grappled with the great social questions of the day and to crowded audiences in the music hall and to greater crowds of working men in Hyde Park he demonstrated the power of the Gospel to heal the moral maladies of mankind. A converted socialist expressed the result of his preaching in these words: "Before I heard Price Hughes I used to say, 'Down with everything that's hup;' but now I say, 'Hup with everything that's down.'"

This great leader of men was instinct with the fire and fervor of his native Wales. He rivalled the founder of Methodism, John Wesley, himself, in his skillful organization and successful leadership. He was "ever a fighter" against the evils of the times. Up to the day of his death he was engaged in an uncompromising conflict with the Edu-

cation Bill now before the British Parliament. No man contributed more to the success of the Twentieth Century Million Guinea Fund of the Wesleyan Church. His great work, however, was the impulse he gave to the "Forward Movement" not only in London, but in the great cities of Manchester, Birmingham, Leeds, Liverpool, and other centres of population. Much of his work was done under the pressure of ill health, but "being dead he yet speaketh."

The Rev. Joseph Parker.

WITHIN living memory, and each in his own sphere, no greater servants of God have lived, and wrought, and passed to their reward than Joseph Parker and Hugh Price Hughes. It may be questioned whether any such dual bereavement has ever occurred in the history of Nonconformity. As our life was made richer by their presence, so it is made poorer by their absence. Our whole outlook is changed; we have to face our problems and fight our battles without their inspiration and leadership. Dr. Parker was a man who needed to be known, for though he was always the same man in public as in private, he was liable to be misunderstood by those who did not know him well. He was a wonderful compound of inconsistencies, a brilliant genius, not without some of the eccentricities and limitations which usually accompany the divine afflatus. I knew his weaknesses—and who did not?—but they never served to diminish my regard for him nor my belief in the Christian sincerity of his character. I have been a guest in his home, and he in mine, but I can honestly say that the closer one drew to him the more one found to love and admire. In fact, without the weaknesses he might not have endeared himself so much to those who knew him best. There was so much of the child about him that one was prepared for impulses, surprises and unaccountable moods. Though he "became a man" he did not "put away childish things," and it was well he did not.

"He was like a bit of Cumberland scenery, wild and rugged, sweet and winsome, dark and stern, mild and tender. His sensitiveness often threw him off his balance and rendered him almost

morbid, and yet that sensitiveness was in him compatible with a fierceness of resentment that spared neither man nor interests when he was roused against them. He was a faithful friend, grateful even to excess. No man was too humble to live in his memory if ever he had done him a kindness. He was capable of unbounded affection, expressed in the most unexpected ways. The key to the purpose of his life-work should be sought in his personal devotion to the Lord Jesus Christ.

"As a pulpit orator he was without compeer after the death of C. H. Spurgeon, but he ought not to be remembered simply as an orator. He was a man who saw visions, and his marvellous intuitive insight into truth rendered him unique among present-day prophets. It was this which drew vast crowds to hear him for so many years. Preaching was his passion, his hobby, his life. When he ceased to preach it was time to go home."—Methodist Times.

The Master of Music.

BY "ERIE."

It was a "harp of thousand strings"
Tuned by the Maker's hand
To heavenly harmonies;
For pleasure high and consolation planned,
And vibrant with unspoken melodies.

But unskilled fingers swept the chords,
Tense with a bursting life,
And through th' expectant air
Sent shuddering a harsh, discordant strife,
While listeners fled the moans of dull despair.

Unheeded, tuneless, long it lay,
Battered and cast aside;
Till one day passing by
The Master with keen glance the harp espied,
And from one chord drew forth an answering cry.

Slowly the slackened strings he tuned,
Touching with mute caress
The tightened chords, he drew
A witching melody, while crowds did press
To listen, wonder-wrapt and life renew.

But none enraptured ever knew,
As every joyful strain
Gave one of triumph birth,
It was the selfsame harp that mute had lain
Till wakened by a power not of earth.
Westmount, Montreal.

Temperance in Sunday Schools and Leagues.*

THE SABBATH SCHOOL.

THERE is peculiar pertinence in the occasion and association of this subject—"Young Methodism and Moral Reform." The organization of young people and the recognition of temperance have been invariably characteristic of Methodism. The sanctified genius of Methodism anticipated by some generations the institution of the Sabbath School and temperance societies. As a church we are uncompromisingly committed to temperance work, by conviction and tradition. Temperance work and the organization of youth are our peculiar heritages. To ignore them would be culpable treason. "Cannot be legalized without sin," is our apothegm.

The strategic point in all moral reform lies in our youth. The child is father to the man. The convictions of youth are the principles of maturity. In our Sabbath Schools we enjoy an absolute monopoly of the invaluable potential factor, and that at its most desirable period—the formative. To-day society is, or should be, a Sabbath School product, and its expression in action generally reflective of Sabbath School teaching.

Does modern life then justify the past inculcation of temperance in our Sabbath Schools? Our consumption of liquor is the least per capita of any civilized people and our legislation (potentially) the most advanced of any constitutional land. Observe the social habits of our people, their abstemiousness and sobriety. Within a generation a moral revolution has been effected and who can deny that the greatest contribution hereto has been made through our Sabbath School temperance lesson? Like the coral insect, these workers have secreted and deposited temperance truth in the minds of our youth until there gradually arose above the angry surf of national prejudice, social usage, and popular delusion, a reef of conviction that secures for our land unparalleled peace and prosperity. Temperance teaching in our Sabbath

Schools has passed beyond the speculative and experimental period into the demonstrated and accepted stage. No proof is needed. It is axiomate.

But our work, though well done, is not all done. We rejoice at 250,000 temperance voters, and place them to the credit of Sunday School work. What about the 141,000 opponents, and say 120,000 absentees? They too are Sunday School graduates, they must stand to the debit of our teaching.

Have we not regarded Temperance Sunday indifferently, taught the lesson prefactorily and impersonally? Have we not dealt too much on the scientific and too little on the moral aspect? We may safely leave the scientific to the day school teacher (thanks to our progressive spirit), who will more efficiently present it than we can, but the moral we can relegate to no one—that is the "sine qua non" of a Sunday School teacher.

The Sunday School must, on the authority of its text-book, the Bible, charge the individual conscience with the moral claims of temperance. To some it must be glorified into a cross, the faithful assumption of which is necessary to their salvation. Only as we teach our scholars that drink is immoral and unchristian, and that discipleship involves the sacrifice of prejudice and even gratification, can we secure consistent and satisfactory results. If liquor cannot be legalized without sin no more can it be tolerated without sin—that at least should be the Methodist deduction.

All Sunday Schools should have a Band of Hope, and every means possible should be used to cultivate and strengthen the moral sense of temperance among our children. Train up a child in the way he should go, and when he is a voter he will not depart from it.

THE EPWORTH LEAGUE.

Temperance work is here imperative if we would secure permanent and practical results. Through circumstances that we can do no more than note now our youth graduate from Sabbath School between the ages of fifteen and eighteen years. With the assumption of freedom there is the tendency to impulsiveness. Immaturity of judgment and experience is associated with the responsibility of suffrage. They hardly cease to be students of history ere they become makers of history. These facts constitute the adolescent period as one of

* Synopsis of Rev. Geo. H. Williams' (Delta) paper given at the Brockville District Epworth League Convention at Kempville. From *The Liberator*.

critical import to youth and society. They now become also the legitimate prey of the liquor interest. Youth's minority shields it, but its majority exposes it to the sordidly malign influences of this interest, whose affluence and heartlessness enable them to appeal to youth from every conceivable standpoint with consummate speciousness.

Conscientious scruples are met by jocular buffoonery; inherited tastes are appealed to by diabolic pandering; natural timidity is offset by popular usage. Our youths are lured among the perils of their Charybdis and Scylla by the siren voices of inhuman mercenaries. Who will act the part of Orpheus and disenchant them? The League is best qualified to do this because of its sympathy with youth, and consecration to them. The League should supplement the temperance work of the Sunday School by urging the personal obligation of the pledge. Many regard the pledge of youth as a temporary bond, not a permanent oath. It should be easy to convince them that if a pledge were essential in the secluded stage of minority, it will be imperative in the beleaguered experience of majority. If an anchor be necessary in the calm, it should be indispensable in the storm.

The League should secure the elevation of every faculty and taste by its inspiring influence—rescuing from the base degenerate plane of life by its habit, not of looking on, but working up. Our Anglo-Saxon youth can become as steadfast in their resistance of seduction and demoralizing customs and examples as the Hebrews of yore. But is personal abstinence merely the aim of the League in its temperance work and not legal prohibition also? then our work will be a superfluity of selfishness, a redundancy of effectness. The constitution of the League forbids that conclusion—"Lift up," follows "Look up," and the golden link of both is found in the ideal resolve—"taking Christ as my example."

Of the Christian dispensation it was prophesied, "Now is the axe laid at the root of the tree." Woe to that man who would substitute the position of Christ's judgment, and remove the axe of destruction from the root of evil where Christ placed it, to the leaf, where the devil would have it. The liquor traffic must cease, if Christian truth prevail, and Leaguers must abolish it if Christ's ideal rules. The League is not merely a conservatory for the cultivation of morality,

but also a propaganda for the diffusion of truth; not an observatory to facilitate mediation, but a battery to aid assault; not a city of refuge to which our youth might flee merely, but the ark of the Lord to go before us into battle.

The League should represent essential, radical, practical and enthusiastic Christianity. Its problem is to reduce the pledge to practical citizenship, or exalt citizenship to essential Christianity. It should bring to this holy mission none of the jealousies of partisanship or prejudices of ignorance, that too frequently affect many existing organizations. With a discrimination born of the inspiration of ever looking up, they should dissociate morals from every other issue, and refuse to permit economics or politics to be as much as named in connection therewith. To them, a mercenary interest should be inconceivable, a partisan bias impossible, and they would no more compromise such moral issues than they would Christianity itself.

In view of our insidious and ominous peril through strong drink the prevalent babel of partisan economic quibblings will to them appear as senseless, diabolical, and criminal, as the discussion by a life-boat crew of the color of their uniform, when a humbug-freighted steamer is drifting to the rocks. When the devil in solution—drink,—would bribe such morally trained youth, in the temple, hustings, street, or parliament, with any specious gift of crime, they will say to these arch-traitors of country, home, and God: "Get thee behind me, Satan," "Thy money perish with thee." From the prevalent narrow, selfish, political lust of power and boodle, we shall be saved to the higher, nobler, purer position of Christian patriotism.

The sanctified culture of the Leaguer should effectually deliver him from the imputation brought by Christ against His disciples, "The children of this world are wiser in their generation than the children of light." Our seniors have not been proficient in their methods of warfare, and their simplicity or apathy has lost them many a victory. In the use of constitutional means to crush the evil, let us be wise as serpents—our opponents are.

The League being in intimate and sympathetic touch with Christ, it should also be with every voter; and then bring every voter into just such sympathy with Christ. It should be the Secret Service Department or scouting party of the

army of Jesus Christ, and be the most effective source of men and material for every phase of moral conflict, particularly now temperance.

Under the influence of such heaven-born leaders of public conscience, as compared with bribing and immoral party bosses and machines, an election day would not suggest the resemblance of voters and citizens "to" dumb-driven cattle going to the shambles, but rather represent Christian heroes going to the strife.

When our young people consecrate themselves intelligently and loyally to Christ and humanity, with those two distinct planks in their platform; "The New Commandment," and "The Golden Rule," rejecting all not in harmony therewith, when, not as slaves to vacillating politic Pilates, or mercenary huckstering Judases, but as Christian patriots, having no man master but Christ, and making everything subservient to Him; then, and not till then, shall we as Christian citizens, in election campaigns, compass the defiant fastnesses of this modern Jericho of drink and crime, with the moral certainty of securing its destruction. Then legalized drink will be as anomalous and inconceivable among us as legalized murder, brigandage, or larceny would be.

"Only be thou strong and courageous, fear not, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest."

Methodist Literature for Methodist People.

A MODERN advertisement reads, "Tell me what you eat and I will tell you what you are." Regarding the mental food of mankind another statement is true: "Tell me what you read and I will tell you what you are." Thought is the father of the act and reading feeds the mind for good or bad character and conduct. The reading of childhood days is the most lasting and far-reaching in its character. Parents and guardians of children should be ever more careful of their mental than of their material food.

How many even of Methodist homes are devoid of sound literature, but are too plentifully supplied with the light

reading of the passing day! Is it any wonder that the children of Methodist homes under such training are lost to Christ and the Church? John Wesley, the greatest religious organizer since the days of Jesus Christ, forced the sale of Methodist literature throughout his societies, and thus the early Methodists grew up to love and maintain the doctrines and usages of the Church.

To-day how different things are along these lines! Udenominational and unauthorized literature threatens to supersede our own publications in many Methodist homes to the great detriment of progressive church work. In some of our churches the number of denominational papers taken is pitifully small. The solution of the vexed question, "How shall we give our conference claimants a more adequate support," lies largely in a return on the part of all our people to the patronage of our own church publications. The pastors of Methodism are mainly responsible for the paucity of church papers in the homes of their people, as they, and they alone, are the duly authorized agents of the Church and as such agents they should press the "battle to the gates."

The late Rev. Dr. J. O. Peck was a striking example of what a determined Methodist pastor can do in the circulation of church papers. If every Methodist pastor was a faithful agent, speedily would our Book Rooms grant larger dividends to the annual Conferences for distribution among the Conference claimants and our children from the reading of our church papers and other Methodist literature would grow up to love and to support our various church enterprises.

As a Methodist pastor I feel it to be my religious duty, as well as my privilege, to circulate that paper which is the exponent of Methodism in the bounds of the territory wherein my church work is located.

In this electrical age, where the large majority of our churches will not tolerate a long sermon, a wise pastor will ask from his pulpit his people to read some salient article from the Church paper, which in so many cases is a complete supplement of his sermon.

Beside this advantage of pastoral pulpit notice of the Church paper the people themselves will begin to have a keener relish for the reading of their church paper and will thereby become more liberal supporters of the causes which their paper advocates.

Too many, especially of city pastors, are so engrossed in other phases of church work that they neglect to make a vigorous campaign for the extended circulation of the church papers, and therefore but few, comparatively of their people subscribe for a Methodist paper.

Because the day of superannuation seems a long way off, these well-paid pastors fear not the coming of the "day of want."

Even under apparently adverse circumstances a large advance can be made in obtaining new subscribers for the local church paper.—Rufus T. Cooper, in *North-ern Christian Advocate*.

Bridge Street Sunday School Anniversary.

The Sunday School of Bridge Street Church, Belleville, recently celebrated its eightieth anniversary. The history of this Sunday School is woven and interwoven with the history of Belleville itself. It is the mother of five other Sunday Schools. Organized in 1822, when Belleville was but a village, for some six or eight years its membership was only from thirty to forty. But in 1830 a personal canvass was made with the result that one hundred and ninety-eight names were added. These names have been preserved, and five of them are still living.

An interesting feature in the programme was the introduction by the Superintendent of three of those who united with the school seventy-two years ago. They were Mrs. H. K. Lyon, Mr. Horace Yeomans, and Mr. Francis Wallbridge. They were received with the Chautauqua salute. Another interesting feature was the brief messages from absent members. In the course of its history the school has ministered to over twenty-five thousand scholars, many of whom now bear distinguished names. One was a former Premier of Canada. But they are most justly proud of the fact that during the past year two hundred and four of their members have united with the church.

What matters happiness?

Duty! There's man's one moment;
This is yours. —Browning.

Sunday School Libraries.

BY THE REV. JOSEPH LAWTON GUERNSEY.

BOOKS are plentiful. To say nothing about private family libraries, from which friends may borrow books. School, club, public, and travelling libraries are coming within reach of all people who care to read. There is hardly any limit to the variety of books that may be procured from these sources. Nearly all public libraries provide newspapers and magazines on the reading-room tables. In the midst of such an abundance of literature what need is there of the Sunday School library?

When we attempt to give our pupils intelligent, individual, Christian training the Sunday School library of the right kind becomes indispensable. Start with the boys and girls who are just beginning to inquire for books. What should they read? That depends upon circumstances. Individual preference, temperament, character, and past religious education should be taken into account. The present moral and spiritual condition of the boy or girl should be considered. Suitable books, interesting books, books helpful to the individual concerned should be suggested. But this presupposes a personal knowledge of the pupil and of the books at hand. Who but the Sunday School teacher, assisted by the librarian, can render this service? In the great majority of cases parents cannot do it. Public librarians cannot do it. The public school teacher cannot render this service in all its phases. The Sunday School teacher, who is near to the heart and thought of the pupil, who holds the confidence of the scholar, who wields a moral and spiritual influence over the individual under his care—this teacher is of all people the one best situated to suggest good books, calculated to properly cultivate the taste, thought, and character of the scholar.

Moreover, it should be the duty of the teacher to inquire into the reading habits of the pupil. If the boy cares but little for reading the teacher should encourage him to read, and should place suitable literature in his hands. If his reading has been of an unprofitable or questionable character, the teacher should endeavor to counteract the evil effects with wise counsel and with attractive books of the best kind. Is not this work a

most important phase of Christian education? The teacher's work does not begin and end with the Scripture lesson assigned for each Sabbath. The Sunday School instructor should strive to aid the pupil in all matters pertaining to temporal, moral, and spiritual improvement. The Sunday School library should contain all necessary books of every description to make possible this work by the teacher.

Take the boys and girls who are sufficiently advanced in years and understand to think seriously of life. Books treating on the great problems of character building and success are needed. Perhaps such literature may neither be discovered nor read unless the Sunday School teacher directs attention to it and explains its attractiveness and value. Questions concerning the Bible, concerning religion as related to business and happiness, questions concerning individual Christian experience, the devotional life, etc., will arise in the minds of young and earnest Christians. Books furnishing answers to such inquiries are unknown to multitudes of young people. Private and public libraries are often without them. How important and how practical is the mission of the Sunday School library now! Books are wanted treating on business and religion, on the Bible and skepticism, on Bible history, manners, and customs, and methods of study; on the devotional life, on Christian biography, Church history, etc.

The Sunday School library should be a treasure-house of religious literature. One or two good commentaries on the Scriptures, works relating to the various benevolent enterprises of the Church, books of suggestion to church workers and prayer-meeting leaders—these and kindred works, seldom found outside of ministers' libraries, should be kept for the good of the church.

Yes, there must be works of fiction, too. Not weak, sentimental religious stories, but strong, inspiring, instructive novels—historical novels, romance, religious stories with the true ring of reality to them; books well bound, fresh, attractive, modern.

Means should be devised for the regular raising of funds with which to rebind old books and with which to add new books monthly, quarterly, or yearly. In no other way can the library be kept fresh and attractive.

From time to time the pastor may find occasion to refer in private and in public

to helpful books in the library. Such references will stimulate interest in this phase of Sunday School work, and they will often prove helpful to the people in guiding them to needed books.

The mission of the Sunday School library is a mission of Christian training and broad culture. If the Sunday School has an important and peculiar mission, the Sunday School library has a mission correspondingly important and peculiar.

The books alone are not sufficient, of course. We must have energetic and intelligent librarians and teachers to handle the books and the pupils. The Sunday School Board that appreciates the importance of its library will not elect to the office of librarian some worthy young person who has no other qualification than fitness to be kept in the school by the attractiveness of office. The librarians should be people of piety, who know something of books, of human nature, and of that which will meet the needs of human nature. Those who hold this office should make it a part of their work to familiarize themselves with the books of their library. This they should do in order that they may be qualified to assist the teachers in their part of the work. The teachers should receive instruction in the teachers' meeting or from the librarians in private concerning the character of the books and the use of the library in relation to the education and development of the pupils.

The opportunities for doing good which are open to the Sunday School teacher are among the choicest opportunities known to man, and these possibilities not only include works leading to reformation and conversion, but also that more encouraging work of correct formation, concerning which one has said, "It is easier to form than to reform; easier to mold molten iron than to file the cold cast." Teachers of primary and intermediate classes have great opportunities to assist their pupils in the formation of right tastes, ideas, desires, and principles. And the mission of the Sunday School library is to aid these teachers, as well as the teachers of more advanced classes, in the thorough accomplishment of their work. As long as this is the recognized mission of the library it is worth all the thought, labor, time, and money spent upon it. If its mission falls below this standard, what worthy place has the library in the busy life and work of the modern Sunday School?—*Christian Advocate*.

Is the Sunday School Library Out of Date?

BY CHARLES F. MILLIKEN.

I SHALL never forget my first view of a Sunday School library book committee at work. That was twenty-five years ago. Probably some committees pursue a different plan nowadays, but I am sure that even end-of-the-century ingenuity has not devised a more expeditious way of selecting the pabulum on which the youthful Sunday School mind is expected to feed.

This is the picture that memory gives me of the committee referred to and its work: Three women of middle age and devout character, two of them spinsters and one of them a childless matron, seated on the floor in the centre of an old-fashioned stuffy little parlor, and surrounded with piles upon piles of books—and the committee was in the red-handed act of selecting a new library. The work was completed in one afternoon, the women, with that keen appreciation of the tastes and needs of youth that often characterizes those who are without children of their own, laying aside for purchase two hundred or more of the volumes possessing the most attractive bindings and having the most edifying titles. As to their contents—well, a proper proportion were by "Pansy," who lived and wrote even in those days, and all could be relied upon as being mildly religious in tone and orthodox in doctrine. I do not mean to intimate that there were not good books, healthful books, in the selection thus expeditiously made. It was a conventional, entirely safe Sunday School library.

That is how it was done twenty-five years ago, and it is how it is done in some towns and for some Sunday Schools today.

The pabulum thus discriminately selected is most of it healthful enough. I have never heard of a malefactor who attributed his misfortunes to the goodness of the goody-goody books. But, however much it might have satisfied the appetite of the youth of a former generation—and I remember that one such boy didn't take books from the Sunday School library because he didn't like them—it certainly palls upon the taste of the boys and girls of the present day. Their stomachs

fairly turn at thought of the dear little boys who always did right and died before they were out of their teens, or their pantalets, in the hope of a blessed immortality. They simply won't read such books, and who can say that their taste is perverted?

Wherever these books maintain their place in the Sunday School libraries, there it will be found that a large and constantly increasing proportion of the scholars ignore the libraries altogether, and thus is lost a valuable opportunity to cultivate the taste for good literature, and to inculcate moral and religious truth.

To tell how this has been accomplished in one school, the very school to which the incident first recounted relates, is the object of this paper.

The committee having in charge the re-modelling of the library were unanimously of the opinion that the first desideratum of a Sunday School library, as it should be of any popular library, is that the books of which it consists shall be read. However carefully selected may be the books, however elevating, if they are not read they will do no good. The committee then negated the proposition often advanced as to Sunday School libraries that the books should all have a distinctively religious tone. However much the fact is to be deplored, the youthful reader of the present day, any more than the adult reader, does not care for "preachy" stories, or "labelled" virtues. He is not less religious, not less an admirer of the great and good, but he prefers to have his fiction and his religion divorced and prefers to be permitted to distinguish for himself the motives that impel to self-sacrifice and heroic deeds.

This latter committee, having neither the money nor the time to entirely replace the old library, had to be content with eliminating the most flagrant examples of the old mawkishly pious stories, and they put in their places—first, the classics in which the library had been wholly lacking, "Swiss Family Robinson," "Robinson Crusoe," "The Pilgrim's Progress," "Uncle Tom's Cabin," "Ben Hur," and "Tom Brown"; second, a selection of the best and most popular of recent literature for the young in fiction, history, biography, and natural science.

The changes in the library met with so hearty a response from the children of the Sunday School and their teachers that the committee was continued in office, furnished with more money, and for the

four succeeding years has been able to add from thirty to forty volumes each year, until now, with most of the old books weeded out, they have the satisfaction of seeing on the shelves four hundred healthful, helpful, and, what is most important, well-read volumes.

Theoretically, the ideal way to select books for a library is for the committee to select none but those its own members have read and approved. But, of course, this is impracticable. Life is too short for most of us to engage in such a task as this would impose. Neither is it necessary. The books of standard literature suitable for the purpose are already presumably familiar to the committee. As to more recent publications, especially those of the present year, which should be liberally supplied if interest in the library is to be maintained, the advice of friends, the announcements of the publishers, the reviews in the papers and magazines, all afford valuable information. Then there is a class of writers for the young, like G. A. Henty, Kirk Munro, Hezekiah Butterworth, Everett T. Tomlinson, W. O. Stoddard, Molly Elliot Seawell, J. T. Trowbridge, Mrs. A. D. T. Whitney, who contribute annual and perfectly trustworthy additions to that great volume of literature which is being written and printed, and written and printed so well, for the young. And it pays to get the latest and best of these publications for the Sunday School library.

Keep it up to date. If the Armenian massacres are fresh in people's minds, do not fail to include in the list of new books some one that tells of Turkey and its maltreatment of Christian subjects. When the Chinese Boxers occupy the public eye, provide a book whose reading will answer some of the questions that everybody, the children no less than older people, are asking. When Frances Willard dies, add to the library her biography. When the papers are discussing social problems, buy Wyckoff's "The Workers," and so on. Enterprise pays in the management of a Sunday School library. Then encourage the growing taste for books on nature study, not omitting the absorbingly interesting stories contained in the volumes entitled "Black Beauty," "Bob, Son of Battle," "Wild Animals I Have Known," and including Kipling's *Jungle Stories*, one of Gibson's volumes of delightful sketches, Mabel Osgood Wright's "Four-Footed Americans," Ingersoll's "Book of the Ocean." For older readers keep the library supplied with such books as "Hugh Wynne," "Tom

Grogan," "Richard Carvel," and any other books, whose aim is high, whose tone is uplifting.

