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W. C. T. Union.
OUR MOTTO.—If God be for us,
who can be against us.

The Gospel the Basis of the
Temperance Reform.

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The Sabbath-School.

INTERNATIONAL LESSON.

Third Quarter-Lesson IV.—July 23.

PAUL AT CORINTH.—Acts 18:1-11.

GOLDEN TEXT.—The preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.—1 Cor. 1:18.

CORINTH. THE PLACE AND THE NEED. As Athens was the seat of culture, so Corinth was the seat of commerce in the south of Greece. The city, at this time the political capital of Greece and the residence of the Roman pro-consul, was the resort of seafaring traders from east and west. On a vast rock, rising abruptly about 2000 feet above the level of the sea, was the citadel, called the Acrocorinthus. Magnificent temples and public buildings adorned it, especially the market-place. The road to the Acropolis, made long by windings, led past temples, altars, and statues, and on the citadel stood the splendid temple of Venus, adorned with a panopied image of the goddess. Corinth was notable in commerce and manufactures and foremost in the fine arts. It was a city of drunkards; it was a city of extortioners and cheats. Not only the great need of the Gospel here, from the character of the people, but also the cosmopolitan nature of its population, made Corinth a good field for missionary labor, and a centre from which the Gospel could be easily spread through those who came to do business there.

PAUL'S METHODS OF WORK. Corinth was about 45 miles from Athens by land, but by sea with a fair wind could be made in a few hours. By land it would require two days. As usual, Paul labored first among the Jews, (1) because they were his countrymen; (2) because they believed in one God, and in the Scriptures which foretold Christ; (3) they had synagogues where he could most easily reach the people.

By Means of Helpers. He found a certain Jew, whether he was a Christian before he came to Corinth, or became one through the instrumentality of Paul, is unknown. It appears that Priscilla was a woman of marked ability, being not only mentioned as sharing in the hospitality of the family, but also in the theological instruction of Apollos. She was a distinguished instance of one of those bright, earnest women, whose powers were called into action by the work and teaching of Jesus Christ and his chosen friends, one of the pioneers of that devoted band of women-workers, who have now for 1800 years done such splendid work for their Lord's cause, in all climes and among all peoples. The Jews were very numerous at Rome, and inhabited a separate district of the town, on the banks of the Tiber.

By Daily Labor. Of the same craft, or trade. Every Jew was required by Rabbinical laws to teach his son a trade, that he might be independent; so Jesus himself was probably taught the carpenter's trade.

Transfiguring Daily Toil. The Gospel enables us to glorify honest daily toil by inspiring it with a noble motive, and making it a means to worthy ends. What makes the difference 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 bone man 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 ages 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. There was probably something peculiar in Paul's circumstances here which led him to refuse aid. He would not let his enemies think that he preached the Gospel for his personal gain. The people of Corinth were especially tempted to idleness, and to dishonest ways of gaining a livelihood. Paul set them a true example. He showed them the dignity of labor. He placed before them the Christian duty of diligence in business. He proved that honest labor was an aid to Christian living. By means of his daily labor he came into contact with many whom he could influence toward Christ. Business is one of the channels God has furnished us by which we may come into Christian contact with our fellow-men.

By Sabbath Opportunity. And he reasoned. Showed from the Scriptures and from facts that Jesus was the Messiah and the Gospel true. He showed the reasonableness of their becoming Christians. The Gospel always appeals to reason and good sense.

By New Impulse and Energy. And when Silas and Timothy were come from Macedonia. Paul was at Corinth alone, and had been laboring there some two or three months, when Silas and Timothy arrived. The arrival of his associates relieved him from anxiety which had pressed heavily upon him. Their arrival was followed by a fresh outburst of missionary zeal, and he bore witness with a yet more impassioned earnestness to his Master's cause.

TURNING TO THE GENTILES.—Vers. 6, 7. And when they opposed themselves. The word implies very strong opposition. The more than usually violent opposition of the Jews was no doubt stirred up by the intense earnestness of Paul in his work after the arrival of Silas and Timothy, when he was "pressed and constrained by the word."

Opposition. Whoever is earnest in doing good, and presses the truth with power, is sure to meet opposition. Every reformer must expect it. And it will come not only from the bad, but even from those otherwise good. Paul encountered great prejudice. It is always difficult to change one's attitude and belief; it breaks up the life, as preparing for a new building breaks up and disturbs the field where it is to be built. Your blood be upon your own heads. The responsibility of your spiritual destruction rests with yourselves. Not impression, but earnest, solemn warning. I am clean... henceforth I... go unto the Gentiles. This repudiation of the Jews was local, limited to Corinth. Elsewhere, after this, St. Paul strove with all his energy for the conversion of his countrymen.

