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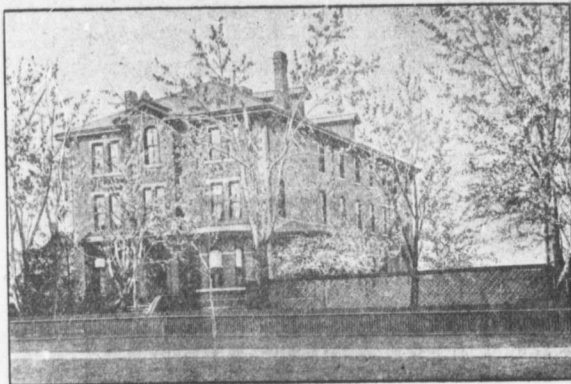
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THE TEACHERS MONTHLY



Sabbath School Publications
Presbyterian Church in Canada

Rev. R. Douglas Fraser
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Confederation Life Building Toronto



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The Teachers Monthly

Rev. R. Douglas Fraser, M.A., Editor
Rev. J. M. Duncan, B.D., Associate Editor

Vol. VIII.

June, 1902

No. 6

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The report to the General Assembly shows that it has been a good year for its Sabbath School Publications. Enlargement and improvement of the publications, increase in circulation, the strengthening of the editorial force, and new projects in the near future— are the chief features.

The scheme for the grading of Sabbath Schools, printed on page 213 of this issue, acquires a tragic interest through the sudden death of Colonel Fraser a few days after its approval by the General Assembly's Sabbath School Committee. Colonel Fraser was an earnest, enthusiastic and practical worker in the Sabbath School field, whose place will not easily be filled.

THE GOSPEL IN THE TABERNACLE

It is no mere fancy that finds a gospel in the tabernacle, which was to the Israelites for many generations the means of approach to God. Embodied in its forms and regulations lie eternal principles, which govern intercourse between sinful men and a God of holiness and mercy.

Let us begin with the Holy of Holies. In this innermost shrine was the ark, with its precious and treasured relics. There lay the two tables of the law, the pot of manna and Aaron's rod that budded, while close at hand was placed the whole book of the law. The presence of these sacred objects would remind the Israelite of God's requirements, and at the same time of his deep obligations in view of his national history, with its many proofs of divine kindness. Along with the thought of all that he owed would come a crushing sense of his failure to pay his

debt. It could not fail to fill him with uneasiness and dread to remember that, above the ark in which was enshrined the testimony of his unworthiness, there burned the visible emblem of God, whose law he had broken, whose love he had trampled upon.

But there was something else in that inner shrine which spoke of peace and reconciliation. It was the mercy-seat, whose material of pure gold betokened its supreme value. The mercy-seat was between the sign of God's presence and the contents of the ark, as if to cover from the eyes of the offended Benefactor, the testimony to the people's guilt. The mercy-seat was the divine assurance to Israel that their failure to obey the law was not ignored but pardoned. More than this, when the high priest disappeared into the Holy of Holies, with the burning incense and the blood to be sprinkled, the worshipper without learned that the way to obtain the proffered pardon was through sacrifice and prayer. It is surely dullness of spiritual apprehension that prevents us from seeing in the holiest part of the tabernacle, with its furniture and services, a picture of the way in which a guilty sinner can find acceptance with an offended God. It was fitting that the cherubim should be represented, not only as bowing in reverence before the Divine presence, but also with their faces toward the mercy-seat. For its meaning was one of the things which "the angels desire to look into." This meaning, wrapped up in symbol and ceremony in ancient times, has been disclosed to us in the gospel.

Passing from the Holy of Holies to the Holy Place or Sanctuary, three articles of furniture claim our attention—the altar of

incense, the table of shewbread, and the golden candlestick, with its seven branches. Each of these has its lessons to teach us.

Incense is the recognized emblem of prayer, and the golden altar standing, as it did, immediately before the veil separating the Sanctuary from the innermost shrine, sets forth the truth that, although God is holy, yet sinners may come to Him in sincere and believing prayer. The table, with its two piles of bread, declares the obligation to bring offerings to God of the necessary staples of life; while the permission given to the priests, as representative of the twelve tribes, to eat the bread, points to the willingness of God to supply our needs. Under this form which has passed away, we find the permanent ideas of dependence and gratitude.

With the words of Zechariah (4: 2-12), and the Revelation (4: 5), we cannot miss the significance of the stately candlestick with its seven lamps. It is a symbol of the church, whose office is to give light to the world. If in the Holy of Holies we find symbols of God, witnessing to His righteousness and love, in the Sanctuary we see emblems which have to do with man, representing the obligation resting upon him to worship and witness.

We have yet to glance at the Outer Court with its brazen altar. It was into this enclosure only that the ordinary Israelite was allowed to enter. To go into the tabernacle was the exclusive privilege of the priesthood. And yet, although the worshipper might not venture into the Holy Place, much less into the Holy of Holies, when he saw the victim slain and its blood poured out upon the altar, he realized that something was being done for him, by a divine appointment which would bring to him pardon and peace.

For many years men have been sending messages across the Atlantic by means of the submarine cable. At last inventive genius has discovered the secret of wireless telegraphy. In the early days of man's spiritual history he could approach God, not directly, but only through ceremonies and priests. These were like the cable. Under the gospel, we can each have intercourse with God, independently of any priest or

form. It is the day of wireless telegraphy in the spiritual as in the physical world. But while forms have passed away, we should remember that they had their place and their value as teaching in pictorial fashion eternal truths concerning the relation between God and man.

Sd FROM THE SABBATH SCHOOL COMMITTEE *Edwards*
Rev. John W. ...
W. ...
...

Our readers will be glad to have a few items from the General Assembly's Sabbath School Committee. It will be understood that, whilst this Committee and that on Sabbath School Publications are most cordial in their co-operation, they are quite distinct the one from the other, and each directly responsible to the General Assembly for its own work.

No less than 2,545 Diplomas for the memorizing of Scripture and the Shorter Catechism have been awarded—in every instance on the certification of the minister or superintendent that the recitations were complete and accurate.

The Shorter Catechism takes the lead, 1,473 diplomas having been issued for its memorization; and 1,072 for Scripture.

The Maritime Provinces have led in memorizing, and the rural churches are in advance of those of the cities. In fact, the cities, with some notable exceptions, have taken but scant notice of the work.

One woman at the age of seventy received the diploma for the Shorter Catechism, and Miss Jessie Duncan, one of our lady missionaries in India, that for Scripture. There were seven candidates from Neemuch and four from Indore, Central India. Some of these were famine orphans, now under care and education. In the Trinidad mission eight candidates were successful, and seven diplomas were issued to pupils in the Institute for the Blind at Brantford, Ontario.

The aid given from the Children's Day Fund to new and needy Sabbath Schools has been valuable. The help has been in the form of assistance in procuring the necessary Lesson Helps and S.S. papers. Under such encouragement, the progress of new schools is likely to be more rapid.

The outcome of these proposals will be looked for with the deepest interest by Sabbath School workers everywhere.

The Committee, on motion of Rev. Principal MacVicar, seconded by Rev. John McEwen, approved the Beginners' Course of Lessons recently issued by the International Lesson Committee, and also the proposal to issue an advanced course for senior pupils.

The appointment of Sabbath School missionaries or field workers has the cordial support of the Committee, who "respectfully recommend" to the General Assembly "that two Sabbath School missionaries be now appointed." The action of the Assembly on this proposal will be awaited with interest. Nothing is more sure than that, both for improvement of Sabbath School methods in the older districts and extension and improvement in the newer districts, there is abundant need.

TEACHER TRAINING

By Professor Walter C. Murray

VI. THE PROLONGATION OF INFANCY OR PREPARATION FOR LIFE

This and several following papers will point out some of the characteristics of the mental development of the child, as it advances from infancy to manhood; and the bearing of these characteristics on education will be considered.

One of the most important differences between man and the animals is the greater time required by the child to prepare for life. The young animal quickly reaches maturity. Not more than one-fifth of the life of the horse, nor more than one-eighth of the life of the dog, is needed for acquiring the knowledge and habits that are needed through life. But man must spend at least one-third of his lifetime in preparation. Not until he has reached his twenty-fifth year can he be said to have passed the preparatory stage. Of course, his education does not end then; but the foundations have been laid and the superstructure has been reared.

Man's need for preparation is great. The young animal comes into life fairly well equipped with instincts to protect him from his enemies and to provide for his wants.

The tiny duckling can swim almost as soon as it emerges from the egg. The partridge of a day or two can take cover as cleverly as the old bird, when danger is near. The young of the mountain sheep, within the third day of its birth, can clamber up the rocks and elude its active enemies. But the babe lies helpless, unable to note the signs of danger, unable to move. So ill prepared for life's difficulties is it, that even the least of them would prove too much for its tiny strength and wisdom, did not the anxious care of the parent protect it and provide for it. It is true that the instincts of the young animals require to be supplemented by habits; but the child's instincts, though not few in number, are rather the basis for the formation of new habits than the guides and guards required for life's battles. Habits must do for man what instincts do for the animal.

Man's needs, however, do not exceed his capacity for education. The young animal is much less responsive to the suggestions of the world around it, and much less retentive of the teachings of experience, than is the young child. Instinct is unerring and it is unyielding. Its perfection makes its possessor indifferent to the suggestions of surroundings. A certain kind of wasp stores up food in nests for its young. Its instinct urges it to drag its prey—for example, a grasshopper—to its hole, and then to enter to see if all is ready. If it is satisfied, it drags in the prey. An observer, while the wasp was within, moved the grasshopper slightly. On its return the wasp dragged the grasshopper up to the proper position, and then left it and went in to examine the hole. Again the observer interfered; and again the wasp went through the same process. This was repeated until the observer lost patience. Each time the instinct required the prey to be placed in a certain position before the entrance and then the hole to be examined.

One of Thorndike's experiments with cats indicates the capacity of the cat to learn. Three cats were experimented with. Each was required to crawl into a box, then to pull a loop, opening a door. It was rewarded by being given some fish to eat. One required twenty-six lessons, another eighteen, the third thirty-seven.

The child's capacity for education is indicated by the extent of the changes through which he passes in reaching maturity. "The child is in no way really like the adult. It would be hard to find many salient features in which the infant and the adult exactly resemble each other. For example, the blood of the new-born child is so different from its later form that it amounts almost to a difference in kind. The changes in the brain are fully as great." (Oppenheim.)

"The child from his earliest infancy tends to adapt himself, like clay in the hands of the potter, to be molded day by day by the habits, the tastes, the passions, the ideals of those among whom he lives." (Drummond.)

To his great capacity to receive, there is joined a great capacity for imitation. This instinct appears in his first year, grows with his growth, and strengthens with his strength, until it binds him hard and fast to precedent in manners and in morals.

It is through these two capacities that he enters into his inheritance, as the heir of all the ages. His legacy is partly in disposition, partly in environment. In disposition he is ready to receive. From his environment he absorbs the ideas and customs that have saved his race and make his life significant. "There was a child went forth every day; and the first object he looked upon, that object he became; and that object became part of him for the day, or a certain part of the day, or for stretching cycles of years." (Whitman.)

Is there not truth in the paradox, "Men are made, not born!"

Dalhousie University, Halifax, N.S.

SOME HELPFUL BOOKS

IN THE TEACHERS MONTHLY for December, 1901, Prof. Falconer called attention to some books on the lessons taken from the Acts of the Apostles. During the next six months the lessons will be in the Old Testament. The period covered is a long one, extending from a date immediately subsequent to the exodus of Israel from Egypt, to the times of Samuel, or, roughly speaking, over three centuries and a half.

The time occupied by the lessons of the half year may be divided into four periods,

and the lessons grouped according to these periods. The thirteen lessons of the first quarter fill the period from

THE CROSSING OF THE RED SEA TO THE DEATH OF MOSES

Here we take up again the thread of the story dropped at the close of 1901, and follow the march of the Israelites across the desert. There are many books which throw light on this eventful history. The life of Moses by Iverach (15c) gives a brief but clear and satisfactory account of the life of the great lawgiver. Moses the Servant of God by Meyer (75c.) is written in an attractive and interesting style, and is full of helpful suggestions. This book is of special value for bringing out the great spiritual truths which underlie the narrative. Many books have been written on the Ten Commandments, which form the subject of two lessons. Perhaps the most suitable for the Sabbath School teacher is Dykes' *The Law of the Ten Words* (\$1.00). The commentaries on the four books of the Bible from which the lessons of the third quarter are selected, may be consulted with profit by those within reach of them. On Exodus, Macgregor's two volumes (70c. each) in the excellent *Handbooks for Bible Classes*, are full of interesting and helpful information. Chadwick in the *Expositor's Bible* (\$1.00) gives one of the very best volumes in this series. In it the teachers will find valuable assistance in drawing out the teachings of the narrative. There is but one lesson taken from Leviticus. The best commentary within easy reach on this book, is Kellogg's *Leviticus in the Expositor's Bible* (\$1.00). With great clearness and strength of conviction he exhibits the gospel truths foreshadowed in the Mosaic ritual. Instructive and illuminating discussions of the three lessons in Numbers are contained in Dr. R. A. Watson's volume in the *Expositor's Bible* (\$1.00). On the lessons from Deuteronomy, the average teacher will find Meyer's book mentioned above, or Taylor's *Moses the Lawgiver* best adapted to his purpose. Those who have access to Dr. Monro Gibson's *Mosaic Era* will find it full of interesting suggestions.

The second group of lessons brings us to the period extending from

THE CROSSING OF THE JORDAN TO THE DEATH OF JOSHUA

In this group we follow the Israelites from Canaan under the leadership of the sturdy soldier who succeeded the revered legislator. Croskery's *Joshua and the Conquest* (15c.) gives a brief and interesting outline of the history of this period. A great deal of valuable information is packed into the little volume by Maclear in the *Cambridge Bible* (60c.). A fuller treatment of these times of settlement is given by Blaikie in the *Expositor's Bible* (\$1.00). Deane, also in *Men of the Bible* (60c.), gives a full and readable account of the life and times of Joshua.

In the third group we find ourselves in

THE TIMES OF THE JUDGES

For the study of this period, the most valuable helps are the *Expositor's Bible* by Watson (\$1.00), the *Cambridge Bible* by Lias (60c.), and *Gideon and the Judges* by Marshall Lang (60c.). The volume by Lias contains a clear and comprehensive outline of the contents of Judges. Lang's book gives a vivid picture of the heroes who appeared in Israel after the settlement of Canaan. For those who wish a smaller book, *Patterson's The Judges* (15c.) will be useful.

The fourth group contains the lessons taken from

THE TIMES OF SAMUEL

No better or more readable book for Sabbath School teachers on Samuel can be named, than Blaikie's two volumes in the *Expositor's Bible* (\$1.00 each). Deane, in *Men of the Bible* (60c.) treats the history of this period in a clear and interesting fashion.

There are other books in which the teacher will find material for illustration and application throughout the whole course of lessons for the half-year. Dr. Alexander Whyte's *Bible Characters*, Adam and Achan (\$1.00) shows marvellous insight into the principles and motives lying behind the outer life of the great figures of earlier Old Testament history. McPhail's *Historical Geography of Palestine* (15c.) helps the student in tracing the history of Israel, by giving him a better know-

ledge of the theatre on which its drama was enacted. Scott's *The Making of Israel* (15c.) describes the training and discipline of the chosen race from the days of Joseph to those of Joshua. The *Holy Land in Geography and History* (2 vols. \$2.00 per vol.) by Townsend Macoun will amply repay careful study.

The books quoted at 15c. are the well-known Bible Class Primers and are of far greater value than the price indicates.

It may be emphasized in closing that no use of helps, however excellent, should be allowed to divert the teacher from the earnest and prayerful study of the Bible itself.

THE GRADING OF SCHOOLS

Much is claimed for a careful grading of the classes in the Sabbath School, and the General Assembly's Sabbath School Committee have had the question of a suitable scheme under consideration for some time. They were anxious to avoid high-wrought and complicated plans and to secure even for small schools with a simple organization the benefits of the grading system. At the recent semi-annual meeting of the Committee, the following Report, prepared by Colonel D. Torrance Fraser, of Montreal, was unanimously adopted, and is now published as a guide to schools which are considering this most important matter. It will be found full of suggestion.

A GRADED SCHOOL

A graded school consists of departments with as many classes in each as may be found necessary. An average school may be divided into the following departments, viz.:

I. PRIMARY DEPARTMENT—Non-readers up to about 8 years. They ought to be able to repeat the Lord's Prayer, the Beatitudes and Psalms 23, 100 and 121; then they may be promoted to the—

II. INTERMEDIATE DEPARTMENT—For two years, or to about 10 years old. Then they should know, in addition, the names and order of the Books of the Bible, the Ten Commandments, and half of the Golden Texts of the previous quarter. After that promote to the—

III. JUNIOR DEPARTMENT—For four years,

or to about 14 years old. Then they should know, in addition, half of the Shorter Catechism, and be able to answer half of 30 questions on previous quarter's lessons.

IV. SENIOR DEPARTMENT—For four years or to about 18 years. Then they should know the whole of the Shorter Catechism, and be able to answer half of 60 questions on the previous year's lessons.

V. ADULT DEPARTMENT—All over 18 years. The examinations may be oral or written, as may be preferred. Promote if considered expedient when the age is reached, but promote with a certificate of merit those who reach the standard. Promote publicly, on a fixed day.

Let all understand the standard or qualification; consider the standard well and modify to suit circumstances; not too hard to discourage, but hard enough to make a step up felt. Let the teachers remain in the department; only the scholars to change. Place the departments in definite parts of the room.

RECOMMENDATIONS

1. Let the minister and superintendent consider the classes in the school, name by name, scholar and teacher, and make a plan; some classes may be better of a little change, others will do as they are.

2. Consider this plan at a meeting of the teachers, get their opinions, modify as may be expedient; select the departments and teachers for them; agree as to the qualifications, alter as needful.

3. Get the teachers to agree to the plan, and see that all understand it.

4. If any teachers do not agree to it, just leave their classes as they are, and go on with the others in the meantime.

5. Make only necessary changes, disturb the present arrangements as little as possible, sympathize with every one's feelings and try to maintain harmony—the object is for the good of the whole; the result will prove the benefit of the arrangement.

6. Make the promotion annually, on the most suitable day. Make it a marked occasion.

ADVANTAGES

1. Teachers will become more expert in

dealing with scholars of one age or attainment.

2. Scholars will like the idea of promotion and they will have an object in attendance and attention.

3. There will be more unity in the instruction.

4. The senior or older classes will be kept fuller, being constantly and regularly replenished.

5. The homes will be interested in the advancement, especially when parents are invited to be present on promotion or graduation day.

6. As scholars join, be careful to place them in a suitable grade.

ADDITIONAL

THE CRADLE ROLL—Comes at the beginning, a roll of the babies placed thereon with the mother's consent, to be suitably remembered on birthdays and school festivals and visited like regular scholars.

