

Vol. IX. No. 5

May, 1903

Yearly in Advance, 50c.  
Five or more 40c. each

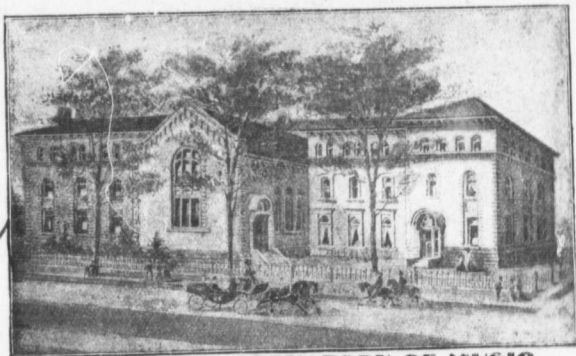
*Record of writers  
Copies sent contributors  
& advertisers  
April*

# THE TEACHERS MONTHLY

The  
Home Study  
Series

Sabbath School Publications  
Presbyterian Church in Canada

Rev. R. Douglas Fraser  
Editor & Business Manager  
Confederation Life Building Toronto



*S. Bursh*

## TORONTO CONSERVATORY OF MUSIC

SIR J. A. BOYD, K.C.M.G., President. DR. EDWARD FISHER, Musical Director.

Affiliated with the University of Toronto and Trinity University.  
**BEST EQUIPMENT AND FACILITIES; STRONGEST FACULTY IN CANADA**  
 Artists' and Teachers' Graduating Courses, Scholarships, Diplomas, Certificates.  
**SEND FOR CALENDARS AND SYLLABUS, MAILED FREE**

School of Literature and Expression—MRS. INEZ NICHOLSON-CUTTER, Principal.  
 Reading, Recitation, Oratory, Voice Culture, Physical Culture, Rhetoric, English Literature, Orthoepy,  
 Psychology, Pedagogy, Class and Private Lessons.

*J. J. J. J.*

## THE CANADIAN BANK OF COMMERCE

Established 1867

HEAD OFFICE, TORONTO

PAID-UP CAPITAL, \$8,000,000

REST, . . . . . \$2,500,000

LONDON OFFICE: 60 Lombard St., E.C.

### BRANCHES OF THE BANK IN CANADA:

#### ONTARIO

AYR.  
 BARRIE.  
 BELLEVILLE.  
 BERLIN.  
 BLENHEIM.  
 BRANTFORD.  
 CAVUGA.  
 CHATHAM.  
 COLLINGWOOD.  
 DRESDEN.

DUNDAS.  
 DUNNVILLE.  
 FORT FRANCES.  
 GALT.  
 GODERICH.  
 GUELPH.  
 HAMILTON.  
 LONDON.  
 ORANGEVILLE.  
 OTTAWA.

PARIS.  
 PARKHILL.  
 PETERBORO.  
 PORT PERRY.  
 ST. CATHARINES.  
 SARNIA.  
 SAULT STE. MARIE.  
 SEAFORTH.  
 SIMCOE.  
 STRATFORD.

STRATHROY  
 TORONTO (8 offices)  
 TORONTO JUNCT'N  
 WALKERTON.  
 WALKERVILLE.  
 WATERLOO.  
 WIARTON.  
 WINDSOR.  
 WOODSTOCK

QUEBEC  
 MONTREAL

#### MANITOBA AND NORTH WEST TERRITORIES

CALGARY, CARMAN, DAUPHIN, EDMONTON, ELGIN, GRAND VIEW, GILBERT PLAINS, INNIS-  
 FAIL, MEDICINE HAT, MOOSOMIN, NEE PAWA, PONOKA, PORTAGE LA  
 PRAIRIE, SWAN RIVER, TREHERNE, WINNIPEG.

#### BRITISH COLUMBIA

ATLIN, CRANBROOK, FERNIE, GREENWOOD, KAMLOOPS, LADYSMITH, NANAIMO,  
 NELSON, NEW WESTMINSTER, SANDON, VANCOUVER, VICTORIA.

#### NOVA SCOTIA—SYDNEY.

#### IN THE UNITED STATES:

NEW YORK. SAN FRANCISCO CAL. PORTLAND, ORE. SEATTLE, WASH.  
 SKAGWAY ALASKA.

# The Teachers Monthly

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

Vol. IX.

May, 1903

No. 5

The number applying for examination in the Teacher Training Course indicates how thoroughly appreciated it has been.

The General Assembly's Sabbath School Committee have adopted a course of Scripture Memory Passages, one year for those under ten, for the Certificate, and three years for those over ten, for the Diploma and Seals. There is also a little list of verses "for those who cannot read." This new course will take the place of the passages now issued year by year. Further particulars will be given in good time for 1904.

## BEING AT ONE'S BEST

*By Rev. John McNicol, B.D.*

There are few places where the power of personal influence counts for more than in the Sabbath School class. Phillips Brooks' definition of preaching applies to teaching as well—"the communication of truth through the whole personality." The Word of God, expressed in a life or enforced in a living person, has a power far beyond the Word as a mere abstraction. The teacher's personality determines the kind of impression that each day's lesson leaves upon his class. It may limit and weaken that impression, or it may deepen and strengthen it. If the teacher's personal influence is week after week steady and strong and true, his scholars will inevitably receive the impress of it in their characters. Without any conscious effort on his part a silent force is bearing upon them, which will tell in some degree to the end of their lives.

In order to get the highest use of this

power the teacher should always be at his best before his class.

A man is likely to be at his best when he has a deep and settled conviction that he is doing the will of God, and this assurance the Sabbath School teacher may have. Teaching a little group of children in a Sabbath School is as clearly part of God's great will as preaching to a crowded congregation or carrying the gospel to the heathen. It is part of God's work. He means certain persons to do it. It is His personal will for them. They are called by God to that work in the same sense in which the minister and the missionary are called to theirs. The teacher has a special part of God's purpose in the world to fulfil, a place assigned to himself in the onward progress of God's great kingdom. Let him be sure he is doing just the work God means him to do, that he is occupying just the place God means him to occupy, and he will gain a repose and quiet strength that will pervade all his influence with his class.

The whole tone and temper of the teacher's personality will be raised by holding resolutely in view the dominant purpose of training young lives for Christ and building them up in Him. This will cultivate true love for the children, a love that is more than emotion. It will awaken his personal interest in them as well as give to it definite direction. It will save his influence from drifting and prevent his work in the class from sinking to a mere perfunctory duty.

Most of all will the teacher's personal influence depend upon his contact with the master personality of Jesus Christ. If his daily life is lived under the inspiring control

of Christ his scholars must feel it. If he goes to his class every Sabbath fresh from the secret place with a new touch of Christ upon him, he cannot but powerfully influence them. His whole personality will then be at its best.

Toronto Bible Training School

#### PAUL BEFORE HIS JUDGES

By *Rev. E. A. Henry, B.A.*

No other Christian preacher has ever had the wideness of opportunity that fell to Paul for presenting the truths of the gospel. Three times, in particular, we see him facing men, who stand as types of nearly every opposing force the Christian faith has had to meet.

The first was Felix, the first-century representative of fleshliness. It was the meeting between Christ and the lusts of the flesh. Felix was tyrannical, unclean, a time-server, and a taker of bribes. Personal gratification was his measure of right and wrong. Nothing higher than pleasure could appeal to such a character. For pleasure he lived.

This explains the shallowness of his appreciation of the responsibility of his position, for he who has no self-mastery is unfitted for any other rulership or influence. It explains his procrastination, for the lover of pleasure does not care to leave his gratifications long enough to discuss life's serious and solemn import. It explains his fearful tremblings before the preacher of righteousness, for the conscience of a sinner is still alive, and when the keen thrust of spiritual investigation pierces through his mask, laying bare to himself the hideousness of his life and the certainty of judgment, he cowers. The blatant, self-satisfied Epicurean is at heart a coward, and shivers when the search-light of God's eternal laws flash upon him.

Festus, before whom, so soon after, Paul appeared, stands for the good-natured type of indifferentism, dealing out a sort of easy going impartiality, without going too deeply into questions that excite enthusiasm, that may develop into burning zeal, or that make necessary too profound personal investigation. What is the use, anyhow, of getting too much excited over religious problems? And if

you do, you are branded crank, stigmatized as mad, a fanatic. But religion, that is different. A zealous merchant is a man of splendid commercial enthusiasm; an ardent politician has a most commendable zeal; but an enthusiastic Christian is a kind of monstrosity. It is not wise or good to take that too seriously.

This is the attitude of Festus and it is essentially the outcome of a superficial scepticism regarding the reality of profounder and spiritual things. It makes a man weak. It creates an unworthy fear of higher duty. And it is one of the greatest modern obstacles to the advancement of Christ's kingdom.

Agrippa, invited by Festus to listen to this famous preacher of the new cult, the type of worldly ambition. A renegade Jew, from a stock whose supreme attitude was recognition of the pride of life as its ruling principle, to him convictions were not so important as the realization of his plans, and the keeping the name of Herod prominent in the eyes of the world. His easy faith was of insignificant value. He could combine Jewish belief and Grecian culture in order to keep in the upper stratum. He could sarcastically wave aside the pleadings of the great apostle, because Paul was only like a fly on the wheel. He had no depth of concern regarding anything except to keep on good terms with the powers that could influence his worldly position. And so he listens and smiles, and tramples on his higher knowledge, and patronizingly talks his shallow nothings to Festus and goes out, leaving Christianity to its fate, and swelling with the conscious pride of a Herod that at least he has listened, but has not hurt his Herodian prestige.

And alas, Agrippas are not yet dead. For the pride of wealth and of culture, the longing for worldly position and a place among the upper ten, the desire to realize personal ends and ambitions at any cost, still lead to the waving of the hand against Christ.

And there stands Paul before these fleshly, worldly rulers, brave, noble, self-reliant, fearless, devoted to truth, to plain speech, to the declaration of heaven's realities—a magnificent sight and a grand object lesson. Can we do less than follow his example, and face

in our lives, however small their sphere. the powers of the world, the flesh and the devil, that seek to impede the onward progress of Christ's gospel, being as heroic as Paul, as zealous, as self-sacrificing, as courageous in our attempts to hasten the coming of the kingdom?

Hamilton, Ont.

GOOD STORY-TELLING

A story well told is often the life of a lesson. Here are some rules that may help the telling; and it will be noticed that they are rules which any one can follow. They require no expert knowledge, but simply the use of one's eyes and heart and tongue and common sense.

To make a story effective the teacher must:

a. See it. If you are to make me see it, you must see it yourself.

b. Feel it. If it is to touch, it must first have touched you.

c. Shorten it. It is probably too long. Brevity is the soul of story-telling.

d. Expand it. It is probably meager in necessary back-ground, in details.

e. Master it. Practice. Repetition is the mother of stories well told; readiness, the secret of classes well held.

f. Repeat it. Don't be afraid of re-telling a good story; everyone loves a "twice-told tale."

SUMMER SCHOOLS

The experiment at Halifax, last July, of a Summer School for Sabbath School teachers was so successful that similar arrangements have been made for the present season. Schools will be held in the Presbyterian College, Pine Hill, from July 14 to 24, and also at Sydney, St. John, and Charlottetown. As a sample of the programmes, Professor George W. Pease, of the Bible Normal College, Hartford, Connecticut, a well-known expert in pedagogics, is to give a course of ten lectures at the Halifax school. Subjects in the line of the Sabbath School Lessons for the last half of 1903 and the first half of 1904 will be discussed, with illustrated lectures on Palestine, Asia Minor and Greece; and the history of foreign mission work in the South

Seas, also conferences on work among boys and other practical topics. The cost to those attending the schools has been reduced to a minimum; and everything seems to indicate that the overflowing attendance of last year will be repeated.

A Summer School is also to be held in Knox College, Toronto, from July 6 to 16. Here again the cost will be minimized. The programme is to be divided between Sabbath School and Young People's Work, especially in missions. Toronto is a delightful summer place, and Knox College, which is to be opened to those attending the School, is cool and pleasant. It is anticipated that the attendance will be large.

Two considerations, especially, justify these efforts at the present time, namely, that never before has there been so urgent a demand for well-informed and well trained Sabbath School teachers; and that the desire is growing for better methods of Mission study in the Sabbath School and in young people's work generally.

TEACHER TRAINING

By Professor Walter C. Murray

XVII. THE EMOTIONS CHARACTERISTIC OF YOUTH

The emotional experiences of youth are two-fold. The "storm and stress" experiences are the darker; the enthusiasms the brighter.

"Ferment of feeling, distress, despondency and anxiety are so common a feature of the years (of youth) that for a long time early adolescence has been designated as a period of

STORM AND STRESS

\*Starbuck, in his careful study of 237 cases which came under his notice, found that "fully 70 per cent. of the women and 52 per cent. of the men pass through such an experience." "In Dr. Lancaster's study of adolescence, of 776 respondents, 471, or 61.5 per cent., reported spells of depression."

In the preceding article it was stated that "53 per cent. of the women and 79 per cent. of the men have a pretty distinct period of

\*I wish to acknowledge my indebtedness to Dr. Starbuck's book on the Physiology of Religion.—W.C.M.

doubt." The percentages are practically reversed for storm and stress. The experience of women is more emotional, that of men more intellectual.

The new life forces, that produce the upheaval of youth, burst forth accompanied with intense feeling which is too frequently painful. There are certain well-marked types of this manifestation of feeling.

The most prominent of the types of the storm and stress experience is

#### THE SENSE OF IMPERFECTION

or incompleteness. The conduct of the boy is guided by a law which he obeys or a model which he imitates. When the boy passes into the youth, an ideal begins to take shape in his thoughts. This ideal is more than a copy of the model. Its counterpart has never yet been completely realized in flesh and blood. The vague groping after an ideal, as it becomes more intense, appears as an enthusiasm for morality, a passion for righteousness; but the feeling of the contrast between it and the actual self deepens into a sense of incompleteness, imperfection. Its character is best indicated by the following replies sent to Dr. Starbuck, "From 16 to 20 was a period of struggle: I came upon higher ideals and did not live up to them even approximately." "When 14 I had a pitiable struggle to do what I thought I ought. . . . I often got out of bed and prayed for reconciliation and peace of mind."

A more intense form of this experience is the sense of sin. Of this experience one wrote, "When 14, I fell in with wayward companions. I was upbraided by conscience. It was a terrible period of life; I felt remorseful and convicted of sin." Another, who fell into the same state through bad associates, said, "Every now and then something would come up to recall my old feelings, and for days I would be in great despair."

Closely allied to this is the fear of death and eternal punishment. One wrote, "From 8 to 17 I had horrid fears of having to live an eternal life." Another, "When 15, I began to have a horror of death. I did not believe in immortality, but had an almost

frenzied despair at the idea of going out into nothingness. This grew until the idea made life infinitely, wretchedly hopeless to me."

