

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 27.

SEPTEMBER, 1893.

No. 9.

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The Sunday-School Banner

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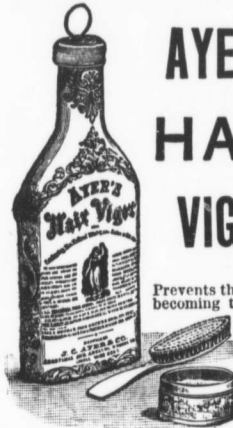
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SUNDAY SCHOOL BARRER

for

TEACHERS

AND

YOUNG PEOPLE.

VOL. XXVII.]

SEPTEMBER, 1893.

[No. 9.

Sunlight in the Soul.

LLEWELLYN A. MORRISON.

CALL hosanna from the shadows, soul of mine!
rejoice and sing!
Thou art safe within the shelter of the ever-
lasting wing,
Though the sin-press'd cry of sorrow from the
human heavenward roll,
When the Master smiles upon thee, there is
sunlight in the soul.

What a thrill of joy and peace,
Hath my being in control!
When I see His smiling face,
There is sunlight in the soul.

Though the burdens may be bitter, though un-
ceasing be the strife,
And the toilsome way be weary, yet they lead
thee unto life;
Not a shadow nor a sorrow but shall vanish as
a scroll,
At the shining of His presence, there is sun-
light in the soul.

What a thrill of joy and peace
Hath my being in control!
When I see His shining face,
There is sunlight in the soul.

It is gladness in the morning, when His love
my love invites;
It is resting in the noontime in the valley of
delights;
It is glory at the even with my pleasures on
parole,
For the sweetness of His favor is the sunlight
of the soul.

What a thrill of joy and peace
Hath my being in control!
When I see His smiling face,
There is sunlight in the soul.

International S. S. Convention.

THE coming International Sunday-school Conventions, to be held in St. Louis the first week in September, promise to be of great interest. All Sunday-school workers who can attend will find themselves well repaid for going. The programme of the International Convention is concerned with those problems which relate more particularly to the United States and Canada, while the World's Convention will give us an outlook as to what is being done by the Sunday-schools in all lands. It will be worth a great deal to see the workers from the different portions of the globe and to hear them tell what the Lord has enabled them to do. One can get inspiration enough in these two gatherings to keep him going vigorously for a long time to come.

The Executive Committee has wisely given a place upon the International Convention programme for a discussion of the international system of lessons. It has been said that those who have the say about the lessons are unwilling to receive hints or to make any changes. This open invitation to speak about them is proof to the contrary. The International Lesson Committee has always been ready to receive suggestions. If they have not adopted everything that has been urged upon them, it has been because some things were impractical, some things conflicted with their instructions, and in some cases one recommendation has been neutralized by one exactly opposed to it. The Convention will afford a good opportunity for all who have grievances about the lessons to air them. Those who are in favor of a complete change of method can there speak their mind. The consensus of opinion, as it will be expressed in the final verdict of the delegates, will shape the work of the Lesson Committee for the remaining years of the century. Doubtless that verdict, rendered as it will be by actual workers in the Sunday-school, will indicate what is the best practical system for the schools as a whole.—*Pilgrim Teacher.*

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Sunday School Banner.

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

TORONTO, SEPTEMBER, 1893.

DO NOT FORGET THE
SUNDAY-SCHOOL AID COLLECTION

ON

REVIEW SUNDAY—SEPT. 24.

THE claim: upon the S. S. Aid and Extension Fund for 1892 were so many and so urgent that the collection was overdrawn about \$1,000. Strenuous efforts were made during this year to increase the Fund, which has been done to the extent of about \$800 in part payments on grants and in Conference collections. Grants also were cut down about \$80. But this leaves the overdrawn account about the same as last year. It will be apparent, therefore, that there is urgent need for continued increase in income. The following resolution was passed on this subject by the Sunday-school Board on July 28th:

"Whereas the Sunday-school Aid and Extension Fund has, during the past eighteen years, rendered very valuable service in the planting of new schools and helping of needy schools by the distribution of nearly \$50,000 in grants of books and papers; and whereas there are many appointments yet without schools, and most so remain, unless helped by this

Fund; and whereas the resources of this Fund have been taxed to the utmost, and in fact overdrawn, in helping to establish and sustain schools in remote and destitute neighborhoods; Resolved, That this Board recommend this Fund to the kind consideration of our Sunday-schools everywhere, that by their increased liberality it may be enabled to more fully and efficiently help the many deserving claims which are laid upon it."

This collection, it will be remembered, is ordered by the General Conference to be taken up in each and every Sunday-school in the Methodist Church; and the Review Sunday in September is recommended as the best time for taking it up. This Fund is increasing in usefulness, and does a very large amount of good. Almost all the schools comply with the Discipline in taking it up. In a few cases, however, it is neglected. It is very desirable that every school should fall into line. Even schools so poor as to need help themselves are required to comply with the Discipline in this respect to be entitled to receive aid from the Fund. Superintendents of Circuits and Superintendents of schools will kindly see that in every case the collection is taken up. It should, when taken up, be given in charge of the Superintendent of the Circuit, to be forwarded to the District Financial Secretaries, who shall transmit the same to the Conference Sunday-school Secretary, who shall in turn remit to Warring Kennedy, Esq., Toronto, the lay Treasurer of the Fund. The claims upon this Fund are increasing faster than the Fund. We need a large increase this year to even partially meet the many applications made. No fund of this comparatively small amount is doing more good.

EXTRACTS FROM LETTERS.

The following are extracts from a few only out of several hundreds of letters received by the Secretary of the Sunday-school Board, showing the nature of the operations of the S. S. Aid Fund, and the character of the benefits it confers. It will be observed that these schools are doing all they can to help themselves and to pay back part or the whole of the grant given by the S. S. Board:

From New Brunswick: "I cannot find words to express the welcome which these papers meet in the schools, and also in the homes from which no scholars can come."

A missionary in Manitoba writes: "Please find enclosed \$6 from our Sabbath-school at Stoney Creek. This is one of the mission schools I formed this year and to which you gave books and papers, and I am sure that if you could see the avidity with which these are read, and know the good that they are doing, you would be more than gratified."

A brother in British Columbia writes: "This mission is over two hundred miles in length, and we can only get a few scholars in a place,

but we must do what we can to save them. Although a very hard field, we rejoice that the work of God is making some advancement."

Another missionary writes: "To those scholars and teachers who go on the Labrador, we shall send papers, etc., during the fishing season, so as to keep them supplied with profitable reading matter."]

A minister in Newfoundland writes: "You have no idea of the great good being done by the supplies above named. Since my last, over fifty of our Sunday-school Scholars have been brought to God and joined the Church, many of whom are grown-up young women, and a few young men and boys."

■ A minister in New Brunswick writes: "The people are all very poor, and not able to support a minister, and they think the next best thing is to keep up their own Methodist School, and to keep Methodist teaching alive among their children."

Another minister in New Brunswick writes: "These precious papers are about the only religious literature ever put into some of these homes. This fund is as truly a mission fund as that which bears the name. Favoured ministers of independent schools and churches, composed from homes of intelligence little know how hard the work is in uplifting children and adults where parents, because poor, will not spend a cent in religious literature."

Another missionary in Newfoundland writes: "In some of the poorer homes, no other literature—periodical or otherwise—is ever seen. The parents 'con' the papers almost as eagerly as the youngsters. Our enterprising Canadian Church is doing a grand work in the gratuitous distribution of healthy literature for juvenile capacities. With many thanks on behalf of one hundred and fifty delighted children."

Bible Study.

MORE and more is the attention of the world being concentrated on that grand old book, the Bible. Around it the controversy of the ages has gathered. Upon its pages generations of the profoundest scholars and subtlest intellects of the race have eagerly pored, some in the sinister effort to undermine its authority and invalidate its teachings; others, with the earnest desire of comprehending those teachings and submitting to its rule. No other book in the world could endure such minute, such microscopic study, without revelations of discrepancies and imperfections. But, like the Hebrews of old, this book has come forth unharmed from the fiery furnace of hostile criticism; nay, glistening with new lustre and bright with added beauty.

(Continued on page 498.)

Opening and Closing Services.

THIRD QUARTER.

OPENING SERVICE.

- I. Silence.
- II. Singing.
- III. Responsive Sentences.
 - Supt.* Blessed are the poor in spirit :
 - School.* For theirs is the kingdom of heaven.
 - Supt.* Blessed are they that mourn :
 - School.* For they shall be comforted.
 - Supt.* Blessed are the meek :
 - School.* For they shall inherit the earth.
 - Supt.* Blessed are they which do hunger and thirst after righteousness :
 - School.* For they shall be filled.
 - Supt.* Blessed are the merciful :
 - School.* For they shall obtain mercy.
 - Supt.* Blessed are the pure in heart :
 - School.* For they shall see God.
 - Supt.* Blessed are the peacemakers :
 - School.* For they shall be called the children of God.
- IV. Singing.
- V. Prayer, closing with the Lord's prayer.
- VI. Responsive Reading of a Scripture Lesson [not the Sunday-school lesson for the day, but appropriate to it].
- VII. Singing.

LESSON SERVICE.

- I. Class Study of the Lesson.
- II. Singing Lesson Hymn.
- III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion by the school in concert.
- IV. Review and Application of the Lesson, by Pastor or Superintendent.
- V. The Supplemental Lesson. [Special lessons in the Church Catechism may here be introduced.]
- VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

CLOSING SERVICE.

- I. Singing.
- II. Responsive Sentences.
 - Supt.* Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report :
 - School.* If there be any virtue and if there be any praise, think on these things.
 - Supt.* And the God of peace shall be with you.
- III. Dismission.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: LESSONS FROM THE LIFE OF PAUL.

A. D. 60.]

LESSON X. PAUL SHIPWRECKED.

[Sept. 3.]

GOLDEN TEXT. God is our refuge and strength, a very present help in trouble. Psalm 46. 1.

Authorized Version.

Acts 27. 30-44. [Commit to memory verses 42-44.]

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under color as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat; for this is for your health: for there shall not a hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder-bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land:

44 And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

Revised Version.

- 80 And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under color as though they would lay out
- 81 anchors from the foreship, Paul said to the centurion and to the soldiers, Except these abide
- 82 in the ship, ye cannot be saved. Then the soldiers cut away the ropes of the boat, and let
- 83 her fall off. And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing.
- 84 Wherefore I beseech you to take some food: for this is for your safety: for there shall not a
- 85 hair perish from the head of any of you. And when he had said this, and had taken bread, he gave thanks to God in the presence of all: and
- 86 he brake it, and began to eat. Then were they all of good cheer, and themselves also took
- 87 food. And we were in all in the ship two
- 88 hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea.
- 89 And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive
- 40 the ship upon it. And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for a
- 41 beach. But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmovable, but the stern began to break up by the violence of
- 42 the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim
- 43 out, and escape. But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves overboard, and get first
- 44 to the land: and the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

HOME READINGS.

- M. Paul shipwrecked. Acts 27. 30-44.
 Tu. Perils anticipated. Acts 27. 7-13.
 W. Cheerful courage. Acts 27. 14-26.

TIME.—A. D. 60. PLACE.—St. Paul's Bay, Malta. RULERS.—Same as last lesson.
 DOCTRINAL SUGGESTION.—Relation of faith and works.

- Th.* Perils by sea. 2 Cor. 11. 23-30.
F. Dangers of the sea. Psalm 107. 23-31.
S. Source of true courage. Psalm 46. 1-7.
S. Trust in God. Psalm 56. 1-11.

LESSON HYMNS.

No. 52, New Canadian Hymnal.

The Lord's our Rock, in him we hide.

No. 51, New Canadian Hymnal.

How firm a foundation, ye saints of the Lord.

No. 149, New Canadian Hymnal.

I heard the voice of Jesus say.

QUESTIONS FOR SENIOR STUDENTS.

1. Trusting, v. 30-37.

What was discovered on the fourteenth night?
 (Verses 27, 28.)

- What was done to save the ship?
- What did the sailors do?
- What was the warning of Paul?
- What was done by the soldiers?
- What did Paul urge them to do?
- How long had they been without food? Why?
- What promise did Paul give?
- How had he received assurance? (Acts 27. 24.)
- What example did he set?
- What did Paul do before eating?
- How is this an example for us?
- How did Paul's conduct affect those who were present?

- How many were there?
- Why was Paul so cheerful in danger?
- Can we be like him?
- What is the GOLDEN TEXT?

2. Working, v. 38-41.

What work did the sailors do after eating? For what purpose?

- What did they see at daylight?
- What did they undertake to do?
- How did they do it?
- What was the result?
- Ought we to do anything if we are trusting God for salvation? (Phil. 2. 12.)

3. Saved, v. 42-44.

What did the soldiers propose to do? Why?
 Is this the way modern soldiers and sailors behave?

- What did the centurion do? For what reason?
- What forces have led to the great difference between the ancient and modern estimate of human life?

- How did they reach land?
- Who preserved their lives?
- How was Paul a blessing to the other prisoners?
- What benefit may Christians prove to those about them?

Practical Teachings.

Where in this lesson do we learn—

1. That we should trust in the promise of God?
2. That, while trusting God, we should use every effort?
3. That, though we may trust and work, our salvation is of God?

Hints for Home Study.

1. Read the account of Paul's entire journey from Caesarea.
2. Tabulate the centurions of the New Testament, and say what each did.
3. Make a little "dictionary" of the peculiar nautical phrases of this lesson, giving, if possible, the modern equivalent of each.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Trusting, v. 30-37.

- What cowardly act were the sailors about to do?
- What did they pretend they were going to do?
- What did Paul say to prevent their going?
- What did the soldiers then do?
- What duty did Paul urge upon them all?
- How long had they fasted?
- Of what did he assure them?
- What good example did he set them?
- How did his act affect the others?
- How many people were on the ship?
- What was the source of Paul's confidence?

(GOLDEN TEXT.)

2. Working, v. 38-41.

- What did they do after they had eaten?
- What discovery did daylight bring?
- What did they determine to do?
- How did they carry out their plan?
- What accident befell the ship?
- How many times was Paul shipwrecked?

(2 Cor. 11. 25.)

3. Saved, v. 42-44.

- What did the soldiers wish to do with the prisoners?
- Who prevented this cruelty?
- Why did the centurion interfere?
- What command did he give?
- How many reached the land safely?
- Of what promise was this a fulfillment? (Verse 24.)

Teachings of the Lesson.

Where in this lesson are we shown—

1. A lesson of trust?
2. A lesson of labor?
3. A lesson of gratitude?

Home Work for Young Bereans.

- Find a psalm describing a storm at sea.
 Find how many persons in the Bible fasted forty days.
 Find instances where Christ blessed food before giving it to others.

QUESTIONS FOR YOUNGER SCHOLARS.

- Whom did Festus send to Rome to be tried? **Paul and some other prisoners.**
 In whose care were they? **In the care of a centurion.**
 What came while they were on the sea? **A great storm.**
 Who were very much afraid? **The sailors.**
 What did they want to do? **Escape in a little boat.**
 Who prevented this? **Paul.**
 Who was brave and calm in all the danger? **Paul.**
 What did he show? **Real faith in God.**

How many people were in the ship? **Two hundred and seventy-six.**

What did they find they were near? **The land.**
 What did they decide to seek there? **Safety.**
 What did the soldiers want to do? **Kill the prisoners.**

Who would not allow this? **The centurion.**
 In what condition was the ship? **Nearly broken in pieces.**

How did the men get to the land? **They swam ashore.**

How many reached the shore? **All were saved.**

Words with Little People.

The life in this world is like a voyage; everything looks bright and fair at first, but by and by a storm rises. Trouble of some kind comes to all who live here. Then the one comfort comes from faith in God. He can save his children in the worst storms.

Whisper Motto.

Have faith in God.

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

General Statement.

Our last lesson gave us Paul's appeal to Caesar. As a consequence of this appeal, Agrippa and Festus sent him to Rome; and so his long-cherished hope of making a visit to the imperial city was realized in a way of which he had never dreamed, and from which he would have shrunk. He was placed, with other prisoners, in charge of Julius, "a centurion of Augustus' band," or, as we would say, captain of the Augustan Guard. They started from Caesarea, and "touched at Sidon." Being driven by "contrary winds," they went to Myra, in Asia Minor, and there the party was transferred to a ship of Alexandria bound for Rome. From the outset their second voyage was stormy and dangerous. When the tempestuous wind called Euroclydon struck the ship, they were driven clear out, past Claudi, and suffered extremely. Then came the shipwreck off the coast of Melita, or Malta, of which our lesson gives the climax. Paul acted in all emergencies with a quiet consciousness of power, which largely sprang from his unruffled faith in God; and, though a despised prisoner, he became the actual commander. He wisely advised the centurion, perceived the adroit but despicable trick of the sailors, refused hope into the discouraged crew, induced the motley crowd of soldiers, sailors, passengers, and prisoners to eat a meal together in good fellowship, and by his own matchless character became at length the direct means of saving the lives of his captive associates.

Verses 30-32. The shipmen. The sailors. **Were about to flee.** While pretending to cast anchors from the ship's prow, they meant to desert in the darkness, and leave soldiers and prisoners to their fate. **Under color as though** means "with the pretext of," or "making believe that." **The foreship** is the bow. How utterly despicable were these men! Sailors now are often abandoned sinners; but it would be a rare horror if such a plan as this were made by the crew of any sinking vessel in our day; and if such sailors ever reached land, they would be held in utmost contempt and promptly punished. But in the old Roman days no nobler course would be expected. It was doubtless this universality of meanness and treachery that led Paul to suspect the sailors. It

is the Christianity of which Paul was the apostle—and that alone—which has brought about this difference between his time and ours. Even men who are personally wicked and mean are now affected by the nobler ideals which Jesus introduced into the world. (1) *The Christian should pray and labor for all men, regardless of their character and deserts.* **The centurion.** He was commander of one hundred men, and might be ranked with the captains of our regular armies. **Except these abide.** This was self-evident; the sailors were needed to work the ship. **Ye cannot be saved.** Paul's own life was promised, for he must needs "see Rome;" but the lives of his companions were conditional upon their efforts to save themselves; so he says "ye," not "we." (2) *Strong*

faith in God should be united to wise, vigorous effort. The soldiers cut off the ropes. The little boat, suspended from the vessel's side, was invaluable; but they thus threw it away to thwart the sailors' treason—a desperate remedy. (3) *We must be ready to give up the most precious things of life to save our souls.*

33-36. Day was coming on. Before the faint dawn on which their fainter hopes depended. Great physical toil and mental strain must come with daylight; and they needed a renewal of strength and of hope. Nothing would minister more directly to these than "a meal eaten together." Paul, the prisoner, unconsciously becomes commander; he is calm in distress, cool in emergency, and unselfish in motive—the only man on board who combines "presence of mind" with forethought. **The fourteenth day** must count from the day of the last regular meal. **Taken nothing.** This may not have been meant literally, and yet in the cases of many it was probably quite literally true. When men expect death minute by minute they cannot eat. **Meat** means food in a general sense; **health** means safety, preservation. **There shall not a hair fall.** This was a venerable proverb for perfect safety. See 1 Sam. 14. 45; 2 Sam. 14. 11; 1 Kings 1. 52; Luke 21. 18. (4) *No harm can come to him who is in God's hand.* (5) *But we should religiously care for our physical and mental condition.* **Gave thanks to God.** He thus showed his religious principles as a pious Jew. **In presence of them all.** Not ashamed to confess God before godless and scornful unbelievers. (6) *Christians should "ask a blessing" or "return thanks" before every meal.* **Broken it.** Oriental bread was made in biscuits, and was never cut, but broken. **Began to eat.** An act which on that occasion was more inspiring and encouraging than the most eloquent words Paul could have spoken. **Then were they all of good cheer.** The whole company, officers, soldiers, sailors, prisoners, and passengers (Luke and Aristarchus were probably on board). (7) *A thoroughly cheerful person is one of God's most useful helpers.*

37. Two hundred threescore and sixteen. A vessel carrying so many people, besides a full cargo of wheat, must have been as large as most of the ships that traverse the Mediterranean at present; but it was not larger than others described by ancient writers. Doubtless all on board were counted while they ate; they expected to soon reach the shore, and the "roll" may have been called as a preventive of desertion.