But of course such a library as we are considering should include a large selection of the historical stories and sketches, and the biographies that are read with avidity by younger readers, and selected volumes from the works of the world's masters of fiction, Hawthorne, Dickens, Thackeray, and Cooper. Francis Parkman is a historian whose works are particularly enjoyed by young readers.

Do not, however, fail to include the best of the books on missions, or such a frankly religious books, as the "Manliness of Christ," by Thomas Hughes. Having secured the attention and enlisted the interest of the scholars, such books as these will be read, and you will find those whose taste for the good things in books will be so cultivated that they will be constantly reaching out for the things that are beyond and above.

The result of the plan thus outlined in the case of the Sunday School library in mind has been altogether satisfactory. Of course, the committee is not infallible. It has made some mistakes. It has put into the library no book of vicious tendency, but a few that are pronounced dull. In one notable instance it was impelled to withdraw a book, already labelled and catalogued, on becoming convinced that it was meat too strong for babes. But every class in the school, in whole or in part, "takes" books, and there is manifest a lively interest in the library on the part of scholars, teachers, and parents, and this even in the face of increasing reading facilities presented by day school and public libraries.

The old-fashioned Sunday School library is perhaps out of date. The children have learned with their parents to abhor mawkish sentimentality, false ideals, sanctimonious piety. Keep the books thus tintured off the shelves. Fill their places with virile literature. See that it includes none but books of worthy purpose and pure morals, and that they are such as make for the coming of the kingdom. Then you will find that the Sunday School library is not out of date, but that it serves efficiently a very important purpose in the economy of the Church of Christ.—Pilgrim Teacher.

The Bible is the text-book of the Holy Ghost. A faithful teacher does not waste time trying to instruct a pupil who is too lazy to bring his book with him.

Working for the Lord.

BY GEORGINA MAY ARNOLD.

I want to be a worker for the Lord,
I want to sow the seeds of love and truth,
I want to live and work for my Saviour
every day,
In the vineyard of the Lord.

Chorus—

I will live, I will work,
I will live and work, I will live and
work,
In the vineyard, in the vineyard of the
Lord;
I will live, I will pray, I will work and
toll each day
In the vineyard of the Lord.

I want to be a worker brave and true,
I want to work from morn till dewy eve,
I want to pluck away weeds and briars
every day,
In the vineyard of the Lord.

I want to find the erring ones who've
strayed
Far from the fold of God and lost their
way;
I want to bring them back to the
Saviour's fold again,
In the vineyard of the Lord.

I want to be a worker, help me, Lord;
I want to do thy will whate'er it be;
I want to gather sheaves for the harvest
by and by
In the vineyard of the Lord.

I want to feel thy presence ever near,
I want to feel thy hand clasped over
mine;
Then may we truly sing as we garner in
the grain,
For the kingdom of the Lord.
Grund, Man.

Book Notices.

"Donovan Pasha and Some People of
Egypt." By Sir Gilbert Parker.
Cincinnati: Jennings & Pye. To-
ronto: William Briggs. Pp. xi-308.

If Kipling be the laureate of the Em-
pire in verse, Parker is its supreme
story-teller in prose. His tales of Can-
ada and its people have made our coun-

try known throughout the world. He
has vividly presented the annals of the
Channel Islands, he has written also tales
of life in the Greater Britain of the
Southern Seas, and here he presents a
vivid picture of the transformation of
Egypt and its people under the control
of "Sergeant What's-his-name." Donovan
Pasha is one of those heroic English-
men who stood for law and order and
liberty amid misrule, chaos, and wrong-
doing. He was incorruptible amid cor-
ruption, he stood between the Egyptians
and the oppression of the venal Khedive
Ismael. It stirs one's pulses to read of
the moral heroism of British officers
fighting cholera at the risk of their own
lives in spite of the ignorance and
stupidity of the native population. The
awful tyranny of the corvee and forced
military service is appalling. Mothers
put out their children's eyes when they
were babes and mutilated their hands
to avoid the terrible service. From this
practice in ancient Rome came the word
"poltroon," *pollex truncatus*—the thumb
cut off to avoid conscription. Britain is
well described, as the John the Baptist
of the nations, the forerunner of the
King of righteousness and truth. Some
of the seamy side of Egyptian life is re-
vealed, but it makes us proud of the
mission of Britain, a path-finder and a
road-maker for the reign of Christian
civilization in the oldest land on earth.

"Teacher Training for the Sunday
School." By Rev. Chas. Roads, D.D.
New York: Eaton & Mains. Cincin-
nati: Jennings & Pye. Toronto: Wil-
liam Briggs. Pp. 95. Price 40 cents
net.

The growth of the Sunday School is
one of the most striking phenomena of the
nineteenth century. Nearly two million
teachers, without fee or reward other
than the joy of doing good, devote their
best thought and time and strength to
instruction in the nurture and admonition
of the Lord of the youth committed to
their care. The world never before saw
such an example of Christian love and
zeal. None are more conscious than
these teachers of their own need of
training for their great work. Their
needs have called forth a vast literature
of lesson helps of which they eagerly
make use. This book is another help to
teacher-training. It embraces studies in
human nature, Sunday School organiza-
tion, and principles of teaching by an

expert in these subjects. We commend it heartily to our Sunday School teachers everywhere. It will help to solve difficulties of their work, to give both information and inspiration as to its best modes of success.

"Through Roman Spectacles." By J. Alexander Clapperton, M.A., London: Chas. H. Kelly. Toronto: William Briggs.

We feel that this little volume merits the highest praise. Christian workers and students of the Bible will find in it a most helpful friend because of the light it throws on many passages that are obscure merely because of their Roman setting. Many who have been reading the Bible for years will find fresh meaning in some familiar passages that they believed they fully understood. The book is written in a condensed and fascinating style, well bound and illustrated, and in addition to the table of contents has also a table of passages referred to in both the Old and New Testament.

"Unto the End." By Pansy. London: Chas. H. Kelly. Toronto: William Briggs. Pp. iv-320.

A new book by Pansy will be welcomed by many thousands of readers on both sides of the sea. This author without much literary genius, without involved or sensational plot, has yet, by the moral elevation and pronounced religious teaching of her books, become the household friend of multitudes of readers. Her books can unquestionably be placed in every Sunday School or family library, which is more than can be said of much of the flood of fiction which pours from the press. This English edition of her latest book is handsomely printed and bound.

"Brother Ben." The Story of a Consecrated Life. By George W. King, Ph.D., author of "The Moral Universe," etc. New York: Eaton & Mains. Toronto: William Briggs. Pp. 87. Price, 50 cents.

This is a sketch of a grand old Methodist class-leader, a man in humble life who was known as "Whistling Ben." He won the love of Catholic and Protestant, Jew and Gentile, and went home to heaven in triumph. The popular esti-

mate of his character is expressed in the saying, "People who did not believe in his religion believed in him."

"Agnes Grant's Education." By Hope Daring. Cincinnati: Jennings & Pye. New York: Eaton & Mains. Toronto: William Briggs. Pp. 320. Price, \$1.00.

Hope Daring, a bright young writer, is one of the contributors to our Methodist Magazine. This is a wholesome, instructive, absorbingly interesting story. "It not only," says the Philadelphia Methodist, "fascinates the mind, but cheers and comforts the heart." The story of early school life, home life, and the story of dawning womanhood, will enlist the sympathy of every reader. An admirable book for Sunday Schools.

"The Price of Africa." By S. Earl Taylor. Cincinnati: Jennings & Pye. New York: Eaton & Mains. Toronto: William Briggs. Pp. 225. Price, 50 cents net.

In our day has been strikingly fulfilled the Scripture, "And Ethiopia shall stretch out her hands unto God." This book records the stirring story of some of the heroic men who have given their lives as the costly price of Africa's redemption. The stories of David Livingstone, Adolphus Good of West Africa, Mackay of Uganda, and Cox of Liberia, are an inspiration to consecration and zeal.

"Florrie's Strange Guest and Other Stories for Little Folks." By Harry Norton. London: Chas. H. Kelly. Toronto: William Briggs. Pp. 96.

This is a dainty little well-illustrated quarto with broad, clear pages, handsome pictures and lively stories. It will greatly interest the little folk.

"Temperate Zones." By William Cove. Cincinnati: Jennings and Pye. Toronto: William Briggs. Pp. 87. Price, 35 cents; postage, 5 cents.

This is a most pleasing little book on such topics as Poverty and Riches, Home, Work, Rest, Contentment, etc. Its tone throughout is in distinct protest of the spirit of grasping materialism. The

literary style is excellent and the perusal of the book will give one an uplift and glimpse of better things.

"God's Goodness and Severity, or Endless Punishment." By Professor L. T. Townsend, D.D., author of "Credo," etc. Cincinnati: Jennings & Pye. New York: Eaton & Mains. Toronto: William Briggs. Pp. 165. Price, 25 cents net.

This is another of the Little Books on Doctrine of the Methodist Book Concern. It treats with sympathy but faithfulness the solemn subject of retribution. Its reading and study will remove some of the difficulties felt by thoughtful minds on this subject.

"The Little Organist of St. Jerome, and Other Stories of Work and Experience." By Annie L. Jack. Toronto: William Briggs. Pp. 91.

These are charming stories of French Canadian life by one who knows it well, of blended humor and pathos. They have borne the test of publication in Harper's and other high-class magazines.

"Feringhi and Other Stories of Indian and Gipsy Life." By Rev. A. Dumbarton. Author of "Gipsy Life in the Mysore Jungle." London: Chas. H. Kelly. Toronto: William Briggs. Pp. xiv-205.

These are sketches of life in the jungles of India, of perils by man-eating tigers and other animals of prey, of successful mission work among the Indian gipsies.

"The Minor Prophets." By Rev. John Adams, B.D. Edinburgh: T. & T. Clark. Toronto: William Briggs. Pp. 111. Price, 6d.

This is a concise but illuminating study of some of the less known portions of Holy Writ. It is one of the Bible Class Primers edited by Principal Salmon which contain so many admirable aids to the knowledge of the Scriptures.

"Notes on Bible Study." Toronto: William Henderson.

This is a thirty-six page monthly of useful notes on the Sunday School lessons and the readings for every day in the year. Price, 36 cents per annum.

The American Institute of Sacred Literature's new Quarterly Calendar contains announcements of five new reading courses for ministers in addition to the ten already in progress in the professional Reading Guild; a pedagogical course for Sunday School teachers, which presents popular work in Biblical Introduction, Sunday School Pedagogy, and the pastoral side of the teacher's work; and a plan for giving recognition and assistance to Sunday Schools wishing to raise the standard of instruction.

Adding One Hundred to a Class Through Personal Invitation.

A year and a half ago Judge Going's class of young ladies was formed, with a teacher and one pupil, as one of the activities of the Belden Avenue Baptist Church, of Chicago. During this brief period it has had a remarkable growth. The teacher, Judge Judson F. Going, and the one pupil, decided on several distinctive things as foundation principles on which to build, and the first one was obedience. The young lady agreed to do anything her teacher asked her to do for the upbuilding of the class. Then it was decided that manners or dress of members of the class should not be criticised, that the good in each member should be looked for and cultivated, and that kindness should characterize one member's conduct toward another. With this as the "constitution" of the class, the work began in December, 1900. Teacher and pupil began looking up new members not connected with their own church. In a few months sixty members were enrolled, and at the end of the first year over a hundred had been gained. As to how the remarkable work progressed, Judge Going writes:

"Our class has a somewhat remarkable history, beginning with one pupil in December, 1900, and increasing in numbers until to-day we have a hundred and sixteen members enrolled. It has been recruited entirely by canvassing outside the church and Sunday School, seeking particularly to enlist the interest of young ladies who were not attending any Bible class regularly. The method employed was to follow any clue which would lead to the discovery of any young woman between eighteen and twenty-five years of age. Having located such a one, she was called upon and invited to join the class.

After she became a member, the next step was to induce her to co-operate and do the same kind of work. One of the most noticeable facts in connection with this work has been that very few to whom an invitation has been extended have refused finally to join the class. Of course, the manner in presenting the work has had something to do in accomplishing the result. The efforts of the original pupil and myself have always been characterized by prayerful earnestness, seeking each member, not for the benefit of the class, but for the benefit of the one sought. After the class passed a membership of sixty, it was divided into circles of seven, each with a leader, whose duty it was to become perfectly acquainted with the home life of her circle, keep track of their attendance at class, and report to me reasons for absences from the class or its functions. The circles have just been reorganized, on a basis of ten members to each circle. Eight members of the class are now members of our church.

"Every two weeks some social function, either at the home of one of the members or at our class-rooms, is held. Having outgrown any class-room available in our church, a building adjoining the church, a three-story brick, stone front, was purchased. The lower floor, twenty-two by seventy feet, from which the partitions have been removed, was decorated, carpeted, and furnished, giving us an auditorium to seat a hundred and fifty, and office, kitchen, pantry, and bath-room. The expense of fitting up the room has been borne by the class treasury, to which contributions were made by public-spirited Christian men, as well as the members of the class. The House Committee of the class have charge of the rooms evenings, where music, healthful games, books, magazines, furnish a very open, pleasant evening's entertainment to the members of the class, and a place to which prospective members can be brought and made acquainted. The class parlors are open also to all the young ladies of the church."—S. S. Times.

Extra School Work.

A great Sunday School in a certain city has a savings bank, a literary society, an employment bureau, and a boys' club, all of them week-day auxiliaries of its work. Another has a

"Try Company" whose special mission is to visit the poor and to relieve them. The same school has also a young men's society for literary and social work, and a similar young ladies' society, both doing remarkable work for the community. Many schools have flourishing temperance societies. In adult Bible classes especially very much Christian work for each other has been carried out—the sick visited, the poor relieved, the stranger introduced, the workman and employer brought together, reading of best books promoted, bright boys and girls sent to college, homes beautiful. And best of all, these very schools and classes are doing far better than ordinary work in Bible instruction and in soul-saving. The outreaching movements seem to deepen the school's spiritual life.

Dr. Joseph Clark, General Secretary of the Ohio Sunday School Association, asserts, with no chance of contradiction, that the Sunday School is the greatest temperance organization of the world. Even without the specific formation of a temperance society in the school, every school is itself a temperance society. Few can realize what a tremendous agency for converting the coming generation to the support of all good causes of social betterment is at hand in the institution of the Sunday School. In Ohio alone there are 7,600 schools and 74,000 teachers. Of the State's population of four millions, one-fifth is in the Sunday School. From the Sunday School there are now coming annually into Church membership twenty-nine thousand scholars. Dr. Clark quotes the frank words of a saloon leader, speaking to a convention of liquor dealers, who said: "The success of our business depends on creating an appetite for drink. We have an open field among the boys, and there is great need of mission work being done with them. Nickels expended in treats to boys return in dollars to your tills. Above all things, create appetite."

Dr. Clark thinks the great virtues of self-control, sobriety, and abstinence ought not to be presented simply once a quarter, but every time there is a chance, and that the principles of temperance should be applied to all things. He believes in pledge-signing, thinking its influence like a marriage vow or the oath of allegiance by a soldier to his country. The Sunday Schools should be nurseries of civic righteousness and Christian citizenship.—Western Christian Advocate.

Quality and Cheapness.

Does it make any difference what kind of papers are put into the hands of Sunday School scholars? Does it make no difference what kind of food is placed before children? Are the children to choose? Is it not the responsibility of older persons? Is bad beef to be offered them because it is lower-priced than good meat? What would be said of those who present improper food when good food can be secured at the same price? What of those who place before them poor food even if they could get it for nothing? The first thing is quality. Thought-food should be wholesome as well as physical food. Sunday School papers should not be sensational, trashy, or suggestive of crime or wrong-doing, or even of a life

of unhealthful excitement. The "blood-and-thunder" novel has no place in the Sunday School. Sunday School papers should contain something appropriate to the purpose of a religious school. They should reflect the Sunday School, the Church, and religion. What right has anyone to put into the school literature that does not do this? What right has anyone to take Church money which has been raised for religious purposes and use it for the purchase of inappropriate, sensational, and trashy papers when helpful and healthful papers may be secured? —S. S. Journal.

The school-room, located down in the cellar, with dingy walls and broken plaster, is a poor drawing-card for active boys who love light and air.

LESSONS AND GOLDEN TEXTS—FIRST QUARTER.

Studies in the Book of the Acts.

Lesson 1. Jan. 4.—PAUL AND SILAS AT PHILIPPI. Acts 16: 22-34. Study Acts 16: 16-34. *Commit vs.* 29-32. (Read Acts 16: 36—16: 40.) GOLDEN TEXT: Acts 16: 31. Believe on the Lord Jesus Christ and thou shalt be saved.

2. Jan. 11.—CHRISTIAN LIVING. Phil. 4: 1-13. *Commit vs.* 6-8. (Read the whole epistle.) GOLDEN TEXT: Phil. 4: 4. Rejoice in the Lord always.

3. Jan. 18.—PAUL AT THESSALONICA AND BEREA. Acts 17: 1-12. Study Acts 17: 1-15. *Commit vs.* 2-4. GOLDEN TEXT: Psa. 119: 105. Thy word is a lamp unto my feet.

4. Jan. 25.—PAUL'S COUNSEL TO THE THESSALONIANS. 1 Thess. 5: 14-28. Study vs. 1-28. *Commit vs.* 16-18. (Read the epistle.) GOLDEN TEXT: 1 Thess. 5: 21. Hold fast that which is good.

5. Feb. 1.—PAUL AT ATHENS. Acts 17: 25-34. Study vs. 13-34. *Commit vs.* 28, 29. GOLDEN TEXT: Acts 17: 18. He preached unto them Jesus and the resurrection.

6. Feb. 8.—THE CHURCH AT COLINTH FOUNDED. Acts 18: 1-11. Study vs. 1-17. *Commit vs.* 9-11. GOLDEN TEXT: 1 Cor. 3: 11. Other foundation can no man lay than that is laid, which is Jesus Christ.

7. Feb. 15.—CHRISTIAN SELF-CONTROL. (A Temperance Lesson.) 1 Cor. 8: 4-13. Study the whole chapter. *Commit vs.* 8, 9. GOLDEN TEXT: Rom. 14: 19. Let us therefore follow after the things which make for peace.

Lesson 2. Feb. 22.—CHRISTIAN LOVE. 1 Cor. 13. *Commit vs.* 1-3. (Read 1 John 4: 7-21.) GOLDEN TEXT: 1 Cor. 13: 13. Now abideth faith, hope, charity, but the greatest of these is charity.

9. March 1.—PAUL AND APOLLOS. Acts 18: 24—19: 6. Study Acts 18: 18—19: 7. *Commit vs.* 4-6. GOLDEN TEXT: Luke 11: 13. If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly father give the Holy Spirit to them that ask him?

10. March 8.—PAUL AT EPHESUS. Acts 19: 13-20. Study vs. 8-20. *Commit vs.* 18-20. GOLDEN TEXT: Acts 19: 17. The name of the Lord Jesus was magnified.

11. March 15.—THE RIOT AT EPHESUS. Acts 19: 29-40. Study vs. 21-41. GOLDEN TEXT: Psa. 31: 23. The Lord preserveth the faithful.

12. March 22.—PAUL'S MESSAGE TO THE EPHESIANS. Eph. 2: 1-10. Study the whole chapter. *Commit vs.* 4-7. GOLDEN TEXT: Eph. 2: 8. By grace are ye saved through faith.

13. March 29.—REVIEW. GOLDEN TEXT: Matt. 28: 20. Lo, I am with you always, even unto the end of the world.

ORDER OF SERVICES—FIRST QUARTER.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES. (Psa. 67.)

SUPP. God be merciful unto us, and bless us;

SCHOOL. And cause his face to shine upon us.

SUPP. That thy way may be known upon earth,

SCHOOL. thy saving health among all nations.

SCHOOL. Let the people praise thee, O God; let all the people praise thee.

SUPP. O let the nations be glad and sing for joy;

SCHOOL. For thou shalt judge the people righteously, and govern the nations upon earth.

SUPP. Let the people praise thee, O God;

SCHOOL. Let all the people praise thee;

SUPP. Then shall the earth yield her increase;

SCHOOL. And God, even our own God, shall bless us.
ALL. God shall bless us; and all the ends of the earth shall fear him.

III. SINGING.

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

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

VI. SINGING.

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES. (Psa. 72, 18, 19.)

SUPP. Blessed be the Lord God, the God of Israel,

SCHOOL. Who only doeth wondrous things.

SUPP. And blessed be his glorious name for ever;

SCHOOL. And let the whole earth be filled with his glory; Amen, and Amen.

International Bible Lessons.

FIRST QUARTER: STUDIES IN THE BOOK OF ACTS.

LESSON V. Paul at Athens.

[Feb. 1.]

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

AUTHORIZED VERSION.

[Study also verses 15-21.]

Acts 17. 22-34. [Commit to memory verses 28, 29.]

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

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

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

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

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

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

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

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

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

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

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

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which was Di-o-nys-i-us the Ar-e-op-a-gite, and a woman named Dam'a-ris, and others with them.

AMERICAN REVISED VERSION.*

22 And Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye are very religious. 23 For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you. 24 The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; 25 neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; 26 and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; 27 that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: 28 for in him we live, and move, and have our being; as certain even of your own poets have said,

For we are also his offspring.

29 Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. 30 The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent; 31 inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again. 33 Thus Paul went out from among them. 34 But certain men clave unto him, and believed; among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

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Time.—A. D. 52. **Place.**—Mars' Hill, the meeting place of the council of Athens.

Home Readings.

- M. Something new. Acts 17. 13-21.
 Tu. Paul at Athens. Acts 17. 22-34.
 W. Ignorant worship. Psa. 50. 1-16.
 Th. Incomparable. Isa. 40. 18-26.
 F. The great Creator. Rom. 1. 16-25.
 S. Judgment by Christ. 2 Thess. 1. 1-12.
 L. Jesus and the Resurrection. John 5. 24-30.

Lesson Hymns.

New Canadian Hymnal, No. 1.

Before Jehovah's awful throne,
 Ye nations bow with sacred joy;
 Know that the Lord is God alone,
 He can create, and he destroy.

New Canadian Hymnal, No. 188.

Am I a soldier of the cross,
 A follower of the Lamb,
 And shall I fear to own his cause,
 Or blush to speak his name?

New Canadian Hymnal, No. 138.

My hope is built on nothing less
 Than Jesus' blood and righteousness;
 I dare not trust the sweetest frame,
 But wholly lean on Jesus' name.

Questions for Senior Scholars.

What led to Paul's address in Athens? Where and how did he speak? With what compliment did he begin? (Revised Version.) What had he observed in a public place? What doctrine does he set forth? How does Paul emphasize the brotherhood of man? Why should all men seek the Lord? In what sense is God not far from each of us? Was it right for Paul to study and quote a pagan poet? How did the pagan poet know that we are the offspring of God? Has God's Spirit often worked beyond the bounds of Judaism and Christianity? When is the time of repentance? What does Paul teach concerning the judgment day? Who will be the Judge? Who will be judged? What is God's pledge of this? What was the effect of Paul's argument on his audience? What did Paul do? Were there any converts?

Questions for Intermediate Scholars.

1. *False Religion* (v. 22, 23).—Who invited Paul to speak? (v. 18.) Where was the address made? What did he say of the Athenians? What inscription had he noticed? What did he propose to tell them?
2. *The True God* (v. 24-29).—Why did Paul say God could not dwell in temples? What does

God not need? What part of heathen worship was thus condemned? What does God give to all? What is said of the human race? What has God done for the nations of the earth? What does God desire that men should do? Give the idea quoted from a Greek poet. To what conclusion does it lead?

3. *The Judge of All Men* (v. 30, 31).—What did God do when men were ignorant of him? What command from God did Paul give? What day is appointed? Who is to be the Judge? How will he judge? What assurance of these truths is given?

4. *The Effect of the Sermon* (v. 32-34).—How did some receive the statement of the resurrection? What did some others do? What did Paul do? Who went with him?

Questions for Younger Scholars.

Where did Paul go from Berea? What was Athens called? *The most beautiful city in the world.* What made it beautiful? *Its marble temples, statues, and altars.* Why did these make Paul sad? *Because they were for idol worship.* What kind of people were the Athenians? What did they ask Paul to do? Where did he preach? What was Mars' Hill sometimes called? *Arcopagus.* What did Paul talk about? What did he say that Jesus came for? What did he say of all nations of men? What did he quote from one of their poets? Who did he say would judge the world? What turned the Athenians against Paul? Did any believe in Jesus? What were their names?

The Lesson Catechism.

(For the entire school.)