Another type of this storm and stress experience is

#### BROODING DEPRESSION

and morbid introspection. The following will make its character clear. "At 14 I fell into morbid hopelessness and unwise self-dissection." Another between 13 and 15, to appease her conscience, "practiced fasting; secretly made burlap shirts and put the burs next to the skin; wore pebbles in her shoes."

Another type of the storm and stress experience is

#### FRICION AGAINST SURROUNDINGS

As the youth throws off the bonds of authority and begins to assert himself, he becomes conscious of the antagonism between self and his surroundings. The feeling of the antagonism is intensified by his irritability and imagination. Nervous exhaustion and an active imagination make his fancied woes tenfold more grievous than they are. One wrote, "From 13 to 16 I dreaded coming in contact with Christian people; to be compelled to attend family prayer, church and Sunday School was severe punishment. I often felt a voice saying, 'Repent,' but was too stubborn and would not yield."

Other types of this experience are distress over doubts and effort to control passions.

The average ages for the beginning and ending of the storm and stress experience were found to be 13.6 and 16.7 for women, 16.5 and 22 for men. Wide differences were noticed both in the beginnings and the duration of these experiences. Where the experience was largely emotional, it began earlier and was of shorter duration; where it was more intellectual and indicated more stubbornness of will it began later and was more persistent.

Starbuck thus explains these experiences. "The storm and stress is due to the functioning of new powers which have no specific outlet, and are driven to force for themselves an expression in one way or another. If there is no channel open for the free expression of this new energy it wastes itself

against unyielding and undeveloped faculties and is recognized by its pain accompaniment, distress, unrest, anxiety, heat of passion, groping after something, brooding self-condemnation; but if there is no resistance there results a burst of new life, fresh consciousness, appreciation of truth, a personal hold on virtue, joy and sense of well-being." The latter we must consider under the enthusiasms of youth.

#### DIAGNOSIS OF THE TROUBLE

solves but half the difficulty. Treatment is even more important. Starbuck recommends that the youth be not subjected to physical strains making too great a draft on the nervous system, that he be given "good wholesome exercise, out-door games, fresh air and the like, which stimulate circulation and fill the brain with good, rich, red blood." He warns against laying too much emphasis upon the horrors of eternal punishment, the personal unworthiness, the sinfulness and the imperfections of youth, instead of stimulating the halting and self-distrustful soul towards wholesome activity. Professor Coe in his excellent chapter on this subject gives substantially the same counsel, and adds, "Greater than all else is sympathy."

In this article I have dwelt upon the morbid or darker side of the experiences of youth. The enthusiasms or the brighter must be reserved for another.

Dalhousie University, Halifax, N.S.

Last September we began in the **TEACHERS MONTHLY** a treatment of the **Beginners' Course**, devoting three pages to it each month. It was, as announced at the time, an "experiment," the new Course being on its trial. We find that the new Course has been adopted in very few of our schools, and that, therefore, the material upon it is not of general value. We have, accordingly, decided to omit it after the present month. To any subscriber so desiring we shall send, for the unexpired part of his period, a magazine by another publisher containing excellent material on this Course, or return the subscription price. We shall consider it a favor to be notified at once as to which method is preferred.

## Our Publications

### Lesson Helps

**THE TEACHERS MONTHLY**—44 to 52 pages a month, 50c. a year; 5 or more to one address, 40c. each.

**THE HOME STUDY QUARTERLY**—Each lesson illustrated, 20c. a year; 5 or more to one address, 10c. each. Largely used also in the Home Department.

**THE PRIMARY QUARTERLY**—A picture and a drawing for each lesson; 20c. yearly; 5 or more, 10c. each.

**THE HOME STUDY LEAFLET**—Each lesson illustrated; 5 or more to one address, 5c. each a year.

**THE PRIMARY LEAFLET**—A picture and a drawing for each lesson; 5 or more to one address, 5c. each per year.

### Illustrated Papers

**EAST AND WEST**—A Paper for Young Canadians—A large eight-page illustrated weekly, Canadian and Presbyterian; treats Young People's topic; 2 or more to one address, 50c. each per year; single copies, 75c. a year. May begin at any date.

**THE KING'S OWN** (continuing *The Children's Record*)—For the Boys and Girls, every week, and handsomely illustrated; single copies, 40c. a year; 5 or more to one address, 25c. each; months not broken.

**JEWELS**—For the Little Ones; every week, handsomely illustrated; single copies, 30c. a year; 5 or more to one address, 35c. each; months not broken.

### Other Supplies

**HAMILL'S "SUNDAY SCHOOL TEACHER"**—General Assembly's Teacher Training Course—60c., postage 5c. **SHORTER CATECHISM**, per doz., 20c.; 100, \$1.25. **SHORTER CATECHISM**, with proofs, per doz., 35c.; 100, \$1.75. Both our own revised editions.

**LESSON SCHEME**—Schedule of Lessons for the year, with Topics for Proof, Catechism, etc., 50c. per 100. **MEMORY PASSAGES**—For Diplomats, 50c. per 100.

**CARSON'S PRIMARY CATECHISM**, per doz., 35c.; per 100, \$2.50. **COLORED LESSON PICTURE ROLLS**, 75c. per quarter, \$2.50 for year. **PROVIDENCE COLORED ROLL**, 75c. per quarter, \$3.00 per year; recommended. **COLORED LESSON PICTURE CARDS**, 25c. per quarter, 10c. for year. **PROVIDENCE COLORED CARDS**, also highly recommended, 25c. per quarter, 10c. per year. **S. S. CLASS REGISTER (OUR OWN)** 5c. each. **S. S. SECRETARY'S RECORD (OUR OWN)** 20 classes, 30c., 40 classes, 40c. **S. S. SUPERINTENDENT'S RECORD**, very useful, 10c. **REWARD CARDS AND TICKETS; CLASS ENVELOPES; LIBRARY CARDS**. **WILDE'S BIBLE PICTURES** (6 by 8 inches) 1c. each. (No orders taken for less than 10 pictures.) **OXFORD TEACHER'S BIBLE**, with Oxford Helps, complete, \$1.25. "Gem" edition, with **PRESBYTERIAN BOOK OF PRAISE**, \$1.50. **BIBLE AND PRESBYTERIAN BOOK OF PRAISE**, 40c. **SAINS**, French Morocco Yapp, 70c. **PRESBYTERIAN BOOK OF PRAISE**, 50c., 10c. and 8c. each. **THE OXFORD HELPS**, complete, pocket size, 40c.

**FOR THE HOME DEPARTMENT**—Membership Cards, per 100, 50c.; Quarterly Report Envelopes, 40c. per 100; **CANVASSER'S REPORT**, per 100, \$1.00; **Descriptive Leaflet**, per 100, 50c.; **Class Record**, 2c. each. *Sample of Descriptive Leaflet free.*

**BEGINNERS' COURSE**—In Quarterly parts, 25c.; in one volume 35c.

**CRADLE ROLL**—Send for list of prices.

**TEMPERANCE PLEDGE CARDS**, 50c. per 100; **PLEDGE BOOKS** 5c.

**Y. P. S. C. E. TOPIC CARDS**, including "Plan of Study", \$1.00 per 100. **Booklet** (same), with Daily Readings, \$1.50 per 100. **Bible, Missionary and Literary Studies**, \$1.00 per 100. **Y. P. S. Manual**, 5c. each.

Add postage in case of Bibles and other books

ADDRESS REV. R. DOUGLAS FRASER,  
CONFEDERATION LIFE BUILDING, TORONTO

BIBLE DICTIONARY FOR SECOND  
QUARTER, 1903.

**Ag'-a-bus.** A prophet of Judæa who foretold the famine in Acts 11: 27-30, and warned Paul of the danger that threatened him in Jerusalem, Acts 21: 10, 11.

**A-grip'-pa.** King Agrippa II., ruler of a small kingdom east and north-east of the Sea of Galilee. He visited Festus at Cæsarea to congratulate him upon his appointment as governor of Judæa. There he met Paul, and heard him make his defence. He was king for nearly fifty years, and died A. D. 100.

**Cæ'-sar.** An official title of the Roman emperors who succeeded the great Julius Cæsar. Properly, the title belonged to his family, but Augustus and his successors assumed it.

**Cæ'-sar-e'-a.** A city on the Mediterranean about 70 miles from Jerusalem. It was in Paul's time the place of residence of the Roman governor of Judæa. Returning from his third missionary journey, Paul passed through Cæsarea on his way to Jerusalem, Acts 21: 8. Being arrested at the latter place and a conspiracy having been formed to take his life, he was sent back to Cæsarea, Acts 21: 27-34; 23: 12-24. There he was unjustly detained for more than two years by the governor, Felix (Acts 24: 26, 27), before being sent to Rome by the new governor, Festus.

**Ci-lic'-ia.** A province of Asia Minor. Its chief town was Tarsus, the birth-place of Paul.

**Cy'-prus.** An island in the Mediterranean, 41 miles from the coast of Palestine. It is now owned by Britain.

**Dam-as'-cus.** The oldest city in the world, 140 miles north-east of Jerusalem. It is situated in a great plain watered by the river Abana. Travellers have always celebrated the beauty of its gardens and its orchards; and the Arab, passing from the burning desert to its green plains and cooling streams, has ever regarded it as an earthly paradise. It was while Saul of Tarsus was nearing Damascus to persecute the Christians there, that he was stricken down by a light from heaven which ended in his remarkable conversion, Acts 9: 1-9.

**Dru-sill'-a.** The daughter of Herod Agrippa I. (Acts 12: 20-23), and sister of Herod Agrippa II., Acts 25: 13. She was divorced from the king of Emesa to become the wife of Felix, the governor of Judæa. She and her only child were buried amid the ruins of Pompeii.

**E-gyp'-tian.** An adventurer who gathered around him 30,000 people, including 4,000 brigands. He deceived the people by

stating that he was a great prophet, and that in obedience to his word the walls of Jerusalem would fall as did the walls of Jericho. Felix, the governor of Judæa, attacked him, slew or dispersed his followers, and forced him to flee for his life. The captain of the Roman soldiers who rescued Paul from the violence of the Jews in Jerusalem, thought he was the Egyptian, Acts 21: 38.

**Fe'-lix.** Once a slave in Rome, but liberated by the emperor Claudius, he rose to be governor of Judæa, A. D. 52 or 53, which position he held for several years. His wife was Drusilla, the sister of King Agrippa II., before whom Paul spoke at Cæsarea, Acts 25: 13. Felix was cruel and covetous, Acts 24: 26. As Tacitus says, he exercised kingly power with the soul of a slave.

**Fest'-us.** The successor of Felix as governor of Judæa, about A. D. 60. He was cynical and sceptical, but was less depraved than Felix. It was by him that Paul was sent to Rome for trial before Cæsar, Acts 25: 12.

**He'-brews.** Another name for the Jews. **Is'-ra-el.** The new name given to Jacob at the brook Jabbok. It became the name of his descendants. (See "Hebrews.")

**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.

**Ju-de'-a.** The southern province of Palestine. Its capital was Jerusalem.

**Mo'-ses.** The great statesman and law-giver of Israel.

**Phil'-ip.** One of the seven deacons. Driven from Jerusalem by persecution, he made a preaching tour of Samaria, and finally settled at Cæsarea, Acts 8: 1, 40.

**Ptol'-e-ma'-is.** A celebrated seaport town on the frontier between Palestine and Phenicia. It figured in the crusades, and has sustained many a siege. Its modern name is Acre.

**Rome.** The capital of the Roman empire, on the river Tiber in Italy. It had a population of about two millions in the time of Paul, half of whom were slaves.

**Sy'-ri-a.** The country on the 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 birthplace of Paul.

**Tyre.** A famous commercial city of Phenicia on the seacoast. It is now a poor city of less than 5,000 population. "The steamers on the Syrian coast that call at the Bay of Acre and Zidon consider Tyre too insignificant to deserve a visit."

Rev. G. B. McKee,  
Jerusalem, N.S.



# International Bible Lessons

## Studies in the Book of the Acts.

### LESSON CALENDAR: SECOND QUARTER

1. April 5..... Paul's Farewell to Ephesus. Acts 20: 28-38.
2. April 12..... The Resurrection. 1 Cor. 15: 20, 21; 50-58.
3. April 19..... The Law of Love. Rom. 13: 7-14.
4. April 26..... Paul's Journey to Jerusalem. Acts 21: 3-12.
5. May 3..... Paul Arrested. Acts 21: 30-39.
6. May 10..... The Plot Against Paul, Acts 23: 12-22.
7. May 17..... Paul Before Felix. Acts 24: 10-16, 24-26.
8. May 24..... Paul Before Agrippa. Acts 26: 19-29.
9. May 31..... The Life-Giving Spirit. Rom. 8: 1-14.
10. June 7..... Paul's Voyage and Shipwreck. Acts 27: 33-44.
11. June 14..... Paul at Rome. Acts 28: 16-24, 30, 31.
12. June 21..... Paul's Charge to Timothy. 2 Tim. 3: 14 to 4: 8.
13. June 28..... REVIEW.

#### LESSON V.

### PAUL ARRESTED

May 3, 1903

Acts 21: 30-39. Study vs. 17-39. Commit to memory vs. 30-32. Read Acts 21: 40 to 22: 29.

30 And all the city was moved, and the people ran together: and they <sup>1</sup>took Paul, and <sup>2</sup>drew him out of the temple: and they <sup>3</sup>forthwith the doors were shut.

31 And as they <sup>4</sup>went about to kill him, tidings came <sup>5</sup>unto the chief captain of the band, that all Jerusalem was <sup>6</sup>in an uproar.

32 Who immediately took soldiers and centurions, and ran down <sup>7</sup>unto them; and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and <sup>1</sup>took him, and commanded <sup>2</sup>him to be bound with two chains; and <sup>3</sup>demanding who he was, and what he had done,

34 And some <sup>4</sup>cried one thing, some another, among the <sup>5</sup>multitude: and when he could not know the certainty for the <sup>6</sup>tumult, he commanded him to be <sup>7</sup>carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the <sup>8</sup>people.

36 For the multitude of the people followed after, <sup>9</sup>crying, Away with him.

37 And as Paul was <sup>10</sup>to be led into the castle, he said unto the chief captain, May I <sup>11</sup>speak unto thee? Who said, <sup>12</sup>Canst thou speak Greek?

38 Art <sup>13</sup>not thou that Egyptian, which before these days <sup>14</sup>madest an uproar, and <sup>15</sup>leddest out into the wilderness <sup>16</sup>four thousand men <sup>17</sup>that were murderers?

39 But Paul said, I am a man <sup>18</sup>which am a Jew of Tarsus, a <sup>19</sup>city in Cilicia, a citizen of no mean city; and, I beseech thee, <sup>20</sup>suffer me to speak unto the people.