THE HOME DEPARTMENT—For those who, for any reason, cannot attend the school, but are willing to study the lesson at home (or elsewhere) and make a mark on a card that the lesson has been studied. In this way a large addition can be made to the number of those who study the Bible regularly and systematically, and the results have been found to be of very great advantage.

A NORMAL CLASS—For those in the senior grades who are willing to take a special course to fit them to become teachers; also, on week days, for the improvement of the present teaching staff.

NOTE

These recommendations and suggestions deserve to be very carefully considered by all our Sabbath Schools, as they are practical and practicable. The principles have been tested and the results have proved their very great merit. As far as scholars are concerned, grading is not by age alone, but a combination of age with attainments. The promotion is in view as an incentive; and the facility the teachers gain by dealing with one grade is quite marked.

The Tenth Triennial International S.S. Convention—Denver, Colorado, June 26-30.

ORDER OF SERVICE: Second Quarter

OPENING EXERCISES

I. SILENCE.

II. SINGING (unannounced):

All people that on earth do dwell,
Sing to the Lord with cheerful voice,
Him serve with mirth, His praise forth tell,
Come ye before Him and rejoice.

III. RESPONSIVE SENTENCES.

SUPERINTENDENT. Behold My Servant,
whom I uphold; Mine elect, in whom My
soul delighteth.

SCHOOL. I have put My Spirit upon Him:
He shall bring forth judgment to the Gen-
tiles.

SUPERINTENDENT. The people that walked
in darkness have seen a great light;

SCHOOL. They that dwell in the land of
the shadow of death, upon them hath the
light shined.

IV. PRAYER; closing with the Lord's
Prayer repeated by the whole school.

V. SINGING.

VI. READING OF LESSON PASSAGE, in con-
cert or alternate verses.

VII. Singing.

THE LESSON

I. STUDY IN CLASSES. Let this be entirely
undisturbed by Secretary's or Librarian's
distributions, or otherwise. The Teacher
should get through promptly with roll-call,
the collection (which may be taken in a
class envelope, or class and report envelope),
the memory verses, and the catechism.

II. SINGING.

III. REVIEW FROM SUPERINTENDENT'S DESK;
which may include Recitation in concert of
Catechism, Lesson Title, Golden Text, Mem-
ory Verses and Heads of Lesson Plan.

CLOSING

**I. ANNOUNCEMENTS; SECRETARY'S AND
LIBRARIAN'S DISTRIBUTIONS.**

II. SINGING.

III. RESPONSIVE SENTENCES.

SUPERINTENDENT. Let us repeat together
the words of Simeon when he took the
Christ-child in his arms—

All, Lord, now lettest thou thy servant
depart in peace according to thy word:

For mine eyes have seen thy salvation,
Which thou hast prepared before the face
of all people;

A light to lighten the Gentiles, and the
glory of thy people Israel.

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2. Payment should accompany orders in every case.

3. Supplies cease when time for which ordered, ends.

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BIBLE DICTIONARY FOR SECOND
QUARTER, 1902.

Ag'a-bus. Perhaps the name is derived from the Greek word, *to love*. Supposed to have been one of the seventy disciples of Luke 10 : 1.

An'ti-och. The capital of Syria, on the river Orontes. It was built B.C. 300 by Seleucus Nicator, and named after his father Antiochus. It became the centre of Gentile Christianity. Here the followers of Jesus were first called "Christians," Acts 11 : 26. To be distinguished from Antioch, a large Greek city in Pisidia, which was made a Roman colony by Augustus.

A'-si-a, Bith-yn'-ia, Gal-a'-tia, Phryg'-ia, Pis-id'-ia; Roman provinces in Asia Minor.

Bar'-na-bas. A native of Cyprus, and an early convert to Christianity (Acts 4 : 36, 37). When Paul made his first appearance in Jerusalem, Barnabas brought him to the apostles and vouched for his sincerity, Acts 9 : 27. He did missionary work with Paul and afterwards with John Mark. The name means, "The Son of Consolation."

Cæs-ar'-e'-a. A city on the Mediterranean, 70 miles from Jerusalem. It was at one time the residence of the Roman Governor. Here dwelt Cornelius the devout centurion, Acts 10 : 1. From Cæsarea Paul embarked for Tarsus to escape from the Jews (Acts 9 : 30); thither he was brought, to be heard by Felix (Acts 23 : 23); and from it he set out for Rome, Acts 27 : 1.

Cy'-prus. An island in the Mediterranean, sixty miles from the coast of Palestine, now owned by Britain.

Cy-re'-ne. A Greek city in Libya, Africa, west of Egypt. Cyrene was represented in Jerusalem at the Pentecost, Acts 2 : 10. Simon, one of its people, helped Jesus bear his cross, Matt. 27 : 32. Cyrenian Jews had a synagogue at Jerusalem, Acts 6 : 9.

Claud'-ius Cæs-ar. The Roman Emperor who succeeded Caligula, 41-54 A.D. The Jews were generally treated by him with indulgence, especially those in Asia and Egypt; but about the middle of his reign (probably 49 A.D.), those who lived in Rome were all banished, Acts 18 : 2.

Da-mas'-cus. The oldest city in the world, 140 miles north-west of Jerusalem. It is now under Turkish rule.

Dor'-cas. The Greek equivalent of the Syriac Tabitha. The name means "gazelle." It is probable that the woman was a Greek-speaking Jewess.

Her'-od. King Herod Agrippa I., grandson of Herod the Great, who murdered the "Innocents," Matt. 2 : 16. He was the son of Aristobulus, and, therefore, brother of Herodias who caused John the Baptist to be beheaded. His uncle, Herod Antipas, who

was then an exile in Gaul, is referred to in Acts 13 : 1.

I-con'-i-um. An important city in Asia Minor, southeast of Antioch, now called Konieh.

Jop'-pa. The sea-port of Jerusalem on the Mediterranean coast. Here Peter raised Dorcas from the dead.

John The Baptist; the son of Zacharias and Elizabeth; the herald of Christ; beheaded by Herod Antipas.

Je-ru'-sa-lem. The capital of Judæa, and the seat of Jewish worship. It was destroyed by the Romans about 40 years after the death of Christ.

John. The brother of James. Banished to Patmos; wrote the fourth Gospel, three Epistles and the Book of Revelation.

John Mark. The writer of the second Gospel; did missionary work with Paul and Barnabas; a relative of the latter.

Ju'-pi-ter. A Roman deity—the "king of gods."

Ju'-das Bar'-sa-bas. One of the delegates sent from Jerusalem to the church at Antioch.

Lyd'-da. A city of Judæa, 20 miles from Jerusalem and 11 miles from Joppa.

Mer-cu'-ri-us. A Roman deity whose Greek name was Hermes; the "god of eloquence."

My'-si-a. A district in Asia Minor, included in the province of Asia.

Mac-e-do'-nia. The first country of Europe to receive the Gospel. It is north of Greece.

Phe-ni'-ce. Phœnicia, a country on the sea-coast between Galilee and Syria.

Phil-ip'-pl. An important city in Macedonia, built by Philip of Macedon, father of Alexander the Great, and named after himself.

Saul. Born at Tarsus in Cilicia, Asia Minor, about A.D. 2; educated at Jerusalem; a zealous persecutor of the church; but, converted, he became her great champion.

Ste'-phen. One of the seven deacons, and the first Christian martyr.

Sal'-a-mis. The capital city of Cyprus, on the east shore.

Sha'-ron. A beautiful plain in Judæa, in which Lydda was situated.

Syr'-i-a. The country lying north of Palestine, reaching to the Euphrates on the north-east and to Asia Minor on the north-west.

Tar'-sus. The capital of Cilicia in Asia Minor. It was the seat of a university and the birth-place of Paul.

Thy-a-ti'-ra. A town of Lydia in Asia Minor. It had a large trade in purple cloth and dyes.

Tro'-as. A sea-port town of Mysia, Asia Minor, four miles from ancient Troy.

Rev. G. B. McLeod, M. A.
Westville, N. S.

International Bible Lessons

Studies in the Book of the Acts

LESSON CALENDAR : SECOND QUARTER

- | | | |
|-------------|------------------------------------|------------------|
| 1. April 6 | Saul of Tarsus Converted. | Acts 9 : 1-12. |
| 2. April 13 | Peter, Aeneas and Dorcas. | Acts 9 : 32-43. |
| 3. April 20 | Peter and Cornelius. | Acts 10 : 34-44. |
| 4. April 27 | Gentiles Received into the Church. | Acts 11 : 4-15. |
| 5. May 4 | The Church at Antioch and Syria. | Acts 11 : 19-30. |
| 6. May 11 | Peter Delivered from Prison. | Acts 12 : 1-9. |
| 7. May 18 | The Early Christian Missionaries. | Acts 13 : 1-12. |
| 8. May 25 | Paul at Antioch in Pisidia. | Acts 13 : 43-52. |
| 9. June 1 | Paul at Lystra. | Acts 14 : 8-19. |
| 10. June 8 | The Council at Jerusalem. | Acts 15 : 22-33. |
| 11. June 15 | Paul Crosses to Europe. | Acts 16 : 6-15. |
| 12. June 22 | Temperance Lesson. | Rom. 13 : 8-14. |
| 13. June 29 | REVIEW. | |

Lesson IX.

PAUL AT LYSTRA

June 1, 1902

Acts 14 : 8-19. Study Acts 14 : 8-22. Commit to memory vs. 8-10. Read Acts 14.

8 And there sat a certain man at Lys'tra, impotent in his feet, ¹ being a cripple from his mother's womb, who never had walked :

9 The same heard Paul ² speak : who ³ stedfastly beholding him, and ⁴ perceiving that he had faith to be ⁵ healed,

¹⁰ Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

¹¹ And when the ⁶ people saw what Paul had done, they lifted up their ⁷ voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

¹² And they called Bar'nabas, Ju'pter ; and Paul, ⁸ Mercur'ius, because he was the chief speaker.

¹³ Then the priest of Ju'pter, ⁹ which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the ¹¹ people.

¹⁴ Which when the apostles, Bar'nabas and Paul, heard ¹⁰ of, they rent their ¹² clothes, and ¹³ ran in

Revised Version—¹ Omit being ; ² Speaking ; ³ Fastening his eyes upon ; ⁴ Seeing ; ⁵ Made whole ; ⁶ Multitude ; ⁷ Voice ; ⁸ Mercury ; ⁹ And ; ¹⁰ Whose temple was before the city ; ¹¹ Multitudes ; ¹² Garments ; ¹³ Sprang forth ; ¹⁴ Multitude ; ¹⁵ Bring you good tidings ; ¹⁶ Vain things ; ¹⁷ Who made the heaven and the earth ; ¹⁸ That in them is ; ¹⁹ The generations gone by ; ²⁰ The ; ²¹ And yet ; ²² You from heaven rains ; ²³ Your ; ²⁴ Multitudes from doing ; ²⁵ Jews thither ; ²⁶ And having ; ²⁷ Multitude, they ; ²⁸ And dragged him ; ²⁹ That he was dead.

GOODEN TEXT

² Tim. 2 : 3. Thou therefore endure hardness, as a good soldier of Jesus Christ.

DAILY READINGS

M.—Acts 14 : 8-18.

T.—Acts 14 : 19-28.

W.—Acts 17 : 22-31.

Th.—Rom. 1 : 14-23.

F.—2 Tim. 3 : 10-17.

S.—2 Cor. 11 : 21-30.

S.—Rom. 8 : 8-18.

Paul at Lystra.

God made known.

God manifest in His works.

"The Lord delivered."

Persecutions.

The glory to follow.

CATECHISM

Q. 24. How doth Christ execute the office of a prophet ?

A. Christ executeth the office of a prophet in reveal-

ing to us, by his word and Spirit, the will of God for our salvation.

15 And saying, Sirs, why do ye these things ? We also are men of like passions with you, and ¹⁶ preach unto you that ye should turn from these ¹⁷ vanities unto the living God, ¹⁸ which made heaven and earth, and the sea, and all ¹⁹ things that are therein : ²⁰ Who in ¹⁹ times past suffered all ²⁰ nations to walk in their own ways.

²¹ Nevertheless he left not himself without witness, in that he did good, and gave ²² us rain from heaven, and fruitful seasons, filling ²³ our hearts with food and gladness.

²⁴ And with these sayings scarce restrained they the ²⁵ people, that they had not done sacrifice unto them.

²⁶ And there came ²⁷ thither certain Jews from Antioch and Ico'nium, ²⁸ who persuaded the ²⁷ people, and, having stoned Paul, ²⁹ drew him out of the city, supposing ³⁰ he had been dead.

ing to us, by his word and Spirit, the will of God for our salvation.

TIME AND PLACE

Following upon lesson VIII., A.D. 48 or 49. The chief incident is at Lystra, with glimpses of Iconium, Derbe and the region round about.

LESSON PLAN

I. A Wonderful Cure, 8-10.

Of a cripple who had never walked.

II. A Foolish Worship, 11-18.

Of the apostles by the excited populace.

III. A Fierce Attack, 19.

By those same people on the apostles.

LESSON HYPNOS

Book of Praise, 252; 263; 49 (Ps. Sel.); 256; 260; 250.

EXPOSITION

By Rev. G. B. McLeod, M.A., Westville, N.S.

Connecting Links—In our last lesson we left Paul and Barnabas at Iconium, where they met with much success in preaching the Gospel both amongst Jews and Gentiles,

ch. 14 : 1. But the Jews again persecuted them and they fled to Lystra and Derbe, v. 7. Our lesson tells us of an incident at the former place, and of its outcome.

I. A Wonderful Cure, 8-10.

V. 8. *There sat a certain man*; in some public place (v. 11), perhaps in the market place near the gate of the city, as no mention is made of any synagogue. The missionaries would meet the crowd there, as they meet them to-day in the bazaars in India. *At Lystra*; a city about 20 miles southeast of Iconium. *Impotent*; helpless. *A cripple from his mother's womb*; "no mendicant pretender, but one whose history from his birth was well known."

Vs. 9, 10. *The same heard Paul speak*. The Greek signifies that he had heard again and again, and Paul's preaching had drawn out his faith, Rom. 10:17. *Fastening his eyes upon him* (Rev. Ver.); with fixed and earnest gaze, as though he would read the man's character through and through. (Compare ch. 3:4.) *And perceiving*. The man's heart shone out in his face; or the Spirit of God within the apostle recognized in him a proper subject to be made, by his cure, a sign to the people.

Said with a loud voice; to attract his and the people's attention and to inspire in the man courage and faith. *Stand upright*; the test of the man's faith and of Christ's power to heal through the apostle. *Leaped*; from his sitting posture. *And walked*; a proof of the completeness of the cure.

II. A Foolish Worship, 11-18.

V. 11. *When the people saw what Paul had done*. They could not doubt the miracle, for they knew the man's crippled condition and they saw the completeness of the cure, but saw only the outward wonder and confounded Paul, the instrument, with God, the author. *Lifted up their voices*. They could not contain their feelings of wonder and astonishment.

The speech of Lycaonia; their native tongue, which probably Paul would not understand (v. 14), though they would understand his Greek. *The gods are come down*. It was a common belief, as seen in the myths or legends of Greece and Rome, that the gods could assume any form they pleased. It was the only way they could account for the wonderful cure of the cripple.

V. 12. *They called Barnabas, Jupiter*; the king of the gods. Barnabas was the elder. *And Paul, Mercurius*, the god of eloquence—because he was the chief speaker. The two missionaries probably did not understand what the half-barbarous crowd was saying. (See on v. 11.)

V. 13. *The priest of Jupiter*; who officiated in Jupiter's temple, which was before the city.

The god Jupiter's image was enshrined in a temple at the gates of the city. He was believed to be the guardian of Lystra. *Brought oxen*; for sacrifice. *And garlands*; to decorate the animals or the temple. *Unto the gates*. Some take this of the



Heathen Doing Sacrifice

city gates, others of the gates leading into the temple grounds, and others, again, of the gates of the house in which the apostles were lodging. *With the people*; the crowds that followed to take part in the sacrifice to the gods.

V. 14. *The apostles*. Barnabas was not an apostle in the official sense, but the title is given him here because of his connection with Paul and that apostle's work. *Heard of*. The apostles may have gone to their lodging place after the miracle, and thus would not know what was going on, until told. *Rent their clothes*; a sign of grief, of horror, and of indignant protest. *Ran in among the people*, who were crowding after the priests and the sacrificial animals.

Vs. 15, 16. *Why do ye these things*; words of grief and censure. *We also are men*; like mortals, with feelings (*passions*), like yourselves. *Preach unto you*; as men bringing a message to men. *These vanities*; the false gods and the fripperies of their worship. *The living God*; as contrasted with the false gods of the heathen. *Which made heaven*, etc.; the Creator of all things and, therefore, the only One worthy of our worship. *In times past*; in bygone generations. *Suffered all nations*; all the Gentile nations. *To walk in their own ways*. They had the light of nature only, and not that of the word of God.

Vs. 17, 18. *Nevertheless*. They were responsible for what light they had. *Left not himself without witness*. They had abundant evidence in nature of God's existence, power, and goodness, Ps. 19:1. *He did good*; in providing for man the seasons, the fruitful showers, and the harvests. *Filling our hearts*; satisfying not only the body, but mind and spirit as well. *With food*; to support physical life. *Gladness*; the innocent delights of life, with the deeper gladness of His abiding presence. *Scarce restrained they the people*. It was with

the utmost difficulty that they prevented them from carrying out their intention.

III. A Fierce Attack, 19.

There came thither; the hostile Jews of chs. 13:50; 14:5. *Persuaded the people*; won over the fickle crowd, by reviling the apostles and speaking falsely and slanderously of their religion, thus working up the mob to bitter opposition. *Stoned Paul*; who was more prominent in speaking than was Barnabas. *Drew him*; dragged his apparently lifeless body out of the city. Paul would remember the time when he had willingly stood by and had seen the martyr Stephen suffer death by stoning, ch. 8:1.

Paul was, however, not dead, and by and by came to himself, and, under cover of the night, returned to the city. The next day he and Barnabas went on to Derbe, which was about thirty miles southeast of Lystra. They then returned to the cities through which they had passed, strengthening the converts in all Christian doctrine and practice, and exhorting them to be faithful amid the many trials they had to meet, vs. 18-22.

APPLICATION

By Rev. A. S. Morton, B.D., St. Stephen, N.B.

A certain man impotent in his feet, v. 8. A missionary to Africa relates that he went on an exploring tour with three natives. One of these was stricken with fever and his two companions were ordered to take him home, being given a supply of food for the return journey. When the missionary came back to his home, he found the two men there, but their sick companion was missing. It turned out that they had eaten the food themselves and abandoned their charge, who was devoured by a lion. Contrast this heartless treatment of the sick and helpless, which is all too common in heathen lands, with the tender care which they receive in Christian lands, and you will appreciate the change which the gospel of Christ makes in human hearts.