38. Throwing out the wheat. The cargo, doubtless spoiled by the salt water, made the vessel sit deeply in the sea. The ship could be beached more easily after the grain was thrown overboard.

39. They knew not the land. They were far out of their course, and could not recognize the

shore. **A certain creek with a shore.** Better, "a certain bay with a beach." This has been shown to be the well-known "St. Paul's Bay," on the northeast point of the island of Malta, between Koura Point and the small island of Salmotta. **A shore** means a sloping beach. **They were minded.** They made up their minds. **To thrust in the ship.** To run her ashore.

40. The Revised Version makes the meaning of this verse plain. They cut loose their anchors, and left them in the deep; they did not "commit themselves unto the sea." **Loosed the rudderbands.** Ancient ships were guided by two great oars with broad blades fastened to the sides of the stern. These had been tied up while the ship was at anchor, and were now let down to steer the vessel toward the bay. **Hoisted** is an old word for hoisted. The **mainsail** should be "the foresail," a temporary small sail raised at the bow, to obtain steerageway for the vessel.

41. A place where two seas met. The place where the current of the bay is met by a current flowing between Salomonetta and Malta. A sand bar, or shoal, washed up by the opposing waters. **Ran the ship aground.** The beach where the vessel grounded has since been washed away, but the dip of the geologic strata shows that it must have been there formerly. **The hinder part was broken.** It was "in deep water, and exposed to the force of the current."

42. Kill the prisoners. Just as hope dawns, a new danger arises; the savage soldiers, who were held personally responsible for their charge, even suffering the punishment of each escaped prisoner, were not satisfied by a mere roll call. Dead men were the only men they could trust not to run away. Here is another revolting glimpse of the lack of humanity which prevailed everywhere until Christ's teaching and example leavened the world. The best minds and hearts of Rome would have approved the execution of these soldiers if their prisoners had escaped, and would have justified them if they had murdered Paul and his fettered companions.

43, 44. The centurion, willing to save Paul. "Willing" means desiring, determining. Paul's character took astonishing hold of all who met him. **Kept them from their purpose.** So once more, by the value of his own life, the apostle becomes the means of saving others. **They which could swim . . . first.** That they might be ready to assist the rest on landing. Paul was probably among those who could swim, for he had thrice before been shipwrecked, and had once been for a day and a night in the deep (2 Cor. 11. 25). **And the rest.** All this sentence belongs to the centurion's order. **They escaped all safe.** When the count was made on the shore, it was found that not one life had been lost; this was what Paul had declared would be the case.

CRITICAL NOTES.

REV. CHARLES HORSWELL, PH.D., GARRETT BIBLICAL INSTITUTE, EVANSTON.

This fine bit of realistic description is above comment, and should be read together with the entire narrative in chapter 27 in order to get its full force. A detailed consideration of its accuracy and consistency would exceed the limits of these notes. For such treatment the reader is referred to Conybeare and Howson's *Life and Epistles of St. Paul*, where nautical authorities are quoted to show the inherent truthfulness of the narrative. The writer, St. Luke, must have been on the ship, otherwise his description would not have been so vivid and real.

Verse 30. Lowered the boat. The same boat that they had hoisted up to secure it from the fury of the storm just after leaving Fair Havens (verse 17). **Would lay out anchors from the foreship.** See verse 29. Some objectors have maintained the improbability of this account on the basis that anchors are not put out from the stern, but it has been shown by experienced seamen that such is often the case.

31. Except these abide in the ship, ye cannot be saved. Paul shrewdly appeals to the self-interest of the centurion and soldiers. Chalmers has a famous sermon on this verse and verse 22, in which he endeavors to show the consistency of human means with the doctrine of predestination. "God, who made the end certain, made the means certain also. It is true that the end was certain to happen, and it is true that the end would not happen without the means; but God secured the happening of both, and so gives sureness and consistency to the passage before us." This Christian fatalism follows if we are sure that God's ways objectively correspond with our subjective logical process. The doctrine of predestination is beautifully consistent to thought, but is diametrically opposed to experience. We do feel free, and, as Dr. Johnson used to say, "that's the end on't." Our freedom would mean nothing if we were compelled either by God or man to our choices. Whichever doctrine we press, there rises difficulties. The absolute sovereignty of God seems to reduce men to passive things in the hands of a supreme power. The freedom of the human will seems to deny the omniscience and omnipotence of God, introducing a destructive dualism into the universe by which the plans of the Infinite may be thwarted by finite beings. But logical conclusions are often dangerous, especially beyond the range of experience. For example: I have a garden of one acre. One man can dig it in a day, two men in half a day, four in a quarter of a day, and so on, the time diminishing in the same proportion as the number of men increases. But how long will it take a million men to dig the garden?

Logic draws us to an absurdity. Life, human, much less divine, cannot be reduced to logic. Hence we cannot accept predestination, however logical, if it directly contradicts man's freedom. The fact is, God is sovereign and man is free, and even if these two statements do seem to clash logically here within the range of our vision, we must remember, first, that logic is not supreme, and, secondly, that as we see little of the curve of truth, perhaps beyond our present vision these two doctrines may blend into a perfect harmony.

33. This is the fourteenth day. It has been carefully estimated that it would take a vessel drifting before the wind about fourteen days to drive from the island of Candia to Melita, a distance of from four hundred and seventy-six to five hundred and four miles. **Have taken nothing.** Not to be understood absolutely, of course.

34-36. Paul here presents the picture of a man of rare good sense and simple piety. Use the means God supplies you, and thank him heartily for them.

37. Two hundred threescore and sixteen souls. See margin of Revised Version.

40. And casting off the anchors, they left them in the sea. More consistent with the needs of the case than as represented in the text (though not in the margin) of the Authorized Version. **Loosing the bands of the rudders.** Not like our modern rudders, but two broad oars, or blades, let out from the stern and used much in the manner of a sculling oar. When the anchors were dropped these rudders were drawn up and lashed out of the way. Hence, when the anchors were cast off the bands of the rudders were loosed, so that they might be used in further management of the ship.

42. And the soldiers' counsel was to kill the prisoners, in accordance with their required duties as servitors of Roman law.

43. But the centurion, desiring to save Paul. The centurion's sense of gratitude and his humanity were greater than legal bonds. Happy is the man who knows when to overstep the conventions and proprieties!

44. And so it came to pass. God's purpose fulfilled by the use of human means.

The Lesson Council.

Question 1. *Were the prophetic gifts of apostles (verses 24, 31) constant or occasional? Did they possess inspiration on all matters or only at certain times?*

"Prophetic" here does not refer to the New Testament idea of revealing truth or facts to

the human consciousness, but to a foretelling of future events. This "gift" was always occasional, as in the lives of Elijah, Ezekiel, Daniel. It was certainly so with the apostles, so far as they had such a prophetic gift. Paul did not possess any such detailed knowledge of the future when he said, "I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there." The law of prophecy is, "Holy men of old spake as they were moved by the Holy Ghost." This quotation applies also to the second question. The apostles only possessed "inspiration" in those matters concerning which the Holy Ghost moved them. "Inspiration" of that special form that produced Scripture was limited to receiving and making known facts and truths needed in connection with the kingdom of God.—*Rev. Samuel L. Beiler, Ph.D.*

Question 2. *Is fasting at the present time an obligation upon Christians? If so, when should Christians fast?*

Physical fasting grows out of spiritual struggles. Almost every earnest preacher is so absorbed in his work that he eats very little before preaching. The same is true of a great many people during revival services or in times of great anxiety. An illustration of the first ground of fasting is found in Jesus's lack of hunger during his conversation with the woman of Samaria, and of the second in David's fasting during the illness of his son. There is no obligation resting upon Christians to observe fasts mechanically; but frequent fasting will grow out of the spiritual struggles of every earnest soul.—*Rev. J. W. Bashford, D.D.*

Question 3. *Was the soldiers' wish to kill the prisoners a common or exceptional case of heathen cruelty?*

Common. In Rome the Coliseum and the great circus, which seated many thousands of people, illustrated heathen cruelty. In one spectacle ten thousand men fought in the arena at once. Claudius pleased the spectators who blackened the surrounding hills by sending one thousand nine hundred men to a naval battle upon Lake Fucinus. A slave was chopped fine and thrown upon the water to bait fish. Criminals were exposed to enraged bulls. Christians were merrily burned in shirts of pitch. Christian maidens were plunged into boiling pitch. Convicts were sent to the mines with one eye gouged out and the sinews of one leg severed with red-hot irons.—*Rev. A. H. Briggs.*

Question 4. *In what way were the people in the ship given to Paul?*

Probably nothing more was meant than that there should be no loss of life. If it be supposed that

the promise also included the conversion of the ship's company, it is enough to reply that there is no intimation of such an event, although the narrative is remarkable for the minuteness of its details. The lives of all on the ship were spared probably in answer to prayer, certainly by divine interposition, but apparently by natural means. A condition, however, was imposed: "Except these abide in the ship, ye cannot be saved." All God's promises to individuals are conditional.—*Rev. William P. Davis, D.D.*

Analytical and Biblical Outline.

The Disciple a Blessing to Others.

I. BY FORESIGHT.

Except these abide. v. 31.

"Secret of the Lord....fear him." Psalm 25. 14.

"Faith without works....dead." James 2. 26.

II. BY ENCOURAGEMENT.

Besought....to take meat. v. 38.

"Be of good cheer." Acts 27. 22.

"I will be with thee." Isa. 43. 2.

III. BY PROMISE.

Shall not a hair fall. v. 34.

"Very hairs....numbered." Matt. 10. 30.

"Commit thy way." Psalm 37. 5.

IV. BY EXAMPLE.

Took bread, and gave thanks. v. 35.

"Do all to the glory of God." 1 Cor. 10. 31.

"In word or deed." Col. 3. 17.

V. BY EFFORT.

The lightened the ship. v. 38.

"Work out your....salvation." Phil. 2. 12.

"Give diligence." 2 Peter 1. 10.

VI. BY INFLUENCE.

Willing to save Paul. v. 43.

"Encampeth and delivereth." Psalm 34. 7.

"Ye shall be a blessing." Zech. 8. 13.

Thoughts for Young People.

Some Traits of a Great Man.

1. *A great man is shown by great emergencies,* which alarm lesser men. The storm showed that a poor prisoner was the true captain of the ship.

2. *A great man has an eye to everything* and a plan for everybody. The one man on the vessel who thwarted plots and showed forethought was Paul. (Verses 30-32.)

3. *A great man is calm in the greatest danger,* and thereby imparts confidence to others. (Verses 33-36.)

4. *A great man is never afraid of other men,* or afraid to show his convictions in their presence. Paul showed moral courage in his giving of thanks. (Verse 35.)

5. *A great man impresses his greatness upon others.* Every person brought in contact with Paul saw in him the tokens of a noble character. (Verse 43.)

Lesson Word-Pictures.

BY REV. E. A. RAND.

Night upon the great sea! And what a night! The stars gone; a thick veil of blackness obscuring the heavens; huge billows towering and tumbling; awful mountains shooting up, and then there is a sinking down into such deep abysses! The mountains will surely topple over and bury everything afloat, that will then sink into these chasms opening like graves between billow and billow. But is anything afloat? Yes, somewhere in the darkness a ship is fighting with this terrible storm, trying to outlive its wrath. But a worse enemy is threatening it, and that is a lee shore! Along the flooded decks the little pygmies have been crawling, anxiously sounding, finding twenty fathoms, then fifteen, and soon they may find—death! Yes, an awful fate is drawing, drawing this unhappy vessel nearer and nearer to that terrible lee shore, like a snake that fascinates a bird, like a maelstrom sucking a log into its merciless vortex, like a great magnet attracting powerfully, feeling through the waters for its victim and then wooing it to its death.

Yes, that fate is coming nearer, nearer. The crew want to escape from it. In the darkness they are slyly lowering the boat into the sea, and will quickly be off. Hark! Some one objects. He is a prisoner; a chain grips his arm. He tells the soldiers that the crew must not go. Good! The Roman soldiers creep to the vessel's rail, and with sharp knives cut the boat's ropes.

Still nearing that awful lee shore. But day is not far away. A very thin light is stretching over the sea. You don't see things distinctly, but they are all the more impressive and awful because the waves swell into such immense masses of blackness. And such noises—the storm howling and hissing through the rigging, while the waves dash and crash and thunder against the vessel without rest.

But now leave the dripping decks, and come down where the passengers are gathered. Such sighs and groans and sobs! Such weeping and wailing! O, if they had never left home!

But hark!

I hear a chain clanking.

And there is that prisoner again.

He has a suggestion to make.

How good his voice sounds!

How one man's faith goes to the front and bears on and lifts up others! He is urging them to eat with him; and does he say, too, not a hair shall fall from the head of anyone? Yes, and he has

also taken bread; but look, listen! He bows his head, and there in that fearful hour he utters the name of God! O, music of faith that so stills the beating heart! Yes, he thanks God, takes courage, eats; and they all, with hope in their faces, break the long, weary fast.

And still all this time the helpless vessel is drawing nearer that awful lee shore.

And will they need another meal?

Why keep any of the wheat aboard?

They drag it to the vessel's rail and pitch it into the sea. The ship may ride more easily the backs of these, big storm-billows.

And now it is day!

What a demoniac fury it lights up everywhere! Just over there, too, is that dreaded lee shore! There are the breakers howling and frothing and working like ghostly hands that are reaching out and clutching a victim.

No escape from the impending wreck.

But may they not give the vessel to the fury of the wind and the waves, and let them bear it high up the beach, at least far into that creek they can see! Now cast off the anchors, loose the rudder-bands, up with the mainsail, and give the vessel to wind and wave! On it rushes! Soon, what a shock! The ship is aground! The breakers like ponderous hammers smite the stern. It yields, it parts, it is crumbling away. Into the bows the afflicted crew and passengers are crowding. What terrified faces!

Ho, ho! what do the soldiers propose? Kill the prisoners, and with them the one man who has brought hope and courage to the despairing vessel? No, no; the centurion shakes his head.

Overboard, all! Everyone for himself! Into that fearful sea they plunge. It may be a board, a box, a bench, an oar, to which they cling, but there they are, pushing away! The sea is alive with them, and all are struggling! Keep on, faint hearts! You have a promise of the Lord, and it is more than a life-preserver! There they are, one after the other struggling out of the boiling surf, all ashore, all saved! Thank God, for it was the will of the Lord that did it, announced by the man with a chain on his arm.

Orientalisms of the Lesson.

BY J. T. GRACEY.

Saint Luke was a physician, and we are accustomed to have our attention called to his careful and accurate statements in all his writings from a physician's standpoint; but scientific accuracy seems to have been his peculiarity in all other departments. An illustration of this is found in his astoundingly minute and extremely accurate use of nautical terms. It is said, "No one writer in the whole range of Greek and Roman literature has supplied us (it may be doubted whether all

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put together have supplied us) with so much in-formation concerning the merchant ships of the ancients as Luke in the narrative of St. Paul's voyage to Rome in Acts 27 and 28."

This narrative speaks of three ships, two of which were large enough to take two hundred and seventy-six passengers, besides officers, crew, and cargo. Lucian describes an Alexandrian corn ship which, it is estimated, measured one thousand or one thousand two hundred tons; a ship of Ptolemy Philadelphus is supposed to have been much larger. Even as late as Louis IX the Mediterranean ships were found with two rudders, and the coin of King Edward III shows the same method of steering. In the personification of ships the ancients painted one eye on each bow. The Chinese paint an eye on the bow of their junks, and say, "Have no eye, can no see; can no see, how can he walkee?" And Luke says, The vessel could not "bear up," literally, "look at" the wind. Lucian's ship had the goddess Isis painted on the bow, as Paul's third ship had Castor and Pollux. Ptolemy's great ship carried twelve "undergirders" (cable chains), for passing round the ship to strengthen it to sustain a storm. The modern Greek craft anchors from the stern, as this ship of Paul's did.

The sea phrases which Luke heard on board the *Castor and Pollux* may be heard now among the seamen who navigate the same waters. The Admiralty Office of Athens prescribes nautical terms for its national vessels, many of which are precisely the same as are found in this chapter.

The process of running the vessel ashore, head on, as described in this chapter, is illustrated by a Crimean letter in *The Times*, of London: "The *Lord Raglan* (merchant ship) is on shore, taken there in a most sailorlike manner. Directly her captain found he could not save her, he cut away his mainmast and mizen, and setting a topsail on her foremast, ran her ashore stem on."

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verses 30-34, 38-41. Faith should be joined to wise effort. Faith is an active, not a passive, virtue; it is not, as it has sometimes been defined, just trusting in God; it is "trusting in God and keeping one's powder dry." Faith consists not in believing that God will do for us what we can do for ourselves, but in undertaking to do with courage and hope the work he has given us to do, because he will help us.

Turn to the eleventh chapter of Hebrews, and see how the Bible heroes show their faith by their work. By faith Noah built an ark; by faith Abraham went on a pilgrimage; by faith Moses

turned his back on Judea and became the great statesman of Hebrew history; by faith men subdued kingdoms, wrought righteousness, waxed valiant in fight, turned to flight the armies of aliens. The real faith cure is that which finds what are the remedies God has provided mankind, and uses them. To do nothing but pray is not faith; it is unfaith.