1. At what place in Athens did Paul preach the Gospel? *Mars' Hill.*
2. Whom did Paul declare unto the Athenians? *THE UNKNOWN GOD whom they worshipped.*
3. What relation do we bear to God? *"We are his offspring."*
4. What does the Lord command all men everywhere to do? *To repent.*
5. What is our GOLDEN TEXT? *"He preached,"* etc.

The Church Catechism.

11. What are the works of God? The works of God are the exercise of his glorious attributes, as seen in creation, providence, and redemption.

Romans 11. 36. For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

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THE LESSON OUTLINE.

The Fatherhood of God.

I. GOD IS THE CREATOR.

He giveth to all life, and breath, and all things. v. 25.

In whose hand is the soul of every living thing. Job 12. 10.

Of him, and through him, and to him, are all things. Rom. 11. 36.

II. GOD LONGS FOR HIS CHILDREN.

If haply they might feel after him, and find him. v. 27.

If thou seek him, he will be found of thee.

1 Chron. 28. 9.

He careth for you. 1 Pet. 5. 7.

III. GOD'S CHILDREN NEED HIM.

In him we live, and move, and have our being. v. 28.

My heart and my flesh crieth out for the living God. Psa. 84. 2.

All my springs are in thee. Psa. 87. 7.

IV. GOD IS A SPIRIT.

We ought not to think that the Godhead is like unto man's device. v. 29.

Shall a man make gods unto himself, and they are no gods. Jer. 16. 20.

They that worship Him must worship him in spirit and in truth. John 4. 24.

EXPLANATORY NOTES.

When the Jews of Thessalonica stirred up opposition in Berea the Christians hastened Paul away, and he journeyed far southward, to Athens, where he waited for Silas and Timothy. The "Additional Study Verses" tell us that while he waited "his spirit was stirred in him [*Revision*: was indignant] when he saw the city wholly given to idolatry [*Revision*: full of idols]". Athens at this time contained over three thousand public statues, and the images within the walls of private houses were countless. Most of these were of gods, demigods, and heroes to be worshipped. "In one street before every house was a bust of the god Hermes. Another street was lined with tripods inscribed to deities. Every street, square, purlieu, gateway, and porch had its sanctuary or protecting god, and an ancient poet bitterly remarked that it was easier in Athens to find gods than men." Nevertheless, Athens was the center of the world's best thought and taste. It was the eye of Greece, "the city of the violet crown," the truest embodiment of the æsthetic feeling of the classic age. Near its center rose a low, rocky hill, the Acropolis or Citadel, which was crowned with a matchless temple of the goddess Athene (the Parthenon). To the northwest of this lay the Market (the Agora), on the western side of which was the Painted Portico (Stoa Poecile), so called from its walls being adorned with pictures of the battle of Marathon. Under this portico the Stoic philosophers held their disputations, and from this they derived their name. South of the Market rose the Hill of Mars (the Areopagus), where the great Court had assembled so long that it had at length come to be known by the name of the hill. In Athens, Paul at once began to proclaim Christ. His labors were divided between the synagogue, where he "disputed" with Jews and proselytes, and the Market, where, like a Christian Socrates, he reasoned with all that met him. At this time the philosophic intellects of the Western world were divided between two rival schools—the Epicureans and the Stoics. To both of these schools Paul, with his "good news" of Jesus and the resurrection, was a curiosity; so "they brought him unto the Areopagus," that he might there more formally expound his "new doctrine." His exposition and its results are given in our lesson.

Verse 22. *Paul stood in the midst of Mars' Hill* ["the Areopagus"]. Whether Paul was brought before the Court, which, as we have seen, was itself also called "the Areopagus," or was merely invited to its meeting place, as offering better conveniences for profound discussion than the crowded Market which it overlooked, is not made plain. The *men of Athens* whom he addressed were representatives of two opposing principles in dealing with moral questions; and it may broadly be said that nearly all thinkers have tended to range themselves on the Stoic or on the Epicurean side. From one point of view

the moral character of actions is to be judged by their results, and Pleasure seems to be the test of Right; from the other standpoint the character of actions is to be sought only in the actions themselves, which seem to be governed by natural law. The highest representatives of these ancient schools of philosophy were noble men, but both systems made possible the justification of gross abuses by sordid minds. Human thought unassisted by divine revelation inevitably tends to moral extremes and extravagances. Paul had come to Athens with a better recipe for happiness than Epicurus had

dreamed of and a nobler scheme for conduct than the most virtuous Stoics had framed. *I perceive that in all things ye are too superstitious* ["very religious"]. "Exceptionally divinity-fearing." Their propensity to revere the beautiful Paul regards as commendable, but, as he presently shows, it was sadly misdirected.

23. *As I passed by* ["passed along"], and beheld your devotions ["and observed the objects of your worship"] *I found* ["also"] *an altar with this inscription, TO THE UNKNOWN GOD* ["TO AN UNKNOWN GOD"]. There were several such altars in Athens. They seem to have had their origin in a solicitude lest in the multitude of superhuman Powers some one had been overlooked. *Whom therefore ye ignorantly worship, him declare I unto you* ["What therefore ye worship in ignorance, thus I set forth unto you"]. Dr. Hackett thus paraphrases Paul's words: "You are correct in acknowledging a Divine Existence, beyond any which the ordinary rites of your worship recognize. There is such an Existence; you are correct in confessing that this Being is unknown to you; but you have no just conceptions of his nature and perfections."

24. ["The"] *God that made the world and all things therein*. This harmonizes with the timid popular apprehension of an Unknown God in the background, and also with the philosophic conclusion of the Stoics that a Supreme Being permeated and vivified all creation. *Seeing that he is* ["he, being"] *Lord of heaven and earth, dwelleth not in temples made with hands*. The Governor of the universe cannot be confined to shrines. "Gods in temples must be less than the places in which they were contained."

25. *Neither is worshiped* ["neither is he served by"] *men's hands, as though he needed anything*. The current pagan notion of oblations and offerings was that the gods needed human service and gifts; the Hebrew conception of an atoning sacrifice was not shared by the Greeks and Romans. *He* ["himself"] *giveth to all life, and breath, and all things*. The true worshiper can say, like the psalmist, "All my springs are in Thee."

26. *Hath made of one blood all nations of men* for ["he made of one every nation of men"] *to dwell on all the face of the earth*. The human race is one, and God is one, therefore worship should everywhere be essentially the same. *Determined the times before appointed* ["having determined their appointed seasons"], *and the bounds of their habitation*. "God has determined the dwelling of each nation of men according to both its duration of time and its extension in

space. They run their courses in a development divinely ordered."—*Meyer*.

27. For what purpose were men created, and families, tribes, and nations developed? For what purpose has God's providence surrounded and guided the several nations in their varying circumstances? *That they should seek the Lord* ["God"] *if haply they might feel after him, and find him*. So Tennyson sings:

"I stretch lame hands of faith, and grope
And gather dust and chaff, and call
To what I feel is Lord of all."

This assumes what our Saviour directly said, "God is a Spirit; and they that worship him must worship him in spirit and in truth." "God is the Author, the Governor, and the End of the world's history; it is from God, through God, and to God."—*Meyer*. *Though he be* ["is"] *not far from every* ["each"] *one of us*. Earnest seekers of God, even though in the dark, shall certainly find him.

"Speak to Him, he is near thee, and Spirit with spirit will meet.
Closer is he than breathing, and nearer than hands and feet."

28. Here Paul quotes from Aratus, a poet of his own province, Cilicia; Cleanthes had uttered a similar sentiment.

29. *Forasmuch then as we are* ["Being then"] *the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device* ["device of man"]. If without God we cannot have life, or motion, or existence, Divinity must be very different from what Athens assumed it to be. Gold and silver and stone are inanimate servants of humanity. If humanity is to serve God, God must be in proportion greater.

30. *The times of this* [omit "this"] *ignorance* ["therefore"] *God winked at* ["overlooked"]; *but now* ["he"] *commandeth all* [omit "all"] *men everywhere to repent* ["that they should all everywhere repent"]. The phrase "winked at" is unfortunate. It means rather "overlooked" or "passed by." It would have been unjust to judge the earnest idolatry of devout but ignorant heathen according to rules which apply to those who have been trained in Christianity.

31. *Because* ["inasmuch as"] *he hath appointed a day, in the* [omit "the"] *which he will judge the world in righteousness*. The new revelation of God's person and God's grace makes spiritual worship a manifest duty; and God himself will insist on men performing this duty, and

will bring each separate soul into judgment. *By that* ["the"] *man whom he hath ordained.* We have here in condensed form an argument which evidently Paul delivered with sufficient amplification. *Whereof he hath given assurance unto all men, in that he hath raised him from the dead.* This, like the last clause, is to be regarded as the utmost condensation of a full statement of the life and death and resurrection of the Lord, with their consequences to the human race.

32. *When they heard of the resurrection of the dead.* As implied in the resurrection of Christ just spoken of. Doubtless this was also fully explained in detail. *Some mocked; and ["but"] others said, We will hear thee again of this matter* ["hear thee concerning this yet again"]. It is supposable that the Epicureans were the laughers and mockers, and the Stoics the procrastinators.

33. *So Paul departed from among them.* "Thus Paul went out from among them." At the first glance the Gospel opportunities of Athens seemed to have gone.

34. *Howbeit. "But." Certain men came*

unto him, and believed. This meeting on Mars' Hill was productive of more definite advantage to the Christian cause than all the discussions in the synagogue. *Dionysius the Areopagite.* One of the judges of the Court of the Areopagus. "Humanly speaking, his conversion must have been an acquisition of great importance to Christianity." Legends say that he became the first bishop of Athens, and later a Christian martyr. *A woman named Damaris.* Legends make her the wife of Dionysius. *Others with them.* The nucleus of a church.

Concerning the further labors of the apostle at Athens and how long he stayed we are not informed. "It is a serious and instructive fact that the mercantile population of Thessalonica and Corinth received the message of God with greater readiness than the highly educated and polished Athenians. Two letters to the Thessalonians and two to the Corinthians remain to attest the flourishing state of those churches. But we possess no letter written by St. Paul to the Athenians; and we do not read that he was ever in Athens again."—*Hous.* Fine culture is not always a religious help.

HOMILETICAL AND PRACTICAL NOTES.

I. ST. PAUL AT THE UNIVERSITY CITY OF ATHENS.

Paul came to Athens by sea, landed at the Athenian seaport, the Piræus, then walked along the new road, called Hamaxitos, into the city. Along this road altars and statues were erected. He pushed his way through the innumerable booths of olive, fruit, and fish dealers which clustered round the entrance to the city, and, after passing the temple of Theseus, entered the Agora. This beautiful public square presented to him on every hand frescoed porticoes, sculptured columns, and magnificent architecture. In the Agora he met a mixed crowd of people—citizens, slaves, strangers of many nationalities. He remained in this cultured city about six weeks. He spent his time observing, listening, reasoning in the synagogue, disputing after the Socratic method with any and all comers in the Agora. He undoubtedly appreciated the wonderful advantages to be obtained at this great center of culture. The university of Athens could proudly point to philosophers such as Socrates, Plato, Aristotle. Paul was shocked, indignant, and at last boiled over because he observed that "the city was full of idols." The remarkable history, beautiful surroundings, skill of the Athenian dialecticians would have deterred most men from engaging in

public debate. Not so with Paul; he was convinced religiously of the certitude of his knowledge of God, and therefore spoke out boldly and gave excellent reasons for his convictions. There are those of modern times who keep silence, and will not debate religious questions. It may be that the deep, vital truth of religion is not in their hearts. Paul *knew* he was right, and that the culture of the university town was shallow, leaving the people in ignorance concerning that which was essential to man's well-being, namely, knowledge of God.

II. PAUL'S ANTAGONISM TO GREEK ART.

Paul speaks against the *use* made of art. He undoubtedly had an eye for the beautiful, the inner æsthetic sense of appreciation for architecture, statuary, painting. It has been said that Paul had no soul for art, that he was rude, uncultured, undeveloped on this side of his being. We must, however, remember that his moral sense was shocked by the idolatry witnessed at temple, altar, shrine. The Athenians had skillfully and artistically fashioned marble and precious metals to portray supernatural beings. They had produced what Paul characterized as "a work of human art and imagination." His Hebrew-Christian conscience was offended by the

low concept which the Greeks had of God, "to think the divine nature is like gold, or silver, or stone." Christianity is not opposed to art as a means of culture. It is against that use of art which enthralms man and holds him in the grip of the sensuous image, thus preventing personal spiritual communion and fellowship with God.

III. CHRISTIANITY AND PHILOSOPHY.

Paul's utterances in the Agora brought upon him the contempt of the Epicurean and Stoic philosophers. They used a slang expression of Athens calling the apostle a *spermologos*—one who had but little bits of learning, gathered here and there, unsystematized, unphilosophical. Paul knew that Stoicism failed to provide a practical ethic for real conditions of life, that the Stoic virtuous man was a myth; and that conformity to nature became an impossible task. Epicureanism, substituting happiness for virtue as the *summum bonum*, equally failed to lift man from the beastly degradation of natural and fleshly lusts. He pointed out to them the weakness of their philosophies, neither of them including the Deity as a knowable person able to help man in his struggle with sin.

The arrogance, pride of knowledge, self-righteousness of these philosophers so aroused the apostle that he gave them a very comprehensive theory of knowledge, including in his affirmations the supernatural as well as the natural world. He told them the "good news about Christ and the resurrection." We learn from Paul's epistles to the Corinthians that the Greek mind considered this unphilosophical, foolish, "the preaching of the cross, unto the Greeks foolishness."

IV. ST. PAUL AND THE PHILOSOPHERS.

When Paul was taken before the council of the Areopagus he was prepared to answer concerning his doctrine. In verse 21 we learn concerning the crowd of Athenians and resident strangers, who formed the audience that they were interested only in saying or hearing something new and smart. Luke does not here describe the Athenian people in general, but the particular circle of auditors who had followed the apostle to the hill. The philosophers desired a test as to the character and nature of his teachings, but the crowd were newsmongers caring little one way or the other for anything except the pleasure or amusement of the debate. "The people commonly were nothing loath to hear; they streamed as to a popular preacher in our own day, or to an actor starring in provincial towns. The epicures accepted the invita-

tion to the feast of words, and hurried to the theater to judge as critics the choice of images, and refinement of the style, and all the harmony of balanced periods." They were quite as eager to make smart criticisms as to listen to the address. These were like some modern hearers of the word—the good word of life does not take deep root in their souls, it touches only the intellectual side of their natures.

V. CHRISTIAN PHILOSOPHY.

Paul adapted his speech to the auditors. He commends them for their religious and devout attitude toward the supernatural. He is not overawed by their learning, and yet comes to them with a positive declaration of good news—knowledge of God. When the apostle spoke to the Greeks they had reached that stage of knowledge which somewhat resembled the position occupied in our own day by the positivist philosophers—quite willing to affirm knowledge of the material universe, but agnostic concerning the supernatural world. Paul calls their attention to their ignorance when he says, "As I was going through your city and surveying the monuments of your worship I found also an altar with the inscription TO THE UNKNOWN GOD."

The great good and characteristic mark of the Christian system as against Greek philosophy is found in this discourse. Paul has a conviction—knowledge of the supernatural reality obtained by immediate personal contact with God. He affirms that God is known to him, and then proceeds to tell what he is and what he has done and now is doing in the real world. The world's wisdom needed at that time just such divine wisdom as announced by Paul. In the midst of our material life, education of the brawn and brain, commercial activity and increasing wealth, every Christian teacher needs and must have this same conviction of the known God. Not a dialectic about God, but a strong, clear declaration of positive knowledge of the one true God. Science needs to learn that the man with a religious conviction of the personality of the Deity cannot by a sneer be disposed of, nor by arrogant pride of intellect be brushed aside. He must be reckoned with. His evidence is a part of the real world, and must be accounted for.

Paul's address furnishes us with a sound theism (verses 24, 25); a world-wide principle of true brotherhood, hence a correct *anthropology* (verses 26-29); and at the close of his discourse a *Christology* essential to the salvation of the world. Man is the offspring of God, kin of God; all men are brothers, being children of the *one Father*.

PRACTICAL SUGGESTIONS.

1. The culture of the world is barren without Christ.

2. Æsthetic sense may be supersensuous and refined, but let us not make the mistake of calling it supernatural or divine.

3. A system of philosophy which gives us no answer concerning another world than the sense world is a hindrance to Christian experience.

4. A university town ignorant of God is a bane and not a blessing to any community.

5. Better have an open mind than belong to the critical set. Critics of the Bible, of theology, of the Church, are like the news-gatherers of Athens.

6. Every sermon, every lesson, should have something in it helpful to man's eternal salvation.

Prismatic Lights on the Lesson.

BY BISHOP WARREN.

PAUL ON MARS' HILL.

Of all instances where one man has met a crowd, and flooded its horizons and dome with a sunshine of great ideas, this has the pre-eminence, except similar instances in the great speech of Christ. The fiery periods of Demosthenes on the opposite Pnyx, on matters of mere national concern, were baby babblings compared to the infinite sweep and everlasting importance of the speech of the man on Mars' Hill.

The lone wanderer of a despised race speaks with courtesy of their being of a religious nature (verse 22), and unfolds to proud philosophers more lofty truths than they ever dreamed.

What did he say?

1. He represented the world and all things of the universe as an open book of God's thought and an expression of his power (verse 24); the flowers of earth are his thought jewels, and the sparkling stars are his name writ large. No true man can look anywhere in nature without seeing God immanent.

2. He declared God's unity. The myriads of humanly imagined gods by a vast generalization become one. It was a leap of thought no man had ever attempted.

3. He showed God's relation to men. Creator, Giver of life and all things, providential Determinator of the continental habitations; and the end and purpose of all this manifestation and care is that men might seek, know, and love him (verse 25-27).

4. God's nearness, "Nearer than breathing,

nearer than hands and feet" (verse 28). We are his offspring.

5. The motive for high thinking and living is the fact of a future accounting (verse 31). It is proved by the resurrection of the sample Man.

6. The result: (a) Some joked. They were too small to do anything else. (b) Some believed. They were large enough to fit the thought (verses 32-34).

To the Teacher: It is well to give out these several points to individuals on the previous Sunday, that the pupils may think them over and grow to a possibility of perceiving them.

Thoughts for Young People.

PAUL AT ATHENS.

1. *What Paul saw at Athens.* A city full of idols, but the most civilized, best educated, most artistic, and most intellectual city Paul had ever seen—the city of Socrates, and Plato, and Pericles, and Demosthenes—and idols. Paul saw at Athens the absolute need of a divine revelation. He saw that the highest intellectual training is no security against utter darkness in religion. He saw that the highest excellence in material arts is no preservative against the grossest superstition.

2. *What Paul felt at Athens.* He was stirred with holy compassion. It moved his heart to see so many myriads perishing for lack of knowledge, without God, without Christ, having no hope, traveling in the broad road which leadeth to destruction. He was stirred with holy sorrow. He was stirred with holy indignation against sin and the devil. He was stirred with holy zeal for his Master's glory. These feelings which stirred the apostle are a leading characteristic of men born of the Spirit.

3. *What Paul might have done at Athens.* He might have reasoned with himself that he stood alone, that he was a Jew by birth, that he was a stranger in a strange land, that he had to oppose the rooted prejudices and associations of learned men, that to attack the old religion of a whole city was to beard the lion in his den, that the doctrines of the Gospel were little likely to be effective on minds steeped in Greek philosophy.

4. *What Paul did at Athens.* None of these thoughts seem to have crossed the apostle's mind. He saw souls perishing, he felt that life was short and time passing away, he had confidence in the power of his Master's message to meet every man's soul, he had received mercy himself, and knew not how to hold his peace. He acted at once, and what his hand found to

do he did with his might. From St. Paul's behavior at Athens we learn (1) that the grand subject of our teaching in every place ought to be Jesus Christ; (2) that we must never be afraid to stand alone and be solitary witnesses for Christ; (3) that we must boldly assert the supernatural element as an essential part of the Christian religion; (4) if we preach the Gospel we may preach with perfect confidence that it will do good. [*Ryle.*]

Teaching Hints for Intermediate Classes.

BY REV. A. H. MCKINNEY.

NOTE.

We will use during this month the study and teaching outline adopted for this quarter, namely:

SURROUNDINGS.
INTRODUCTION.
LESSON TEXT.
APPLICATION.
STUDY IN ADVANCE.

SURROUNDINGS.

Time. A. D. 52, probably in November.

Place. Athens. Explain the meaning of the word, and describe the greatness of the city. Question the pupils concerning what they have learned about the Athenians and their worship.

Person. Paul. Note what had become of Silas, Timothy, and Luke. (See Acts 17, 1, 14.)

INTRODUCTION.

Bring to the class a picture of an altar or a model of one, which may be made of pasteboard or of wood. Hold it up to gain the attention of the pupils, and arouse their interest in it by asking questions concerning it, or, better still, if possible get the members of the class to ask questions about it. When all are interested say, Now let us turn to our

LESSON TEXT.

and see what it has to tell us about an altar. The lesson may be taught under three chief headings:

1. *An Altar's Inscription.* Ask: In what city was this altar? In what part of the city? Show a picture of the Areopagus (see Revised Version) and tell why it was so called. What was the inscription on the altar? Why was it put there? Have some one read aloud verse 22 in the Revised Version.

2. *A Sermon Thereon.* Have the pupils take

their pads, and as the teacher dictates have them print the following outline of the sermon:

GOD

IS LORD OF HEAVEN AND EARTH.
 MADE ALL THINGS.
 GOVERNS ALL THINGS.
 GIVES LIFE TO ALL.
 DOES NOT DWELL IN TEMPLES.
 IS NOT MATERIAL.
 IS NEAR TO ALL.
 COMMANDS ALL TO REPENT.
 WILL JUDGE THE WORLD.

As these various points are printed question the pupils to ascertain what is not clearly understood by them, and give all necessary explanations.

3. *The Result.* What did some of Paul's hearers do? What did some of them say? What did Paul do? Who followed Paul? Why?

APPLICATION.

Unless the teacher has clearly outlined in his mind just what application he intends to make he will find it extremely difficult to leave a lasting impression on the pupils' minds as the result of the study of this lesson. The crystallizing of his thought so that he will impress his pupils will depend mainly on three things: (1) His knowledge of this lesson text in its various bearings; (2) his knowledge of the spiritual conditions of the pupils; (3) his personal knowledge of God. Reading, hearsay, or theory will be of little avail here.

Ask: What do men worship to-day? How do they worship? Why do they worship? As the various answers are given comment on them and use them to lead up to these questions: Whom should men worship? How should they worship? Have some one read aloud John 4, 24, and explain its meaning. The teacher has here a golden opportunity to teach a much-needed lesson on true reverence and spiritual worship.

Finally have all print this prayer:

LORD, HELP ME TO

WORSHIP THEE

IN SPIRIT AND IN TRUTH

STUDY IN ADVANCE.

Ask each pupil to write out during the week a short description of the city of Corinth as it was

tes have
sermon:

in the year A. D. 53; with especial reference to the moral and religious condition of the inhabitants thereof.

Review words "Athens" and "Worship."

EARTH.

By Way of Illustration.

BY JENNIE M. BINGHAM.

The Athenians were very religious. Verses 22, 23. The craze for idols was so great that the city was filled with them. So in India to-day. In the Hindu pantheon there are three hundred and thirty-three million gods, there being this vast number so that by no possible means they should miss of bringing their whole life under the power and protection of some deity. When they visit the temple of their particular god, Vishnu, they will first offer their rice or oblation of flowers, and then turn to every point of the compass and scatter rice and flowers. This is for all the other gods. Buddhism, which was inaugurated as a protest against idolatry, has become the most idolatrous of them all. You may sail down a river for seven hundred miles in India and never lose sight of idol shrines.

Paul's point of contact was the altar. Jesus went to the people at their point of contact, and though a carpenter he never drew a figure from his own calling, but always from theirs. When he fed them he talked to them about the bread of life. When he had asked the Samaritan woman for a drink he told her about the water of life. When one of their townspeople had given all that he possessed for a famous pearl Jesus talked to them about the "pearl of great price."

The Salvation Army seeks and finds the degraded wretches of the slums not through a map of Palestine, nor through the Catechism, but through that which is common to their experience—noise and racket, the bass drum and the brass horn. The successful missionary is one who, like Paul, draws his text from an object of common interest.—*Patterson Dubois.*

"He hath made of one blood all nations of men." One of the common errors of the heathen growing out of their polytheism was that the human family was not one but many, the different branches of which sprung from different gods. The Greeks would on no account admit that the barbarian was of the same stock and blood as themselves. So neither will the high-caste Hindu admit that people not born Hindus are of the same blood as themselves, and even the high-caste deny equality of blood to the low-caste man. So the Chinese of to-day regard all other people as "foreign devils," not simply as people belonging to foreign countries, but as be-

ing of devilish origin, just as they pride themselves upon being of celestial origin. But Paul sets them right. God is the universal Father; all men are brethren.