Perceiving that he had faith, v. 9. As the artist sees in the shapeless block of marble, the beautiful statue which his genius can bring out of it, so the Christian worker must be quick to recognize the very beginnings of

good in the hearts of men.

He leaped and walked, v. 10. The man received power not only for one sudden spring, but also for a continuous walking. Christ's grace bestows the ability, not only to begin the Christian life, but to continue in it to the end. It is an unfailing stream.

The gods are come down to us in the likeness of men, v. 11. The cure of the cripple could not be ascribed to any natural cause, and was therefore regarded as a proof of Divine power. But it is not only in miracles that God manifests His power, but also in the ordinary processes of nature. The manna in the wilderness was clearly the gift of God; but no less truly does the yearly transformation of the seed into the harvest require a forth-putting of His almighty power.

They called Barnabas, Jupiter . . . and Paul Mercurius, v. 12. The highest position was assigned by these people to Barnabas, as the more majestic and passive; while Paul was regarded as the subordinate, being the more

active and energetic partner. The Orientals regarded their gods as sitting afar off from the world and taking no direct interest in its affairs. They acted through inferior beings who did their bidding. But the Bible gives to us a different idea of God. It represents Him as full of intense activity. We see Him engaged in the great work of creation, preparing the sky and earth and sea for their inhabitants, and forming these inhabitants to dwell in the world which He had made. Then we behold Him in His works of providence interposing to supply the needs of men, and to protect them from danger, as well as to punish those who oppose themselves to Him. And again in the work of redemption, we see the same ceaseless energy exercised in its highest and noblest form. The example of God Himself teaches us, that the noblest life is the life of service. So Christ said to His disciples, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant," Matt. 20: 26-27. This idea has passed into our language; for we speak of the highest subject in our land as the "Prime Minister" which simply means first servant.

The living God, which made heaven, and

earth, and the sea, v. 15. One day, it is said Henry Ward Beecher and Ingersoll, the famous infidel lecturer, were travelling on the same train and were engaged in conversation. When the train reached a certain station, a friend of Beecher's came to present him with a beautiful globe. Ingersoll was much interested in looking at this gift and asked who made it. "Oh," said Beecher, "nobody made it, it just happened." It would be as reasonable to suppose that this piece of mechanism had no maker, as to believe that the world around us with all its beauty and order came into existence by mere chance, instead of being the product of a wise and powerful Creator.

Who suffered all nations to walk in their own ways, v. 16. God allowed men to follow out their own desires, so that by their failures and disappointments they might be led to realize their dependence upon Him. The apostle teaches us to look upon history as a great divine drama in which the ignorance and sins of the Gentiles are allowed to run their course, while the law does its imperfect work among the Jews, in order that both may come to feel their need of redemption and be prepared to receive it. All were included in unbelief that God might have mercy upon all, Rom. 11: 32.

POINTS AND PARAGRAPHS

By Rev. A. S. Morton, B.D.

It is the most hopeless case that tests the physician's skill. v. 8.

Love for souls gives insight to the condition of souls. v. 9.

God can make us strongest where we are weakest. v. 10.

A supernatural effect requires a supernatural cause. v. 11.

A noble impulse may be perverted to an ignoble end. v. 13.

An insult to Christ wounds the Christian more deeply than an insult to himself. v. 14.

The preacher has the same weaknesses and needs as his hearers, the teacher as his scholars. v. 15.

Failure in our own ways drives us into God's ways. v. 16.

The world is full of paths to God. v. 17.

To-day Hosanna! to-morrow, Crucify Him! to-day sacrificed to, to-morrow sacrificed.—Matthew Henry. v. 19.

In v. 8 we observe the marked emphasis laid on the real physical incapacity of the lame man. Luke reiterates in three successive phrases, with growing emphasis, that the man was really lame: "impotent in his feet,"—"a cripple from his mother's womb"—"who never had walked." The three phrases are like beats of a hammer; there is no fine literary style in this device, but there is real force, which arrests and compels the reader's attention. Luke uses the triple beat in other places for the same purpose, for example, ch. 13: 6, "Sorcerer, false prophet, Jew."—Ramsay.

The word for "stedfastly beholding" (v. 9) is used several times of St. Paul, as in ch. 13: 9, where he fixes his gaze on

Elymas, and ch. 23 : 1, where he attentively beholds the council. From v. 5 of the latter passage, in which we learn that the apostle did not recognize the high-priest, some have thought that this straining, earnest gaze, so frequently ascribed to St. Paul, was due to some weakness of sight, remaining ever since his blindness at the time of his conversion.

Mercurius was the messenger of the gods. So Paul is here the messenger of the Supreme God. It is interesting to notice that Paul writes in the epistle to the Galatians, a letter addressed to the churches of the Province in which Lystra was situated : "Ye received

me as an angel (or messenger) of God," Gal. 4 : 14.

Certain Jews from Antioch and Iconium, v. 19. These men showed their earnestness in persecuting the apostles by the fact that they came from two cities, ninety miles apart, and some of them journeyed one hundred and thirty miles to harm the apostles. They were willing to take a great deal of trouble to carry out their evil purposes. We should learn from them not to consider any trouble too great, or any sacrifice too painful in the service of our Master. He is worthy of hearty devotion and persevering toil.

LIGHT FROM THE EAST

By Rev. Professor Ross, D.D., Montreal

JUPITER — Was the highest and most powerful of the gods in Roman mythology. He had control of all the changes in the heavens, he determined the course of all earthly affairs, and was the protector of public justice and private virtue. He was the special patron of Rome and her people, and was invoked at the beginning of every undertaking and publicly worshipped at the return from every successful campaign.

MERCURY—The Roman god of commerce and profit, came to be identified with the Greek Hermes, the patron of good luck, who was also the messenger and spokesman, or

interpreter, of the gods, and hence the presiding genius of eloquence and prudence. It was a common belief of the ancients that the gods occasionally visited the earth in the form of men, and the poet Ovid preserves a legend that Jupiter and Mercury, as way-faring men, once visited these very regions. After seeking hospitality at many doors and being rudely repulsed by all, they were welcomed to a very humble dwelling by a poor but kind-hearted couple, whose generosity they rewarded, while they punished those who had refused them shelter. The names of this pair were Bancis and Philemon.

TEACHING HINTS AND HELPS

This section contains teaching material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS

By Rev. Principal MacVicar, D.D., LL.D.

When, through the persistent malice of un'believing Jews, Paul and Barnabas were about to be stoned at Iconium, they fled to Lystra, vs. 1-7. Four points in the record of their doings there demand attention.

1. *The notable miracle performed by Paul.* Notice (a) The subject of the miracle. A cripple from his birth—"who never had walked," who was manifestly incurable. This fact is emphasized to make the miracle unquestionable. (b) He listened eagerly to Paul preaching, possibly in the forum or market place. Perhaps the discourse was

about the miracles of Christ, such as in Matt. 9 : 28; John 5 : 6. The apostle saw that the man "had faith to be healed." He fastened his eyes upon him (compare ch. 3 : 4) and, in a loud voice that attracted the attention of all, spoke the words which were accompanied by the power of the Saviour, and the cripple "leaped and walked," v. 9. He was healed at once. So he that believeth is saved at once. Christ never finds fault with us for expecting too much from Him, or for trusting Him beyond measure.

2. *The effect of Paul's miracle upon the heathen.* (a) They referred it without hesitation to superhuman and supernatural agency. In this respect they showed better discernment than some so-called theologians of our day, who reject miracles altogether or who pretend to explain them by natural causes.

(b) Acting on the superstitious belief that Jupiter and Mercury had come down to them, they hastened to do honor to their gods. Barnabas, doubtless on account of his commanding appearance, was to them Jupiter, the supreme god, the father of the gods in their mythology, and Paul, "the chief speaker," (v. 12) was Mercury, the god of eloquence and the attendant of Jupiter. They gave the great apostle second place for reasons stated by himself in 2 Cor. 10 : 1, 10. Their priests "brought oxen and garlands" to offer in sacrifice to the apostles, v. 13.

3. *The action of the apostles in relation to these benighted people.* (a) They vehemently declined the adoration about to be offered them. They openly expressed their grief and utter abhorrence of the proposed honors. "They rent their clothes," etc. See Mark 14 : 63. They shouted, and rushed into the crowd to restrain them from their idolatrous folly. How free from self-seeking, how unlike impostors these two men appear! Deep humility is a distinguishing quality of the true servants of God, 1 Peter 5 : 5. "We also are men" (v. 15), sinful men, not gods. How unlike Romanists who worship Mary and offer divine honors to the Pope! (b) They taught the multitude the fundamental truths of the gospel. Heathen gods and idols are vanities, nonentities which should be abandoned. Read 1 Cor. 8 : 4 ; Isa. 44 : 9 ; Jer. 2 : 5. God is the source, the only source, of life, "the living God" (v. 15), the personal Creator of the universe. Paul uniformly insisted on this great truth and on the principles of natural religion in dealing with the heathen. See Acts 17 : 24, etc. God is most patient, longsuffering and compassionate. He permitted "all nations," that is, Gentile nations, to take their own course or way in opposition to His will—"to pervert His right way," ch. 13 : 10. "The times of ignorance therefore God overlooked," 17 : 30 (Rev. Ver.). He was "not unwitnessed, or untestified, as really existing and as infinite in power and goodness" (Alexander): "He gave us rain," v. 17 ; Matt. 5 : 45. They were without excuse (Rom. 1 : 20) in their idolatry.

4. *The malignant cruelty of the unbelieving Jews, and subsequent conduct of the apostles.*

(a) They were ever bent upon the destruction of Paul. (Probably the same persons as in v. 19.) They moved the heathen to stone him. See 2 Cor. 11 : 25 ; 2 Tim. 3 : 11. Mark Paul's power of endurance and indomitable perseverance in his great mission. (b) "They drew him out of the city, supposing he had been dead." But the next day he went to Derbe : just when they were thinking of burying him, he rose and hastened to new fields of evangelization, v. 21. Then he and his companion, so far from fearing or hating their enemies, returned to Lystra, Iconium and Antioch on a tour of confirmation and instruction, showing both by word and example that "we must through much tribulation enter into the kingdom of God," v. 22 ; Rev. 7 : 14. This is the faith and heroism needed in the church to-day.

For Teachers of the Boys and Girls

By The Editor

These words are being written on the day of the sad news of the fall of so many of our brave fellows in South Africa, young men right from amongst ourselves, who counted no hardship—no, not death itself—too great a price to pay, if only duty were done and honor kept. To use the words of the Golden Text, they "endured hardness, as good soldiers." Their valor was in the service of their country ; the valor of Paul and Barnabas, in the service of their heavenly Lord and Master. Let these points in regard to the courage of these brave apostles be marked :

1. They were fugitives, but dared to preach. Study vs. 1-3, how they were persecuted and yet continued to speak for their Lord. Verses 4-6 record a fiercer persecution, with flight, and v. 7, their persistency and faithfulness in spite of it all.
2. They were bold to heal in their Master's name, even when liable to be misunderstood. Consider the courage of the miracle of vs. 8-10. Some such consequence might have befallen them as in ch. 16 : 18-24. But they had counted the cost, and must speak and work in their Master's name, whatever might befall.
3. They had the courage to refuse flattering honors, when these were thrust upon

them, vs. 11-15. The rarest of all kinds of courage is to resist flattery. But they were true men, and sought honor, not for themselves, but for God.

4. They had the courage to preach the truth about God, even to the priests and worshippers of idols, vs. 15-18. This is what every missionary to the heathen must do—and take his chances.

5. The chances, in this case, went against the apostles. The people were stirred up and Paul was stoned to death—as they believed. They were driven out, but neither courage nor ardor was cooled. They “returned again” (v. 21) and taught the doctrine of patience and courage, on the very ground where they had suffered.

Some Test Questions

Relate the incidents at Iconium.

Whither do the apostles flee?

Describe the miracle at Lystra.

Its effect on the people.

What act of idolatry attempted?

How received by the apostles?

What virtue did the apostles manifest?

What was their reasoning with the people?

What enemies appeared? Whence?

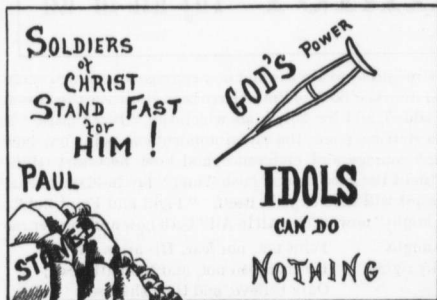
What learned from these persecutions?

To what did they persuade the people?

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, North Bay, Ont.

Threshold. Out.
Links—Let us rise and make the motion of bell-ringing. What did the morning-glory bells tell us last Sunday? What “light” are we to seek?



Describe Paul's escape.

The after course of the apostles.

Prove from Scripture

That obedience brings reward.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The qualities of a good soldier.
2. Paul and Barnabas as soldiers of Christ.
3. God's witness of Himself, v. 17.

The Catechism

Ques. 24. *Christ as a prophet.* The word “office” means here, that which any thing or any person is intended or fitted to perform; as, for example, in the sentence—His eyes would no longer do their office. “Executeth” comes from a Latin word, “to follow out.” Christ does completely the work of a prophet. A “prophet” is one who “speaks forth”; for so the word signifies. He is one who tells forth God's mind, either in regard to the present or the future. Christ makes known God's mind “by His word”—from which we may learn what God would have us do, as we learn the wishes of a friend from a letter; and “by His Spirit,” who enables us to understand the message of the word; and this “for our salvation.”

What did the morning-glory
Who is the Light of the world?
Who are to carry the light?
Who are in need of light?
Recall lesson.

Golden Text—Print “A GOOD SOLDIER” (Show picture). What makes a good soldier? Let us see! We shall begin with “Obedience.” How watchful each soldier is to obey the slightest order of his captain! Neither hand or foot is moved without order. Some incident of hardships in war—lack of water, food, shelter, difficult marches, long sieges, will illustrate the need of the

qualities that follow :

- O bedience
- B ravery
- E ndurance
- D etermination
- I nterest
- E nergy
- N obility
- C ourtesy
- E agerness

Lesson Thought—We should “endure hardness” (Golden Text) for Jesus’ sake.

A Good Soldier—Mrs. Ewing’s beautiful “Story of a Short Life” tells of a little boy whose great desire was to be a soldier. He meets with an accident that prevents him from ever again walking. He is very unhappy, for he did so much want to become a soldier. An old soldier friend tells him that he may still be a soldier *by having the qualities of a soldier* and bearing the pain and disappointment bravely. Paul wrote our Golden Text to Timothy, a young man who had joined Jesus’ army after hearing Paul preach at Lystra (See ch. 16 : 1, 2).

Lesson—Print “PAUL STONED.” Recall the stoning of Stephen, Acts 7. Describe Paul and Barnabas driven from Iconium

(Map), coming to Lystra, healing the lame man. Then tell how the foolish priests and people thought that Paul and Barnabas were gods come down out of heaven, and made preparations to worship them. How shocked Paul and Barnabas were! Their only wish was to tell the people to turn away from their false gods and worship the only living and true god, who made all things and has power over all things.

Paul Stoned—vs. 19-22. Mischief-makers came along. (What mischief even foolish people can stir up.) The fickle crowd turn upon Paul, stone him, drag him through the streets, and leave him, dead, as they thought, outside the city gate.

Good Soldiers—What made Paul a good soldier? Love for Jesus, his Captain. And he wanted to enlist everybody in Jesus’ army. We can be soldiers, too. It requires a hard fight every day to be good and self-denying and patient, and we need all the qualities of a soldier. That is what “enduring” means. Let us stand again and repeat our Golden Text, and let us “clench our fists” when we say “endure hardness,” so that we shall remember that we have to fight our selfishness to be good soldiers.

BLACKBOARD REVIEW

By The Editor

F	CHRIST	Thy
aint not	CHRIST	might
F	CHRIST	Thy
aint not	CHRIST	all in all

Good marching music gives new strength to weary feet and new courage to sinking hearts, and so Hymns 250, 252, 256, 260, 263 from the Book of Praise have been chosen as the Lesson Hymns. No. 262 might have been added, and No. 251, from which the “Blackboard” is taken. With the Golden Text as a starting point, the superintendent can point out how large a part of a soldier’s outfit are courage and endurance, and how necessary these qualities to the Christian who will “fight the good fight of faith” and “lay hold on eternal life.” (1 Tim. 6 : 12.) The blackboard will then explain itself. “Fight and Faint not”; for **CHRIST**, the Omnipotent, is “Thy Might” now, “Thy All in All” both now and forever : so

<p>“Fight the good fight with all thy might Christ is thy strength, and Christ thy right; Lay hold on life, and it shall be Thy joy and crown eternally.</p>	<p>Faint not, nor fear, His arms are near, He changeth not, and thou art dear; Only believe, and thou shalt see That Christ is all in all to thee.</p>
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Lesson X.

THE COUNCIL AT JERUSALEM

June 8, 1902

Acts 15 : 22-33. Commit to memory vs. 30-32. Read Acts 15.

22 Then I pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barabas, and Silas, chief men among the brethren;

23 And they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gen'tiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

Revised Version—1 It seemed good to; 2 The; 3 Choose men out of their company, to Antioch; 4 Called Barnabas; 5 Thus by them; 6 The elder brethren unto; 7 Greeting; 8 Omit as far as law; 9 Omit such; 10 Having come to; 11 Choose out men and send them; 12 Themselves also shall; 13 Word of mouth; 14 Things sacrificed; 15 It shall be well with you; 16 Down; 17 Having; 18 And; 19 It; 20 Spent some time there; 21 Dismissed; 22 Those that had sent them forth.

GOLDEN TEXT

Gal. 5 : 1. Stand fast, therefore, in the liberty wherewith Christ hath made us free.

DAILY READINGS

M.—Acts 15: 1-11.	Disputing among brethren.
T.—Acts 15: 12-21.	Words of peace.
W.—Acts 15: 22-33.	The council at Jerusalem.
Th.—Gal. 2: 1-10.	Paul's reference.
F.—Gal. 6: 7-13.	The new creature.
S.—Phil. 3: 1-11.	Loss for Christ.
S.—Gal. 5: 1-14.	Liberty to serve.

CATECHISM

Q. 25. How doth Christ execute the office of a priest? A. Christ executeth the office of a priest in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God; and in making continual intercession for us.

EXPOSITION

Connecting Links—Shortly after our last lesson Paul and Barnabas returned to Antioch in Syria, having been absent two or three years, and told the story of their missionary labors to the church there, ch. 14: 23-28. A little later a difficulty arose about receiving Gentiles into the church (ch. 15: 1). Certain troublers from Judea taught that they must be first circumcised, v. 10. Paul and Barnabas contended for wider liberty, and were sent to Jerusalem, with certain of the brethren, to lay the question before the apostles and elders there, v. 2. It was fully considered and our present lesson gives the decision.