Verses 35-38. A man of faith and courage becomes a leader in an emergency. Mr. Moody, on board the sinking *Sprees*, was regarded by all the passengers as their providential leader in the hour of danger. "We did not discuss Calvinism or the higher criticism," says Moody, "but we prayed, and the Lord answered our prayers in giving me such calmness that I went to my berth to sleep quietly and restfully; and we believe he answered our prayers in stilling the wind which was driving us from the steamers' thoroughfare, and so away from help; and we believe he sent the vessel which rescued us."

The windows of many houses in the hearts of great cities are double cased so as to deaden the roar of traffic and shut out the stormy winter. Faith in God is a double casement, keeping us quiet though surrounded by the tempests of life.

A little bird is not frightened when the branch it perches on yields and sways; for if it break, the bird has wings. Faith is like wings to the soul.

Verses 38-44 and Golden Text. If we are Christ's he will feel the thrill of our danger as instantly and surely as a living man feels the pain of a wound on any extremity of his body. As a man, without loss of time or wavering of purpose, comes with all his might to the defense of a suffering member, so will Christ protect his own.—*Arnold*.

They who gain their subsistence by searching for nests along dangerous heights search with their waists girdled with a cord let down from above, so that if they slip they shall not fall and be lost. With God's bands of promises reaching from heaven, we need fear no downfall.

The Teachers' Meeting.

Draw a map of the coast where the shipwreck took place, and locate the incidents. . . . A good outline upon which to present the lesson would be: 1. At Anchor; 2. The Plot Foiled; 3. The Morning Meal; 4. The Stranded Ship; 5. The Cruel Conspiracy; 6. The Escape. Questions may be asked on each of these subjects, which will develop the facts and teachings of the lesson. . . . Or each of the above points in the outline may be made the subject of a vivid word-picture. . . . There are two prominent lines of teaching in this lesson: On the one side, *The Providence of God*, or the

divine element in the history (notice how this is illustrated); and on the other, *The Character and Influence of a Christian*, as illustrated by Paul. We discern in him (1) a spirit of leadership; (2) faith; (3) love for others; (4) confidence in God; (5) constant recognition of God in daily life. . . . Compare Paul's conduct with that of Julius Caesar, who in the storm cried to the pilot, "Fear not, thou carriest Caesar and all his fortunes." The latter showed confidence in self; the former, trust in God. . . . We may also, with profit, study the power of Paul's character as shown in (1) the influence of his counsels; (2) the influence of his example; (3) his power to awaken affection; (4) his influence to save others. He was "part of the salt of the earth."

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FREEMAN'S HANDBOOK. Ver. 40: Double rudders, 858. . . . FOSTER'S CYCLOPEDIA. Prose, 2954, 11357, 9518, 9523, 9058, 9054, 2544, 2490, 2957, 2551, 5808, 5804, 5798. Ver. 30: Prose, 11828. Ver. 31: Prose, 1491-1493, 4790. Ver. 35: Prose, 8780, 11566.

Primary and Intermediate.

BY MARTHA VAN METER.

LESSON THOUGHT. *Safe with Jesus anywhere.*

Introductory. [Show a picture of John Wesley. Tell who he was, and why Methodist children ought to know and love his name. Tell as vividly as you can how he was once out at sea in a great storm, and expecting to be lost. He was in great fear and trouble, and when he saw some people full of courage and even joy, because they loved and trusted God, he felt that he must have the same faith. The story is told in Wesley's journal for January, 1736, and, if graphically told and followed by the singing of a song of trust, cannot fail to impress the little hearts.]

[Recall Paul before Agrippa, and let the children tell of Agrippa's fatal "Almost." A moment spent upon this, with the hushed singing of a verse of "Almost Persuaded," may with God's help leave a lasting impression upon some heart. We are hiding away tiny seeds of faith, of hope, of loving desire, which we expect will spring up and bear fruit, after many days, perhaps, to the glory of the Lord of the harvest. Let us seize and use every golden opportunity.]

What have we here? [With flat blue and white crayons make a stormy sea.] How many of you have seen the ocean? How beautiful it is with the sun shining upon it! But now it is not beautiful; it is terrible! The sky is dark, and the wind blows the ship here and there. [Rapidly make the outline of a ship.] Nearly three hundred people are on this ship. The storm grows worse

and worse. The little ship is not big and strong like the great vessels that cross the ocean these days. It is small and weak, and the storm is fierce. The sailors tie strong ropes around to save it from breaking in pieces. They throw everything into the sea that they can, to make the ship lighter. But nothing seems to help, and it looks as though the ship and all on board must certainly be lost!

[Make a shield on the sail of the boat. Print "Faith" on it.]

Who is on this ship? Sailors. Yes, and the captain of the vessel, merchants, soldiers, and some prisoners, who are going to Rome to be tried for their crimes. One of these prisoners we know. We have seen him going from city to city preaching Jesus. We have heard him speaking before kings and rulers. We have seen him in prison. Now he is on board this vessel going to Rome. Who can speak his name? Yes, PAUL, brave, noble Paul! It is Paul who wears this shield of faith. Faith in the sailors? or the soldiers? or the captain of the ship? O, no; faith in God, who made the sea, and can hold its waters in his mighty hand!

What do you think Paul did? Yes, he prayed. And God heard him, for Paul was his child.

God's own Spirit told Paul not to be afraid. And now he could use the courage and strength God gave him to help others.

[Tell how the selfish sailors tried to get away in the boat, and leave the rest to die. But Paul said they must not go, but must stay and help. Describe the coming of the day, and the escape of all the frightened people to the shore.]

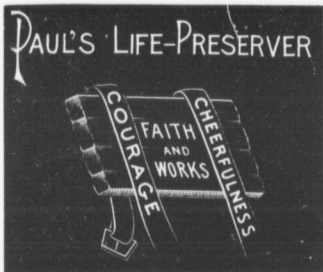
[Draw several little boats, or pin small paper boats up in sight of the class. Print in large letters on a clean board "The Sea of Life." The little boats may stand for little lives. This is Johnny's little boat, and this is Mary's, etc. Teach that storms rise on this life-sea very often, and the little boats are in danger of being wrecked. Talk about the storms of anger, of self-will, of envy, of pride, etc.] How can the little boats be saved?



What is this? What does the Golden Text say about a refuge? A place of refuge is a place of safety. Who is our Refuge? Yes, the great God, who loves us and wants to save us. He was Paul's Refuge in all his storms and troubles, and Paul trusted him. Do we? Have we a right to? Paul had, because he had given his heart and life to him, and if we have done this, then we have a right to trust him too. Sing "Only trust him," and help children see the privilege of belonging to God and feeling safe in his care.

Blackboard.

BY J. B. PHIPPS, ESC.



OUTLINE FOR THE BLACKBOARD.

PAUL'S } COUNSEL
 } COURAGE
 } CHEERFULNESS
 } COMMON SENSE } IN PERIL.

Review the lesson on this outline. Bring out the facts of Paul's counsel to the soldiers and his courage, his cheerfulness, and his good common sense. He knew that the body as well as the soul should be cared for. Look at the board. Here is Paul's life-preserver, which we can everyone put on. He fastened on faith and works with courage and cheerfulness, and thus "they escaped all safe to land."

OPTIONAL HYMNS.

No. 1.

All unseen the Master walketh.
 Safely through another week.
 Praise, for his excellent greatness.
 There is no name so sweet on earth.
 There is a land of pure delight.

No. 2.

Master, the tempest is raging.
 When in the tempest he'll hide me.
 Teach me, O Lord, by faith alone.
 He was not willing that any should perish.
 The great Physician now is here.

The Lesson Catechism

[For the entire school.]

1. What did the shipmen try to do? **To escape in a boat.**
2. What did Paul ask the men to do? **"To take some meat."**
3. What did Paul do when he had taken the bread? **He gave thanks to God.**
4. What was finally done to escape death? **"They ran the ship aground."**
5. What was the result? **"They escaped all safe to land."**
6. What says the GOLDEN TEXT? **"God is our refuge,"** etc.

CATECHISM QUESTIONS.

53. Is then the soul of man created to live forever? **It is immortal and will not die as the body dies.**
54. What is the other part of man? **His body, which is flesh and blood, and will die.**

A. D. 61.]

LESSON XI. PAUL AT ROME.

[Sept. 10.]

GOLDEN TEXT. I am not ashamed of the Gospel of Christ. Rom. 1. 16.

Authorized Version.

Acts 28. 20-31. [Commit to memory verses 28-31.]

20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Is'ra-el I am bound with this chain.

21 And they said unto him, We neither received letters out of Ju-de'a concerning thee, neither any of the brethren that came showed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against.

23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Je'sus, both out of the law of Mo'ses, and out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves,

Revised Version.

- 20 For this cause therefore did I entreat you to see and to speak with me: for because of the hope of
- 21 Is'ra-el I am bound with this chain. And they said unto him, We neither received letters from Ju-de'a concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.
- 22 And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Je'sus, both from the law of Mo'ses and from the prophets, from morning till evening. And some believed the things which were spoken, and some disbelieved.
- 23 And when they agreed not among themselves, they departed, after that Paul had spoken one

they departed, after that Paul had spoken one word, Well spake the Holy Ghost by E-sai-as the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gen'tiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him.

31 Preaching the kingdom of God, and teaching those things which concern the Lord Je'sus Christ, with all confidence, no man forbidding him.

word, Well spake the Holy Ghost by I-sa'iah
25 the prophet unto your fathers, saying,
Go thou unto this people, and say,
By hearing ye shall hear, and shall in no
wise understand;

And seeing ye shall see, and shall in no wise
perceive:

27 For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed:
Lest haply they should perceive with their
eyes,

And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

28 Be it known therefore unto you, that this sal-
vation of God is sent unto the Gen'tiles: they
will also hear.

30 And he abode two whole years in his own
hired dwelling, and received all that went in
31 unto him, preaching the kingdom of God, and
teaching the things concerning the Lord Je'sus
Christ with all boldness, none forbidding him.

TIME.—A. D. 61. **PLACE.**—A private house in Rome. **RULERS.**—Same as before. **DOCTRINAL SUGGESTION.**—The freedom of the will.

HOME READINGS.

- M.* Paul at Rome. Acts 28, 20-31.
Tu. The journey to Rome. Acts 28, 11-19.
W. The law and the prophets. Luke 24, 15-27.
Th. Testimony of Moses. John 6, 39-47.
F. Isaiah's prophecy. Matt. 13, 10-17.
S. The veil of unbelief. 2 Cor. 3, 9-18.
S. Bringing in the Gentiles. Rom. 11, 13-25.

LESSON HYMNS.

No. 158, New Canadian Hymnal.

Jesus, and shall it ever be.

No. 148, New Canadian Hymnal.

My Father is rich in houses and lands.

No. 278, New Canadian Hymnal.

One more hymn we'll sing at parting.

QUESTIONS FOR SENIOR STUDENTS.

1. Paul to the Jews, v. 20-27.

- Who speaks in this lesson, and to whom?
For what was Paul bound?
What was the "hope of Israel"?

What reply did the Jews make?
What did Paul do at the next meeting?
How did the Jews receive the word?
Whom did Paul quote to them?

2. Paul to the Gentiles, v. 28-31.

What did Paul say to those who would not be-
lieve?

- How would the Gentiles receive the word?
Why was not the word sent to them at first?
After Paul's words what did the Jews do?
How long did Paul continue in Rome?
How was his time employed?
How is this conduct an example to us?

Practical Teachings.

Where in this lesson do we learn—

1. That bonds cannot prevent the preaching of the Gospel?
2. That a doctrine which is unpopular may yet be true?
3. That not all who hear the Gospel are saved?

Hints for Home Study.

Write out what you believe to have been the influence of Rome upon the growth of early Christianity, naming each of the high Roman authorities who came into personal relations to Christ and his apostles.

2. What is known (and what has been guessed) of Paul's career subsequent to this last historic mention of him in the Bible?

3. What was the turning point where Christianity switched off from Judaism and started forth no longer as a sect, but as a religion?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Paul to the Jews, v. 20-27.**
 Why did Paul summon the Jews at Rome?
 What had they heard about him?
 What did they wish to hear?
 What did they say about the Christians?
 What was the theme of Paul's teaching?
 By what witnesses did he prove Jesus to be the Messiah?
 How long did the service continue?
 How were his words received by the Jews?
 What was the message to such as believed?

(Rom. 1. 16.)

- 2. Paul to the Gentiles, v. 28-31.**
 From whom did Paul quote his final words to the Jews?
 What words did he quote?
 To whom, also, was the Gospel sent?
 How would the Gentiles receive it?
 What did the Jews then do?
 How long did Paul remain in Rome?
 To whom did he preach?
 About what did he preach?
 Who hindered him in his work?
 What was Paul's testimony to all who heard him? (GOLDEN TEXT.)
 What is your testimony as to the Gospel?

Teachings of the Lesson.

Where in this lesson have we an illustration—

1. Of Christian zeal?
2. Of manly candor?
3. Of faithful service?

Home Work for Young Bereans.

- Find the prophecy from the Old Testament which is quoted in this lesson.
 Find what other person in the New Testament quoted the same prophecy, and where.
 Find in what city Paul preached in a house near the synagogue.

QUESTIONS FOR YOUNGER SCHOLARS.

- What was the island to which the shipwrecked people came? **Melita.**
 How were they treated there? **Very kindly.**
 How long did they stay on the island? **Three months.**
 Where was Paul then taken? **To Rome.**
 Who met Paul when he reached Rome? **Some Christian friends.**
 What favor was shown Paul? **They let him live in a house.**
 Who stayed with him? **A soldier to guard him.**
 Who came to see Paul in his house? **Many Jews.**
 What did he tell them? **Why he was sent there.**
 What did they ask to hear? **What he taught.**
 What was Paul glad to do? **To speak of Jesus.**
 What did he explain? **The law and the prophets.**
 What was the result of Paul's teaching? **Some believed.**
 Who would not believe? **Those who had wicked hearts.**
 How long did Paul stay in Rome? **Two years.**
 What was he allowed to do all this time? **Preach the Gospel.**

Words with Little People.

Is there any time or place where we cannot work for Jesus? Paul in chains found work to do on the sinking ship, among the heathen on the island, and in his prison-house at Rome. If we love Jesus we shall find work to do for him?

Whisper Question.

What wilt thou have me to do?

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

When at last the storm-tossed company whose fortunes we are following reached land Centurion Julius pushed on with his prisoners toward Rome, as was his duty. To the "Market of Appius" he came, either by a road around the Pomptine marshes or by a canal cut straight through. At this "Market" (called in our Bible *Appii Forum*) a little company of Christians met him with friendly cheer. How their hearts must have leaped when they saw the wonderful man who had written to them a letter which even to-day (eighteen hundred years later) is one of the chief treasures of the Christian Church! And how lovable they must have seemed to the eyes that through weary weeks had warily watched wild mobs, truculent accusers, unjust judges, sailors who proposed to let Euroclydon drown him, and soldiers who proposed to cut his throat lest he should escape. All these he had magnanimously sought to help, but they returned his love with hate. Now at length he looked into the faces of men and women who regarded him with the tenderest affection. No wonder he "thanked God, and took courage." They used to have "triumphal entries" in those days—surprisingly splendid receptions to successful generals. This gang of Asiatic prisoners, as they marched over the stone streets chained together, did not look very triumphant. Nevertheless, Rome's greatest conqueror entered it that morning. Paul is now at the goal of his hopes, and, though he comes as a prisoner, it is with no

consciousness of shame; his chains are an ensign of glory, for he is "the prisoner of the Lord." After three days the Jews gather to hear him; he presents to them Christ, and at once the company divides, some accepting, some rejecting the Saviour. Two years pass by; each morning he is chained to a new soldier. But he enjoys unusual privileges. He preaches the Gospel with untiring energies; he receives Christian visitors from Phisippi, Ephesus, and other remote places; he writes letters which can never die to churches which in the days of his liberty he had founded; for two years, and then—the curtain falls suddenly; whether or not he was liberated, whether or not he "preached the Gospel in Spain," is guesswork. Inspiration tells no more concerning the greatest man in Christian history.

Verse 20. This cause. Which he is now to present to them. **The hope of Israel.** The coming of the Messiah, which Paul believed had taken place. **I am bound with this chain.** To a soldier; a degradation he keenly felt. See Eph. 3. 1; 4. 1; Phil. 1. 13, 16; Col. 4. 18; Philen. 1, 9, 10. Roman chains, like our handcuffs, usually indicated crime; but Paul asserts that his chains stand for the sincerest patriotism and the loftiest religious conception.

21. We neither received letters. This was doubtless true. Paul's appeal had not been expected, and the storm which delayed his coming would also delay accusations and adverse letters. **The brethren** was a term used by Jews of Jews. **Spake any harm.** The Jews of Rome were far from all the fields of Paul's active labor, and for two years past he had been in prison; so that they had heard but little about him; but they evidently knew about the Roman Church.

22. We desire to hear of thee. That he was a scholarly man—by Jewish measurements—was evident; and they had probably never yet heard the Christian doctrines advocated by men whom they did not hold in contempt. Sect means merely party; a school of religious thought. **Everywhere it is spoken against.** Already the hierarchy at Jerusalem had sent letters into all lands denouncing the followers of Jesus. The Romans hated them because they abhorred the gods of paganism, would not offer sacrifices to the image of the emperor, and kept away from all the wicked delights of unbridled cruelty and unbridled love. (1) *It is easy to obtain evil impressions of the truth.* (2) *The Gospel overcame these obstacles in the minds of men because it came from God.*

23. Appointed him a day. For a formal discussion of the Gospel and its claims. **There came many.** In addition to the first deputation came numbers of Jews, doubtless the little company of Roman Christians also, and perhaps some Gentile seekers after God. **The kingdom of God.** That is, the Messianic kingdom; the Gospel of Christ as the true fulfillment of the mistaken Jewish expectation of a kingdom to be ruled by the Messiah. **Persuading.** Reasoning. **The law of Moses . . . the prophets.** The two great divisions of the Old Testament Scripture, in

both of which Paul could point to abundant fore-shadowings of Christ. **From morning till evening.** It was not a continuous discourse, but was broken up by discussions and arguments on both sides. (3) *The Bible, from beginning to end, is full of Christ.* (4) *Long sessions are not wearisome when the theme and the teacher are interesting.*

24, 25. Some believed. Thus, as one result of Jewish enmity at Jerusalem, Jews at Rome became believers in Jesus. **Some believed not.** There was good ground and rocky soil in that assemblage, and some seed fell upon each. **They agreed not.** Disputes arose among the hearers. **Spoken one word.** Called forth by the rejection of the Gospel by many. **Esaias.** The prophet Isaiah (chap. 6. 9, 10); a passage quoted six times in the New Testament, more frequently than any other from the Old.