**Revised Version**—<sup>1</sup>laid hold on; <sup>2</sup>dragged; <sup>3</sup>straightway; <sup>4</sup>were seeking to kill him; <sup>5</sup>up to; <sup>6</sup>confusion; <sup>7</sup>upon; <sup>8</sup>inquired; <sup>9</sup>shouted; <sup>10</sup>crowd; <sup>11</sup>uproar; <sup>12</sup>brought; <sup>13</sup>crying out; <sup>14</sup>about to be brought; <sup>15</sup>say something; <sup>16</sup>lost thou know; <sup>17</sup>Art thou not then the; <sup>18</sup>stirred up to sedition; <sup>19</sup>led; <sup>20</sup>the; <sup>21</sup>of the Assassins; <sup>22</sup>give me leave.

#### GOLDEN TEXT

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

#### DAILY READINGS

- M. —Acts 21: 27-39. Paul arrested.  
 T. —Acts 21: 40 to 22: 9. Paul's defence.  
 W. —Acts 22: 10-21. Defence continued.  
 Th. —Acts 22: 22-30. "Away with him."  
 F. —Luke 23: 13-23. Jesus reviled.  
 S. —1 Peter 3: 12-17. Happy in suffering.  
 S. —Rev. 2: 1-10. Reward.

#### CATECHISM

Q. 76. Which is the ninth commandment?  
 A. The ninth commandment is, Thou shalt not bear false witness against thy neighbour.

#### TIME AND PLACE

The spring of A. D. 58. According to Prof. Lewin, Paul arrived at Jerusalem Wednesday, May 17. The feast of Pentecost fell on the same day. The riot occurred a few days after this date. The place was within the courts of the temple.

#### LESSON PLAN

- I. A Riotous Mob, 30, 31, Seeking the life of Paul.
- II. A Prompt Rescue, 32-36. Of Paul by the Roman soldiers.
- III. A Reasonable Claim, 37-39. By Paul to be heard in his own defence.

#### LESSON HYMNS

Book of Praise, 250; 40 (Ps. Sel.); 256; 263; 267; 149.

#### EXPOSITION

By Rev. George B. McLeod, M.A., Truro, N.S.

**Connecting Links**—In the last lesson we left Paul on his journey from Caesarea to Jerusalem, accompanied by his friends, vs. 15, 16. Arriving at Jerusalem, Paul told the disciples there of his success among the Gentiles. They were glad to hear of Gentile

conversions, and, while still adhering to the decision which they had made some time before (ch. 15: 22-29) about receiving Gentile converts into the church (v. 25), they advised Paul, while in Jerusalem, to observe the forms of Jewish worship, so as not to

offended the more zealous Jews. To this Paul assented, but his attempt at conciliation ended in a riot, vs. 17-29.

### I. A Riotous Mob, 30, 31.

V. 30. *Was moved*; stirred with indignation by the false story that Paul had defiled the temple by taking a Gentile into it, vs. 27-29. *Ran together*. The whole Jewish community had been informed (v. 21) of Paul's doings among the Gentiles, and were ready to be set on fire by the smallest spark of suspicion. *They took Paul*; implying violence. *Drew him out of the temple*; so that its courts might not be defiled with his blood. The temple proper was surrounded by three courts. The first was the court of the priests. Next was the court of Israel into which men only might enter. Beyond this was the court of the women. Into this last court the gate Beautiful opened from an outer enclosure called the court of the Gentiles. No Gentile was permitted to enter this gate on pain of death. Paul was charged (v. 28) with having taken a Gentile into the courts which were open to Jews only. *The doors were shut*. The priests on duty closed the gates between the various temple courts, "perhaps lest Paul should return and so find a place of safety in the temple, or more probably to save the sacred precincts from further pollution and uproar." (Knowing.)

V. 31. *To kill him*. They were already beating him (v. 32), and would soon have taken his life. *Tidings came up to* (Rev. Ver.) News of the riot would be carried by the Roman sentries who were posted about the temple to keep order, to the military officer, whose soldiers were stationed in the tower of Antonia, on the north-west corner of the temple area, which was connected therewith at two points by stairs. The description here is very vivid, and indicates that the writer was well acquainted with the place. *The chief captain*. The Greek word is *chiliarch* (commander of 1,000 men). This chiliarch's name was Claudius Lysias, ch. 23 : 26. *The band*; the Roman garrison stationed in the tower of Antonia. "The garrison was kept ready for emergencies during feasts, when Jerusalem was full of excitable Jews." *In*

*an uproar*. The rage and violence of Orientals when excited is proverbial.

### II. A Prompt Rescue, 32-36.

Vs. 32, 33. *Took soldiers and centurions*. The centurions were the captains of companies of 100 men. The calling out of at least two hundred men shows that the commander thought the tumult considerable. *Ran down*. The tower was on a height above the temple. *Laid hold on him* (Rev. Ver.). Lysias, hastily concluding that Paul must have been guilty of some great crime, placed him under arrest. *Bound with two chains*; as a common criminal. The chains were fastened one on each wrist and then attached to two soldiers, one on either side of the prisoner. It was the fulfilment of the prophecy of Agabus, ch. 21 : 11. *Demanded* (Rev. Ver., "inquired"); of those who stood by.

V. 34. *Some cried one thing, some another*. The excited mob had no clear idea of what Paul had done or had not done. (Compare ch. 19 : 32. *When he could not know the certainty*. There were so many conflicting accounts of what Paul had done that it was impossible to arrive at the truth of the affair. *The castle*. See on tower of Antonia, v. 31.

V. 35. *Came upon the stairs*; which led up to the castle yard from the north-west corner of the temple area. *Borne of the soldiers*. The crowd were pressing so closely and so violently in their eagerness to wreak vengeance upon Paul, that the soldiers were obliged to lift him up and carry him along. *The multitude*; the angry mob. *Crying, Away with him*. Take him away to execution. It was the cry that had been raised once before as the Jewish mob thirsted for the blood of Jesus, Luke 23 : 18; John 19 : 15. Then, they rejected the Messiah; now, His gospel.

### III. A Reasonable Claim, 37-39.

Vs. 37, 38. *Canst thou speak Greek?* It was a surprise to the chief captain to hear Paul speak Greek, for he thought he was an illiterate brigand, v. 38. *That Egyptian*. Josephus makes reference to this incident. It appears that a certain Egyptian adventurer gathered around him about 30,000 restless Jews, telling them that he was a prophet and promising them deliverance from their Roman rulers. But Felix the governor slew

or dispersed his followers and he had to flee for his life. *Madest an uproar*; tried to raise an insurrection. *Four thousand men*. Among the 30,000 there were 4,000 brigands, called here, *murderers*. The Revised Version reads "Assassins," literally "Sicarii," sica meaning a short dagger, carried under the garment.

V. 39. *I am a Jew*; and no Egyptian. *Tarsus*; a city in the province of Cilicia, Asia Minor. *No mean city*. It was the seat of a great university. *Suffer me to speak unto the people*. Paul's address (ch. 22) should be read, if for nothing else, as an example of tact and courage.

## APPLICATION

By Rev. James W. Falconer, B.D., Halifax, N.S.

*All the city was moved*, v. 30. We should be moved, but in a very different way than these Jews, when we see those outside the church seeking admission to it. None should find any barrier in our lack of interest in them, or any failure on our part to give them a warm and brotherly welcome. Our hearts, too, should be touched with compassion for the vast multitudes in heathen lands who have not yet heard the gospel invitation, and we should rejoice when tidings come to us that some of them have heard and responded to the message.

*To kill him*, v. 31. To what extremes will anger go! It is the path that leads to murder. Temper is a dangerous fire to play with, and ought to be restrained in the first stages. Unless the spark of passion be extinguished in the heart, there is always danger that the breath of a favorable opportunity will fan it into the blaze of actual crime.

*Took soldiers*, v. 32. The gospel is more powerful in preserving order than soldiers or policemen. It makes it certain that men will do right by teaching them to love that which is right. The surest cure for dishonesty, impurity and cruelty is to bring men's hearts under the influence of Jesus Christ. He purifies all the streams of life by cleansing its springs. As people come to be more completely under His sway, there will be less and less need of compelling them to do right. They will do it from an inward impulse. It will be the outworking of the divine life within.

*Took him*, v. 33. Each one of us is daily being taken into court, and our words and actions taken account of. Our profession of religion is being tried by our neighbor, and others are watching us to see whether or not we are consistent. We are also being tried

by our own conscience, which is a most severe judge. How mindful ought we to be, since we know that God will bring everything into judgment!

*Bound with two chains*, v. 33. By every act we are strengthening the links in the chain of habit, which will at last become so strong that only with difficulty can it be broken. The knowledge, that right actions form good, and wrong actions evil habits, should be one of our greatest encouragements in doing right and one of our strongest deterrents from doing wrong.

*Some cried one thing, some another*, v. 34. The weakest reasons appear very strong when they are in the line of our own inclination. We are easily persuaded to do the things we like to do. Our desires are very apt to bias our judgment. We do wrong because we like it more frequently than because we do not know it to be wrong. It is when we are willing to do the right that we see most clearly what the right is. Jesus said, "If any man willeth to do His will, he shall know of the teaching," John 7:17 (Rev. Ver.).

*The violence of the people*, v. 35. The opposition of a crowd is no proof that those against whom it is directed are in the wrong. It is not the reformer who is to be blamed for the excitement which follows upon his activity, but the evils which he attacks.

*As Paul was to be led into the castle*, v. 37. Men are tested by times of crisis. It is when some perplexing situation arises, that we discover whether or not we have thoroughly mastered the details of our business. It is the ship captain who maintains his calmness and self-control during the storm which throws the passengers into terror and confusion, who possesses real presence of mind. If we would be prepared for the great emer-

## Paul Arrested

gencies of life, we must be diligent and faithful in its common duties and cultivate a mastery of ourselves at all times.

*A citizen of no mean city*, v. 39. Proper pride in our place of birth and residence goes far to make us good citizens, for citizenship in these days exacts much in the way of service, and service is more willingly rendered when the heart is in it. We all have our part in making the place we live in beautiful and good. A city should be healthy, happy and holy.

*Suffer me to speak*, v. 39. We should be slow to give up hope regarding even those

who seem to be most completely under the power of evil, and most bitterly opposed to that which is good. Many a time patient and intelligent effort has restored one apparently drowned, after all signs of life have vanished. The true physician never gives up any case so long as any method or remedy remains untried. All that we have learned concerning the grace of God from His word, from the history of His people, and from our own experience, assures us that there is no sinner so hardened or degraded that he cannot be saved by divine power; and God's love is as great as His power.

## POINTS AND PARAGRAPHS

By ~~The Associate Editor~~

He who starts a slander is responsible for its spread. v. 30.

Murder is the offspring of malice. v. 31.

The soul may be free while the limbs are in chains. v. 33.

Before passing judgment in any case, we should be sure of the facts. v. 34.

A good cause is hindered and not helped by violence. v. 35.

The Christian should not expect better treatment than Christ. v. 36.

A useful life is made up of opportunities clearly seen and quickly seized. v. 37.

A hasty conclusion is apt to be a wrong conclusion. v. 38.

A country's greatness depends upon the character of its people. v. 39.

When anger rises, think of the consequences.—Confucius.

The court of the women and the court of the Gentiles were separated by a wall, and in the wall were huge folding doors. On the Gentile side of the wall were inscriptions, one of which has been discovered and reads: "No man of alien race is to enter within the balustrade and fence that goes round the temple; and if any one is taken in the act, let him know that he has himself to blame for the penalty of death that follows."

Tale-bearers and tale-hearers are alike guilty. Whether it is more damnable to be a teller or receiver of tales and of ill reports

it is hard to say; for as the tale-bearer hath the devil in his tongue, so the tale-hearer hath the devil in his ear.—Bernard.

The Romans, like Herod, always kept this castle (Antonia) strongly garrisoned with troops to overawe Jerusalem. At festival seasons, when Jerusalem was thronged with excitable crowds, the garrison consisted of a cohort or band of 1,000 men, commanded by a prefect or chiliarch, called here chief captain, who had orders to quell every attempt at rioting. The British government use the same precaution at the religious festival seasons in the celebrated sacred cities of India, and to this day Turkish troops keep the peace at the holy seasons when the pilgrims throng Jerusalem.—Lindsay.

What nobler spectacle than that of Paul at this moment! There he stands bound with two chains, ready to make his defence to the people. The Roman commander stands by to enforce order by his presence. An enraged populace look up to him from below. Yet in the midst of so many dangers, how self-possessed is he, how tranquil!—Chrysostom.

My soul exults to dwell secure,

Thy strong munitions round her;

She dares to count her triumphs sure,

Nor fears lest hell confound her;

Though tumults startle earth and sea,

Thou changeless Rock! they shake not Thee

—Ray Palmer

"The mind of a pious workman was much occupied with the ways of God, which appeared to him full of mysteries. The two questions, 'How?' and 'Why?' were constantly in his thoughts, whether he considered his own life, or the dispensations of providence in the government of the world. One day, in visiting a ribbon manufactory, his attention was attracted by an extraordinary piece of machinery. Countless wheels and thousands of threads were twirling in all directions; he could understand nothing of its movements. He was informed, however, that all this motion was connected with the centre, where there was a chest

which was kept shut. Anxious to understand the principle of the machine, he asked permission to see the interior. 'The master has the key,' was the reply. The words were like a flash of light. Here was the answer to all the perplexed thoughts. Yes; the Master has the key. He governs and directs all. It is enough. What need I know more? 'He hath also established them forever and ever; He hath made a decree which shall not pass.'

Besides other privileges, Roman citizenship carried with it the right to be sent to Rome for trial before the emperor if charged with a capital offence.

### LIGHT FROM THE EAST

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

CASTLE—In Nehemiah's time there was a citadel on the temple hill connected with the holy house. Herod, when he rebuilt the temple, also rebuilt and strengthened this tower and called it Antonia, after his Roman patron? It stood at the north-west corner of the temple area, where the Turkish barracks now stand. It had four corner towers and enclosed about four acres containing courts, baths, and places for camps. The main citadel was on a lofty scarp rock and rose 50 cubits above it. A deep ditch protected it on the north, and on the south it was connected with the temple by

cloisters, with a wide passage on the top and stairs, which led from this down into the outer court of the temple. As soon as the disturbance rose, the sentinels on the tower gave the alarm and the tribune with a company of soldiers, held always in readiness, rushed along the passage and down the stairs and rescued Paul. They were taking him up the stairs with them when he asked permission to address the people. When the Jews rose in revolt in 66 A.D., the first thing they did was to destroy these cloisters and thus cut off the soldiers from access to the temple hill.

### TEACHING HINTS AND HELPS

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

#### For Bible Class Teachers

AN ANALYSIS

By the late-Rev. Prin. MacVicar, D.D., LL.D.