I. A Deputation, 22.

V. 22. Then pleased it the apostles; to make public the decision above mentioned. None of the first Christians at once broke fully away from the forms of Jewish worship (ch.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by 13 mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came 16 to Antioch: and 17 when they had gathered the multitude together, they delivered the epistle:

31 18 Which when they had read, 19 they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they were 21 let go in peace from the brethren unto 22 the apostles.

TIME AND PLACE

Peloubet says "About A.D. 50, as generally agreed. But McGiffert shortens all dates and places it at 45, 46; Harnack and Blass in 47." The place, Antioch in Syria, where the dispute arose, and Jerusalem where it was settled.

LESSON PLAN

I. A Deputation, 22.
Two chief men from among the brethren.

II. A Letter, 23-29.
Containing the decision of the council.

III. A Visit, 30-33.
Which brought comfort and goodwill.

LESSON HYMNS

Book of Praise, 226; 105 (Ps. Sel.); 218; 119; 532; 533.

3: 1). There were some among them who insisted that the Gentiles must observe these Jewish forms before they could become church members. The opposition is seen in ch. 11: 2, 3, but Peter's explanation removed it for the time being, 11: 4-18. The question having now again arisen, was referred to the parent church at Jerusalem for settlement. "The apostles" were the chosen twelve. Matthias took the place of Judas, ch. 1: 26. "The elders" were the local church officers, such as are found in Presbyterian churches now. The whole church. A vote of approval was perhaps taken. To choose men out of their company (Rev. Ver.); men from among themselves, who would return with Paul and Barnabas (v. 2) to Antioch, and there make known the decision of the council. Judas. Nothing more is certainly known of him, but perhaps he was a brother of Joseph Barnabas of ch. 1: 23. Silas; afterwards a

companion of Paul, v. 40, the Silvanus of the epistles, 2 Cor. 1 : 19. Silas was his Jewish name, Silvanus probably his Gentile or foreign name. *Chief men*; or leaders, called also "prophets," or inspired teachers, v. 32. Possibly the authority of Judas and Silas may have been derived from the fact that they had been personal followers of Jesus.

II. A Letter, 23-29.

V. 23. *Wrote letters*; to be sent by them to the church at Antioch, and thence to other Gentile churches, 16 : 4. *The apostles and elders*. See above on v. 22. *And brethren*; the members of the church. *Unto the brethren*; fellow-believers. *Antioch* was the capital of *Syria*. It had an active missionary church, 13 : 1, 2; 14 : 26, 27. Tarsus, Paul's birth-place, was the capital of *Cilicia*. Paul may have planted the churches in these places during his stay at Tarsus, before his first missionary journey, ch. 9 : 30.

V. 24. *Certain which went out from us*; the false teachers referred to in v. 1. See also notes on v. 1. *Troubled you*; by filling their minds with doubts. *With words*; their false teaching. *Subverting*. "The word means primarily, to pack up, and so to carry away; or to dismantle a place: to destroy, overthrow." It describes the upsetting and unsettling of the minds and consciences of the disciples.

Vs. 25, 26. *It seemed good*. See on v. 22. *Having come to one accord* (Rev. Ver.); having reached a unanimous decision after Peter (v. 7), Paul (v. 12), and James (v. 12) had spoken. *Hazarded their lives*; on their first missionary journey (chs. 13, 14), when they were driven from place to place in peril of their lives, just as our missionaries were in 1900-1901 in China. *For the name*; for all that His name implies. As *Lord*, He is Sovereign, as *Jesus*, He is Saviour (Matt. 1 : 21), as *Christ*, He is the Anointed One, set apart as our Prophet, Priest, and King.

Vs. 27, 28. *Judas and Silas*. See on v. 22. *Who shall also tell you*; that is, explain, by word of mouth, the decision of the council, as set forth in the letter. *It seemed good to the Holy Ghost*. They were guided by divine authority. *No greater burden*. These empty Jewish ceremonies were no longer helpful,

but burdensome, to the Christian. *These necessary things*; the four things mentioned in the next verse. All these, except the last, were unimportant in themselves, but were imposed so as not to give offence to the Jews. They were necessary "for mutual intercourse, that Jewish and Gentile Christians might live as brethren in the one Lord" (Knowing); but not necessary to salvation.

V. 29. *Meats offered to idols*; food offered in sacrifice to idols, the remnants of which were often sold in the market. There was no harm in itself in eating this meat (1 Cor. 8 : 4, 8), but the Jews looked upon such food as unlawful. It was, therefore, better to be charitable, 1 Cor. 3 : 9-13. *From blood*; forbidden by Jewish law, Lev. 17 : 14. *Things strangled*; and, therefore, with the blood still in the flesh. *Fornication*; unchastity, a positive sin in itself, and not a concession to Jewish prejudices like the other three. It is here named because connected with idol worship, and frightfully common, even as it is still, amongst the heathen.

III. A Visit, 30-33.

Vs. 30, 31. *When they were dismissed*; sent away on their journey. *Gathered the multitude*; held a meeting of all the believers. *They delivered the epistle*; handed the letter to the church officials, or elders. *When they had read*; that is, when the officials had read the letter in the hearing of the people. *They rejoiced for the consolation*. The Gentile believers were glad, for it was a comfort and encouragement to know that their faith in Christ, which had been disturbed by the false teachers (15 : 24), was not in vain, and that they need not go back to the empty forms of Judaism.

Vs. 32, 33. *Judas and Silas*. See on v. 22. *Being prophets*; inspired teachers. *Exhorted the brethren*; adding words of personal comfort and encouragement to those given in the letter. *And confirmed them*; strengthened their faith and Christian courage to withstand the false teachers. *Trarried there a space*. They remained at Antioch for some time. *Let go in peace*; with the best wishes of the Christians in Antioch, they were sent away to the apostles at Jerusalem. The phrase indicates a formal meeting at which they were commended to the grace of God.

APPLICATION

Judas . . . and Silas, chief men among the brethren, v. 22. The task of making peace is one of the highest that can be assigned to us in the church. The gospel is the great force that makes for peace in the world. Sin is the most powerful enemy of peace. The unbridled lust of conquest has plunged whole nations into misery and destroyed the happiness of millions of homes. Bad temper and selfishness bring wretchedness into the family and the community. The aim of the gospel is to purify men's hearts from those things which war against peace. The most effective peacemaker in the world is the one who preaches the gospel. It is a noble ambition to promote peace in the home, in the church, in the neighborhood.

And they wrote letters by them after this manner, v. 23. This letter written by the apostles and elders has come down to us as a monument of the victory gained by those who contended for the liberties of Christians. We enjoy to-day the freedom from burdensome forms and ceremonies which was purchased by the labors and sufferings of our fathers. We ought not to value our privileges less highly because they come to us without suffering or effort on our part, but we should accept them gratefully and make the best use of them for ourselves and others.

To whom we gave no commandment (Rev. Ver.), v. 24. An ambassador should act according to his instructions. He has no right to say or do anything in his official capacity contrary to the commands of the court which he represents. Each believer is in his own place and in his own way an ambassador for Christ. He is bound to take his directions from his Heavenly Master. He is responsible for the representation of Christ and His teachings which he presents to the world in his daily life. Men will form their judgment of Christ from the character and the conduct of those who profess to be His followers.

Men who have hazarded their lives, v. 26. The test of our devotion to Christ is our willingness to yield our lives to Him. Men willingly die for an earthly leader. Christ's followers must be equally willing to give their lives for Him and for His cause. The time is not yet past when men are required

actually to die for Christ; witness the case of the many missionaries and native Christians in China, a year or two ago. More commonly, devotion to Christ means to serve faithfully and cheerfully, at whatever cost, in the ordinary duties of our daily lives. Each day will bring to us the opportunity and the responsibility of laying ourselves upon His altar, to be used by Him as He wills.

Necessary things, v. 28. There are different kinds of necessity. It is never necessary to do wrong, and it is always necessary to do what is clearly right; but there are many things which are lawful in themselves, and which we ought to avoid for the sake of others. In matters of principle we should be as unyielding as a rock, but, where no principle is involved, we ought to consider the opinions, and even the prejudices, of those round about us.

It shall be well with you (Rev. Ver.), v. 29. We have here a recipe for true happiness in a home or in a church. When each one in a family or in a church considers the interests of all the others and is willing to deny himself or herself for their sakes, there will be fewer cases of disagreement. We should make it our most earnest care to act always with due regard to the rights and interests of others.

They rejoiced for the consolation, v. 31. The Bible, and especially the New Testament, is full of encouragement. It does not conceal from the believer that he will meet with hardships and sufferings in the Christian life; but it abounds with encouragements to face the ills of life with courage and cheerfulness. When Jesus spoke to His disciples of the trials that awaited them, He said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh," Luke 21:28. Paul encouraged the Christians at Rome by saying to them, "Now is our salvation nearer than when we believed" (Rom 13:11), and to the Philippians he wrote, "Rejoice in the Lord, alway: and again I say, rejoice," Phil. 4:4. We misrepresent the religion of Christ when we speak in a tone of discouragement.

Being prophets . . . exhorted . . . and confirmed

them, v. 52. It is those who live nearest God and know His will most perfectly who are best fitted to comfort and strengthen others. If we would be a source of help and encouragement to others, we must seek to know God, who has revealed Himself to us clearly

and fully in Jesus Christ. In Him we shall find the unfailling fountain of grace and strength upon which we may ourselves draw, and so become channels through which the same grace and strength may be conveyed to others.

POINTS AND PARAGRAPHS

A message of counsel will be more readily received when it is borne by a good man. v. 22.

Here is the Church's Magna Charta. v. 23. Misrepresentation is a most dangerous form of lying. v. 24.

Faithful service is the best title to honor. v. 25.

Love to Christ is proved by sacrifice for Christ. v. 26.

Things may be necessary for the welfare of the church which are not necessary for personal salvation. v. 28.

Particular prohibitions may be temporary, but the principle of self-denial is eternal. v. 29.

He who encourages others multiplies his energy. v. 31.

Christ strengthens us that we may strengthen others. v. 32.

"Greeting." Amongst the epistles of the New Testament only that of James thus commences, as has been pointed out by Bengel and others. The coincidence may be a general one, but it is more remarkable, since this letter may have been written and dictated by James in his authoritative position.—Knowing.

This was the beginning of New Testament Scripture, the first of the Epistles. It was addressed to Christians in Antioch, in Syria and Cilicia, as later epistles were addressed to the Galatians, to the Romans, etc.—Lindsay.

The early Christian church had its problems and disputes. The world has never seen the church without its problems and discussions and disputes. The early church was happy in being led by such choice spirits as Peter, James and Paul, who could allow a free discussion and lead the people through it up to God's will and truth. That

church in our own day is fortunate, which has in its leaders of a like spirit.

More trouble comes from words than from deeds. It is often hard to find an opportunity to do an injury, never to say one. There is always someone ready to trouble the church by twisting God's will or God's word to suit his selfish aims. The devil, even, quoted Scripture to further his designs on the divine Son of Man.

The Council did much to still the troubled waters at Antioch by showing their admiration for the sacrifice and heroic courage of the missionaries of that church. A little appreciation of the good qualities of our opponents will often disarm their hostility.

Some one has said, "If you have trouble with a friend, do not write him, but go in a gentle spirit to speak to him." That was the plan when Judas and Silas were sent to Antioch.

"It seemed good to the Holy Ghost and to us." The phrase quoted seems too bold at first sight, but it shows a very humble reliance on Christ's promise that His Spirit would lead His disciples into all truth, John 16: 13. They had unselfishly thought out the matter and doubtless had prayed; they saw what was the will of God's Spirit, and they made that their pleasure.

The people at Antioch rejoiced because they had secured to the Gentiles a place in the church and in God's affection. Self-sacrifice in regard to meals, social customs, was nothing to them. Would that all Christians felt that self-sacrifice of drink or social custom is as nothing to the saving of drunkards and bringing them to a place in the church of Christ!

This incident illustrates the thoroughly democratic character of the apostolic Christianity. The messengers from Jerusalem reported, not to the rulers of the church nor

to the presbytery, but to a congregational meeting. The people had their rightful place.

We have two accounts of this conference. One by Luke (Acts 15: 1-35), and the other by Paul himself in his epistle to the Galatian churches (Gal. 2: 1-10). Some critics find a difficulty in reconciling the two accounts, but the opinion is almost unanimous among conservative and radical critics alike, that the two accounts describe the same event (except Prof. Ramsay). Rendall says: "The discrepancy is only apparent, and disappears on careful scrutiny of the Greek Text." "I recognize in the language of Paul a lively picture from the interior of the same council whose external history is recorded in Acts 15."—Peloubet.

The four things specially prohibited are those referred to as defiling in Lev. chs. 17, 18, and forbidden both to Jews and to "strangers that sojourn in the land", and probably, also, to the "proselytes of the gates."

It should be noted that there must have been some connection between heathen pollutions and sacrificial feasts, as the two things are often put together in the New Testament (Rev. 2: 14-20). This is probably to be explained by the well-known licentiousness of pagan worship.

TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS

Luke's record of what took place at this council is doubtless a mere epitome. The assembly was composed of apostles and elders. It was called to deal with the false doctrine of certain persons at Antioch who pretended that they were authorized by the church in Jerusalem to teach that Gentiles could not be saved unless they were circumcised, vs. 1 and 24. The lesson recounts:

1. *The appointment of a deputation to visit Antioch, Syria, and Cilicia.* (a) Before electing the deputies named in verse 22, the council followed the truly scientific and Chris-

Light from the East

ELDERS—In primitive Eastern society, age carried authority, and hence outstanding old men came to be considered an official class. What affected a whole people was discussed at a council of all the elders, or representatives from them, Ex. 3: 16; 19: 7; 24: 1; Num. 11: 16, 17. In war each elder commanded his own household and in peace each dispensed justice among his own retainers, or, in a large community, the elders acted in a body, Deut. 19: 12; 21: 2-8; 22: 15-21; 25: 7-10; Josh. 20: 4. When the synagogue was established, its government was placed in the hands of a body of elders chosen from among those attending. They made provision for conducting its worship, took care of the poor and exercised discipline on offenders. When the Christian converts found it necessary to form an organization of their own, it was natural that they should place each new community under the charge of a body of elders chosen from the members. In time the term came to have an official meaning, without any reference to the age of those who held it. Here we have the apostles, special, divinely chosen messengers; the elders, permanent office-bearers chosen by the people; and the brethren, that is, the body of private believers.

tian course of gathering all the facts bearing upon the matter in dispute. First, they heard what Peter had to say, inasmuch as he had initiated gospel work among the Gentiles, v. 7. They did not ask him as Supreme Pontiff to settle the affair by his own authority. Next, they listened to the missionary report of Barnabas and Paul, v. 12. Finally, James, the brother of Jesus, surnamed the Just, delivered what in substance became the decree of the council. He is represented by the historian Eusebius as a Nazarite from his birth and as ascetic, zealous for ceremonial Jewish rites. His view therefore must have been stunning to the trouble-makers of Gentile believers. Read vs. 14-21. (b) The commissioners elected were men of high character and influence—"chosen men"

from the mother church (v. 22)—Judas Barsabas, regarded by some critics as a brother to Joseph Barsabas (ch. 1: 23), and Silas, that is, Silvanus, companion of Paul in Asia Minor and Greece. See v. 40; ch. 17: 10, 14; ch. 18: 5; 1 Thess. 1: 1; 2 Cor. 1: 19.

2. *The preamble to the decree of the council.*

It recites (a) The fact that the members were made fully cognizant of the trouble at Antioch. They had carefully investigated the matter, under the guidance of the Holy Spirit, before formulating a decision. (b) The fact that the teachers who subverted the souls of the Gentile believers were unauthorized, v. 24. The council repudiated their doctrine. (c) They were unanimous—"of one accord"—in associating leading men among the brethren at Jerusalem, men of heroic souls, who had hazarded their lives for Christ's sake, with their "beloved Barnabas and Paul," vs. 25, 26. See ch. 13: 50; 14: 19. These two commissioners, Judas and Silas, were to tell in their own words what they brought with them on parchment, v. 27.

3. *The contents of the decree of the council.*

(a) It contains only great essentials—"necessary things," v. 28. Parents and teachers of morals and religion often err in pressing rules and enactments touching minor details, to the neglect of fundamentals. Christ pronounced woe upon scribes and Pharisees, hypocrites who paid tithe of mint and anise, and cummin, and omitted judgment, mercy and faith—"weightier matters of the law," Matt. 23: 23. (b) The necessary things, four in all, are specified, v. 29. They embrace the avoidance of all idolatrous associations and practices. The statements in the decree are a condensed summary because of the resolution adopted instructing the deputies to make oral explanations, to teach at length as occasion might demand in lines briefly indicated.

4. *The use made of the decisions of the council.*

(a) They were borne to Antioch, and delivered to the church and publicly read to the assembly, vs. 30, 31. (b) The effect was salutary. They at once recognized the authority of the synod in settling their difficulties, and thus acknowledged the unity of the church. "They rejoiced for the consol-

ation" contained in "the epistle" and the words spoken to them; for Judas and Silas exhorted them with many words, v. 32. They continued to teach, till peace and true fellowship prevailed among all classes of converts. Finally, "they were let go in peace", bringing back to the church in Jerusalem and to the apostles good tidings, confirming them, as well as the Church at Antioch, in their belief of the wisdom and practical utility of the governing principles of Presbyterianism, as illustrated by the case they had dealt with.

For Teachers of the Boys and Girls

It is good now and then to show our Presbyterian children the reasonableness and Scripturalness of the ways of their own Church. Here is a fitting opportunity. A difficulty has arisen. It is not settled by a Pope. Peter, who, they say, was the first Pope, spoke (v. 7), but it was James, and not Peter, who gave the decision, v. 13. Nor was James a bishop, with authority greater than his brother ministers. He was but one among the many "apostles and elders," who "came together for to consider the matter," v. 6. It was the whole company of "the brethren" (v. 1)—a congregational meeting—who sent Paul and Barnabas to Jerusalem; and when they returned, they "gathered the multitude together"—called a congregational meeting, quite Presbyterian like—and to this meeting "delivered the epistle," v. 30.

But no earnest teacher will be content to let the hour go in mere talk about church government. There is something deeper and more vital in the lesson—the battle for the liberty which makes the church worth while at all. We have:

1. *The petty tyrants.* Their picture is drawn in v. 1. They thought it worth while to come all the way from Jerusalem to Antioch, some 300 miles, a long journey in those days, to compel the poor Gentile converts there to be circumcised—to make Jews of themselves—before they should be acknowledged as Christians. They were honest and earnest perhaps, but oh, so small, and so harsh!

