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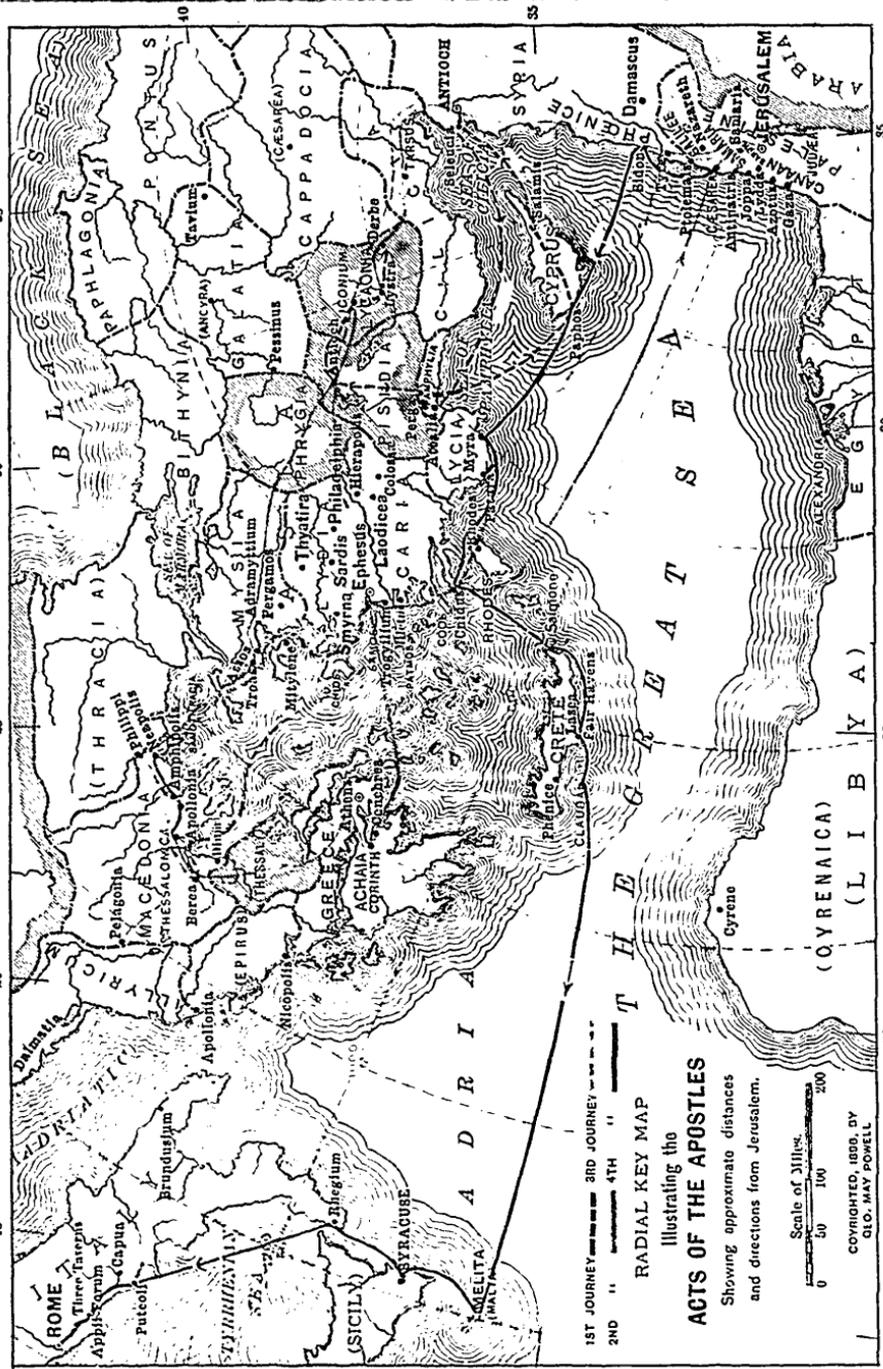
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1ST JOURNEY ——— 3RD JOURNEY ·····
 2ND JOURNEY - - - - - 4TH JOURNEY

RADIAL KEY MAP

**Illustrating the
 ACTS OF THE APOSTLES**

Showing approximate distances
 and directions from Jerusalem.

Scale of Miles
 0 50 100 200

1890, BY
 G.E.O. MAY POWELL

The Teachers' Monthly.

Vol. III.

OCTOBER, 1897.

No. 10.

SHORTER CATECHISM FOR THE QUARTER.

Text-Book. "An Exposition of the Shorter Catechism" by Professor Salmond, D. D., price 45 cents. The portion gone over in 1897 may be obtained separately for 20 cents.

Q. 95. To whom is baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him; *g* but the infants of such as are members of the visible church are to be baptized. *h*

g Acts ii. 41. Then they that gladly received his word were baptized.

h Gen. xvii. 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. V. 10. This is my covenant, which ye shall keep between me and you and thy seed after thee; Every man-child among you shall be circumcised.

Acts ii. 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. V. 39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Q. 96. What is the Lord's supper?

A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth, *i* and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace. *k*

i Luke xxii. 19. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. V. 20. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you.

k 1 Cor. x. 16. The cup of the blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Q. 97. What is required to the worthy receiving of the Lord's supper?

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, *l* of their faith to feed upon him, *m* of their repentance, *n* love, *o* and new obedience; *p* lest, coming unworthily, they eat and drink judgement to themselves. *q*

l 1 Cor. xi. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup: V. 29. For he that eateth and drinketh un-

worthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

m 2 Cor. xiii. 5. Examine yourselves, whether ye be in the faith.

n 1 Cor. xi. 31. If we would judge ourselves, we should not be judged.

o 1 Cor. xi. 18. When ye come together in the church, I hear that there be divisions among you. V. 20. When ye come together therefore into one place, this is not to eat the Lord's supper.

p 1 Cor. v. 8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

q 1 Cor. xi. 27. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

Q. 98. What is prayer?

A. Prayer is an offering up of our desires unto God *r* for things agreeable to his will, *s* in the name of Christ, *t* with confession of our sins, *u* and thankful acknowledgement of his mercies. *w*

r Ps. lxxii. 8. Trust in him at all times, ye people: pour out your heart before him: God is a refuge for us.

s Rom. viii. 27. And he that searcheth the hearts, knoweth what is the mind of the Spirit: because he maketh intercession for the saints according to the will of God.

t John xvi. 23. Whatsoever ye shall ask the Father in my name, he will give it to you.

u Dan. ix. 4. And I prayed unto the Lord my God, and made my confession.

w Phil. iv. 6. Be careful for nothing: but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God.

Q. 99. What rule hath God given for our direction in prayer?

A. The whole word of God is of use to direct us in prayer; *x* but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *The Lord's Prayer*. *y*

x 1 John v. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

y Matt. vi. 9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name, &c.

Q. 100. What doth the preface of the Lord's prayer teach us?

A. The preface of the Lord's prayer, (which is, *Our Father which art in heaven,*) teacheth us to draw near to God with all holy reverence and confidence,^z as children to a father,^a able and ready to help us;^b and that we should pray with and for others.^c

^z Isa. lxiv. 9. Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

^a Luke xi. 18. 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.

^b Rom. viii. 15. For ye have not received the spirit of bondage again to fear: but ye have received the spirit of adoption, whereby we cry, Abba, Father.

^c Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

Q. 101. What do we pray for in the first petition?

A. In the first petition, (which is, *Hallowed be thy name,*) we pray, That God would enable us and others to glorify him in all that whereby he maketh himself known;^d and that he would dispose all things to his own glory.^e

^d Ps. lxxvii. 1. God be merciful unto us, and bless us, and cause his face to shine upon us; V. 2. That thy way may be known upon earth, thy saving health among all nations. V. 3. Let the people praise thee, O God: Let all the people praise thee.

^e Rom. xi. 33. For of him, and through him, and to him, are all things; To whom be glory forever. Amen.

Q. 102. What do we pray for in the second petition?

A. In the second petition, (which is, *Thy Kingdom come,*) we pray that Satan's kingdom may be destroyed;^f and that the kingdom of grace may be advanced,^g ourselves and others brought into it, and kept in it;^h and that the kingdom of glory may be hastened.ⁱ

^f Ps. lxxvii. 1. Let God arise, let his enemies be scattered; let them also that hate him, flee before him.

^g Ps. li. 18. Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem.

^h 2 Thess. iii. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.

ⁱ Rom. x. 1. Brethren, my heart's desire and prayer to God for Israel is that they might be saved.

^j Rev. xxii. 20. He which testifieth these things saith, Surely I come quickly. Amen. Even so come, Lord Jesus.

Q. 103. What do we pray for in the third petition?

A. In the third petition, (which is, *Thy will be done on earth as it is in heaven,*) we pray, That God, by his grace, would make us able and willing to know, obey,^k and submit to his will in all things,^l as the angels do in heaven.^m

^k Ps. cxix. 34. Give me understanding, and I shall keep thy law; yea, I shall observe it with my

whole heart. V. 85. Make me to go in the path of thy commandments, for therein do I delight. V. 86. Incline my heart unto thy testimonies.

^l Acts xxi. 14. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

^m Ps. ciii. 20. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. V. 22. Bless the Lord, all his works, in all places of his dominion: bless the Lord, O my soul.

Q. 104. What do we pray for in the fourth petition?

A. In the fourth petition, (which is, *Give us this day our daily bread,*) we pray, That of God's free gift we may receive a competent portion of the good things of this life,ⁿ and enjoy his blessing with them.^o

ⁿ Prov. xxx. 8. Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me.

^o Ps. xc. 17. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Q. 105. What do we pray for in the fifth petition?

A. In the fifth petition, (which is, *And forgive us our debts as we forgive our debtors,*) we pray, That God, for Christ's sake, would freely pardon all our sins;^p which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.^q

^p Ps. li. 1. Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions.

^q Matt. vi. 14. For if ye forgive men their trespasses, your heavenly father will also forgive you.

Q. 106. What do we pray for in the sixth petition?

A. In the sixth petition, (which is, *And lead us not into temptation but deliver us from evil,*) we pray, That God would either keep us from being tempted to sin,^r or support and deliver us when we are tempted.^s

^r Matt. xxvi. 41. Watch and pray, that ye enter not into temptation.

^s Ps. xix. 13. Keep back thy servant also from presumptuous sins, let them not have dominion over me.

^t Ps. li. 10. Create in me a clean heart, O God; and renew a right spirit within me. V. 12. Restore unto me the joy of thy salvation; and uphold with me thy free Spirit.

Q. 107. What doth the conclusion of the Lord's prayer teach us?

A. The conclusion of the Lord's prayer, (which is, *For thine is the kingdom, and the power, and the glory, for ever, Amen,*) teacheth us, to take our encouragement in prayer from God only,^u and in our prayers to praise him, ascribing kingdom, power, and glory to him.^v And in testimony of our desire, and assurance to be heard, we say, Amen.^w

t Dan. ix. 18. We do not present our supplications before thee for our righteousness, but for thy great mercies. V. 19. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God.

u 1 Chron. xxix. 11. Thine O Lord, is the great-

ness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine. V. 13. Now therefore, our God, we thank thee, and praise thy glorious name.

to Rev. xxii. 20. Amen. Even so come, Lord Jesus.

LESSONS AND GOLDEN TEXTS.

FOURTH QUARTER.

1. October 3.—PAUL'S LAST JOURNEY TO JERUSALEM. Acts 21: 1-15. (Read vs. 1-17. Commit vs. 12-14.) *Golden Text*—I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. Acts 21: 13.

2. October 10.—PAUL A PRISONER AT JERUSALEM. Acts 22: 17-30. (Read chap. 21: 18 to 23: 9.) Commit vs. 22-24. *Golden Text*—If any man suffer as a Christian, let him not be ashamed. 1 Pet. 4: 16.

3. October 17.—PAUL BEFORE THE ROMAN GOVERNOR. Acts 24: 10-25. (Read chap. 23: 10-24: 27.) Commit vs. 14-16. *Golden Text*—Fear thou not; for I am with thee. Isa. 41: 10.

4. October 24.—PAUL BEFORE KING AGRIPPA. Acts 26: 19-32. (Read chaps. 25, 26.) Commit vs. 22, 23. *Golden Text*—Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Matt. 10: 32.

5. October 31.—PAUL'S VOYAGE AND SHIPWRECK. Acts 27: 13-26. (Read chap. 27.) Commit vs. 21-25. *Golden Text*—Be of good cheer: for I believe God, that it shall be even as it was told me. Acts 27: 25.

6. November 7.—PAUL IN MELITA AND ROME. Acts 28: 1-16. Commit vs. 3-5. *Golden Text*—We know that all things work together for good to them that love God. Rom. 8: 28.

7. November 14.—PAUL'S MINISTRY IN

ROME. Acts 28: 17-31. Commit vs. 30, 31. *Golden Text*—I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth. Rom. 1: 16.

8. November 21.—THE CHRISTIAN ARMOR. Eph. 6: 10-20. (Read the whole chapter.) Commit vs. 13-17. *Golden Text*—Be strong in the Lord, and in the power of his might. Eph. 6: 10.

9. November 28.—SALUTARY WARNINGS. 1 Pet. 4: 1-8. (May be used as a Temperance Lesson. November 28 will be observed as "Temperance Day" in England.) Commit vs. 7, 8. *Golden Text*—Be ye therefore sober, and watch unto prayer. 1 Pet. 4: 7.

10. December 5.—CHRIST'S HUMILITY AN EXALTATION. Phil. 2: 1-11. Commit vs. 5-8. *Golden Text*—Let this mind be in you, which was also in Christ Jesus. Phil. 2: 5.

11. December 12.—PAUL'S LAST WORDS. 2 Tim. 4: 1-8, 16-18. (Read vs. 1-22. Commit vs. 6-8.) *Golden Text*—I have fought a good fight, I have finished my course, I have kept the faith. 2 Tim. 4: 7.

12. December 19.—JOHN'S MESSAGE ABOUT SIN AND SALVATION. 1 John 1: 5 to 2: 6. Commit vs. 8-10. *Golden Text*—If we confess our sins, he is faithful and just to forgive us our sins. 1 John 1: 9.

13. December 26.—REVIEW. *Golden Text*—God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3: 16.

HIGHER RELIGIOUS INSTRUCTION.

Copies of the Syllabus for 1897 have been sent out with the Children's Day Services to every Sabbath School, Minister, and Superintendent. Every teacher should have a copy, and will be gladly supplied with enough for his whole class by sending a request to that effect to Mr. Farquharson. The committee would again direct the attention of our teachers to this method of promoting the efficiency of our schools. The prospect of a written test at the end of each quarter, or at the close of the year, is a wholesome incentive to faithful preparation week by week. Those who write the answers to each week's questions should have no difficulty in taking a good stand at the examinations.

The diploma offered for correct recitation of the Shorter Catechism is taken by an increasing number of our scholars. It ought to be the ambition of every teacher to persuade every scholar to memorize thoroughly this compendium of Scripture truth. For the written examination, scholars are required to take but one-third of the catechism, and the text-book prescribed is quite within the capacity of every intelligent young person. If you could form a class for its study, or if your Young People's Society would adopt the recommendation of the General Assembly's committee, and give a few minutes every meeting to the consideration of the questions for next Sabbath, there ought to be some among them ambitious enough to try for the recognition of their diligence which our Syllabus offers.

The department of Bible History furnishes an exceedingly interesting subject for a special class. The text-book has been secured at an exceedingly low price, and is used throughout the whole four years of the course. For the Syllabus and full particulars, write to Rev. W. Farquharson, Claude, Ont.

Notes on the Lessons.

LESSON I—October 3rd, 1897.

Paul's Last Journey to Jerusalem. Acts 21: 1-15.

(Read verses 1-17. Commit to memory verses 12-14.)

GOLDEN TEXT: "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Acts 21: 13.