On arriving at Jerusalem from Cæsarea Paul and his companions received a hearty welcome from the brethren. He hastened to report his missionary work to James and the elders. They professed to approve cordially of his bold and brave activity; but, strange to observe, immediately proposed a weak and foolish compromise, vs. 17-29. Strange, too, that the hero of so many a hard battle listened to them for a moment. It must have been that he yielded through his desire to become "all things to all men, that I might

by all means save some," 1 Cor. 9: 22. The compromise proved a disastrous failure, and hence we have in the lesson an account of a riot, an arrest, a rescue, and an interview between Paul and the captain of the guard, Claudius Lysias, ch. 23: 26.

1. *The riot.* (a) It was incited by Asiatic Jews, the relentless enemies of the apostle. In spite of the attempt to conciliate them, they were furious in their determination to put him to death. Human malice is not eradicated by making little concessions to it. This is the way to embolden unprincipled aggressors. Hence (b) The persecuting Jews were not pacified by Paul's going through the programme arranged by James. They denounced him as a traitor to his own nation, to the Jewish law and religion, and to the

*John  
made it was  
Lysias*

city of Jerusalem. They alleged that he had actually polluted the holy place by the introduction of Gentiles into it. The charges were well fitted to rouse public indignation. The whole city was moved. There was a violent rush upon the defenseless man they wished to kill. He was quickly dragged out of the temple and the door was shut, v. 30. Instantly the mob, composed of irate citizens and fanatical Asiatics, began to beat him, and would have executed their murderous intent but for the prompt appearance upon the scene of Lysias and the soldiers, v. 32.

2. *The arrest.* (a) It was an act of duty on the part of the Roman soldiers. They were stationed in the tower of Antonia near the temple, to guard it and to quell insurrections. The same guard is referred to several times in the New Testament. (See Matt. 27 : 65 ; John 18 : 12.) (b) The arrest was in its final outcome, an act of kindness. In the meantime it involved humiliation and suffering to the apostle, but it saved his life. He was bound with chains between two soldiers, as was Peter when imprisoned by Herod, Acts 12 : 6. The prediction of Agabus is now fulfilled and Paul passes through one of the many bitter experiences to which he refers in 1 Cor. 11 : 24-28.

3. *The rescue of the apostle* (a) This was effected at a most critical moment. He was being hounded by an infuriated mob of his countrymen. They shouted, "Away with him," a cry in which possibly Paul himself had joined against Jesus some thirty years before, Luke 23 : 18. The tumult was so great that the captain could not know who was to blame, and therefore he laid hold of the one who was being hunted. (b) It is not necessary or right to blame Lysias for this arrest. It was an act of deliverance from deadly peril. The heathen officer was bent upon justice being done, and placed the apostle in safe custody until his case could be investigated. More than once Paul was indebted for protection to Roman law.

4. *The interview between Paul and Lysias,* vs. 37-40. Observe the Christian calmness and heroism of the apostle. He has been brutally beaten. He is a prisoner in chains. His captor fancies he may be a notorious Egyptian outlaw, a leader of murderers.

But in spite of all this, by the grace of God, and without using one angry word or showing the slightest animosity towards his would-be murderers, he gives a clear account of himself.

## For Teachers of the Boys and Girls

By the Associate Editor

Paul is now to meet the danger against which he had been so frequently warned. In this lesson we see him :

1. *In the hands of the mob.* Describe the temple courts. Explain the charge made against Paul of defiling the temple. Picture the angry mob dragging him from the temple and beating him cruelly. Perhaps Paul remembered how he had given his consent, when Stephen was cast out of the city and stoned to death. And it may be that he was helped to be patient by the thought of Stephen's noble bearing.

2. *Rescued by the soldiers.* Explain the position of the tower of Antonia, which was used by the soldiers as a barracks. Get the class to imagine the soldiers, perhaps two hundred of them, rushing down the incline to the temple area at the tidings of the tumult, and delivering the apostle.

3. *Arrested by the chief captain.* This officer did not know what Paul had done, but seems to have taken it for granted that he had committed some crime. At any rate he must be kept safe from those who were seeking his life, so that he might have a fair trial. Describe how the prisoner was bound to two soldiers, with the chains which the soldiers carried with them.

4. *Carried into the castle.* See the crowd following the soldiers with their prisoner, and clamoring for his execution. As with the Master, so with the disciple, they cried out, "Away with him!" To save him from their violence, Paul has to be carried by his captors into the castle.

5. *Speaking to the Roman officer.* How wonderful it is that Paul was the calmest of all that company! He seems never to have lost for a moment his self-control. We may imagine the halt made by the soldiers at the castle gate, while they wait for it to be opened. The prisoner seizes this opportunity to speak to the commander. Note the sur-

praise of the officer and the wrong opinion he had formed concerning Paul. The apostle here, as on other occasions, claims the privileges of a Roman citizen. Make clear his purpose in addressing the commander, namely, that he may be allowed to speak to the people, to give them once more the gospel message—although they are clamoring for his blood.

What was the secret of Paul's courage and calmness? Nothing else than his assurance that he was in God's hands, and that God, who was on his side, was stronger than all who were against him. It is confidence in God that will make us, also, strong and brave in the time of difficulty or danger.

### Some Test Questions

Where did the riot occur?

Describe the temple courts.

The title of the Roman commander?

How did the mob treat Paul?

What caused them to desist?

Describe the arrest of Paul.

How was he protected from the crowd?

What request did he make?

In what language?

For what purpose?

What do we learn as to:

(1) The consequences of a false report?

(2) The divisions of the Roman army?

(3) The risk of a hasty judgment?

(4) The over-ruling providence of God?

### Prove from Scripture

That we should take pride in our country.

### For Special Study

(To be assigned the Sabbath previous.)

1. The temple.

2. The tower of Antonia.

3. The sufferings of Christians.

### The Catechism

By The Associate Editor

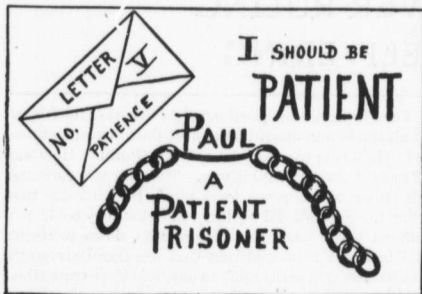
Ques. 76. *The Ninth Commandment.* There is a point of resemblance between this Commandment and the Third. Both deal with the use of speech. The one requires reverence in speaking of divine things, while the other enjoins truthfulness towards men. The following are some of the reasons why we should obey this Commandment: (1) We cannot be like God unless we are truthful, Ps. 31 : 5 ; 57 : 10 ; John 14 : 6 ; Rom. 3 : 4. (2) The Word of God requires truthfulness of us, Ps. 51 : 6 ; Eph. 4 : 15, 25. (3) Our life and happiness depend upon God's faithfulness to His promises, Gen. 9 : 22 ; John 1 : 9. Since God has been so faithful toward us, we should show ourselves worthy of confidence from our fellow-men. (4) The business of life could not be carried on without truth between man and man.

### FOR TEACHERS OF THE LITTLE ONES

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

*Introduction*—Show a gold ring. A man picked up a lump of earth. "There is some gold in this," he said, "but it is useless as it is. I must take it to a refiner to be made pure."

The refiner threw it into a melting pot and let the fire melt the gold. When the gold felt the heat it said, "Oh, I wish I had been left quietly in the earth," but the fire grew hotter and hotter till the gold melted and left the earthy part in a lump by itself. "Now," said the gold, "my travels are over, now I shall shine." But no! the refiner began to hammer it into shape. "Oh," said the gold, "what a hard time I am having! If I had only been



## Paul Arrested

common earth, I should not have had to suffer all this pain."

"That is true," said the refiner, "but you would not have been the beautiful shining gold you are now."

The piece of gold is a little child. The earth is the child's faults and weaknesses. Jesus is the refiner. He sends us pain and trouble to make us pure and shining little Christians. Pain is sometimes sent to a little one. Next time you have to bear pain or trouble or disappointment (simple illustration), say to yourself, "Jesus is taking away my faults and making me shine for Him, I must be patient."

*Review*—Recall some of the hard times Paul had. What did the prophet Agabus tell Paul would befall him at Jerusalem? (Recall lesson.) Don't you think Paul must have been pure gold, when God was letting him suffer so much, in order to clear all the bad away and leave only the good in his character?

*Lesson Subject*—Paul's life a letter showing patience under suffering.

*Lesson*—Show a piece of iron chain (or draw outline). Explain use. Your dog is a prisoner when he is chained.

Paul has reached Jerusalem (Map). He had made three missionary journeys. The

Christians in Jerusalem receive him joyfully. At a public gathering he hands them the money sent by the Gentile Christians and tells of his work. His friends are afraid the Jews will kill him. He goes to the temple to worship. A crowd rush in, seize him and drag him out intending to kill him.

*Paul Protected*—Did you ever see a company of soldiers marching? The angry Jews are beating Paul. See! a company of Roman soldiers come marching from the high tower of Antonia overlooking the temple. The guard had seen the tumult and the captain hurried the soldiers down to stop it. (Picture the scene vividly.) The captain orders that Paul be bound with two chains. Arrested, made a prisoner, he is carried into the tower of Antonia.

*Golden Text*—Describe Paul's manly, noble bearing. No impatience, no shame, willing to suffer for Christ's sake. Repeat the Golden Text.

*Blackboard*—Outline a chain. Print—PAUL A PRISONER FOR CHRIST'S SAKE.

*How Can I be an Epistle of Christ?*—On an envelope (or outline) print—LETTER NO. V.—MY LIFE SHOULD SHOW PATIENCE UNDER SUFFERING. Inside the envelope the blackboard outline for the day and a slip—I SHOULD BE PATIENT.

## BLACKBOARD REVIEW

# GUIDING OVER-RULING DELIVERING

Print the name GOD as above. Then bring out by questioning the events of the lesson. How did Paul behave himself amidst all the tumult about him and all the ill-treatment that he received at the hands of the Jews? He was brave and calm amid the storm. How was this possible? He believed that God was GUIDING (Print) his way. The path was dark and full of dangers, but he knew that his Guide would never leave him. He knew also that God was OVER-RULING (Print) all that his enemies did to him, and that they could not prevent God's purpose from being fulfilled. And when the soldiers came down to rescue him from the mob, he knew that God had sent them and that God was thus DELIVERING (Print) him. Let the truth be impressed that God is the same to-day, and if we trust Him, He will do for us what He did for Paul.



## Lesson VI.

## THE PLOT AGAINST PAUL

May 10, 1903

Acts 23 : 12-22. Study vs. 10-35. Commit to memory vs. 20-22. Read Acts 22 : 29 to 23 : 9.

12 And when it was day, 1 certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which 2 had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, 3 that we will eat nothing until we have 4 slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you 6 tomorrow, as though ye would 6 enquire something more perfectly concerning him: and we, or ever he come near, are ready to 7 kill him.

16 8 And when Paul's sister's son heard of their lying in wait, 9 he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath 10 a certain thing to tell him.

**Revised Version**—1 *Omit* certain of: 2 *Omit* had case more exactly: 3 *say*: 4 *But Paul's*: 5 *and he came* privately: 6 *ask*: 7 *unto*: 8 *thou wouldst*: 9 *more exactly* 10 *the*: 11 *go*, charging him, *Tell*: 12 *signified*.

## GOLDEN TEXT

Acts. 23 : 11. The Lord stood by him, and said, Be of good cheer.

## DAILY READINGS

M. — Acts 23 : 1-11.	Paul comforted.
T. — Acts 23 : 12-22.	The plot against Paul.
W. — Acts 23 : 23-35.	Saved from enemies.
Th. — Luke 21 : 10-19.	Forewarned.
F. — Psalm 127.	Confidence in God.
S. — Psalm 18 : 6-19.	Praise for deliverance.
S. — Psalm 124.	The best refuge.

## CATECHISM

Q. 77. What is required in the ninth commandment?  
A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.

## EXPOSITION

**Connecting Links**—Standing on the castle stairs, Paul told the Jews of his conversion and mission to the Gentiles. The Jews would have done Paul violence when he spoke of the Gentiles as sharers of salvation, but the soldiers rescued him a second time. The Roman commander was prevented from scourging Paul only by learning that he was a Roman citizen. Next day Paul appeared before the Jewish council, but the rulers were as violent as the people. For a third time he was rescued by the soldiers. That night he had a cheering vision, ch. 22 : 1 to 23 : 11.

## I. The Plot Made, 12-15.

V. 12. *Banded together*; entered into a conspiracy. They knew that the Roman officials would not punish Paul unless he could be convicted of some crime, and as that was impossible, they planned his murder.

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and 11 prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and 12 went with him aside privately, and asked him, What is that thou hast to tell me?

20 And he said, The Jews have agreed to 13 desire thee that thou wouldst bring down Paul tomorrow 14 into the council, as though 15 they would enquire somewhat 16 of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves 17 with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for 18 a promise from thee.

22 So the chief captain then let the young man 19 depart, and charged him, See thou tell no man that thou hast 20 shewed these things to me.

23 to taste: 4 killed: 5 *Omit* tomorrow: 6 judge of his 13 something: 11 asked: 12 going aside asked him privately: 13 concerning him: 14 upon a curse neither to eat:

## TIME AND PLACE

Late in May of 58 A. D.; Jerusalem: the castle of Antonia. "It was situated at the north western corner of the temple area, on a rock fifty cubits (about 75 feet) in height, the highest point in the neighborhood. Its walls rose forty cubits (about sixty feet) above the rock on which they rested."

## LESSON PLAN

- I. The Plot Made, 12-15.  
By the Jews against the life of Paul.
- II. The Plot Discovered, 16.  
By a young man, the nephew of the apostle.
- III. The Plot Reported, 17-22.  
By this young man to the chief captain.

## LESSON HYMNS

Book of Praise, 149; 19 (Ps. Sel.); 276; 297; 191; 262.

*Bound themselves under a curse*; literally "placed themselves under an anathema," that is, declared themselves liable to God's direst punishments if they failed to carry out the work which they had undertaken. *Neither eat nor drink*. This was an ancient form of oath, 1 Samuel 14 : 24. It implied prompt action, allowing no longer time for the deed than one could fast.

Vs. 13, 14. *They were more than forty*. It was easy to secure volunteers to do the murderous deed, so bitterly was Paul hated of the Jews. We are not told who these men were, but they may have belonged to the Sicarii or Assassins mentioned, ch. 21 : 38. (See comment on this verse, Lesson V.) *The chief priests and elders*; members of the Sanhedrim or Jewish council, which was composed of 70 members, ch. 22 : 30. The chief priests were probably Sadducees and therefore enemies of Paul, vs. 6-9. *We have bound*

## The Plot Against Paul

ourselves. The conspirators do not hesitate to seek the aid of the council, which shared their desire for Paul's blood, thinking it was truly for God's glory. *We have bound ourselves under a great curse; literally "with a curse have we cursed ourselves."* This is a Hebrew mode of expressing the intensity and earnestness of any action.

