



LESSON IV., OCTOBER 24.

**Paul Before King Agrippa.**

Acts xxvi., 19-32. Read chapters xxv. and xxvi. Commit verses 22, 23.

GOLDEN TEXT.

Whosoever, therefore, shall confess me before men, him shall I confess also before my Father which is in heaven. Matt. x., 32.

**Home Readings.**

- M. Acts xxiii., 11-35. Paul sent to Felix, the Governor.
- T. Acts xxiv., 1-27. Paul before the Roman Governor.
- W. II. Tim. i., 1-18. 'God, whom I serve . . . with pure conscience.'
- Th. I. Cor. xv., 1-22. The Gospel of the Resurrection.
- F. John v., 24-39. Christ's Promise of the Resurrection.
- S. Rom. x., 1-21. 'The Righteousness which is of Faith.'
- S. Heb. iii., 1-19. 'To-day, if ye will hear his voice.'

**Lesson Story.**

When Felix, willing to shew the Jews a pleasure, left Paul bound, the new governor who came in his stead was somewhat at a loss to know what to do with him. Porcius Festus was a comparatively honest man and good ruler, but he did not understand the questions of Jewish law, which seemed to be involved in this case. So after the Jews had requested for their own reasons, that Paul might be tried in Jerusalem, and Paul had claimed his right as a Roman citizen to be tried at Rome, Festus delayed matters again till he could consult such an authority as Herod Agrippa, who, being a Jew himself, would understand the case and assist Festus to write to the Emperor an intelligent account of what Paul was accused of. Paul was then given an opportunity to declare his views before Festus, Agrippa and Bernice (one of the wickedest women mentioned in history) and a brilliant gathering of military officers and civil magistrates. Paul addressed himself directly to Agrippa and after saying he was glad to make his defence before one who understood Jewish questions, he said it was on the question of the resurrection that he was accused of heresy. Then he told the king quite simply how he had been made a follower of Jesus just by beholding him alive from the dead, and how he had sought to obey the voice he heard then by teaching repentance and faith in the risen Christ. If Agrippa listened with interest, Festus listened with wonder. Being a heathen, he had, perhaps, never heard of the prophecy of a Messiah, or of the hope of a resurrection. So he exclaimed that Paul had gone mad with overstudy of many writings. Paul, turning to him, said, 'I am not mad, most noble Festus,' and appealed to Agrippa's knowledge both of the rise of the new sect and of the teachings of the prophets, to whose witness the Christians appealed. Agrippa answered that Paul was persuading him to be a Christian. Whether he meant this as a sarcasm, or whether he was really moved, (as Felix had been) the Greek words used here do not make quite clear. Whatever his words indicated, they gave Paul an opportunity for a sudden, daring personal appeal to the hearts of all present. 'I would to God that not thou only, but also all that hear me this day might become such as I am, except these bonds.' The grandees had now had as much of this kind of sensation as they cared for and put an end to the audience. In talking the matter over with Festus, Agrippa said that there was no reason to detain Paul in bondage except that he had appealed to the Emperor, and so, of course, must go to Rome as a prisoner. It is said that Agrippa in after years showed some favor and even protection to Christians.

**Lesson Hymn.**

I have a Saviour, He's pleading in glory,  
A dear loving Saviour, though earth-friends  
be few,  
And now He is watching in tenderness o'er  
me,  
And oh, that my Saviour were your  
Saviour, too!

I have a peace, 'tis as calm as a river,  
A peace that the friends of this world  
never knew,  
My Saviour alone is its author and giver,  
And oh, could I know it was given to you!

I have a Father, to me He has given,  
A hope for eternity, blessed and true,  
And soon He will call me to meet Him in  
heaven,  
But oh, that He'd let me bring you with  
me too!

**Lesson Hints.**

Much learning—'many writings,' Revised version, 'thy much learning doth turn thee to madness.'

Most noble Festus—R.V., 'Most excellent Festus,' merely the proper form of addressing the governor, as 'Your Excellency.' Note that Paul omits none of the courtesies, yet is careful of the truth. He complimented Felix on his long tenure of office, and Agrippa on his knowledge of Jewish law, without flattery. It was not timidity that made him polite, as the boldness of the rest of his speech shows, and he had said plainly to Festus, 'To the Jews I have done no wrong, as thou very well knowest.'

Verses 28, 29. Revised version. And Agrippa said to Paul: 'With but little persuasion thou wouldst fain make me a Christian. And Paul said, I would to God, that whether with little or with much, not thou only but also all that hear me this day might become such as I am, except these bonds.'

**Search Questions.**

How many men named Herod are mentioned in the New Testament? How were they related to each other, and what incidents are told in connection with each?