26. Saying. The words of the Lord given to Isaiah in the temple were verified by the Jews seven centuries afterward. **Hearing ye shall hear.** You shall hear with the ear, but ye shall not receive the truth into willing hearts. (5) *So the multitude heard Christ's parables, and so many hear the Gospel now.*

27. Waxed gross. Dull and heavy by their own rejection of the truth. **Their eyes they have closed.** The dullness of spiritual perceptions comes not by God's will, but as the result of their own conduct. **Should be converted.** Better, "should turn again." The word "conversion" in the New Testament often means the human act of the will in turning to God, rather than the divine work of regeneration.

28. Therefore. Because ye are hardened God sends his word to others. **Unto the Gentiles.** This is the last message of the New Testament to the Jews, unless a later be found in the Epistle to the Hebrews. **They will hear it.** A prediction speedily fulfilled of the rapid progress of the word among the Gentiles. Within three centuries it conquered Rome itself and became the universal religion of the empire.

29-31. When he had said. Verse 29 is omitted in the Revised Version, not being in the best manuscripts. **Two whole years.** There were long delays before his trial, and it is believed

that after it he was released and spent several years in preaching. **Hired house.** His home was a center of influence, and from it were written the Epistles to the Ephesians, Philippians, Colos-

sians, Philemon, and perhaps others not now extant. **With all confidence.** Strengthened by divine power and protected by the Roman government.

CRITICAL NOTES.

The difficulties that this lesson presents are a continuation of those already met in this book. Every inch of the ground has been fought over, and widely differing views are yet maintained. It is with the Epistle to the Romans that we here come in conflict, especially with the introductory and concluding portions. These are some of the leading issues: 1. In the Acts, Paul's chief anxiety manifests itself in an effort to reach the Jews; in Romans his concern is solely for the Christians. 2. "With what conscience can the apostle say that he has done nothing against the Mosaic institutions—he, whose whole aim in life was nothing else than an endeavor to supplant these institutions by faith in Christ, whose whole religious consciousness had its center in the abolition of the law by the Gospel?" 3. For many years Paul was one of the most prominent leaders of Christianity, and was everywhere hated by the Jews; and three years before this all Jerusalem was in an uproar in consequence of his appearing in the temple. How can these Roman Jews declare themselves so ignorant of Paul? 4. The knowledge that the Roman Jews have of "this [Christian] sect" appears to be based on hearsay. How is this possible, when from the letter to the Romans we learn that there had been at Rome for some time a large and influential church, a church whose faith was spoken of throughout the whole world? In meeting such questions it is of prime importance to see the necessity of studying separately each writing. It is only after the general scope, the exact standpoint, the specific purpose of each author is mastered that comparisons can be legitimately instituted. When the particular emphasis of each writing is sought and found, due allowance will be made for the prominence of certain features, as well as for the slighting, if not ignoring, what in itself may be of importance. Again, it is only in essentials that agreement should be insisted upon. Harmony of statement was the least concern of those who wrote.

Verse 20. For this cause then did I invite you, that I might see you and talk with you. Here, as elsewhere, underneath urbanity of manner and persuasive utterance there dwells a rugged, stalwart independence. If it hides itself, it has not fled. It is the "sweet reasonableness" of Jesus, not cowardice, that controls his conduct. His assurance that no personal animosity against his countrymen brings him a prisoner in the midst of them; his invitation that the representatives of his nation should come to

him, seeing that his chain will no longer allow him to go to them; his identification of himself and his cause with the hope of Israel, show at once his tact, his bravery, and the genuineness of his patriotic ardor. If in spite of this mildness of manner and attempt at conciliation the Jews at Rome espouse the cause of their Asiatic kinsmen, then the brave spirit of Paul will break its bonds, and with prophetic fury judgments already uttered will fall from his lips with apt and fearful force.

21, 22. And they said unto him, We neither received letters from Judea concerning thee . . . for as concerning this sect, it is known to us that everywhere it is spoken against. On the surface it appears strange that the Jews of Jerusalem have not informed their brethren at Rome concerning the coming of one whom they hate so murderously and have so persistently sought to kill. Of course, before the appeal no official notice was possible, and after the appeal there was little time elapsing, especially when the storm encountered by Paul and his companions is considered. If, as Meyer thinks, it is an official report that the Jews deny having received, the difficulty is in part relieved. Further, if we take into account the critical situation of the Jews at Rome at this time, that there should be caution or even dissembling on their part is not at all strange. One other fact must be kept in mind. In the words recorded of Paul here no reference whatever to this matter of receiving letters is made. It is clear then that our account is very meager. Not all that took place is reported.

Of equal difficulty is the feeling of remoteness in their reference to the spread of Christianity. Their knowledge has its source apparently in hearsay rather than in daily contact, as must have been the case if such a church as Paul writes to in Romans had had an existence among them. For in this church a considerable factor must have come directly from the synagogue. As a partial solution I suggest the consideration of three facts: 1. Reference has been made to brethren who came to meet Paul. The true significance of this meeting we cannot ascertain, as no adequate account of it is given. Its influence on the apostle is noticed, and to him it is far from disappointing. The history of the three days that bear vitally on the question at issue is a blank. 2. Our ideas of the character and content of the church at Rome depend very largely upon what we learn of it in chaps. 15, 16 of Romans. It must

be remembered, however, that it is just these chapters whose genuineness is a matter of serious doubt. Many and weighty are the arguments in favor of rejecting these chapters in part or in whole as belonging originally to the letter. 3. The origin of the church at Rome, the exact historical setting of the letter written to them, is, after most minute investigation, very little understood. The fact that the Jews were at this time suffering, if not exile, its effects, and the dread of its repetition makes it altogether impossible to say what was the precise relation of their knowledge of Christianity at Rome.

23, 30, 31. Bearing testimony to the kingdom of God, and persuading them of what concerns Jesus . . . from morning till evening. . . . And he abode two whole years . . . and received all . . . preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him. It cannot be too much insisted upon that this was the great business of the apostle, and in the doing of this we have the most substantial proof of the Christlikeness of his ministry. This is the core and essence of what is recorded here. All else is subordinate and nonessential. There is, moreover, in regard to this teaching, no misunderstanding, no controversy. The churches founded by Paul were shortlived and insignificant compared with his teaching and persuading men concerning the kingdom. This abrupt termination of the Acts of the Apostles has been accounted for in many ways. Whatever difficulties are felt are largely superimposed. We are constantly endeavoring to make the New Testament writers conform to modern methods, rather than seeking to conform our notions and emphasis to theirs. Welcome, indeed, and most helpful would have been an extended account of the Acts of the Apostles, their further fruitful activities, their doubtless heroic deaths; but no more majestic termination, or one more in harmony with the emphasis of the writer throughout, can be imagined than this: "Preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him."

The Lesson Council.

Question 1. *Was the imprisonment of Paul, on the whole, a benefit or an injury to the cause of Christ?*

The imprisonment of Paul at Rome, though it must have seemed disastrous at the time, has been of great and lasting benefit to the cause of Christ. It enabled Paul to plant Christianity in the heart of the Roman Empire, largely at the government's expense, and under its protection. Moreover, speech is fleeting; the written words abide. As

Bunyan's being shut up in jail gave us the *Pilgrim's Progress*, so Paul's imprisonment was the occasion of his writing some of those epistles which are our priceless heritage, and that have done more for Christianity than otherwise seems possible to the apostle.

Question 2. *Has any teacher or preacher had success in persuading all hearers? Why not, if speaking with the power of the Holy Spirit?*

No. Because the Holy Spirit does not over-
slough human freedom. Jesus simply stands at the door and knocks. He will not thrust himself into the soul against a person's will. God has given to man the fateful boon of freedom.—*Rev. J. W. Bushford, D.D.*

Question 3. *Was the quotation from Isaiah (Acts 28. 25-27) a warning or an absolute declaration of coming events?*

This is an absolute declaration of coming events. Delitzsch comments on Isa. 6. 9, 10: "The mass of the people were doomed to destruction through the judicial sentence of God." Meyer on Mark 4. 12: "All these things were done in parables that [a pure particle of design] seeing they may not see." Parables were used to prevent the unbelieving Jews from obtaining insight into Christ's kingdom. Luke 8. 10, is as explicit. In John 12. 40, Christ states that the inability to see results is not from unwillingness to see, but from the "divine judgment of obduracy." See Rom. 11. 8.—*Rev. A. H. Briggs.*

Question 4. *If people hearing do not understand, and seeing do not perceive, is it their own fault or their misfortune? Does God hold them accountable for their lack of understanding?*

Whether people understand or not depends upon their ability, opportunity, or inclination. If there be not sufficient ability, natural or acquired, or possible opportunity, it must be accounted a misfortune and not a fault. In such a case there can be no accountability. But these people had both. They were not imbeciles; nor were they beyond the reach of knowledge, for they both saw and heard. Failure to perceive and understand, under such conditions, is willful, and therefore cannot claim exemption from responsibility. The controlling purpose decides the question.—*Rev. Wm. P. Davis, D.D.*

Analytical and Biblical Outline. Preaching the Kingdom.

I. BY TESTIMONY.

1. *Called the chief. . . . Jews.* v. 17.
"Him that heareth say, Come." Rev. 22. 17.
2. *Men and brethren.* v. 17.
"Kinsmen according. . . . flesh." Rom. 3. 3.

3. *For this cause... called.* v. 20.
 "Know what is the hope." Ep. 1. 18.
 4. *For the hope of Israel... bound.* v. 20.
 "In distress for Christ's sake." 2 Cor. 12. 12.
- II. By EXPOSITION.
1. *Expounded... kingdom of God.* v. 23.
 "Kingdom of God... high." Luke 10. 9.
 2. *Out of the law.* v. 23.
 "Of whom Moses... did write." John 1. 45.
 3. *Out of the prophets.* v. 23.
 "Prophesied of the grace." 1 Peter 1. 10.
 4. *From morning till evening.* v. 23.
 "Not be weary in well-doing." Gal. 6. 9.

- III. By WARNING.
1. *The heart... waxed gross.* v. 27.
 "An adamant stone." Zech. 7. 12.
 2. *Their ears are dull.* v. 27.
 "They refused to hearken." Zech. 7. 11.
 3. *Their eyes have they closed.* v. 27.
 "Eyes and see not." Jer. 5. 21.
 4. *Lest... be converted.* v. 27.
 "Love darkness." John 3. 19.
- IV. By PROMISE.
1. *The salvation of God.* v. 28.
 "By grace are ye saved." Eph. 2. 8.
 2. *Sent unto the Gentiles.* v. 28.
 "God of the Jews only?" Rom. 3. 29.
 3. *They will hear it.* v. 28.
 "They shall hear my voice." John 10. 16.

Thoughts for Young People.

Working for Christ.

1. *We should work for Christ in the face of difficulty.* If Paul, a chained captive, could work, we can work despite discouragement. (Verse 16.)
2. *We should begin work for Christ promptly—* just as soon as the opportunity comes. Paul was at work in three days after his arrival in Rome. (Verse 17.)
3. *We should work for Christ in a spirit of forgiving kindness.* Though the Jews had wronged Paul, he "had nothing to accuse his nation of." (Verses 18, 19.)
4. *In our work for Christ the Bible should be used as our chief tool and weapon.* Thus Paul used the Scriptures in his discussion. (Verse 23.)
5. *In our work for Christ we must not attempt to measure our success.* Statistical tables help to warn and encourage workers, but they are never to be regarded as tests of success. (Verse 24.) When the unbelievers left it must have seemed to Paul that he had made a failure; but what a strategic victory was his!
6. *We should work for Christ perseveringly and incessantly* so long as the opportunity is afforded us. Like Paul, "our body with our charge lay down, and cease at once to work and live."

Lesson Word-Pictures.

A chain has come to Rome. What can one clanking chain do when confronting all the power, and all the ignorance, and all the superstition of great Rome? A prisoner presume to move upon the opposition of Rome?

Let him hide his chain. Let him keep his shame to himself.

"No," he says, "I am not ashamed of the Gospel of Christ. I will not hide my chain."

Then let him keep it still. Let it be a silent chain.

What, going to let the rust grow on it? "No, I'll keep my chain moving. I'll make it talk. I'll get music out of it," is the purpose of the wearer. "It is not a chain of shame; it shall not be a chain of silence." Paul clanks his chain as one would ring a bell, and first, whom of Rome's inhabitants does he call together? He begins with the Jews. Here they come trooping into Paul's quarters. Look at his auditors. The old Hebrew face is there, with its Hebrew breadth, and Hebrew narrowness also. This man with his kindling face will surely open his heart to the truth and let in the light of the new day. What, though, can you expect from that face, cold and compressed and narrow? That man is narrow as a crack, and he will keep the light out and insist upon it that the day has not come.

But Paul's chain is clanking. He rises. His face glows luminous with the light of that thought breaking upon him as he proceeds, Israel's hope for which he is in chains.

The hope of Israel!

O, beautiful hope, star-like, shedding its light far back amid the shadows of the fall. We see Abraham leaving home and moving southward into a Land of Promise, guided by the light of this hope. It shines upon patriarch after patriarch. Its beams fall upon Moses, and we watch him going out of Egypt looking up to that lustrous hope as he leads on the people, across the sea, through the wilderness, to the green borders of the Promised Land. Israel's hope!

Hark! you hear psalmists singing sweetly of it, prophets gloriously foretelling it, exiles looking for it to lead them home, a nation watching for the day till over the hills of Bethlehem breaks the glory of Israel's hope. For it Paul is now in chains. Of it he must tell Israel at Rome.

How impatient he is for the coming of that day appointed when he shall talk with the Jews about the significance of his chain! The day arrives, the people come, and Paul begins. He starts in the morning. Look into that room, and see how earnestly he talks and argues, persuades and urges, rehearsing the law, recounting the prophecies. The afternoon comes, and Paul's chain still makes its music.

You see the earnest group about him, asking questions, stating objections, or giving assent.

The sun is going down. It is just as you expected—some believe, others reject. The western sky is all aflame when Paul lets them go, first sending out the rejecters of Israel's hope loaded with Isaiah's solemn rebuke. Unto the Gentiles Paul says he will turn. To them shall pass the inheritance of Israel's beautiful hope.

Paul's chain is at rest now and for the night. What sweet sleep by his chain, bearing silent testimony to his faithfulness. But a morrow comes, and that chain is astir. The Jews may reject, but Paul's faith is not disheartened. Any defeat will not bring shame.

He must let his chain clank out the story of Israel's hope in the ears of all who will come.

Step into this house. Humble, I dare say, but it is Paul's own hired house. People are flocking in. He welcomes them. He seats them. He rises, and again you hear the music of that chain, worn for his Master's sake. He preaches Jesus day after day, month after month. O chain worn for Jesus' sake, you are heaven's gift though Time's cross, and you shall be eternity's glory.

Orientalisms of the Lesson.

There came many to Paul into his lodging to hear about Christ. These were Jews. When Pompey conquered the Jewish nation and captured Jerusalem, a large body of Jewish prisoners were sent to Rome and sold as slaves. They were assigned a quarter beyond the Tiber as a residence. Their synagogues on the Saturday-Sabbath were crowded with visitors, and even with Roman ladies, so that one poet recommends the young men to go thither to get sight of the beauty and fashion of Rome.

There were probably a few Christians in Rome, but it is interesting to contrast the feeble, unostentatious beginning of this day with the Roman Christian community that was found there later. Take the testimony from the catacombs alone. It is estimated that not more than two thirds of the Christians who died in Rome during the time between 338 and 364, and between 373 and 400 not more than one third, and none after A. D. 454, were interred here; yet the number of Christians buried here is supposed to have been from three to seven millions; and more than one half of these Christian cemeteries is waiting to be explored. What have been explored, if put in a straight line, would be more than half as long as the whole country of Italy. De Rossi thought if these catacombs were put in line they would form a street one hundred and twenty miles long; others say three hundred and fifty to nine hundred

miles long. What an immense growth this indicates from the day of small things, when this prisoner chained to his guard met the small company who came to his rented house to hear of Christ!

Paul was chained to a soldier all the time on the sea voyage. This was galling to mind and body. But it was a mild form of imprisonment contrasted with what was common to the oriental world. Twenty centuries have made little change in the cruelty toward captives in war or prisoners under civil law. In the prisons of the Levant maniacs are confined with criminals, amid filth and want of ventilation. Unmerciful stocks and heavy chains are placed upon them, and in some instances cold water is thrown on prisoners chained to the wall till they give up all their money to their tormentors. And yet there are worse dungeons: circular pits with flagstones, with a small hole for admission of air. Paul was later on incarcerated in the horrid prison at Rome, but now he was only chained to the soldier.

By Way of Illustration.

Verse 20. There have been men on this earth of whom it was true that it was easier to turn the sun from his course than these men from the path of duty. They could speak the truth with the ax above their necks. When tyrants and mobs had done their worst, and the stones came in upon their brains, or their flesh crackled in the flames, they were calmly superior to all.—*F. W. Robertson.*

Verses 21 and 22. The martyrs and fanatics of one age are the heroes of the next. The innovations of one decade are the institutions of the next. Truth is first persecuted and crucified, and then exalted to a throne and worshipped.

As men that walk in northern climates find that their own breath, rising in a cloud before their eyes and freezing on their eyelashes and upon their beards, hinders their vision, so the prejudices that rise before the minds of men blind their judgments.

Verses 23, 30, and 31. I always feel as though, if a man has a fine garden, it is mean for him to build a close fence around it, so that nobody but himself and his friends can enjoy it. But O, it is a great deal meaner, when the Lord has made a garden of Eden in your soul, for you to build around it a great dumb wall so close and so high that nobody can look through it or over it, and nobody can hear the birds singing in it. And yet there are persons who carry a heart full of sweet experiences all the way through life, only letting here and there a very confidential friend know anything about the wealth that is in them.—

Beecher.

Verses 24-27. Those who reject revealed truth willfully are such as do not love moral and religious truth. St. Paul says: "If our Gospel be hid, it is hid to them that are lost: in whom the god of this world has blinded the minds of them which believe not." Who were they who believed not Christ and his apostles? The infidel Sadducees; the immoral, hard-hearted, yet hypocritical Pharisees; Herod, who married his brother Philip's wife; and Felix, who trembled when St. Paul reasoned of righteousness, temperance, and judgment to come. On the other hand, many of pure and holy lives found it easy to believe, such ones as Cornelius the centurion, Simeon, and Anna. "With the heart man believeth unto righteousness."