V. 15. *With the council;* by a vote of the whole council. *Signify;* make known your wish in the matter. The authority to judge Paul as an alleged disturber of the peace rested with the chief captain, the commander of the Roman garrison stationed in the tower of Antonia. *Bring him down unto you;* from the tower of Antonia to the meeting-place of the Sanhedrim, "to reach which he must pass either through the great court of the temple or through the streets of the city." *Ready to kill him;* on his way down to the council. The chief priests were evidently ready to become parties to this villainy, for shortly afterwards they themselves renewed the plot, ch. 25 : 2, 3.

### II. The Plot Discovered, 16.

V. 16. *Paul's sister's son.* Nothing more is known of him. *Heard.* Nor is it known how he became aware of the conspiracy. It was, in all probability, no secret among the Jews. The conspirators would trust to Jewish patriotism and religious zeal to keep the secret from the Romans. *Lying in wait;* to kill him on his way to the council. *Entered into the castle.* As a relative he would probably find

access without much difficulty to the castle where Paul was imprisoned.

### III. The Plot Reported, 17-22.

Vs. 17, 18. *He hath a certain thing to tell him.* Paul doubtless intimated that the information concerned the government, as well as his own safety, and was, therefore, very important to the Roman officials. *He took him.* It shows the respect in which Paul was now held, that his request should be so promptly granted. The man himself, so different from the other prisoners, his Roman citizenship, and their illegal treatment of him (chap. 22 : 25), were all in his favor. *Paul the prisoner;* literally "the one bound" from which it may be inferred that he was still chained by the arm to a soldier.

Vs. 19-22. *Took him by the hand;* in a friendly way, to make him feel quite at his ease. *Privately.* The Revised Version reads "asked him privately." *What is that thou hast to tell me?* The Jews were ever plotting against the Romans, who had to be constantly on their guard.

Vs. 20-22. *The Jews have agreed.* The story is again told, perhaps in the boy's own words. *Now are they readu.* The plan for killing Paul without the Sanhedrim's seeming to have anything to do with it was now ready for execution. *Tell no man.* Secrecy was necessary if a tumult of the Jews was to be averted and Paul saved. Vs. 23-35, with interesting detail, relate the chief captain's plan and how it worked out.

## APPLICATION

*When it was day, certain of the Jews banded together,* v. 12. Evil as their plot was, there are two things in the conduct of these conspirators which we ought to imitate—their promptness and their unity. If there is something useful and helpful to be done, it cannot be commenced too soon. Then, as travellers in the Alps bind themselves together by strong ropes so that each one helps to guide and protect the whole party, the companionship and sympathy of those who are seeking high and noble ends will strengthen us for every worthy endeavor.

*Bound themselves under a curse,* v. 12. There are regions in England and Wales where

every green thing is blighted by the black smoke, laden with poison, which pours out of factory chimneys. If we engage in any occupation which grows and thrives upon the sufferings and misfortunes of others, or if we are seeking success by unrighteous and dishonorable means, we cannot escape the divine curse.

*Neither eat nor drink,* v. 12. Silly children in their anger say, "I will never speak to you again," "I will never go to your house any more." And people who would resent being called either children or silly make rash vows as to what they will or will not do, as if the future were all under their

control, instead of being, as it is, absolutely in God's hands.

*As though ye would enquire*, v. 15. The person who hangs back from the act of open wrong-doing, and yet is anxious to eat the fruit that comes from another's evil deed, is guilty both of cowardice and of crime; for he shows that he is willing to do the deed, if he were not afraid.

*When Paul's sister's son heard*, v. 16.

What a contrast is here! Forty murderers, backed up by the sympathy and assistance of the great Jewish council, were seeking the life of Paul. His safety depended upon the fidelity and shrewdness of one young lad. But God can make a grain of sand divert the course of a world, and by the feeble hand of a child He can deliver His friends from their most powerful foes.

*Went . . . and told Paul*, v. 16. A single link is of little use by itself; but without that link the chain may be too short for its purpose. What great importance is given our little lives, and even the smallest acts of those little lives by the fact that they are, however obscure and humble, links in the

great chain of God's purpose, which stretches from eternity to eternity!

*Took him by the hand*, v. 19. There are people who win our confidence at once by their kindness of speech and manner. Still more ready should we be to trust the Lord Jesus, whose kindness so far surpasses that of any earthly friend. He has come down and taken us by the hand and would lead us back to our home in heaven.

*But do not thou yield*, v. 21. The time to be unyielding is when we are tempted for the first time to do wrong. The boy who has uttered his first oath or taken his first glass of strong drink, will listen far more readily to the temptation to do the same thing again. It is by withstanding the beginning of evil that we shall be safe.

*See thou tell no man*, v. 22. It is as wrong for us to reveal other people's secrets which have been confided to us, as to steal their money. The reliable man is the one who knows how to seal his lips, as well as to keep his hands off what does not belong to him. The loose tongue is to be shunned as well as the light finger.

#### POINTS AND PARAGRAPHS

Our character is revealed by the companions we keep. v. 12.

Forty times forty are of no avail, if God wills otherwise. v. 13.

The path of crime is thickly strewn with falsehoods. v. 15.

God sometimes lays heavy responsibilities on young shoulders. v. 16.

Prudence and trustfulness go hand in hand. v. 17.

True friendship gives needed aid without asking unnecessary questions. v. 18.

Kindness is the best cure for timidity. v. 19.

Silence is golden. v. 22.

These men had been plotting murder at the very time that the Lord Jesus was supporting Paul by His promises. God maketh the wrath of man to praise Him; and these forty men plotting murder were in the end to send Paul to Rome to preach the gospel there. In this strange way did God fulfil

the heart's desire of his servant.—Lindsay.

The conspirators may have been instigated by the knowledge that the Sanhedrim could not lawfully inflict capital punishment, and by despair of the sanction of the Roman authorities for violence against Paul. It is quite certain that sentence of death must at all events be ratified by the procurator ("governor"). Moreover, the incidents before us illustrate the strange fact that even the chiliarch of the Roman force stationed in Jerusalem seems to be able to summon the Sanhedrim, for the purpose of submitting to it any question upon which the Jewish law had to be learned.—Knowing.

The seed of sin does not with single root run down, and with straight stock shoot up; but, like the vicious bramble, its roots and fibres run unseen beneath the ground and spring up among the flowers in another's garden.

As the lightning flash reveals the constant presence in the air of the unseen electric

power, which may be turned to our use, special deliverances point to God's constant protection.

There's a divinity that shapes our ends,  
Rough-hew them how we will.

—Shakespeare

There must have been something very noble and heroic in Paul's bearing; or his nephew would never have run the risk of being torn limb from limb for divulging the secret plot of the zealots, who had bound themselves by a solemn vow never to eat nor drink till they had forever silenced the tongue that gave them more cause to fear than all the legions of Felix's escort.—Meyer.

Mark how blindly men fulfil God's purposes. The two bitter antagonists, Jew and Roman, seem to themselves to be working in direct opposition, but God is using them both to carry out his design. Paul has to be got to Rome, and these two forces are combined, by a wisdom beyond their ken, to carry him thither. Two cogged wheels, turning in opposite directions, fit into each other, and grind out a resultant motion, different from either of their's. These soldiers and that mob were like two pawns on a chess-board, ignorant of the intentions of the hand which moves them.—Maclaren.

### Light from the East

**CENTURION**—The Roman army originally consisted of eight legions, each containing about 6000 infantry, besides cavalry, light armed auxiliaries, and military engines. In later times the number of legions was increased to 132, but the infantry in each was reduced to 1500 men. The legion was divided into sixty centuries or companies, each consisting of from 50 to 100 men according to the size of the legion, and commanded by a centurion. These centurions were chosen by the tribunes of the legion, at first altogether on account of merit, but under the emperors through interest or personal friendship. Their pay was double that of the private soldier, but they were not, like the captain in the British army, eligible for promotion.

**CHIEF CAPTAIN**—The consuls and prætors appointed six prefects or military tribunes over each legion. They commanded it in turn when it was in service in one place, or they each took command of one of the six cohorts into which it might be divided for service in different places. They kept order in the camp, superintended the exercises, procured provisions, and inspected outposts and sentinels.

### TEACHING HINTS AND HELPS

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

#### For Bible Class Teachers

##### AN ANALYSIS

For the events which immediately preceded what is recorded in the lesson, see Connecting Links.

1. *The conspiracy or plot against Paul.* (a) It was formed by his inaplacable enemies, the Jews. Forty of them "bound themselves with a great curse," literally, "anathematized" themselves, invoked God's curse upon themselves, devoted themselves to destruction, if they failed to kill the apostle before they partook of food or drink. Such abominable oaths were common among the Jews at this period. Josephus tells of a conspiracy by ten men to kill Herod the Great, because he had introduced new customs

which displeased them. It was deemed a religious duty to assassinate apostates. It is not known whether the conspirators against Paul were Pharisees or Sadducees, or both united. They may have been Sicarii, desperadoes armed with short swords and other deadly weapons concealed in their garments. (b) The low state of morals is seen in the fact that the murderers openly disclosed their plot to the Sanhedrim and deliberately asked the aid of that civil and religious court in carrying it into execution. There appears to have been no opposition offered to the proposal by the court. It was to be enacted under the hypocritical pretence of desiring to do justice—"as though ye would enquire something more perfectly concerning him," v. 15. To what depths of malicious cruelty men descend under the power of blind religious zeal and intolerance! This same Paul,

when so moved as a Pharisee, and when a member of the Sanhedrim and commissioned to execute its behests, "made havoc of the church," Acts 8 : 3 and 22 : 4, 5. How many dark and awful pages of this sort does ecclesiastical history furnish! The story of the cruelties of the Spanish Inquisition and Fox's Acts and Monuments of the Church illustrate what is meant. But for God's gracious intervention in behalf of the apostle, Lysias might have yielded to the request of the murderers, backed as it was by the Sanhedrim, and their malignant design might have been accomplished. This was not to be. There were more trials and triumphs in store for the great missionary. Hence :

2. *The conspiracy was defeated. How?* (a) By divine agency. "If God be for us, who can be against us?" was Paul's creed, Rom. 8 : 31. The night after his imprisonment he was specially assured of this great truth. "The Lord stood by him, and said, Be of good cheer, Paul : for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome," v. 11. The Lord will not go back on this promise. He cannot lie. He will surely do His part, but this will not dispense with human agency and effort. Hence we have (b) The part taken by Paul's nephew, his sister's son. He somehow learned of the diabolical plot against his uncle, and hastened to tell him, v. 16. Then Paul, knowing the necessity for the exercise of wisdom and promptitude, as well as of faith in God, at once called a centurion, and, without telling him for what purpose, charged him to bring the young man to Lysias. And here again the hand of God manifestly appears. Who can doubt that it was He, who has the hearts of all men in His hand, that moved the chief captain to receive the young man as he did. He "took him by the hand, and went with him aside privately," v. 19. He listened attentively to his recital of facts, enjoined him to be silent upon the whole matter, and speedily issued his command for the deliverance of the apostle. Instead of being murdered next morning, he was during the night safely conveyed to Cæsarea by a military escort of four hundred and seventy men. The next day they arrived at Antipatris, forty-two or

forty-three miles from Jerusalem. The foot-soldiers went no further, since the more dangerous hilly region of Judæa had been passed, and the remaining twenty-nine miles to Cæsarea lay across an open plain. The cavalry, however, continued to guard Paul until his destination was reached.

It is good to act heroically and trust in the Lord. He is never defeated, and He bringeth to nought the machinations of the wicked.

### For Teachers of the Boys and Girls

This lesson contains the thrilling story of the plot that was made against Paul's life by the Jews, and his deliverance in spite of all their wicked schemes. We have here :

1. *The enemies of Paul.* Who were : (a) The forty conspirators. These were very likely some of the "dagger-men" mentioned in last lesson. How desperately in earnest they were when they called down upon themselves the curse of God in the event of their failing to kill Paul! What folly they showed at the same time in declaring that they would take no food until they had accomplished their purpose! (b) The chief priests and elders. These religious leaders hated Paul and were eager to have him put out of the way. How false these men were to the spirit of the religion which they professed! What a mockery, to show outward zeal in the service of God, and at the same time to aid those who were resolved on committing the worst of crimes!

2. *The friends of Paul.* How few they seemed to be, and how powerless in comparison with his enemies. One of these friends was a mere lad, the nephew of the apostle. How full of courage! He likely risked his life in finding out the plot. How sharp-witted also to see at once the best thing to be done! And how prompt in going immediately to Paul with his information! The centurion in the prison was another friend. It is wonderful how soon Paul made friends wherever he went, and of the most unlikely persons. These friends of Paul obtained a hearing from the chief captain and informed him of the plot. Note the kindness of the officer to the lad, who doubtless felt abashed in coming into his presence. He, too, seems to have been well-disposed towards

Paul and desirous to have him fairly treated.

3. *The result.* To human eyes it was a most unlikely result. The plan against Paul was skilfully laid and seemed most likely to succeed. But it failed after all, because, in addition to his human friends, Paul had a Friend in the Lord Jesus. The comforting words of the Golden Text were made good, and through the efforts of the chief captain the prisoner was saved from his foes.

This will be a rare opportunity for the teacher to enforce the lesson, that God is continually caring for His people, and that those who put their trust in Him need not fear, though the whole world should be against them.

#### Some Test Questions

- How many were the conspirators?  
 What was their purpose?  
 What vow did they make?  
 Whose assistance did they seek?  
 What plan was formed?  
 Who discovered the plot?  
 To whom did he tell it?  
 What action did Paul take?  
 What was a centurion?  
 The Greek word for "chief captain"?  
 What does this word mean?  
 What course did the chief captain adopt?  
 What do we learn as to:
- (1) The folly of rash pledges.

- (2) The authority of the chief captain?
- (3) The family of Paul?
- (4) The duty of using means?

#### Prove from Scripture

That prudence is required of us.

#### For Special Study

(To be assigned the Sabbath previous.)

1. Oaths.
2. The Sanhedrim.
3. God's care of His servants.

#### The Catechism

Ques. 77. *What the Ninth Commandment requires.* This Commandment requires, in the first place, that we shall speak the truth to others. Then, it is our duty to encourage, in every possible way, truth-telling in others. Further, we are to preserve our good name. This cannot mean that we should seek merely to have the name or reputation of being good, but that we should manifest in our lives the goodness that deserves a good name. Again, we should see that by no word or look or act of ours should the reputation of others be injured. It is specially important, as the question indicates, that we should be perfectly truthful in courts of law, for there the liberty, or property, or even life of another, may depend upon the testimony we give.

#### FOR TEACHERS OF THE LITTLE ONES

*Review*—Shew chain or draw outline. Draw outline of the tower of Antonia. What soldiers lived in this tower? Here is a prisoner chained.

Who is it? Recall the lesson.  
*Lesson Subject*—Paul's life a letter showing courage in the presence of danger.