PROVE THAT—We should encourage others. Col. 3: 16.

SHORTER CATECHISM. Quest. 95. *To whom is baptism to be administered?* A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible church are to be baptized.

LESSON HYMNS. Nos. 533, 239, 455, 305. (Old Hymnal Nos. 117, 111, 115, 183).

DAILY PORTIONS.—*Monday.* Paul's last journey to Jerusalem. Acts 21: 1-15. *Tuesday.* Arrival in Jerusalem. Acts 21: 16-26. *Wednesday.* Fury of the Jews. Acts 21: 27-39. *Thursday.* Bearing the cross. Mark 8: 31-38. *Friday.* Christ's reproof. Luke 13: 31-35. *Saturday.* Choosing affliction. Heb. 11: 20-27. *Sabbath.* In nothing ashamed. Phil. 1: 18-30. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. Having taken an affectionate farewell of the Ephesian elders, Paul continued his journey to Jerusalem. Trace his course on the map. Time, April and May, A. D. 58.

LESSON PLAN. I. Friends by the Way. vs. 1-9. II. Foes at the End. vs. 10-15.

1. And it came to pass, that after we were gotten (R. V. parted) from them, and had launched (R. V. set sail), we came with a straight course unto Coos (R. V. Cos), and the day following (R. V. the next day) unto Rhodes, and from thence unto Patara. The word for "were gotten from them" is properly applied to an unwilling separation from friends. Chrysostom says: "He shows the violence of the parting by saying—'Having torn ourselves away'." Our word "spasm" comes from the same root. Coos, or Cos, now *Stanchio*, was famous for its wine and textile fabrics. It would be interesting to Luke because of being the birthplace of Hippocrates the famous physician, and possessing a celebrated medical school. It was about 40 miles from Miletus. Rhodes, "the island of roses," was 50 miles S. E. of Cos. It was famous for its beauty; a proverb said that "the sun shone every day in Rhodes." A great brazen statue in honor of the sun, called the Colossus, over 100 feet high, bestrode the entrance to its harbor, so that ships sailed between its legs. Patara was a flourishing seaport and vessels from all parts were found there.

2. And finding a ship sailing over unto Phenicia, we went aboard, and set forth (R. V. set sail). They had hitherto sailed in a small coasting vessel, probably hired by them, but several days would be saved by crossing the open sea in a larger one, instead of continuing to creep along the shore. The words indicate that they set sail again on the day of their arrival. Phenicia was the country between Lebanon and the sea. Its chief cities were Tyre and Sidon.

3. Now when we had discovered (R. V. come in sight of) Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. Those sailing in Paul's company were Luke, Sopater, Aristarchus, Secundus, Gaius, Timothy, Tychichus and Trophimus. The word for "had discovered," is a nautical term; we would say, "had sighted" Cyprus. Luke shows his scholarly training by the accuracy with which he uses technical terms. Syria was the general name for the whole district from Cilicia to Egypt. Tyre was at that time an important commercial city, and about two days sail from Patara. It is now only a small

fishing village, as predicted (Ezek. 26: 14). It has been suggested that the ship carried wheat from the Black Sea, or wine from the Grecian isles. Here she discharged her cargo, but went on to Ptolemais, where her voyage seems to have ended, for the rest of the journey was by land.

4. **And finding** (R. V. *having found*) the disciples, we tarried there seven days: who said to Paul through the spirit, that he should not go up to (R. V. set foot in) Jerusalem. The words imply that they had some difficulty in discovering the few and scattered disciples. The Holy Spirit intimated here, as in other places, that there was danger ahead, but the advice not to proceed was their own inference. As the delay extended over the Lord's day, Paul, doubtless, as at Troas, "broke bread" with the disciples, that is, joined with them in the Lord's supper, for the apostolic church made the observance of this ordinance the main object of their weekly meeting. (Acts 2: 42, 46; 20: 7, 11.)

5. **And when we had accomplished those days, we departed and went our way** (R. V. *went on our journey*); and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, (R. V. *the beach*) and prayed. The expression "accomplished the days," is a peculiar one. The verb means to "fit out," or "equip thoroughly"; hence some refer it to the ship—"when we had refitted the ship during these days." It is better to understand it as referring to the seven days, full of service, now brought to a close. (Compare "the fulness of time" Gal. 4: 4.) Children are mentioned here for the first time in the N. T. as part of the church. All baptized children are members of the church, and entitled to share its blessings, and perform services as far as their capacity permits.

6. **And when we had taken our leave one of another** (R. V. *bade each other farewell*), we took ship (R. V. *went on board the ship*); and they returned home again. There is nothing to determine whether they took the same vessel again or embarked in another.

7. **And when we had finished our course** (R. V. *the voyage*) from Tyre, we came to (R. V. *arrived at*) Ptolema'is, and saluted the brethren, and abode with

them one day. The words indicate that the sea voyage ended at Ptolemais, about 30 miles from Tyre. It lies on the north side of the Bay of Carmel. The modern name is *Acro*.

8. **And the next day we that were of Paul's company departed, and came unto Cæsare'a, and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.** The word for "departed" means "went forth," that is, from the city gate, and points to a land journey to Cæsarea. It would occupy about two days, the distance being 40 miles. Cæsarea was the political capital of Palestine. Here was the residence of the Roman governor. It was Paul's second visit to the place (Acts 9: 30; 18: 22). Philip had been driven from Jerusalem by Saul the persecutor (Acts 8: 3-5), and now welcomes Paul the Apostle as an honored guest. Evangelists were a class of workers in the early church corresponding to our missionaries (Eph. 4: 11). Their duties were fulfilled by the regular ministry also when necessity arose (II. Tim. 4: 5). In later times the title has been restricted to the writers of the four gospels. The Apostle John is called John, the Evangelist, to distinguish him from John the Baptist. (For former references to Philip see ch. 6: 5; 8: 5-13, 26-40.) It is remarkable that the seven mentioned in ch. 6 are never called deacons. Here the official title would have been given had Philip been accustomed to wear it. Alford says that this consideration is decisive against regarding the occurrence narrated in chapter 6 as the establishment of permanent order in the church, but that the order probably grew out of the necessity of having men to attend to such duties as the seven were appointed to perform. The seven were really deacons before the title came into general use.

9. **And the same man** (R. V. *now this man*) had four daughters, virgins, which did prophecy. This does not mean either that the daughters of Philip had taken vows of celibacy, or were ordained to the christian ministry. The statement simply is that they were unmarried and were able to speak under the special influence of the Holy Spirit. In them the prophecy of Joel 2: 28 was fulfilled. "The gift of prophecy" means the power of foretelling future events, or expounding infallibly, because by inspiration, the Word of

God. Like Miriam and Deborah in the Old Testament, and Elizabeth and Mary, in the New, there were gifted women in the church whom the Holy Spirit endowed with special powers of spiritual insight. The Apostle, elsewhere, peremptorily forbids women to speak or teach in the church. This prohibition we must hold as applying to ordinary and not to special cases. The reasons on which it is based forbid us to consider the injunction as local or temporary. They apply to all time and the human race everywhere (I. Cor. 14: 34, 35; I. Tim. 2: 11, 12). That the rule did not apply to a prophetess speaking under the influence of the Holy Spirit is inferred from I. Cor. 11: 5, 6, 10, 13.

10. And as we tarried there many (R. V. marg. "some") days, there came down from Judæa a certain prophet, named Ag'abus. When Paul was at Miletus he was in haste (ch. 20: 16), but the opportune finding of the ship at Patara, and the favoring winds, had brought him on faster than he had expected, so that he had about ten (or, some say, five) days to spare before Pentecost. The word for "many," is, literally, "more"; that is, more than they expected, or more than they would have staid under other circumstances. This Agabus is probably the same as is mentioned in ch. 11: 28. He not only spoke by inspiration, but, coming from Jerusalem, he would know the bitter feelings of the Jews there against Paul.

11. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. Such symbolic actions were frequent with the Old Testament prophets (see Isa. 20: 3; Jer. 13: 5; 19: 10, 11; Ezek. 4: 1-3; 4: 1-4; I. Kings 22: 11. Compare John 21: 18). The girdle was the ample sash, or band, by which the loose oriental robe was held together around the waist. "Took" is, rather, "took up." Paul had laid aside his girdle, and Agabus took it up from where it lay. The accuracy of the language all through the narrative shows that the writer was an eyewitness. With the last clause of the verse compare Matt. 20: 19; Mark 10: 33; Luke 18: 32.

12. And when we heard these things,

both we, and they of that place, besought him not to go up to Jerusalem. The impressive and authoritative manner in which this prediction was made caused Paul's companions also to waver, although they seem to have sustained his courage hitherto. They did not have Paul's inward promptings to this duty.

13. Then Paul answered, What mean ye to weep and to break my heart? (R. V. What do ye, weeping and breaking my heart?) for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. By "breaking" his heart, Paul does not mean increasing his sorrow at parting, but weakening his resolution. They were making him less "stout-hearted." We are here reminded of Peter's boast (Luke 22: 33), but feel the vast difference between the two.

14. And when he would not be persuaded, we ceased, saying, The will of the Lord be done. They were convinced that Paul had an inward conviction of duty which forbade him to consider what dangers lay in his path, so they submitted, not to his firmness, but to the divine voice which he obeyed.

15. And after those days we took up (R. V. marg. "made ready") our carriages (R. V. baggage), and went up to Jerusalem. The reading of the R. V. margin is to be preferred: they packed up their baggage. "Carriage" is an obsolete word in this sense. It was formed from "carry," like "luggage," from "lug," and "baggage," from "bag," things put in a bag. It means "things carried." (I. Sam. 17: 22; Isa. 10: 28.)

ORIENTALISMS.

By REV. R. G. MURISON, M. A., B. D.

Tyre—Tyre is one of the famous cities of the world, having wielded a very great influence on the world's history. Tyre and Sidon were the two leading cities of Phœnicia. In the early ages Sidon seems to have held the first place, but in more historical times Tyre had the supremacy. Phœnicia was the most important maritime power; in fact, the only maritime commercial power we know of for several milleniums. When Sargon I. visited Cyprus (about 3800 B. C.), as it seems he did, it must have been in Phœnician bottoms. The nations around were dependent on Phœnicia

for ships, as we see in the case of Solomon. The Assyrians also utilized the genius of this maritime people in many ways. When the Chaldeans, under Merodach-Baladen, were defeated by Sennacherib, they fled to Nagitu, a place inaccessible by land. Phœnicians were immediately set to work by the Assyrians, and "lofty ships, after the model of their own country," were built on the Tigris, near Nineveh. When ready they were brought down the rivers to the Persian Gulf, and manned by sailors of Tyre, Sidon and Cyprus.

Tyre and Sidon were completely given up to trade, hence, did not intermeddle much in the struggle for power carried on by the nations around, but, prudently, always sided with the

supreme power of the present, content to pay tribute if need be, so long as their trading was not interfered with. Yet, when hard pressed, the most stubborn resistance which the Assyrian power had in all the west land was from the trader city of Tyre. The Phœnician cities were much more democratic in their government than the other Semitic states. The Tyrian traders were the missionaries of civilization to Europe. It was they who gave the alphabet to the Greeks, They also brought the arts and sciences, and probably much of the mythology of the Babylonians, to Europe, and thus laid the foundation of our modern European civilization.

QUESTIONS FOR STUDY.

On what errand was Paul going up to Jerusalem? (24: 17). By what date did he wish to arrive there? (20: 16). From whom had he just parted? For what did they sorrow most?

1. Point out on the map, Cos, Rhodes, and Patara. For what was Cos famous? What "wonder of the world" was found at Rhodes?

2, 3. Point out Phœnicia, Cyprus, and Tyre. What great cities were within the boundaries of Syria? What king of Tyre was friendly to Soomon? Why was judgment pronounced against Tyre? (Amos 1: 7, 9). Where is its overthrow predicted? (Isa. 23; Ezek. 27: 28). What infamous queen was a native of Tyre? (1 Kings 16: 31).

4. When was the gospel brought to Tyre? (Acts 11: 19). Have we evidence that there were disciples scattered throughout Phœnicia? (15: 3). Is it possible that Christ himself visited the neighborhood of Tyre? (Matt. 15: 21). How long did Paul remain at Tyre? What intimation was again given him then? What did the disciples urge him to do?

5, 6. What mark of respect and affection did the disciples at Tyre shew to Paul? Where was a similar kindness shewn? (15: 3). Of what other leavetaking does this remind you?

7, 8. Point out on the map, Ptolemais, and Cæsarea. How far apart were they? What famous mountain near Ptolemais? What is its modern name? How long did Paul remain there? What famous convert

had resided at Cæsarea? (10: 1). Where do we first read of Philip? (6: 5). What persecution drove him from Jerusalem? What noted convert did he gain? (8: 26, 40). What other references do we have to the office of evangelist? (Eph. 4: 11; 2 Tim. 4: 5).

9. What O. T. prophecy was fulfilled in these young women? (Joel 2: 28; Acts 2: 17). Are there other instances of women being inspired? (Judges 5; 1 Cor. 11: 5). What prohibition did Paul lay upon women? (1 Cor. 14: 34; 1 Tim. 2: 12). Was this local and temporary, or universal and permanent?

10. What prophecy had Agabus previously uttered? (11: 28). Would the fact of his just coming from Judea add force to his warning?

11. By what striking action did he impress his words upon Paul? Other examples of prophetic actions are—Isa. 20: 3; Jer. 13: 5; 19: 10, 11; Ezek. 4: 1-3; 5: 1-4; 1 King 12: 11. Compare John 21: 18. When was this fulfilled? (verse 33).

12, 13. Name two of Paul's companions? What does Paul mean by "break my heart"? What does he say that he is ready to do? What other Apostle uttered similar words? (Luke 22: 33) Why did Peter fail but Paul stand firm? (Phil. 4: 13)

14, 15. Where did the disciples learn these words? (Luke 22: 42; Matt. 26: 42) What is meant by "took up our carriages"?

(Senior).

- 1.—Where was Phœnicia? (5)
- 2.—Describe Paul's farewell at Tyre? (5)
- 3.—With whom did he reside at Cæsarea? (4)
- 4.—How did Agabus describe Paul's coming peril? (5)
- 5.—What did Paul say in answer to those who pleaded with him to refrain from going up to Jerusalem? (6)

(Intermediate).

- 1.—What places did Paul touch at between Miletus and Cæsarea? (6)
- 2.—Who came to see him off at Tyre? (5)
- 3.—With whom did he reside at Cæsarea? (4)
- 4.—Who again predicted danger to him? (5)
- 5.—What did the disciples say when they failed to persuade Paul? (5)

PRACTICAL LESSONS.

After taking an affectionate farewell of the Ephesian elders at Miletus, Paul continued his journey to Jerusalem.

We went aboard and set forth—The outstanding lesson of the whole narrative is Paul's resolute determination to proceed to Jerusalem. Everywhere the same warnings were given, with increasing distinctness until Cæsarea was reached, and there Agabus acted out, in the graphic manner of the ancient prophets, the prediction of bonds and imprisonment. Even his hitherto courageous companions faltered at the last, and joined in with the tearful entreaties of others. Yet Paul was right and they were wrong. They had intimations as to facts; Paul had intimations as to duty. To tell a man like Paul that obeying God would get him into trouble was only to move his pity and provoke his scorn.

One of the most difficult problems of practical life is to know what are the fixed points on which we must not give way, and to which all other considerations must yield, and what are the points which may be yielded under the pressure of conflicting circumstances. A man may be very conscientious, and yet most grievously mistaken, and his obstinacy may work much harm. On the other hand he will do much practical mischief if he give way on points which he should hold with inflexible steadfastness of purpose.—(Hervey) The safest test is to ask ourselves whether the course proposed is clearly a right one or not. If it is, then, whether the motives impelling us to it are on the higher plane of self-sacrifice and loyalty to truth and duty, or on the lower one of self-interest and expediency, always follow the lead of the higher and most unselfish end, and you will seldom err from following Christ. Illustrations of fixedness of purpose

are found—(1) Luther's resolve to attend the imperial diet at Worms, although warned again and again of danger; (2) Cramer's refusal to flee from England, and remaining to die at the stake, and (3) in the famous picture of the Huguenot, who refuses to wear the badge which would save his life amid the massacre of St. Bartholemew, although the one dearest to him tries to tie it on his arm.