ENCOURAGEMENTS AND SUCCESS.—Vers. 8-11. There is a certain encouragement in opposition itself. It proves that the Gospel is a power and is making itself felt. Crispus, the chief ruler of the synagogue, believed. On the solemn separation of Paul from the Jews, this ruler of the synagogue, evidently a man of high consideration, joined the church of Jesus. He was one of the few persons in Corinth whom Paul baptized with his own hand. The entire numbers of the Corinthian converts at this time was probably small.

Paul's Discouragement. Be not afraid. The form of the original suggests that the apostle was beginning to despond. He felt keenly the trial of seeming failure and comparative isolation. His converts came chiefly from the slave or freedman class, and those of a culture like his own, whether Greeks or Jews, were slow to accept his preaching. And then he carried, as it were, his life in his hands. The reviling of the Jews might any hour burst into furious violence or deliberate plots of assassination. The temptation of such a moment of human weakness was to fall back, when words seemed fruitless, into the safety of silence, and therefore the command followed, "Speak and hold not thy peace." Paul's physical state no doubt had much in it to depress him, as it often does. It takes a great deal of faith and hope to shine through a disordered stomach and a sick body. I am with thee. This command was followed by a promise which met the special trial of the time. Men might be agast him, but Christ was with him. The general promise given to the Church at large, "Lo! I am with you always," received a personal application, "I am with thee."

W. C. T. Union.

OUR MOTTO.—If God be for us,
who can be against us.

The Gospel the Basis of the
Temperance Reform.

(From an address by Frances
E. Willard)

I ask you to look with me upon two scenes, in two great amphitheatres, widely separated by time and space. The first is the Colosseum of ancient Rome; eighty thousand men and women are seated within this vast enclosure; they are ranged in great circles, tier upon tier. Below, next the huge sand sprinkled arena, sit the sturdy plebeians; next them, gazing haughtily down, are the patricians; at the top, the Vestal virgins; opposite the entrance is the emperor seated in purple robes upon his golden throne. In this vast auditorium are gathered senators, poets, philosophers, beautiful women and brave men—the flower of the most magnificent empire of antiquity. There by inheritance the age of Pericles and of Augustus; there the poetry of Homer and of Virgil; there the Philosophy of Aristotle and of Plato, the statesmanship of Solon and of Cincinnatus, the statues of Pheidias, the oratory of Demosthenes and of Cicero. All art yields and nature can decree have been lavished on their lives, but the question, "What think ye

of Christ?" they have answered with curses and scoffs.

But listen! There is growling of wild beasts in the dungeons under the amphitheatre! Look! From his noisome prison slaves have brought forth a victim, who in a moment will be "butchered, to make a Roman holiday." Gaze on that group in the arena; every eye of that immeasurable host is fixed upon its central figure. A calm, benignant, gray-haired man stands there between his jailers; it is Saint Ignatius, the disciple of St. John, the friend of Polycarp, a man of such sweet soul that it is said the angels deigned to talk with him. He looks around and murmurs these memorable words: "I am as grain of God, but it must first be ground by teeth of lions that I may become bread meet for His table." Scowls distort the faces of cultured man and lady fair. "Bring on the lions," is their angry cry. We turn our heads away, we cannot look upon that scene, as with deep growls the hungry brutes leap into the circle where the dear saint stands alone, but stately Roman matrons and sweet-singing poets bend their dark brows to watch the lions as they glut their fury in the martyr's blood.

Look now upon another scene in the great amphitheatre. It is the Moody Tabernacle in Chicago, and nine thousand men are gathered there on Sunday night, men whose ancestors had nothing classic back of them, men whose more immediate progenitors knew little of the schools and still less of the fine arts, men who did not themselves belong to the New World's "best society," to say nothing of the old. Listen to the deep, earnest voice in which they sing a favorite hymn of the reformed men:

"The mistakes of my life have been many,
The sins of my heart have been more,
I scarce can see for weeping,
But I will enter the open door."

See their heads humbly bowed in prayer and note the burly figure that stands forward on the platform with a well-worn Bible in his hand. It is Dwight L. Moody, who knows little of the classic languages but is well versed in the language of Canaan. Listen to the sermon full of tender invitations from a man who would not be admitted to the freshmen's class of a Freshwater University, but whose wisdom well replaces the knowledge of the schools. See these marred faces brighten as in an earnest voice Mr. Moody announces his favorite text, "God so loved the world."

You may have settled the question of miracles in the four gospels to your satisfaction, dear, doubting friend, but will you explain to me the contrast between these scenes in the Roman Colosseum and the Chicago Tabernacle on any other basis than that the gospel is divine! Out of these gospels the temperance reform has had its birth and being, this Bible is the medicine chest of our prescriptions, the arsenal of our weapons, the man of our council. The temperance reform radiates from the heart of Christ as beams of light shine from the sun. Christianity must reign in the customs of society and the laws of the land. His kingdom must come, His will be done on earth, and His will was never yet done in distillery, brewery or dram-shop. His will was never done in gambling house or haunt of shame.

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