2. *The noble champions of liberty.* They had had other fights, v. 26—fights to win

men to Christ. Now they fight, that these converts, that every follower of Christ, shall have liberty. Look at the champions—Peter (v. 7), who had been as petty and as stiff as any, but whose eyes God Himself had opened, ch. 10; Paul (Read his description of himself in Phil. 3 : 4-6), whom Christ had set free from narrowness; James, a dear old Jew, who must have found it hard to give up his prejudices, but who was loyal to what the Holy Spirit taught him in the Scriptures, vs. 15-17. Luther, Knox, Calvin—these were just such men as Peter, Paul and James.

3. *The warriors, with the terms of peace*, v. 22. No need to become Jews through any outward form; but they must keep free from sin, and they must not do things, such as eating meat offered to idols, which the Jews hated. "Forbearing one another in love" (Eph. 4 : 2), is the rule.

Some Test Questions

What led to the calling of the council at Jerusalem?

Of whom was it composed?

What was Peter's statement?

What did Paul and Barnabas say?

What was James' summing up?

What action was taken upon it?

What was the substance of the letter?

To whom was it delivered?

How received?

What further ministry?

What the manner of dismissal?

Prove from Scripture

That kind words are helpful.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The dispute, and how it arose.
2. The council, and why it was called.
3. The decision, and how it was reached.

The Catechism

Ques. 25. *Christ as a priest*. The duty or "office" of a priest was to offer the lamb or other sacrifice, which was slain to take away sin, and to intercede with God for the people. Christ, as a Priest, offered the one greatest sacrifice of all—Himself, when He died on the cross of Calvary. He did this "to satisfy divine justice," which demanded death as the punishment of sin. Christ, Himself the sinless "Lamb of God," bore the sin of all the world. This death for sin was, further, "to reconcile us to God," to remove our enmity against God, by revealing the love of God, who gave even His own Son for us. Christ, as our Great High Priest, makes continual intercession in heaven for His people. For an illustration of the intercession of Christ, turn to the prayer of Abraham for Sodom in Gen. 18.

FOR TEACHERS OF THE LITTLE ONES

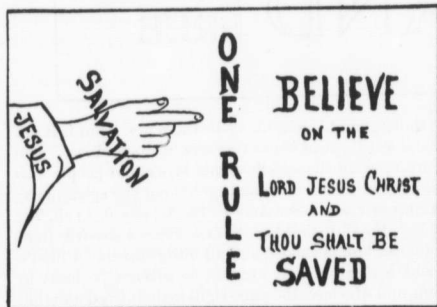
Links—A boy who tries to overcome hard things is a hero. "A hero, mother!" said Percy, "why, I thought a hero was a man who went to war and was a brave soldier."

Who was the hero we heard about last Sunday? (Review.)

Lesson Thought—Obey God's will as shown by Jesus Christ.

Lesson—The dispute amongst the disciples at Antioch in regard to compelling converts to observe all the Mosaic forms of worship, will not interest little ones. The teacher should be familiar with the cause of the dispute, the debate and the decision, and make such use of the facts as seems best.

First General Assembly—I was sitting in a railway car-



riage one day, and opposite me sat a little boy and his father, evidently a minister. The boy was a chatty little fellow, and soon we were having a brisk conversation about the woods and lakes we were passing. "Do you know where I'm going?" he asked, with an air of great importance. "No, my boy, where?" "Well, I'm goin' to Gen'al 'Sembly with my father." "What is General Assembly?" I asked, feigning ignorance. "Father says it's where Presbetyan ministers and elders meet to look after church bizness." Can you repeat these words of little Sidney, so that you'll remember that the General Assembly takes care of all our Presbyterian churches and Sabbath schools? To-day we shall hear about the first General Assembly of Jesus' followers.

Salvation—Draw a door, "Salvation," meaning our sins forgiven, character beautified, friendship with Jesus in this life and the heavenly home beyond.

Hard Rules—The Jews had many hard rules. They thought they could not enter this door, if they neglected them.

One Rule—Jesus gave one rule for everybody. (Draw a rule). On the rule print "BELIEVE ON THE LORD JESUS CHRIST AND THOU SHALT BE SAVED." Jesus made it so easy that even little ones may believe. Describe the coming of the men from

Judea. "You are not saved," said they, "unless you keep the hard rules and worship as Moses taught us." Paul had told them that salvation is a gift from Jesus. We have nothing to do but take it. The Christians in Antioch decide to send Paul and Barnabas and others to Jerusalem to ask Peter, James, John and the rest what they thought about these rules (chap. 15 : 1-33). Tell the story. (Show a letter.) This General Assembly sent a letter back to Antioch (Show a roll of foolscap paper). It will not be necessary to go into particulars; sufficient to say that the Gentile Christians were advised to be very thoughtful about the feelings and scruples of the Jewish Christians. (Verse 29.) Impress the idea of thoughtfulness about the feelings of others. Playmates do not always want to play the same games, or in the same way you do. "Give in" to their wishes.

God's Will—Repeat Golden Text. We are free from all rules, except those given by Jesus Himself. God will show us all help, if we do His will. But we must not be afraid of hard things. A boy will not become a good reader if he skips all the hard words. A good workman does not skip the hard things. And we can do the hard things when God strengthens us. With His help we need not be afraid.

BLACKBOARD REVIEW

STAND FAST
FREE

"Fast"—what does it mean? "Quick, rapid," will likely be the reply. But is it not "firm" as well? "Hold fast," "Stand fast." And is not firmness, to "stand fast," one of the chief marks of manliness? Turn up what the apostle James says about people who "waver," Jas. 1 : 6. There is no manliness in such a man, and he has not the spirit of the true Christian; for the true Christian STANDS FAST. (See Acts 4 : 19, 20; chs. 6, 7; ch. 24.) But this is only the half. The manly boy, the Christian boy, STANDS FREE, also—free from conceit, and meanness, free from bad temper and falsehood and all filthy speech. Christ's Spirit within him makes him free; and, loving freedom himself, he will not be hasty to find fault with others who differ from him, and who have the same right to their freedom as he.

Lesson XI.

PAUL CROSSES TO EUROPE

June 15, 1902

Acts 16: 6-15. Commit to memory vs. 9, 10. Read Acts 16: 1-5.

6 ¹ Now when they had gone throughout Phrygia and ² the region of Galatia, and ³ were forbidden of the Holy Ghost to ⁴ preach the word in Asia,

7 ⁵ After they were come ⁶ to Mysia, they assayed to go into Bithynia: ⁷ but the spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; There ⁸ stood a man of Macedonia, ⁹ and prayed him, saying, Come over into Macedonia, and help us.

10 And ¹⁰ after he had seen the vision, ¹¹ immediately we endeavoured to go into Macedonia, ¹² assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 ¹² Therefore loosing from Troas, we ¹⁴ came with a straight course to ¹⁵ Samothracia, and the ¹⁶ next day to Neapolis:

Revised Version—1 And they went through the region of:

4 Speak; 5 And when; 6 Over against; 7 And the Spirit of Jesus; 8 Was; 9 Standing, beseeching him and saying; 10 When; 11 Straightway we sought to go forth; 12 Concluding that God; 13 Setting sail therefore; 14 Made; 15 Samothrace; 16 Day following; 17 A city of Macedonia, the first of the district, a Roman colony; 18 This; 19 Tarrying; 20 Day; 21 Forth without the gates; 22 We supposed there was a place of prayer; 23 Were come together; 24 One that; 25 To give heed.

GOLDEN TEXT

Acts 22: 15. Thou shalt be his witness unto all men.

DAILY READINGS

M.—Acts 16: 6-15.

T.—Acts 16: 16-24.

W.—Acts 16: 25-34.

Th.—Acts 26: 12-23.

F.—2 Cor. 2: 12-17.

S.—Ezek. 11: 14-20.

S.—Phil. 4: 1-9.

Paul crosses to Europe.

Cast into prison.

The jailer converted.

Obedience to the call.

Reference to the journey.

The opened heart.

Letter to Philippi.

CATECHISM

Q. 26. How doth Christ execute the office of a king? A. Christ executeth the office of a king in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

EXPOSITION

Connecting Links—A second missionary journey was planned by Paul and Barnabas, but a dispute arose over John Mark, who had failed them on the preceding journey (13: 13), and they separated. Paul, however, took Silas, mentioned in the last lesson, and started from Antioch, where he and Barnabas had abode for a time, after the delivery of their message from the apostles and elders at Jerusalem. They journeyed overland, through Syria and Cilicia, to Derbe and Lystra, encouraging the churches, and reading to them the letter from the council at Jerusalem, 15: 36-16: 4. The call of Timothy to take John Mark's place as Paul's companion and minister is the most interesting incident of the early part of the journey.

I. Forbidden of the Spirit, 6-8.

V. 6. *Now when they had gone.* Departing from Derbe and Lystra (16: 1) they passed through Phrygia, Galatia, Mysia, and as we shall see, on to Troas, and finally across to Macedonia in Europe, vs. 6-12. It was a

long and difficult journey from Antioch in Syria to Macedonia. But in Paul's time "the great Roman roads were well kept and afforded easy lines of communication throughout all parts of the empire. Maps of the roads, lists of halting places and distances, and other means whereby intending travellers could sketch out their routes, were common." (Ramsay.) According to the same authority, by travelling on foot one might make twenty or twenty-four miles per day, but it was possible to make a hundred miles or more in a carriage. *Throughout Phrygia and the region of Galatia*; two inland districts of Asia Minor, lying north and west of Lystra, into which Paul had not entered on his first missionary journey. But Ramsay, quoted above, holds that Paul and Silas did not go northward into Galatia proper, but that the phrase is equal to "the Phrygian region of Galatia," a district containing the towns of Lystra, Iconium, and Antioch in Pisidia, which he had visited on his first journey, 14: 21. He was thus

12 And from thence to Philippi, which is ¹² the chief city of that part of Macedonia, and a colony; and we were in ¹³ that city ¹⁴ abiding certain days.

13 And on the sabbath, ¹⁵ we went ¹⁶ out of the city by a river side, where ¹⁷ 22 prayer was wont to be made; and we sat down, and spake unto the women which ¹⁸ resorted thither.

14 And a certain woman named Lyd¹⁹, a seller of purple, of the city of Thyatira, ²⁰ which worshipped God, heard us; whose heart the Lord opened, ²¹ that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

A. D. 51, Paul's second missionary tour began and continued three or four years. The places in the lesson, various points in Asia, then Troas, the journey to Europe—lastly Philippi in Macedonia.

TIME AND PLACE

A. D. 51, Paul's second missionary tour began and continued three or four years. The places in the lesson, various points in Asia, then Troas, the journey to Europe—lastly Philippi in Macedonia.

LESSON PLAN

I. Forbidden of the Spirit, 6-8.

To go further east in Asia.

II. Answering a Call, 9-12.

To cross over into Europe.

III. Reaping First Fruits of Labor, 13-15.

In Philippi, a city of Macedonia.

LESSON HYMNS

Book of Praise, 515; 567; 389; 252; 443; 564.

traversing old ground and visiting churches which he had already founded. *Were forbidden of the Holy Ghost*; by a distinct command given by the Spirit, who had work elsewhere for them to do as the sequel reveals. How the prohibition was given we know not, "but it is an utterly gratuitous assertion to say that Paul did not know the difference between his own thoughts and the Spirit's directions, and that all that happened was that a strong impression in his mind made him abandon his earlier purpose. Clearly an overmastering power, sharply distinguished from his own intention, arrested him." (McLaren.) *Asia*; a Roman province of Asia Minor on the *Ægean Sea*.

Vs. 7, 8. *Mysia*; part of the province of Asia above mentioned. *They assayed*; attempted, tried. *Bithynia*; a province adjoining Mysia on the north. *The Spirit*



The Dyers' Shop

suffered them not; did not permit them. See on v. 6. *Passing by Mysia*; that is, passing through Mysia without preaching there. *Troas*; a seaport on the coast of Mysia.

II. Answering a Call, 9-12.

V. 9. *A vision appeared to Paul*. He was now to learn the meaning of the Spirit's leading in v. 6. *In the night*. There are still visions in the night of trial and perplexity for those who have eyes to see and faith to understand. *A man of Macedonia*; a native of Macedonia, a country of Europe north of Greece. *Come over . . . and help us*; bring

to darkened Europe the light of the Gospel. Paul was being thus divinely led, against his own wishes, to a larger field of work.

V. 10. *Immediately*; without losing any time. His duty was plain, and he therefore acted promptly. *We endeavoured*; to secure a passage by ship. Luke, the author of Acts, here joins Paul, as is shown by "we." This "we" section, Luke being with Paul, extends to the departure from Philippi (ch. 17:1), and begins again when Paul returns to Troas and Philippi, ch. 20:5, 6. Perhaps they met at Troas for the first time. *To go*; to their new sphere of labor. *Assuredly gathering*; being convinced that the call was from God.

Vs. 11, 12. *Loosing from Troas*. They took ship thence and sailed for *Samothracia*, an island in the *Ægean Sea*, north by west from Troas. It was five or six hours' sail with a fair wind. *The next day*. They would remain under shelter of the island shore during the night, and start in the morning. It was about 75 miles in an air line from Samothracia. *Neapolis*; the seaport of Philippi in Macedonia, meaning "new city," west by north from Samothracia. *Thence to Philippi*; ten miles inland from Neapolis. It was called after Philip of Macedon, who built it. *The chief city*. It was not the capital city, but it was of first importance from its geographical position on the great commercial highway between Europe and Asia. *A colony*. A Roman colony enjoyed a free government like that of Rome. Such colonies were often planted throughout the provinces.

III. Reaping First Fruits of Labor, 13-15.

V. 13. *The Sabbath*; the Jewish Sabbath, our Saturday. *By a river side*; some small stream outside the city. *Where prayer was wont to be made*. The Jews, when without synagogues, often had places of prayer, sometimes in the open air. Such a prayer place seems to have been outside Philippi. *Spake unto the women*. It was a good opportunity for Christian work and Paul improved it.

V. 14. *A seller of purple*; a famous purple cloth, dyed at *Thyatira*, a city on the border

of Lydia, in Asia Minor. Large fortunes were sometimes made by dyers. An old Greek jingle illustrates this:

"Our dyer was poor, but by dint of his art,
He has dipped all his rags, and made himself smart."

Which worshipped God. The words imply that Lydia was not a Jewess born, but a

proselyte. *Whose heart the Lord opened.* Under the Spirit's teaching, she saw the meaning of salvation and accepted it.

V. 15. *Was baptized;* thus publicly confessing her faith. *Household;* her family, or assistants, or both. *To be faithful;* a true believer. *Come into my house;* a beautiful touch of hospitality. *Abide there;* while at Philippi. *Constrained us;* by earnest entreaty.

APPLICATION

Throughout Phrygia and the region of Galatia. v. 6. "So little done, so much to do," was the expression uttered again and again by Cecil Rhodes on his death bed. In the presence of the millions of our fellow-men who have not yet heard the gospel, the same feeling often comes over the heart of Christ's followers. And yet the greatness of the task should not unnerve us and cause us to sit down idly in despair, but should inspire us, as it did the apostle, to continue with earnest effort to spread the gospel over the whole world. When every follower of Christ does his part in this great work as diligently as Paul did his part, it will not be long

"Till each remotest nation
Has learnt Messiah's name."

Forbidden of the Holy Ghost, v. 6. These words indicate in their simple and forcible way the ruling principle of Paul's life—to go or do as God led him. In him we have a beautiful example of what our Christian life should be, just a simple following of God's Spirit every day—to see that God has a will towards me, and through me to the world; to know that I have but to find that will in the impulses within my heart, in the needs of my fellow-men and in the circumstances of my life. To find God's leading and to follow it faithfully—that is the Christian life.

They assayed to go into Bithynia, v. 7. God shows us the way one step at a time. He does not reveal to us the whole course of our life, but shows us the path for each day as it comes. Our business is to do the next duty which God points out, and trust Him for the future.

A vision appeared to Paul in the night, v. 9. Paul's dreams, ideals, and visions were the secret of his greatness. The brute beast

never dreams of better things, and so remains a brute beast to the end. Some men also are content to eat and work and sleep. They never look up to God; they are never visited with divine ambitions and dreams of what they may yet be and do by God's grace. Like the beast of the field they live; like the beast they die, "finished, finite clods, untroubled by a spark." But the great of the earth are those who are discontented with the present: who dream of great things for themselves and the world. Paul, who dreamed of a converted Europe; Columbus of a discovered America; Chatham of a British Empire—these are among the great of the earth, and with them every one may claim kindred, who dreams dreams and sees visions of something greater and better than ever before brought to a home, a church or a country.

Immediately we endeavoured to go into Macedonia, v. 10. We should imitate the courage of the apostle. As soon as the path of duty was made clear, he no longer dreamed about it, he did it. The church and world are in need of those who will boldly and unhesitating enter into any open door of service. As Kingsley has said, we should "do noble things, not dream them all day long."

We spake unto the women which resorted thither, v. 13. These women were richly rewarded for their attendance at this prayer meeting. They heard the gospel from the lips of the great apostle. So we may expect to receive blessing from our diligent attendance on such means of grace. We have the promise that we shall meet in such assemblies with the Lord Himself, and hear Him speak to our hearts. We often miss this great blessing, by keeping away from the gathering of God's people for prayer.

And a certain woman named Lydia . . . heard us, v. 14. In this humble place of prayer, frequented chiefly by women, Paul found hearts prepared for the gospel. Lydia was baptized with all her household, and when Paul left Philippi, there had been established a little church, which meant, not simply so many souls brought to Christ, but also that the day was drawing nigh when the city and the whole Roman empire would become Christian. God does not visit us with high ambitions, great ideals and dreams, just to delude us, but when we go out and try to

reach them, the very God who gave them to us will open the way to their attainment.

Whose heart the Lord opened, that she attended, v. 14. In our Lord's parable of the sower, the "good ground" hearers are those who receive the word "in an honest and good heart", who "keep it", and who "bring forth fruit with patience," Luke 8: 15. Lydia had all these qualities of a good hearer of the word. If we would have "an honest and good heart," the same Lord who "opened the heart of Lydia" will give it to us in answer to prayer.

POINTS AND PARAGRAPHS

The Holy Ghost determines to whom, as well as by whom, the gospel is to be preached. v. 6.

God's plan for us is better than our plan for ourselves. v. 7.

Lesser ends should be sacrificed to greater. v. 8.

A divine voice speaks through human needs. v. 9.

Convictions of conscience lead to courage in conduct. v. 10.

When God gives a message, He prepares hearts to receive it. v. 13.

Conversion is the Lord's work, not the preacher's. v. 14.

Christianity enlarges the heart to desire fellowship with all who love Christ. v. 15.