We know not what is expedient
But we may know what is right;
And we never need grope in darkness
If we look to heaven for light.

Deep down in the hold of the vessel
The ponderous engine lies.
And faithfully there the engineer
His labor steadily plies.

He knows not the course of the vessel,
He knows not the way he should go
He minds his simple duty,
And keeps the fire aglow.

He knows not whether the mllows
The bark may overwhelm.
He knows and obeys the orders
Of the pilot at the helm.

And so in the wearisome journey
Over life's troubled sea,
I know not the way I am going,
But Jesus shall pilot me.

I see not the rocks and the quicksands;
For my sight is dull and dim;
But I know that Christ is my Captain,
And I take my orders from Him.

And so, when wearied and affled,
And I know not which way to go,
I know that He can guide me,
And 'tis all that I need to bow.

And finding disciples—Wherever Paul landed he hunted up the christians in the place, and had a few hours, or days, of pleasant intercourse with them. It's easy to learn anyone's character from the sort of people he

associates with especially when away from home. Those who tell you that it is easy to get liquor where a prohibitory law is in force generally speak from personal experience. They have been there and have gone through all the crooked and shameful devices by which appetite is unlawfully ministered to. When travelling, or spending our holidays from home we should be careful to associate ourselves with those who go to church, Sunday school and prayer-meeting. We shall encourage them; form pleasant and worthy acquaintances; and honor our Master by our loyalty. Such associations will be a safeguard against temptation and a help in living aright.

They all brought us on our way—That was a very pleasant scene at Tyre where the little company of disciples, women and children among them, knelt upon the beach and, praying, bade farewell to Paul and his company. They were not ashamed to be seen kneeling down in public. It might be an affectation always to part from our friends with a word of mutual prayer—we should avoid everything that is unreal—but a brief prayer in the privacy of the home before parting would never be out of place, or in bad taste, and earnest Christians would value such a true mark of deep interest and affection.

With their wives and children—The home is an integral part of the church. Religion in the household is the basis of spiritual life in the church. The chief reason why so many of our young people are absent from the Sabbath school and the church, or give such an intermittent attendance upon them is that they have not been trained to reverence divine things. If parents were present at every diet of worship, and brought their children with

them, insisting quietly, but firmly, upon their occupying the same pew, and never absent themselves, such church-going habits would be formed in ten years as would create a genuine revival in all our congregations. If family worship were observed night and morning and the Bible and Shorter Catechism taught faithfully our S. S. teachers would not have to complain of listlessness and unprepared lessons, or that many of their scholars could not find a verse called for.

The will of the Lord be done—When we know the will of the Lord, that should be the end of all controversy and discontent. There is restfulness in feeling that we are doing God's will. Paul must break away from a loving circle whose words made him weep and seemed to break his heart. But God's way was the right way for him. So it is for us.

—S. S. World.

“He always wins who sides with God,
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost.
Ill that he blesses is our good,
And unblest good is ill;
And all is right that seems most wrong
If it be his sweet will.”

THE BLACKBOARD.

CHRISTIAN FELLOWSHIP
LOVE
COURAGE

“I can do all things through
Christ.”

LESSON II—October 10th, 1897.

Paul a Prisoner at Jerusalem. Acts 22: 17-30.

(Read chapter 21: 18 to 23: 9. Commit to memory verses 22-24.)

GOLDEN TEXT: “If any man suffer as a Christian, let him not be ashamed.” 1 Pet. 4: 16.

PROVE THAT—We may expect persecution. John 16: 33.

SHORTER CATECHISM. Quest. 96. *What is the Lord's Supper?* A. The Lord's supper is a sacrament, wherein by giving and receiving bread and wine, according to Christ's appointment, his death is shewed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.

LESSON HYMNS. Nos. 34 (Psalm 46), 400, 278, 306. (Old Hymnal Nos. 161, 149, 151, 153).

DAILY PORTIONS. *Monday.* Paul's defence. Acts 21: 40-22: 11. *Tuesday.* Paul a prisoner at Jerusalem. Acts 22: 12-21. *Wednesday.* Paul a prisoner at Jerusalem.

Acts 22: 22-30. *Thursday*. Before the council. Acts 23: 1-11. *Friday*. Conspiracy against Paul. Acts 23: 12-24. *Saturday*. Confidence in God. Psalm 27. *Sabbath*. Christ's word of comfort. Luke 21: 10-19. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. Paul arrived at Jerusalem and was cordially received by the brethren there. At a meeting presided over by James, the recognized head of the Christian community at Jerusalem, he recounted the marvellous triumphs of the gospel amongst the gentiles and presented the substantial token of their brotherliness with which he was charged. Such testimony was irresistible. But slanders were abroad concerning Paul. It was said that he tried to dissuade Jews from keeping the law. What he really said was, that gentiles did not require to keep the law when they became christians. To answer these misrepresentations Paul joined himself to some who were fulfilling a vow in order that it might be publicly seen that he was a keeper of the law and not a despiser of it. While in the temple in pursuance of this religious duty the mob was stirred up against him and he was only rescued from a violent death by the prompt action of the commander of the Roman garrison—(Read chap. 21: 18 to 23: 9). Time A. D. 58, middle of May.

LESSON PLAN. I. Saul the Persecutor. vs. 17-21. II. Paul the Persecuted. vs. 22-30.

17. And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance—This was three years after his conversion (Acts 9: 26; Gal. 1: 18). His opponents at that time were the Greek speaking Jews. It is worthy of note how often in this address St. Paul incidentally expresses himself in such wise as to conciliate the crowd. His visit to the temple for the purpose of prayer was at once a proof that he was not likely to despise Jewish ordinances and religious observances. (Lumby). In a trance a person is unconscious of his surroundings but the soul is awake and all his impressions are received from within (ch. 10: 10).

18. And saw him saying unto me, make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me—He staid only 15 days (Gal. 1: 8). In Acts 19:29, 30 it is said that the disciples sent him away. But both statements are true. Paul was warned and the disciples at the same time prompted by prudence to act as they did. A similar coincidence of natural and supernatural causes is found by comparing Acts 15: 2 with Gal. 2: 2. Paul thought himself specially fitted to convince the Jews, but Christ knew him better,—he was a "chosen vessel" for the conversion of the Gentiles. The R. V. reads "they will not receive of thee testimony concerning me."

19. And I said, Lord, they know that I imprisoned and beat in every syn-

agogue them that believed on thee—R. V. "they themselves know," the pronoun is emphatic. Paul pleads for permission to remain in Jerusalem and tell his former associates the story of his conversion. Be content to labor where God places you and do not fret for what you think would be a more fruitful field.

20. And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him—Paul's object in telling this seems to have been to shew the Jews that his work amongst gentiles was not his own choice. The course which they censured was undertaken by constraint of Christ's explicit command. He would have preferred to labor amongst themselves. "Martyr" originally, and here, means simply "witness." It now means one who dies for the truth. "Stephen" means "a crown."

21. And he said unto me, Depart: for I will send thee far hence unto the gentiles—Jesus does not argue with Paul. Obedience is the best test of loyalty. (Jer 10: 23).

22. And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth; for it is not fit that he should live—The spell of Paul's persuasive pleading had kept them silent and interested, but the whole scene had a fatal resemblance to that which ended Stephen's

speech. When Paul made his "noble endeavor to make public reparation for a public sin, by a public confession in the same place where the sin was committed," by his reference to Stephen, the crowd may have been cut to the heart, and may have begun to gnash with their teeth. At the mention of the hated word *gentiles*, the old frenzy broke out, aggravated by the thought that Paul was out of their reach. (Lindsay). They could not bear to think of gentiles as being fellow heirs with them of the promise made to Abraham. (Gal. 3: 6).

23. And as they cried out, and cast off their clothes, and threw dust into the air—Such cries and gestures are common to all Eastern crowds in the uncontrolled violence of fanatical madness. (Lindsay). They cast off the loose upper robes which impeded their movements. These were spread in the way for Jesus to ride over at his triumphal entry. (2 Kings 9: 13; 2 Sam. 16: 13).

24. The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him—The title of the chief captain was *chiliarch*, or commander of a thousand men, and corresponded to our colonel. His name was Claudius Lysias (ch. 23: 26). It was an official of the same rank who arrested Jesus (John 18: 12). The castle of Antonia was on the north side of the temple and had a Roman garrison. The intention was to flog Paul until he confessed his crime. Probably the Roman did not understand a word of what Paul had said to the mob and so could not know why they were so enraged against him. The Roman scourge, or *flagellum*, was a sort of whip with three lashes of leather along each of which sharp cornered pieces of metal were fastened. (See Matt. 27: 26; Mark 10: 34; Luke 18: 33; John 19: 1). The prisoner frequently died under this terrible instrument.

25. And as they bound him (R. V. and when they had tied him up) with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?—He was fastened by leather straps, to a wooden post in a slanting position. It was unlawful to scourge a Roman citizen under any circum-

stances; to punish him without trial; or to subject him to torture.

26. When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: (R. V. What art thou about to do?) for this man is a Roman—The centurion commanded a hundred men and corresponded to our captain. It was easy to prove whether Paul's claim were true or not. If it had been false he would have been punishable with death.

27. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28. And the chief captain answered, With a great sum obtained I this freedom (R. V. citizenship). And Paul said, But I was free born (R. V. "I am a Roman born") The rights of Roman citizenship were sold by court favorites, who exacted a high price for it. We do not know how Paul's father came to be a free citizen.

29. Then straightway they departed from him which should have examined him (R. V. were about to examine him): and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him—An accused Roman might be bound with chains to secure him for trial, but to tie him up to the whipping post was a gross indignity and punishable with great severity.

30. On the morrow, because he would have known (R. V. desiring to know) the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear (R. V. come together) and brought Paul down and set him before them—The chief captain saw that Paul's offence was one to be judged by Jewish law. As a Roman officer he was desirous of seeing justice done, but also that a Roman citizen should suffer no wrong. So he summoned a full meeting of the Sanhedrim and brought Paul down from the castle. He was still held in the custody of the soldiers as much for his own protection as any thing else.

ORIENTALISMS.

Examined by Scourging:—This mode of extracting a confession from one suspected of

crime is still too common in the east, and it is not so many centuries since it, together with other tortures, was very largely used in Britain, with the result that oftentimes, under the great torture, those subjected to it, confessed to crimes they had never committed. The cases of those suspected of witchcraft furnish good illustrations. The instrument commonly used in scourging was a rod, but in the case of hardened criminals, and also by cruel masters in the punishment of their slaves, scorpions, *i. e.* thongs set with sharp iron points or nails, called by the Romans "Horribilia" were applied. In the east now, the stripes are generally inflicted on the soles of the feet, but at the time of our lesson, the person to be scourged was extended on the ground and the blows applied on his back.

A Roman Citizen.—Scourging was the punishment of a slave and by the Porcian law, a Roman citizen, even if he were convicted of a crime, was exempted from this mode of punishment. The violation of the rights of citizens, was regarded as treason, and as such severely punished. Paul although a Roman citizen by birth did not acquire this because of having been born in Tarsus, for the citizens of Tarsus were not endowed with the privileges of Roman citizenship. Hence Paul's father, or one of his ancestors, must have either bought this right, or have received it as a reward for services to the state. Dio Cassius, tell us that in the early part of the reign of Claudius, citizenship was sold at a high rate, and afterwards for a mere trifle.

QUESTIONS FOR STUDY.

To whom did Paul report himself on his arrival at Jerusalem? What false reports had been circulated in regard to him? What was Paul asked to do to shew that they were false? What cry roused the mob against him? Who rescued him? Whom did he suppose Paul to be?

17. Where did Paul go immediately after his conversion? (Gal. 1: 17). How long did he remain in Jerusalem? (Gal. 1: 18). What class of Jews bitterly opposed him? (Acts 9: 20). Where was he when the vision came to him? What is a trance? What other apostle received a message in the same way? (10: 10).

18. Why was he told to leave Jerusalem? What other reason is given for his departure? (Acts 9: 29, 30). Are these two reasons inconsistent? Give another instance in which two reasons coincide. (Gal. 2: 2; Acts 15: 2). Where did he go?

19, 20. How is Saul's fury as a persecutor described? (Acts 8: 3; 9: 1). How does he describe it himself? (Acts 26: 11). What prediction of Christ's did he fulfil? (Matt. 10: 17). What part did he take in Stephen's death? Was he really one of his murderers? (Rom. 1: 32).

21. What special work was given Paul to do? Had he an intimation of this at his conversion? (Acts 9: 15; 26: 15-18). When was he formally set apart for this work? (ch.

13: 2, 46; 47). He "magnified his office"—Rom. 11: 13; 15: 16; Gal. 1: 15, 16; Eph. 3: 7, 8; 1 Tim 2: 7; 2 Tim. 1: 11.

22. What is meant by "gave him audience"? What enraged the mob? Why did they dislike to hear of the gospel being preached to the gentiles?

23. How did they shew their rage? Give other instances of casting off garments as a sign of excitement (Luke 19: 35, 36; 2 Kings 9: 13). Where do we read of dust thrown to indicate rage and hatred? (2 Sam. 16: 13; compare Job 2: 12).

24. Of whom would the scourge remind Paul? (Matt. 17: 26). Why did the chief captain decide to scourge Paul? Was he ever beaten? (2 Cor. 11: 24, 25; Acts 16: 22).

25. What did they do to Paul? What question did he ask? Who had charge of the scourging? On what other occasions did Paul claim his rights as a Roman citizen? (ch. 16: 37; 25: 11).

26-28. How had the chief captain obtained his citizenship? How had Paul obtained it?

29. Why was the chief captain afraid? What false merit did Lysias afterward claim for himself on account of Paul's citizenship? (ch. 23: 26-30).

30. Who were summoned next morning? Why were they sent for?

PRACTICAL LESSONS.

Paul was not willing to go to the gentiles. He thought he could do better amongst the Jews. He understood their prejudices for he had been a slave to them. They knew him and surely his words would have special weight with them. But he was mistaken. Jesus did not argue with him, but demanded obedience. He was a chosen instrument for the work abroad. So far from being impressed, the Jews went about to kill him. The work we want to do is not always the work we ought to do. We may think ourselves specially fitted for something else, but if we throw ourselves heart and soul into the work God has given us we will achieve results that we never could attain to in any other sphere. Paul the Rabbi would have been a much less successful soul winner than Paul, the apostle of the uncircumcision, who placed the church on its broad basis of true catholicity.

Paul's want of success was due to no fault of his own. He was not lacking in zeal, discretion, learning or love for those to whom he spoke. His life long heart's desire and prayer for Israel was that they might be saved. Let us encourage ourselves with this. Many have failed to win the legitimate rewards of their toil through no fault of their own, but by the overruling of providence. Be content. One may sow and another reap, but the sower will not be forgotten when the Husbandman reckons with his servants. Fidelity, and not success, will measure the reward.

The Jewish mob could not bear that hated word "Gentiles." It was blasphemy, in their opinion, to speak of God sending salvation to

the uncircumcised. We are too apt even in this age of interdenominational comity to depreciate those who differ from us, while towards superstitious Romanists and degraded heathen we have much of the old Jewish pride of religious privilege. The farther any are from the full truth and freedom of the gospel, the more earnestly should we desire their enlightenment and pray for their conversion.