*Introduction*—We are not afraid of anything when father or mother is beside us. (Give simple illustrations of such childlike trust.)

Zinzendorf, when a lad, used to write little notes to the Saviour and throw them out of the window, hoping that Jesus would find them. He used to talk to Jesus as he would to a friend standing by his side. Sing or repeat—



" 'Tis not far to Jesus  
He is everywhere,  
Watching o'er His children  
With a tender care."

Here is Paul in the tower of Antonia (outline), v. 10. It is night. He is perhaps a little bit afraid that the Jews will kill him. Don't you think he talked to Jesus and told Him all about it?

*Golden Text*—Listen to Jesus' comforting words. Repeat (listening gesture).

*Lesson*—Here are forty Jews (strokes) all talking. They made a plot (explain) to kill Paul on his way to the Sanhedrim. Paul was brave. He knew who was his helper.

A little lad said, "Oh, I do love my Uncle Charlie." (Have you an uncle? and you? and you?) Paul was uncle to a little boy, his sister's son, and the lad loved his Uncle Paul, I am sure. He is now a young man. He hears of the plot to kill his uncle. He goes to the prison and tells Paul about it. Paul sends him to the chief captain. To him he tells his story. vs. 19-22. Picture vs. 23, 24. It is night. See Paul mounted on horseback, surrounded by seventy mounted soldiers, two hundred soldiers on foot. These have orders to take Paul safely to the Roman governor Felix at Caesarea (map). They carry a letter from the captain to Felix about Paul.

*Courage*—Speak of some things children fear. Thunder-storms and darkness are frightsome things to many children. Paul's life story shows that Jesus takes care of those who love Him. Mary used to be afraid to be left in the house if mother had to go out. But she learned the little verse we sang a little while ago. Then she was brave. The best cure for fear is to remember that we are under the care of a loving Saviour.

A little boy left in a dark room looked out of the window and saw the stars shining. "I'm not afraid," said he, "God is awake: for He has all His candles lit."

*Lesson Hymn*—

"There's no one like Jesus can cheer me  
to-day,  
His love and His kindness will ne'er  
fade away.  
In gladness or sorrow, in sunshine or  
pain  
My Saviour's affection is always the  
same."

*How Can I be an Epistle of Christ?*—On an envelope (or outline) print—LETTER No. VI.—MY LIFE SHOULD SHOW COURAGE IN THE PRESENCE OF DANGER. The blackboard outline for the day may be cut out and placed in the envelope for review, also a slip of paper having printed on it—I SHOULD BE BRAVE.

#### BLACKBOARD REVIEW

## A PLOT DEVISED DISCOVERED DEFEATED

Here is a story of a PLOT against the life of Paul. Who DEVISED this plot? Have the scholars describe the forty men who banded themselves together to commit the awful crime of murder. Not only they, but the religious leaders of the people, were responsible for this wicked plan. Who DISCOVERED the plot? Let the scholars tell about the shrewd, sharp-witted and courageous nephew of Paul, who kept his ears open to what was being talked of among the Jews, and at once made known what he learned to Paul? Who DEFEATED the plot? Question the school upon the interview between the chief captain and Paul's nephew. Be sure and leave time to impress the great truth, that the hand of God was in these things and that His power protected His servant. We, too, need His protection and may have it by putting our trust in Him.

## Lesson VII.

## PAUL BEFORE FELIX

May 17, 1903

Acts 24: 10-16, 24-26. Study vs. 10-27. Commit to memory vs. 14-16. Read Acts 24: 1-9.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call *heresy*, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which he

themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

24 And after certain days when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

**Revised Version**—1 And when the governor; 2 Paul; 3 Omit the more; 4 make my defence; 5 Seeing that thou canst take knowledge that it is not more than; 6 worship at Jerusalem; 7 neither in the temple did they find me; 8 or stirring up a crowd, nor; 9 to thee; 10 Way; 11 a sect so serve I; 12 our; 13 according to; 14 which are written; 15 Having; 16 these also themselves look for; 17 Omit of the dead; 18 Herein do I also; 19 Omit always; 20 But; 21 when; 22 and sent; 23 Jesus; 24 the; 25 was terrified; 26 thee unto me; 27 withal; 28 would be; 29 Omit that he might loose him.

## GOLDEN TEXT

Ps. 23: 4. I will fear no evil: for thou art with me.

## DAILY READINGS

M.—Acts 24: 1-9. The accusation.  
T.—Acts 24: 10-16. } Paul before Felix.  
W.—Acts 24: 17-27. }  
Th.—John 4: 19-24. True worship.  
F.—Job 19: 23-29. Resurrection believed.  
S.—Rom. 15: 25-33. Reference to journey.  
S.—Heb. 4: 6-13. The searching Word.

## CATECHISM

Q. 78. What is forbidden in the ninth commandment?  
A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbour's good name.

## TIME AND PLACE

May of 58 A.D. Caesarea, a town on the coast of Palestine, about 23 miles south of Mount Carmel. It was built by Herod the Great, and named by him after his patron, Augustus Caesar. It became the Roman capital of Palestine.

## LESSON PLAN

I. The Defence Offered, 10-16.

By Paul against the charges of the Jews.

II. The Decision Postponed, 24-26.

By Felix in the hope of a bribe.

## LESSON HYMNS

Book of Praise, 276; 67 (Ps. Sel.); 260; 256; 533; 584.

## EXPOSITION

**Connecting Links**—The chief captain, Lysias, sent Paul down to Caesarea for trial, ch. 23: 23-35. There, before Felix, the governor, the chief priests and elders brought their charges against him through Tertullus, a hired advocate, vs. 1-9. The lesson gives us Paul's reply and also an account of further appearances of Paul before the governor.

## I. The Defence Offered, 10-16.

V. 10. *Then Paul.* He was beginning his third defence. The two former had been made before the Jews, ch. 21: 40 and ch. 22: 30. Now he stands before a heathen judge. *The governor;* Felix, ch. 23: 24. He had once been a slave in Rome, but liberated by Claudius, he rose to be governor of Judaea. *Beckoned unto him;* gave him a sign of permission to reply to Tertullus. *Many years;* six or seven years, a longer term of office than usual. *A judge.* A Roman governor was also a judge in his province. *I do*

*cheerfully make my defence* (Rev. Ver.). His long residence among the Jews would enable Felix to understand better than a stranger, Paul's statements relating to his presence in Jerusalem.

V. 11. *Seeing that thou canst take knowledge* (Rev. Ver.). The time was so short, that Felix could easily ascertain the events which had occurred. *That it is not more than twelve days* (Rev. Ver.). The days may be thus reckoned: the first day Paul arrived at Jerusalem (ch. 21: 15); the second he visited James and the elders, ch. 21: 18. He spent a part of seven days, say five, in the temple where the tumult took place, ch. 21: 27. The next day he was before the Jewish council (ch. 22: 30); on the following day, owing to the conspiracy, he was taken to Caesarea (ch. 23: 23), arriving on the tenth day. He appeared before Felix on the thirteenth day. The five days of ch. 24: 1 are reckoned from the day of the conspiracy.



To worship. "The purpose was in itself an answer to each accusation—reverence not insurrection, conformity not heresy, worship not profanity." (Knowing.)

Vs. 12, 13. These verses flatly deny the charge that he was a "pestilent fellow, and a mover of sedition," v. 5. *Neither . . . disputing.* He did not stir up strife by opposing the religious views of the Jews or discussing his own. *Neither raising up the people.* In no place was he creating any disturbance. The Jews had themselves raised the turmoil, ch. 21 : 27, 28. *Neither can they prove;* having denied the first accusation, he now challenges them to give their proof, vs. 14, 15.

Vs. 15, 16. *But this I confess.* The second charge (v. 5) of belonging to the "sect of the Nazarenes" he admits, with explanation. *That after the way;* the Christian faith, ch. 9 : 2. *Which they call a sect* (Rev. Ver.); a reference to the phrase of Tertullus, v. 5. Paul does not admit that Christians were a "sect," that is, a part cut off or separated from the Jews, but claims that they were worshippers in another and better way of the same God as the Jews. *Which they themselves also allow.* The Pharisees, but not the Sadducees, believed in the resurrection. *The just and the unjust;* all classes and conditions of men. Paul thus shows, in reply to the second charge, that he, as a Christian, was at one with the Jews in believing in their God, their scriptures and their Messiah. *And herein;* that is, in the worship, faith and hope of vs. 14, 15. "While holding this faith and because I hold it, I try to keep my conscience

clear." (Cambridge Bible.) *I also* (Rev. Ver.); as well as the Jews—*Exercise myself;* discipline, train myself. *To have a conscience void of offence.* The apostle's whole aim in life was a sufficient answer to the charges brought against him.

Paul next meets the third charge of profaning the temple (v. 6) by stating what had really happened at Jerusalem. Felix then adjourned the court, vs. 17-23.

## II. The Decision Postponed, 24-26.

Vs. 24-26. *Felix came;* probably after having been away from the city for a few days. *Drusilla;* the daughter of Herod Agrippa I., ch. 12 : 23, and sister of Herod Agrippa II., ch. 25 : 13. Felix had induced her to leave her own husband and become his wife. *He sent for Paul;* to satisfy his own and his wife's curiosity. *Heard him concerning the faith in Christ.* Paul would urge, not only belief in the Christ or Messiah for whose coming all Jews were looking, but also acceptance of Jesus as the Messiah. *Righteousness, temperance, and judgment to come.* A holy life is the only preparation for the judgment seat of Christ. *Felix trembled.* His own conduct was condemned by Paul's words, for it had been mean, cruel and licentious. *Go thy way.* He dismissed the preacher instead of his sins. *That money should have been given him.* The mention of "alms" (v. 17) may have suggested the idea that Paul was able to purchase his freedom. Besides, Felix saw that the apostle had friends, who might be prepared to furnish money for Paul's deliverance. His greed was therefore aroused.

## APPLICATION

*Answer for myself,* v. 10. It is both a right and a duty to defend our character against attack—a right, because our good name is our most precious possession, and he who seeks to rob us of it injures us more than the thief who steals only our property;—a duty, because our influence for good over others depends chiefly upon our maintaining an unblemished reputation. The best defence of the innocent man is the record of his life.

*This I confess unto thee,* v. 14. Some are ashamed to belong to a small church which has little influence and wealth. Others are

ashamed to confess their religion among those who make no profession of their faith; they desire to be as much like their worldly friends as it is possible to be. The confession of our faith in Christ is most to our honor when it is made in spite of great difficulties.

*Hope toward God,* v. 15. While hope lasts, we need not fear anything at all. Some hopes, however, are built upon a false foundation. The world is full of changes which may destroy our work and thwart our plans, and at last death will end all. But the Christian's hope is in God who has been the

God of his fathers, and who has also raised up the Lord Jesus from the dead. This is the hope that can kindle a new steadfastness, that can nerve to fresh zeal. It is based upon God. This hope can labor on with the certainty that such "labor is not in vain in the Lord."

*Conscience void of offence*, v. 16. A good conscience is greater riches than the most extensive fortune, since it gives the peace that the world can never give; it is more powerful than the mightiest monarch, since it influences all people; it is more eloquent than the most skillful of advocates, since it has truth written on the heart.

*Heard him concerning the faith in Christ*, v. 24. They are planning to use Niagara Falls to provide electricity which may be conveyed to distant cities and towns, and there drive the machinery of many factories. Before long it is likely that the energy of that mighty cataract will be carried to wherever it may be required. Jesus Christ is the source of all power in the spiritual world. Our faith in Him is like the wires which convey the electric power. It is He alone who

is able quicken our lives and strengthen us for holy activity. His grace and Spirit are offered freely to all.

*Righteousness, temperance*, v. 25. The religion of Christ is practical; for even as machinery is of value only if it turns out the product for which it was constructed, so our religious beliefs are mere useless lumber unless they bring forth the fruit of right living.

*Judgment to come*, v. 25. Those who see actual danger confronting them strain every nerve to make good their escape from it. When we realize that the judgment of which the Bible speaks is a reality which we shall one day be obliged to face, we shall exert ourselves to escape from the penalties which it will bring.

*Convenient season*, v. 25. Who has ever yet found a season altogether to his liking? Always some little inconvenience comes in to prevent it from being perfect. They who wait on seasons will never win. We must mould seasons to our will. It is within ourselves that the decision must be made, and if we look at things from within, every season is convenient.

#### POINTS AND PARAGRAPHS

Innocence seeks, while guilt shuns, the light. v. 10.

Worship has nothing in common with wickedness. v. 11.

Arguments, to be conclusive, must be founded on facts. v. 12.

Unless we can give clear proof, we should avoid making accusations. v. 13.

Calling a thing by a bad name does not make it bad in reality. v. 14.

All men enter the other world by the same gateway, but different destinies await them there. v. 15.

Acquittal by conscience outweighs condemnation by our fellowmen. v. 16.

Curiosity craves for what is new, candor seeks what is true. v. 24.

Religious emotion is worthless unless it impels to right action. v. 25.

Our judgment of others reflects our own character. v. 26.

In the drop of venom which distils from the sting of the smallest insect or the spikes of the nettle leaf, there is concentrated the quintessence of a poison so subtle that the microscope cannot detect it, and yet so virulent that it can inflame the blood and convert day and night into restless misery. Of slanderers scripture declares, "Adders' poison is under their lips."—F. W. Robertson.

There is no terror, Cassius, in your threats; For I am armed so strong in honesty, That they pass by me as the idle wind Which I respect not.

—Shakespeare

I say to my friend, "Be a Christian." That means to be a full man. And he says to me, "I have not time to be a Christian. I have not room. If my life was not so full I You don't know how hard I work from morning to night. What time is there for me to be a Christian?" It is as if the engine had said it had no room for the steam. It is as if the tree had said it had no room for the

sap. It is as if the ocean had said it had no room for the tide. It is as if the man said he had no room for his soul. It is as if life said that it had no room to live. Life is the thing we seek, and man finds it in the fulfilment of his life by Jesus Christ.—Phillips Brooks.

Thus oft it haps that when within  
Men shrink at sense of secret sin,  
A feather daunts the brave ;  
A fool's wild speech confounds the wise,  
And greatest princes veil their eyes  
Before the meanest slave.

—Sir Walter Scott

The Roman historian Tacitus says of Felix, "Relying on the influence of his brother at court, the infamous Pallas, this man acted as if he had a licence to commit every crime with impunity."

Procrastination is the thief of time.  
Year after year it steals till all are fled,  
And to the mercies of a moment leaves  
The vast concerns of an eternal scene.

Young's, Night Thoughts

It seems a pity, that whilst our judges have risen altogether above suspicion in the matter of bribery, under our constitutional government many of our politicians and sup-

porters and a considerable number of electors have not risen above the morality of Felix ; indeed some seem to have fallen considerably beneath it.—Professor James Ross.