"I am debtor both to the Greeks, and to the Barbarians." Paul in saying this recognized his obligation to the cultured and intelligent men of his day. In our cities and towns the "Greeks" form a large percentage of nonchurchgoers, and their children are infrequent attendants at Sunday school. They therefore stand in sore need of the Gospel. Many a young woman will go down into the slums of a Sunday afternoon and teach in a mission school who would not think of trying to gather together the children of the "Greeks" moving in her own social circle who suffer as much from neglect as do the street Arabs in a mission district. Paul recognized his debt to society as well as to the slums.—*Edward Sampson Tead.*

Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

Athens was beautiful. Art for the eye, music for the ear, books for the intellect, luxury for the body, culture to the full gratification of the physical or aesthetic sense, distinguished its social life. But it was equally distinguished for unscrupulous self-indulgence and wickedness. Yet Athens was very "religious." Exquisite images, wrought in perfection of art, stood before every house, and in the public gardens. Worship did not interfere with pleasure, nor pleasure with worship. They were blended in a way most satisfactory to the devotees of both—a thing quite possible in Christian Canada, where we smile at Athenian superstition, while we ourselves worship many heart idols, and very often accommodate the worship of God to our selfish pursuit of pleasure. How, do you ask? Well, in the essential spirit of it, was the Athenian idolatry worse than ours, when we "say our prayers," go to church as a matter of duty, or because the music satisfies the aesthetic sense, and spend the rest of the Lord's Day, and every other day in the week, solely for our own ambitions and pleasures? It may be well to consider whether such heartless worship from us is not less pleasing to God even than that of the Athenians; for we have heard, as they had not, that "God is a Spirit, and they that worship him must worship him in spirit and in truth." Do you ever think how alike are human hearts the world over? These Athenians are our brothers. The wretched fakir sitting by the roadside in India, holding up his arm for twenty

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years until it is hopelessly stiffened, to please his god; that poor Japanese woman digging a well with her hands, or that other one pathetically holding before an image the garment of her dead baby; or those Chinese scattering bits of paper in the wind so that the departed spirit of a friend may pay its way into some unseen world—all the tired pilgrims and weary worshippers at many shrines in many lands—are our brothers and sisters, of one heart and one desire with us, who seek to ease our pain or satisfy our longings with anything less than God himself. They worship an "unknown" God—so do we. Vainly seeking in penance, pilgrimage, and sacrifice, they need to have revealed to them "Him whom they ignorantly worship." For comfort in sorrow, for help in distress, for strength to live, we, in this land of Bibles and religious teaching, need the same revelation. It is an "unknown" God whom many professing Christians ignorantly worship. To have him "declared," or made real, is the one great need of humanity. If all could see him in the face of Jesus Christ, the compassionate, loving, forgiving, righteous God, earth's moans of pain would be turned to psalms of joy, and tears would be wiped away.

A missionary was talking to a number of Chinese one day about the one true God. A man in the crowd called out somewhat impatiently, "O yes, we know that; we believe there is one great God above all gods. But will you tell us how we can get access to him?" This is the cry of the heart: "O that I knew where I might find Him!" "Show us the Father and it sufficeth us." You will never be happy while you worship an unknown God. You will be supremely happy when you know the true God, and help others to know him too.

The Teachers' Meeting.

Make the story picturesque; make the sermon emphatic. . . . Study what Paul saw, felt, and did at Athens. (See THOUGHTS FOR YOUNG PEOPLE.) . . . Religion as represented by the uninformed worshippers at Athens contrasted with revelation as represented by Paul. . . . An analysis of Paul's sermon: 1. Paul declared to the Athenians the unknown God in his relation to nature. He is the creator of the universe. He made the world in relation to its matter not only, but also its laws. Having created the world, he is still present in it as its sovereign ruler and director. From this we are to learn two lessons: that God dwells not in temples made with hands, and he does not need anything from men's service. 2. The unknown God in relation to

man. Paul begins by again affirming that God made man. He proclaimed the unity of the human race. Having made men, the Divine Being continues to rule them. He did not heartlessly fling them upon the world to be the sport of chance, but determined the times before appointed and the bounds of their habitation. The apostle announces a nearer relation still: he declares God to be the Father of all men. "We are also his offspring." Since God is everywhere, we move, speak, act, think in God; we work, we rest, we eat, we drink, we speak in God. Even if we forget God and cease to commune with him his eye is always upon us. And all that we are and have and do is encompassed by him. This fact contains all the blessedness of heaven; it has its awful sides also. One cannot sin except in the presence of God. One cannot turn away from God except to meet God. Turn away from his love only to meet him in his displeasure. Turn then in penitence and you will meet him forgiving you.

Blackboard.

BY THOMAS G. ROGERS.



Among their "gods many and lords many" the Athenians yet failed to find the one true Lord of heaven and earth, and raised in dumb tribute to his power an altar "to the Unknown God." It was to Paul a pathetic appeal for knowledge of the One whom he knew to be the Creator and Father of all, and using the inscription for his text he preached a sermon on the existence and nature of God and of his dealings with mankind. There are multitudes in our own day and land who rear the conventional altar of respect to One who is to them an unknown God. The transient realities of earth are more real to them than God himself, and he remains unknown and unloved. A Christian's obligation is to declare

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rather than convince, for some will scorn and some will embrace the truth.

Coloring.—Clouds, bluish white; light, yellow; altar, white and gray; words, deep blue and orange in groups.

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BY REV. S. G. AYRES.

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LESSON VI. The Church at Corinth Founded.

[Feb. 8.]

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

1 Cor. 3. 11.

AUTHORIZED VERSION.

[Study also verses 12-17.]

Acts 18. 1-11. [Commit to memory verses 9-11.]

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

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome;) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

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

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

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

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house;

AMERICAN REVISED VERSION.*

1 After these things he departed from Athens, and came to Corinth. 2 And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome; and he came unto them; 3 and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers. 4 And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

5 But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ. 6 And when they opposed themselves and blasphemed, he shook out his raiment and said unto them, Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles. 7 And he departed thence, and went into the house of a certain man named Titus Justus, one that worshiped God, whose house joined hard to the synagogue. 8 And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the

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and many of the Co-rinth'i-ans hearing believed, and were baptized.

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

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

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

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

Home Readings.

M. The Church at Corinth Founded. Acts 18, 1-11.

Tu. Paul's teaching. 1 Cor. 2. 1-8.

W. A free Gospel. 1 Cor. 9. 9-18.

Th. Danger of refusing. Matt. 10. 5-15.

F. A reminder. 2 Cor. 11. 1-12.

S. Be not afraid! Jer. 1. 7-19.

S. The true foundation. 1 Cor. 3. 9-15.

Lesson Hymns.

New Canadian Hymnal, No. 27.

The Church's one foundation
Is Jesus Christ, her Lord;
She is his new creation
By water and the word.

New Canadian Hymnal, No. 436.

All for Jesus! all for Jesus!
All my being's ransomed powers;
All my thoughts, and words, and doings,
All my days, and all my hours.

New Canadian Hymnal, No. 415.

Standing on the promises of Christ my King,
Through eternal ages let his praises ring;
Glory in the highest, I will shout and sing,
Standing on the promises of God.

Questions for Senior Scholars.

From what place did Paul come to Corinth? How did Aquila and Priscilla happen to be in Corinth? What bonds of union were there between Paul and them? What evidence is there that Paul supported himself by his trade at this point? What was the theme of Paul's preaching? What attitude did the Jews assume? What was Paul's response? Where was the house of Justus located? Who was the chief convert?

Questions for Intermediate Scholars.

1. *Paul at His Trade* (v. 1-3).—To what place did Paul go from Athens? Whom did he meet there? From what place had these persons come? What was their occupation? What trade did Paul work at?

Corinthians hearing believed, and were baptized. 9 And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace: 10 for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city. 11 And he dwelt there a year and six months, teaching the word of God among them.

2. *Paul and His Countrymen* (v. 4-6).—In what place did Paul preach? What did he try to convince the Jews? Who came to him while he was thus engaged? How did the Jews treat his message to them? What did Paul do and say? What Jew was converted?

3. *Paul and the Corinthians* (v. 7-11).—Who opened his house for Paul to preach? What success did he have? What did Paul have to comfort him? What promises were made to him? How long did he preach in Corinth?

Questions for Younger Scholars.

Why did Paul leave Athens? Where did he go from there? What kind of a city was Corinth? A *gay city*. With whom did Paul stay? What did they do? How did Paul know how to work with them? *He was taught when young*. What do the Jews always do? *Teach their children a useful trade*: What did Aquila and his wife learn from Paul? *The Gospel of Jesus*. Where did Paul preach each Sabbath? Why did he stop preaching there? Where did he afterward preach? Who came from Macedonia? What Jewish family believed? How long did Paul stay in Corinth? What did the Lord say to him?

The Lesson Catechism.

(For the entire school.)

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

The Church Catechism.

12. What is the work of creation? The work of creation is God's making all things of nothing, by the word of his power, and all very good.

Hebrews 11. 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

THE LESSON OUTLINE.

Christ With Us Always.

I. WITH US IN PROVIDENTIAL GUIDANCE.

Found, came unto, abode with. v. 2, 3. The Lord shall guide thee continually. Isa. 58. 11. He will be our guide even unto death. Psa. 48. 14.

II. WITH US IN PUBLIC CHRISTIAN SERVICE.

He reasoned in the synagogue every sabbath, and persuaded. v. 4. Where two or three are gathered together in my name, there am I in the midst of them. Matt. 18. 20. All with one accord in one place were filled with the Holy Ghost. Acts 2. 1, 4.

III. WITH US IN DEEP SPIRITUAL EXPERIENCE.

Paul was pressed in the Spirit, and testified. v. 5. The Holy Ghost shall teach you all things. John 14. 26. Hath given us the earnest of the Spirit in our hearts. 2 Cor. 1. 22.

IV. WITH US IN PERSONAL COMMUNION.

Then spake the Lord to Paul. v. 9. Your old men shall dream dreams, your young men shall see visions. Joel 2. 28. The Lord spake as a man speaketh unto his friend. Exod. 33. 11. God doth talk with man. Deut. 5. 24.

EXPLANATORY NOTES.

Paul went directly from Athens to Corinth, which, like Athens, was in that day one of the sights of the world. It was a new city, built on the ruins of its former site, most of its magnificent structures dating only from the time of Julius Caesar. It was a rich and populous mercantile city, the center of commerce for East and West, and derived additional importance from its selection to be the capital of the Roman province of Achaia and the residence of the proconsul. In Corinth there dwelt many Jews. Its population was indeed cosmopolitan. It was singularly adapted to become a center of Gospel activity. Paul's lengthy stay in Corinth is noted in verse 11.

Verse 2. Found a certain Jew. "A Jewish guild always kept together, whether in street or synagogue. In Alexandria the different trades sat in the synagogue arranged in guilds; and Paul could have no difficulty in meeting, in the bazar of his trade, with the like-minded Aquila and Priscilla."—Edersheim. Aquila, "Eagle." When this man with his wife Priscilla became Christians we are not informed. But in Ephesus they were Paul's "helpers in Christ Jesus," and allusions to them in Rom. 16. 3 and 2 Tim. 4. 19 show that they continued faithful. Pontus was a province of Asia Minor corresponding nearly to the modern province of Trebizond. It stretched along the southern coast of the Black Sea. Strangers scattered throughout "Pontus" were among those blessed with the privileges of the pentecostal morning. The word translated lately is a medical term (or nearly so), and is one of numerous indications of the writer's profession. Claudius had commanded all Jews to depart from Rome. Suetonius informs us that Jews were expelled from Rome on account of the continual disturbances among them instigated by Chrestus. Whether or not this refers to collisions between the Jews and Christians it is impossible to say. We have already noted the apparent scarcity of male Jews in Philippi, which was a Roman colony, to a large degree under the laws of the city of Rome.

3. Of the same craft ["trade"]. "Whosoever does not teach his son a craft is as if he brought him up to be a robber," said the rabbins. And consistently all the great Hebrew teachers of whom we have any knowledge worked at some trade. Hillel was a woodcutter; Shammai was a carpenter, so was the Lord Jesus; and Paul, who doubtless was generally recognized even by his enemies as a rabbi, was of the craft of tentmakers. That is, either a weaver of the cilicium (named from Cilicia, Paul's birthplace), a goat's haircloth largely used for tents, or a maker of tents of this cloth.

4. He reasoned in the synagogue every Sabbath. We have seen in earlier lessons that the ancient cities were so constructed that the Hebrew synagogue was almost the only place where a large religious congregation could be gathered without symptoms of a mob. The temples were not congregational halls, like our modern churches. The worshipers gathered around them, rather than in them. Market places, forums, and other openings of the city were nervously watched by the authorities, and indications of turbulence were promptly suppressed. But the synagogue was the one recognized place of gathering where religious topics could be legitimately discussed, and was largely attended by both Jews and reverent Greeks. Some of the names of the converts are given in Rom. 16. 5 and 1 Cor. 1. 14-16.

5. In Acts 17. 14 we were told that when Paul was forced from Berea by persecutors he left Silas and Timotheus there. From Athens he sent for them. From 1 Thess. 3. 1-10 we learn that when Timothy reached Paul in Athens he was sent back again, probably with Silas, to Macedonia, especially to comfort the church at Thessalonica. Now the two rejoined Paul in Corinth. The glad news that they brought of the prosperity of the Christians in Macedonia greatly elated Paul, and about this time we may suppose he wrote his First Epistle to the Thessalonians. Paul was pressed in the spirit ["constrained by the word"], and testified ["testifying"] to the Jews that Jesus was ["the"] Christ. He was "engrossed by his preaching." His relief from anxiety stimulated him to greater activity.

6. When they opposed themselves, and blasphemed. "Railed." He shook ["out"] his raiment. A symbolical act similar in import to that of shaking off the dust from the feet (Matt. 10. 14), and expressing the idea of the words which follow. For a parallel act of symbolism, see Neh. 5. 13. Your blood be upon your own heads. That is, "for your destruction (personal and national), which is inevitable, you, and you only, are responsible." Everywhere Paul had addressed himself to the Jews first, and everywhere most of the leaders were against him. I am clean. Innocent of your ruin, even though I labor no more with you. From henceforth I will go unto the Gentiles. If we study closely Paul's life as given in the Acts and the epistles we find him long after this arguing with the Jews, and even in the synagogue at Ephesus. But from this time on he recognized, and so did they, the national rejection of the claims of the Lord Jesus.

7. He departed thence, probably from the home of Aquila and Priscilla, and entered ["went"] into a certain man's house, named ["Titus"] Justus, who was a Gentile, who had become first a proselyte of the gate (implied by the phrase one that worshipped God), and secondly, we infer, a believer. This man's house was next door to the synagogue.

8. Crispus, the chief ruler of the synagogue, believed on the Lord with all his house. "His conversion to Christianity must have been very

galling to the Jews." He had heretofore presided at all their assemblies, interpreted the law, punished the refractory, and excommunicated the rebellious. His duty also was to solemnize marriages and issue divorces. Such a position as his must immediately be filled, and (apparently) Sosthenes (verse 17) was chosen as his successor, and we may well suppose that Crispus was excommunicated. Many of the Corinthians hearing believed, and were baptized. These men were pagans, and this was probably the first great ingathering of Gentiles who had not first become Hebrew proselytes.

9. The successive acts mentioned in verses 5-8 must have profoundly impressed the whole city, and they threw an awful responsibility on Paul. The encouragement given to him by the good report of Silas and Timothy, the increased vigor of his own ministrations, the rupture between the Hebrews and Paul, and his publicly announced determination henceforth to preach to the Gentiles, the removal of his residence closer to the synagogue, and the conversion of the synagogue's chief ruler, now culminated in the conversion of many pagans, and the development of opposition and hate; and Paul had reached a point where he needed divine encouragement. Then spake the Lord to Paul in the night by a vision. The frequency of visions in the life of Paul has already been noted. Verse 10 intimates that his life was now in danger, and without a divine communication he might have left Corinth for safety's sake. Be not afraid, but speak and hold not thy peace. A command that Paul faithfully obeyed.

10. No man shall set on thee to hurt ["harm"] thee. He might be attacked, but he would be divinely defended. Paul had need of an assurance, but afterward writing of these days he says to the Corinthians, "I was with you in weakness, and in fear, and in much trembling." I have much people in this city. Divine foresight.

11. He continued ["dwelt"] there a year and six months, teaching the word of God. This was an unusually lengthy stay, and resulted in the establishment of one of the largest and most flourishing churches in the first century.

For the Additional Study Verses see THOUGHTS FOR YOUNG PEOPLE.

HOMILETICAL AND PRACTICAL NOTES.

He departed from Athens. Paul made few converts at Athens. A few weeks' residence there seems to have been enough for the fiery missionary of the cross. He knew when his work was done. He moved on to the next field

of labor and took another appointment. He did not wait to be expelled from the city. Neither did he stay because of the cultured audiences, apt to appreciate his discourses. We find him quite willing for the sake of results to

change his preaching place and the style of his sermons, intent only that the faith of believers might stand in the power of God alone (1 Cor. 2. 1, 5; 2 Cor. 10. 3, 4).

He came to Corinth. Corinth was the capital city of Greece, situated on a narrow isthmus which just parted the Ionian Sea from the Peloponnesus and commanding two celebrated harbors—the one looking toward the east, the other toward the west. It contained at the time of Paul's visit a population of one half million, made up of strangers from all over the world, Romans or descendants of the Latin race being in the majority. It was noted not only for its commerce and art, but also as being the center of religious worship for the entire Greek nation. Luxury and licentiousness at Corinth were rampant. The infamous goddess Aphrodite was here worshiped with sensual rites of the grossest kind, having no less than three thousand priestesses of loose character ministering at her shrine. Corinth instead of Athens—some preachers would have preferred to remain in the university city and preach to scholars; not so Paul, he sought out just such a place of sin in which to establish a church. He made converts of "thieves, covetous persons, drunkards, revilers, extortioners." He is not dismayed at the magnitude of the task which he has undertaken. He seeks to lay no foundation of philosophical system; he is well assured "other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3. 11).

Found a certain Jew named Aquila. Aquila, with his wife Priscilla, had been forced away from Rome on account of the edict of Claudius expelling the Jews from that city. They had come to Corinth as a temporary residence. They were tentmakers. Paul found an open door at the home of Aquila and Priscilla, companionship, sympathy, and work at his own trade, that of tentmaking. It was a rule among the Jews, which their high respect for trade in all its forms sufficiently explains, that boys, including the sons of the rabbins, should learn a trade. It was fortunate for Paul that he could thus earn his living by manual labor. The increase of industrial schools in our own country is one of the bright spots of our civilization. The manual education is extended to girls as well as boys, thus going beyond the wisdom of the ancients. Paul's ability to make tents did not interfere with his skill in argument when before the council of the Areopagus at Athens. A trade of some kind—education of the hand and the head—is a good foundation for any lad,

whether the child of the millionaire or the miner.

Reasoned in the synagogue. Paul's treatment of the Jews at Corinth was intelligent and wise. He used all the power, of which he was a remarkable example, of logical argument. He explained the Old Testament Scriptures and showed to his hearers the proofs of the coming of the Messiah. This kind of preaching was continued until Silas and Timotheus arrived. Then his preaching became more and more definite concerning the Christ; there was renewed zeal on his part; he became absorbed in his desire to convince the hearers of their errors.

Wise teaching will lay the foundation of truth by careful statement of facts and patient argument, but when the conclusion is reached, an action on the part of the hearer is desired, the character of the preaching must change. Paul's style of discourse was changed from Sabbath to Sabbath to suit the changing attitude of the Jews of the synagogue. This precipitated a contention, Paul more and more emphatically setting forth the truth of the Messiah, Jesus of Nazareth. At last the crisis was reached, and many Jews began to blaspheme. Paul then withdrew from their midst, and by a violent act of separation, shaking the dust from his clothes, and by strong words of condemnation saying, "Your blood be upon your own heads; I am clean," left them to the consequences of their rejection of Jesus Christ. He laid the whole burden of their guilt on the consciences of those who opposed and blasphemed. His conscience is now clean; he has fulfilled his mission to them. He had been the true watchman, such as is described in Ezek. 28. 8. When the wicked man does not regard the warning he shall die on account of his iniquity, but his blood will not be required at the hand of the watchman; his blood, that is, his bloody death, his punishment, his eternal destruction, must be considered as altogether his own work. There is great need to-day of such fearless, clear ministrations of the word of God. The early history of the Methodist Church is full of such instances of strong, clear presentation of the truth of the salvation in Jesus Christ and of the awful sin of rejection of such royal overtures of mercy. Paul placed the responsibility where it belonged, and so will every divinely commissioned preacher. After declaring the whole counsel of the Almighty, then let the exhortation emphasize the guilt of the blasphemer and that one who postpones salvation. The Jews listening to Paul were ready to commit spiritual suicide, and it was the

horror of the situation which led the apostle to use such strong language. The strength of evangelical preaching must contain this same abhorrence of the stubborn, hard-hearted rejection of the Christ. If they put away from them the message of life, "how shall they escape if they neglect so great salvation." The closing scene in the synagogue brought Crispus, the ruler of the synagogue to a decision. He felt the force of these burning words of the inspired preacher, believed on the Lord Jesus Christ, was baptized by Paul's own hand (1 Cor. 1. 14), and joined him in the subsequent labors at Corinth.

Then spake the Lord by a vision. There must have been great excitement and discussion among the Jews of the synagogue. Bodily harm and threats of different kinds were made to Paul. He received earthly encouragement from Silas, Timotheus, Aquila and Priscilla, Justus and Crispus. There was something more, however, granted to him than this. Jesus directed him to speak with freedom; no harm would come to him. Blessed divine encouragement given to every worker in the world's harvest fields. When the French were winning their great victories under Napoleon it is said that this phenomenal leader frequently encouraged by his personal word of good cheer even the common soldiers. Jesus, the Captain of our salvation, chief leader of the army of Christians, gives the word of encouragement at the right time to each of his workers. All the reports from the returned missionaries from China tell us of the sustaining power and personal spiritual encouragement which they had during the times of bloodshed and death so recently enacted in that heathen empire.

He continued there a year and six months. He was not allowed, however, to go on with his work quietly. Such was his success that Sosthenes, the new president of the old synagogue, together with the clamoring Jews, assembled before Gallio, the proconsul of the Roman empire, and accused Paul of acts of sedition which were destroying their holy religion. The Roman ruler would not hear the case—the Roman law taking no cognizance of such questions of religious order. Sosthenes persisting, the officers of the court drove him and his co-accusers out of court. Then the crowd of people, Gentiles, incensed at the obstinacy, unyielding spirit of the Jews, set upon Sosthenes, beat him, and maltreated the accusers of Paul. Instead of harm coming to the apostle, the real offenders are discovered by the crowd who had desired but an opportunity to beat the Jews.

The length of Paul's stay gives us an idea of the need and reward of his preaching in Corinth. The people were wicked, but more liberal in their views about religion, and converts were more numerous.

PRACTICAL SUGGESTIONS.

1. Paul was continually finding an open door of Providence. He found Aquila and Priscilla. God had directed these people to Corinth that the apostle might have shelter, food, work, companionship.

2. Dionysius and Damaris, converted at Athens, were extremes of society brought to the one fold by the great Shepherd.

3. If Paul could found a church at Corinth, in that vile city of debauchery, we can surely hold our own in great cities and even in the downtown settlements.

4. As a practical preparation for life boys and girls should be taught to use their hands as well as their heads—tentmaking did not interfere with Paul's theology.

5. Paul's text-book in the synagogue was the Scriptures; our text-book is the Holy Bible, containing the Old and New Testaments.

6. We should so study the Messianic truths as to be able to give a reason for the hope in us.

7. Fearless preaching brought the people of the synagogue to a *decision*. Crispus was converted. Sosthenes persecuted Paul. What results did you get on Decision Day in the Sunday school?

8. Special need of encouragement brought Jesus unusually near to Paul, and the Master cheered Paul. We may expect such help in our work of teaching.

Prismatic Lights on the Lesson.

PAUL IN CORINTH.

The best man comes to the worst city. That was the reason of his coming; so it was for Christ's. The whole need not a physician.

For the unutterable corruption and hastening death what remedy had he? Not sanitation, medical skill, nor legal enactments, nothing outside, but the Gospel—inward purity, the power of God. Everything but this is woefully inefficient.

For the delivery of this message he was "pressed in the spirit" (verse 5), or better rendered "constrained by the word." This "Woe is me if I preach not the Gospel" is the preacher's or teacher's best preparation. Various chemicals, separate, are inert; combined and touched by fire, they are dynamite. The Gospel is a fire shut up in the bones. He was so willing

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to preach that he was willing to support himself by the labor of his own hands, at tentmaking. He did not need to have a church and salary guaranteed beforehand.

Thus prepared, how did Paul apply this remedy? How must we?

1. He reasoned and earnestly sought to persuade (verse 4). Preaching must be accompanied with exhortation. Religion is a reasonable service, but every possible allurements is needed to make the will decide to enter upon its duties.

2. Result: (a) The Jews opposed themselves as with an embattled front and even blasphemed (verse 6). (b) Paul would not add to their sinful anger, so he departed (verse 5). Angry oaths filled the air that had throbbed with the melody of salvation. (c) He went to the Gentiles, and some believed (verse 8). The church was founded, and the two epistles to the Corinthians were made possible.