There are times when it is proper to insist upon our rights. Many a time Dr. Mackay has compelled the Chinese authorities in Formosa to redress wrongs done to him and the converts, to the manifest increase of respect on their part. Our missionaries in India have stood upon their rights as British subjects, and won privileges thereby for all christian missionaries among the Hindus. But if we assert our rights for our own protection, we ought to discharge the obligations which are connected with them. No christian has any right to neglect to exercise the functions of citizenship, or refuse positions of usefulness when called to them. If all christians would do their duty as citizens, we could have as pure and perfect municipal, provincial, and federal government as is possible amongst fallible men.

THE BLACKBOARD.

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LESSON III—October 17, 1897.

Paul before the Roman Governor. Acts 24: 10-25.

(Read chapter 23: 10 to 24: 27. Commit to memory verses 14-16.)

GOLDEN TEXT: "Fear thou not; for I am with thee." Isa. 41: 10.

PROVE THAT—We should repent now. 2 Cor. 6: 2.

SHORTER CATECHISM. Quest 97. *What is required to the worthy receiving of the Lord's Supper?* A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience, lest, coming unworthily, they eat and drink judgment to themselves.

LESSON HYMNS. Nos. 96 (Psalm 121), 148, 152, 137. (Old Hymnal Nos. 9, 86, 135, 138).

DAILY PORTIONS. *Monday.* The accusation. Acts 24: 1-9. *Tuesday.* Paul before the Roman governor. Acts 24: 10-21. *Wednesday.* Paul before the Roman governor.

Acts 24: 22-27. *Thursday*. Appeal to Caesar. Acts 25: 1-12. *Friday*. Object of the journey. Rom. 15: 25-33. *Saturday*. An answer given. Mark 13: 5-13. *Sabbath*. Fear not. Isa. 41: 8-16. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. Paul was tried before the council, of which he was at one time a member. He stood where Stephen stood and must have recognized the same hatred and pride in his prosecutors as once glowed in his own bosom. The trial broke up in confusion and Paul was again rescued and safe within the walls of the castle of Antonia. A conspiracy to kill him was discovered, and the chief captain sent away his prisoner by night to the Roman governor, Felix, at Cæsarea. Time—latter part of May, A. D. 58. Place—Cæsarea.

LESSON PLAN. I. Paul before Felix. vs. 10-21. II. Felix before Paul. vs. 22-25.

10. Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself. The governor, or *procurator*, Antonius Felix, had been a slave, but was freed by the Emperor Claudius and made ruler over Galilee, Samaria, Judæa and Peræa. He "wielded the power of a king with the character of a slave." He had filled his office for about seven years, a long time in that age, when positions of emolument were the spoils of imperial courtiers and the rewards of successful intrigue. He had a better opportunity than most governors of learning the customs and prejudices of the Jews.

11. Because that thou mayest understand (R. V. seeing that thou canst take knowledge) that there are yet but (R. V. that it is no more than) twelve days since I went up to Jerusalem for to worship (R. V. to worship at Jerusalem). Paul was charged, first, with *sedition*: To this he replied—(a) Felix knew that for "many years" back at least he had been unknown as a turbulent person; (b) in twelve days he could not have hatched many plots; (c) he had come to perform religious and benevolent duties, as could be proved. He had stirred up no tumult, had not even engaged in heated discussion with anyone. Second, with *heresy*: He answers that he believes the Bible as firmly as his accusers. What they call heresy he claims to be the true teaching of the law and the prophets. Third, with *sacrilege*: He denies the charge. He was engaged in an act that testified to his reverence for the temple and the law. He challenges proof and demands that his accusers confront him and substantiate their charges. The twelve days

are thus reckoned: (1) Arrival in Jerusalem; (2) interview with the elders; (3) beginning of the seven days of purification; (4-7) ending with the arrest; (8) trial before the Sanhedrim; (9) sent to Cæsarea; (10) arrival there; (11, 12) awaiting trial; (13) trial on the fifth day from leaving Jerusalem (ch. 24: 1). Six of these days he had been a prisoner.

12. And they neither found me in the temple disputing with any man, neither raising up the people (R. V. stirring up a crowd) neither in the synagogues nor in the city. Paul had given no ground of offence whatever. His presence in the temple was a proof of his devotion to the ancient worship and its ritual.

13. Neither can they prove the things whereof they now accuse me. Something more than "railing accusations" should be required when the life or liberty of a Roman citizen is at stake.

14. But this I confess unto thee, that after the way which they call heresy, so worship (R. V. serve) I the God of my fathers, believing all things which are written in the law and in the prophets (R. V. all things which are according to the law, and which are written in the prophets). "The Way" was the common term for the doctrines preached by the Apostles before the name "christian" came into use (ch. 11: 26). "Heresy" is the same word as "sect" in verse 5. Paul will not admit that christians are a "sect" of the old religion; he claims that they alone truly keep the faith of Abraham, and are not "heretics" (ch. 26: 22; 28: 23). The phrase, "the law and the prophets," means the whole Old Testament (Matt. 5: 17; Luke 24: 27, 44). The Apostle insists that in becoming a christian he had not been disloyal to Moses, or the law or the prophets, or to the

religion of his fathers, but quite the contrary. (Hervey).

15. **And have hope toward God, which they themselves also allow (R. V. look for), that there shall be a resurrection of the dead, both of the just and unjust.** Not only the Pharisees, but the great majority of Jews, believed in a future state. The Sadducees alone denied it. Paul agreed with the whole nation, and its wisest and holiest men. Those who accused him were a "sect" (ch. 5: 17).

16. **And herein do I exercise myself, to have always a conscience void of offence toward God, and toward man.** "Herein" means "on this account." The fact of the resurrection exercised a controlling influence upon his whole life and conduct. His life was one lived in expectation of the judgment day. "To exercise" one's self, is to practise self-discipline. He could not expect to reach the goal without keeping himself in moral training. A conscience "void of offence" is one that does not charge with disobedience to its intimations. Conscience rebukes us when we do what we know to be wrong. Paul asserts that he does not knowingly disobey conscience. He was conscientious even when persecuting.

17. **Now after many years I came to bring alms to my nation, and offerings.** It was four or five years since Paul's last brief visit (ch. 18: 22). The "alms" which he brought were the donations of gentile churches for the relief of Jewish Christians who were in poverty. The "offerings" were connected with the vow which he had undertaken.

18. **Whereupon (R. V. amidst which) certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.** While engaged in presenting these offerings and oblations, in strict accordance with the requirements of the ceremonial law, quietly and unostentatiously worshipping, he was found by his old Ephesian enemies.

19. **Who ought to have been here before thee, and object, if they had aught against me.** The R. V. translates these two verses as follows: "Amidst which they found me purified in the temple, with no crowd, nor yet with tumult; but there were certain Jews from Asia, who ought to have been here before thee, and to make accusation, if they had

ought against me." Those who created the tumult had not the courage to appear. They were doubtless on their way home by this time.

20. **Or else let these same here (R. V. men themselves) say, if they have found any evil doing in me (R. V. what wrongdoing they found), while I stood before the council.**

21. **Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.** Paul's statement is that the only occasion on which his words were ever the cause of a tumult in Jerusalem, was when he declared his belief in the resurrection. It is interesting to note how Paul comes back again and again to this; even in his legal defences he wishes to drive this wedge in between the Pharisees and Sadducees, if by any means he can show the Pharisees how near they are, by their belief in this doctrine, to faith in Jesus. (Lindsay) Some see in this reference a "bold irony," as if to hint that the only disturbance excited by him was between themselves. But this thought is not in keeping with the tone of the defence as a whole.

22. **And when Felix heard these things, having more perfect knowledge of that way (R. V. But Felix, having more exact knowledge concerning the Way), he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter (R. V. I will determine your matter).** He must have known something about the conversion of Cornelius, and the work of Philip in Samaria, with his subsequent labors in Cæsarea. His wife, Drusilla, was a Jewess, a daughter of Herod Agrippa I., and this would interest him in their religious questions. Felix "deferred," or postponed, the case until Lysias should come, when he would finally decide upon it.

23. **And he commanded a centurion to keep Paul, and to let him have liberty (R. V. indulgence), and that he should forbid none of his acquaintance to minister or come unto him.** Felix was evidently well-disposed towards Paul. He ordered a relaxation of the prison rules in his case. He was probably, as at Rome, allowed to occupy private apartments, chained to a soldier who guarded him. The 26th verse suggests that

Felix may have had mercenary motives in all this.

24. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. Felix did not always reside at Caesarea. After the first hearing of Paul's case he had gone away for a time, but on his return he sent for the Apostle to question him on his doctrine. Perhaps those words about the resurrection of the just and unjust had made him uneasy.—(Lumby) Drusilla was a daughter of the Agrippa whose death is recorded in Acts 11: 23. She was therefore a sister of the Agrippa and Berenice of our next lesson. With her son Felix she perished in the famous eruption of Mt. Vesuvius, in A. D. 79.

25. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled (R. V. was terrified, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. Paul suited his exposition of christianity to the audience he was addressing. These themes were precisely the ones which would touch the governor's conscience to the quick. As for righteousness, Tacitus, the Roman historian, tells us, that relying upon the influence of his brother at court, he acted as if he had a license to commit every crime with impunity. In respect of temperance—properly, self-control, including chastity—the presence of Drusilla was an evidence of his disregard of the plainest precepts of the moral law. To such a man, who knew himself to be

profligate, avaricious, cruel and unjust, the judgment to come was a topic that might well terrify him. But this was the terror of superstitious cowardice, not of spiritual conviction. The convenient season never came. *To-day* alone holds the promise of salvation in its outstretched hand. *To-morrow* may have none.

ORIENTALISMS.

The Way:—In the New Testament, the disciples never called themselves Christians, but use a variety of names to designate themselves and their religion. This name is frequently used in the Koran to denote the Mohammedan religion.

Felix:—Procurators were sometimes Roman Knights, and sometimes the freed men of the Emperor. Felix was one of the latter class and according to Suetonius, whose remarks are confirmed by Tacitus, in his history, was for some particular reason, a great favorite of the emperor's, but nevertheless, he was a wretched governor and a very wicked man. Tacitus says that his recklessness and licentiousness had made him notorious.

Drusilla his own wife: This woman was a daughter of Herod Agrippa I. and was distinguished for her beauty. She had been married to Azizus, the king of Amessa, Felix became acquainted with her and with the assistance of a Jewish sorcerer named Simon of Cyprus, induced her to forsake her husband, and marry him. As one says, the audience of Paul consisted of a Roman libertine and a profligate Jewish princess.

QUESTIONS FOR STUDY.

How did Paul set one part of the council against the other? Who again rescued him? What conspiracy was discovered? Where was Paul sent? To whom was he sent? How long was it before the trial was resumed? What orator spoke for the accusers?

11. Why was Paul pleased to have Felix for his judge? How long was it since his arrival at Jerusalem? How many of these days was he in custody? What feast did Paul attend? What special act of worship was he engaged in when the tumult was started? (ch. 21: 26).

12. Paul again and again asserts his innocence (ch. 25: 8; 28: 17). Had Stephen

engaged in disputes? (ch. 6: 9-11). Would Paul have been blameworthy had he done so?

13. What proof did the Jewish law require before any man could be condemned? (Deut. 17: 6, 7).

14. What is meant by "The way"? (ch. 9: 2; 16: 17; 18: 25; 19: 9, 23; 20: 4; 24: 22). Where did the term "christian" originate? (ch. 11: 26). What is meant by "heresy"? Instances of the use of the term in a good sense—ch. 5: 17; 15: 5; 26: 5; 28: 22—In a bad sense—I Cor 11: 19; Gal. 5: 20; 2 Pet. 2: 1. Was Paul proud of his godly ancestors? (2 Tim. 1: 3). What does Paul claim for his doctrine? Did Christ

make the same claim as Paul does here? (Matt. 5: 17; Luke 24: 27, 44).

15. What belief does Paul hold as strongly as his accusers? Who amongst them did not believe this? What distinct statements in the O. T. regarding resurrection? (Dan 12: 2 [John 5: 28, 29]; Job. 14: 14, 15; 19: 25-27; Ps. 16: 9; 17: 15; Isa. 25: 8; 26: 19; Ezek. 37: 12; Hos. 13: 14). Paul claims that the Jewish religion itself is assailed when he is attacked (Acts 23: 6; 26: 6, 7; 28: 20).

16. What effect had Paul's belief in the resurrection upon his conduct? Does Paul claim to have been conscientious in all his conduct? (ch. 23: 1; 2 Cor. 1: 12; Heb. 13: 18).

17-19. What alms did he bring? (Acts 11: 29, 30; 20: 16; Rom. 15: 25; 2 Cor. 8: 4; Gal. 2: 10). What offerings did he make? Who excited the mob against him? Who were with him when he began? Paul had a right to face his accusers (ch. 23: 30; 25: 16).

20, 21. What challenge did Paul throw out to his accusers? What "evil" did he confess? Would they care to bring this against him?

22. Why did Felix postpone the trial? When did he promise to decide it?

23. To whose custody did he commit Paul? What favor did he order to be shewn to him? Other instances of like kindness from Paul's jailers—ch. 27: 3; 28: 16.

24, 25. What do you know about Drusilla? Why was she interested in Paul? What did Paul talk to Felix and Drusilla about? Why was he not treated as John the Baptist was for similar boldness of speech? What was the effect of his words upon Felix? What did Felix say to Paul? Did he change his wicked course of life? When is the most "convenient season"? Others who put off convictions—ch. 17: 32; read Isa. 55: 6; Neh. 2: 3.

PRACTICAL LESSONS.

The Jews evidently under-estimated Paul. They thought that he would never be able to cope with so accomplished an orator as Tertullus. But they didn't know the man they were persecuting. Paul's reply is one of the masterpieces of oratory. It is respectful and dignified, worthy of a Roman of the best classic type pleading before a court of the Empire.

Paul entered cheerfully upon his defense not only because Felix was a competent judge and well-informed in the case, but because he knew he was innocent. Tertullus had said the most he could say, and Paul could easily meet its supercilious railing. A good conscience will always give courage, and a good case will add cheerfulness thereto.

Paul took the easiest and safest course. He did not try to win over the judge by flattery, but stated the simple facts and let them meet the charge. He paid Felix the highest compliment when he did so, for he implied thereby that no more was needed for a just decision. Truth is far stronger than the most consummate shrewdness.

If one would have a conscience void of offence, he must obey conscience. Paul tried to do this even when persecuting. Conscience may not be so much enlightened as it should be, and so men often do what is wrong conscientiously, but one who refuses to listen to

this inward guide has no other guide that he can safely trust to. If we live with the judgment day before our minds we shall soon find conscience becoming wonderfully educated and trustworthy.

One may have a pretty exact knowledge of "the Way" and yet not walk in it. Bible study is only a means to an end. All our searching of the Scriptures will but enhance our guilt, if we do not accept their testimony of Christ. Many a one, like Felix, hears good preaching and is much moved by it, yet tries to escape conviction by postponing the decision that the gospel demands. To say that we will repent by and by is to deceive conscience with a promissory note we never intend to pay. How many when urged to confess Christ at his Table, reply "Wait till next time." Those who put off decision to a more convenient season are never likely to find so good an occasion as the present.

PRISONER. JUDGE.
CHRIST'S FREEMAN. SATAN'S SLAVE.

FEARLESS.
FAITHFUL.
FERVENT.

INTERESTED.
IMPRESSED.
INCONSISTENT.

A Clear Conscience.

LESSON IV—October 24th, 1897.

Paul before King Agrippa. Acts 26: 19-32.

(Read Chapters 25 and 26. Commit to memory verses 23-25).

GOLDEN TEXT: "Whosoever therefore shall confess me before men, him will I confess also before my father which is in heaven." Matt. 10: 32.

PROVE THAT—Our deeds shew our repentance. Acts 26: 20.