Verses 28 and 29. The argument of the opening chapters of Paul's Epistle to the Romans is that both Gentile and Jew have sinned: "For there is no difference; for all have sinned." I have gone down hundreds of feet into a Colorado silver mine. Here is a man at work down there, two thousand feet below the surface of the earth. I have stood on the top of Mount Washburne, in the Yellowstone National Park, ten thousand feet above the level of the sea. Between that man down there in that mine and me on the summit of Mount Washburne there is a difference of twelve thousand feet, and that, as to altitude, is a good deal of difference. But as far as touching the stars is concerned, there is no difference whatever between us, for both he and I are helplessly unable to do that. So all men are helpless toward the perfect keeping of God's perfect law. There may be difference as to endowment, surroundings, culture, sorts of sins; but as to sin, as to the fact that all men by sin have made their arms too short to touch and keep that white and changeless law, there is no difference. Therefore the need of an atonement.

The Teachers' Meeting.

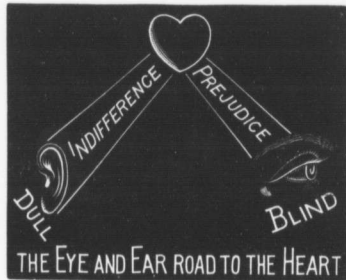
Begin with some account of Rome and its importance, showing a picture of some of its buildings or drawing a map of the city, etc.... Show the manner in which Paul entered Rome. (See General Statement.).... Paul's condition in Rome—what was it? wherein free? wherein under control?.... How did Paul seek opportunities of doing good in Rome?.... How did he use them?.... There are three aspects in which we may consider this lesson: 1. What God did for Paul at Rome; 2. What Paul did for the Gospel at Rome; 3. How Paul's efforts for the Gospel were received.... Notice in this lesson how to preach the Gospel: 1. Plainly; 2. Frankly; 3. Courtously; 4. —? 5. —? 6. —? 7. —?.... See the "Thoughts for Young People" for a useful line of teaching—six

characteristics of effective work for Christ.... As an illustration of how "this sect was everywhere spoken against," tell how in the cellar of the palace of the Caesars, where the slaves dwelt, there has been found a rude picture of very early date, showing a man doing reverence to a cross on which hangs a human figure with an ass's head. Around is written, "Alexamenos worships his God."

References.

FREEMAN. Ver. 20: Prisoners chained, 831. FOSTER'S CYCLOPEDIA. Vets. 23: Prose, 11125, 11144. Ver. 28: Prose, 8943, 8942. Ver. 16: Prose, 7388, 2342, 2624, 2640, 7580, 7579, 7589, 7391, 11566, 11572, 11573, 11575, 5182, 5176, 5166, 11367.

Blackboard.



On the blackboard are to be seen illustrations of three things spoken of in to-day's lesson. Let us name them. Where in the lesson is mention made of these three? What does it say about them? Is not that the true condition of people now who hear the Gospel preached, and yet who are indifferent to it? There are two roads to the heart; what are they? 1. Through the eye; 2. Through the ear. If I hear with indifference, what is the result? My ear is dull of hearing. If I see with the eye of prejudice, what is the result? My eye is blind. That being the case, the heart is not reached, and it becomes hard. That is the way it was with these Jews at Rome; indifference and prejudice closed the way to the heart. How is it with you and me? We censure the Jews, but are we less guilty? Do we receive the Gospel as it should be received? Or, do we find fault with the preacher, and object to his style of dress, or his pronunciation, or a dozen other trivial things that blind our eyes and stop our ears? Let us think about this and see how it is with us.

Suggestion. If you cannot draw the illustrations on the board, you may write the name of each one

and inclose it in a bracket, like this: [HEART.]
[EYE.] [EAR.]

PAUL WAS NEVER AM I EVER
ASHAMED
OF THE
GOSPEL OF CHRIST?

Primary and Intermediate.

LESSON THOUGHT. *Working for the Lord.*

[Print in large letters, with colored crayons,
"Who? When? Where? Why?"]

At the top of the board print the Lesson
Thought. Open the lesson with class recitation of
"Two little eyes to look to God."

Do you want Jesus to take you and let you work
for him? Do you want your hands and feet to be
used for him? Do you like to work, and will you
really choose to work for the Lord rather than
have your own way? [In this or some better way
try to get the children to see that they must not
say solemn words without thinking what they
mean.]

We have been studying lessons about a man who
gave all his time to work for God. What was his
name? Paul loved to work and never tried to get
rid of it. Once he worked for Satan, trying to
kill and put into prison those who loved Jesus; but
now he was very different. Do you remember one
day when a great change came to Paul? [Tell or
let some child tell of Paul's conversion.] Did Paul
have an easier life after he began to love Jesus?
O, no; he had to work a great deal harder than
before, and his old friends were angry with him,
and he was very badly treated. But do you think
he was sorry? O, no, indeed! And I will tell
you why: now a sweet light of love and faith was
shining in his heart, and it made him so glad that
all his trials seemed very small indeed. It was
God's light, the very same which shines in the
heart of a little child who loves him and tries to
please him.

Paul was a wise, strong, good man. You think
he could work for the Lord, but maybe you do not
think you can. But God can help the little chil-
dren to work for him just as he helped Paul.
Paul's wisdom and strength and goodness were not
what made him do so much for God; it was his
simple faith in Jesus and his willingness to be
taught what to do and how to do it. And a little
child may have that. Whose name shall I print
after this big "Who?" Johnny and Mary and
Sam and Helen—yes, every child here may work
for the Lord if only they will open their hearts to
let faith and love come in. [Sing one verse of the
work-song.]

WHEN may we work for the Lord? [Recall the
shipwreck, Paul getting help from God right in the
great storm, and telling the people who had power

to deliver. Recall his work on the island, caring
for the sick and telling the kind heathen people
about Jesus and his love for them. Maybe it was
easier for Paul to work in a church of earnest
Christians, but he did not stop to think about that.
Paul could find work for Jesus in the storm or sun-
shine, on the sea or the land, wherever he found
one who needed to know Jesus.

WHERE may we work for the Lord? Jenniesaid
she wanted to be a missionary and teach the
heathen about Jesus. But she was cross to her
little brother, selfish with her playmates, and dis-
obedient at home. Just the very best place to
work for Jesus is right where we are. Paul
thought so when he began to preach the Gospel in
prison. He might have looked at his chains and
said, "O, I can't work now for my Master." But
he did not. [Sing another verse of the work-
song.]

WHY should we work for the Lord? [Make a
cross on the board. Around the head print "All
for me." We can never tell the old, old story too
often, or too forcibly impress the truth that Jesus
came to show us how much the heavenly Father
loves us.] He came to show this to you and to me,
and he is sorry and disappointed if we are too care-
less or too selfish and naughty to see and believe
it. But why did he have to die on the cross?
Just because there is an awful thing we call sin in
every human heart! How can we get rid of it?
Only by coming to Jesus and becoming his little
children.



What is the Golden Text?
Who said he was not
ashamed? Are we? A little
boy gave his heart to Jesus
and joined the Church. After
a while he said he didn't like
to belong to the Church be-
cause the boys laughed at him.
He was ashamed. [Read or recite the beautiful
hymn written by a boy on this subject, beginning,
"Jesus, and shall it ever be,
A mortal man ashamed of thee?"]

OPTIONAL HYMNS.

No. 1.

'Tis the promise of God.
O for a heart to praise my God.
Take my life, and let it be.
O holy Saviour! friend unseen.
Lord Jesus, I long to be perfectly whole.

No. 2.

Tenderly our Father.
How gentle God's commands!
There is a name I love to hear.
All glory to Jesus be given.
Lock up to Jesus, lift up thy neighbor.

The Lesson Catechism.

[For the entire school.]

1. Whom did Paul call to speak with concerning his imprisonment? **The chief men of the Jews.**
2. What did they say? **We have heard no harm of thee.**
3. What did they desire? **To hear him concerning Jesus.**
4. What was the result of Paul's preaching to them? **Some believed, and some believed not.**
5. Unto whom, besides the Jews, is the salvation of God sent? **Unto the Gentiles.**

6. What did Paul testify? **GOLDEN TEXT: "I am not ashamed,"** etc.

CATECHISM QUESTIONS.

55. In what else is your soul different from your body?
My soul is that within me which thinks and knows, desires and wills, rejoices and is sorry, which my body cannot do.
56. Is not your soul then of great value?
Yes; because it is myself.
57. Did God create you?
Yes; he made me, both body and soul.

A. D. 58.] **LESSON XII. PERSONAL RESPONSIBILITY.** [Sept. 17.]

GOLDEN TEXT. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth. Rom. 14. 21.

Authorized Version.

Rom. 14. 12-23. [Commit to memory verses 19-21.]

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is nothing* unclean of itself: but to him that esteemeth anything to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walk thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offense.

21 *It is* good neither to eat flesh, nor to drink wine, nor *anything* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

Revised Version.

12 So then each one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of falling. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth any-

14 thing to be unclean, to him it is unclean. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. Let not then

15 your good be evil spoken of: for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost.

16 For he that herein serveth Christ is well-pleasing to God, and approved of men. So then let

17 us follow after things which make for peace, and things whereby we may edify one another.

18 Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil

19 for that man who eateth with offense. It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.

20 The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth. But he that

21 doubteth is condemned if he eat, because *he eateth* not of faith; and whatsoever is not of faith is sin.

TIME AND PLACE.—Written by Paul from Corinth, in the early spring of the fourth year of Nero's reign.—A. D. 58. The apostle had been intrusted by the churches of Macedonia and Achaia with some money to be paid to the Christian poor at Jerusalem. On his way thither he made his

third visit to Corinth, where he stopped three months, and from which he sent this letter by the hand of Phebe, a deaconess, to the Christians at Rome. It is one of the profoundest of human compositions. This lesson presents an unanswerable argument for total abstinence. **DOCTRINAL**

SUGGESTION.—The kingdom of God.
(Verse 17.)

HOME READINGS.

- M.* Personal responsibility (temperance).
Rom. 14. 12-23.
Tu. Burden-bearing. Gal. 6. 1-10.
W. Pleasing others. Rom. 15. 1-7.
Th. My neighbor. Luke 10. 25-37.
F. Giving account. 1 Peter 4. 1-8.
S. A bad excuse. Prov. 24. 1-12.
S. Avoiding offense. 1 Cor. 10. 23-33.

LESSON HYMNS.

No. 163, New Canadian Hymnal.

Rescue the perishing.

No. 171, New Canadian Hymnal.

Go labour on; spend, and be spent.

No. 172, New Canadian Hymnal.

Sowing in the morning, sowing seeds of kindness.

QUESTIONS FOR SENIOR STUDENTS.

1. A Principle, v. 12-19.

What is Paul's statement concerning our moral responsibility?

As a consequence of this personal responsibility what should we not do?

What should we do?

Concerning what had Paul come to a certain conclusion?

What ritualistic restrictions are alluded to in verse 14?

What is the "principle" laid down by Paul? (Verse 14.)

Is it ever right to do that which one believes to be wrong? Why not?

What lack does our neglect of a brother's conscience show?

In what does the kingdom of God not consist?

In what does it consist?

Who is pleased by the Christian who is careful of these things?

What is Paul's conclusion in verse 19.

What does "edify" mean?

How does all this bear on the use of intoxicants?

2. An Application, v. 20-23.

In what sense are all things pure?

How does verse 21 illustrate verse 14?

What does Paul mean by telling us to have faith to ourselves before God?

What is meant by the last clause of verse 22?

What is the GOLDEN TEXT?

Can the use of intoxicating liquors as a beverage be justified on any tenable ground?

Practical Teachings.

Where does this lesson teach—

1. That we cannot escape personal responsibility?
2. That all men and women are our brothers and sisters?
3. That conscientious scruples should always be respected?
4. That we should avoid the very appearance of evil?
5. That God's kingdom consists not in externals?
6. That it is our duty to abstain from all intoxicants?

Hints for Home Study.

Find reasons for total abstinence from all intoxicants:

1. In our physical duty to ourselves.
2. In our intellectual duty to ourselves.
3. In our spiritual duty to ourselves.
4. In our duty to others.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A Principle, v. 12-19.

Who will have to give account to God?

From what, then, should we refrain?

What should we try to avoid?

Of what was Paul fully persuaded?

To whom were things unclean?

When did one's conduct become uncharitable?

What is such an one bidden not to do?

What advice is given as to one's good?

In what does the kingdom of God not consist?

What are its elements?

What is said of him who thus serves the Lord?

What, then, ought we to follow?

2. An Application, v. 20-23.

What are we warned not to destroy?

When do pure things become evil?

What self-denial does Paul say is good? (GOLDEN TEXT.)

For whom should one have faith?

Who is happy in self-indulgence?

What is said of the doubter?

What is declared to be sin?

What proof have we that drunkard-making is sin? (Hab. 2. 15.)

How do we know that drunkenness is sin?

(1 Cor. 6. 10.)

What is the safe and wise course? (Prov. 23. 31.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. Our individual responsibility to God?
2. The duty of self-denial for the sake of others?

3. That we ought to shun all doubtful courses and conduct?

Home Work for Young Bereans.

Find a passage in 1 Cor. in which Paul gives in other words the arguments here.

Write down as many reasons as you can think of why it is wrong to drink intoxicants.

QUESTIONS FOR YOUNGER SCHOLARS.

What comes after the Acts of the Apostles in the Bible? **The Epistles.**

What are these Epistles? **Letters written by apostles.**

Who wrote the Epistle to the Romans? **Paul.**

What did Paul want the Roman Christians to be? **Holy people.**

To whom does he say everyone must give account? **To God.**

What must not Christians put in the way of others? **Temptation to sin.**

What should they have for one another? **Charity.**

What should we do for the sake of others? **Deny ourselves.**

What do many people love to gratify? **Their appetites.**

How should we not grieve our brothers? **By our eating or drinking.**

What is not meat and drink? **The kingdom of God.**

What is it? **Goodness, peace, and joy.**

What is better than to eat meat or drink wine? **To help somebody.**

How can we help others? **By example as well as word.**

What should a Christian try to be? **Pure in all things.**

What harms and ruins the body? **Strong meat and strong drink.**

Words with Little People.

A loving Christian is—

Quick to think of others' good.

Ready to deny self.

Watchful to please God in all things.

Whisper Pledge.

I will follow Jesus.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

In the spring of A. D. 53, toward the close of Paul's third great missionary journey, and about three years before he was taken to Rome as a prisoner, the Epistle to the Romans was written—a letter from the greatest of apostles to the little group of Christians who dwelt in the imperial city. Pamphlets, magazines, and newspapers were then unknown, and such treatises as would now come to us in the form of a small book or a quarterly article would be, in those days, of necessity tucked into a letter. Who founded the church at Rome? No one certainly knows. During the pentecostal days which followed our Lord's resurrection a few "strangers of Rome" had seen and heard the first great manifestation of the Holy Spirit. These may have carried the Gospel back with them; but "there was continual intercourse between Rome and the cities of Greece and Asia Minor" (*Ford*), and as Paul, when he wrote this letter, was already on terms of friendship with many of those he addressed, it is not unlikely that in various Eastern cities they had been converted under his preaching. Rome was the very pivot of the world then. It could only be a question of time when the greatest exponent of the Gospel should proclaim it from the most influential center. By this letter he opens the way for his projected visit. Then, too, those questions which embarrassed Christians everywhere came to Roman Christians with multiplied and intensified embarrassment. As a consequence Paul's letter is at once one of the profoundest theological treatises ever written, and one of the most practical of guides to moral conduct. In the passage which is our lesson Paul treats of various questionable acts, which some of the Christians performed with a clear conscience, and which others thought exceedingly wrong—acts which are not wrong in themselves, but which may become wrong because of circumstances. He speaks of the duty of Gentile Christians in relation to the prejudices of Christian Jews; the duty of Jewish Christians in relation to the laxity of Christian Gentiles; and the relation of all sorts of Christians to the pagan world around them. He considers problems which threatened at times to rend the church asunder. Those precise problems have been solved centuries ago, but the principles which solved them are eternal, and applicable to all questions of conduct which confront the Church and the individual Christian to-day. These principles are presented in our lesson.

Verse 12. So then. Our lesson is a brief summing up of all that has gone before. Paul's general thought in this chapter is "that those who are strong ought to be patient with those who are

weak, and be careful in the exercise of their lawful liberty in that which is allowable if it be found to cause a brother who is not equally strong to trip and fall; that it is better to use the liberty for

self-denial than for gratification at the expense of others."—*Pentecost*. The next verse contrasts with this in its emphasis of "one another." (1) *We cannot escape personal responsibility.*

13. Judge . . . judge. The first word "judge" has the sense of condemn; the second has the sense of decide, exercise judgment. One might read the verse thus: No longer, therefore, let us condemn, but let us determine that we will not increase the likelihood of the condemnation of others. **A stumbling-block.** God meant Christians to be stepping-stones to heaven, not stumbling-blocks. Christ reveals himself as the Way to heaven, and we as members of Christ are members of that Way, and should not occasion others to fall by faulty example. The verse teaches that the moralist's duty is to watch himself rather than to criticise others.

14. I know, and am persuaded. In the first place, my common sense tells me; in the second place, I have a direct impression made on my mind from on high. **Unclean** means ceremonially unclean. The Hebrew ritual had fenced off a great many articles of food, and Paul teaches that no article is in its intrinsic moral character either pure or impure, but to him that believes it to be unclean to him it is unclean; that is to say, if a man does that which he believes to be wrong, even though he may be mistaken and the deed be not intrinsically wrong, he is wrong in doing it.

15. If thy brother be grieved with thy meat. The true Christian regards not only all of the "household of faith" as his brothers and sisters, but also all women and men "for whom Christ died." It is wrong to "grieve" anyone by doing anything which hurts his moral sense. **Meat.** All food in general. **Charitable** means in love, with tender Christian affection. **Destroy not him with thy meat.** If Paul were living now he would utter the same principle with another application, and say, "Destroy not him with thy *drink*."

16. Let not then your good be evil spoken of. "Your good" means your liberty, your broader conception of God's law. Many a man breaks this rule because he must not only avoid that which offends his own conscience, but also avoid that which to the weak conscience of his brother may be evil.

17. The kingdom of God is God's dominion over the hearts of men instituted and administered by Christ. Paul first tells what it is not. It is not food, nor clothes, nor church ceremonies. A man is not a Christian because he observes certain Church ceremonies, nor because he wears the garb of a Quaker or of a primitive Methodist, nor because he abstains from certain articles of food. The essence of the kingdom of God is in the inward graces of the spiritual life, and not in anything external.

18. In these things. In "righteousness, and peace, and joy in the Holy Ghost." Dress and act as you please, if your whole life be governed and constrained by this triad of graces; and if it be so there is no danger that you will in anything make your brother to offend.