3. In the midst of some subsequent discouragements the Lord took up again his habit of appearing to Paul in great crises. Elijah thought himself alone in not bowing the knee to Baal. But both he and Paul were encouraged (verse 9), and commanded to speak out boldly. It is interesting that this encouragement was not only against previous difficulties, but also against coming persecutions (verses 12-17). The Lord does not wait till his Peters are overwhelmed in the sea before he helps. It is when they are "beginning to sink" that he saves.

Thoughts for Young People.

THE STORY OF GALLIO (ADDITIONAL STUDY VERSES).

1. *Gallio was a Roman of a gentler than Roman type.* His brother, the great Seneca, speaks of the wonderful charm of his character, and declares that they who loved him with all their love loved him at best too little. It is well for us to read in this conflict of description the measureless discrepancy between man's judgment and God's. Gallio's friends love him for the sweetness which in God's sight is feebleness; and Gallio the well-beloved, exposed to the sunlight of Bible photography, becomes to the Church of all time Gallio the indifferent.

2. *In this particular instance Gallio was not to blame.* A stranger is dragged before the proconsul's tribunal on a charge which the magistrate sees to be at once religious and sectarian. These Jews are trading upon toleration to invoke intolerance. Their religion is recog-

nized by the law, and they are to be judges of the exact shape and color, the precise limit and margin, of the protecting recognition. Orthodox Judaism, yes; Nonconformist Judaism, no. "This fellow persuadeth men to worship God contrary to the law." The magistrate interposes. Without calling on the accused he dismisses the case. The decision was right, but not the motive. The Searcher of hearts sees not there the sentence of justice, but only that utter indifference to truth and falsehood which makes it as easy to be impartial as earnestness finds it difficult.

3. *We see indifference in a thousand forms and due to a thousand influences.* (1) Sometimes we believe it to be an affectation; (2) sometimes it is the effect of early forcing; (3) sometimes it is the rebound and reaction of earnestness; (4) sometimes it is the expression of suspense; (5) sometimes it is the indifference of disappointment, of unhappiness, of sin. How shall we shake off this lethargy which lies upon us all more or less? One moment of real, intense prayer, one supreme act of faith, will do it [Vaughn].

Teaching Hints for Intermediate Classes.

SURROUNDINGS.

Time. A. D. 53.

Place. Corinth.

INTRODUCTION.

Ask: What is the name of the wickedest city of which you ever heard. Encourage the pupils to speak freely. Ask: Did any of you write concerning the wickedness of Corinth? Read for us what you have written. Let the teacher receive all that is given by the pupils, and be prepared to supplement their writing by a graphic description of corrupt, voluptuous, licentious Corinth, which has been compared to a cesspool into which flowed the filth of the world.

Now ask: Would you like to learn how a church was founded in this city? We find the account in our

LESSON TEXT.

Let us look at the various elements which entered into the founding of this church:

1. *The Architect.* Speak of the necessity of the architect's work before a building is begun. He has in his mind a picture of what is to be. Have some one read aloud verses 9 and 10, and ask: Who was the architect of the Corinthian church? What did he see in Corinth? How did he make known his will to Paul? Explain what a vision is, and show how the Lord made

use of one at a time when Paul was meeting with opposition.

2. *The Builder.* Who was the human builder of the Corinthian church? Where did we last see him? (Trace on the map the journey from Athens to Corinth.) With whom did he lodge? Why? How did he earn his living while he was building the Corinthian church?

3. *The Foundation.* Who was the foundation of the Corinthian church? Have several repeat the Golden Text. Explain what it means, and try to show the pupils that one reason why so much so-called Christian work does not stand is because it is not based on the only real foundation—Jesus Christ.

4. *The Material.* Ask: Who composed the church? Verse 2 gives us the names of two of the members, verse 7 the name of another, and verse 8 the name of a fourth. Have the pupils give these names.

5. *The Method of Construction.* Call the pupils' attention to Paul's twofold method of building the church, namely:

- (1) Teaching.
- (2) Testifying.

Have some one read aloud verse 4, and explain what that means. Verse 11 tells us how long Paul continued this work. Verse 5 gives the subject of Paul's testimony. Have these verses read aloud.

APPLICATION.

Ask: In erecting buildings that are intended to last for a long time why are men so particular about having solid foundations? From the thought of material buildings turn to the thought of character building. Show that our character is what endures forever, and that therefore we should be most careful as to the foundation upon which it is built. Have the Golden Text repeated again. Give illustrations of those who are building on Christ. Have 1 Cor. 3. 12-15 read aloud, and explain what these verses mean. Then have all print this resolution:

I WILL BUILD ON

The Only Real Foundation,

WHICH IS JESUS CHRIST.

Urge all to make this resolution daily and to pray for wisdom and power to keep it.

STUDY IN ADVANCE.

As next Sunday is to be devoted to our quarterly Temperance Lesson, ask those of the

pupils who have already signed pledges to bring them to school on next Sunday, and ask those who have not yet signed to obtain permission from their parents to do so. Ask the pupils to learn the same facts about the first letter to the Corinthians as were studied in reference to the other epistles from which lessons for this quarter were taken.

Review words "Corinth" and "Foundation."

By Way of Illustration.

Aquila and Priscilla. There is, I think, a beautiful illustration here of an overruling divine Providence. Coming a stranger to this Corinth, and on such a mission, Paul would need first of all a congenial lodging place. Much dependent on such things was the sensitive apostle. Well, even the emperor Claudius is concerned in opening such place for Paul. He does not know he is thus concerned. God overrules his decree about the Jews in Rome, and those who become among the apostle's best and most helpful friends have a door ajar for him at Corinth. I think this very beautiful. To me it seems a kind of lens through which can be described God's ways. We are of more value than the lilies. God will take care of us. He holds even emperors in his grasp.—*Wayland Hoyt.*

"*He abode with them, and they wrought.*" What makes the differences between the geologist with his hammer and the man who breaks stones on the road? between the work of caring for old bones in the British Museum, and that of the old boneman in the streets? It is the mind and purpose they put in it, one working only with his hands, the other by the same work entering into the mind of the Creator, and reading the history God wrote in the rocks long ago. So the motive to do good, the desire for the glory of God, the service of Jesus Christ, transfigures and transforms daily toil, like the sun shining on the dark fogs and clouds of earth, and making them radiant as the gate of heaven.

William Carey was a shoemaker, but the salvation of the world so burned in his soul that he had a map of the heathen world open before him as he worked, and from it learned much that men more learned than he had overlooked. He was the father of modern foreign missions, and his influence is still felt to the ends of the earth. He said: "My business is to proclaim Christ. I cobble shoes to pay expenses." You need not stop your daily work in order to bring forward your Master's kingdom.

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was constrained and testified. Verse 5. God gave Paul a vision to comfort him, and also comforted him through his friends who came to his help. God knows how truly we are strengthened and encouraged by true friends. Emerson says, "A friend is one who makes us do what we can." It is a gracious thing to be a friend of such a sort. It is impossible to over-estimate this chemistry of influence, this strong power of persons over persons. Paul in writing to the Corinthians tells how bitter his afflictions were when he entered into Macedonia, and he says, "Nevertheless he that comforteth the lowly, even God, comforted us by the coming of Titus."

"I have much people in this city." We look over a vast city or congregation and we see people from the outside only. But God sees the hearts, and he saw that in that city there were many people who would receive the Gospel. They needed Paul's testimony. God already claimed them as his own. He who saw Nathaniel before he was under the fig tree, who saw the eunuch riding in his chariot studying Isaiah, now saw many people in this city of Corinth whose hearts were honest and who would believe what they heard. So God has his hidden ones in every city. Let this encourage us; though we do not see or know them, God does, and he will bring them to the light.—
G. F. Pentecost.

Heart Talks on the Lesson.

It is Paul himself, not where he went nor what he did, that greatly interests me as I read of his journeyings from place to place. Now he is in Athens, then in Corinth, then in Ephesus, and the record is full of incident. But the man himself is the chief study. He is as interesting when he is making tents as when reasoning in the synagogue. Some people are never interesting nor effective, no matter where they go, what they say or do. They may talk from the pulpit or in the Sunday school class; nobody listens or cares, because the real inside man or woman has little force, purpose, or conviction. Others make a stir, and move souls to action, either good or bad, wherever they are or whatever doing. There is a farmer in Manitoba who carries a renovating force throughout the neighborhood for education, temperance, and high thinking—always interesting, always influential in the field beside his plow, tossing hay, reading the Bible at family worship, or pleading for righteousness at public meetings. "As a man thinketh in his heart, so is he." What you are makes you a person of influence, not what you say nor what you do. Man re-

gards the outward appearance, but the Lord looks upon the heart. Science is revealing much which illustrates and confirms what God has spoken through his word; it will do so more and more as we discover and comprehend its laws—for there is one God of truth, whether in science or in revelation, in the natural or in the spiritual world. Psychologists—students of mind—say that thoughts without vocal expression produce waves of motion in a subtle, ethereal atmosphere by which we are surrounded. So that wrong thinking has an evil influence, and right thinking a power for good. It was the "imaginings of the heart" that made the world so intolerably bad God had to sweep it out of existence by the flood.

But what has all this to do with Paul and our lesson? Young men, young women, I speak to you with a deep prayer in my soul that the Spirit may teach you what he will from Paul the tentmaker or Paul the apostle. With Aquila and Priscilla making good, honest tents that stood for all they seemed in the market, or persuading Jews and Gentiles in the synagogue, he was dominated by deep conviction and high purpose. "To live as they do at Corinth" was the equivalent of living in selfish luxury and licentiousness. Such a man as Paul could not be indifferent to the state of society about him, and give his whole time and attention to tent-making, though it was a necessary and honorable business. He had seen a heavenly vision once; had heard Jesus speak to him. His conversion had so cleared his own vision that he was "pressed in spirit" to bring others to see his wonderful Saviour. The thoughts of his heart flowed in that direction; his real, inner self was a force for righteousness. Corinth felt his power, and "many hearing, believed."

The Teachers' Meeting.

The picturesque historic background: 1. The journey from Athens to Corinth in the first century—one of the most beautiful journeys possible. 2. The companionship of craft; fellow tradesmen; ancient guilds. 3. The ancient hatred of the Jews. 4. Paul's constant work for the Lord among the "Jews" and "Greeks." 5. Paul's encouragement. 6. Paul's discouragement. 7. The Lord's revelation to Paul. . . . Week-day work and Sabbath work interrelated; each helps the effectiveness of the other. . . . "Be not afraid"—the most frequently repeated injunction in Holy Scripture. . . . Advantages to the Gospel of opposition. The rupture with the Jews caused many to take sides who until then had not been decided. . . . Reasons for Paul's dis-

couragement (1 Cor. 2. 3): 1. Straited circumstances; 2. Implacable foes; 3. Aggressive licentiousness; 4. Failure in Athens.... Duties here presented: 1. Industry—Paul a tentmaker; 2. Public worship—Paul reasons in the synagogue; 3. Testimony for Christ; 4. Communing with Christ; 5. Trust in God.

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SERMONS ON THE LESSON.

Verse 1.—*Homiletic Monthly*, vol. viii, page 329. Verse 5.—*Homiletic Monthly*, vol. ix, page 241. Verse 7.—*Homiletic Monthly*, vol. vii, page 21. Verse 8.—Huntington, *Sermons for the People*, page 208. Verse 9.—Doggett, Bishop, *Sermons*, page 241.

LESSON VII. Christian Self-control.

[Feb. 15.]

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

AUTHORIZED VERSION.

[Study the whole chapter.]

1 Cor. 8. 4-13. [Commit to memory verses 8, 9.]

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

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

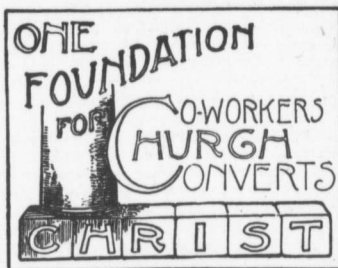
6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

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

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

9 But take heed lest by any means this liberty

Blackboard.



To found a church at Corinth was like anchoring a ship in a stormy sea. The restless wickedness of that corrupt city would have rendered the attempt useless; but Paul made Christ the foundation, and building thereon established a circle of true believers who were to be the nucleus of a Christian church. Beneath all the development and activity of our church there must be the vital principle of divine life and leadership, or we cannot truly and permanently prosper. We must have men as faithful as Paul, as hospitable as Aquila and Justus, and as courageous as Crispus, and we shall then indeed be "laborers together with God."

Coloring.—Masonry, light brown; letters, yellow; "C" and words, blue and white; upper phrase, orange.

AMERICAN REVISED VERSION.*

4 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 in heaven or on earth; as there are gods many, and lords many; 6 yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him. 7 Howbeit there is not in all men that knowledge: but some, being used until now to the idol, eat as of a thing sacrificed to an idol; and their conscience being weak is defiled. 8 But food will not commend us to God; neither, if we eat not, are we the worse; nor, if we eat, are we the

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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.

Time and Place.—The First Epistle to the Corinthians was written by Paul in A. D. 57, from Ephesus.

Home Readings.

- M.* Christian Self-control. 1 Cor. 8, 1-13.
Tu. Helping by example. Rom. 14, 12-22.
W. Pleasing others. Rom. 15, 1-7.
Th. Temperate in all things. 1 Cor. 9, 18-27.
F. The mind of Jesus. Phil. 2, 1-11.
S. The best fruit. Gal. 5, 16-26.
S. Giving no offense. 1 Cor. 10, 23-33.

Lesson Hymns.

New Canadian Hymnal, No. 64.

Yield not to temptation,
 For yielding is sin,
 Each victory will help us
 Some other to win.

New Canadian Hymnal, No. 126.

Lord Jesus, I long to be perfectly whole;
 I want thee forever to live in my soul;
 Break down every idol, cast out every foe;
 Now wash me, and I shall be whiter than snow.

New Canadian Hymnal, No. 108.

A charge to keep I have,
 A God to glorify,
 A never-dying soul to save,
 And fit it for the sky.

Questions for Senior Scholars.

What was the custom of offering meat to idols? What disposition could afterward be made of the meat? What does Paul affirm concerning idols? On what does Paul base the independence of Christians in this matter? Should one violate his conscientious scruples? What is the duty of the intelligent Christian toward one who is not well informed and has conscientious scruples? In what truths is this a temperance lesson?

Questions for Intermediate Scholars.

1. *Christian Knowledge* (v. 4-7).—What question was Paul to decide? What is an idol?

better. 9 But take heed lest by any means this liberty of yours become a stumbling-block to the weak. 10 For if a man see thee who hast knowledge sitting at meat in an idol's temple, wilt 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. 12 And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. 13 Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble.

What is the Christian belief about God the Father? Who is the one Lord? What did some in the Corinthian church think about eating flesh that had been sacrificed to an idol? What was the result when they ate such food?

2. *Christian Self-denial* (v. 8-13).—What has eating in itself to do with religion? What liberty did some of the Corinthian Christians claim? Why was it wrong to eat at a heathen feast? Against whom was it a sin? What might be the result? What was Paul's noble resolve?

Questions for Younger Scholars.

How long did Paul stay in Corinth? *A year and a half.* What happened after he went away? *Some converts ate meat that had been offered to idols. Where? Probably at a friend's feast. What did Paul do? By whom did he send the letter? Four friends.* What had many of these Christians been? What was a common custom? *To hold feasts in idol temples.* What did Paul urge Christians to do? *To deny themselves.* For whose sake? *For the sake of the weaker brothers.* Why should Christians now refuse to drink wine? For whose sake should both the weak and the strong do right? How can we help others when we do not speak to them? Who lived a perfect life for us to follow?

The Lesson Catechism.

(For the entire school.)

1. What is said of knowledge and charity? *"Knowledge puffeth up, but charity edifieth."*
 2. What is said of idols? *"An idol is nothing."*
 3. If we sin against our brother what else do we do? *Sin against Christ.* 4. What text in the Bible is illustrated by this lesson? *"For none of us liveth to himself."* 5. What does this lesson teach? *Regard for others.* 6. What is our GOLDEN TEXT? *"Let us therefore," etc.*

The Church Catechism.

13. In what estate did God create man? God created man in his own image, after his likeness, in knowledge and true holiness.

Genesis 1. 27. So God created man in his own image, in the image of God created he him; male and female created he them.

THE LESSON OUTLINE.**Three Essentials to Intelligent Christianity.****I. KNOWLEDGE OF RIGHT AND WRONG.**

To us there is but one God, and one Lord Jesus. v. 6.

We know that an idol is nothing in the world. v. 4.

Teach me good judgment and knowledge.
Psa. 119. 66.

The knowledge of the Holy is understanding. Prov. 9. 10.

II. FREEDOM FROM SUPERSTITION.

Conscience being weak is defiled. v. 7.

Neither, if we eat, are we the better; neither, if we eat not, are we the worse. v. 8.

There is nothing unclean of itself. Rom. 14. 14.

As he thinketh in his heart, so is he. Prov. 23. 7.

III. SELF-DENIAL FOR THE SAKE OF OTHERS.

Through thy knowledge shall the weak brother perish, for whom Christ died? v. 11.

I will eat no flesh lest I make my brother to offend. v. 13.

If any man will come after me, let him deny himself. Matt. 16. 24.

No man put a stumbling-block in his brother's way. Rom. 14. 13.

EXPLANATORY NOTES.

The epistle from which our lesson is taken is dated A. D. 57, at Ephesus, four years after the foundation of the church at Corinth. This is made plain by a comparison of 1 Cor. 16. 8 with Acts 19. It is well to make plain that the "subscription" which is printed below the last verse of the epistle is in no sense part of the text, and has no proper authority. In our last lesson we glanced at the peculiar temptations which beset the church at Corinth. Its members seem to have been firm in general moral principles; but many questions of ethics had arisen, some of them so complicated that to answer them was not easy. The leaders of the Corinthian church naturally turned to their founder for guidance. Paul has just given directions concerning marriage, and now turns to the discussion of the scruples of conscience. This discussion arose about questions which long ago have died. But in its essentials it is as living and pertinent to everyday conditions as it was when written. In the treatment of this lesson the teacher will have to decide whether or not to study the lesson textually and verbally or to tell the story without close regard to the phraseology. We have few lessons the phrases of which are so remote from our ordinary church life, and special explanations would have to be made to even an intelligent class of the words and phrases of almost every verse. Where the pupils are sufficiently advanced to thoroughly understand and take interest in such explanation it is well to give it. In younger or less well-developed classes it may be better to master the meaning of the phrases ourselves and simply teach the essential. This essential is that there is none other God but one, that primal truth on which Paul based his great argument in Athens. To the Athenians he deduced the fact that the one God, universal Creator and Provider, ought not to be thought like gold or silver or stone. Here to the Corinthians he shows that the personality of an infinite God excludes from possible existence all other gods. But, he argues, since everyone does not recognize that, and since some are confused in their minds and easily misled, it is well for us to act as scrupulously as if there were a great many other gods and we had to choose Jehovah from among them. In other words it is an awful sin to let one's superior knowledge cause a person of inferior opportunities or abilities to perish, and it is the Christian's duty to abstain from the slightest approach not only to essential evil, but to all that appears evil even to weak-minded people. The best illustration of this principle in Paul's time was the meat offered to idols; its best illustration in our time is the drinking of liquor. And yet on applying this lesson to the temperance question we must be careful to make one distinction: eating sacrificed meat did no actual harm to the Christian who ate it; but intoxicating liquor is a positive damage to the bodies, minds, and souls of men. In not many classes will this statement be disputed, and we will have the more time to emphasize the great truth of the lesson—Christian self-control for others.

Verse 4. *As concerning therefore the eating of those things that are offered in sacrifice unto ["sacrificed to"] idols.* Paul began with this

subject in verse 1, but made a brief digression, and now returns. *We know that an idol is nothing ["no idol is anything"] in the world, and*

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that there is none other ["no"] God but one. Idols were symbols of divine beings. We know that there is no divine being but the universal God. A false god is, as Chrysostom says, "a nothingness, a cipher, a vanity." This was a startling statement to some of Paul's readers who had been familiar from infancy with the names of gods and goddesses, and who, in coming to Christ, were disposed still to regard them as superhuman beings, though more or less evil in character. The apostle elsewhere asserts (1 Cor. 10. 20) that those who worship idols worship devils, but that does not contradict the present verse. The goddess Astarte, for instance, never existed in heaven, earth, or hell; but those who, out of deference to the conception of Astarte, gave themselves over to the sinful indulgences for which she stood, in effect worshipped a devil.

5. *Though there be that are called gods.* Fancied divinities. *Whether in heaven or in ["on"] earth.* Both sorts were abundantly worshiped in the ancient world—sun, moon, planets, and stars; the earth, the ocean, rivers, and trees; Jupiter, Minerva, and Venus; Hercules, the Dryads, the Fauns, and the Satyrs. *As there be ["are"] gods many, and lords many.* Nominally; so called. The Revision makes this meaning plain.

6. *But ["yet"] to us there is but [omit "but"] one God, the Father, of whom are all things, and we in ["unto"] him.* "Who produces all things, himself uncreated and unoriginated." *One Lord Jesus Christ, by ["through"] whom are all things, and we by ["through"] him.* We are made for the glory of God as manifested in the Lord Jesus Christ.

7. *Some with conscience of the idol unto this hour eat it as a thing offered unto an idol* ["some, being used until now to the idol, eat as of a thing sacrificed to an idol"]. Paul, sure that the god or goddess has no existence, seeing that the idol symbolizes nothing at all, and that the thing offered to the idol is given to Nothing, might have a wholesome appetite for such meat, considering it only as meat; but others believing in the existence of a god or goddess, and feeling

that the offering had been accepted by him or her, could only eat it as a sacrifice, and this of course would be a betrayal of the Lord Jesus.

8. In this verse Paul goes even farther, and shows that this whole question of offered food is a comparatively unimportant one, quite unimportant in God's eyes. But, as we shall see from the next verse, it becomes of vital importance because of its relation to others.

10-13. Turning these verses into modern words, the argument is as follows: "Some pagan friends of yours might invite you to a dinner to be served in the courts of a pagan temple. You know that the food served has all previously been offered to the idols, but you know also that that is a meaningless ceremony, and so far as you are concerned it will be a harmless, and perhaps an economical and praiseworthy, thing for you to accept the invitation and partake of the dinner. But the consequences would be that *him which is weak*, that is, the man who still has beliefs in the truth of the pagan teachings, will be builded up to ruin (that is the exact meaning of the Greek phrase *emboldened*)—he will be strengthened to become weaker; and *through thy knowledge shall the weak brother perish.*" The dreadfulness of this is enhanced by the thought that for this very weak brother Christ died, and what we do to this weak brother we do to Christ. *Wherefore*, I, at least, Paul says, will not only abstain from partaking of the meats in pagan temples, I will abstain from buying meats in the market which have been previously offered to idols, and I will go farther yet, *I will eat no flesh while the world standeth, lest I make my brother to offend*, or "stumble."

Here is the very strongest argument in favor of strictly holy living, a manner of life which would include total abstinence from all that intoxicates, for the sake of the weak brother, total abstinence from all questionable amusements, total abstinence from everything that might make the weak brother to offend. The teacher should beware lest the argument for total abstinence seems to be founded only on this reason. But here is one good reason; there remain innumerable others.

HOMILETICAL AND PRACTICAL NOTES.

The subject of the controversy leading Paul to write to the Corinthians (chap. 8. 1-13) might be classed by some as concerning the things indifferent. Though the subject matter of the controversy would seem to us to be trivial, yet the importance of it was far-reaching. Paul was laying down principles of action not only for the strong brother toward the weak, but

also concerning the relation which the Christian followers were to sustain to the great Roman empire with its feasts, spectacular parades, and exhibitions partly religious and partly secular. On the one side of this controversy we find those who knew that an idol was nothing and used their liberty to buy and eat meat offered for sale in the public market, which had been sacri-

ficed to idols. On the other side were the heathen converts to Christianity, who still had superstitious notions concerning the influence of the idols. They considered it wrong to partake of the meat sacrificed to idols.

I. THE LIBERAL-MINDED.

The liberal-minded man denied all existence to "the lords many and gods many." Paul agrees with them in this, there is but one God. The real world does not contain any personality such as was represented by the wood or stone or metal idol—"an idol is nothing in the world." The man of knowledge would agree with Paul's statement, "for though there be that are called gods" (verse 5), giving an idol a high-sounding title, naming a thing a god, did not thereby endow it with the divine energy and personality. Paul mentions several points of agreement between himself and the liberal-minded Christians of Corinth: belief in "the one God, who is Father, source of all things; one Lord Jesus Christ, by whom are all things, and we by him." He also agreed with this class of Christians that a man was "not the worse for not eating, nor the better for eating," thus acknowledging that the act as a thing in itself was indifferent.

II. THE WEAK BROTHER.

There were Corinthian Christians who were not yet set free from the religious convictions of their old heathen state, and who were still in the bondage of heathen ideas concerning idols. The cause of the bondage is clearly stated: it was lack of knowledge of the nothingness, emptiness of all claims made for the supernatural powers, of the idols. When these attempted to eat of the meat which had been sacrificed at the heathen altars their conscience condemned them, "they were defiled," they thought they were in some measure communing with or acknowledging the god to whom the sacrifice had been offered. The weak brother would imitate the more liberal-minded, more enlightened, strong brother, and, joining him "at meat in the idol's temple," at the festival held in honor of the god, would thus be destroyed.