SHORTER CATECHISM. Quest. 98. *What is prayer?* A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgement of his mercies. 99. *What rule hath God given for our direction in prayer?* A. The whole word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *the Lord's Prayer*.

LESSON HYMNS. Nos. 6 (Psalm 9), 149, 135, 140. (Old Hymnal Nos. 71, 42, 138, 84).

DAILY PORTIONS. *Monday.* Statement by Festus. Acts 25: 13-23. *Tuesday.* Paul's answer. Acts 26: 1-11. *Wednesday.* The persecutor converted. Acts 26: 12-18. *Thursday.* Paul before King Agrippa. Acts 26: 19-32. *Friday.* Redemption and resurrection. Col 1: 12-20. *Saturday.* Paul's ministry. Col. 1: 21-29. *Sabbath.* Boldness in bonds. Phil. 1: 12-21.

EXPOSITORY NOTES.

INTRODUCTORY. Felix was succeeded in the procuratorship by Fes'tus, an honest and upright governor. At his first visit to Jerusalem the Jewish leaders requested him to bring Paul to Jerusalem for trial there before the Sanhedrim. This Paul knew would only result in his condemnation, and fearing that Festus might yield to the importunities of his enemies he appealed to the emperor at Rome. While waiting for an opportunity to send his prisoner thither, Festus received a visit from King Agrippa and his sister Bereni'ce. They were nominally Jews, and Festus thought they would be able to find out for him exactly what the charges against Paul were. Before the assembled court, in all the pomp of Roman power, Paul delivered his defence, addressing himself to the King as being the most exalted personage present. Read chapters 25 and 26. Time, August A. D. 60, two years after last lesson.

LESSON PLAN. I. The Gospel Preached vs. 19-23. II. The Gospel Rejected vs. 24-29. III. The Preacher Vindicated vs. 30-32.

19. Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision. (R. V. "Wherefore," that is, having received such a commission, "I did not become disobedient.") The double negative is an emphatic affirmative. Paul promptly obeyed. The word for "a vision," means anything seen, whether sleeping or waking (Luke 1: 22; 24: 23; 2 Cor. 12: 1). The vision is called "heavenly" because it came from heaven (vs. 13). Agrippa II ruled over the country E. of the sea of Galilee. He was the last of the Herods, and brother to Drusil'la and Bereni'ce.

20. But showed (R. V. declared) first unto them of Damascus, and at Jerusalem, and throughout all the coasts (R. V. country) of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for

(R. V. worthy of) repentance. This is a general description of the work the Apostle had done, and the message he delivered. He began his work at Damascus, as soon as his sight was restored, in the very synagogues that he came to persecute. His ministry in Judæa is perhaps referred to in ch. 11: 30; 15: 3; 18: 22. Paul sums up in one sentence the three parts of the true evangelical message. *Repentance* involves conviction of sin, and a sincere purpose of mind to forsake it; *Faith*, or turning to God, is more than reformation—it is the seeking of the soul after Him, and trusting unreservedly to Him; *Obedience*—the life testifies to the sincerity of repentance; the "works" should be such as accord with the resolve to forsake sin.

21. For these causes the Jews caught (R. V. seized) me in the temple, and went about (R. V. essayed) to kill me. The

word implies an arrest with violence—"at-tempted to lay murderous hands upon me" (ch. 21: 30). They plotted to murder him, and were plotting then. They watched for opportunities to kill him. And why? Because he had spent his life in trying to persuade men to repent and live godly lives.

22. Having therefore obtained help of (R. V. the help that is from, God, I continue (R. V. stand) unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come. Only divine help could have delivered him from such implacable enemies. Yet by that help he stood firm (Eph. 6: 13, 14) and testified, both to Lydias and Agrippas, to sellers of purple fabrics and wearers of the royal color, that the ancient prophecies had been fulfilled. Paul suits his discourse to his hearer. Agrippa would understand references to the Scriptures, being a Jew by education. If Paul was a heretic, then Moses and the prophets were heretics, for he did but assert that their predictions had been fulfilled.

23. That Christ should (R. V. the Christ must) suffer, and that he should be the first that should rise from the dead (R. V. that He first by the resurrection of the dead), and should show (R. V. proclaim) light unto the people, and to the gentiles. On these three points Paul joined issue with the Jews, contending that the Scriptures foretold—(1) a suffering Messiah; (2) his resurrection, and (3) his mission to all men. Christ was the first to proclaim light to both Jew and Gentile (Isa. 42: 6; 49: 6; 60: 1); this light streams from the empty sepulchre (2 Tim. 1: 10); his resurrection is the evidence of his completed work (Rom. 1: 4; Acts 13: 32, 33); the guarantee of his Messiahship (John 2: 19, 21, 22; Acts 3: 15; 4: 10; 17: 31); and the pledge of our resurrection (1 Cor. 15: 13-22; 1 Thess. 4: 14). The resurrection of Jesus proved that He was the Saviour of the whole world.

24. And as he thus spake for himself (R. V. made his defence), Festus said with a loud voice, Paul, thou art beside thyself (R. V. mad); much learning doth make thee mad (R. V. turn thee to madness). Impatience, anger and contempt, are mingled in that word "mad." The preaching of the cross was foolishness to Festus. Paul,

doubtless, made numerous and varied quotations from the Old Testament in Greek or Hebrew, and this would lead Festus to observe his erudition. Compare John 10: 20, and read 1 Cor. 1: 23; 2: 13.

25. But he said, I am not mad, most noble (R. V. excellent) Festus; but speak forth the words of truth and soberness. "Most noble" is the same title as is given to Felix (23: 26; 24: 3). It is also given to Theophilus (Luke 1: 3). Paul "speaks forth" loud and clear, because he knows whereof he affirms. Paul's words are words of truth, as opposed to the hallucinations of a diseased mind. "Soberness" is "sobermindedness," the very opposite of "madness." His words were not the excited ravings of a diseased mind. Contrast Paul's courtesy and self-command with the bearing of Festus.

26. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. Agrippa, as a Jew, believed the prophets, and doubtless was aware of the facts regarding Jesus, since his ministry was public and Jerusalem itself was the scene of his crucifixion. (John 12: 19; Acts 17: 6)

27. King Agrippa, believest thou the prophets? I know that thou believest.

28. Then Agrippa said unto Paul, Almost thou persuadest me to be a christian (R. V. With but little persuasion thou wouldst fain make me a christian). The Greek is "in a little," or "with a little," but the word following is not expressed; some supply "persuasion," and others "time." We must first decide the spirit in which the words were spoken. If sarcastically, then Agrippa says, "you think to make short work of my conversion." This is the view taken by the Revised Version. If Agrippa speaks seriously, and the reply of Paul favors this view, then the rendering of the ordinary version is correct. He says, "you have almost convinced me that you are right." There is nothing in the Greek to suggest the word "fain" in the R. V., and this word gives the ironical tone to the whole sentence. The rendering of the authorized version is still defended by able advocates, and was the unanimous interpretation of ancient commentators.

29. And Paul said, I would to God,

that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds—(R. V. "Whether with little, or with much, not thou only, but also all that hear me this day, might become such as I am.") Again the word is unexpressed. The R. V. supplies "persuasion"—"with little or with much persuasion," but, as Bishop Hervey, in the Pulpit Commentary says, this is rather a flat rendering. With Chrysostom (who preached in Greek), Beza, Luther, and many others, we venture to adhere to the rendering of the authorized version, rather than to accept that of the R. V.—taking *en oligo* as an adverbial phrase meaning "within a little," or "almost," and *en megalo* "within much," or "altogether." In this view "the sense of the whole passage is striking and appropriate."—(Hervey) There are difficulties with any interpretation, but the grammatical solecism involved in this one is less serious than the vague, uncertain, strained and flat renderings, which result from supplying some supposed word unexpressed. "All acknowledge the extreme beauty and taste of this reply, combining the firmness of the martyr with the courtesy of the gentleman."—(Hervey)

30. And when he had thus spoken, the king rose up, and the governor, and Bernice and they that sat with them :

31. And when they were gone aside, they talked between themselves, saying This man doeth nothing worthy of death or of bonds.

32. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar,

The procurator, the king, and probably the assessors (25: 12) conferred together, and were all of opinion that, judged by Roman, and

perhaps, even by Jewish law, Paul ought to be acquitted. But the appeal to Cæsar barred all further procedure, release as well as condemnation.—(Lindsay) The result of this report accompanying Paul to Rome, was that he was acquitted before the Emperor, but only after a delay of two years. Had Paul been released he would probably have become the victim of a new conspiracy in a very short time.

ORIENTALISMS.

Damascus—This is perhaps the most ancient city of the world still existing. It is on the highway between the Euphrates and the Nile. It lies in one of the most fertile spots of the world. Hence, from the very beginning of commerce, it must have been a halting and meeting place for the caravans. It was probably for long the capital of the Hittites, but after that people disappeared before the Aramæans from between the rivers, it became the centre of the usurping Syrian power which menaced Israel so strongly and so long.

Festus—Felix was recalled by Nero, probably in the summer of 60 A. D. Festus, who succeeded him, was a very different man, and fulfilled his duties with integrity, but died when he had been only two years in his office. He was succeeded by Albinus in the autumn of 62.

Most excellent—This may be a civil or official title, or merely a courteous form of address. Among the Jews the ancient mode of addressing those whom one wished to honor, was by saying "my lord," or words to that effect; but in the time of Christ this form had been largely superseded, and the expression Rabbi, *i. e.*, "the great," which originated in the schools, had become common among the people.

QUESTIONS FOR STUDY.

Who succeeded Felix as governor? How long had Paul remained a prisoner? What request did the Jews make regarding him? What was their object? Was Festus willing to do what they wished? How did Paul prevent his doing so? What royal visitors came to Cæsarea? Why did Festus ask them to hear Paul's case? Why was Paul pleased to plead his case before Agrippa? Make an outline of his speech in your own words.

19. How did Paul show the sincerity of his conversion? (Acts 9: 20, 22; 13: 16; 17: 2, 3) Mention other "visions." (Luke 1: 22; 24: 23; 2 Cor. 12: 1)

20. To whom did he first preach Christ? What did he preach? Was he, at first, cordially received by the Christians at Jerusalem? (ch. 9: 26) Who stood by him? Who tried to kill him?

21-23. By whose help had Paul been able

to continue his work? Does God promise such help? (Ex. 4: 12; Josh. 1: 5; Rom. 8: 31) What is the reward of steadfastness? (Rev. 2: 3, 10) Before what great persons had Paul preached? Did his preaching agree with Old Testament teaching? What did he say about Christ's resurrection? Of what was it a proof? (Rom. 1: 4; Acts 13: 32, 33) Of what was it the pledge? (1 Cor. 15: 13-22; 1 Thess. 4: 14) Was Christ predicted to be the Saviour of the Gentiles as well as the Jews? (Isa. 42: 6; 49: 6; 60: 1)

24-25. Why did Festus think that Paul was mad? To what did he attribute his madness? Was Jesus ever similarly accused? (John 10: 20) What did Greeks think of the gospel? (1 Co. 1: 23) What other persons received the title of "most noble, or "excellent"? (Luke 1: 3; Acts 23: 26; 24: 3) Is sobermindedness a christian grace? (Rom. 12: 3; 1 Tim. 2: 9; 3: 2; Titus 2: 8; 1: 11)

26-29. What evidence have we of the fame of Jesus? (John 12: 19) Give the different interpretations of Agrippa's words and Paul's reply.

30-32. What conclusion did they come to regarding Paul? Why could he not be set at liberty? How often is Paul's innocence declared? (ch. 23: 29; 25: 25)

TO BE ANSWERED IN WRITING.

(Senior.)

- 1.—What did Paul preach everywhere? (4)
- 2.—What did Festus say and what was Paul's answer? (5)
- 3.—What did Agrippa say and what was Paul's answer? (5)
- 4.—What different meanings are given to Agrippa's words? (6)
- 5.—What did Agrippa think of Paul's innocence? (5)

(Intermediate.)

- 1.—To whom did Paul first preach immediately after his conversion? (5)
- 2.—Why did the Jews hate Paul? (5)
- 3.—What did Festus say of Paul's preaching? (5)
- 4.—What did Agrippa say? (5)
- 5.—Why could not Paul be set at liberty? (5)

PRACTICAL LESSONS.

Although defending himself from the charges of the Jews, Paul did not lose sight of the spiritual need of those whom he was addressing. His judges seem to have felt the force of his address. Like Felix, they confess themselves brought to the bar of conscience by their prisoner. He is the vicar of a mightier king than Cæsar, and purple robes will not shield a guilty conscience from the Searcher of Hearts.

Even Agrippa must acknowledge that Paul could not be disobedient to such a command. If he really saw the glorified Jesus there was no alternative for him. Festus might say that the whole story was the creation of a disordered intellect, but Agrippa, believing, at least formally, in the reality of divine communications, could not deny its possibility. Then there were the soldiers accompanying Paul who could testify to the light and the voice. A celebrated infidel once studied the narrative of Paul's conversion, with the view of proving that Festus spoke shrewdly and wisely when he called Paul a madman, but the result of his impartial study was that he first sided with Agrippa, and then became "altogether" such as Paul, a devout christian.

What Paul believed he held with no mere otiose assent. He was willing to stake goods, reputation, and life itself, upon his religious convictions. He lost no time in proclaiming his change of views, and the reason for it. Do not delay to confess Christ if you really love him. Let others have the joy of welcoming you into christian fellowship; give the weight of your example towards helping those who are timid and hesitating; and strengthen your own weak faith by entering upon active and open service for Christ.

We need no further evidence to prove that Paul's speech had made a profound impression upon Festus. He was plainly in its grip, and wished to shake himself free. If Paul was right, then he himself was wrong, and should take his place as a penitent. It was easier for him to believe that Paul's mind was a little unhinged. It must be that he was somewhat of a fanatic. Religionists usually did not speak so earnestly and set such store upon the conversion of men. Strange, isn't it? that a man can put his whole soul into business or into great enterprises until he is able to think and speak of nothing else, and men think it all right; but let him put his whole soul into

religion, so that he all the while is pressing its importance upon others, and men immediately say, "Oh, he is crazy on the subject of religion." (M. C. Hazard).

Earnest christians are often called fanatics and monomaniacs. But the real madmen, victims of the hallucinations of the devil, are those who will not "flee from the wrath to come." "The tenants of a madhouse often think all others deranged but themselves; but there is no madness so great, no delirium so awful, as to neglect the eternal interests of the soul for the sake of the poor pleasures and honors which this life can give."—(Barnes)

The sneer of the Roman procurator was more than answered. He must have felt that his remark was unseemly and ill-timed. The fact that he could appeal to Agrippa himself for confirmation, who was well versed in all matters pertaining to the Jews, showed Festus that he had made a mistake. No, Paul was not mad. His epistles show that he had a most wonderfully logical train. He was not mad, but it may well be questioned whether Festus was not. The one who proclaims salvation is not mad, but what shall be said of him who rejects it? (M. C. Hazard).

In whichever sense we understand Agrippa's words they are full of instructive warning. If they breathe the spirit of scoffing unbelief, they suit the character of the man; if we understand them as expressing half conviction, they suit the tone of Paul's reply, and the whole narrative. Those who sneer at religious earnestness have either hardened themselves in sin, or will not honestly consider the claims of Christ. Yet a flippant spirit is practically as great an obstacle to real conviction as one of positive antagonism. More souls have been lost by the dispelling of serious impressions at the church door, than through the blasphemous orations of the infidel.