19. What shall we then do when questions of propriety arise? This verse is the answer. **Edify** means build up.

20. For meat. That is, for the sake of meat. **Destroy not the work of God.** The "work of God" is the salvation of weak men. Let us not for personal gratification injure the faith or conscience of any brother, whether he be right or wrong. **All things indeed are pure.** It takes the world, even the Christian world, a long time to learn how profoundly true this is; but until its truth is generally recognized it is the part of the charitable Christian whose mind is enlightened to regard the conscience of his weak brother. **Evil for that man who eateth with offense.** Injurious to him whose conscience is hurt by the act. The earliest human conception of religion was duty—God's commandment and man's obedience. The gist of the Gospel is, that what God requires is our heart's love. Conduct is of no importance at all except as the outcome of the heart.

22. Hast thou faith? Have it to thyself before God. Dr. Pentecost, from whom we quoted above, has a very sensible note on this text: "Do not play the hypocrite and do things on the sly; but in what may be right and lawful for you to do at home, where you are not brought into contact with the weak, or in company with those who have like faith, please yourself; but be careful that you do not condemn yourself in the things which you allow by exercising your liberty where it may cause your brother to stumble or offend, or become even more weak than he is, by raising scruples in his mind. If Paul would protect the weak from the liberty of the strong in this matter, he certainly protects the strong from the unwarrantable espionage of the weak, who would follow him into his own house, or anywhere else, for the purpose of asserting the sovereignty of his weakness over him." **Condemneth not himself in that which he alloweth.** Happy is he that allows himself to do nothing about which he is scrupulous. He does only what he neither knows nor fears to be sinful.

23. He that doubteth is damned if he eat. "Damned" means condemned. He that is convinced that a thing is wrong and doeth it is condemned, not because what he did was wrong—it may have been right—but because he has done that which he thinks to be wrong, and which therefore is to him morally bad.

CRITICAL NOTES.

"There are certain acts which the educated conscience universally recognizes as prohibited by the moral law; there are certain other acts which the educated conscience universally recognizes as not prohibited by the moral law. There are, however, a great number of acts that lie midway between these two; they are neither certainly right nor certainly wrong, certainly prohibited nor certainly permitted. How to determine what is right and what wrong among these questioned acts is a problem which has perplexed not only every conscientious and even every timid person, but also every teacher of practical morals in every age and nation." To be able to turn the light of past experience on present problems is the privilege of the educated. He who is familiar with the history of this middle ground will grapple more intelligently its existing phenomena. Such a glimpse, for instance, as the article "Casuistry" in the *Encyclopedia Britannica* affords will broaden one's view and make somewhat clear how these questions change from age to age, how different are the methods of treatment that have been in vogue, and with what results the application of a given method has been attended. Such a study will enable one better to appreciate the great wisdom of the apostle who, nineteen centuries ago, wrote this chapter—the classic for all times in this department of morals. Paul's method is the method generally adopted in the last two centuries by those handling this subject; namely, not to give explicit directions for every case that may arise, but to lay down certain fundamental principles of action, and leave the application of these principles to the conscience of the individual. The chapter, to be studied to advantage, must be taken as a whole. The following statements are worthy of notice:

1. The terms employed by the apostle to designate the two parties in the Church are significant, and furnish the clew to his general view of the problem. The man who has scruples, who eats only herbs, who prefers one day to another, is a man weak in faith. The man who is free from scruples, who has faith to eat all things, who esteemeth every day alike, is the strong man.

2. It follows logically that Paul must identify himself with the strong free party. To this he distinctly declares himself to belong in chap. 15. 2.

3. Now this he could not do, if there was any real ground for conscientious scruples in such matters. The fundamental utterance, then, of his argument is found in verse 14: "I know, and have been persuaded by the Lord Jesus, that nothing is unclean of itself." Moral character belongs to the agent doing, and not to the thing done. An idol is nothing; meat offered to an idol does not thereby become unclean; one day is not inherently and

absolutely more sacred than another; "all things are yours. . . the world, or life, or death, or things present, or things to come; all are yours." It is the subjective state of the individual that makes the doing of a thing right or wrong. "He that doubteth is condemned if he eat." "All things are clean; howbeit it is evil for that man who eateth with offense."

4. If the right or wrong is in the agent and not in the thing, naturally enough then does Paul leave the responsibility of the determination of these matters to the individual conscience. "Let each man be fully assured in his own mind." With an emphasis that cannot be reproduced does the apostle in these words enjoin upon every individual the obligation of continually searching for sure ground for himself, and for himself alone. No man can shift this responsibility, no man dare assume it for another.

5. How could it be otherwise than that conclusions must vary as the subjective states of the individuals vary? There can be no uniform standard. There is debatable ground. Difference of opinion is legitimate and unavoidable. "Let us not therefore judge one another any more." The man who is strong and free is to be accounted happy in his strength and freedom, and may rightly enjoy himself before God. The man who is weak is to be governed by his weakness, and not by another's strength. Each man answers to his own conscience before God. To his own master he stands or falls.

6. Negatively, men are not to judge one another—that is, hinder one the other; positively, they are to help one another. The weak man is to render help by regarding his weakness as weakness. He is not to make his weakness his glory, but his shame. Above all, he is not to make his weakness the measure of another's strength. He is to grow in grace and faith till he can not only bear his own burden but become a burden-bearer. He is to begin a transition from weakness to strength. The strong man must help the weak. Strength to the child of the kingdom is strength for service. "For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. For the whole law is fulfilled in one word; in this: Thou shalt love thy neighbor as thyself."

"No interpreter can understand the apostle's whole doctrine who does not take both sides of the matter into his consideration. No body of Christian believers, it may be added, can fulfill the apostolic injunction so long as the men of freedom respecting the indifferent things are alone called upon to obey its voice, and cease to despise their weaker brethren. The weaker party must also do what has often been forgotten in later times, as

it was in Paul's day—cease to condemn those who are raised, through faith and knowledge, into the understanding that none of these things are unclean in themselves, but that they are so only to him who thinks them to be so.

The Lesson Council.

Question 1. *Ought a Christian to abstain from every indulgence which will not injure himself merely because the same indulgence would injure another?*

The realm of casuistry is a very unsatisfactory one. It has usually been a dangerous one to practical life. Personal rights (if there be such a thing) and duty to a brother ought never to be pitted against each other. A true Christian will always forego self for his brother's good. Selfish indulgence to the injury of a neighbor is contrary to the second commandment. The principle is a universal one: destroy not thy brother with thy indulgence. Its application to any particular case must be left to the sanctified conscience, under divine guidance.

Question 2. *How far is one's own conscience to be his guide? Is it enough to say: "My conscience does not condemn me?"*

An analysis of moral conduct shows the following steps: (1) One's conscience urges him to consider the moral quality of acts. (2) In studying the moral aspect of an action his judgment declares the action to be right or wrong. This judgment is the product of inheritance, environment, study, the Holy Spirit, etc. It may, therefore, be or not be correct. (3) His conscience urges him to perform the act or not, in accordance with his judgment. (4) Conscience approves or disapproves according to the decision of the will. One ought always to follow his conscience, because conscience will not urge him to do the act unless the judgment has approved it; and one cannot develop moral character unless he follows his best judgment. But it is not a sufficient defense to say that conscience does not condemn one, because he may have neglected to enlighten his judgment. He is free from blame only when he can say: "I have used all possible means to secure light, and have followed the best light I could get."

Question 3. *How far is the conscience of "the weak" to be the guide of "the strong"?*

The man with the weak conscience is my brother. Reference to him makes many right things inexpedient. For his sake I can restrict mere appetite or selfish inclination up to the line of necessity. Further than that I may not go; since abstinence from what is necessary would "destroy the work of God" in me as certainly as mere indulgence in

what is not necessary would "destroy the work of God" in my brother. "The weak" may influence "the strong" to self-denial, but not to self-destruction.

Question 4. *Which is worse: the liberty that goes too far, or the uncharitableness that censures it?*

The liberty that goes too far is sin, and therefore justly censurable. Many vices are simply excesses in the use of things innocent and lawful. Too great liberality, for example, is prodigality; too great economy is parsimony. Liberality and economy are virtues; prodigality and parsimony are vices. But who is to judge where the one ends and the other begins? "Let every man be fully persuaded in his own mind," but let him exercise his liberty with due regard to the interests of others. The censoriousness that puts an uncharitable construction upon the liberty of another is perhaps the greater sin, not only because of its lack of the charity that "thinketh no evil," but because it assumes the prerogative of God, to whom alone belongeth judgment.

Analytical and Biblical Outline.

Personal Religion.

I. PERSONAL ACCOUNTABILITY.

Everyone... shall give account. v. 12.

"He will judge the world." Acts 17. 3.

"Bring thee into judgment." Eccles. 11. 9.

II. PERSONAL INFLUENCE.

No man... stumbling-block. v. 13.

"Give none offense." 1 Cor. 10. 32.

"Needs be... offenses come." Matt. 13. 7.

III. PERSONAL CHARACTER.

Esteemeth... to him... unclean. v. 14-16.

"Providing for honest things." 2 Cor. 8. 21.

"Honest among the Gentiles." 1 Peter 2. 12.

IV. PERSONAL EXPERIENCE.

Kingdom... joy in the Holy Ghost. v. 17.

"We have peace with God." Rom. 5. 1, 2.

"Peace of God... shall keep." Phil. 4. 7.

V. PERSONAL ACCEPTANCE.

Is acceptable to God. v. 18.

"Him will my Father honor." John 12. 26.

"Acceptable... by Jesus Christ." 1 Peter 2. 5.

VI. PERSONAL FAITH.

Hast thou faith?... to thyself. v. 22, 23.

"If our heart condemn... not." 1 John 3. 21.

"Void of offense toward God." Acts 24. 16.

Thoughts for Young People.

Concerning Our Neighbors.

1. *It is never right to do that which we think wrong, merely because our neighbors think it right.* If we honestly believe any act to be wrong, it becomes wrong to us. No "neighbor's" conscience

must be enthroned in the judgment seat of my heart.

2. *It is sometimes wrong to do that which we know is innocent, merely because our neighbors think it wrong.* We have a solemn responsibility for the welfare of all who are weak; and if any innocent indulgence of ours leads anyone else astray we should at once abandon it.

3. *There is only one infallible rule concerning the right and wrong of actions.* That is, Love God with all thy soul and mind and strength; and love thy neighbor as thyself. The kingdom of God is within us; and if love be the mainspring of all our deeds, we shall not be in danger of doing essential wrong, or of injuring our neighbors.

4. *For the sake of peace every concession should be made that conscience will allow.* The progress of God's cause has been delayed by many an unnecessary wrangle about trifles.

5. *For the sake of peace no concession should be made that conscience will not allow.* And that conscience which makes any truce with men who for dollars make merchandise in other men's souls is already debased and vile. We cannot build up Christian character on beer; we cannot edify one another by issuing licenses; and Judas might as well hope for eternal salvation, with the thirty pieces of silver jingling in his girdle, as he who makes peace with the liquor interest, whether his motive be to add to his wealth, or to tickle his palate, or to "stand by his party."

Lesson Word-Pictures.

When I read that verse, "So then every one of us shall give account of himself to God," I think of a man who has a dream one night. He sees himself a disembodied spirit going out of this life, ascending through the mysterious twilight of another life to stand before God and there give account of himself. But why should any one of us fear this meeting? Is not God our heavenly Father? Has not life been a longing, a hunger, a thirst for him? Do we pass through any "twilight"? O no; it is the sunshine of our Father's face, and we welcome it, for he knows us, and we can commit all to him. Why is it, then, that soul is so uneasy in his dream, and is glad to awake and find it all a dream, and instead of a judge's voice hear the birds singing a sweet morning hymn to their Maker? Why was the dream so disturbed? Was it not because he judged so severely, the evening before that dream, his neighbor, Peter Weak-in-the-Flesh? The dreamer thinks it is his own business, and that of no one else, if he has wine on his table. Those invited to his hospitality can tell you that at one side of his plate is a little glass—not a big one—and in its crystal will flash the crimson of the wine he stores in his cellar. He drinks, he smacks his lips, he rises from the table; he says, "My

brain is clear! I am none the worse for my glass." Watch him at a wedding feast, a public dinner. He tips a little glass—only one—drains it, and declares, "I have not made a fool of myself. What I have done is all right."

The moderate drinker has a neighbor, Peter Weak-in-the-Flesh, who feels the temptation to drink only to yield to it sadly.

It was Peter that Neighbor Moderation judged so severely the evening before that dream about a judging God. Neighbor Moderation shook his head. "That man Peter has no self-control," he said. "He ought to rule his appetite, and not be ruled by it. Moderation, good old Bible-moderation, is what Peter wants. Let him look at me!"

And Peter looks.

It is one night, cold and dismal, when the wind, in cutting blasts, sweeps in from the sea. Peter is going home from his work, chilled and tired. He nears a saloon. He sees the ruddy windows. A door opens; he hears the sound of laughter.

"It is warm in there," says Peter. "One glass won't hurt me."

When he says that he sees Neighbor Moderation taking his one glass.

"Neighbor Moderation says one glass won't hurt a man. I'll take one glass, that is all," murmurs Peter, and he follows the tempter. "The devil is the tempter that night," some one says. Maybe, but he wears the clothes of Neighbor Moderation.

The latter is going home late that night. He is nearing a lamp-post, and he stumbles over a body. Shocked, he raises it, and into the light comes the ghastly, bleeding face of Peter, killed when he fell heavily upon the curbstone, striking his temple against the sharp edge.

"Died like a fool!" muttered Neighbor Moderation. "But what can you expect when one is drunk as a fool?"

O, what if that moderate drinker should see the lamp-post turning into a cross and a dead Christ should be on it, and out of the sky should come a solemn voice, "Destroy not him with thy meat for whom Christ died!"

Neighbor Moderation reports the matter to the police, who take charge of the body of the man that stumbled over the curbstone, "who lacked moderation, who could not control himself, who tumbled into the drunkard's gutter," to use the words of the moderate drinker.

"I see how it was," he tells the police.

Would that he might see something else—a man going home to his wife and children, but when at a saloon door he is tripped up by a stumbling-block, Neighbor Moderation's wineglass!

Does he see this?

No, his eyes are shut to the fact of his bad example. He is asleep over the sin of his one glass. Asleep! Then wake him up! Rouse him!

Orientalisms of the Lesson.

Rom. 14. 21. *Eat flesh or drink wine.* The same distinction between food deemed "clean" and "unclean" found in the law of Moses is observed still throughout much of the East, as shown by Layard, Van Lennep, Thompson, and others, who speak of widely-separated countries. The camel is still forbidden to the Jews, but the Arab tribes eat the camel and offer it in sacrifice. Swine are held in abomination by Mohammedans everywhere, whether they are found in Arabia, Turkey, Africa, India, or China. The bird-kind are divided to-day as follows: *Unclean*—eagle, ossifrage, osprey, vulture, kite, hawk, raven, crow. *Clean*—pigeon, dove, partridge, quail, lark, swan, goose, duck, snipe.

The Hindoos are as particular about food being ceremonially "clean" and served by proper persons as ever the Jews were, when living strictly according to the eleventh chapter of Leviticus. The very shadow of a low caste man falling on the prepared food of a high caste man will pollute it. The Jews in all our large cities in the United States purchase meat prepared by Jewish butchers only. The animal is specially selected free from blemish as the Jewish law requires, and then it is prepared by bleeding to death, never by knocking in the head, as we would a bullock. Jewish boarding houses and hotels are established also, in our cities, that the Hebrews may obtain food prepared according to Jewish usage. The necessity of this may be seen when we remember that there are said to be sixty thousand Jews in the city of Chicago alone.

The gypsies make little distinction, as they eat mice. The Moslems kill the wild boar and sell it to Europeans, but do this without touching it. The Coptic Christians and those in Abyssinia all eschew hog meat. The Chinese do not eat meat, and think they can detect a distinct peculiar odor about Europeans who do eat beef. This abstinence from meat is not from the idea of the sacredness of the cow, as with the Hindoos. The Chinese do not so much as use the milk of the cow, but the Hindoos will do that, though they would, if they dared, mob anybody who killed cattle for food. In times of famine they will starve alongside of cattle rather than kill or partake of them for food.

By Way of Illustration.

Verses 12. Daniel Webster was once asked, "What is the most important thought you ever entertained?" He replied, "The thought of my individual responsibility to God."

Nothing that is said is ever extinguished; nothing that is done ever ceases its influence. Scientific men assert that a blow once struck or

a word once spoken carries on its vibrations to the end, and will repeat itself in the air till the judgment day. And Scripture leads us to believe that it will at that day meet us again, a memorial of the good or evil we have done.

Verses 14-16, 20-23. "Bear ye one another's burdens, and so fulfill the law of Christ." Suppose the older members of a family should insist that the little children and the sick brother or sister should carry the same burdens which they carry, how unjust it would seem! So must the stronger Christians consider the less strength of their weaker brothers. "A game of cards cannot possibly hurt me," says a young lady, who has no taste nor skill for gambling. But the young man whom she teaches in her parlor becomes a famous player, wins all the prizes, finds that an easier way to earn money than honest work, and becomes a gambler and defrauder.

The young athlete does not mind the washed-out highway, because he can span the dangerous opening at one jump. Shall he then declare that it remains so, because only the blind and lame and children will stumble and fall? The open saloon does not tempt you, O ye of trained appetite and strong will; but shall it stay open because only those of inherited appetites and weak wills and less experience and fewer years are ruined thereby?

Verses 17-19. What is the kingdom of God? Every kingdom has its products. Go down to the river here, and you will find ships coming in with cotton—you know they come from America; you will find ships with tea—you know they are from China; ships with wool—you know they come from Australia; ships with coffee—you know they come from Java. What comes from the kingdom of God? Turn to Romans: "The kingdom of God is righteousness, peace, joy." Righteousness is just doing what is right. Any boy who does what is right, who, instead of being quarrelsome, lives at peace with the other boys, and whose heart is filled with joy because he does what is right, has the kingdom of God within him. You can easily tell a house or a workshop or an office where the kingdom of God is not! The first thing you see is that the "straight" thing is not always done. Customers do not get fair play. You are in danger of learning to cheat and to lie. Or, if you find everybody sulky and ill-tempered, some of the men not on speaking terms with others, and the whole *feel* of the place miserable and unhappy, the kingdom of God is not there, for it is peace and joy.—*Drummond.*

The Teachers' Meeting.