III. THEORETICAL AND PRACTICAL ETHICS.

Theoretically the meat offered to idols in itself was not different in its constitution from any other meat. The liberal-minded brother was in error because he was leaving out of the question the element of his personal relation to his fellow-men. He was striving on account of his superior knowledge, for the individual right

of liberty of conscience. Paul calls his attention to the mistake which he has been making when he writes, "knowledge puffeth up, but love builds up." Knowledge had created a pride and obstinacy of action which in its very essence was selfishness. Love builds up the weaker brother and in kindness seeks only his good. Individualism is intensified by knowledge such as the liberal-minded had at Corinth. Love thinks not of her own, but becomes edifying to the other person. Love breeds true Christian socialism; the strong think not of themselves, but of the weaker brother. It becomes the highest Christian altruism. "But if anyone thinks he knows anything he does not yet know it just as he ought to know it." There is a knowledge which is deep and broad obtained through the emotional nature—through love. We may think we know our brother, and yet from lack of sympathy or proper kindness and true spirit of helpfulness we fall far short of really knowing him. The Jewish Pharisee did not know the Gentile world as he ought, being puffed up with Talmudic knowledge and spiritual pride.

The true principle, guide to a practical ethic in our relations with our fellow-men, is that of love. The strong motive which Paul uses to the Christians of Corinth is the love of Christ. The liberty of the strong brother so operates that "he who is weak is destroyed by your knowledge—that brother of yours, for whose sake Christ died." Now, love builds up, saves, does not destroy. Jesus did so much for the weak brother to atone for his sins, sacrificing himself for the weak one, surely cannot you forget your individual rights and let the great law of love be your principle of action toward your brother?

The interdependence and loving relationship of men as brothers of the "one Lord Jesus Christ by whose means everything exists, and we as well" (verse 6), is beautifully stated by the inspired writer. The end of man is not represented to be "the perfection of the individual powers," but care and consideration lest we become such an offense—stumbling-block—as to destroy the other man's salvation.

IV. A LIVING EXAMPLE.

After Joshua had urged upon the Israelites the considerations why they should confirm and ratify the covenant which had been made between the chosen people and Jehovah he closed his remarkable address with the words, "As for me and my house, we will serve the Lord."

Paul argues the whole question with the Corinthians, and then closes by saying, "If what I eat is a means of offense to my brother, I will

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never in all the world eat meat, so that I may not be a means of offense to him." The inspired apostle thus places before them a concrete example of righteous living. Good deeds become the standard and rule of action for many people. The subtle arguments are not understood; the living man is known, revered, and becomes a living standard of holy living.

PRACTICAL SUGGESTIONS.

1. To convince an opponent we should seek first for some common ground of agreement.
2. Practical ethics, good deeds, the strongest kind of teaching for our fellows.
3. Love does not destroy any good, but "builds up the weak."
4. Individual liberty must be sacrificed for the general good.
5. Responsibility for the sinning brother is partly shared by the strongest.
6. No man liveth to himself. He must not be a stumbling-block by which another stumbles into destruction.
7. The law of love and love as a law operative in society for good in 1903 as in the first century A. D.
8. Total abstinence from intoxicating liquors is a great example of Christian love for our fellow-men.

Prismatic Lights on the Lesson.

PERPLEXITIES TO BE DISCUSSED.

The Corinthian church was only four years old when great perplexities arose. To the everlasting honor of Paul and the church, they were not met in the spirit of authority, but by appeal to individual judgment, enlightened by reason and swayed by the example of the fit leader. Discussion is life. Arbitrary authority is death to those who stupidly submit.

The question in our lesson, sample of many others to-day, was, Should worshippers of the true God eat meat that had been offered to idols?

Answer: Combine knowledge and love. Mere knowledge makes man proud, a mere windbag; combined with love a solid structure of manhood is built (verse 1). Knowledge knows that an idol is nothing (verse 4). It cannot even taint meat. The one eternal God is not hurt by the foolery of offering meat for nothing. Such untainted meat does not condemn us before God, nor refraining from it commend us to him.

But others do not know this. Their conscience about the idol is not yet cleansed. What about them? Be considerate. Do not make

them to stumble by your knowledge and liberty. Rather never eat any meat, offered to idols or not, than have a weak brother perish for whom Christ died (verse 13). Otherwise ye become responsible, and sin against Christ.

This does not mean a placid yielding of any principle of right, but only one of liberty. The Bible is as full of Hebrew children who stood in defiance of fiery furnaces and lions' dens as it is of Pauls who would surrender any liberty of their own to save a weak brother.

This is the true ground in regard to temperance, and things not wrong *per se* to any particular individual, but which may be a snare and death to others. A glass of wine, a card, a good play is as nothing in the world to some people. But to others it is drunkenness, gambling, and every earthly filth of lust made attractive and alluring.

Paul did not hesitate to discuss these questions, thus setting an example to all teachers and ministers. They are not to be referred to the untrained judgments of young converts, or those not converts, but they are to be considered and illumined with all the light of knowledge and experience.

The most ghastly evil of the world to-day is the drink habit. It lowers health, wastes property, corrupts the state, ruins character, and damns the soul. The only true position for any man seeking the best life is total abstinence for self, and every influence of example, argument, and legal restraint for others.

Thoughts for Young People.

THE LAW OF LIBERTY.

1. Paul's law is that liberty must be tempered by love; that the individual must consider the society of which he forms a part; and that, after his own conscience is satisfied regarding the legitimacy of certain actions, he must further consider how the conscience of his neighbor will be affected if he uses his liberty and does these actions. He must endeavor to keep step with the Christian community of which he forms a part, and must beware of giving offense to less enlightened persons by his freer conduct. He must consider not only whether he himself can do this or that with a good conscience, but also how the conscience of those who know what he does will be affected by it.

2. Paul emphasizes the sacredness or supremacy of conscience. "Let every man be fully persuaded in his own mind;" that is the one legitimate source of conduct. A man may possibly do a wrong thing when he obeys con-

science; he is certainly wrong when he acts contrary to conscience. He may be helped to a decision by the advice of others, but it is his own decision by which he must abide. He must act, not on the conviction of others, but on his own. It is what he himself sees that must guide him. He is bound to use every means to enlighten his conscience and to learn with accuracy what is right and allowable, but he is also bound always to act upon his own present perception of what is right. His conscience may not be as enlightened as it ought to be. Still, his duty is to enlighten, not to violate, it. It is the guide God has given us; we must not choose another.

3. *Paul teaches that we must ever use our Christian liberty with Christian consideration of others.* Love must mingle with all we do. There are many things which are lawful for a Christian, but which are not compulsory or obligatory, and which he may refrain from doing on cause shown. Duties he must of course discharge, regardless of the effect his conduct may have on others. He may be quite sure he will be misunderstood; he may be sure evil motives will be imputed to him; he may be sure disastrous consequences will be the first result of his action; but if conscience says this or that *must* be done, then all thought of consequences must be thrown to the winds. But where conscience says, not "You must," but only "You may," then we must consider the effect our using our liberty will have on others. We lie as Christians under an obligation to consider others, to lay aside all pride of advanced ideas, and this not merely that we may submit ourselves to those who know better than we, but that we may not offend those who are bound by prejudices of which we are rid. We must limit our liberty by the scrupulosity of prejudiced, narrow-minded, weak people. We must forego our liberty to do this or that if by doing it we should shock or disturb a weak brother or encourage him to overstep his conscience. [Dods.]

Teaching Hints for Intermediate Classes.

SURROUNDINGS.

The teacher should have clearly in mind the answers to the questions concerning First Corinthians suggested in last week's HINTS, so that he can ask the questions in the proper place.

INTRODUCTION.

Bring to the class a bundle of letters similar to those used in connection with the lesson for January 25, and question upon them as sug-

gested in the introduction to that lesson. (Teacher, remember that a short, spirited review is *always* in order and *always* very helpful.)

As it will take more time than is at the disposal of the ordinary class to draw out the lesson truths by questioning, the teacher should be prepared to state concisely but comprehensively the facts concerning the controversy that was waged in the Corinthian church over the sinfulness of eating meat offered to idols.

When this is understood tell the pupils that we are to learn Paul's position in reference to the question in our

LESSON TEXT.

to which all should turn in their Bibles. To save time for the temperance teaching it will be best for the teacher to summarize for the pupils Paul's argument somewhat as follows:

1. Love is better than knowledge (verses 1-3).
2. There is but one God, therefore an idol is nothing (verses 4-6).
3. Some do not understand this truth (verse 7).
4. Eating meat or refraining from eating does not make us better or worse in God's sight (verse 8).
5. A Christian should do nothing to cause another to stumble (verses 9-12).
6. Therefore, Paul resolves to eat no meat, if by doing so he causes his brother to stumble (verse 13).

This conclusion is the part of the lesson text upon which the teacher should spend the most time. By various illustrations try to get the pupils to understand what it means, because it contains the germ of a principle the practice of which is sorely needed in modern life.

APPLICATION.

When the pupils understand this truth, ask: What has this principle to do with the matter of drinking intoxicants? Teach:

1. Some say that they can drink wine or beer or other intoxicating drink without injury to themselves, which we do not admit; but, even if this were so, still a Christian should not indulge in these things, because by so doing his example may lead some one else into sin. Illustrate.

2. Suppose a person is strong enough mentally and physically to drink intoxicants in moderation, according to the scriptural idea he has no right to drink them if by so doing he will encourage some weak person to become a drunkard. Illustrate.

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3. Therefore, the only biblical position, the only Christian position, is to refuse absolutely to drink intoxicants, because it has been demonstrated over and over again that millions of persons have been led into sin and have filled drunkards' graves as the result of using them.

Note: The foregoing is in accordance with our lesson text. In addition I would show the young people that they have no guarantee that they will not commit sin, that they themselves will not fill drunkards' graves, if they begin to taste that which has dragged so many splendid men and women down to temporal and eternal ruin.

Have all print

I PROMISE TO BE
A TOTAL ABSTAINER

FOR MY BROTHER'S
OWN SAKE.

If possible, have the pupils remain after school for a short prayer service, during which they shall be prayed for, and after which those who have not yet signed a formal pledge to abstain from intoxicants may have an opportunity to do so.

STUDY IN ADVANCE.

Ask the pupils to read 1 Cor. 13 and 1 John 4. 7-21 every day during this week. If the teacher can procure for each member of the class a copy of Henry Drummond's booklet entitled *The Greatest Thing in the World* she should do so, and urge each one to read it carefully and prayerfully before next Sunday.

Review words "Corinth" and "Abstinence."

By Way of Illustration.

Knowledge versus Love. Knowledge without love inflates the mind, but does not build up the spiritual life; just as an excess of water in the body causes a puffing up of the body, which is quite different from that solid growth of flesh which is a result of the healthful condition of the blood. "The heart is wiser than the intellect and works with swifter hands and surer feet toward wise conclusions," says J. G. Holland.

The Decision of Love. Translate that injunction about the idol feast into modern life and what does it come to but this—that the example of some well-known professing Christian who thinks he can take strong drink without harm to himself, or go to a theater and come away unpolluted, tempts others on the ice, who cannot skate over the thin places as deftly, but break

a hole and may be drowned? "Mr. Blank does it; he is a Sunday school superintendent;" or, "He is a Christian; why may not I?" No Christian man has a right to consult only his own inclination or capacity in ordering his life. —Alexander McLaren.

Verses 11-13. We are bound together. Going up the Matterhorn we were all tied together. In the perilous places, on icy slopes, clinging to the face of rocky precipices, too faint to bear another pound of burden, if anyone had slipped or stumbled it would have involved peril and almost certain death to all. In the first party that ever got up young Haddon slipped, and not only he fell over four thousand feet, but he pulled three other men with him. No man liveth to himself nor falleth alone. We are all bound together. We are always on icy slopes, and on the face of precipices. We have no right to do what is even safe for us if it is dangerous for others. We are each our brother's keeper.—Bishop H. W. Warren.

The brother for whose sake Christ died. And sounding their conscience ye sin against Christ. Here is the structural idea of Christianity—the cross. You cannot get the cross out of Christianity any more than you can get the backbone out of a vertebrate animal. It is that which differences and distinguishes him. If you would have Christianity you must take the cross with it. And the cross means service for others to the point of sacrifice of the self. You cannot wilfully harm the humblest and most ignorant Christian, and not at the same time injure Christ; for Christ is one with them. There are thorns and nails for Christ still, when Christians drive them into their brother Christians.

It is the glory of Christianity that it teaches its followers to live with the burden of all men's well-being upon their hearts. We are proud of the long leap forward sociological science has taken in our day, but long before a single book had been written on social science, before men thought of studying men, Paul wrote, "If meat maketh my brother to stumble, I will eat no flesh for evermore."

Heart Talks on the Lesson.

The questions which troubled the conscience of Corinthian Christians arose from circumstances quite different from ours, but were of the same moral quality. So that the answer for them is the answer for us. That is the beauty of Old and New Testament. It is "up-to-date" for spiritual teaching in any century and every place. It was the custom in Corinth on any family occasion of rejoicing, a marriage,

birthday, or home-coming, to sacrifice in the temple; and after certain parts of the animal were burned as an offering to the god the guests were invited to a feast at which the remaining part was eaten. To a Christian convert among heathen friends it was a question whether he should break up the harmony of the family by declining to attend the feast, or whether his attendance would seem to prove him unfaithful to his Christian faith. If it had been a clear choice of whether he should go to the feast for his own pleasure when by his presence there he would countenance the worship of idols, there would have been no room for argument.

We must choose decidedly between the world and Christ. Jesus's word of authority is, "No man can serve two masters: ye cannot serve God and mammon." But, having chosen. There still are questions as to what one may or may not do, which perplex the sincere young Christian. I say young Christian, because men and women who have lived for years in fellowship with Jesus as a Christian should live surely should have clearly defined convictions and a settled conscience on all such matters. But for you, who, with sincere purpose, have just entered the new life in Christ, there is a necessary education and enlightenment of the conscience, and St. Paul, who stands always for the highest and truest liberty in the Christian life, clearly defines the law by which that life should be governed. It is the law of love; the law which controlled the life of Jesus on earth, and must control all who would follow him. An idol was nothing, only a piece of wood or stone; to an enlightened Christian it would make no difference whether the meat he ate had been offered to it or not. But here was another who still had a conscience about it and might be hurt—not displeased but seriously set back in his Christian faith—by seeing this one eat. So, St. Paul says, you must consider this thing not from your own point of view only, but from the point of view of your brother also. Is it not a small matter to give up anything, whatever it may be, though to you it is harmless, if by indulging yourself you harm in the least one of Christ's "little ones!" Notice the reason: "For whom Christ died." If he loved that soul enough to die for it can you not love it enough to deny yourself an hour's pleasure to build up and strengthen its faith in him? May I dance? May I go to the theater? How shall I spend Sunday? May I indulge in this or that pleasure? If you sincerely wish to know you may find your answer:

1. Have a conscience. Indifference and ind-

cision destroy character. "Let everyone be fully persuaded in his own mind."

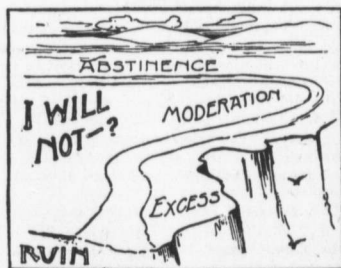
2. Consider others, and be careful of your influence over them. "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." "Not seeking mine own profit, but the profit of many that they may be saved."

"Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God." "The earth is the Lord's, and the fullness thereof." He intends we shall possess and enjoy all that is worth having. As for the "chaff which the wind driveth away," you do not want it, nor do I!

The Teachers' Meeting.

The teachings of this lesson: 1. One God, the Father, manifested to us in one Lord Jesus Christ. All things proceed from God, and we in all the departments of our lives live to him, for his sake, on his account. 2. Other gods, therefore, are excluded; there are no such things, and temples erected to them are simply erected and dedicated to nothing. It cannot be intrinsically wrong to enjoy the shelter of such a house or partake of the benefits of such food. 3. But there are people who mistakenly believe such conduct to be deference to the idol, and some of them would be led to imitate it, and therefore would do their own conscience wrong. 4. Therefore the true Christian's law is to abstain from everything that will injure others. . . . What principles of this lesson apply to the use of wine and other liquor, to our amusements, and to our general aims in life?

Blackboard.



The safest path to tread when there is any question as to the propriety or benefit of a certain course is that of "abstinence." Should we venture upon the indefinite and aimless path of

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"moderation" we may frequently find ourselves on the verge of a moral precipice that startles us with impending disgrace. If we continue long in this road we will find it becomes wider and less clearly defined, until we discover that our moderation has grown by easy gradations to "excess," and we are left without the restraining influence of a conscience and a clear mind and the strength of a sound body. What can be the end of such a course but temporal disaster and eternal ruin?

Coloring.—Ground, light brown; path, cream; wording, white and yellow.

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LESSON VIII. Christian Love.

[Feb. 22.]

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

AUTHORIZED VERSION.

[Read 1 John 4. 7-21.]

[Commit to memory verses 1-3.]

1 Cor. 13.

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

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

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

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

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

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

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

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

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

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

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but

AMERICAN REVISED VERSION.*

1 If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. 2 And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. 3 And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. 4 Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up. 5 Doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; 6 rejoiceth not in unrighteousness, but rejoiceth with the truth; 7 beareth all things, believeth all things, hopeth all things, endureth all things. 8 Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. 9 For we know in part, and we prophesy in part: 10 but when that which is perfect is come, that which is in part shall be done away. 11 When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. 12 For now

* The American Revision, copyright 1901, by Thomas Nelson & Sons.

when I became a man, I put away childish things.

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

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

Time and Place.—The First Epistle of Paul to the Corinthians was written about Easter, A. D. 57, from Ephesus.

Home Readings.

- M. Christian Love. 1 Cor. 13.
 Tu. A pleasant sight. Psa. 133.
 W. Love your enemies. Luke 6. 27-38.
 Th. Love exemplified. Luke 10. 25-37.
 F. An example. John 13. 1-17.
 S. Love in deed. 1 John 3. 10-18.
 S. Love made perfect. 1 John 4. 7-21.

Lesson Hymns.

New Canadian Hymnal, No. 219.

More love to thee, O Christ,
 More love to thee;
 Hear thou the prayer I make
 On bended knee.

New Canadian Hymnal, No. 335.

Homes there are of want and sorrow,
 Where the sunlight ne'er appears;
 Only grief, and woe, and pallor,
 'Mid the flow of burning tears.

New Canadian Hymnal, No. 435.

You're longing to work for the Master,
 Yet waiting for something to do;
 You fancy the future is holding
 Some wonderful mission for you.

Questions for Senior Scholars.

Give some general account of the First Epistle to the Corinthians. Where written? What led to the writing of this chapter in particular? What does Paul here undertake to do? What kinds of miraculous gifts does he mention? What specific acts does he also mention? How do these gifts and deeds compare with love? What things are denied of charity? What things are affirmed of it? What additional quality of love is named? How in this respect is it superior to prophecy, tongues, and knowledge?

Questions for Intermediate Scholars.

1. *Love the Best of Things Good* (v. 1-3).—What excellent power of speech is mentioned? What is its value without love? What special

we see in a mirror, darkly; but then face to face; now I know in part; but then shall I know fully even as also I was fully known. 13 But now abideth faith, hope, love, these three; and the greatest of these is love.

gifts are spoken of? What is he who has them and has not love? What would the giving of property or oneself amount to without love? Why is love necessary with those things mentioned?

2. *Love in Everyday Life* (v. 4-7).—How many traits of love are given? What does love not do? Can love exist and not be known? Whom does love benefit? Is anything good lacking in one who has perfect love?

3. *Love Eternal* (v. 8-13).—What is spoken of that shall pass away? Why shall knowledge pass away? What is said of our present knowledge? What of knowledge in the future life? What three graces are eternal? Which is the greatest? Can you think why?

Questions for Younger Scholars.

When was Paul's heart full of hatred? Why did he wish to harm Christians? How was his heart changed? What did he then want to do? Where did he get love? To whom did he write about love? Why is the word "charity" used instead of love? *It is an old name for love.* What is more than all knowledge or faith? What is said about the nature of true love? Why does it last forever? What are the three things of the Spirit that will abide with us? Which is the greatest of these three? How may we have it in our hearts forever?

The Lesson Catechism.

(For the entire school.)

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

The Church Catechism.

14. Did our first parents continue in the estate wherein God created them? Our first parents did not continue in the estate wherein God created them, but fell therefrom by sinning against God. Romans 5. 12.

THE LESSON OUTLINE.

A Study in Charity.

I. THE INDISPENSABILITY OF LOVE.

*Though I have all faith and have not charity,
I am nothing.* v. 2.

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

Without me ye can do nothing. John 15. 5.

II. THE TRAITS OF LOVE.

*Suffereth long, and is kind . . . thinketh no
evil.* v. 4, 5.

Love worketh no ill to his neighbor. Rom.
13. 10.

Love covereth all sins. Prov. 10. 12.

III. THE PERMANENCE OF LOVE.

Charity never faileth. v. 8.

Many waters cannot quench love. Sol.
Song. 8. 7.

I have loved thee with an everlasting love.
Jer. 31. 3.

IV. THE GREATNESS OF LOVE.

The greatest of these is charity. v. 13.

He that dwelleth in love dwelleth in God.
1 John 4. 16.

Everyone that loveth is born of God, and
knoweth God. 1 John 4. 7.

EXPLANATORY NOTES.

This lesson, like the last, is selected from Paul's First Epistle to the Corinthians. The church at Corinth was torn by factions, and misunderstandings had so multiplied that the graces of Christian character were in danger of dying away. Usually when Christians "lose their first love" they do not become out-and-out sinners; and often "backsliders" are the most eager and combative advocates of the forms and shows of religion. It need not surprise us, therefore, that in Corinth some of the quarrelsome Christians aspired to the miraculous gift of tongues, some claimed to be prophets and others to be miracle workers, some made great sacrifices of worldly goods on behalf of the poor, and others showed eagerness to be persecuted for righteousness' sake. Meanwhile genuine Christian love was imperceptibly slipping out of their hearts. Many a modern church has had episodes in its history like this of the church of Corinth; and such episodes are immeasurably perilous. The readiness of the Corinthian Christians to turn to Paul as arbitrator and religious guide was, however, a wholesome symptom. They seem to have formulated their troubles into a series of questions which covered many phases of ecclesiastical, social, and domestic life. In answering these questions Paul evades nothing, makes clear distinction between his own judgment and revelations by the divine Spirit, and marshals his facts and arguments in masterly fashion. Then, in the midst of his discussion, he suddenly unveils the one essential trouble of the Corinthian church—lack of love. The tones of the debater soften as he chants this matchless psalm of love. Here is the underlying virtue of all Christian life. The chapter divides itself into three paragraphs, which prove the worthlessness of every virtue if love be wanting, present a beautiful picture of love, and contrast our progress through transient developments with the permanence of the three graces, Faith, Hope, and Love: "and the greatest of these is love."

Verse 1. *Though* ["If"] *I speak*. Christianity has always placed a high estimate on consecrated speech. *The tongues of men and of angels*. The miraculous "gift of tongues," like most other spiritual gifts, had been occasionally used for mere ostentation. Most that we know of this early Christian phenomenon comes from Luke's account of the pentecostal blessing and from Paul's recurring allusions in his epistles. The phrase "of angels" would indicate that the words spoken under superhuman pressure were not always in human language. *Have not charity*. By a gradual change in meaning "charity" now stands for love in endeavor rather than for the principle or passion which starts the endeavor. When our Bible was translated the older meaning was the popular one, and "charity" here means not alms nor any sort of beneficence, but LOVE. *Sounding brass* SOUND

bronze or copper. Brass, as we know it, is a modern invention. The allusion here is not to musical instruments such as are used by our "bands," but to the unmusical noise made by a large thin piece of echoing metal. *A tinkling* ["clanging"] *cymbal*. The metal cups called cymbals when struck together give forth noise rather than music. To no one without refined musical taste would such similes as these be apt to come. The entire verse may be paraphrased as follows: "The highest eloquence about the Gospel without love in the heart is empty words."

2. Prophecy. Inspired teaching, here as often elsewhere including the foretelling of the future. *Understand*. "Know." *Mysteries and knowledge* are a pair of phrases which together comprehend all the deep things of God. The false religions of antiquity had their "mysteries" of

which much was made in the classic age. There was an "exoteric" belief and manner of life for the multitude, and an "esoteric" life, a "mystery," for those specially initiated. It is in this sense that Paul uses the word "mysteries." He regards prophecy and "tongues," and all gifts and graces which can be acquired only by the special gift of God, as Christian "mysteries," to some slight degree analogous to those of paganism. As our Lord said, "These go not forth without prayer and fasting." "Knowledge," on the other hand, includes those revealed truths (and they are many) which await reverent study. Like the philosophies of antiquity, Christianity presents to its followers writings, scriptures, which make the studious soul wise. Faith as a dynamic force was unknown to paganism, but Jesus and his apostles constantly affirm that he who has it has all power. But without *charity* ["love"] the Christian would be destitute of spiritual life, and mysteries, knowledge, and faith would be of no avail. The pupil may ask, "Can a man have supernatural gifts and not be harmonious with God?" He can. Balaam and Samson are examples from Bible story, and parallels might be furnished from modern Church history. "One may accomplish wonders in the Gospel, and yet himself remain untouched by its power."