"The commonest, and yet most responsible of all positions, is that which, like Agrippa's, is near persuasion, yet distinctly waving off the appeal. It is an awful spiritual danger to turn away from an open door. The obstacle to full persuasion should be sought within."—(Redford)

When by themselves the two rulers decided that Paul had done nothing worthy of either death or bonds, they judged his case fairly. Agrippa added that he might have been set at

liberty but for his appeal unto Cæsar. Evidently he regretted that the case had been taken out of Festus' jurisdiction, for he would have liked to have set the apostle free. But that would have been the worst thing that could have been done, for the Jews would have immediately sought to take his life, and probably would have succeeded. But now he was safe in the custody of the Roman soldiers whose own lives were held in forfeit for his own. It was not in the divine arranging that Agrippa's visit should occur until after it was all fixed that Paul should appear before Cæsar's judgment seat. Had he come sooner Festus in all probability would have released his prisoner, but now there was no other way than to send him to Rome. "Be of good cheer," the Lord had said to Paul: "for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome." (M. C. Hazard).

LESSON AFTERTHOUGHTS.

1. Never be disobedient to any heavenly vision. When your duty is made apparent, do it immediately, cheerfully, whole-heartedly.
2. The place to begin testifying for Christ is just where one is converted. There without delay tell of the grace of God.
3. One should never cease testifying for Christ; the more one does it the more zealous he will be.
4. The more one testifies for Christ the larger will be the opportunities of bearing witness for him.
5. True repentance is shown by doing works worthy of repentance. A graft in a tree which succeeds in producing only a few half good apples amounts to nothing.
6. When one obtains help from God he is able to stand, for he is equal to all the demands which can be made upon him.
7. That preacher is most effective who is best acquainted with the word of God.
8. The Old Testament and the New are as inseparable as a two-ply carpet, out of which if you take either ply there is no carpet.
9. The atonement and the resurrection are the two chief doctrines of the gospel.
10. When one is not ready to obey the truths preached, it is easy to call the preacher mad.
11. The real madman is he who will not accept the salvation through Christ which is offered to him.

12. One may believe the prophets, and yet not act upon their testimony.

13. Many a one has lost his soul by dealing flippantly with the things of salvation.

14. Better have the body in bonds than the soul.

15. The servant of Christ can afford to wait for his vindication. What stain is there now upon the name of Paul? (The Pilgrim Teacher).

HOW THE GOSPEL IS RECEIVED.

WITH Contempt FESTUS.
Excuses AGRIPPA.
Obedience PAUL.

“It is the power of God unto Salvation.”

LESSON V—October 31st, 1897.

Paul's Voyage and Shipwreck. Acts 27 : 13-26.

(Read chapter 27. Commit to memory verses 21-26).

GOLDEN TEXT: “Be of good cheer : for I believe God, that it shall be even as it was told me.” Acts 27 : 25.

PROVE THAT—The Lord preserves in danger. Ps. 107 : 28.

SHORTER CATECHISM. Quest. 100. *What doth the preface of the Lord's prayer teach us?*

A. The preface of the Lord's prayer (which is, *Our Father which art in heaven*) teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us ; and that we should pray with and for others.

LESSON HYMNS. Nos. 82 (Psalm 107) 492, 493, 499. (Old Hymnal Nos. 93, 35, 123, 145).

DAILY PORTIONS. *Monday.* Sailing for Rome. Acts 27 : 1-12. *Tuesday.* Paul's voyage and shipwreck. Acts 27 : 13-26. *Wednesday.* Peace amid the storm. Acts 27 : 27-36. *Thursday.* Wreck and rescue. Acts 27 : 37-44. *Friday.* Christ in the vessel. Mark 4 : 35-41. *Saturday.* Confidence in God. Psalm 23. *Sabbath.* Danger and deliverance. Psalm 107 : 23-32. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. In Paul's time there were no regular lines of vessels sailing at fixed dates for certain ports, but everyone had to take the chance of finding a merchantman which would advance the traveller a stage upon his journey. As each port was reached enquiries would have to be made for a ship which would carry him a little farther on his way. In this manner Paul and his fellow-prisoners were conveyed to Rome. The first vessel took them to Myra in Lycia, where they found a vessel about to sail for Italy and embarked upon it on the famous and disastrous voyage. As they passed under the south coast of Crete a tornado swept down upon them from the heights of mount Ida, and they at first found shelter in the port of Fair Havens. Here Paul wished to remain, but the captain thought that he would be able to reach Phe'nice, where he could lay up for the winter as the season for navigation was closing. Read chapter 27. Time, middle of October A. D. 60.

LESSON PLAN. I. Outwardly Distressed vs. 13-20. II. Inwardly Comforted vs. 21-26.

13. And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence (R. V., they weighed anchor), they sailed close by Crete. (R. V., sailing along Crete, close in shore). They sailed under the lee of Crete to escape the north wind. It was natural to suppose that there was a complete cessation of the storm, and that they might safely sail as far as Fair Havens, where they intended to lay up for the winter.

14. But not long after there arose against it (R. V., beat down from it) a tempestuous wind, called Euroclydon.

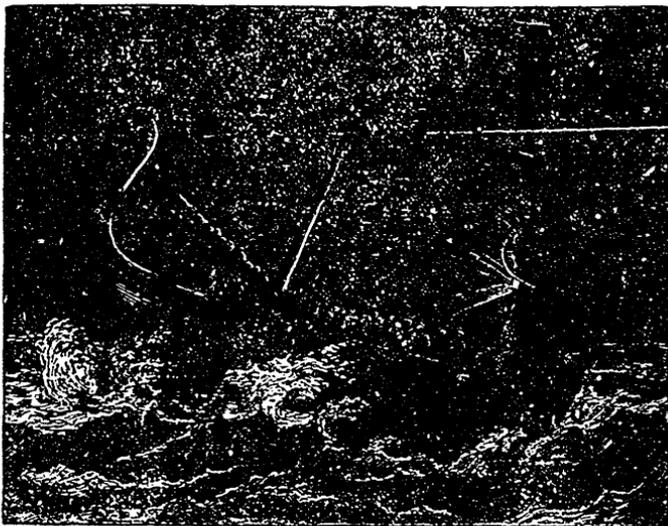
(R. V., Euraquito). This wind seemed to descend from the mountains of Crete. The word for "tempestuous" is that from which "typhoon" is derived — it was a "typhonic" wind. "Euroclydon" seems to have been a sailor's mispronunciation of "Euraquito." It has no evident root meaning, whereas "Euraquito" is literally the "northeast wind," and the reader would not be told that a "northeaster" was a peculiar kind of a gale. Luke gives the name he heard the sailors use. It is a wind well known to mariners at the present day, and is called a "Levanter," from the portion of the Mediterranean where it occurs, the Levant.

15. And when the ship was caught, and could not bear up into the wind (R.

V., face the wind), we let her drive (R: V., we gave way to it). Literally, "could not look the wind in the eye." They were compelled to scud before the gale (Howson) and were driven out to sea.

16. And running under (R. V., under the lee of) a certain island which is called *Clauda*, we had much work to come by the boat (R. V., we were able with difficulty to secure the boat). *Clauda*, or *Cauda*, now *Gozzo*, is 23 miles S. E. of Crete. The small boat was towed behind in fair weather, but hoisted on board when a storm came up. It was probably filled with water, and the rolling of the ship made it difficult to "secure" it.

17. Which when they had taken up



A ROMAN SHIP IN A STORM.

(R. V., hoisted it up), they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands (R. V., cast upon the Syrtis), strake sail (R. V., they lowered the gear), and so were driven. The "helps" were strong cables, passed several times round the vessel, to strengthen it against the strain upon its timbers. The modern term for the process is "to frap." These "undergirders" formed part of the regular outfit of an ancient vessel. They also "lowered the gear," that is, the heavy yard which carried the mainsail, and everything that would make the vessel top-

heavy, leaving only enough canvas spread to enable them to steer as close to the wind as possible. This operation is called by sailors "lying to." The wind was carrying them directly upon the dangerous shoals off the coast of Africa called the Syrtis Major and Minor. They lay in the Gulf of Sidra, between Tunis and Tripoli. They are not so formidable to modern navigators with better ships and more accurate charts.

18. And we being exceedingly tossed with the tempest, the next day they lightened the ship. (R. V., and as we labored exceedingly with the storm, the next

day they began to throw the freight overboard). The storm increased in violence, so that they found it necessary to lighten the ship by throwing some freight overboard. This was probably merchandize other than the main cargo, which was wheat (verse 38).

19. And the third day we cast out with our own hands the tackling of the ship —The R. V. reads “they cast out with their own hands.” Probably this is correct. It was a work of sailors rather than passengers. The “tackling” is literally “the furniture” of the vessel, all the moveables and utensils. Owing to imperfect construction ancient ships were always in danger of foundering in a gale.

20. And when neither sun nor stars in many days appeared (R. V., shone upon us) and no small tempest lay on us, all hope that we should be saved was then taken away. This not only indicated the severity of the storm, but shows us how helpless they were, for before the invention of the mariner’s compass, many centuries after *this, the sun, moon and stars were the only things that sailors had to steer by*. Out of sight of land, tossed in the tempest, with a leaky vessel, no wonder they gave up hope of reaching home again. Perhaps this state of despair lasted to the end of the whole fortnight (verse 27).

21. But after long abstinence (R. V., when they had been a long time without food) Paul stood forth in the midst of them, and said, *Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm (R. V., gotten this injury) and loss*. Paul does not taunt them in their misery, but wishes to make them heed the fresh advice he is about to give. Their food is doubtless spoilt with the water; no fire for cooking could be kindled; the utensils may have been thrown overboard; and few would care to eat much when death was staring them in the face every day. We say “a man has made a loss,” which is substantially the same as the phrase in the text.

22. And now I exhort you to be of good cheer: for there shall be no loss of any man’s life among you, but of the ship. They all expected to go to the bottom with their frail vessel, but Paul’s hopeful words revived their courage.

23. For there stood by me this night the angel of God (R. V. of the God), whose I am and whom I serve. Paul distinguishes his God from those of the heathen, and avows his devotion for his service. It was a “good confession” and would command their respect. (Jonah 1:9).

24. Saying, Fear not, Paul; thou must be brought (R. V., stand) before Cæsar: and, lo, God hath given (R. V., granted) thee all them that sail with thee. There was no doubt about Paul’s life being spared, for God had determined that he should stand before Cæsar. He could not, therefore, be drowned on the way. But in answer to his prayers for his fellow voyagers their lives too had been granted to him as a special favor.

25. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me (R. V., hath been told me). The word for “be of good cheer” here and in verse 22 is a physician’s term in reference to the sick keeping up their spirits, and would be the expression naturally used by Luke in reporting the substance of Paul’s words. Nothing is more inspiring than faith. Despondent men will follow a leader whose courage and hope do not falter, but when the captain loses heart the soldiers turn cowards. Paul, the prisoner, becomes the virtual commander of the ship. Captain and centurion both defer to his advice. In times of trial the strong men come to the front.

26. Howbeit we must be cast upon a certain island. Paul seems to have had a full revelation of all the details of the shipwreck. The island proved to be Melita, now Malta.

ORIENTALISMS.

By Rev. R. G. Murison, M. A., B. D.

The Ship and the Storm. — Ships in Syria and Palestine and the islands of the east coast of the Mediterranean are constructed similar to the old-fashioned ships, and are propelled by sails and not by steam. The natives have no steamers of their own. Egypt, however, has adopted the ways of Europe, and has steamers as well as schools of navigation. Steamers that run there belong to foreign companies. These steamers have a certain route, stopping at certain points at fixed

times. The French steamers, for instance, stop at Jaffa, Beirouth (Beirut) and Cyprus every two weeks. Nearly the same do the Austrian and Russian steamers, and other steamers irregularly. The native ships have much business along the coast, where no steamers stop, and for some kinds of goods which the steamers do not handle. Traffic among the native sailing ships is very important. The sailors in them are very skillful and experienced. Some ships which do not hold more than four thousand bushels very often traverse from one end of the Mediterranean to the other, summer and winter. They take wheat, oil, fruits, silk-cocoons and wool from Syria to Naples, Marseilles, Odessa and Trieste. They bring back many manufactured articles from all these ports. The sailors in these ships do not study navigation in schools; they have no maps, they have no instruments to measure the distance, and very few captains possess a compass. They know the route and the way to go by their own experience. They trust their memories and their minuteness of observation to which they have trained themselves. They know the direction during the day from the sun, and by the moon and stars they know it at night. Sometimes these are obscured under clouds;

then they depend upon their own intelligence and experience. Sometimes they make the voyage successfully for long periods of time; and sometimes they experience great hardships and misfortune in storms, as was the case with the ship on which Paul was. In winter the wind sometimes tears the sails and breaks the mast, and leaves the ship helpless. Very often the gale is so severe that it carries the ship out of its course in spite of all the efforts of captain and crew. Frequently these terrible conditions end in the ship being wrecked on a rock or an island. The natives say of the Mediterranean that "the wind quarrels with the water, and the ships pay the penalty." In winter storms are frequent on this sea; but in summer it is very quiet most of the time. The portions surrounding the lower part of the Italian peninsula are the roughest and most troublous of any. I remember that during my travels in that place, three times in my life, which were all in summer, I found that it was stormy and the sea was rough, although in other portions of the Mediterranean through which I sailed a few hours previous, the water was smooth and calm. And many of my friends and acquaintances complained about the roughness of the sea at this point.—*S. S. World.*

QUESTIONS FOR STUDY.

Under whose care did Paul sail to Italy? What former companion in suffering sailed in the same ship? (ch. 19: 29; 20: 4; Col. 4: 10; Phil. 24) What kindness did the centurion show to Paul? At what port did they change ship? Trace their route on the map? Where did the captain wish to lay up for the winter? Read description of a storm in Ps. 107: 25-27.

13-16. From what port did they sail? Why did they keep near in shore? From what direction did the gale burst upon them? What is such a wind called now? Under the shelter of what island did they run?

17. What difficulty did they have with the small boat? How did they strengthen the ship? What danger did they fear? How did they prepare to weather the storm?

18. How did they lighten the ship? What does this sacrifice of cargo to save life suggest regarding something of more value than life? (Matt. 16: 26; Luke 16: 8) How did Paul value earthly honors and possessions? (Phil.

3: 7, 8) What lesson may we learn from this verse regarding our treatment of hinderances in serving Christ? (Heb. 12: 1)

19. What further sacrifice did they make? What other ship in the same waters was lightened in a similar way? (Jonah 1: 5) What is said of the value one sets upon his own life? (Job 2: 4) What does Christ say is worth more than life? (Mark 8: 35; Luke 9: 24, 25)

20. How did the absence of sun and stars increase their peril?

21. Why did Paul remind them of his previous advice?

22. What good news did Paul tell them?

23. From whom did he receive the news? On what previous occasions had Paul received special revelations? (ch. 9: 4; 22: 17-21; 16: 9; 18: 9-16; 23: 11) Is there any promise of special spiritual knowledge to those who fear God? (Ps. 25: 14; Prov. 3: 32; Amor. 3: 7; John 7: 17; Eph. 1: 9, 18)

24. Why could not Paul's life be lost on

this voyage? (ch. 23: 11) Why were the lives of the others spared? How many persons were in the ship? (verse 37) Some "fear not." (Isa. 41: 10, 14; 43: 1, 2) Is faith in God's willingness to answer prayer necessary to receiving what we ask? (Matt. 21: 22; Mark 9: 23; 11: 24) Instances of faith in promises. (Luke 1: 45; Rom. 4: 20, 21; 2 Tim. 1: 12)

TO BE ANSWERED IN WRITING.

(Senior.)

- 1.—What purpose is referred to in v. 1? (5)
- 2.—What dangers threatened the vessel? (5)

3.—How did their being unable to see the sun and stars increase their danger?

4.—What did Paul say to cheer them? (5)

5.—What did the angel say to Paul? (5)

(Intermediate.)

1.—What was the name of the wind that drove the ship out to sea? (5)

2.—How did the sailors try to strengthen the ship? (5)

3. How did they lighten the ship? (5)

4.—Who brought Paul a message in the night? (5)

5.—What did he say that God had given Paul? (5)

PRACTICAL LESSONS.