### Light from the East

MONEY—Bribery flourishes under all despotisms, because there, through the favor of the monarch, individuals are intrusted with very great powers, which they wish to use, as long as they have them, for their own profit. And the desire for bribes seems to be interwoven with the very fibre of an Oriental's nature. It was quite common in ancient Israel, and is still more common among the Turkish officials of to-day. It is impossible to get any service from these without a gift. The practice was deeply rooted among the officials of Rome and among the candidates for office, although many stringent laws were enacted against it. Felix, who appears to worse advantage in secular history than even in the sacred narrative, is a good example. Originally a slave, he was finally appointed to the lucrative procuratorship of Judæa through the influence of favorites of the Emperor, and was constantly on the outlook to use his position, its judicial functions included, for his own profit.

### TEACHING HINTS AND HELPS

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

#### For Bible Class Teachers

##### AN ANALYSIS

This is the third occasion on which, within a few days, Paul defended himself and the doctrines of Christianity. First, before the mob in Jerusalem (ch. 22 : 1-23), then before the Sanhedrim (ch. 23 : 1-10), and now before Felix, the Roman governor.

The indictment of the high priest and elders against Paul was presented by Tertullus, a professional orator and advocate, who skillfully flattered Felix by emphasizing his "very worthy deeds," v. 2. It was true that Felix did rid the country of many murderous robbers, but equally true that he was guilty of the grossest vices. In Paul's defence four salient points demand attention :

1. *His personal reference to Felix as governor and judge.* (a) It contained no flattery, and contrasted strongly in this respect with the speech of his accuser. (b) It expressed a feeling of satisfaction in view of the fact that Felix had been many years a judge of the nation, and was, therefore, conversant with the customs of the Jews. (c) It set forth the prisoner's absolute confidence in the justice of his cause. He was not a man to court favor, or compromise truth for the sake of escaping peril and death. "If I be an offender," he said before Festus, "or have committed anything worthy of death, I refuse not to die," ch. 25 : 11. So now, all he asks is justice. "There is scarcely a more striking contrast in the records of oratory than that between the fulsome harangue of the hired advocate Tertullus and the manly simplicity of Paul's defence."

2. *His answer to the charge of sedition.* This accusation he met by alleging (a) That his stay in Jerusalem was too short to make the charge credible. (See "Exposition" on v. 11.) (b) The judge could readily ascertain by taking evidence how peaceably he had conducted himself during the time thus accounted for, and he appeals to him to do so. The innocent need not fear the sifting of facts. But when an innocent man is falsely accused of being a pestilent fellow, a mover of sedition, a ringleader of a despised sect, and a profaner of sacred places, he can only declare the statement false, and demand thorough investigation. This was the apostle's attitude, which he assumed with a calmness and absence of all vindictiveness which must have impressed the judge.

3. *His answer to the charge of being the ringleader of a sect.* (a) He admits that he belonged to the sect or party of the Nazarenes, but says nothing about being a leader of them. Up to this point he made denials; he now makes a confession, not to the Jews, but to Felix, v. 14. The transition is exquisite. As if he had said, "I have nothing to confess to them, yet to thee I own that one charge is true, but not in the sense in which it is urged. I am a Nazarene; but this does not mean that I relinquish the religion of my fathers." Hence, (b) He repels the accusation of schism. He shows that Christianity was not a new religion, but the full and true development of the Jewish faith. He held fast and taught all things which were written in the law and the prophets. (c) He instances the doctrine of the resurrection of the dead as taught in the Hebrew scriptures and generally accepted by the nation, and certainly by one class of his accusers, the Pharisees, v. 15. (d) Because of his unhesitating and unqualified belief in the Old Testament scriptures and especially in the resurrection, he exerted himself to live a life of purity, of integrity, to do nothing towards God and men which conscience would condemn, v. 16.

4. *His answer to the charge of sacrilege.* (a) He challenged his accusers to prove that during his last visit to Jerusalem he had been guilty in the temple, in the synagogues, or elsewhere in the city, of any profanation

or disorderly conduct. On the contrary, he had gone to the temple as a devout worshipper of the God of his fathers. (b) He referred to his visit of more than four years ago, when he had come to Jerusalem bringing alms to his nation, ch. 18: 21; Rom. 15: 25. While thus engaged certain Jews from Asia found him in the temple, not profaning it, but taking part in the services of the Nazirites, v. 18. These should be present as witnesses, v. 19.

### For Teachers of the Boys and Girls

The first thing to do is to link this lesson to the previous one. Recall the plan of the chief captain for Paul's safety, the ordering out of 470 men and the hasty night journey to Caesarea. Thither the apostle was followed by his accusers, and the third day after his arrival in Caesarea he was brought before Felix, while Tertullus was employed by his enemies to state their charges against him. In the lesson we have:

1. *Paul's defence.* Note the apostle's perfect courtesy in addressing Felix. There was no fulsome flattery like that of Tertullus, but the governor was addressed in the most respectful manner. The first charge is that of sedition. This charge is met with a flat and emphatic denial and a demand for proof. The second charge is that of being a "ringleader of the sect of the Nazarenes." Paul will not deny that he is a Christian, but he will not admit that Christians have separated themselves from the Jews. He is still a Jew, believing in God, the scriptures, and the resurrection, like other Jews. The third charge is that of sacrilege, or profaning the temple, which is answered in vs. 17-23 by a simple narration of what actually occurred. After this defence the court was adjourned by Felix.

2. *Paul's sermon.* This second scene was some days after the former. The apostle has been sent for to appear before Felix and his wife Drusilla. These two were his hearers and to them Paul boldly told his message. For the effect of that message see v. 25. How much better and wiser it would have been for Felix if he had yielded to the better impulses that were stirred within him! But he was not ready to give up his evil life and so

he delayed his decision. Poor Felix! Did the convenient season for him ever come?

3. *Paul's imprisonment.* For two years longer the apostle was to remain in his Cæsarean prison. His friends were allowed to visit him and minister to his wants. Felix occasionally sent for him, but, alas, this was not for any good purpose. The governor wished to see Paul, only that he might receive a bribe on condition of setting him free, as if Paul—think of it!—would give a bribe.

From Felix' indecision the teacher should bring home to the scholars very pointedly the great importance of making the right decision and of making it at once.

### Some Test Questions

Who was here Paul's judge?

How long had he been governor?

What special qualifications had he?

How are the "twelve days" of v. 11 to be reckoned?

What charges made against Paul?

By whom were they stated?

What reply given to each?

What is meant by "heresy"?

To what family did Drusilla belong?

The topics of Paul's address?

Its effect on Felix?

For what did Felix hope?

What do we learn as to:

(1) The importance of courtesy?

(2) The relation of Christianity to Judaism?

(3) The requirements of the gospel?

(4) The power of greed.

### Prove from Scripture

That we should keep a clear conscience.

### For Special Study

(To be assigned the Sabbath previous.)

1. Pharisees and Sadducees.

2. The sin of covetousness.

3. The presence of God.

### The Catechism

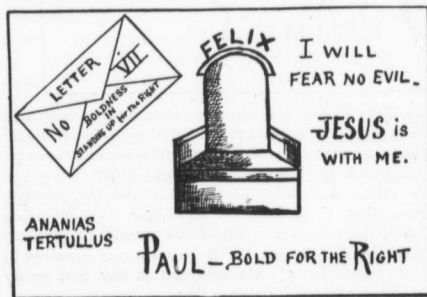
Ques. 78. *What the Ninth Commandment forbids.* This Commandment forbids every form of untruthfulness. The worst of these is perjury, the bearing of false testimony in a court of justice. This has always been a common offence in Eastern lands. In the Old Testament we have the case of Naboth, who lost not only his vineyard, but also his life, through the lying witnesses procured by Jezebel, 1 Kings 21: 1-16. In the New Testament record of the trial of our blessed Lord, we read that He was condemned on the testimony of false witnesses, Matt. 26: 60, 61. Besides this crime of perjury, we are here forbidden to injure by speech the good name of our neighbor, or to deceive others in any way.

### FOR TEACHERS OF THE LITTLE ONES

*Review*—All close eyes while we draw a mind picture. I see a company of soldiers coming along a road from Jerusalem, some on foot, some on horseback. In the midst is a man on horseback whom we have seen before. Who is the man? Where is he going? To whom is he being sent? Why are the soldiers with him? Has he done anything wrong? (This picture may be represented by strokes, etc.).

*Lesson Subject*—Paul's life a letter showing boldness in standing up for the right.

Review briefly Paul's boldness in speaking for Christ in the face of many dangers. What made him bold? He had not always a body-guard



## Paul Before Felix

of soldiers, but there was an unseen Guard, Ps. 34:7. There was a Helper above, around, beside him all the time.

*Golden Text*—Print and repeat.

*Repeat*—

I will fear no evil, Lord,  
I am trusting in Thy word,  
With us all unto the end,  
Jesus is a faithful Friend.

*Lesson*—Picture the scene—Paul before Felix. With wooden blocks make a throne (or use blackboard outline). A tall block will represent Felix on his judgment throne, another block, Paul standing before him. The high priest, Ananias, is there and several Jewish elders. They have brought with them a great speaker, Tertullus. (Use blocks and strokes to represent all these.) They tell untrue stories (lies) about Paul (see lesson), so that Felix might order him to be put to death.

Paul is not afraid. Listen! while he tells his story to Felix, vs. 10-16.

*Standing Up for the Right*—Paul does not fear to tell wicked Felix and his wife Drusilla about Jesus, and what He taught about a good life, and about punishment for a wicked life, and about the resurrection of the dead. The prisoner spoke so boldly and plainly that his judge trembled for fear.

There are many ways in which little peo-

ple may stand up for the right and set their faces against evil. Every boy and girl has some influence over others. Let them try to use it always for good.

*Lesson Story*—"A man was swearing angrily at the corner of the street, when a little girl came along. She stopped a moment, looked up to him and said, 'Please, sir, don't speak God's name that way, because He is my heavenly Father, and it hurts me to hear you.'

"It was now the man's turn to stop and look, and soon he said, 'Thank you, little one, my mother taught me that He is my Father too. I will not swear again; no, never!' And he walked away with his head down."

Too often we stand quietly by when we see others doing wrong things. We should tell them of their sin, or we should leave those who thus dishonor our heavenly Father or Jesus Christ. (Apply this story to any other sin.)

*How Can I be an Epistle of Christ?*—On an envelope (or outline) print, LETTER NO. VII.—MY LIFE SHOULD SHOW BOLDNESS IN STANDING UP FOR THE RIGHT. The blackboard outline for the day may be cut out and placed in the envelope for review, also a slip of paper having printed on it, I SHOULD RESIST EVIL.

## BLACKBOARD REVIEW

DELAY  
OR  
DECIDE?

What a great opportunity came to Felix that day on which he listened to the preaching of Paul! He was told plainly and lovingly what he ought to do. His own conscience said that he should forsake his sins and begin a better life. But he was not ready to give up his pleasure and his gains. Satan whispered to him that he might enjoy himself a little longer and then enter the new path. And so he delayed. He intended, perhaps, to decide sometime. But we know that, if we keep on day after day, intending to do the thing sometime, we shall do it—never. But if we decide to give up sin and follow Christ to-day, we shall decide forever. For if we once give ourselves to Him, He will never let us go. Poor, foolish Felix! He delayed that day, and we do not know that he ever decided. Let this day be our "Decision Day."

## Lesson VIII.

## PAUL BEFORE AGRIPPA

May 24, 1903

Acts 26 : 19-29. Commit to memory vs. 27-29. Read the whole chapter.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But I shewed first unto them of Damascus, and also at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

**Revised Version**—1 Wherefore; 2 declared both to; 3 country; 4 also; 5 doing works worthy; 6 this cause; 7 assayed to; 8 the help that is from God, I stand; 9 testifying; 10 nothing but what; 11 How that the Christ must suffer; 12 how that he first by the resurrection of the dead should proclaim; 13 both to; 14 made his defence; 15 mad; 16 thy much learning; 17 turn thee to madness; 18 Paul saith; 19 excellent; 20 unto whom; 21 hath not been done; 22 With but little persuasion thou wouldest fain make me a Christian.

## GOLDEN TEXT

Acts. 26 : 22. Having therefore obtained help of God, I continue unto this day.

## DAILY READINGS

M.—Acts 25 : 13-22. Festus and king Agrippa.  
T.—Acts 25 : 1-11. Defence before Agrippa.  
W.—Acts 26 : 12-18. The converted persecutor.  
Th.—Acts 26 : 19-29. Paul before Agrippa.  
F.—Phil. 1 : 8-18. "Christ is preached."  
E.—Phil. 1 : 19-30. Boldness for Christ.  
S.—2 Cor. 5 : 9-15. Constraining love.

## CATECHISM

Q. 79. Which is the tenth commandment?  
A. The tenth commandment is, Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

## EXPOSITION

**Connecting Links**—The Jews at Jerusalem desired Festus, the new governor, to bring Paul to Jerusalem for trial, intending to lie in wait on the way to kill him. Festus refused, and held the trial at Caesarea. The charges were unsupported by evidence, but Festus, to please the Jews, now suggested that Paul be tried at Jerusalem. Paul, however knowing that he would not receive justice there, appealed to Caesar, ch. 25 : 1-12. About the same time Agrippa, king of a little territory north-east of the sea of Galilee, and a Jew in religion, visited Caesarea and Paul was brought for a hearing before him. Paul began by giving an account of his life, including his conversion, chs. 25 : 13 to 26 : 18. At this point the lesson begins.

## I. A Calm Defence. 19-23.

V. 19. *Wherefore* (Rev. Ver.); because of his conversion and his call to preach the gospel, vs. 12-18. *O king Agrippa*; Herod

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. 26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest. 28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

## TIME AND PLACE

The summer of 60 A.D.; Caesarea, a city on the coast of Palestine, sometimes called Caesarea on the Sea, to distinguish it from Caesarea Philippi. Paul had been a prisoner for more than two years, having been sent hither from Jerusalem for safety. (See ch. 23 : 23, 24.)

## LESSON PLAN

I. A Calm Defence, 19-23.  
Offered by Paul against the charges of the Jews.

II. A Violent Interruption, 24-26.  
Made by Festus while Paul was speaking.

III. An Earnest Appeal, 27-29.  
Addressed to Agrippa by Paul.

## LESSON HYMNS

Book of Praise, 576; 31 (Pa. Sel.); 303; 54; 434; 240.

Agrippa II., the son of Herod Agrippa I. who slew James (ch. 12 : 1), and the great-grandson of Herod the Great who massacred the innocents, Matt. 2 : 16. Herod Antipas, who beheaded John the Baptist (Matt. 14 : 6-10) was uncle of Herod Agrippa I. *I was not disobedient*; as in the days of his opposition to Christ. This was now at an end and Paul's one question was, "Lord, what wilt thou have me to do?" ch. 9 : 6. *The heavenly vision*; seen on the way to Damascus, ch. 9 : 3-8.