3. If I bestow all my goods to feed the poor without love, the recipient may be benefited, but not the giver. *Though* ["If"] *I give my body to be burned*. There is no account of a Christian having been put to death by fire as early as the date of this epistle, but fanatical sacrifices of this sort were known in the ancient world. The phrase is Paul's way of saying that one cannot earn goodness by penance; that actions have no intrinsic value; that the "profit," or goodness, of conduct depends on motive.

4-7. Here we have a picture of Love at work. 1. It is long-suffering, patient, forbearing even toward enemies. 2. It is *kind*; does not only feel benevolently, but acts beneficently. 3. It *envieth not*. We cannot be vexed at the success of those we truly love, and we should love all men and women. 4. It *vaunteth not itself*. Does not parade before others its own supposed superiority, for boasted superiority separates, whereas love unites. 5. *Doth not behave itself unseemly*. True love will inspire true politeness. "The man will make the manners" is a better maxim than "The manners will make the man." 6. *Seeketh not her own*. "Is not specially careful for her own things." Love and selfishness are incompatible. 7. *Is not easily*

provoked. The Revised Version omits the word "easily," which is not in the original; when love is provoked to anger it is love no longer. 8. *Love thinketh no evil*. "Taketu no account of evil." It sees the good of its beloved ones. 9. *Rejoiceth not in iniquity, but rejoiceth in the truth*. It is not love, but envy, which is pleased when a Christian falls or a rival makes a mistake. The "truth" here stands for the Gospel and gospel influence. 10. *Beareth all things*. "Covereth" all things. Is silent about wrong; never retaliates. 11. *Believeth all things, hopeth all things, endureth all things*. Is confident in the immortality of virtue.

In these verses "love is presented as the spring and sum of all virtues—patience; kindness; freedom from envy; nonstentatiousness; humility; politeness; unselfishness; forbearance; unsensitiveness; unspiciousness; pain because of wrong; joy in truth; charitable confidence; undying hope. All this springs from love as an oak from the acorn. Character, like trees, must be evolved out of the mystery of its own possessed life."

8-12. Here the apostle develops the idea of the permanence of love, the excellences of which he has described. The gifts of tongues, prophecy, knowledge, deeds of heroism, deeds of beneficence—all these are merely provisional; they shall *fail, cease, vanish away*; but Faith, Hope, and Love are permanent. The other gifts are *partial*, too, as well as provisional. *We know in part, and see prophecy in part*. "As a man lays aside the puerilities of his childhood, so the spirit in its progress lets fall the rudiments of the spiritual life in proportion as it comes into the fullness of love." This is the meaning of verse 11. As a child is trained by primers and childish conceptions, so man is trained by prohibitions and commands at first until he enters into the fullness of love. The patriarchal revelation and the Mosaic law were divine means for the training of the childhood of the race, but full manhood in spiritual life as well as in physical life puts away *childish things*. *Now we see through a glass* ["in a mirror"]. Mirrors in Paul's time were by no means the brilliant articles that we now have. The metal was imperfect, the reflection was blurred, and the Greek word for *darkly* might be readily rendered "in a riddle;" "confusedly." *But then*. In the fullness of love. Relatively in this world, perfectly in the heavenly world, *shall I know fully even as also I was fully known* (Revised Version).

13. *The greatest of these is charity* ["love"]. This verse should be drilled into the verbal

memory of every child in the class. Love is the greatest of all virtues; greatest in extent, embracing all things; greatest in endurance, last-

ing forever; greatest in manifestation, resulting in fruits; greatest because embracing all other graces.

HOMILETICAL AND PRACTICAL NOTES.

The "supremely excellent way" is that of Christian love. It is love in the highest and purest sense, embracing all things, including God and man. The thirteenth chapter of First Corinthians contains the highest Christian ethics, comprehensive in quality, far-reaching in time as to its principles, and adapted to every condition of mankind.

I. LOVE THE ESSENTIAL ESSENCE OF ALL ETHICAL EXCELLENCE.

Paul shows this by contrasting love with various gifts. As he makes the comparison he finds that the ordinary valuable possessions of this life, either mental or material, are as nothing compared to Christian love.

Though I speak with the tongues. Human eloquence and angelic symphony he considers as noise when compared with the harmony and beautiful development of soul caused by love. The angelic choir was not to Paul a mere matter of the fancy. He had heard the chanting of another world than this. He had listened to the soft, sweet, persuasive, eloquent addresses of Greek orators. These gifts are inharmonious as compared with the music of the well-balanced soul brought into harmony with itself, its God, and fellow human beings.

The writer then names a class of gifts higher than mere art of expression. First the gift of prophecy is contrasted with love. What though a man be inspired, raised to an exaltation of spiritual sight above his fellows, so that he can prophesy, he may be as Balaam wishing to curse rather than bless Israel. Caiaphas, with hate in his heart for Jesus, yet uttered a prophetic truth (John 11. 50).

He advances a step farther when he says, "Though I know all the mysteries." A person could be something more than a prophet, a mere flute or instrument used by God to convey messages to man. He might know the hidden wisdom of the relation of God, to angels, to men in the mystery of redemption, and yet if he did not have love he is nothing. Satan has knowledge of many mysteries hidden to man, but in moral worth his value is as nothing. He might be a great scientist, removed from personal contact with many human beings, possessing secrets of nature, of the rocks, of the chemistry of plants, of the constitution of the planets, of the reasons for the changes of the

seasons, and be without love for God or loving-kindness to men. He might be a wonderful philosopher, understanding the mind of man, capable of formulating the laws of progress, able to predict from "the spirit of the times" the development of civilization, and yet, being without "the supremely excellent way," be as nothing. He might be a huge intellectual machine, a Frankenstein without moral worth. Though one should have the power to remove mountains—the miracle-working power—and did not have love he would be as nothing in the balances of heaven.

Love is next compared with *charity and martyrdom*. Though one should dole out by little portions vast estates or all his living and have not the right motive, the true love for his fellows, this kind of philanthropy would be as nothing. Charity can be given to avoid annoyance, from pride, or to secure favor in some other direction from those who are benefited. Later in the Christian Church there were some who sought to be burned that they might have the good will or approval of their fellows. There appeared quite early in the Church a gloss of the text in which were inserted after the words, "and though I give my body to be burned," these words, "in order that I may boast." Martyrdom would not profit if love was not in the heart.

II. THE POSITIVE CHARACTER OF LOVE.

1. *Suffereth long and is kind.* There are many occasions in everyday life when the natural consequence of friction with our fellow-men would lead us to be impatient, displeased, or angry. The consequent indignation would perhaps be justified by reason and the sentiments and laws of our time, but a great love for humanity will cause us to practice self-restraint and wait until some explanation or ameliorating statement is made concerning the supposed fault of our brother.

Love is kind. She does not merely withhold angry feelings from bursting upon the guilty or faulty individual; she becomes useful in deeds of kindness, taking away the cause of our brother's offense. There are a thousand ways known to love by which she can become kind and useful.

2. *Rejoices with the truth.* Truth is here personified, and love rejoices with truth. Not

the truth of the Gospel only, but all truth. She recognizes truth as a blessed companion, helpful in the moral world, and making for the happiness and well-being of mankind. Every triumph of truth is felt by love to be a positive gain, a step advancing the race, bringing humanity nearer God. For this blessed consummation of maturity she with delight hails every victory over darkness, error, falsehood.

3. *Bears everything.* Love endures as the sailor the long voyage, or the watchman the long waiting, or the pilgrim the difficult, rugged pathway to the heights, or the soldier the hard blows of battle. The Christians were persecuted, tormented, maltreated, without just cause, and love's attitude toward all this was to be one of calm endurance. Love also endures all the scorn, hardness of heart, ignorance, which falls to the lot of that one seeking to bring salvation to a world of sinners. The rudeness of the world, like an adverse wind to the traveler, is received by love with patience. "Whatever love may encounter from others that is calculated to make it impatient, all this it bears; whatever can make it distrustful, all this it trusts for; whatever might serve to destroy hope in a neighbor, all this it hopes for; whatever might cause it to sink in weakness, beneath all this it holds its ground in firmness and endurance."

4. *Believes everything.* Love believes in all goodness; has faith in human nature, in God's goodness; does not fret and worry like sad pessimists, but has a wholesome healthy credence for all the bright sides of the dark pictures of earth; always sees "the light in the cloud."

5. *Hopes everything.* Love is spoken of here as actively hoping all things. Love is the spring of all moral goodness for the soul. Love hopes for the best in society and the universe. She loves a mighty heavenly Father, and, believing in him, hope is always cheering the soul onward to a realization of some better thing.

III. THE NEGATIVE SIDE OF LOVE.

1. *Enries not.* Wars have been caused in many instances by envy. Egypt wanted Palestine, Babylon was willing to fight for it. Germany desired Alsace and Lorraine, France resisted the envious claim. The United States looked with longing eyes on New Mexico and captured that country. Russia went to war with China for Manchuria. Love keeps the peace by not desiring another man's goods.

2. *Boasts not.* Love is beautiful in its simplicity and humility. Not the Uriah Heep, sinister, hypocritical humility of selfishness, but the

humility of the lily, the self-possession of one who desires to be a helper and not a hinderer in this world.

3. *Is not conceited.* There is no swelling of pride at one's own gifts and striving constantly to gain applause for these talents.

4. *Her conduct is not unbecoming.* Walking, talking, riding, sitting, public or private conduct is always seemly. She does nothing of which she need be ashamed. She is decorous and becoming.

5. *Not self-seeking.* She does not make herself the center of the universe and expect everything in heaven and earth to come her way and be helpful to her interests. There are some who are so presumptuous that they try to compel God to serve their ends here on this planet. They so act and so pray. Love seeks not its own pleasure or enjoyment, its own reputation or advancement or honorable position.

6. *Not easily provoked.* Does not dwell on its own wrongs; is not easily irritated. Her anger is kept down and not allowed to manifest itself at every petty grievance. She does not brood over the wrongs which have been inflicted upon her, just though her cause may be. She looks steadily at the blessings and not at the blunders of society.

7. *Takeeth not account of evil.* She does not in a hopeless, melancholy way recount the evil things which are sins. She does not "boast in the triumphs of wrong." She has too large a heart to be glad when there is a downfall of the mighty, the person who has won success by wrong doing, and the change comes and they are humiliated or disgraced. She does not say, "I told you so;" the reversal of fortunes gives her no personal satisfaction. The accounts of desperadoes and scandalous news of wrongdoers in high society as served up by the morning newspapers have no charm for her.

IV. LOVE IS ETERNAL.

The flowers wither—"fail;" the leaves fall—"fail;" the limbs of the body grow weak and "fail." The original Greek word translated "faileth" has the meaning of ceasing to be, non-existence. Christian love never fails, never ceases to be. We are in a changing world. The great gifts of *prophecy shall come to naught.* When all the prophecies are fulfilled there will be no hidden mysteries, and hence no exercise for such gifts. The gift of tongues and earthly knowledge will not be needed in "the age to come," hence will be as nothing. Even the best and highest kind of knowledge is mixed with images of this sense-world and *imperfect.*

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"When the perfect has come," then the transient, relative world of knowledge will pass away. So, then, the abiding eternal virtues are *faith, hope, love*, but the greatest of these is *love*.

PRactical SUGGESTIONS.

1. Eloquence is not a certain mark of a loving heart.
2. A rich vocabulary—a gift of language—is not a sure sign of a heart full of love.
3. It does not certainly follow that because a teacher unravels many mysterious problems that there is love in the heart for the scholars.
4. The worldling becomes bitter under affliction, but love suffers and is sweet and kind.
5. Reserve energy in physical culture is necessary for the next day's development. Love is the latent or hidden reserve energy for spiritual development.
6. All things change and pass away, but Love abides forever.

Prismatic Lights on the Lesson.

THE GREATEST THING IN THE WORLD.

A thousand men have written about this chapter. No one of them has ever approximated the chapter itself. It is an echo of heaven's perfect music. It is an expansion of that marvelous condensation of the second commandment. It is an expression of the essence of God. The word occurs one hundred and fourteen times in the New Testament, and should always be translated "love."

When God's precepts were too vast for our comprehension of their words he embodied them in a life. When words would be cold and lifeless his son acted them out in a thousand kindly deeds. So this lesson presents the characteristics of love, as a diamond, by its many facets shows the prismatic hues of light.

Love surpasses human and angelic eloquence, foreknowledge, science, all-moving faith, almsgiving, voluntary sacrifice of self.

It is manifested in life by long-suffering, kindness, absence of envy, humility, politeness, surrender of its own, genial temper, freedom from suspicion, joy in the truth, protects all from harm, never despairs, is in perennial flower. The southern sky gleams with the galaxy of the Cross. Every human sky may glow with a far brighter galaxy of these stars, if love illumines the heart.

Life is so arranged as to train us in every one of these supernal excellencies. There is no day that does not give opportunity to develop and perfect these Godlike qualities. It leads up to the perfect manhood. It is the first quality

developed in the babe. It is the last surviving thing in the dying man.

In every other thing we are imperfect. The eye has to be assisted for telescopic or microscopic vision. The ear is susceptible to only a few vibrations in the unlimited gamut. One's personal equation varies with state of health. In every physical particular we are imperfect. In knowledge we are lamentably deficient, and in judgment often perverse. But we may be made perfect in love. Why? Because it is God's fresh creation. He makes a perfect heart. But can it remain so? Certainly, because it is ever kept so by the constantly shed abroad love of God in our hearts by the Holy Ghost.

No wonder it is the greatest thing in the world. It is God.

Here is ideal manhood. Have we attained it?

Thoughts for Young People.

PAUL'S ESTIMATE OF LOVE.

1. *Paul is here writing about love*, plain, simple love, such as we are all familiar with. The Greek word appears one hundred and fourteen times, and ninety-six times it is rendered love. It is so rendered each time that it is used by the Saviour and by John. It is so rendered here in the Revised Version. All sorts of love—paternal, filial, brotherly, social—are outgrowths of this great possessing principle. They are the leaves, the buds, the twigs, the branches, of the "love that is of God."

2. *It is the greatest thing in the world.* Oratory was very powerful among Greeks, especially so at Corinth, but even an angel orator without love would be a clatterer. Prophecies were nothing; faith was a failure; charity (giving one's goods to the poor) was good for nothing; not even martyrdom by burning would count. The perfection of morality is a failure. But love is the fulfilling of the law.

3. *Love is perfection.* It is unselfish, does not envy, or boast, or pretend, or grasp. It is graceful, does not behave itself unseemly. It is loyal to truth. It knows how to suffer long and be kind. It is confiding. It is permanent.

4. *We may all possess this love.* Old tradition says that Joseph, when garnering the grain of Egypt, scattered husks and chaff at fountains, on streams, and before winds, that the famine-stricken everywhere might know that grain awaited them. We attain here only the hint of pure exhaustless grain. Abundance awaits all, and in perfection. All may begin and grasp and hold this heavenly, Godlike love. Faith enlightens, hope buoys, but love is the goal and abideth greatest over all.

Teaching Hints for Intermediate Classes.

SURROUNDINGS.

The same as for the last lesson. A very brief review of the questions asked last Sunday concerning the First Epistle to the Corinthians is all that is necessary.

INTRODUCTION.

This lesson is so familiar to the average Bible reader that there is great danger that both teacher and pupil will neglect to make especial preparation for the class. The result will be that the valuable study time will be frittered away in talking commonplaces and generalities.

The teacher who realizes how important is the subject of our lesson, and how much is to be gotten out of it, will put forth unusual endeavors to so master the

LESSON TEXT

that its teachings may be impressed in very definite ways upon the hearts of the pupils. It is suggested that the class teaching be along the line of these four questions, which the teacher shall propound to the pupils one at a time:

1. What is love better than?
2. What does love do?
3. What does love not do?
4. What is love greater than?

Let the pupils print on their pads the answers to each of these questions, using their Bibles to find what to print. These answers will appear somewhat as follows:

1. LOVE IS BETTER THAN
 - (1) THE POWER TO SPEAK WITH TONGUES.
 - (2) THE POWER TO PROPHECY.
 - (3) THE POWER TO UNDERSTAND MYSTERIES.
 - (4) KNOWLEDGE.
 - (5) FAITH.
 - (6) FEEDING THE POOR.
 - (7) SACRIFICING ONE'S LIFE.
2. LOVE
 - (1) SUFFERS LONG.
 - (2) IS KIND.
 - (3) REJOICETH WITH THE TRUTH.
 - (4) BEARETH ALL THINGS.
 - (5) BELIEVETH ALL THINGS.
 - (6) HOPETH ALL THINGS.
 - (7) ENDURETH ALL THINGS.
3. LOVE DOES NOT
 - (1) ENVY.
 - (2) VAUNT ITSELF.
 - (3) BEHAVE ITSELF UNSEEMLY.
 - (4) SEEK ITS OWN.
 - (5) GET PROVOKED EASILY.

(6) THINK EVIL.

(7) REJOICE IN INIQUITY.

4. LOVE IS GREATER THAN

(1) FAITH.

(2) HOPE.

Perhaps the teacher will conclude after studying this outline that the time at his disposal is too short to go over it all in the class. That will, in most cases, be a most wise conclusion. It will be most profitable to take one question (say question 1 or question 3) and have the pupils print the answers to it, the teacher questioning on the various terms that form the answer as the study proceeds. At any rate, the result aimed for is not a large amount of ground covered, but that which is gone over may be understood.

APPLICATION.

After having each member of the class repeat the Golden Text with the word *love* substituted for *charity* have all print the following for the purpose of looking at it and praying it daily:

LORD, GIVE ME

LOVE,

THE GREATEST OF ALL THINGS.

STUDY IN ADVANCE.

Tell the pupils that on next Sunday we are going to talk about the Holy Spirit, and that you wish them to learn during the week the answers to the following questions concerning him:

1. Who is he?
 2. Where is he?
 3. What is his work?
 4. What will he do for Christians?
- Review words "Corinth" and "Love."

By Way of Illustration.

Love is the soul, the life of Christianity. Take a man and array him with every imaginable brilliant gift and every grace, leaving out love, and you have but dressed up—nothing. The most brilliant eloquence is only noise and not even music, but harsh clanging. Many an orator, gifted with all gifts of speech and lacking love, has been only too sad an illustration of this. While some humble speaker, with no trace of the other's gifts, has the indefinable charm and power that conquers hearts. The gaudiest flowers are not the sweetest-scented. Intellectual force is precious, spiritual insight is even more precious, and a miracle-working faith is to

be desired; but what would these be if love were absent? A long row of ciphers. Put the significant figure before them, and they become something.

Love cannot be defined. Love is a compound thing, Paul tells us. It is like light. As you have seen a man of science take a beam of light and pass it through a crystal prism, as you have seen it come out on the other side of the prism broken up into its component colors—red and blue and yellow and violet and orange and all the colors of the rainbow—so Paul passes this thing, Love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements. And in these few words we have what one might call the spectrum of Love, the analysis of Love. Will you notice that these elements have common names; that they can be practiced by every man in every place in life. The Spectrum of Love has nine ingredients: *Patience*—"Love suffereth long." *Kindness*—"And is kind." *Generosity*—"Love envieth not." *Humility*—"Love vaunteth not itself, is not puffed up." *Courtesy*—"Doth not behave itself unseemly." *Unselfishness*—"Seeketh not her own." *Good Temper*—"Is not easily provoked." *Guiltlessness*—"Thinketh no evil." *Sincerity*—"Rejoiceth not in iniquity, but rejoiceth in the truth." These make up the supreme gift, the stature of the perfect man.—*Henry Drummond.*

There is no adequate substitute for love. When Methodism came to England "as an angel of rebuke" the cathedrals were well supplied with clergy; bishops, deans, canons stood sponsor for the religious life of a people whose faith had been buried deep beneath the moldering clay of form and of ritual; in the pulpits there was eloquence; in the pews emptiness; two hundred was a large congregation for a cathedral, and fifty would not have been regarded small. But just beyond the city limits in God's own temple, the open sky for roof, the green grass for carpets, ten and sometimes twenty thousand people at a single service were listening eagerly to the homely soul-searching homilies of Whitefield and Wesley. When dignitaries of Church and State rode out in their crested carriages to see what was the attraction they found field preachers, many of whom lacked rhetorical grace, but their souls were leaping in every utterance, and the hungry-hearted multitude hearing the beating heart behind the fervent word was satisfied.—*Nehemiah Boynton.*

"*Now we see through a glass darkly.*" The rabbi had a saying which interprets this verse: "Even as a king who with common people talks

through a veil, so that he sees them, but they do not see him, but when his friend comes to speak to him he removes this veil, so that he might see him face to face, even so did God speak to Moses."—*Marcus Dods.*

Heart Talks on the Lesson.

It has been quite the fashion of late among people who have the time—or take the time—to read the published "love letters" of various individuals. Here is the greatest love letter ever written. Let it be our fashion to read it over and over again until its words and its spirit shall enter into our very hearts' being. To tear a beautiful rose apart, even to examine its perfect structure, seems almost a sacrilege. To attempt an analysis of this eulogy upon Love seems presumptuous and useless. It is better to look at it, breathe its perfume, keep it fresh, let it fill our hearts with fragrance, as a rose does a room. You cannot make a rose; you cannot make Love. It grows from a root. It has life in itself. The rose was put in the earth by God, when he said, "Let there be the tree yielding fruit after his kind, and God saw that it was good." Love was put in the human soul by God when he breathed his own life into it, and he "saw everything that he had made, and behold, it was very good." But roses have their thorns now; and this beautiful creation of Love, fairest of all that ever was made, is a broken flower. What remains of it is still the loveliest and best possession of the heart, but it is so overgrown and tangled with selfishness and sin that it can hardly be recognized, as it was at first, as a part of God himself. But here is a picture of the restoration; of Love in the heart as God first made it and as only God can make it again—unselfish; pure in motive; kind; not envious; gentle; courteous; generous; forgiving; helpful; cheerful; burden-bearing; believing and hoping the best for all men and all things; never-failing; through discouragement, disappointment, ingratitude, true to the uttermost. The desert shall rejoice and blossom as the rose when love like this shall once more bloom as long ago in Eden. There will be beauty and fragrance in your life when love like this blooms in the garden of your heart. But you cannot make it. It comes from a root "whose seed is in itself." God is love; love is of God. He that loveth is born of God.

Go into your garden when the earth is soft after a rain, and plant the root of a rose tree. Give it good conditions in which to grow—water, sun, and proper soil—and soon you will see for your delight a perfect rose. Plant in

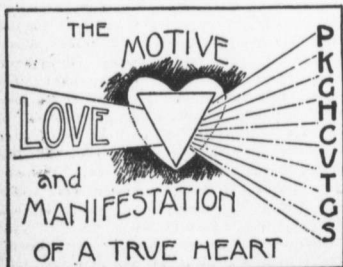
your heart, now, while the Spirit makes it soft and receptive, the seed of a true repentance, and faith in the Lord Jesus, your Saviour and Deliverer from sin; give the proper conditions for growth, by prayer and the reading of God's word, and soon you will find this beautiful grace transforming your nature, giving you a new relation to God and to your fellowmen, making this life really a part of heaven, where Love abideth forever.

The Teachers' Meeting.

The best plan for teaching this lesson is shown by the natural divisions of the chapter. I. Begin by showing what is meant by *charity*, which should read *love*, and show how love is the controlling principle of the Gospel, its motive on the divine side and on the human. Illustrate the evidences of God's love to man, and of man's love in the Gospel. . . . II. Next show the *worth of love* by the contrasts in verses 1-3. Explain the miraculous gifts, etc., but do not linger on discussions of them, as there are more practical topics. Show how correspondent with "tongues" is eloquence; with "prophecy" is insight into truth, etc., making application to the present time. . . . III. Present the *traits of love* as here shown in verses 4-7. With each trait let a suitable Scripture text be read. Earnestly present these traits as our ideal in character:

1. Patience; 2. Gentleness; 3. Contentment;
4. Humility; 5. Courtesy; 6. Unselfishness;
7. Self-control; 8. Charitableness in judgment;
9. Liberality of opinion; 10. Trustfulness;
11. Hopefulness. . . . IV. The *permanence of love*, as the one grace (with faith and hope) subsisting forever in the Church on earth and in heaven.

Blackboard.



For every kind and generous deed there is a motive deep in the giver's heart. The beauty of a Christian life is the flashing forth of a

heart irradiated with love. Like the ray of light broken by the prism into its various elementary colors, God's love entering our hearts is manifested in those virtues which are the distinguishing characteristics of a Christian. If our lives are without these graces let us ask ourselves whether the love of God is shed abroad in our hearts. The initials stand for patience, kindness, generosity, humility, courtesy, unselfishness, (good) temper, guilelessness, sincerity—the spectrum of love.

Coloring.—"Love," red; light and prism, white; heart, pink; rays, red, orange, yellow, green, blue, indigo, and violet.

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Primary Teachers' Department.

Primary Teaching.