This voyage of the Apostle Paul is the most eventful journey on record. Millions who have never heard of the great navigators and explorers who have opened up the world to commerce, have, map in hand, sailed, in imagination, with the storm-tossed vessel which bore the "prisoner of Jesus Christ" (Eph. 3: 1). The lessons suggested are numerous, but space compels us to be brief.

The south wind blew softly—Lightning sometimes falls out of a clear sky. When we think ourselves safest the danger may be nearest. Times of ease and comfort are apt to be unguarded seasons. We need most vigilance in spiritual matters when there is nothing trying our steadfastness.

They lightened the ship—When life is in danger men are willing to sacrifice everything to preserve it. Yet how many are willing to risk the soul's life in order to gain or keep what becomes worthless in the presence of death. To an angel, the absorbing interests of men must seem the uttermost folly. A child pursuing the rainbow in order to find the fabled pot of gold, is not more deluded than those who forget the interests of eternity in their attachment to things seen and temporal.

I exhort you to be of good cheer—Trouble tests one's religion. A man may pass for a good sailor while the south wind blows softly, but when Euroclydon comes down, and the undergirders have to be thrown around the vessel, his seamanship is put to the test. The

way in which christians bear disappointment, pecuniary loss, misrepresentation, bereavement, etc., reveals the depth and power of the divine life in them. He who takes these things patiently does well (1 Pet. 2: 20). In this way the love of God is shed abroad in our hearts by the Holy Ghost, and the storm brings inward peace and sunshine. When patience has had its perfect work the christian sings:

Smite on! It doth not hurt me now;
The spear hath lost its edge of pain;
And piercing thorns that bound my brow,
No longer leave their bleeding stain.

What once was woe is changed to bliss;
What once was loss is now my gain;
My sorrow is my happiness;
My life doth live by being slain.

The birth-pangs of those dreadful years
Are like the midnight changed to morn;
And daylight shines upon my tears,
Because the soul's great life is born.

The piercing thorns have changed to flowers;
And spears have grown to sceptres bright,
And sorrow's dark and sunless hours
Become eternal days of light.

I believe God.—One whose heart is stayed upon God is sure to be a great stay to others. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26: 3). One who has God's promise need not worry as to how that promise will be carried out. He who has given it is abundantly able to make it good, and will do so in the best way. Paul reached Rome in

spite of storms and venomous beasts. If he could have got there just as well without these dangers and hardships he would not have been required to face them. Why this was necessary we do not know, but that it was so we believe as firmly as we believe in the wisdom and love of God.

Even as it was told me.—The promise had three assurances: (1) That there should be no loss of life. Inasmuch as there were two hundred and seventy-six souls on board, and the vessel was leaking at every seam, the saving of anyone seemed a most unlikely thing. (2) That the ship would be lost. There was not much hope of its holding together, so they could easily believe this. Yet if the ship went to the bottom how could those in it be saved? (3) That those in the ship must be cast upon an island. There are very few islands in that part of the Mediterranean, and the sailors had no idea where they were. But God knew where Paul was. His angel had encamped round about him, and the rest were safe because Paul prayed for them. Though the clouds hid the sun and stars they could not shut out God. He is always on the hither side, and would show to these heathen Who "gave to the sea his decree, that the waters should not pass his commandment" (Prov. 8: 29). Their gods during their awful stress and trial were dumb, but an angel of the Lord stood by the apostle

assuring him of safety. It was worth while to have a deity who was so personally concerned with his worshippers. The word of the Lord was exactly fulfilled, and without the use of any supernatural means. Each one acted for himself. Some reached the shore by swimming, and the rest floated there on planks and other things from the ship. God never works miracles to carry out his word when miracles are unnecessary. And yet the total result here was hardly less than miraculous. It hardly falls short of that, that out of so many not a single one should have been lost. We can but feel that God was helping in all that was done that His word might be redeemed. He had granted to Paul the lives of all those sailing with him. Let that fact cause us to pray with more fervency for the lives of all those who sail with us on life's voyage. (M. C. Hazard).

THOSE WHO TRUST IN GOD
SHOULD BE

CONTENTED
CHEERFUL
COURAGEOUS

"Be of good cheer, for I believe God."

STRIVEN CONVICTIONS.—Amid the superficial cares and pleasures of a worldly existence a man's deeper nature may slumber; the surface-ripple of the stream of common life may fill the sense and lull the soul to sleep, but to almost every one there come occasions when the smooth current of the life of sense is interrupted, and his true self is roused to a temporary wakefulness. In the stillness of the lonely sick-bed, or if worldly reverses, in declining health, or under bitter bereavement—in such passages of man's history, the soul, eternity, God, become for the moment real things, and the most thoughtless and worldly-minded is forced to pause and think. Or, again, when the man listens to some very earnest exhibition of divine truth, or is brought into contact with one who is living a very holy, pure, unselfish life, a painful impression of his own deficiencies—a transient glimpse of a nobler, purer ideal of life, to which his own presents a miserable contrast—may visit his mind. Instead of seeking true comfort by the steady, however painful, contemplation, and then, through God's grace, by the deliberate, persevering correction of its evil self, the mind too often seeks a speedier but most unreal satisfaction, by forgetting its convictions, and seeing itself only in the false glass of the world's opinions. Thus, with many, life is but a continuous endeavor to forget and keep out of sight their true selves—a vain eluding and outstripping of a reality which is still ever with them, and to the consciousness of which they must one day awake.—*Caird.*

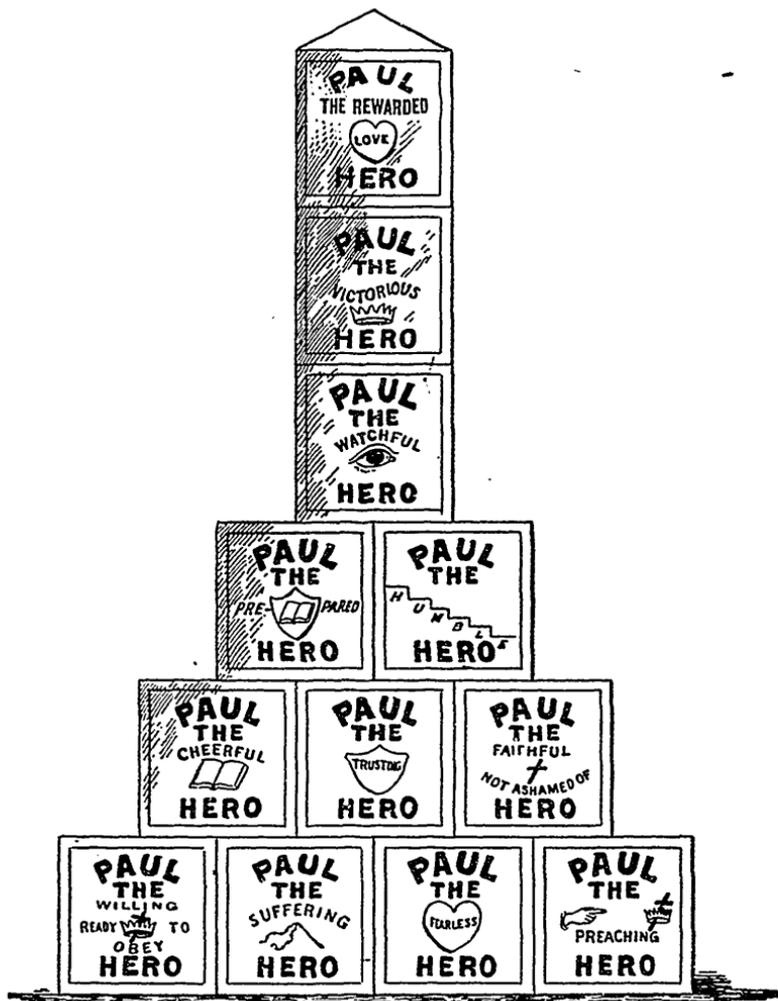
The Sabbath School Committee has decided to issue no special order blank this year, so as to prevent confusion, seeing that the one relating to lesson helps will be sent out by the Record Committee. Yet the convener will be glad to procure any supplies, not published by our own church, if the orders are sent to him. There is a slight profit to the Committee on all such orders. Address Rev. T. F. Fotheringham, St. John, N. B.

Primary Department.

Edited in connection with the *Primary Quarterly for Little Folks*, by MR. & MRS. GEORGE H. ARCHIBALD, Montreal, P. Q.

PREVIEW.

GOLDEN TEXT FOR THE QUARTER: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting fe.— John 3 : 16.



The last quarter of the year is taken up with Paul and his writings. The Lessons are as follows:

Lesson I. Paul's last journey to Jerusalem. Acts 21 : 1-15.

“ II. Paul a prisoner at Jerusalem. Acts 22 : 17-30.

Lesson III. Paul before the Roman governor. Acts 24: 10-25.

“ IV. Paul before King Agrippa. Acts 26: 19-32.

“ V. Paul's voyage and shipwreck. Acts 27: 13-26.

“ VI. Paul in Melita and Rome. Acts 28: 1-16.

“ VII. Paul's ministry in Rome. Acts 28: 17-31.

“ VIII. The Christian armour. Ephe. 6: 10-20.

“ IX. Salutory Warnings. I. Pet. 4: 1-8.

“ X. Christ's humility an exaltation. Phil 2: 1-11.

“ XI. Paul's last words. II. Tim. 4: 1-8, 16-18.

“ XII. John's message about sin and salvation. I. John 1: 5 to 2: 6.

“ XIII. Review—

It will be seen that all the lessons of the quarter but two closely touch the life of Paul, and we therefore suggest, that in teaching them to the younger classes, we group them around the idea of PAUL THE HERO. This will enable us to appeal to the continuity characteristic of the child, and we will interest when we suggest that we are going to bring to them twelve stories about a great and a brave man. Let us make our lessons for the quarter one continued story about Paul the hero,

We have chosen as our Preview Thought for each lesson the following:

Lesson I. Is about Paul the willing hero.

“ II. “ “ “ suffering hero.

“ III. “ “ “ fearless hero.

“ IV. “ “ “ preaching hero.

“ V. “ “ “ cheerful hero.

“ VI. “ “ “ trusting hero.

“ VII. “ “ “ faithful hero.

“ VIII. “ “ “ prepared hero.

“ IX. “ “ “ watchful hero.

“ X. “ “ “ humble hero.

“ XI. “ “ “ victorious hero.

“ XII. “ “ “ rewarded hero.

The important principle of “definiteness” in teaching, suggests to us that we should have one central thought for the quarter. We have chosen Paul the hero as that thought. This principle also guides us in the choice of a central, definite thought, for each lesson of the twelve.

The wise teacher will keep both in mind, and will bend all the energy toward the emphasizing of this one definite, spiritual thought.

Experienced teachers know the importance of review. Keeping one central, definite thought, in view in each lesson, and one central, definite thought, in the quarter, makes review easy—easy for scholar, easy for teacher.

Through the eye to the heart is the quickest way. Therefore, in our teaching work from week to week, let us use the blackboard. For review purposes let us take therefrom, each week, an abstract, and place it upon a review chart or blackboard.

For this quarter we suggest the following plan:

First—Put the “abstract,” as suggested in the cut preceding, upon twelve pieces of paper or cardboard. On review Sunday call each piece a stone, and build before the class as you review the story of his life, a monument to Paul the hero. Or

Second—Carry out the same idea, using a blackboard, and as you review draw the monument, of course beginning at the bottom and going up. Or

Third—From Sunday to Sunday build the monument with paper, or drawing on the blackboard. If you follow this plan, which is really the best, on review Sunday you will need to erase everything and begin at the bottom and build the monument over again.

It would be well during the quarter to explain, and have memorized, the Golden Text of the quarter, and the closing thought of the review would be, that Paul the hero spent his life in telling others about God's love. So should we.

LESSON I—October 3rd, 1897.

Paul's Last Journey to Jerusalem. ACTS 21: 1-15.

I. GOLDEN TEXT: "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Acts 21: 13.

II. PREVIEW THOUGHT FOR THE QUARTER: Paul, the hero.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: Paul, the willing hero.

IV. REVIEW: A few questions about what we learned from last quarter's lesson—from God's word—The Light.

V. SYNOPSIS OF LESSON: Our lesson begins with the close of Paul's missionary journey. He is now on his way to Jerusalem. Intuitively he seems to know that there is danger and persecution in store for him. After saying farewell to the church at Ephesus, the members of which had come down to Miletus to see him, he sailed for Caesarea, going "with a straight course unto Cos." From thence, he went to Rhodes, and Patara and Tyre. Here he tarried seven days; met the brethren, who advised Paul not to go to Jerusalem; changed ship, and sailed for Ptolemais. Here he remained one day, was "saluted by the brethren," and then departed for Caesarea. At Caesarea he abode in the house of Philip, the evangelist, he who was one of the seven chosen—Acts 6: 5. During his stay in Caesarea a prophet from Judea came down and joined with the others in trying to persuade Paul to forgo his visit to Jerusalem. He took Paul's girdle, and with it bound his hands and feet, as a symbol of what should befall the owner. The spirit of God was leading the apostle, and he remonstrated with them, closing with the words of the Golden Text: "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

IV. SUGGESTIVE STEPS IN TEACHING THE LESSON:

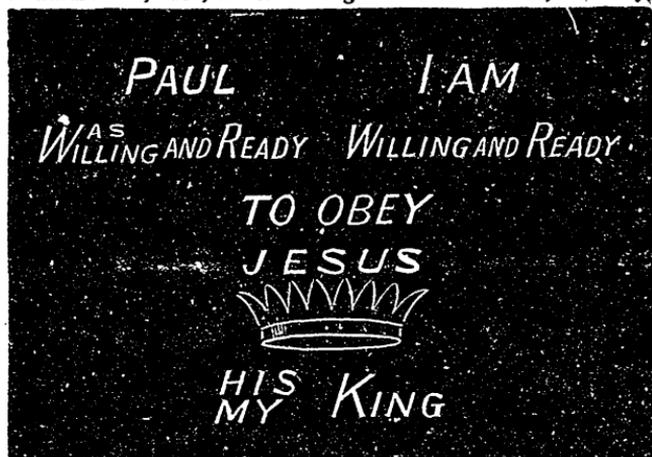
I. What is a hero? Illustration No. 1.

In the middle of a beautiful square in the city of Saint John, N. B., stands a monument, erected to the memory of a noble boy—his name was Fred Young. A few years ago, during an awful storm, Fred, whilst standing beside the sea-shore, saw a boy, much smaller than himself, fall off a wharf

into the water. He knew the boy would be drowned if some one did not go to his assistance. There was no one near who was willing to help the boy. Fred knew this, and knew there was great danger, for the storm was raging and the winds were high, but he was willing to risk his life to save the boy. He put a life preserver

around him, and gave the life-line to some one who was standing on the shore. Then he made his way out in the water until he reached the drowning boy. He seized him and had only strength to lift himself up in the water and call to the man who was holding the life-line, "Now haul us in." But the man had let the life-line slip through his hands, and Fred Young and the boy he had tried to save were both drowned. Fred was a hero and was willing to risk his life for the sake of others.

Illustration No. 2. Pierre was fishing one day out of a hole in a deep pond. The pond was near the roadside, and just across was farmer Brown's orchard, and it was the time of year when the trees were loaded with apples. There was a high fence all around the orchard, so



high that the boys could not climb over it, but just over the top the fruit could be seen on the trees. Three tramps came along and tried to get through a hole that had been made in the fence, but finding the hole too small, they turned to Pierre and said, "Here, you boy, crawl in through this hole and get us some apples." Pierre thought a moment, and then said "No, I won't steal apples for you or anybody else." "Nonsense," cried the men, "go in and get us some of these apples or we'll duck you in the pond." Pierre saw that they meant what they said, but again he said "No." The men drew near to him, took hold of him and said, "Now look here, boy, go in there and get us some apples or under the water you'll go." Pierre looked at them and said, "Mother says it is wrong to steal, and God says, Thou shalt not steal." But the men would not listen to him, and under the water little Pierre went. When they pulled him out they said, "Now go and get us some apples or we'll duck you under again." "No," said Pierre, and under the water again he was put. When they pulled him out again, they looked at him and saw by his face that he was determined not to do what was wrong. They left him and went their way. Brave little Pierre, God was watching him, and was pleased with his faithfulness.