Very interesting and profitable lines of approach to this lesson may be found in the actual condi-

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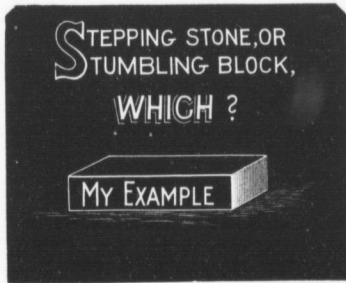
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tion of the early churches, composed partly of Jews and partly of Gentiles, and set in the midst of immoral heathenism. Master the facts concerning "the meats offered to idols." Deduce the practical lesson that a disciple of Christ should avoid everything that would lead another into sin or backsliding. Then apply this general principle to the moral questions which are kept in mind by your pupils in their most serious hours: to liquor-drinking; to dancing; to card-playing; to theater-going, etc., etc.... Notice Paul's various arguments, and call for a reading of the text which pithily presents each: (1) An argument from the final judgment; (2) From the weakness of our brothers; (3) From the love of Christ, who died for the weakest; (4) From the danger of misunderstanding—our lives are preserved in this world simply because we are Christ's epistles, "known and read of all men;" it would be disastrous if we were "read" and misunderstood; (5) From the true nature of "the kingdom of God.".... Show how each argument is applicable to modern church life.

References.

FOSTER'S CYCLOPEDIA. PROSE. 456, 4076, 5004-5007, 895, 22, 423, 424, 646, 4173-4177. Ver. 21: 3229-3236. Ver. 22: Prose, 2114, 3229, 3256.

Blackboard.



The blackboard puts a clearly defined question to each one of us. What is this? A stone. What is written on it? "My Example." What does that mean? It means this: that not one of us can escape personal responsibility. Your example means one of two things. It is either a help to others, or it is a hindrance. It is either a stepping-stone that helps some one else to climb up higher, or it is a stumbling-block in the path of your companion and associate. Ask yourself the question: My Example—stepping-stone or stumbling-block? Which?

Primary and Intermediate.

LESSON THOUGHT. *Thinking About Others First.*

Illustrative Story. Mary's mamma was going away to stay two days. Mary was only nine years old, but she was thoughtful and obedient, and her mamma could trust her. "I am going to leave you in charge, Mary," she said, "and I want you to keep an account in this little book of everything the cook buys, and of everything that is done which you think I would like to know." Mary was pleased, and she wrote down very carefully a little history of the two days' doings.

When her mamma came home she was ready to "give account" to her. Does this help you understand what Paul means when he says we must one day give account of ourselves to God?

[With brown, flat crayon make a path on the board. Tell the children to think of this as a picture of the pathway of life.] By and by we must come to the end of the path. Then our bodies die, and our spirits go into another life. Whether that will be a happy life depends upon how we have lived here. Would you like to know how to live so as to be sure that the other life will be a happy one? Then you must try to learn all you can from these Bible lessons.



[Put the Lesson Symbol on the board.] What does a light do? Yes, it is its business to shine. Even a very little light shines and makes a little place light. So the smallest child who has the light of Love in his

heart will make a little place light and pleasant. [Make several little places on the path that look like stones and tangles of briars, etc.]

Let us see what a child with love in his heart will do as he goes along his life-path. [Label the obstructions: "Selfishness," "Ill-nature," "Untruth," etc.] Jennie's mamma told her how naughty it was to get angry. "But Helen gets mad," said Jennie, and mamma knew that it was true, and that Helen, who had joined the Church, was a stumbling-block to her little girl. A real little Christian, who tries to be like Jesus, will not put anything in the way to make another stumble, but will try to smooth away the rough places.

When Paul wrote this letter to the Roman Christians there were stumbling places in the way, just as now. Some of the Church members would buy and eat meat and drink wine which had first been offered to idols. Others thought this was very wrong, and they would find fault with one another, and maybe call hard names. Paul did not want them to do this. Love does not dispute, or say hard words, or even think hard thoughts. Love always tries to help. I will tell

you what Walter did, and you may tell me if he had the right spirit in his heart.

Walter lived in a village. Just a half mile away were some boys whose father had a big orchard, and a cider mill. Every fall he made cider, and his little boys used to ask their boy friends to come and drink cider. Walter went, and he liked the sweet apple juice very much. But one day the boys found some in a cask which was not sweet. It sparkled, and had a little pleasant, biting taste. Walter did not like it, but the other boys drank so much that they were sick and stupid all the rest of the day.

Walter told his papa about it, and asked why it was. When he learned that the cider which made the boys sick had "worked," and the evil spirit of strong drink had come into it, he said, "I will never drink cider again, even if it is sweet!" And he not only signed a pledge himself, but he got a good many of his boy friends to do it too. Walter was not afraid that the strong cider would hurt him, for he did not like it; but he knew it might hurt somebody else, and so he was willing to give up drinking sweet cider, which he did like, for the sake of others.

This is the kind of spirit that Paul wanted the Roman Christians to have, and it is the kind of spirit we must have if we want to please Jesus. [Label some of the obstructions in the path: "Wine drops," "Cigarettes," "Games of chance," and talk about the traps of this kind that Satan is always setting to catch somebody.]

Print "Love is of God," and show that we must go to him to get it. Below print "Love makes us think of others first," and talk a little about this. Still below print "Love makes us deny self," and teach that, though self-denial is hard at first, it grows easier all the time, and that the path grows brighter every day to one who walks in love, as Jesus did, and as he wants us to do.

OPTIONAL HYMNS.

No. 1.

Yes! for me, for me he careth.
Yield not to temptation.
Dare to do right.
If my disciple thou wouldst be,
Oft in danger, oft in woe.

No. 2.

Look up to Jesus.
Break the wave, Christian.
You're longing to work for the Master.
Rally for the cause of temperance.
Help the erring.

The Lesson Catechism

[For the entire school.]

1. For whom, and to whom, must each one of us give account? **Of himself, to God.**
2. What should we avoid putting in a brother's way? **A stumbling block, or an occasion to fall.**
3. The kingdom of God is not meat and drink: what is it? **Righteousness, peace, and joy in the Holy Ghost.**
4. In this world of cross-purposes what should we follow? **The things which make for peace.**
5. What is the GOLDEN TEXT: "**It is good neither to eat flesh,**" etc.

CATECHISM QUESTIONS.

58. Does God care for you?
I know that he cares for me, and watches over me always by his Providence.
59. What is the Providence of God?
The Providence of God is his preservation of all his creatures, his care for all their wants, and his rule over all their actions.

THIRD QUARTERLY REVIEW.

September 24.

GOLDEN TEXT: So then faith cometh by hearing, and hearing by the word of God. (Rom. 10. 17.)

HOME READINGS.

- M. Paul at Philippi. Acts 16. 19-34.
Tu. Paul at Athens. Acts 17. 22-31.
W. Paul at Ephesus. Acts 19. 1-12.
Th. Paul at Miletus. Acts 20. 22-35.
F. Paul before Agrippa. Acts 26. 19-32.
S. Paul shipwrecked. Acts 27. 30-44.
S. Paul at Rome. Acts 28. 20-31.

REVIEW SERVICE FOR SENIOR STUDENTS.

LESSON I. **Paul called to Europe.** How was Paul called to go to Europe? How soon after the call did he start? What European convert received him with Christian hospitality? Repeat the GOLDEN TEXT.

LESSON II. **Paul at Philippi.** Where were Paul and Silas confined because of a false accusation? What came at midnight? Who was led to a knowledge of Christ by the apostle's teaching? Repeat the GOLDEN TEXT.

LESSON III. **Paul at Athens.** What did Paul go to Athens for? What inscription did he see on an altar? What did he say about our ideal of God-head? GOLDEN TEXT.

LESSON IV. Paul at Corinth. What man and wife received Paul in Corinth? Why did Paul leave the Jews and go to the Gentiles? What did God say to Paul in a vision in the night? **GOLDEN TEXT.**

LESSON V. Paul at Ephesus. What did Paul ask of the Ephesian disciples? What blessing came upon them when he preached and laid his hands upon them? What wonderful miracles were there performed? **GOLDEN TEXT.**

LESSON VI. Paul at Miletus. To what church officers did Paul say these words? Why did he not count his life dear to himself? Of what did he exhort them to take heed? What did he say he knew about the future? **GOLDEN TEXT.**

LESSON VII. Paul at Jerusalem. Why did the Jews in Jerusalem seek to kill Paul? Who captured Paul from their hands? What did Paul tell the chief captain, and what did he request? **GOLDEN TEXT.**

LESSON VIII. Paul before Felix. Of what did Paul say he had a "hope toward God?" Wherein did he say he exercised himself? What did Felix do as Paul reasoned of righteousness, temperance, and judgment to come? **GOLDEN TEXT.**

LESSON IX. Paul Before Agrippa. What did Festus call out to Paul, and how did Paul respond? What did Agrippa say to Paul, and how did Paul respond? Why was Paul sent to Rome? **GOLDEN TEXT.**

LESSON X. Paul Shipwrecked. What were the shipmen about to do? What did Paul exhort? What did the soldiers counsel? What was the result? **GOLDEN TEXT.**

LESSON XI. Paul at Rome. What did the Jews say to Paul? What did he respond and testify? What was Paul's final word? **GOLDEN TEXT.**

LESSON XII. Personal Responsibility. In what does the kingdom of God not exist, and what is it? What does Paul say about what is pure and what is evil? What is our duty toward our brethren? **GOLDEN TEXT.**

Recall the following places, and be ready to tell a story about each: Miletus, Rome, Athens, Malta, Jerusalem, Troas, Corinth, Philippi, Ephesus, Caesarea.

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

REVIEW QUESTIONS.

I. THE INVARIABLE ELEMENTS.

[Recall the TITLES and GOLDEN TEXTS of the Quarter by the aid of the following hints. Think, think, think, until all come back easily and accurately.]

1. **P. C. E.** Go ye therefore, and teach—
2. **P. P.** Believe on the Lord—

3. **P. A.** God is a Spirit;—
4. **P. C.** The preaching of the cross—
5. **P. E.** When he, the Spirit of truth—
6. **P. M.** Remember them which—
7. **P. J.** For unto you it is given—
8. **P. B. F.** Watch ye, stand fast—
9. **P. B. A.** Christ the power of God—
10. **P. S.** God is our refuge—
11. **P. R.** I am not ashamed—
12. **P. R.** It is good neither to eat—

II. TEST QUESTIONS.

[Try to answer the following questions without aid from books; fill out the pictures which the questions suggest.]

1. From what two provinces of Asia Minor did the Spirit shut Paul out? What vision did he have at Troas? To what city of Macedonia did he go? In what place did he hold his first service? Who was the first Christian convert in Europe?
2. How were Paul and Silas treated when brought before the magistrates? What suddenly occurred at midnight? What important question did the jailer ask? What was Paul's answer? What was the result of that midnight service?
3. What proof of great reverence did Paul find at Athens? What did he say of this "unknown God"? What did this God make? What does he now command? Why should all men repent?
4. To whom did Paul join himself in Corinth? Who opposed his preaching? What noted convert did Paul win? What message came to him from the Lord? How long did he remain in Corinth?
5. What question did Paul ask the converts at Ephesus? What was their reply? Through whom was the Holy Ghost imparted to them? How long did Paul remain at Ephesus? What special miracles were wrought by him?
6. What did Paul know waited for him at Jerusalem? What did he call on the elders to witness? To what did he urge them to take heed? To whom did he commend them? What words did he urge them to remember?
7. Who caused Paul's arrest in the temple? Who rescued him from the mob? Where did the centurion take him for safety? For whom did he mistake Paul? What request did Paul make of the captain?
8. What denial did Paul make to Felix? What did he confess? For what doctrine had he been put in jeopardy? Upon what subjects did Paul speak before Felix? How did Felix feel, and what did he say?
9. To what was Paul promptly obedient? What duties did he preach? What did Festus say of Paul? What did Agrippa say of his preaching? What was Paul's wish for the king?
10. What evil plot did Paul prevent? What

good cheer did he bring to all? How many were there on the vessel? How many escaped? How did they get to land?

11. Whom did Paul first summon in Rome? What did he preach to these people? How did they receive his message? To whom did he then turn? How long did he continue this work?

12. What makes the difference between clean and unclean? When should we refrain from things not really wrong? What self-denial does Paul say is good? Whom does he pronounce happy? What does he say is always sin?

REVIEW SERVICE FOR YOUNGER SCHOLARS.

Review Questions.

GOLDEN TEXTS:

**Go ye therefore, and—
Believe on the Lord Jesus—
God is a Spirit, and—
The preaching of the—
When he, the Spirit of—
Remember them which—
For unto you it is given—
Watch ye, stand fast—
Christ, the power of—
God is our refuge—
I am not ashamed—
It is good neither—**

LESSON I is a call for help. What did Paul see in a vision? **A man of Macedonia.** What did the man say? **“Come over and help us.”** To what city in Macedonia did Paul go? **To Philippi.** Who was the first to be baptized there? **Lydia.**

LESSON II is “a song in the night.” Who were thrown into prison at Philippi? **Paul and Silas.** What was their crime? **Preaching the Gospel.** By whom were the prison doors opened? **By the Lord.** Who were converted that night? **The jailer and his family.**

LESSON III tells of Paul's visit to Athens. For what was Athens famous? **The learning of the people.** What made Paul sad? **To see them worship idols.** Of whom did Paul tell them? **The true God.** In whom do we live and move? **In God.** What do we owe to him? **Love and service.**

LESSON IV is the story of Paul's life in Corinth. Where did Paul go from Athens? **To Corinth.** In whose house did he stay while there? **In Aquila's.** At what trade did Paul work? **At tentmaking.** What did he do on the Sabbath? **He preached the Gospel.** How long did he stay in Corinth? **A year and a half.**

LESSON V tells of the coming of the Holy Ghost to the disciples. In what city did Apollos preach? **In Ephesus.** Who came to Ephesus later? **Paul.** What did he ask if the disciples had received? **The Holy Ghost.** When did the Holy Ghost come upon them? **After Paul prayed.**

LESSON VI tells of a parting with friends. Who were Paul's enemies? **The Jews.** Where was he going now? **To Jerusalem.** What did he tell his friends he should have? **Trouble.** What did he urge them to do? **To help each other.** What does the Lord tell us is blessed? **To give.**

LESSON VII is a story of persecution. Of what was Paul accused in Jerusalem? **Of breaking the law.** Who tried to kill him? **The Jews.** Who took Paul to the castle? **The Roman captain, Lysias.** Who was allowed to speak to the people? **Paul.**

LESSON VIII tells of Paul before Felix. To whom did Lysias send Paul? **To Felix.** What was Paul's crime? **Preaching Jesus.** What would not Felix do? **Condemn Paul.** Where did he keep him? **In prison.** Why did not Felix become a Christian? **He put it off.**

LESSON IX is of Paul preaching to Agrippa. How long was Paul kept in prison? **Two years.** What new governor was appointed then? **Festus.** Who came to visit Festus? **Agrippa.** Who spoke before Agrippa? **Paul.** What was Agrippa almost persuaded to be? **A Christian.**

LESSON X is the story of a great storm. Where was Paul sent by Festus? **To Rome.** What rose on the journey? **A storm at sea.** Who were in great danger? **All on the ship.** What did the Lord promise Paul? **Safety.** Where were all safely landed? **On the island of Melita.**

LESSON XI tells of Paul's life in Rome. Where was Paul allowed to live in Rome? **In a house by himself.** Who stayed with him? **A soldier to guard him.** To whom did Paul preach? **To all who came to hear.** How long did he stay in Rome? **Two years.**

LESSON XII is a lesson on self-denial. Who should learn to deny themselves? **Christians.** To whom must we all give an account one day? **To God.** How should we not grieve our brother? **By our meat and drink.** What is better than to eat meat or to drink wine? **To help somebody.** How are bodies often ruined? **By self-indulgence.**

Analytical and Biblical Outline.

“A Workman Approved of God.”

I. AN EARNEST WORKER.

Immediately see endeavored. Acts 16, 10.

“In season, out of season.” 2 Tim. 4, 2.

II. A HAPPY WORKER.

Prayed and sang praises. Acts 16, 25.

“Rejoice and be . . . glad.” Matt. 5, 11, 12.

III. A WISE WORKER.

Ye men of Athens. Acts 17, 22.

“Wise as serpents.” Matt. 10, 16.

IV. A DILIGENT WORKER.

Wrought . . . occupation . . . tentmakers. Acts 18, 3.

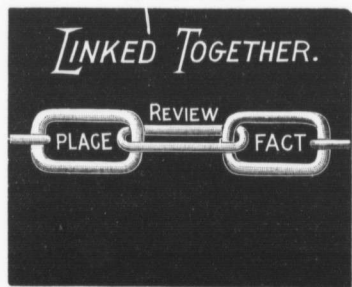
“These hands have ministered.” Acts 20, 34.

- V. A SPIRITUAL WORKER.
Have ye... the Holy Ghost? Acts 19. 2.
"Walk... after the Spirit." Rom. 8. 1.
- VI. AN AFFECTIONATE WORKER.
Ceased not to warn... with tears. Acts 20. 31.
"I have you in my heart." Phil. 1. 7.
- VII. A SUBMISSIVE WORKER.
Jews... laid hands on him. Acts 21. 27.
"Blessed are the meek." Matt. 5. 5.
- VIII. A COURAGEOUS WORKER.
He reasoned... Felix trembled. Acts 24. 25.
"I may speak boldly." Eph. 6. 20.
- IX. A PERSEVERING WORKER.
I continue... witnessing. Acts 26. 22.
"Be thou faithful unto death." Rev. 2. 10.
- X. A TRUSTING WORKER.
There shall not a hair fall. Acts 27. 34.
"Trust in the Lord." Psalm 37. 3.
- XI. A SCRIPTURAL WORKER.
Persuading... out of the law. Acts 28. 23.
"Search the Scriptures." John 5. 39.
- XII. A SELF-DENYING WORKER.
Nor to drink wine... stumbleth. Rom. 14. 21.
"Bear the infirmities." Rom. 15. 1.

References.

FOSTER'S CYCLOPEDIA. PROSE. 2815-2820, 6095-6100, 9368-9378, 12262-12265.

Blackboard.



Here are three links, being a part of the great chain of lessons. If we had room enough we might have twelve links, but we can get along with the three. The small link is the review link which fastens the facts and places together. In reviewing the lesson commence with the first one, and write inside the link, where the word "place" is, the name of the place where Paul was. Ask the school to tell of what occurred there. Write this in the link where the word "fact" is. Having linked together the place and the fact or event, ask such questions as may be thought best touching on the study of that lesson, and then pass on to the next one. The links will be filled as

follows, but it will be necessary to erase the names as you pass each lesson :

1. Troas.....Vision.
2. Philippi.....Prison.
3. Athens.....Address, Mars' Hill.
4. Corinth.....Tentmaking.
5. Ephesus.....Preaching.
6. Miletus.....Farewell.
7. Jerusalem.....Five Years Prison.
- 8, 9. Caesarea.....Before Felix—Festus.
10. Malta.....Shipwreck.
11. Rome.....Interview with Jews.

Preaching to the Young.