One of the most difficult and, at the same time, important positions in our Sunday School work is that held by the primary teacher. We hope the time is forever past when the idea prevails that anybody can teach, the primary class. Speaking of primary teachers and teaching, a writer in the Baptist Teacher says:

"What is a good primary lesson? To my mind it is a lesson that attracts, instructs, impresses, and moves to action. As teachers, our work is almost exclusively with seeing and hearing. These two bridges lead to the intellect, the heart, and the will, or to the three processes of the child's mind—thinking, feeling, and willing. Therefore, a good lesson must give the child something to think about, something to feel, and some choice to make. We reach the intellect through truths. By this we instruct. We reach the feelings through experience, telling our own or calling to mind our pupils' experiences. By this we impress. We reach the will by presenting the joy or sorrow, the gain or loss of action or inaction. By this we move to action. A picture shown, or a story told, should first cause the child to think, then feel, and then the will should be reached. Unless teaching results in action, it is not successful. Never leave a child impressed, made thoughtful, without crystallizing this emotion into action. Fenelon, the famous French preacher, said: 'State a fact, paint a picture, raise a passion.'"—The Evangelical.

Getting Ready.

For what, do you ask? And well you may, for this is not a small matter. The results may reach out into eternity! Getting ready to teach your Sunday School class next Sunday; that is all.

It requires a good deal of thought and painstaking effort to get ready to go on a journey, yet here is a preparation

that may help or hinder young souls on the marvellous journey from earth to heaven.

How much it means to get ready to entertain distinguished guests! Have you thought that the Lord of all, in the person of his little ones, awaits your coming to the class room next Sunday, and will mark your spirit, your preparedness to break the bread of life to his little ones?

It is an important matter that we get ready to meet the children. It cannot be done in a hurry. Time, thought, prayer, effort—all these must be freely, lovingly given. It is not sufficient to sit down on Saturday with a collection of "helps," no matter how good they may be, and plan out the lesson for the next day. The teacher who satisfies herself with any such makeshift proves conclusively that she has not yet seen the dignity of her calling.

Use "helps" indeed, but make the Bible your first help, and do not try to find what another has gleaned from it until you have yourself with care and earnest thought found in its pages what you feel will best feed your little ones. Then turn to the "helps," sift, arrange, classify, condense, and make the lesson your very own, adapted to your class. God will help you if you ask him.

Is there a child in our class who cannot learn a four-line stanza of the hymn given in the Hymn Study each Sunday? Teach the verse, giving simple explanations as you go on, and each Sunday as the month passes by review the work done on the previous Sunday or Sundays. Before you know it your children will be able to sing one of the good old hymns of the Church, and you will have planted immortal seeds to spring up and grow and bring forth fruit you know not when or where. Can you afford not to give the little time required for this exercise?

The Child as a Leader.

"A little child shall lead them."—Isa. 11. 6.

It requires more than human understanding to conceive of a little child possessing qualities of leadership. A divine comprehension is needed, and the prophet who foretold that this should some day come to pass saw it as one of the gracious developments of the Messiah's reign—a reign of peace and righteousness.

There is no loving student of child nature and child life who has not seen the truth of this prophecy proven many times. If the primary teacher be one who is truly called to the work of teaching the little ones, she comes often to the place where she is compelled to acknowledge that the child is the teacher, and she is the taught. As she goes in and out of the homes she finds again and again that the little children are powerful magnets, drawing world-worn and weary hearts to the center of warmth and rest.

A true story of the way in which one of these child leaders transformed a wretched home into an abode of love and peace is told by one of the wearers of the white ties in an Eastern city. This deaconess is a kindergartner, and in the poor neighborhood where she carries on her mission kindergarten she is always on the lookout for the little ones who especially need its gracious help. One day she saw a sweet-faced child clinging to the hand of a coarse, repulsive-looking mother, who was even then somewhat under the influence of liquor. The deaconess, by arts known to her kind, secured the little one for the class, and therewith began a series of friendly calls in the home, which proved to be a singularly wretched one, both father and mother being given to strong drink. One steady light from above shone upon their dark way. The little child, an only one, was dearly loved by both, and even when intoxicated they sought to care for her with some degree of tenderness.

The kindergarten was all unconsciously to the child the open door through which she began the work of leading her parents into a new life. She learned the games and songs quickly, and not only practiced them on her dolls, but endeavored to teach them to father and mother. When evening came, and the coarse meal had been eaten, little Emma made her parents sit by the table while she showed them how to play the games and taught them to sing the songs. "This is the mother good and dear" in the charming finger play, and "This is the father strong and wise." Then the pretty songs "Good Morning, Merry Sunshine," and "My Heart is God's Little Garden," and others must

needs be sung, and with the sweet willfulness of childhood she held them to the business of learning all that she knew. In very shame the mother began to clean up her room, and the father to linger over the evening games which gave so much pleasure to Emma. How could the mother help but want to be "good and dear" and the father to be "strong and wise"?

Within a year the family was living in a clean, bright home, and all were happy members of the mission.

Many a parent has been led to the house of God and to a life of prayer by the death of a dear child. There are many records which show that the *lives* of these little ones are often used quite as effectually in leading into the ways of righteousness. And this should give great encouragement to primary teachers. Teach the little songs, tell the simple stories over and over, and be sure that the child will go home to repeat them.

What Shall I Do with Him?

THAT mischievous boy! Several teachers help solve the difficulty by their suggestive questions

1. Have you tried to see him during the week and find out his personal interests?
2. Have you tried to get him to put some drawing upon the blackboard to illustrate the lesson?
3. Have you tried appointing him to keep a boy smaller than himself quiet?
4. Have you given him any bit of work to do for yourself personally?
5. Have you taken him with you to help cheer some sick or disabled one?
6. Have you invited him to your house and treated him like a gentleman?
7. Have you tried to love him and to have him feel your love?
8. Have you made plain Christ's love for and present interest in him?
9. Have you prayed for him especially and asked your Prayer Meeting Committee to do the same?
10. Have you let him know you are praying for him?—*Selected.*

J. WILBUR CHAPMAN says: "My own conception of a Bible study method for busy men would shape itself under four short sentences. First, study it thoroughly; second, pray it in; third, work it out; and fourth, pass it on."

Little Hymn Studies—II.

BY MARY A. LATHBURY.

[It is suggested that five minutes be given each Sunday to the simplifying and singing of the verse for the day, reviewing the preceding verse or verses as the weeks go by.]

THE PILGRIM'S SONG.

"Children of the heavenly King,
As we journey let us sing;
Sing our Saviour's worthy praise,
Glorious in his works and ways."

John Cennick, who died nearly one hundred and fifty years ago, wrote a song for Christian pilgrims which has been sung by them ever since. You have heard of the old crusaders and pilgrims, who used to make long journeys to the Holy Land, thinking that it pleased God to have them do so, even though it left them and their families in want. True Christian pilgrims do not take such journeys now. They know that "the Lord looketh on the heart," and that living the Christian life, and trying to make it like that of our Saviour, is the real pilgrimage, and is the one that Christ, our Captain, would have us take. We do not need to go to see his birthplace and his tomb to please him, though we may do it to please ourselves, if we can afford it. But he would have us look to him through his word and in prayer, and then joyfully and bravely try to live like him every day. Every day that we try to be like Jesus is a day's march on our pilgrimage, and after a while we shall find ourselves at the end of it, and at home with him in heaven.

"We are traveling home to God,
In the way our fathers trod;
They are happy now, and we
Soon their happiness shall see."

The pilgrims who once went in companies to Palestine used to sing as they walked to make the rough way pleasanter, and they often thought of other pilgrims who had gone over the same road before them. So in the true pilgrimage, the following of Jesus in the Christian life, it is good to sing hymns and songs of praise, and remember those who have lived the life before us, and have entered into the promised land of heaven. They had their trials, and fears, and fights with the enemy of all souls, but they also had their joys. They had eyes of faith within that looked above this life to be placed where Jesus, their Captain, stood, saying, "Follow me," "Because I live ye shall live also;" "I go to prepare a place for you;" "I am with you always, even unto the end of the world." Jesus did for them all he had promised, and now they are at the end of their

journey, forever with their Lord. Some day we also, if we are faithful to him, shall enter into rest and joy with him and with them.

"Fear not, brethren, joyful stand
On the borders of our land;
Jesus Christ, our Father's Son,
Bids us undismayed go on."

Where does the Christian pilgrim learn his songs? The Bible is full of the songs of pilgrims who passed through this life long ago and are now with their Lord. Some of them, like David, wrote the songs that the Lord gave them, and they are used by thousands and millions all around the world. David said, "Thy statutes have been my songs in the house of my pilgrimage," and "He giveth songs in the night." Singing the word of God and trusting in him makes the heart strong and brave. The old Israelites began to be afraid when they reached the borders of the promised land—Canaan; but the Lord told their captain, Joshua, to "be strong and of a good courage," "for the Lord thy God is with thee whithersoever thou goest." And they went on a dry road over the river Jordan, and all the land before them became theirs. The Lord made this very picture in history to show us, and all people of all ages and nations, that the Christian pilgrim may go bravely and joyfully toward the promised land of heaven, and nothing shall dismay or make him afraid.

"Lord, obediently we'll go,
Gladly leaving all below:
Only thou our Leader be,
And we still will follow thee."

A good little motto for every Christian child who would be a pilgrim on the King's highway is, "Trust and obey." It is hard to obey a person whom we cannot trust. Your mother has told you that you must not trust a stranger, who might do you harm, but you do not find it hard to trust your mother; and if you trust her you ought surely to obey her, even when you cannot understand why she asks you to do or not to do certain things. She is older and wiser than you, and she loves you, so you will do well to obey her, as well as your father, in all they ask of you. God gave us fathers and mothers to trust and to obey, that we might so learn how to act toward the Father in heaven whom we cannot see. If your father or mother should ask you to give away your dolls, or your toys, they would probably have a purpose of love in their hearts to give you something better. So when our heavenly Father takes away earthly things it is to give us heavenly things, which are far better. Can you trust him?

International Bible Lessons.

FIRST QUARTER.

LESSON V. (February 1.)

PAUL AT ATHENS. Acts 17. 22-34.

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

Primary Notes.

BY JULIA H. JOHNSTON.



Approach. Make life the point of contact. Show a stone and a seed. Explain the difference. Stones are dead; they grow bigger by having little particles of matter added on the outside. Seed has life inside, and when planted grows. Which does a boy like better to play with, a wooden toy, or a live dog or horse or rabbit? Is a doll able to do as much as a bird or some fluffy little chickens?

Two children had each a treasure, which means something precious. The boy had a jewel, a bright stone, such as is worn in a ring or in a king's crown. It was worth much money, but the boy could not play with it or use it. Some one kept it safely for him for a long time, and then in sending it from one safe place to another it was lost in some way, and that was the end of it. A little girl had a baby brother. He made her life glad every day as she watched and played with him, and he grew and grew. He is living yet, a joy to her heart, and his spirit will never die. The difference between a jewel and a baby is that one has life which can never go out, and a precious stone has none and may be lost. Life is the most precious thing—life that never dies, that is always glad and always doing good. It is Jesus who makes us live in the first place, and keeps us alive, bringing our bodies back to life after they sleep a while in what we call death, and making our souls live always to be happy in him, and with him, if we are his. Paul kept talking about the life Jesus gives. He went about a great deal, as a messenger for Jesus. Last Sunday we found him at Athens writing a letter to those people in Thessalonica whom he visited before. Now we still find

Paul at Athens. Take a moment only to show map and tell what a great, beautiful city

Athens was, with its pictures and marbles, and temples and books, and people who studied much and thought they knew a great deal.

But many, many of them knew nothing about the true God. They worshiped idols, some of them very beautiful, perhaps, but dead—no life in them. They thought strange beings lived in the air and woods, gods of fruits and flowers and harvests, but these were all make-believe. They set up praying places, or altars, in the streets and worshiped, and for fear of leaving out some god they set up an altar and marked it "To the Unknown God." It grieved Paul when he saw, in passing by, this strange altar, and thought how little they knew of the true God. Some who wished to hear this new man preach took him up to a place sixteen steps up a hill, where were stone benches around to sit on, and in this court, called Mars' Hill (Mars was god of war), Paul talked, and we have

Paul Preaching. It was a strange church, but no matter. About whom did Paul talk? Jesus. What did he talk about? Life. He said he had seen that praying place to the unknown god and he would tell them about the true God whom they did not know. "He preached unto them Jesus, and the resurrection." (Teach Golden Text.)

Emphasize these things which Paul did: He made them acquainted with Jesus, who was unknown before. He talked of life, which Jesus gives, and how to pray, and worship, not with hands, but hearts.

When Paul told of Christ's rising from the grave they were astonished. Some would not listen, some even laughed at it all, some said they would hear him again, and others believed and went with Paul. If you had been there what would you have done? What will you do now?

Forget-me-not Thought: Jesus Lives. An-



icipating Easter, make this the dominant thought: Jesus is alive to save and help

Thought for Teachers. More and more let us try to think and feel upon the child's level, putting ourselves in the children's places. What would be the childish impression of this lesson? How can we simplify facts and teachings? What idea has a child of Jesus? Let us strive as never before to make him a Person, a living Saviour, near and dear, every way real and ready to help.

LESSON VI. (February 8.)

THE CHURCH AT CORINTH FOUNDED.

Acts 18, 1-11.

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

Primary Notes.



Approach. A little talk about building. The Japanese begin a house with the roof, and set the frame of bamboo on the ground, but we begin with the bottom and dig down in the ground to lay the foundation, or the beginning of

the house. Illustrate by telling the Saviour's parable of houses built on the sand and on the rock, and impress the need of a strong foundation for any building. The piers of the wonderful Brooklyn Bridge are laid down deep under water, and how strong they must be to hold up that bridge which has street cars running over it and wagons and horses and hundreds of people all at once.

In building everything depends on the beginnings. If they are not strong everything will be weak. Now to-day we learn about the

Beginning of a Church. A church is more than a house. It is made of people who love Jesus and pray and work together for him. Before there is a house in which to pray and sing, a house we call a church, there must be people, and when people are gathered into a church, or make up a church of Jesus, they must be the right kind and they must begin right. This church that was begun long ago under the care of Paul was in Corinth. (Show map.) Paul had come there from Athens. This messenger of Jesus kept going from place to place preaching. But he had no salary, as we call the money paid to a man for his work. He had to earn something to live on. He had

learned to make tents, and finding a tentmaker named Aquila, with his wife Priscilla, who loved the Lord Jesus, he lived with them a while and worked at his trade of tentmaking. I am sure they were good, strong tents, and no cheating about them.

Paul pleased God both when tentmaking and preaching, for he did his best always. But he worked so that he might be able to preach, and every Sabbath he talked to the people in the place where they gathered to hear. Some were angry and would not listen; others believed with all their hearts. These who rested on Jesus, and put him first, made up the church of Corinth. Jesus was the beginning or foundation of all goodness, trust, and love, as a foundation comes first in house-building. They found Jesus so strong that resting on him made them strong. So this church began. The only way a true church can begin is to put Jesus first and rest in him. (Teach Golden Text.)

God's Word to Paul. One night in a vision, or something like a wonderful dream, when he seemed to see as if he were awake, God spoke to Paul and told him not to be afraid, for no one should hurt him. God said he had many people in Corinth, who were to be gathered together. So with this wonderful word from God the missionary Paul stayed a year and a half with the people who made the new church.

Forget-me-not Thought: Jesus the Only True Foundation. This thought belongs to the Golden Text, so you can remember it. You are all little builders. The thoughts, words, and deeds of every day, the trust, hope, and love in your heart, all make up the house of your soul. Do you put Jesus first, as the house foundation comes first, and rest everything on him? If you rest on yourselves or anyone else you can never be strong to do right. Jesus is the only One.



Thought for Teachers. In our holy work we do try to put Jesus first, as the foundation.

but how are we building? Are we workmen needing not to be ashamed? Are we using the books, helps, appliances, and, most of all, our own study, in order to build well, and build better and better? The builder must have tools and know how to use them.

LESSON VII. (February 15.)

CHRISTIAN SELF-CONTROL. 1 Cor. 8. 4-13.

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

Primary Notes.



Approach. Once there was a heathen man in far-away Korea who learned to love Jesus and keep the Lord's Day holy. He wished to show his heathen friends in some way that things were different in his house, and so when

Sunday came he put up a little white flag to show what day it was and that he was keeping it as God said. A white flag is a sign of peace, and Sunday was a day of peace to this Christian Korean. When two armies are fighting, if one sends out a white flag it means peace, and all the guns stop firing at once.

To-day we have for our Golden Text one that might be called

A White Flag Text. It is about peace. It tells us to follow the things that make for peace, and then, of course, there can be no fighting and quarreling. Everything of that sort must stop. (Teach Golden Text.) Teachers may take a little white flag into class, to illustrate and emphasize this truth. The word "peace" may be written on it. A tiny home-made affair will answer.

A Letter about Peace. As Paul traveled from one place to another he did not forget those he had once visited and left behind. He often wrote letters to these friends, and we have part of one of his letters to-day, which was written to that new Church founded or begun in Corinth which we heard about last Sunday.

In this letter Paul says that those who love Jesus must be careful not to hurt others, especially those who love Jesus too, but may not be very strong and wise. In those days and in that place some of these weaker ones thought it wrong to eat meat that had first been offered to idols. The stronger ones knew that an idol

was nothing, and felt that there was no harm in eating the meat. Paul said even if it did not hurt them they must not eat it, but give it up for the sake of those who thought it wrong. They must keep the peace, and not make trouble.

Things that Break Peace. There are many things, but to-day we think about that dreadful drink that makes so much trouble in the world. Tell the children, and then draw from them again the fearful effects of alcohol upon body, brain, heart, and temper, and how many fights and hurts and even murders come from drink. The pity of it, that even little children have a chance to know so much about this! Few have not seen drunken men on the streets.

There are some people who perhaps might drink wine without being hurt by it. They might be strong enough. But others who saw them do it might say, "We can do it too, if they do," and these weaker ones might be harmed dreadfully. So, the only safe way for ourselves and for others to keep peace and help people is not to touch the stuff at all.

Forget-me-not Thought: Follow Peace. The gentle dove is a bird of peace and a sign of peace. The Holy Spirit once took the dove's form and came down to rest on Jesus. Then, the olive branch was used as a sign of peace long ago. Now, suppose you had the choice between the wine cup and the sword, with all the sad things that follow them, and the dove and olive branch, with the peace they stand for, which would you follow?

By being peaceful and gentle, by being temperance children, growing up to be temperance people, helping to keep others from touching wine, and being kind and helpful to those who have touched it, you can follow peace. Will you?

Thought for Teachers. Deeply impress the



children with the thought that they must grow up temperance boys and girls, and show it, as the Korean showed by the white flag his resolve to keep the Sabbath day.

LESSON VIII. (February 22.)

CHRISTIAN LOVE. 1 Cor. 13.

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

Primary Notes.



Approach. A little talk about great things. Draw out childish thoughts of largeness, power, greatness. Take the physical first, the power of a giant, of a strong arm and hand, of a great soldier, of steam, of water, like Niagara, of electricity. How much these can do! Speak of money and how much it can do. Lead on to powers of mind. Is not the courage and the power that a great general has to lead men to battle greater than the guns they carry? Is not the knowing how to use electricity as Edison does more wonderful even than the lighting? Then the brain or the mind may be greater than the body. But suppose a man has great strength in his body and in his mind, and yet has such a mean, cold, stingy heart that he never wishes to help anyone, can he ever be really great?

There was a mother once with her baby on a boat that went to pieces in a storm. Mother and baby were thrown into the water. The mother took the wee baby's dress in her teeth and then with her hands held on to some floating boards, so keeping her child above water till both were saved. Now, wasn't there something in that mother's heart that was even stronger than her hands? What was it? How did she feel toward her baby? Would anything but love have made her so strong? Then, after all, love in the heart is strongest of all and makes people do more brave, strong things than anything else.

(Give other incidents, if time allows, showing mother love and father love, always ready to do anything for the loved ones, no matter how hard.)

The Love Chapter. Paul is still writing to the people of Corinth. What he wrote is still called the Epistle, or Letter, to the Corinthians. In this letter is what is called "the love chapter." It is the thirteenth chapter of this book, Corinthians. In it Paul writes what Jesus wished him to tell about love, for without love nothing else amounts to very much.

Paul said he might give away all he had to feed the poor, and if he did not love them truly he was no better than a piece of brass giving out a hollow sound when it was hammered. He said that no matter how much he knew or how much he believed he was nothing without love. This shows what Jesus thinks of love, for he had this "love chapter" put in the Bible for us.

Three Things about Love. Paul tells many things about love, but we will try to remember three, putting one on each of the first three fingers of the left hand. So we will carry them away with us. First, love is kind. Illustrate by every day acts at home, in school, on the street, at play, and at work, showing how the truly loving heart is kind and thoughtful. Second, love seeketh not her own; that is, love is unselfish, not looking out for self all the while, not trying to get the best things and the first place and have it our own way always. Third, love thinketh no evil. We think evil of people when we make up our minds that they mean harm or mean wrong, without giving a chance for them to show what they do mean. Thinking evil is believing the worst instead of the best of others. (Illustrate by childish experience of hasty judgment about injuries or intentions of playmates, etc.)

Forget-me-not Thought: Love is the Greatest Thing in the World. What was it that brought Jesus from heaven to give his life for us? It was love. Could anything be greater than that? Jesus cares more for love than for anything else. He wants a love that is obedient, kind, unselfish, and thinks no evil. This is the only true sort.

Are we like Jesus? Then we are loving. Do we please Jesus? Then we must be loving.

Thought for Teachers. What we need is more love—love for the work which Phillips Brooks says is the consummate test of fitness; love for our scholars, whether they are lovely



or not; and, most of all, love for our Lord, who says, "Lovest thou me? Feed my lambs."

The Child's Heart.

THE heart of a child,
Like the heart of a flower,
Has a smile for the sun
And a tear for the shower;
O, innocent hours
With wonder beguiled—
O, heart like a flower's
In the heart of a child!

The heart of a child,
Like the heart of a bird,
With raptures of music
Is flooded and stirred;
O, songs without words,
O, melodies wild—
O, heart like a bird's
In the heart of a child!

The heart of a child,
Like the heart of the spring,
Is full of the hope
Of what summer shall bring;
O, glory of things
In a world undefiled—
O, heart like the spring's
In the heart of a child!
—*English Paper.*

Whisper Songs for February.**FIFTH LESSON.**

The wise men may reject thee,
O Jesus Christ our Lord.
But we, thy simple children, may
Believe thy holy word.

SIXTH LESSON.

Thou art the one foundation;
We build our hope on thee;
Thou art our temple and our home
Through all eternity.

SEVENTH LESSON.

The lamp that leads thy children
Lights up our church, our home;
And by its light a child may say
To other children, "Come!"

EIGHTH LESSON.

Love burns upon the hearthstone
Within our church, our home;
And by its warmth a child may say
To other children, "Come!"

Order of Service

FOR THE PRIMARY DEPARTMENT.

First Quarter.

DOXOLOGY (*said or sung*). "Praise God," etc.
Teacher. O God, thou art my God,
Class. Early will I seek thee.
T. O thou that hearest prayer,
C. Unto thee shall all flesh come.
T. I will lift up mine eyes unto the hills,
C. Whence cometh my help.

CONCERT RECITATION.

(*Class seated with bowed heads and closed eyes, recite in concert:*)

Dear Lord, we come before thee now;
Our eyes we close, our heads we bow;
Our great and kind and loving Friend,
Unto Thy children's prayer, attend!

PRAYER. Closing with the Lord's Prayer in concert.

Together:

Like a shepherd Jesus will guard his children,
In his arms he carries them all the day long;
Praise him! praise him! tell of his excellent
greatness,
Praise him! praise him! ever in joyful song.
SINGING. (A joyful song of praise.)

GIVING SERVICE.

Teacher. Who is the great Giver?
Class. God, our loving Father.
T. What does he love to give to us?
C. All good things.
T. What is the greatest gift of his love?
C. Jesus, our Saviour.
T. What should we learn to do?
C. To freely and gladly give to him.

RECITATION.

Little children, come and bring
Willing gifts to Christ your King;
Many offerings, though but small,
Make a large one from you all.

OFFERINGS received, followed by consecration prayer.

BIRTHDAY SERVICE, with offering.

HYMN STUDY.

MOTION EXERCISE.

Two little hands for loving labor given;
Two little feet to walk 'the road to heaven;
Two little eyes to read God's holy word;
Two little lips to praise the blessed Lord;
One little soul to serve with all its might;
So should we live, always in Jesus' sight.

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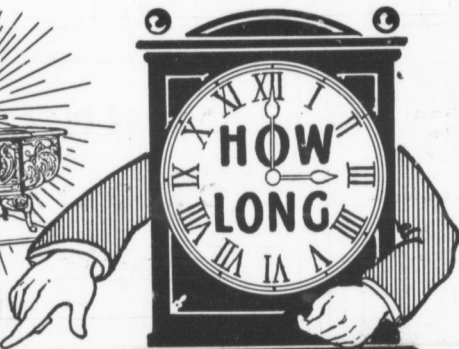
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