2. Paul was a hero; God's spirit led him.
3. Paul's king was Jesus. Be careful and make the idea clear to the children.
4. Hinderances to Paul. (a) Friends at Tyre. (b) Agabus. (c) Philip and the others; (make a map and sketch journey.) Heroes for Jesus sake will always have some one who will try to hinder them from doing the right; perhaps friends or enemies. Paul's friends, and afterwards his enemies tried to persuade him from doing right.
5. The true hero is the one who is always willing and ready to do what he knows God wants him to do. Tell how, at the battle of Balaclava, the famous "Charge of the Light Brigade" was made. Six hundred men, whose officer mistook the order given, charged boldly marched into certain death against the whole Russian army, rather than hesitate to obey a command.

He who would be a hero must be ready to obey even tho' he has to suffer for it.

6. Paul said:—(Here teach the Golden Text.)
7. Who wants to be a hero? Who will trust God and always do what He says? Who is ready?
8. Write down names or initials of those who first say "I," and then close by asking how we can be heroes this next week?

LESSON II—October 10th, 1897.

Paul a Prisoner at Jerusalem. ACTS 22: 17-30.

I. GOLDEN TEXT: "If any man suffer as a christian let him not be ashamed.
1 Pet. 4: 16.

II. PREVIEW THOUGHT FOR THE QUARTER: Paul, the hero.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: Paul, the suffering hero,

IV. REVIEW:

1. After Paul said farewell to the churches at Ephesus where did he go?
2. At whose house did he and his companions stay at Caesarea?
3. What did the prophet foretell about Paul?
4. What kind of a man was Paul?

V. SYNOPSIS OF LESSON: Notwithstanding the expostulations of his friends Paul went on to Jerusalem. He was gladly received by the brethren there, and there a formal meeting was held by the elders of the church. Paul rehearsed the things that God had, through his ministry, wrought amongst the Gentiles, and they glorified God. Paul plainly taught the Gentiles salvation without circumcision, and the elders knew that the Jews in Jerusalem, because of this so called heretical teaching, would be aroused against him. They suggested that, as a means of pacification, he should fulfill the rights of purification connected with the Nazarite vow he had taken, and thus show the people that he still adhered to at least some of the customs of Moses. Notwithstanding this, the Jews, which were of Asia, his old enemies,

stirred up the people, laid hands on him, and beat him. But for the intervention of the chief captain, a Roman officer, they would have killed him. As soon as he was rescued he asked leave to speak to the people, and in a courteous manner he addressed them; telling the story of his life and conversion. They would not listen to him, however, but cried, as they did to the Saviour, away with him. Paul was bound and was about to be scourged, but when he made known that he was a Roman citizen he received better treatment, and the Jews were commanded to bring their witnesses that he should be tried in the proper way.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. Have the children tell the now familiar story of Little Pierre the hero.

2. Review last Sunday's lesson, beginning by asking who was a hero last week? How? Thus recalling the readiness of Paul, the hero, to go anywhere, to do anything his master would have him do, etc., etc.

3. Tell the story of Paul in Jerusalem.

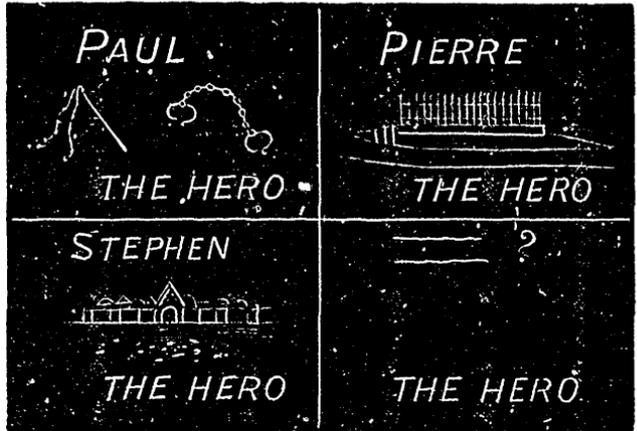
(a) Reception of friends. (b) Hate of enemies, and rescue from same. (c) The vow of the Nazarite. (d) The anger of the enemies, and the assault upon Paul. (e) His address to them, and their continued hatred. (f) The binding of Paul, etc.

4. Heroes must be willing to suffer.

- (a) Pierre was. HOW?
 (b) Stephen was. HOW?
 (c) Paul was. HOW?

5. They were not ashamed. Here teach the Golden Text.

6. Call for those who are ready, if need be, to suffer, referring to last week's lesson, and bringing the truth of to-day's lesson home by asking: How will we be Heroes this week? Thus we begin the lesson at a "point of contact," and, what is an equally important principle to keep in mind, end it also at a point of contact.



LESSON III.—October 17th, 1897.

Paul before the Roman governor. ACTS 24: 10-25.

I. GOLDEN TEXT: "Fear thou not, for I am with thee." Isa. 41: 10.

II. PREVIEW THOUGHT FOR THE QUARTER: Paul, the hero.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: Paul, the fearless hero.

IV. REVIEW: 1. What did the Jews try to do to Paul when he went to Jerusalem?

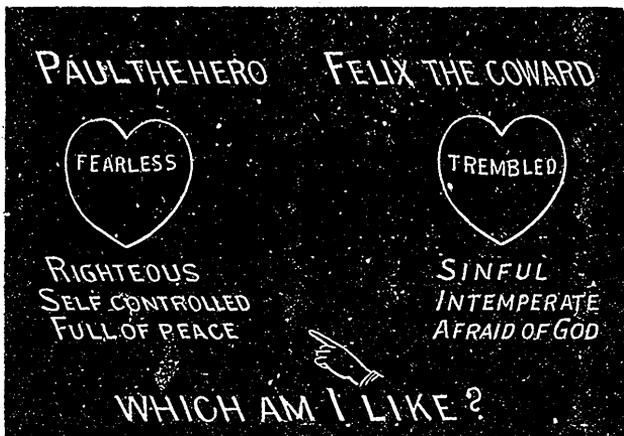
2. Who rescued Paul from the Jews?
 3. Where was he then taken?
 4. Why was he not beaten by the Roman soldiers?

V. SYNOPSIS OF LESSON: After the assault made in the temple court upon Paul, and his rescue by the chief captain and his soldiers, the Apostle, after some preliminaries, was sent under a strong escort of soldiers to Caesarea, for trial. That this escort was necessary is shown by the record, which informs us that forty men had bound themselves by an oath that they would neither eat nor sleep till they had killed Paul. After five days the leaders of the Jews

came from Jerusalem to attend the trial and to testify against Paul. They brought with them a lawyer, one Tertullus, to plead their cause. Paul was tried before Felix, the Roman governor. Three charges were made against him: 1st, Seditious; 2nd, Heresy; 3rd, Profanation of the Temple.

The first he answered with an emphatic denial. To the second he said: "After the way which they call heresy, so worship I the God of my fathers." To the third charge he answered: They cannot prove what they say; let them bring witnesses. The verdict of Felix was a postponement until the chief captain came down. Some days after, Felix sent for Paul, who appeared before him and his wife Drusilla. When Paul reasoned of righteousness, temperance, and judgment to come, Felix trembled and said: "Go thy way for this time, when I have a convenient season I will call for thee."

SUGGESTIVE STEPS IN TEACHING THE LESSON:



1. What is the difference between a hero and a coward? We will learn to-day. Little Pierre was a hero; if he had been afraid, and done what the man told him (Lesson II), he would have been a coward.

2. Our lesson is about two men to-day—one a hero, and one a coward. Write the words—HERO COWARD. The name of one was Paul.

3. Review the last two lessons.
4. Tell about the intervening events: (a) Paul's danger in Jerusalem. (b) The plot to kill him (23: 12.) The deliverance, and the help given by the son of Paul's sister. (c) The escort to Caesarea up to—
5. The trial of Paul. Make a rough sketch and some marks to stand for—(a) Paul, (b) his guards, (c) Ananias, Tertullus and the Jews, (d) Felix.
6. Two men—Paul, Felix. Show two hearts and pin them under the words PAUL THE HERO, and FELIX THE COWARD. Why the difference? Make double hearts, by folding thin pieces of cardboard or paper and cutting the shape of hearts, leaving only a small piece uncut at the top to keep them joined together. Draw from one heart the words, RIGHTEOUS, SELF-CONTROLLED, full of PEACE; and from the other, SINFUL, INTEMPERATE, AFRAID OF GOD. Dwell on this last. He who is a hero is not afraid of God. He who is doing right is not afraid of God. Felix was. Paul was not.
7. Tell of the trial; the verdict—verses 22 and 23.
8. Tell of the second interview between Paul and Felix, when Drusilla was present. What made Felix tremble? A consciousness of wrong in his heart.
9. Paul was a hero. Felix was a coward. Why?
10. Which am I like? Use an index hand.

LESSON IV.—October 24th, 1897.

Paul before King Agrippa. ACTS 26: 19-32.

1. GOLDEN TEXT: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Matt. 10: 32.

II. PREVIEW THOUGHT FOR THE QUARTER: Paul, the hero.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: Paul, the preaching hero.

IV. REVIEW:

1. To what city was Paul sent by the chief captain?
2. Before whom was he tried there?
3. What kind of a man was Felix?
4. Why was Paul not afraid?

V. SYNOPSIS OF LESSON: After the deposition of Felix, Porcius Festus was appointed in his stead. We do not know much about Festus, but he was a better man than Felix. He wanted to show favor to the Jews, and, while he would not consent to have Paul brought up to Jerusalem, he agreed to hear what they had to say against him, provided they came to Caesarea. The Jews, being so determined against Paul, left only one safe way for him, and he therefore appealed unto Caesar. Festus granted the appeal, and while awaiting removal from Caesarea to Rome, King Agrippa and his wife, Bernice, made a visit to Festus, and, being told of Paul's case, desired to hear him. With great pomp and show the crowd assembled; there being present Agrippa, Bernice, Festus, the chief captains and other men of influence. The most prominent of all would be King Agrippa. He was a man of bad character and reputation, as also was Bernice. The king signified to Paul that he was permitted to speak for himself, and our lesson to-day is taken from the closing words of his address, and the conversation between Paul, Festus and Agrippa.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. Review with the two hearts used in last lesson in the hand, drawing out the words from each heart the same as last week.

2. Explain intervening events. The removal of Felix, and the new governor, Festus, and also the visit of the wicked King Agrippa and Bernice. Tell how with great pomp and

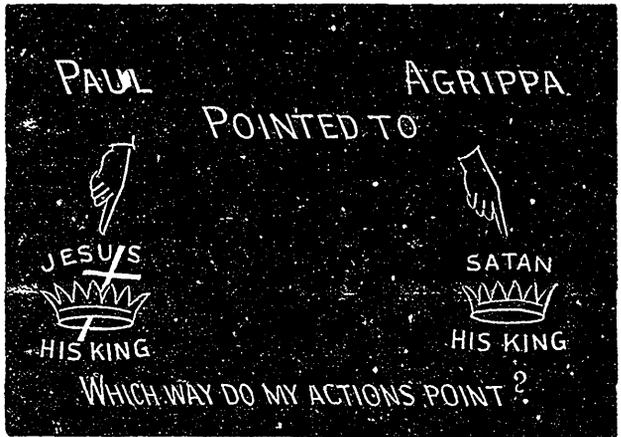
show they, with the chief captains and principle men assembled. Illustrate it if you like by some scene of pomp and show which the children may know of or have read about. Tell them of the King of kings. Satan was the king of King Agrippa, but Jesus was the King of Paul.

3. Tell of Paul being brought, doubtless with a Roman soldier on each side

of him, and perhaps many more close at hand. Put some marks on the board to represent and make real the assembly.

4. Was Paul afraid? Would you have been? Paul was a hero. He knew God would stand beside him, and he trusted Him. When he was given permission to speak for himself he did not think so much of himself, but of the message Jesus had given him to speak. Festus was not a Christian; Agrippa, the wicked king, was not a Christian, and Paul pointed them to Jesus. He told them what Jesus had done for him, and said that as long as he lived he would point people to Jesus, whether they were rich or poor, great or small.

5. Tell the story of Willie, the Preacher: "When I get big enough I'm going to be a preacher," said Willie one day. "What is a preacher?" asked grandma. Willie looked surprised. "Don't you know what a preacher is? A preacher is the man that tells people what



the Bible means. And he says, 'Thirdly, my brethren.' And everybody listens to him. It's nice to have people listen to you." Grandma smiled. "I think you are big enough to preach now," she said. "Really and truly, grandma?" asked the little boy eagerly. "Yes, really and truly." "I'm 'fraid not," said Willie, after a few moments of thought, "or I'd know how, and I don't." "What does the preacher do first?" asked grandma. "He takes a text and then he 'splains it. I can't do that." "O yes, you can," said grandma. "Here is a good text for you to explain: 'Keep thy tongue from evil and thy lips from speaking guile,' "There's nothing to 'splain 'bout that," said Willie, "You just be careful what you say." "A good text, though, for my little preacher's first sermon. I should like to have him preach from it for a week." "Preach a week! Why, grandma, I can't." "Can't you keep your lips from evil for one week?" Willie looked thoughtful. "Would that be preaching?" he asked. "It would, and the very best kind. A good preacher has to preach that way, or people will not listen to what he says in the pulpit." "Well," said Willie with a sigh, "I suppose I can try; but I wasn't thinking 'bout that kind of preaching." "You'll be showing everybody what that verse in the Bible means, you know," said grandma. "And that is my best way to preach." All the week Willie was careful of his tongue and again and again asked Jesus to keep his tongue under control. The end of the week came. "How do you like preaching?" asked grandma. "Why, I like it; but grandma, I guess everybody must have been preaching 'bout that text, for everybody has been so kind to me."

6. Which way am I pointing? Agrippa, because of his sinful life, pointed others to Satan and not to Jesus.

7. Write down some ways in which boys and girls can point others to Jesus, etc., etc.

8. Teach the Golden Text.

NOTE. As the teacher proceeds use the index hand as suggested in cut.

FOUR PRINCIPLES OF TEACHING.

I. EXAMPLE. This is perhaps the most important of all principles. Example is more potent than precept. The law may be stated as follows:—Be, as you would have your scholars become.

II. ADAPTION. It is impossible for us to teach the child without putting ourselves in a greater or less degree in the place of the young. To do this, we must know *the scholar*, so as to adapt ourselves to his condition. We must know *the lesson*, so that having sunlight clearness of the truth, we may make it plain to the child mind.

III. CO-OPERATION. We can learn nothing by merely attending to a thing. Any passive condition of the mind is incapable of acquiring knowledge, therefore, we must seek to stir the scholar's activity. The law may be stated thus:—Keep the mind active, not through force, not through fear, but through interest.

IV. SYSTEM. Our teaching should be systematic. A carefully planned logical arrangement of the lesson will help your scholar to understand the truth. Therefore, "Plan your work, and work your plan." Always begin at the known, and pass (using an illustration if necessary) to the unknown.

Teaching is not telling, it is causing another to know. Knowledge is truth discerned. Begin at the point of contact, and thus stir up the the child's self activity, keep attention through interest, or by the use of illustration, thus making him think and discern the truth for himself.

TEACHER TRAINING.

Prof. Campbell's Analysis of the text-book in *Teacher Training*, "The Bible the Sunday School Text-book," was concluded in the August number of the Monthly. The convener will be pleased to furnish the numbers containing it on receipt of 25 cents.