WE fully approve of the saying, "It requires more ability to preach to the young and ignorant than to preach to the mature and well instructed." But the reasons given do not always quite satisfy us. The preacher to the educated and mature preaches in his own range of thought, interest, and association. When he attempts to preach to the young and the uneducated he seldom realizes that he enters another range of thought, feeling, and association, whose unfamiliarity makes effective work extremely difficult. Often the mistake is made of only trying to find expression in simple words. The difficulty is let remain, that the thought, the setting of truth, or the figure, is out of the child-range. Very few persons can think good thought within the limits of child-knowledge and association. Those who work among children are not careful enough in the endeavor to find out what children really do think. Of course there is a possible extreme of simplicity which makes preaching to children childish. Perhaps the truth is that many who try to preach to children do not take trouble enough over the preparation to insure any high measure of success. It is so easy to get a point or two in mind, and then to say, "Surely, I can talk for ten minutes to children about this," and then to go and try, trusting to the clothing of our thoughts at the time. The fact is, that preparation for preaching to children should be the severest work we do. And it is certainly work which will well repay the utmost precision and care, and an anxious effort to secure relativity to the thought, interests, knowledge, and associations of the young people. If our readers have any sense of failure in their attempts hitherto to address young people, we very earnestly advise them to ask themselves whether they have really taken trouble enough. There is no work of which it may more fittingly be said, "That which is worth doing is worth doing well."—*Sunday School Chronicle.*

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akers. Acts 18. 3.
' Acts 20. 34.

Responsive Review Service for the Third Quarter.

Supt. Title and Golden Text of First Lesson.
Boys. Paul Called to Europe.
Girls. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Supt. Second Lesson.
Boys. Paul at Philippi.
Girls. "Believe on the Lord Jesus Christ, and thou shalt be saved."

Supt. Third Lesson.
Boys. Paul at Athens.
Girls. "God is a Spirit: and they that worship him must worship him in spirit and in truth."

Supt. Fourth Lesson.
Boys. Paul at Corinth.
Girls. "The preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God."

Supt. Fifth Lesson.
Boys. Paul at Ephesus.
Girls. "When he, the Spirit of truth, is come, he will guide you into all truth."

Supt. Sixth Lesson.
Boys. Paul at Miletus.
Girls. "Remember them which have the rule over you, who have spoken unto you the word of God."

Supt. Seventh Lesson.
Boys. Paul at Jerusalem.
Girls. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

Supt. Eighth Lesson.
Boys. Paul before Felix.
Girls. "Watch ye, stand fast in the faith, quit you like men, be strong."

Supt. Ninth Lesson.
Boys. Paul before Agrippa.
Girls. "Christ the power of God, and the wisdom of God."

Supt. Tenth Lesson.
Boys. Paul Shipwrecked.
Girls. "God is our refuge and strength, a very present help in trouble."

Supt. Eleventh Lesson.
Boys. Paul at Rome.
Girls. "I am not ashamed of the gospel of Christ."

Supt. Twelfth Lesson.
Boys. Personal Responsibility.
Girls. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth."

LESSON I. (Single Voice.)

Paul's first missionary journey having closed, he sets forth on his second and goes throughout Phrygia and Galatia. Being forbidden to preach the word in Asia, he came down to Troas. Here a vision appeared to Paul in the night: there stood a man of Macedonia and prayed him, saying, "Come over into Macedonia, and help us." Immediately after, accompanied by Silas, Timothy, and Luke, he sailed for Neapolis, and from thence traveled eight miles inland to Philippi. As there was no synagogue in the city, they went on the Sabbath by a riverside, where prayer was wont to be made, and spake unto the women who resorted thither. A certain woman, named Lydia, whose heart the Lord opened,

listened, and was baptized with her household. She then invited Paul and his companions to abide at her house. The steps of a good man are ordered of the Lord. The Lord will open every human heart if he is welcomed to do so.

LESSON II. (Single Voice.)

Paul wrought a miracle and cast out the evil spirit from a poor slave girl. Her masters, having lost the gain of her soothsaying, reported him falsely to the magistrates. Paul and Silas were scourged and imprisoned with their feet in the stocks. At midnight they prayed and sang praises. Suddenly a great earthquake opened all the doors and loosed everyone's bands. The keeper of the prison would have killed himself, but Paul cried, "Do thyself no harm: for we are all here." Then the jailer said, "Sirs, what must I do to be saved?" And they said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." And when he had washed their stripes, he and all his were baptized.

God rescues his people in answer to prayer.
 Simple faith saves.

LESSON III. (Single Voice.)

Paul at Athens shows him at the center of the world's intelligence. In this city, famous for philosophy and poetry, art and eloquence, he preached the Gospel. He was invited to speak on Mars' Hill, the seat of the highest court. There, in a city of thirty thousand idols, he declared that there was one God, and that he was the Creator of all things. He proclaimed the brotherhood of man, the certainty of judgment, and the resurrection of the dead.

Our Father hath made of one blood all nations of men.

He is not far from everyone of us.

LESSON IV. (Single Voice.)

Paul, going to Corinth, abode with Aquila and Priscilla, because he was of the same craft—a tent-maker. Every Sabbath he preached in the synagogue, and Silas and Timothy soon joined him. The Jews rejected the Gospel and Paul turned to the Gentiles. He assembled the first Christian church of Corinth in the house of Justus. Crispus, the chief ruler of the synagogue, with all his house and many of the Corinthians believed and were baptized. The Lord spoke to Paul in the night, "Be not afraid, for I am with thee." A year and a half he stayed in Corinth tent-making and teaching.

Christ is with his working people.

Every man needs both work and worship.

SINGING. Nos 38, 137, 130, New Canadian Hymnal. Or, Nos. 377, 435 New Canadian Hymnal (enlarged ed.).

LESSON V. (Single Voice.)

Paul's visit to Ephesus was a part of his third missionary tour. He found there certain disciples who had been baptized unto John's baptism. "Then said Paul, John verily baptized with the baptism of repentance, saying that they should believe on him which should come after him, that is, on Christ Jesus. When they come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." When Paul laid his hands on them the Holy Spirit descended, and they prophesied. For three months he spoke boldly in the synagogue. And when the Jews opposed him, he went to the school of Tyrannus, and for two years preached Christ there. Won-

derful miracles were wrought in Ephesus by Paul, "so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

We must make progress in the Christian life. Christ will honor those who boldly confess him.

LESSON VI. (Single Voice.)

Paul, on his return from his third missionary tour, stopped at Miletus and sent to Ephesus for the elders of the church. He tells them that bonds and afflictions await him, but none of these things move him, neither does he count his life dear unto himself, only so that he may finish his work. He knows these are farewell words to men whom he has tenderly loved. He calls them to witness that he has not shunned to declare all the counsel of God. He exhorts them to feed the church, and to watch for the grievous wolves which should enter in among them. He reminds them that he has shown them how they ought to care for the weak, remembering the words of the Lord Jesus: "It is more blessed to give than to receive."

Courage is a result of perfect trust.

The Christian life is one of watching and taking heed, as well as a life of prayer.

LESSON VII. (Single Voice.)

While Paul was in the temple at Jerusalem fulfilling the Nazarite's vow, enemies from Ephesus appeared and accused him of polluting the temple, and of teaching against the holy place. All the city was at once moved, and they seized Paul and dragged him through the Beautiful Gate, which was quickly shut. As they were about to kill Paul, Roman soldiers appeared. The mob stopped beating their prisoner, and in answer to the chief captain's question as to what Paul's crime was, they cried, some one thing, some another. He commanded Paul to be bound with two chains and to be carried to the castle. The multitude followed, crying, "Away with him!" Paul asked the privilege of addressing the mob, which was granted.

The world shouted concerning its greatest heroes, "Crucify Him!" and "Away with him!" Paul's perfect faith gave him perfect peace even when in the hands of a mob.

LESSON VIII. (Single Voice.)

Paul's first experience before a Roman tribunal was when he stood before Felix in the judgment hall at Caesarea. Paul's accusers spoke first. Paul answered, saying that, coming to Jerusalem to bring alms to his nation, certain Jews from Asia made accusations which they could not prove. He declared that his only crime was that he worshiped the God of his fathers and believed in the resurrection of the dead. Felix sends him to prison to stay until the chief captain can come with his testimony. Here he stays two years, visited frequently by his friends. Then Felix with his wife, Drusilla, sent for Paul, and to them Paul reasoned of righteousness, temperance, and judgment to come. Felix trembled under the bold words, and answered, "Go thy way for this time; when I have a convenient season, I will call for thee."

Christians should bear personal testimony for Christ. Delays may prove fatal.

SINGING. Nos. 114, 271, 121, New Canadian Hymnal.

LESSON IX. (Single Voice.)

Paul before King Agrippa in the judgment hall of Caesarea told the simple story of his conversion, and showed how he had not been disobedient to the heavenly vision. He urged the king to believe not only the prophets, but also the Christ who fulfilled in himself the prophecies. Festus, the procurator, declared: "Paul, thou art beside thyself." Paul answered that he spoke only words of truth and soberness, and the king knew them to be such. "Then Agrippa said unto Paul, 'Almost thou persuadest me to be a Christian.'" Paul answered, "I would to God that all who hear me were both almost, and altogether such as I am, except these bonds." Agrippa and his court then declared: "This man has done nothing worthy of death or bonds, and could have been set at liberty if he had not appealed to Caesar."

Christ said, "Ye are my witnesses."

We may be almost saved, and yet be lost.

LESSON X. (Single Voice.)

Because of Paul's appeal to Caesar, he was sent to Rome. Off the coast of Melita he suffers shipwreck. The selfish sailors attempt to escape in the boat, leaving the ship and passengers to their fate, but Paul's watchfulness prevents it. Paul urges them all to take meat, and assures them that no harm will come to them. When morning came they discovered a bay, where they ran the ship aground. The soldiers' counsel was to kill the prisoners, lest they should escape. But the centurion, willing to save Paul, kept them from their purpose, and commanded that they who could swim should cast themselves first into the sea and get to land. And the rest, on boards and broken pieces of ship, escaped all safe to land.

Paul's trust in God was the secret of his cheer.

Every good man becomes a blessing to others.

LESSON XI. (Single Voice.)

After Paul had been in Rome three days, "a prisoner of the Lord," a company of Jewish leaders gathered at his lodging house to hear about the Christian faith. A few accepted Christ, but most of them believed not. Paul showed them that Isaiah had described exactly their condition, and that the salvation of God had been sent to the Gentiles. And Paul dwelt two whole years in his own hired house, chained to the soldier that kept him, preaching and teaching Jesus Christ.

Paul saw all men in need of salvation and salvation for all men.

He delivered warnings as well as exhortations.

LESSON XII. (Single Voice.)

Paul in the fourteenth chapter of Romans tells us why we should be exceeding careful of conduct. He speaks of those weak Christians who under Jewish law had been forbidden to eat meats offered to idols, and though they became Christians, they still felt under that law. To see other Christians eating these meats made them lose confidence in their profession, and so caused them to stumble. Paul shows that wine-drinking should be forbidden for this reason, and that all conduct should be considered with regard to its influence over others who may be weaker.

Every soul, however weak, is precious, because Christ died for it.

Avoid the very appearance of evil.

SINGING. Nos. 163, 171, 173, New Canadian Hymnal.

Bible Study.

(Continued from page 3.)

This critical study of the Bible is needed for the full revelation of its riches. While golden nuggets of truth in profusion bestrew its surface, yet precious ore will still repay the miner's toil. While many of its teachings, like wayside flowers, breathe forth their generous fragrance on the passing breeze, so that life's weary wayfarers may inhale its sweetness, others, like medicinal plants, will only yield their healing simples in the alembic of prolonged and earnest study. Its great essential truths are so plain that who's runs may read, but others will exhaust the profoundest and most critical inquiry and be not themselves exhausted.

It is noteworthy, and an omen of brightest augury, that in an age of sceptical tendency, when all things are questioned and the very foundations of the faith are recklessly assailed, this grand old Book, which is the source of our religious hope and ground of our confidence, is more than ever receiving the devout investigation, the loving study of the race. By means of the international lessons, millions of Sunday-school children and multitudes of their elders are engaged in the consecutive study of the Word of God, and the ablest Biblical scholars of the age employ their best talent in the elucidation of Divine truth for the instruction of the little child. Thus shall the rising generation be better equipped for the battle of life than any of its predecessors, and in the words of life implanted in the soul possess an antidote against the malaria of scepticism which empsons the air. We hope also that an increased stimulus will thus be given to the study of the Word of God, convinced that nothing will more conduce to the improvement of the understanding and the formation of a noble Christian character.

Biblical Examinations.

DEAR SIR,—The Sunday-school and Epworth League Board have endorsed the examinations conducted in connection with Victoria College through "The Canadian Methodist Quarterly Bible Study Union," and the Executive of the Methodist Young People's Association of Ontario has decided to use them as a means of developing the proposed Bible Study Institute scheme. The examination will be held about January 15, 1894, and will be on Acts xv. 35 to xxviii. 31, accompanied with an essay on "The Life of the Apostle Paul." There will be three classes of certificates granted in each of the three grades (Junior, Intermediate, and Senior). Juniors are those between six and fifteen years of age, Intermediate between fifteen and twenty, and Senior those over twenty. The questions will therefore be adapted to all classes of persons. Presiding examiners will be appointed wherever there is a candidate, to whom the

questions will be sent under seal, and who will send the answers to the undersigned. The fee is twenty-five cents, to cover cost of examination papers, certificate, and postage. The ordinary Sunday-school lesson helps will be sufficient for the Junior and Intermediate examinations, but for the Senior the candidate would require the "Analytical Bible Studies" of Dr. Burwash in the *Canadian Methodist Quarterly* for July and October, 50 cents; a *Life of Paul, Stalker's*, 60 cents; or *Farrar's*, combined with the *Life of Christ*, \$1; and the *Cambridge Bible on Acts* (large, \$1.25; abridged, 35 cents.) Those who wish to review and get a complete study of Acts should have the *Quarterly* for July and October, 1892, 50 cents. Order all helps from the undersigned.

Any candidate can, upon the payment of a fee of 50 cents, have the examination of the *American Institute of Sacred Literature*, and receive both certificates, i.e., of our *Bible Study Union* and the *Institute*, for the one fee of 50 cents.

We hope that this systematic study of the Bible, with a view to an examination, will be taken hold of by our ministers, Sunday-school workers and Young People's Societies. It would raise the standard of work in our Sunday-schools, increase the interest in our Bible-class studies and Young People's meetings, and improve the qualifications of our teachers if these examinations were universally adopted. Scholars and teachers alike should take up the work, and Epworth Leaguers and Christian Endeavorers could not in a better way fulfil their pledge than by systematically studying the portion of Acts indicated, with a view to an examination. Wherever possible, those preparing should work together under the direction of a leader, who may be the only one of the class who requires the complete set of helps. If a class of two or more cannot be formed, undertake alone to study consecutively the whole section of Acts in which the Sabbath-school lessons of this quarter occur, and try to get in your mind a complete outline of the life and work of the great apostle. We had several hundred enrolled in our "Bible Study Union" last year, but the Presbyterian Church, with a smaller constituency, had a very much larger enrollment in their "Higher Religious Instruction" department. Send on your name and address as a member of the Union, and, if a candidate for examination, also the fee. We should have over 50,000 members and at least 10,000 candidates. Young People's Societies and Sunday-school senior classes should enroll as a whole, besides hundreds of adults who are not engaged in the work of either. Address all applications, stating the grade, to

A. M. PHILLIPS.

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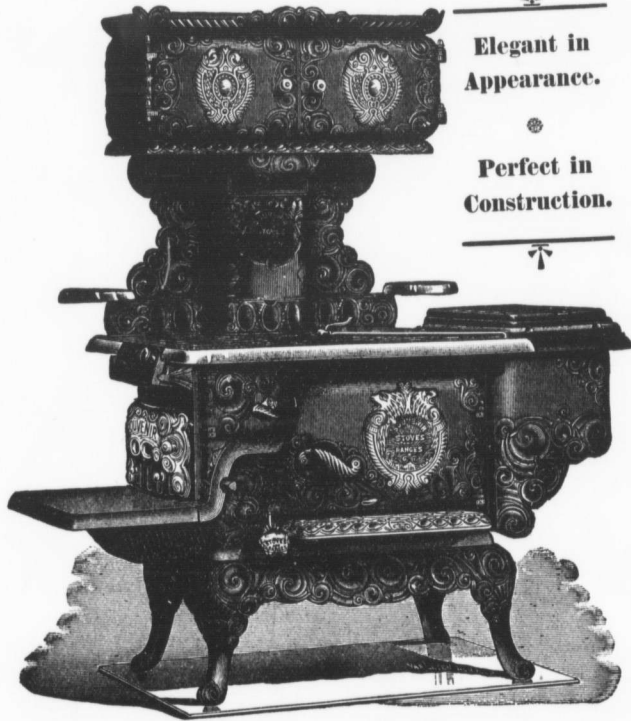
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1 The following of her stories have appeared in our copyright edition.

- | | |
|---------------------------------|---------------------------|
| 1 Eighty-Seven. | 5 A Modern Exodus. |
| 2 Judge Burnham's Daughters. | 6 Her Associate Members. |
| 3 Aunt Hannah, Martha and John. | 7 John Remington, Martyr. |
| 4 Miss Dee Dunmore Bryant. | 8 Twenty Minutes Late. |

9 Stephen Mitchell's Journey.

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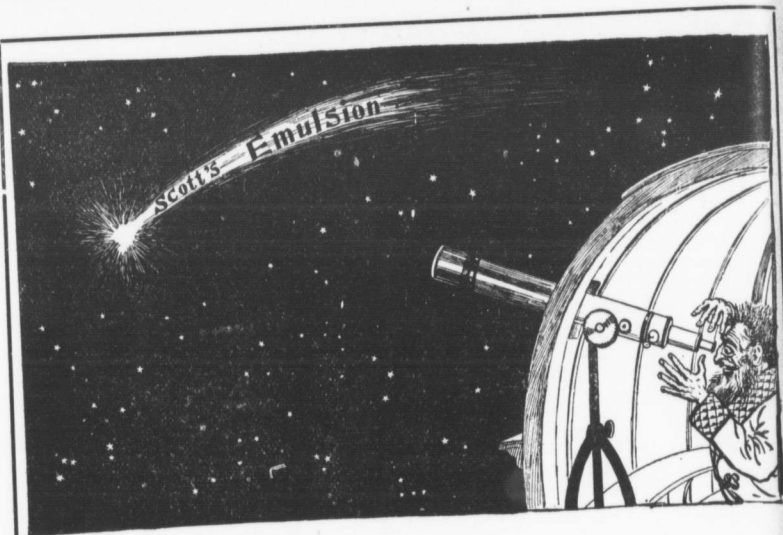
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