**Primary Lesson.**

Who was the governor that listened to Paul in our last lesson? Felix. Now another governor came whose name was Festus, and a king came, too, whose name was Agrippa, and Paul told the king and the governor, just as he would have told a poor man or a little child, how he saw Jesus that day when he went to Damascus, and had tried to please Jesus ever since. Festus had never heard of such things, and said Paul must be crazy. Paul said that King Agrippa knew what he meant, and asked Agrippa if he didn't believe what the prophets had written long ago about Jesus. Agrippa said Paul was trying to make him a Christian, and Paul said he did wish that the king and the soldiers and all the other people in the room would be Christians. Paul though he was a prisoner, was the happiest man in that room.

SUGGESTED HYMNS.

'Almost Persuaded,' 'I Love to tell the Story,' 'One offer of Salvation to all the World make known,' 'Why do you wait, dear brother?'

**Practical Points.**

By A. H. Cameron.

Acts xxvi., 19-32.

Paul found obedience better than sacrifice, and never shirked his duty. Verse 19.

Faith and repentance were two great swelling notes that Paul continually blew from the gospel trumpet. Verse 20.

Paul feared not the body slayers, while his trust was centred on him who created soul and body, and could destroy both in hell forever. Verses 21, 22.

The light of Christ's resurrection has brought life and joy and peace to millions of hearts and homes. Verse 23.

Blessed are all they who have the holy enthusiasm which the world calls madness. Verses 24, 25.

A man may get very near to the door of

heaven, and yet be shut out. Verses 26, 29. Compare Mark xii., 34.

How often we pass our opinion upon the character of others, and forget to look into our own heart. Verses 30, 32. Tiverton, Ont.

**Answers to Search Questions**

The following have sent in good answers for August:

Leila Duffin, Cora May Sider, Mary Lydia Crisp, Emma Moore, Annie Sharp, Helen Bentham, Louis G. Hamilton, Eva Woodward, James E. Gray, Roy Fash, Violet Haley Goodwin, Ella C. Anderson, Grace D. Allan, Lizzie C. Brown, Jennie Ross, Kate H. Moorehead, Mrs. P. Harper, Maud Peach, Helen Dewitt Lawrence. Kate H. Moorhead and Louis G. Hamilton also sent answers for July which were not noticed at the time. We must again exhort competitors to send answers for all the Sundays in one month at a time. A few have sent answers without signing their names.

**Christian Endeavor Topic.**

Oct. 24.—Confessing Christ before men: Why and how.—John xii., 35-43; Rom. x., 8-11. (A meeting for special thought of the associate members and the unconverted.)

**Junior Prayer-Meeting Topic.**

Oct. 24.—Why should we confess Christ, and how?—Rom. x., 8-11.

**The Teacher's Responsibility.**

(By Geo. Schwitzer, Esq.)

What teacher is there, having a just conception of his calling, who does not feel the heavy weight of responsibility resting upon him? This is right, for without such feeling he has no right to occupy so exalted and important a position as to attempt to set himself up as the moral and religious guide for the young, even for the Sabbath-school hour only. Every teacher should feel responsibility for faithful preparation. No hurried preparation for our class work should suffice; we should not allow ourselves to fall into the habit of half doing this important part of Sabbath-school work. The teacher who thinks he can deceive his class in this matter is mistaken. Scholars have a right to suppose that the man or woman who is placed over them as teacher is capable of teaching, not everything, of course, but something; and when they find out to the contrary they at once lose not only their good opinion, but sometimes their respect for their teacher. This gone, influencing is out of the question. Faithful preparation is a three-fold duty—to ourselves, to our scholars and to him to whom for every act we are held responsible.

We are responsible also for our teaching. We are almost certainly responsible for what we teach and how we teach it. The Sunday-school is no place to 'air' our pet doctrines or beliefs, or to involve young minds in the intricacies of theological questions. Doctrinal questions may come later, but not now, when only the broadest principles of morality, religion and Christianity can be understood. In teaching we need to know our scholars individually and intimately. No two are precisely alike in needs, desires or tendencies, any more than in facial expression; and we need to teach with this fact in mind.—Evangelical S. S. Teacher.

**What Scholars Expect.**

First. Certainly they have a right to expect my presence every Sunday, for my responsibility is to God in this matter, and I dare not absent myself at pleasure.

Second. Certainly they have a right to expect that my management of the class will be such as shall tend to their fullest profit and enjoyment of the school.

Third. Certainly they have a right to expect that I will thoroughly prepare myself and my lessons by every available means. Why am I a teacher if I do not teach?

Fourth. Certainly they have a right to expect that I will heartily engage in all general exercises of the class, the same as they are expected to do. Why not? I am their pattern—their leader.

Fifth. Certainly they have a right to expect that I will exemplify in my daily walk the life I seek to hold up before them on Sunday. I cannot hope for success unless I seem what I ought, and be what I seem.—'The Helper.'