We must distinguish between the district of Galatia and the Roman province of Galatia. The latter included the former. Other districts of this province mentioned in the Acts are Pisidia, Lycaonia and Phrygia. Parts of some of these districts were in other provinces. Asia is another Roman province in which the district of Lydia was situated. Ramsay holds that Paul and Silas did not go northward into the district of Galatia and that the Epistle to the Galatians was addressed to the churches of Phrygia and Lycaonia. That is to say, Paul addressed these people by the name of the Roman province and not by the name of the district in which they lived.

How shall we avail ourselves of divine guidance? First of all, we must take the

case to God in prayer. No matter if it may be a trifle in the eyes of others, if it be important enough to trouble us, He will not ridicule our uneasiness, but give us grace according to our day. Then, we must remember that the first open door is not always the best or safest for us. When an apparent way is opened, let us ask ourselves whether there is anything in it that would be likely to endanger our principles or to render it probable that we shall fall into evil habits if we take it; if there be, let us avoid it. Again, hesitancy as to duty always means in God's vocabulary, "Stand still." "He that doubteth is condemned if he eat," Rom. 14: 23, Rev. Ver. Once more, when a door opens in front and that which is behind us shuts, then God says "Go forward!"—Taylor.

Perhaps it is venturesome to say that the gospel was now first preached on the continent of Europe, as the "good tidings" may have reached Rome through the Jews and proselytes who heard Peter on the Day of Pentecost.—Knowing.

It was in the neighborhood of Philippi in the year 42 B.C. that Octavius and Anthony won their great and decisive victory over Brutus and Cassius, and in honor of that event the city had been made a Roman colony. Its citizens were Roman and its laws were Roman laws. The city was, in fact, so far as language, government and customs went, a miniature Rome. In this thoroughly Romanized town, Paul's missionary labors in Europe began. There seem to have been few Jews in the place, for they

had apparently no synagogue and were accustomed to meet for prayer by the river bank without the walls.—McGiffert.

In three respects Lydia is to be commended to the admiration of her sex. In the first place, as an industrious woman who earns for herself an honest living; secondly, as a devout woman who faithfully avails herself of the means of grace; and thirdly, as a Christian woman whose heart is opened to receive the truth.—Thain Davidson.

Mark, she was not a *wearer* of purple but a *seller* of it. To be "clothed in purple and fine linen" was a token of rank and wealth; to sell it was a sign that she belonged to what might probably be called the middle class of society. The Jews of those times had far more sensible ideas than have many in our day, as to what constitutes true gentility. Indeed, it was one of the enactments of their civil law that every young person should be taught some trade. A Jewish youth who happened to be born and brought up in a good social position, did not turn up his nose at the idea of learning a trade. A young lady of independent means did not look down upon, nor treat as an inferior, her neighbor who sold wares. Let every young lady aspire to do something for herself. No matter whether she has been born with a silver spoon in her mouth—or a gold one,

either—she will find it an enormous advantage to be occupied with some specific and practical work.—Davidson.

Great things may have small beginnings. Here was the birth of the Church in Europe.

Light from the East

COLONY.—A colony, in Roman usage, was a new settlement formed under a civil law or a grant from the emperor. When the place had been selected and the law passed fixing the quantity of land to be distributed and the share to be assigned to each person, those who volunteered to go were organized and sent forth in military order. The precise limits of the new city were carefully marked off with religious ceremonies, and the community thus formed was an exact copy of Rome. Its householders spoke the Latin language, were governed by Roman law, and possessed all the privileges of Roman citizens, freedom, exemption from poll-tax and tribute, and full ownership of the soil. Its magistrates, called by courtesy *pretors*, held in the colony the place occupied by the consuls in Rome in the days of the Republic. Philippi was originally a Greek city re-founded by Philip of Macedon, father of Alexander the Great, but was made a colony by Augustus after his victory near it over the forces of Brutus and Cassius in B. C. 42. Its first citizens were his soldiers.

TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS

The lesson is, in part, a record of Paul's second missionary journey, in which he entered upon a new field by passing from the Roman province of Asia into Europe. We note:

1. The brief reference made to Phrygia and Galatia. (a) The historian Luke is silent regarding what the apostles did in this great area. He simply says that they passed "throughout Phrygia and the region of Galatia," v. 6. It is certain that on this tour Paul founded what are spoken of in 1 Cor. 16: 1 and Gal. 1: 2 as "the churches of

Galatia," because it is stated in Acts 18: 23, that he visited them in his third missionary journey. (See also Gal. 4: 19; and 4: 13-15.) (b) The inhabitants of Galatia in the days of St. Paul were largely Celts, the same race that appeared later in England, Ireland, and the north of Scotland. About three hundred years before Paul's time the Gauls also settled in this region. The mixed population were called Gallo-Grecians. Dr. Stokes holds that the Epistle to the Galatians "shows us the peculiar weakness and the peculiar strength of the Celtic race, their enthusiasm, their genuine warmth, their fickleness, their love for that which is striking, showy, material, exterior."

2. The guidance of the apostles by the Holy Spirit. (a) It is twice stated that "they

were forbidden" of the Spirit to carry out their intention to preach the word in Asia and Bithynia, a province on the northern coast of Asia Minor, to the east of Mysia, vs. 6, 7. This restraint was exercised either by the word of prophecy or by inward revelation. The gospel was afterwards preached in these regions with great success; and in Nice, the capital of Bithynia, a general council of the church met in the reign of Constantine, the first Christian Emperor. (b) It seems plain that this restraining of the missionaries by the Spirit was in order to hasten their arrival in Europe; and to impress their hearts with the thought that no limitation should be set to the Saviour's great commission, and no delay made in carrying it out: "Go ye into all the world," etc. (Mark 16: 15.)

3. *The vision of Paul.* (a) A man from Macedonia—recognized as such by Paul, we know not how. It may have been by his dress, his language, a direct announcement, or an inward revelation. (b) The place from which he hails is significant, Macedonia, the part of Europe nearest to the sea, the centre of the highest form of heathen civilization, the historic home of Grecian literature, philosophy, science, art. But all these—excellent, and to be commended in their place—did not meet the deepest wants of men. And they cannot do so now. Our secular education is not enough. "Professing themselves to be wise," etc., Rom. 1: 22. Hence (c) The prayer of the representative of the western world, "Come over into Macedonia, and help us." With all their wealth of knowledge and culture, he confesses they need the help the gospel alone can give. What can we do without the knowledge of the true God our Saviour? (d) The apostles hastened to obey the heavenly vision. They "came with a straight course," that is, with a fair wind, without tacking, from Troas to Philippi. Here triumphs and trials awaited them. It is evident Luke joined them, probably as Paul's physician. He says, v. 10, "immediately we endeavored," etc. So he uses the term "we," ch. 21: 17; 27: 1.

4. *The beginning of the work at Philippi.* (a) It was a humble beginning—"by a river side" (v. 13), a small stream called

Gangites; among a company of praying women. (b) The hand of the Lord was with them and He "opened the heart" of Lydia—a beautiful description of regeneration and conversion—"that she attended unto the things which were spoken of Paul." "Faith cometh by hearing," etc., Rom. 10: 17. (c) She at once showed herself to be an active believer, "was baptized, and her household," and "constrained" the missionaries to become her guests, v. 15.

For Teachers of the Boys and Girls

No teacher probably should, and certainly no two good teachers will, take the same way of teaching a lesson; for to teach is not to crowd something into the mind of the scholar or force something upon his conscience, but it is to draw out the scholar to think for himself, that so heart and conscience may be stirred, and right action follow.

One way into this lesson lies through the map; but the teacher must be ready for all sorts of questions. Our writers have kept this in view, and in the Exposition, Points and Paragraphs, Light from the East, as well as in Principal MacVicar's Analysis and the Dictionary for the Quarter, there is abundant assistance. But do not let the lesson degenerate into a mere exercise of geography and history. Keep God's gracious providence in view, which guided the footsteps of the apostles, and God's saving power, which brought Lydia so quickly and so sweetly into the Kingdom of God.

Here is another plan:—

1. *A door that shut.* All went well with Paul and his fellow-missionary (Don't forget to bring out the exceeding good fortune which came to them and to Timothy by the call of the latter to their help, vs. 1-3), until they had finished their tour of Phrygia and Galatia, v. 6. Then the Holy Ghost forbade, v. 6; and again, v. 7; and led them down to a sort of Land's End at Troas. What it all meant, they could not guess. It certainly was not what they had set out to do, ch. 15: 36. But God was leading and that was enough. They followed as He directed.

2. *A gleam of light.* It came to Paul in the darkness of the night, v. 9 (Compare ch. 10: 30). It was but a gleam, but it was

evidently from heaven; and so they gave heed, v. 10. God is calling; they cannot but obey. This was a great epoch for the Gospel—the call to Europe, and by way of Europe, to the world. Happy for the church and the gospel that these men were found ready to answer the call.

3. *An open door.* Here the climax is reached:—An open door, (a) In a Roman city, at the gateway of two continents; (b) Through a prayer meeting of faithful worshippers of the true God; (c) Into the heart and life of one "whose heart the Lord opened."

Some Test Questions

On which of Paul's missionary journeys? Name his purpose. (ch. 15 : 36.)

Who were his companions?

Who was the mother of Timothy? His grandmother? (1 Tim. 1 : 5.)

How was he brought up? (2 Tim. 3 : 15.)

Describe their route.

How was their route changed?

To what point do they come?

Who joined Paul here?

What was his profession?

What books did he write?

How are they further directed?

What chief city do they reach?

What river was it near?

Where do they first preach?

Tell about the first convert.

FOR TEACHERS OF THE LITTLE ONES

Links—Show roll of parchment. Who sent a letter? From what city was it written? To whom was the letter sent? Who were the bearers of it? What did the letter say? (Review.)

Lesson Thought—We should send the light abroad.

Lesson—Now we see Paul (one of the letter carriers) and Silas starting to revisit the places where Paul had been. (Barnabas and Mark went to other places.)

A Good Boy—The lad Timothy was likely converted during Paul's former visit to Lystra, ch. 14. His mother had taught him many Bible stories and verses, 2 Tim. 3 : 15. He had been so earnest a Christian that everyone spoke well of him,



Acts 16: 2. So Paul, attracted to him, invited him to go with him, v. 3.

God's Guidance—From place to place Paul and Silas and Timothy went, just as God guided them. (Explain.) Finally they came to Troas (Map). Here they met Luke "the beloved physician" (Col. 4: 14), who wrote the Book of the Acts. He goes with Paul and was the first medical missionary. Picture Paul standing looking away over the Aegean Sea—towards Europe (Map), wondering where God wants him to carry the LIGHT, now. He knows that the hearts of most of the people of Europe are dark. He longs to carry the light to them.

Tell of Paul's vision and the cry of the man of Macedonia, v. 9. (God's way of telling Paul where he is to go.) Outline a ship, or use a paper one. Have you been on a ship? Was it a steam-ship or a sailing-ship? Paul and his friends find a little sailing ship, which is soon scudding across the waves carrying the missionaries to Europe. Speak of the freight carried by ships; grain, fruit, gold, silver, etc. This little ship carried greater riches. (What?)

Repeat—

"Oh, I would rather look upon
The ships that go afar,
And take our Saviour's messengers
Where heathen children are."

These first Christian missionaries to Europe land at Neapolis, near Philippi (Map). From the light they carried, a great light was kindled, whence our light came.

Golden Text—A witness is one who tells what he has seen and heard. Paul surely was obeying God's will. (See Acts 22: 15.)

The First Convert—Tell of the "Prayer-places" (always near a river), in places where there was no synagogue, enclosed, but without a roof. Worshippers there knew about God, but not about Jesus. Lydia was the first to receive the LIGHT.

Lydia
listened
earned
loved
lived for Jesus

The Call to Us—Name countries where they are crying to us now, "Come over and help us." A small map of the world, such as is found on the backs of school scribblers, will be found very useful in teaching missionary lessons. Heathen countries may be covered with black paper—or use little red paper flags on pins. Heathen children are calling. We should listen to them and do our best to help them.

BLACKBOARD REVIEW

When one door shuts

Another opens

A homely old proverb. Possibly some of the little children may not see the point of it, for children are very matter of fact. They will be thinking just of doors, and wondering what doors have to do with the lesson. But an illustration or two from life will make it clear. For example, Cecil Rhodes goes out to South Africa, a young man broken down in health in search of a better climate. All doors to advancement at home closed behind him; but a door of wonderful opportunity opened in the new land. The result everyone knows. A boy fails to win first place at school. But the strength of character which the fight for it has developed, opens a wide door to him, when he steps out of school life into business. Illustrations abound in Scripture and in history and in everyday life that, when God shuts one door of Christian service, it is to open a wider one.

Lesson XII.

TEMPERANCE LESSON

June 22, 1902

Rom. 13 : 8-14. Commit to memory vs. 12-14.

8 Owe no man ¹ any thing, but to love one another : for he that loveth ² another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, ³ Thou shalt not bear false witness, Thou shalt not covet ; and if there be any other commandment, it is ⁴ briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour : ⁵ therefore love is the fulfilling of the law.

11 And ⁶ that, knowing the ⁷ time, that now ⁸ is

Revised Version—1 Anything save ; ² His neighbour ; ³ Thou shalt not bear false witness omitted ; ⁴ Summed up in this word ; ⁵ Love therefore is the fulfilment ; ⁶ This ; ⁷ Season ; ⁸ For you ; ⁹ Omit our ; ¹⁰ To us ; ¹¹ First ; ¹² And ; ¹³ Rebelling ; ¹⁴ Jealously.

GOLDEN TEXT

Rom. 13 : 12. Let us therefore cast off the works of darkness, and let us put on the armour of light.

DAILY READINGS

- | | |
|------------------------|--------------------------|
| M. —Rom. 13 : 8-14. | The better way. |
| T. —James 4 : 1-10. | Resisting evil. |
| W. —Psalm 24. | Clean hands. |
| Th. —Psalm 119 : 1-16. | The way of holiness. |
| F. —1 Peter 1 : 13-25. | Exhortation to holiness. |
| S. —2 Cor. 6 : 11-18. | Be separate. |
| S. —Rom. 6 : 12-23. | Freedom and life. |

CATECHISM

Q. 27. Wherein did Christ's humiliation consist ?
A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God,

high time ⁸ to awake out of sleep : for now ⁹ is our salvation nearer ¹⁰ than when we ¹¹ believed.

12 The night is far spent, ¹³ the day is at hand : let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day : not in ¹³ rioting and in drunkenness, not in clambering and wantonness, not in strife and ¹⁴ envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

15 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

and the cursed death of the cross : in being buried, and continuing under the power of death for a time.

TIME AND PLACE

Paul's epistle to the Romans was written A.D. 58, when Nero was Emperor. It was written from Corinth at the close of Paul's three months' residence there mentioned in Acts 20 : 3 ; 1 Cor. 16 : 6.

LESSON PLAN

- I. Walk in Love, 8-10.
For love is the fulfilling of the law.
- II. Living in Light, 11-14.
Casting off the works of darkness and putting on the Lord Jesus Christ.

LESSON HYMNS

Book of Praise, 551 ; 532 ; 217 ; 529 ; 530 ; 225.

EXPOSITION

Connecting Links—About seven or eight years after the date of the last lesson Paul was in Corinth, near the close of his third missionary journey. He had built up many churches, and as he could not visit them all he sent them letters, called epistles. There was a church in Rome that some Christians had organized. Paul could not go there just yet, so he wrote a letter telling them about the gospel, and exhorting them to live as the gospel required. The first eleven chapters, which contain some of the deepest and grandest passages in all Scripture, show how men dead in sin may be made alive in Christ Jesus. Then follow five chapters bearing on the working out of this new life in practical well-doing. From one of these chapters is taken this Temperance lesson. "These verses emphasize the great virtues and spiritual powers in the heart, the implanting and cultivation of which are the best safeguards against intemperance and the horde of evils in its train."—Peloubet.

I. Walking in Love, 8-10.

V. 8. *Owe no man anything.* This verse is connected with verse 7, where the command is given to pay all dues, whether to the state

or to the individual, whether a debt of money to a creditor, of reverence to a superior, or of respect to an equal. We should meet all our obligations as promptly as possible. *But to love one another.* This is a debt we can never fully pay. The more we pay, the more we have to pay, and the more we are willing to pay. Love grows with the loving, and it is a debt we owe to all mankind, to friend and foe alike, Matt. 5 : 44. *He that loveth another hath fulfilled the law ;* the law as given by God to His people. Love embraces every form of duty towards God and man. (See v. 9.)

V. 9. *For this ;* quoting from the Ten Commandments some of man's duties towards his fellow-man, which love is ever ready to perform. *Thou shalt not commit adultery ;* the seventh commandment. Love requires purity in thought, feeling and action, and it blesses, but never injures another. *Thou shalt not kill ;* the eighth commandment, and we may break it by thoughtless cruelty as well as by pistol or sword-blade. *Thou shalt not steal ;* the sixth commandment. We are not to take what does not belong to us. Theft may be committed under the guise of law, as well as against law. To win by a crooked bargain, or by some sharp practice

even though it be legal, is theft in the sight of God. *Thou shalt not bear false witness*; the ninth commandment. To injure another by a direct falsehood, or by twisting the truth until it looks like falsehood, is a great sin. Our testimony about others should always be direct and truthful. *Thou shalt not covet*; the tenth commandment. Covetousness is an eager desire for some forbidden thing, Ex. 20:17. It often leads to theft, punishment and disgrace. If the covetous thought is not allowed a place in the heart, it cannot find expression in action. Achan saw, coveted, took, was discovered and punished, Josh. 7:21. *It is briefly comprehended*; summed up. *Thou shalt love thy neighbour as thyself*. This is our whole duty to man, Lev. 19:18. Our neighbor is any one whom we have in our power to help, no matter what his race, condition or creed. See the parable of the Good Samaritan, Luke 10:30-37.

V. 10. *Love worketh no ill to his neighbour*; but, on the contrary, bestows its best upon the object loved, I. Cor. 13:4-7. *Therefore*; in consequence of all that has been just said of love. *Love is the fulfilling of the law*; for perfect love will keep all the commandments (Matt. 22:35-40), as seen in the perfect love and the perfect life of Christ. "If love were the rule in any village, the inhabitants would live like true, loving brothers and sisters, and there would be a kind of heaven below, because in heaven the law of love is universally obeyed. It is that which makes heaven, heaven."

II. Living in Light, 11-14.

V. 11. *And that*. It reads literally "and this (do)"; that is, love one another, vs. 8-10. *Knowing the time*; the time in which they were living, with its sins, sufferings, sorrows and needs. *To awake out of sleep*. It was a time for watchfulness, and not for slothful indifference, Matt. 25:1-13. *For now is our salvation nearer*; giving the reason why they should be so watchful. By "our salvation" is meant deliverance from the power of sin and from the evils of the world. *Than when we believed*; than when they first became Christians. It had been a hard struggle, but Paul encourages them to give not up, for the

prize is almost within their reach.

V. 12. *The night is far spent*; the night of trial and of disappointment. These early Christians had much to contend against in a heathen, godless city. *The day is at hand*. The day when the Gospel would triumph over heathen Rome was not far off. The day of heaven was opening before them, and Christ was coming a second time to set things right. *Cast off the works of darkness*; abandon forever all forms of sin. (See v. 13.) *Put on the armour of light*; clothing themselves with virtuous deeds as with armor, Eph. 6:11-13. "'The works of darkness' are those works which men are accustomed to commit in the dark, or which suit the dark. 'The armor of light' means those virtues and good deeds which men are not ashamed of, because they will bear to be seen." (Hodge.)

V. 13. *Let us walk honestly*; literally, "seemly," doing the right, living worthily, as followers of Christ. *As in the day*; as in the eye of the public, doing nothing that we would be ashamed for others to see or know. *Not in rioting and drunkenness*; not in the revels of the drunkard, which lead to poverty, misery, crime, destroying the purity of society, and the happiness of home, blighting hopes, wasting lives and ruining souls. The Bible is unsparing in its denunciation of intemperance, Prov. 20:1; 23:29-32; 1 Cor. 6:10. *Chambering and wantonness*; sins of unchastity, which are often the results of drunkenness. *Strife and envying*; jealous passions and hateful quarrels. *Drunkenness, impurity and strife* are linked together. They are not of the day, but of the night.

V. 14. *But*; in sharp contrast to the evils of v. 13. *Put ye on the Lord Jesus Christ*. We are to be so united to Him that He will appear in all our actions, and then we shall be clothed with Him as with a garment. *Make not provision for the flesh*; for the lower side of our nature, with its appetites, passions and earthly desires. If we entertain the unholy thought it will grow, but reject it and it will die. "We may provide for the flesh, but not for the exciting and gratifying of its lusts." Our bodies are the temples of the Holy Ghost.

APPLICATION

Owe no man anything, v. 8. It is a Christian duty to pay our debts. This applies to many other debts than those which can be discharged by money. God has given to us gospel privileges and advantages in trust for mankind. We have no right to content ourselves with a selfish enjoyment of these blessings. We are under sacred obligation to convey them to all those whose welfare is embraced in the loving purpose of the Great Giver. Like the apostles, we are debtors "both to the Greeks and to the Barbarians; both to the wise and to the unwise," (Rom. 1:14); and we shall be held accountable before the court of heaven for our discharge of this great trust.

Love one another, v. 8. This is the rule of the Christian life. The Jews had the moral law, summed up in the Ten Commandments and in many minor regulations of conduct. Paul here gives a single rule that surpasses and supersedes them all—the law of love. If we love our neighbor, we shall not kill him, or even covet his goods. We shall be glad, rather, that he has plenty. The law of love is simple. The method of Jesus is not to burden the Christian with a long list of regulations, but to put the principle of love in his heart; for love can do no wrong and love will do all right. The law of love is searching. It applies to every situation. The Bible, for example, does not directly command total abstinence from strong drink, but the love for God and man which it creates, makes Christians sensitive to the awful shame and degradation of drink, and leads them to give up readily their personal freedom to save any weak one from falling. The law of love is self-acting. When the Persians attacked the Spartans at Thermopylae, they had to drive their slave soldiers to battle with whips. The Spartans, on the contrary, went to fight with a solemn joy. The difference was that the love for home and country inspired the Spartans and sent them to meet death, as slave soldiers never could. God asks us to be men of love in His service. He seeks that we should do His will with a loving, willing heart.

Love is the fulfilling of the law, v. 10. Jesus said to His disciples, "If ye love me, keep

my commandments," John 14:15. He knew that keeping His commandments would bring loss and suffering, and even death, upon His disciples, to the end of time. He knew also that love to Himself would inspire them to endure every misfortune and to brave every danger. As love to the Master constrains us to serve Him, so also love to our neighbors will influence us to do everything that their real good requires.

Now is our salvation nearer than when we believed, v. 11. This is an encouraging thought. Not only is our own personal salvation, but also that of our race, daily drawing nearer. The battle against wrong is being won and the victory is certain. Every good cause, for instance the cause of temperance or of missions, is sure to triumph. Christians have but to awake and exert themselves, to make the victory speedy and complete.

Let us therefore cast off the works of darkness, v. 12. Some years ago a magazine writer accounted for what he thought the failure of Christian missions in India by referring to the evil lives of many nominal Christians in that land. It has to be admitted that the cause of missions has suffered grievously from the conduct of so-called Christians. The church will never have its true power, until all those who bear the name of Christ put away from themselves all that belongs to the kingdom of darkness, and bring forth the true fruits of our holy religion.

Let us walk honestly, as in the day, v. 13. The inspired apostle appeals to us to walk straightforwardly, not wasting our toil and strength and talents and money in drinking, or in satisfying fleshly tastes and lusts, nor yet in dividing the Christian church by strife and jealousy; but to show ourselves true to Christ and the Christian ideal of life. We should live out the principle of love, making no plans or arrangements, nor having time provided when we shall think of our fleshly tastes or lusts to satisfy or indulge them. Paul's appeal is a magnificent one to Christians who are doubting or luke-warm in the cause of temperance. Because the evils of drink are not so great as they once were, the efforts of many have grown slack in this cause. The victories of the past

should not lead us to lay down our arms, but should inspire us to go forward to still greater conquests, until this gigantic foe has been completely destroyed.

Put ye on the Lord Jesus Christ, v. 14. The Master is here designated by His full title. He is the Lord. We should acknowledge him as our King, and seek to obey him as loyal subjects. He is Jesus, that is, Saviour,

Matt. v. 21. We need him to save us from our sins and he is able and willing to do this. He is Christ, that is, the Anointed One, the one ordained of God, to be our Prophet, Priest and King. We should live in such close and vital union with Him, that His influence shall appear in every part of our conduct. All that we do—least acts and greatest—should be done in His name.

POINTS AND PARAGRAPHS

“Out of debt, out of danger.” v. 8.

Debt is often a forerunner of dishonesty. v. 8.

Love is the root, and obedience the tree, with its leaves and fruit. v. 8.

Love is the opposite of selfishness in every form. v. 9.

Laws are easily enforced in a community whose members love one another. v. 10.

There is no defeat for those who march under the banner of Christ. v. 11.

Our conduct should be such as will bear the light of day. v. 12.

“An honest man’s the noblest work of God.” v. 13.

The name of Christ should be stamped on our lives. v. 14.

The believer should keep no other debt in his life than that which a man can never discharge, the debt which is renewed and even grows in proportion as it is discharged—that of loving. In fact, the task of love is infinite. The more active love is, the more it seeks its task to enlarge; for, inventive as it is, it is ever discovering new objects for its activity—Godet.

A Christian native of Africa was once brought before Stanley charged with the theft of a rifle. His answer to his accusers was, “I cannot steal. I am a son of God.”

“A mightier church shall come, whose covenant word,

Shall be the deeds of love. Not ‘Credo’ then;

‘Amo’ shall be the pass-word through its gates.

Man shall not ask his brother any more,

‘Believest thou?’ but ‘Lovest thou?’ and all

Shall answer at God’s altar, ‘Lord, I love.’ For Hope may anchor, Truth may steer, but Love, Great Love alone, is Captain of the soul.”

Love is the secret of true temperance principles. The man who loves his brother abstains from all use of intoxicating liquors as a beverage because such use tends to work ill to our neighbor. A drunkard is a curse not only to himself but to all who love him and to the whole community. How many hearts one drunkard breaks! The only man who is entirely safe from ever becoming a drunkard is the man who never drinks alcoholic drinks at all. My drinking ever so moderately may work ill to my neighbor by encouraging him to drink, and while I never become a drunkard, he does. No one is ever made a drunkard by the example of a sot, many are made drunkards by the example of moderate and respectable drinkers.—Torrey.

Peloubet quotes the following testimonies as to the evils of intemperance:

Drunkennes is a flattering devil, a sweet poison, a pleasant sin, which whosoever hath, hath not himself; which whosoever doth commit, committeth not a single sin, but becomes the centre and slave of all manner of sin.—St. Augustine.

Your poorhouses are full, and your courts and prisons are filled with the victims of this infernal traffic, and your homes are full of sorrow, and the hearts of your wives and mothers; and yet the system is tolerated.—Father Taylor.

Only a clear brain can think God’s thoughts after Him. Only a steady hand

can glorify the divine Carpenter. Only a heart unhurried by artificial stimulants can be loyal in its love to Christ and humanity.—Frances E. Willard.

Grape juice has killed more than grape shot.—Spurgeon.

There is a devil in every berry of the grape.—Koran.

We suffer more year by year from intemperance than from war, pestilence and famine combined—those three great scourges of the human family.—Gladstone.

Each one may enact personal prohibition.

Oh, thou invisible spirit of wine, if thou hast no name to be known by, let us call thee "devil."—Shakespeare.

Some by violent stroke shall die

By fire, flood, famine; by intemperance more.—Milton.

Verse 13 of our lesson is inseparably connected with the great name of Augustine and his conversion. He had lived a licentious life, but his conscience was awakened, and he was for a time in great spiritual darkness and misery. At last, one day when he was sitting in a garden, brooding over his wretched condition, he seemed to hear the voice of a child saying, "Take and read! take and read!" He opened his Bible, which was at hand, and the first words upon

which his eye lighted were the words of this text. This was the turning point of his life. He soon became a Christian, and in due time a great teacher and bishop of the church.

Light from the East

RIOTING (that is, revelling)—As all earnest, moral purpose in life died out of the decaying Roman empire, the desire for artificial excitement constantly increased. The wealthy revelled in the senseless and fantastic indulgence of their appetites, feasting on the brains of peacocks and the tongues of nightingales, dissolving costly pearls in their wine, ransacking distant regions for new and strange luxuries, and devouring fortunes at a single meal. When half drunk, they paraded the streets at night with torches and music in honor of Bacchus, and danced and played all kinds of frolics. The poor despised a life of honest industry, gave themselves up to shameless sorning and sycophancy, and when the common feasts gave them the opportunity, they mimicked the excesses of their superiors and drowned their misery in a debauch. The lapses of the Christian converts at Corinth, who turned the Lord's Supper into a drunken carousal (see 1 Cor. 11: 20, 21, etc.), and plunged once more into the seductive vices of their gay and lewd city, show the influence of the atmosphere in which they had to live.

TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS

The duty of men in relation to rulers is insisted on in the opening verses of this chapter. From this general view of obligations resting upon members of the social compact, we come to—

1. *The specific maxim with which the lesson begins, v. 8.* Expressed in the language of present-day business men, it means (a) Pay all your debts. This is obviously a most just and wholesome precept. When faithfully followed it saves men from injuring themselves and others in one respect at least. It is fitted to stimulate them to the

cultivation of habits of industry, frugality and forethought, and to restrain them from reckless indulgences—intemperance. See ch. 12: 11; Phil. 4: 8; 2 Thess. 3: 10. These passages should be read, and pupils should be made to understand that the conduct enjoined by them includes temperance, sobriety of mind, and other virtues. (b) Indebtedness in the matter of love can never be fully discharged. Augustine has well remarked to the effect that the more we pay on this account, the greater it becomes, because the principle of love becomes deeper and stronger by being exercised.

2. *The whole law is fulfilled by the exercise of love.* "He that loveth another hath fulfilled the law," v. 8. How is this? (a) The prohibitions of the law are enumerated in verse

9. Moral impurity in the form of adultery, which was defined by Christ as a sin of the heart, as well as of outward conduct, Matt. 5 : 28. Hatred or malice, which is murder, 1 John 3 : 15. Theft, the private, unlawful taking of another person's goods or property. False witness-bearing, the utterance of what is untrue or what is intentionally slanderous. Covetousness, inordinate desire in a bad sense. (b) Compliance with all these prohibitions is secured by obedience to the positive precept of the law, "Thou shalt love thy neighbour as thyself," v. 9; Lev. 19 : 18. The reason of this is given in v. 10. "Love worketh no ill to his neighbour; therefore," etc. It seeks the good and not the injury of others. Were love made dominant in business, what a revolution it would bring about as to maxims and methods now followed. Fraudulent schemes would at once be abandoned. The slanderer's tongue, in church and state, would be silenced. The seducer's vile intentions would be crushed. The gambler on 'Change or in the lottery scheme would cease to be such. Those who steal would cease to do so, and rather—Eph. 4 : 28. Certain lines of business would inevitably come to an end, for example, every form of traffic that works ill to a neighbor. It is undeniable that the traffic in alcoholic spirits is conspicuously of this character. To engage in business fraught with these consequences, is sinful, unchristian, disreputable, and destined, like ancient and modern slavery, to disappear under the reign of Christian love, Hab. 2 : 15.

3. *The motives by which the law of love is here enforced.* (a) By the shortness and the value of time—"Knowing the time," v. 11. Our days are an handbreadth, Ps. 39 : 5. Yet upon our brief sojourn here eternal issues depend. Hence the wisdom of redeeming the time and walking in love, Eph. 5 : 16; Col. 4 : 5. (b) The past time, in the case of the Romans to whom the lesson was first addressed, was a period of ignorance, darkness, sin, and vice in every form, Acts 17 : 30, 31. But now the Sun of righteousness has arisen. It is therefore time to cast off the works of darkness, falsehood, oppression, rioting and drunkenness, etc., Eph. 5 : 11-13 and 1 Thess. 5 : 7; John 3 : 20. (c) "For

now is our salvation nearer," etc., v. 11. The time of our complete and final deliverance from the pollution, the power and the guilt of sin. (d) "Put on the Lord Jesus Christ," v. 14. Take Him as your guide, Gal. 3 : 27. Be temperate, pure, chaste, loving, as He was. "Walk in love," Eph. 5 : 2. Jesus was most unlike all that is mentioned in v. 13; Heb. 4 : 15; 7 : 26; 1 Pet. 2 : 22; 1 John 3 : 5. Following Him, therefore, we cannot fail to inculcate and practice temperance.

For Teachers of the Boys and Girls

Few of us, young or old, care to do things because we "have to." The strongest motive power is not even a sense of duty. It is gratitude and love, which make us very bond slaves to those on whom our affection is set.

Begin this lesson, therefore, with the story of the man who fell among thieves (Luke 10), and let the class tell all that the good Samaritan did for the unfortunate traveller. What a hound he would have been not to have been grateful—with an intense, lifelong gratitude—to his rescuer!

Now, have the class read Rom. 12 : 1, and explain what "the mercies of God" mean—the coming of the Saviour into the world, and all that He did and is doing, and is to do, to save us from sin and death and hell. What shall our return for such love be? There can be but one answer, our whole selves and our whole lives, His, now and ever.

Here will follow the two practical ways of showing our love, which the lesson expounds.

1. *To show love for our Saviour and Lord by loving our neighbors.* That is His command, for it was none other than the Lord Christ Himself who gave the Ten Commandments on Sinai; and He sums up the second of the two tables thus: "Thou shalt love thy neighbor as thyself," Matt. 22 : 39. To love all men is to do as our Saviour did, and as He would have us do. Explain to the class, in the case of each of the commandments mentioned in v. 9, that to obey it is to truly love our fellow-men. Show, too, that to keep running deeper and deeper into this sort of debt, is to become richer and richer in Christian joy and peace and in the affec-

tion of those whom we serve and help.

2. *To show love for the Saviour by fighting His battles.* The battles here emphasized are those against our own inward foes. Our attitude, like that of a good soldier, is to be alertness (v. 11); our armor, the Lord Jesus Christ Himself (v. 16); our foes, every evil desire and lust (v. 15); and our confidence, final victory, v. 11.

Some Test Questions

To whom is the apostle writing?
In what sort of surroundings were they?
See Rom. 1 : 28-32.

What motive to holy living? (ch. 12 : 1).

What sort of debt is alone allowable?

What is meant by "the law"?

By "fulfilling" the law?

Show that "love" is the fulfilling of each of the commandments named.

What meant by "knowing the time"?

By "awaking out of sleep"?

By what motive is this urged?

What is the "day" referred to in v. 12.

What is meant by "the works of darkness"?

By the "armor of light"?

What rule of Christian living in v. 13?

What is the best equipment for the battle against sin?

Explain what is meant by "putting on the Lord Jesus Christ."

By "making provision for the flesh."

Prove from Scripture

That we must be like Christ.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. What the Bible says about drunkenness.
2. Total abstinence from drink, through care for self.
3. Total abstinence, for love of others.

The Catechism

Ques. 27. *Christ on Earth.* "Humiliation" comes from a Latin word, which means "the ground." It signifies the act of being made as low as the ground, or the state of being as low as the ground. The humiliation of Christ had these six features: 1. A human birth. 2. Subjection to the law. 3. Poverty and suffering. 4. Exposure to God's wrath. 5. A shameful death. 6. Burial. The teacher will not be able to dwell on all of these points. He may picture a pure man or woman compelled to live where evil sights constantly meet the eye and evil sounds enter the ear. But to none was evil ever so hateful as to the holy Son of God. And yet for our sakes He lived amid sin and allowed sin at length to slay Him. Christ being buried proved the reality of His death and so it is mentioned by Paul in 1 Cor. 15 : 4.

FOR TEACHERS OF THE LITTLE ONES

Links—The paper ship or outline will recall Paul's journey to Europe.

Lesson Thought—We should put on the armor of light and fight all sin.

Introduction—While at Corinth (Map), Paul wrote a letter (Show roll) to the church at Rome (Map), and sent it by Phoebe, a deaconess who was going to Rome. In this letter Paul wrote the words of our lesson and Golden Text (Repeat). Fasten on the board (or draw outline) a picture of a suit of armor (Describe). Who wears it? For what purpose? It means readiness for battle.

The Captain Inside—"Mother," said Freddie, "Did you know that there is a little



captain inside of me? Grandfather asked me what I meant to be when I grew up to be a man, and I told him 'a soldier.' I meant to stand up straight, hold up my head, and look right ahead. Then he said I was two boys, one outside, and one inside, and unless the inside boy stood straight, held up his head, and looked the right way, I never could be a soldier at all. The inside boy has to be captain and drill the outside one." (Sunbeam.)

The Enemy—We'll "make believe" we are soldiers. Our great enemy, Sin, is near us.

The Captain's Order—"Halt!" cries the Captain, when the enemy is in sight. That means stand still, get ready for further orders (All the little soldiers stand). "Attention!" (Heels together, hands at side, eyes front.) Listen to the order of our Great Captain. "Cast off the works of darkness" (Any act we would like to hide).

Works of Darkness—Did you ever hear a boy or girl say, "Oh! don't tell mother;" "Don't let father see you doing that." Beware of these little "deeds of darkness." Don't listen, and don't do anything you cannot tell mother. Let us write the names of some of the "works of darkness" about which Paul warns us—crossness, unkindness, untruthfulness, naughty words, dishonesty, strife, envy, cruelty, drunkenness.

The Armor of Light—Our Captain tells us how to defend ourselves from the enemy. "Put on the armor of light", is the order. (See Eph. 6 : 13-18 for description of the armor.) Beside the picture or outline, write "The whole armor of God." "Truth," girt about the loins—"walk honestly as in the day." "Righteousness," the breastplate—"put on the Lord Jesus Christ." "Peace," covering the feet—"love worketh no ill to his neighbor." "Salvation," the helmet—the crowning safe-guard. The "Sword of the Spirit" in the right hand—the word of God. The "Shield of Faith" in the left hand. Now, our soldier inside of us with this armor on can withstand all the fiery darts of the wicked.

The Orders—What are they? "Retreat!" "Right about face!" "Forward, march!" Turn away from temptation, from bad companions, from all that is wrong. Turn to all that is right.

The Ammunition—What is our ammunition? Love. Jesus fills us with love that will help, not hurt, others.

The Battle Hymn—Sing the chorus of the children's battle hymn—

Ask the Saviour to help you,
Comfort, strengthen and keep you;
He is willing to aid you,
He will carry you through.

BLACKBOARD REVIEW

PUT Off
On

We all admire such a gallant band of soldiers as our Canadians who fought seven to one at the Hart River, but would not surrender. It is no easy thing to be a good soldier. He must "put off" and "put on"—put off his common, everyday clothing, and put on the rough khaki, which helps to make him invisible to his foes and will stand the wear and tear of the march; put aside hammer, or plane, or plough, and put on haversack and bandolier and rifle. But this change of clothing and of implements is only the beginning. A good soldier must put off self-will and put on obedience; put off fear, and put on courage; put off all softness of life, and put on hardness; put off selfishness, and put on love of country and of duty. Apply this illustration in simple and direct ways to the Christian soldier in the battle with his own sins, and in fighting Christ's battles in the world.

REVIEW

June 29, 1902

Read Psalm 72.

GOLDEN TEXT

Luke 2 : 32. A light to lighten the Gentiles, and the glory of thy people Israel.

CATECHISM

Review Questions, 16-27.

PROVE FROM SCRIPTURE

That we must preach the Gospel.

DAILY READINGS

- M. —Acts 9 : 1-20. Saul of Tarsus converted.
- T. —Acts 10 : 34-48. Peter and Cornelius.
- W. —Acts 11 : 19-30. The Church at Antioch.
- Th. —Acts 12 : 1-19. Peter delivered from prison.
- F. —Acts 13 : 1-12. The early Christian Missionaries.
- S. —Acts 14 : 8-22. Paul at Lystra.
- S. —Acts 16 : 6-15. Paul crosses to Europe.

LESSON HYMNS

Book of Praise, 580 ; 16 (Ps. Sel.) ; 583 ; 438 ; 576 ; 587.

REVIEW CHART—Second Quarter

STUDIES IN THE BOOK OF THE ACTS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Acts 9 : 1-12.	Saul of Tarsus Converted.	Repent ye, therefore, and be converted, that your sins may be blotted out. Acts 3 : 19.	1. Saul's commission. 2. Saul's conversion. 3. Saul's confession.
II.—Acts 9 : 32-43.	Peter, Æneas and Dorcas.	Jesus Christ maketh thee whole. Acts 9 : 34.	1. The palsied healed. 2. The dead raised up.
III.—Acts 10 : 34-44 ...	Peter and Cornelius.	God is no respecter of persons. Acts 10 : 34.	1. Peter's discovery. 2. Peter's message. 3. Its result.
IV.—Acts 11 : 4-15	Gentiles Received Into the Church.	Whosoever believeth on him shall receive remission of sins. Acts 10 : 43.	1. An investigation. 2. An explanation.
V.—Acts 11 : 19-30.	The Church at Antioch in Syria.	The hand of the Lord was with them; and a great number believed and turned unto the Lord. Acts 11 : 21.	1. A new centre. 2. A new leader. 3. A new name. 4. A new charity.
VI.—Acts 12 : 1-9.	Peter Delivered from Prison.	The angel of the Lord encampeth round about them that fear him and delivereth them. Ps. 34 : 7.	1. James slain. 2. Peter imprisoned. 3. Peter delivered.
VII.—Acts 13 : 1-12.	The Early Christian Missionaries.	Go ye therefore, and teach all nations. Matt. 28 : 19.	1. The missionaries set apart. 2. In the field. 3. Under fire.
VIII.—Acts 13 : 43-52.	Paul at Antioch in Pisidia.	Through this man is preached unto you the forgiveness of sins. Acts 13 : 38.	1. Enquirers. 2. Opponents. 3. Believers. 4. Persecutors.
IX.—Acts 14 : 8-19.	Paul at Lystra.	Thou therefore endure hardness, as a good soldier of Jesus Christ. 2 Tim. 2 : 3.	1. A wonderful cure. 2. A foolish worship. 3. A fierce attack.
X.—Acts 15 : 22-33.	The Council at Jerusalem.	Stand fast, therefore, in the liberty wherewith Christ hath made us free, Gal. 5 : 1.	1. A deputation. 2. A letter. 3. A visit.
XI.—Acts 16 : 6-15.	Paul Crosses to Europe.	Thou shalt be his witness unto all men. Acts 22 : 15.	1. Forbidden of the Spirit. 2. Answering a call. 3. Reaping first-fruits.
XII.—Rom. 13 : 8-14.	Temperance Lesson.	Let us therefore cast off the works of darkness, and let us put on the armour of light. Rom. 13 : 12.	1. Walking in love. 2. Living in light.

ASK YOURSELF

- For Each Lesson—1. What is the title of the Lesson?
 2. What is the Golden Text?
 3. Time? Place? The Lesson Plan?
 4. What persons are mentioned?
 5. One truth I may learn from the lesson for my daily life.

Also—Say to yourself or get someone to hear you the Shorter Catechism for the Quarter.

THE REVIEW

"A light to lighten the Gentiles, and the glory of Thy people Israel."

In the lessons of this Quarter, we behold the fulfilment, in large measure, of this prophetic saying of good old Simeon, when he took the babe Jesus in his arms. The church of the Acts was a working church and a growing church. The energy of the risen Lord made it strong, active and aggressive.

I. AN ENEMY CONQUERED. When Jesus met Saul of Tarsus on his persecuting mission to Damascus, and changed his opposition into devotion, He overcame the most powerful foe of the infant church and removed the peril that threatened its life. The church's battle is the Lord's battle, and He will conquer.

II. GOOD FRUITS. The best evidence that religion is genuine, is a lovely character like that of Dorcas. It is such as she, who "adorn the gospel of God our Saviour," Titus 2: 10.

III. A DEVOUT SOLDIER. The case of Cornelius emphasizes the great fact that it is character, not race or ancestry, that counts with God; also that God gives more light when men use the light they already have.

IV. OPENED DOORS. The Holy Ghost presides over the church and governs its affairs. He made His purpose to admit the Gentiles to all the privileges of the Christian church so clear to Peter and the Jewish Christians in Jerusalem, that they could not bar them out, unless they resisted His will. We may be sure that we are never working in line with God's purpose when we limit in any way the blessings of salvation. They are for the world.

V. THE HAND OF THE LORD. This phrase in the Golden Text points us to the secret and source of the church's growth and success. The instruments were human—in the present instance some laymen scattered abroad through persecution—; but the power was divine. Then, as now, it was "not by might nor by power, but by My spirit."

VI. A PRISONER SET FREE. The deliverance of Peter proves and illustrates the power of prayer and the weakness of all human might when opposed to God's purpose. No Herod can block the progress of the church. Another lesson, too, we learn—that if the Lord does not answer our prayers as we expect them to be answered, it is because He is wiser than we, and knows what is best for us.

VII. FOREIGN MISSIONS. The impulse to carry the gospel into "the regions beyond" is of divine origin. God's salvation is intended for "all the ends of the earth," Isa. 45: 22. It is the church's hardest task and she should send her brightest and best to execute it.

VIII. REJECTORS AND BELIEVERS. Wherever the gospel goes, it divides its hearers into two classes: those who turn away from its offers and those who by faith accept them. And the choice thus made indicates character and fixes destiny.

IX. BLIND ZEAL; shown by these idolaters of Lystra, first in their eagerness to worship Barnabas and Saul, and then in their rage to destroy them. The zeal of evil men in a bad cause has often rebuked Christ's followers in their coldness towards their Master's work.

X. THE GREAT CHARTER. Note that the proceedings of this first council of the Christian church were under the direct guidance of the Holy Ghost. Paul "went up by revelation" (Gal. 2: 2), and the letter to the churches ran in the name of the Holy Ghost, Acts 15: 28. Note also that the keynote of the decrees was liberty of conscience. To bind conscience is to sin against God.

XI. A NEW CONTINENT. "Immediately" (Acts 16: 10) was Paul's response to the "man of Macedonia," and if "the evangelization of the world in this generation" is to be accomplished, the church must learn the meaning of this "immediately."

XII. THE ARMOR OF LIGHT. The Christian is a soldier fighting against the forces of evil within and without. To gain the victory, he must clothe himself with Christ's character and Christ's power.

The Lessons of the Quarter will help us to catch the spirit that moved in the early church, filling it with zeal and activity. It is this spirit that is needed for the growth of the church and the salvation of the world.

FOR TEACHERS OF THE LITTLE ONES

Review—Make the review a grand “Missionary Lesson.”

Blackboard—Draw a cross. On it print JESUS—and the words of the Golden Text.

Sing or Repeat—The Lesson Hymn for the Quarter.

Light of life, that knows no fading,
From all changing ever free,
Holy Light, that knows no shading,
Shine, shine on me.

Light of life, in childhood's gladness,
To Thy radiance we would flee;
Be our strength in days of sadness,
Shine, shine on me.

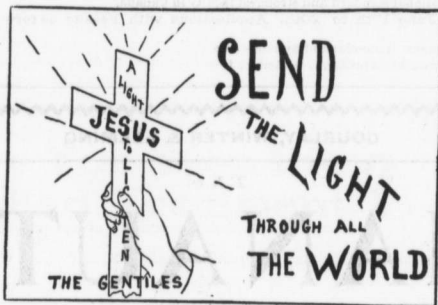
—Hymn, 576, Book of Praise

From the cross draw twelve rays. On these rays write the names of the persons we have been hearing about who were light-bearers. Recall each lesson briefly.

Practical Thoughts—The practical thoughts may be summed up as follows:

- C—1 Shines into my heart.
- H—2 Helps me to shine.
- R—3 Shines on all.
- I—4 Shows me the right way.
- S—5 Attracts people to Himself.
- T—6 Is always near me.
- T—7 Needs light-bearers.
- H—8 Wants light-seekers.
- E—9 Wants steadfast lights.
- L—10 Shows God's Will.
- I—11 Should be carried abroad.
- G—12 Is an armor against sin.
- H— } 13. Causes joy and peace.
- T— }

The globe or map may be used again, black paper covering the countries where light is needed. Talk of ways of working for



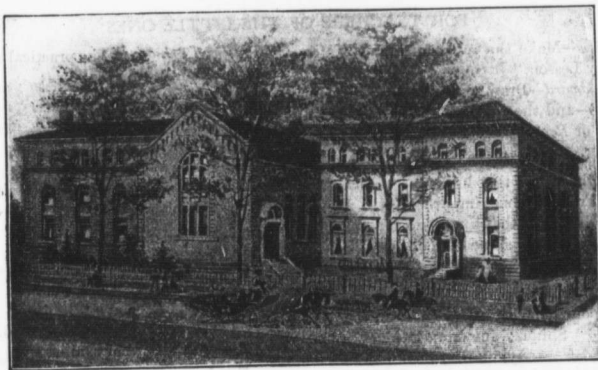
1. Saul of Tarsus.
2. Peter, Æneas, Dorcas.
3. Peter and Cornelius.
4. Peter taught by a vision.
5. Barnabas, Saul, Christians at Antioch.
6. The Angel and Peter.
7. Barnabas and Saul, their first mission.
8. Paul and Barnabas, turning to the Gentiles.
9. Paul and Barnabas, worshipped and persecuted.
10. Paul, Barnabas, and the General Assembly of Christians.
11. Paul, Timothy, Lydia, Luke.
12. Ourselves and our neighbors.

these people. Some teachers may prefer to trace the spread of the gospel by means of a tree—the trunk starting from Jerusalem, and branches spreading here and there as recorded in our lessons.

Prayer—

“Once again, dear Lord, we pray,
For the children, far away,
Who have never even heard
Jesus' name, our sweetest word.

Teach them, O Thou heavenly King,
All their gifts and praise to bring
To Thy Son, who died to prove
Thy forgiving, saving love!”



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THE BOOK PAGE

Outline of a History of Protestant Missions from the Reformation to the present time. By Gustav Warneck, D.D. Translation from the seventh German edition. **Fleming H. Revell Co.** 364 pages; \$2.00 net.

"The world-wide extent of the missions of to-day is a significant fact even in an apologetic aspect. Eighteen hundred years after it was given, the command of Jesus becomes again such a vital force in Christendom that it gives rise to a mission to all nations. In face of a criticism which seeks to deny the authenticity of that command, God brings in a missionary century which translates it into deed." This sentence, quoted from Dr. Warneck's book, serves to indicate its scope and purpose. It sets before us in most impressive fashion, the magnitude and proportions of the fact of universal missions. The volume contains two parts. The first deals with the missionary life of the church at home. The attitude of the church towards missions from the time of the apostles to the dawn of the modern missionary era is sketched with a masterly hand. This sketch is followed by an account of the beginnings of a new interest in missionary enterprise at the opening of the last century, and a compendious history of the development of the great missionary societies. In the second part, a clear and comprehensive view is given of the great mission field, country by country. The history in this edition is brought down to the latest date. A large number of reliable maps and a complete index, add to the value of the

book. One who desires to make a thorough study of missions, will find here an immense number of facts arrayed in a concise and orderly form.

The Method of the Recitation. By Charles A. McMurry, Ph.D., and Frank M. McMurry, Ph.D., Bloomington, Ill., Publishing Company; pages 319, price \$1.00.

This is a book for professional teachers. The Presbyterian Church in Canada is fortunate in having among its most devoted and enthusiastic Sabbath school workers, many of the most efficient and successful teachers in our public schools. The church must look to this class for aid in raising the standard of teaching in the Sabbath Schools. They can do valuable service in bringing into the Sabbath school, methods whose excellence has been proved in the public schools. We have pleasure in introducing to such readers as we have described this very able and interesting book. In it the authors discuss the aim of teaching, and take the position that it is the "mastery of rules and principles and the ability to apply them." For example, the real use of knowing that Guy Fawkes, in 1605, attempted to blow up the British parliament with gunpowder, consists in its indicating the possibility that other human beings may manifest similar wickedness and that a government, therefore, must be on its guard against such hostility. This being the end of teaching, the further question is as to the method of reaching it. Five steps are laid down by our authors, two of them dealing with the individual notion and three with the

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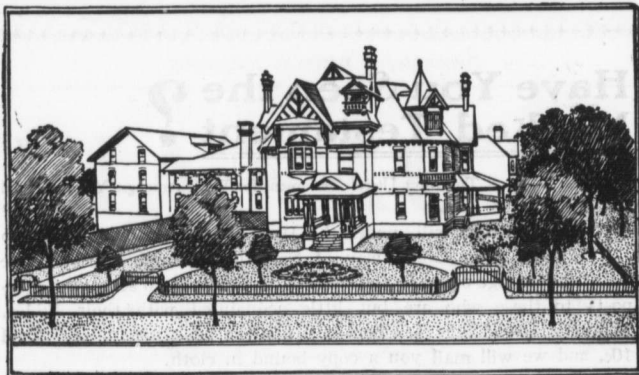
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general notion. These are illustrated, after a full and luminous discussion, by several specimen lessons, which greatly enhance the value of the book. Among these illustrative lessons is one based on the parable of the tares. The generalization to which the teacher desires to bring his pupils by means of this parable is abstracted an end to be stated at the outset to a class of, say, ten year old children, the teacher announces it as his aim, "to find out what Christ meant by His story about removing weeds from wheat." The *first step* is to relate the story of the child's previous knowledge by well-directed questions about the weeds he knows. Interest being thus excited, the *second step* is to impress the facts of the story on the pupils' minds, and to point out the reference, to the sower, the field, the good seed, the tares, the harvest, the reapers. Thus far, the teacher has been dealing with individual, concrete notions. From these he must go on to the principles belonging to the Kingdom of God set forth in the parable. The *third step* is to get the pupils to think of various persons represented by the tares and to see the difficulty of deciding who really belong to this class. Then they are ready for the *fourth step*, which consists in laying down the principle, "Let both grow together until the harvest," and a comparison of this statement with the injunction, "Judge not that ye be not judged." The *fifth step*, by which the climax is reached, consists in applying this principle to the conduct of the pupils in relation to others. This book can be confidently recommen-

ed as based on sound psychological principles, and written in a clear and interesting style.

Village Life in China. By Arthur H. Smith, D.D. The Fleming H. Revell Co. Tenth thousand. 360 pages; price \$2.00.

Not only the great interest attaching at present to everything Chinese, but also the permanent value of this book, furnishes a sufficient reason for calling the attention to it, although it has been before the public for some time, and extracts from it were given in *THE KING'S OWN* on its first appearance. Near the close of the volume, the writer refers to the hidden current known to exist in the Formosa channel, which has caused the destruction of many a fine vessel, as illustrating the tendency to disunity inseparable from "the mechanical collocation of so many human beings into one compound-family on the Chinese plan." Dr. Smith gives a most illuminating account of the social problems which have arisen amongst a population exceeding in large districts two thousand to the square mile. The most acute social evils he traces to the marriage customs and the traditional mode of dividing family property. But he absolutely refuses to believe that a moral disease can be cured by an economic remedy, and looks for the regeneration of China only through the influences of Christianity. For many years this will be a standard book for students of the social condition of the Chinese Empire. Those who wish to see the real China in his native surroundings will find him depicted in its pages by the hand of a master.



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Guide to Nature Study. By Mattie Rose Crawford. The Copp Clark Company, Limited, Toronto; pages 355, price 90c.

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The Lore of Cathay. By W. A. P. Martin, D.D., LL.D. The Fleming H. Revell Co., 480 pages; price \$2.50.

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Studies in Old Testament Characters. By W. W. White, Ph.D. The International Committee of Y. M. C. A.'s, New York; pages 215, price, paper 60c., cloth 90c.

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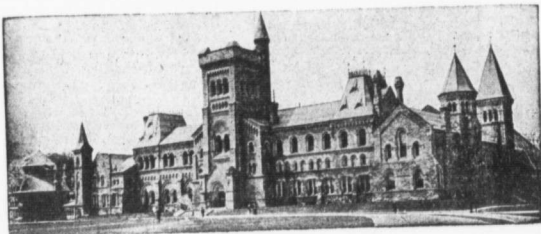
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