V. 20. *But shewed*. As soon as he knew Christ and his salvation, he began to proclaim the truth to others, and first at *Damascus*, ch. 9 : 19-22. (See Bible Dictionary, p. 198.) *At Jerusalem*. Persecuted at Damascus, he fled to Jerusalem and preached there, ch. 9 : 23-29. *Throughout all the country of Judaea* (Rev. Ver.). The time of this preaching in Judaea is a matter of dispute. Lindsay refers it to the journey described in ch. 9 : 30; others to the occasions mentioned in chs.

11 : 29 ; 15 : 3. It could not have occurred at the time of Paul's first visit to Jerusalem, Gal. 1 : 21, 22. *To the Gentiles*; in fulfilment of ch. 9 : 15 and by appointment of the Holy Spirit, ch. 13 : 2. Note the three parts of Paul's message: (1) *Repent*; be sorry for and forsake sin. (2) *Turn to God*; with trust and obedience. (3) *Do works meet for repentance*. Good works are the proof of genuine repentance.

Vs. 21-23. *For these causes*; not for profaning the temple, as they alleged, ch. 21 : 28; but (1) because he reminded them of their sins and (2) especially because he preached the gospel to the Gentiles, ch. 22 : 21, 22. *The Jews caught me*. (See ch. 21 : 30-39.) This was more than two years earlier, ch. 24 : 27. *Help of God*; as in the vision of ch. 23 : 11. *Saying none other things*. Paul claimed to be in agreement with the *prophets and Moses* (the Jewish scriptures) when he taught (1) that *Christ should suffer* (Isa. ch. 53); (2) *rise from the dead* (Ps. 16 : 10); (3) *show light unto the people* (the Jews), and *to the Gentiles*, Isa. 60 : 3. The rendering of the Rev. Ver., "that he first by the resurrection . . . should proclaim," brings out the idea that it was His rising from the dead that qualified Christ to "proclaim light" to Jews and Gentiles.

## II. A Violent Interruption, 24-26.

V. 24. *Festus said with a loud voice*; showing his excitement and astonishment at Paul's statements. "The ideas of fulfilled prophecy, of the resurrection of the dead and of a crucified Jew as a light to the world," seemed to the worldly Festus arrant folly.

*Not disobedient unto the heavenly vision*, v. 19. There is a close connection between heavenly visions and every-day duty. It is very suggestive that, in the gospel story of the transfiguration, the glory on the mountain top and the misery on the plain are placed side by side. From the example of the Saviour Himself we learn that the strength and courage derived from communion with God are to be spent in the service of our fellow-men.

*Repent and turn to God*, v. 20. The yearly revolution of the earth has turned our side

*Beside thyself*. He regarded Paul's words as the product of a disordered brain. *Doth turn thee to madness* (Rev. Ver.); literally, "turn thee round." So we say of an insane person that "his head is turned."

Vs. 25, 26. *Most noble Festus*. Paul's courtesy was unflinching. He shows no irritation at Festus' rude interruption, but addresses him with a title of respect. *Words of truth*; not shadows, but realities. *Soberness*; the opposite of the insanity with which he was charged. *Knoweth these things*. As a Jew Agrippa must have heard of the facts connected with the origin of Christianity. In his father's reign James had been executed and Peter imprisoned, and these events must have brought the new faith prominently before him. *Not done in a corner*; but publicly, in the capital of the nation.

## III. An Earnest Appeal, 27-29.

V. 27. *Believest thou the prophets?* Not only were the facts stated by Paul of the most public character, but they had also been foretold by the prophets. For these two reasons the king could not question them.

V. 28. *Almost thou persuadest me*. The Revised Version translates, "with but little persuasion thou wouldest fain make me a Christian." According to the common version Agrippa was sincerely touched—almost persuaded. The answer in the Revised Version is a sneer—"Do you expect in one brief speech to make me a Christian?"

V. 29. *Such as I am*; a believer in Christ Jesus. *Except these bonds*; which were hanging on his arms even as he made his defence.

## APPLICATION

of the planet towards the sun, so that it receives the rays more directly. The result is spring-time and hastening summer. In repentance we turn our hearts away from the dark and deadening influences of sin towards the quickening and enlightening energy of divine grace. The result is, that righteousness and purity, like beautiful plants, spring up in our lives.

*Do works meet for repentance*, v. 20. We sometimes see in an orchard, apples of the most perfect beauty and finest flavor growing



on a tree which formerly produced only stunted and worthless fruit. The secret of the change is that a new graft has been introduced into the old tree and has changed its very life. The result is seen in the character of the fruit. A genuine repentance makes so complete and radical a transformation in the hearts of men that it cannot but be manifested in every action of their lives. The new life is the proof, and the only satisfactory proof, that this change has really taken place.

*Obtained help of God, v. 22.* What a simple rule for life, to go to God for help in every time of need! When he is in doubt or want or perplexity, the Christian has the secret of blessing in his hand.

*Small and great, v. 22.* The king and the beggar alike need the same gospel. Nor has God one message for the rich and another for the poor. The church has the mission of proclaiming a universal salvation; and no lines of class, color, language or race are to be drawn. The sympathy of the Christian should embrace the whole world.

*First by the resurrection of the dead should proclaim light, v. 23 (Rev. Ver.)* What a flood of light is thrown upon all the dark problems of life by the resurrection of Christ! Take

the problem of sin. Christ has by His resurrection opened up for us a way to the pardon and peace of God's accepted children. Take the problem of suffering. From the resurrection of Christ we learn that, as even the cross was for Him a stepping stone to the higher glory, so the sufferings of His followers will have their blessed fruit in a joy that shall never end. Take the problem of the future. Beside the Lord's open sepulchre we learn that the grave is, for His people, after all, only a place where they sleep for a brief night, to open their eyes on all the glories of a blessed resurrection morning.

*Most noble Festus, v. 25.* There is no higher distinction than to deserve the name gentleman, and the honor is within reach of all, for it depends not on birth or position or wealth, but on the character we possess and the spirit we manifest.

*Thou wouldst fain make me a Christian, v. 28. (Rev. Ver.)* The man brings contempt on himself who speaks contemptuously of Christ or Christianity. Such speech indicates lack of discernment and of balance. The religion that can make such as Paul is a religion with which all sensible people should reckon seriously.

#### POINTS AND PARAGRAPHS

Men of vision are not visionaries. v. 19.  
Repentance is the first step towards holiness. v. 20.

The messenger may be killed but the gospel is immortal. v. 21.

The help of God gives omnipotence. v. 22.

By His resurrection the suffering Christ became the triumphant Christ. v. 23.

The truest sanity is saintliness. v. 24.

Goodness is made winsome by courtesy. v. 25.

Fuller knowledge brings increased responsibility. v. 26.

Sneering hardens. v. 28.

The only true satisfaction is that of the Christian. v. 29.

When the first workshop was started at the capital of the late Ameer of Afghanistan, in 1886, the Ameer went to inspect the build-

ing, and said he had seen the foundation of what was to be a great event for Afghanistan. "Before these workshops can be finished," he added, "there are three things needed—God's help, my money, men's work."—Illustrative Notes.

"A man would be called an idiot if he were to choose an apple instead of a gold coin, when both were within his reach. This is the case of all wicked men, and much more. When heaven and hell, life and death are set before them they choose hell rather than heaven, death rather than life, the trifling things of earth rather than an inheritance among the saints in light."

Agrippa's reply shows the man of the world, with his ability to parry a home-thrust with a good-humored jest about Paul's "short cut to making Christians," as he put it. "A short way," quoth he, "you are

taking to effect my conversion!" With noble dignity Paul meets this sally, turning it so as to have the last word, and that one of singular weight and pathos.—Century Bible.

Faith and Hope—of these the apostle had spoken, and his closing words reveal a Love which sought not its own, was not easily provoked, and took no account of evil.—Knowing.—Stiffer.

Paul's closing words in the presence of Agrippa and Festus show his estimate of things. Instead of their crowns and robes and offices, he wishes they had his standing with God, humble though it seemed. Instead of their pleasures and joys, he wishes they had his. Instead of their showy, worldly life, with its transitory honor, he wishes they had his lowly life, the chains excepted.—Stiffer.

Paul had long desired to see Rome; now the whole Roman power was at his service to conduct him thither. The Roman authorities would find a ship, defray the cost, and see that the way was clear. With Festus it now lay to arrange those details. One thing, however, troubled him in connection with the case. In his official report, accompanying the prisoner, he must state the crime of which he was accused, and Festus knew of none.—Robertson.

### Light from the East

AGRIPPA II.—Was the son of Herod Agrippa I. He was educated at Rome at a time when its court life touched the lowest depths of immorality. He was only seventeen in A.D. 44 when his father died, and the emperor was persuaded not to grant him the succession to his father's kingdom. Later he was appointed to succeed his uncle Herod as tetrarch of Chalcis, a position which carried with it the superintendency of the temple and the sacred treasury, and the right of nominating the high priest. This right he abused capriciously, rarely taking the fitness of the person appointed into consideration, and consequently he lived in constant strife with the priests. He raised a tower on the Herodian palace, from which he could look into the temple courts. Subsequently he received the tetrarchy of Philip, and to this Nero added considerable tracts of Galilee and Perea. Like all the Herods, he was an enthusiastic builder, and led a lordly life devoid of care. After in vain endeavoring to dissuade the Jews from revolting, he sided with the Romans all through the final struggle and downfall of his people. He was a scoffing man of the world, destitute of all interest in religion, and of his morals the very worst was believed, and with only too good reason, by his contemporaries.

### TEACHING HINTS AND HELPS

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

#### For Bible Class Teachers

##### AN ANALYSIS

In verses 16-18 Paul recites the special and great commission he had received from Jesus on the way to Damascus. He then declares:

1. *The promptness with which he entered upon his mission.* The call was so manifestly from his Saviour, and so completely penetrated his heart, that he could not hesitate or delay a moment as to the path of duty, ch. 9: 6; Gal. 1: 16. All doubt was removed. The evidence was irresistible. He must act at once. "Wherefore, I was not disobedient" (Rev. Ver.). Happy are they who are thus fully

persuaded, who see no cause for halting between two opinions. They are the strong workers in the church.

2. *The outline of his past labors*, v. 20. (a) As missionary to the Jews he preached in very many of their synagogues, for example, at Damascus immediately after his conversion, ch. 9: 20, 24, 27; in Jerusalem, ch. 9: 26-29; and, after his second visit to Jerusalem with alms (ch. 11: 30), he passed "throughout all the coasts of Judæa." (b) As foreign missionary to the Gentiles, to which office he was appointed by the "prophets and teachers" at Antioch, ch. 13: 1-3, he uniformly offered the gospel first to the Jews, chs. 14: 1; 18: 4. He vehemently desired the salvation of his countrymen, Rom. 10: 1.

3. *The message which he delivered.* (a) He intreated all, "both small and great," Jews and Gentiles, to repent, "to turn . . . from the power of Satan unto God," (v. 18), and to give evidences by good works of the genuineness of their repentance. Thus, also, John the Baptist, an acknowledged prophet among the Jews, Matt. 3: 8. It was the doctrine of Jesus, Luke 13: 3, 5. (b) He claimed to teach nothing but what had been enunciated by Moses and the prophets, v. 22. Respecting their message, he specifically emphasized three great doctrines—First: That the Christ must suffer. This was generally disbelieved by the Jews. It was their stumbling block. They rejected Jesus as the Messiah because he suffered and died, 1 Cor. 1: 23. Second: "That he first by the resurrection of the dead should proclaim light. Third: That light should be proclaimed "both unto the people, and to the Gentiles." This prophecy should be fulfilled, Isa. 9: 2; 49: 6; 60: 3. That the Gentiles should "come to His light", the Jews obstinately denied. Hence, their persistent opposition to Paul as the apostle of the Gentiles.

4. *The treatment he experienced in carrying out his commission.* (a) The Jews in the temple went about to kill him, v. 21. (b) God delivered him out of their hand and gave him strength to continue testifying to small and great, v. 22. It was Lysias who rescued him on the occasion referred to, but Paul saw the hand of God in history, and believed in His direct interposition in behalf of His children, making all things work together for their good, making the wrath of man to praise Him, Rom. 8: 28; Ps. 76: 10. (c) He is now interrupted in his defence by the boisterous shout of Festus, v. 24. The answer is calm, firm and dignified. We do well to imitate the example here given, and not to be ashamed of Christ and His truth, when we are frowned upon by persons in high places. (d) He appeals to the king with equal confidence and directness. As the ambassador of the King of kings he had a right to speak to him. Besides, the facts of the death and resurrection of Jesus must have been known to the king. They had occurred not in obscurity, not in a corner, but publicly in Jerusalem, during the paschal

week. "King Agrippa, believest thou the prophets? I know that thou believest." Agrippa's answer has been variously interpreted. Probably the correct view is given in the Revised Version, "With but little persuasion thou wouldst fain make me a Christian." Then came the noble, magnanimous, loving, Christian utterance which closes our lesson, v. 29.

### For Teachers of the Boys and Girls

Paul speaks of himself in 2 Cor. 5: 20 as an "ambassador for Christ." In Eph. 6: 20 he calls himself "an ambassador in bonds." In the lesson for to-day we see this Christian ambassador appearing before two earthly rulers, and have an account of their treatment of his message. Direct attention in turn to each of these three persons.

1. *Paul, the ambassador for Christ.* He received his commission when he had that wonderful vision while on the Damascus way. Draw from the story the facts of that wonderful noonday vision. Note the three points in the message entrusted to him—"repent," "turn to God," "do works meet for repentance." After a keen thrust at his Jewish persecutors (v. 21), he claims support for his teaching from the Old Testament. Make distinct the three particulars mentioned in v. 23. Not even to please Agrippa, who was a Jew, did Paul keep back the two truths so offensive to the Jews, that the Messiah was to be a sufferer and that the Gentiles were to enjoy the blessings of His kingdom.

2. *Festus, the governor.* How rudely he interrupted the speaker! And how stupidly, too, for he ought at least to have given patient consideration to the things of which Paul spoke. What a contrast between the rough, boisterous governor and the quiet, courteous prisoner! How kingly is the man who is at all times master of his own spirit and speech! The gentleness of Paul's answer to Festus was itself a sufficient reply to the assertion that he was "mad."

3. *Agrippa, the king.* From the governor Paul turns to the king. There was more hope of Agrippa than of Festus. He probably knew more of the new faith than the governor. A Jew, he knew well and believed the

writings of the prophets. Mark the scornful reply, and how, in words of quivering earnestness, Paul pressed home his appeal, v. 29. How the nobility of the apostle shines out in his dignified, loving reply to the sneer of Agrippa! The prisoner possessed true royalty, the king only the outward signs of it.

The choice should be easy between the three men—Festus, rude because restless under the truth; Agrippa, scornful as a shield from his own conscience as a wrongdoer; and Paul, courteous and sincere, eager only that the men who insulted him should be saved.

### Some Test Questions

- To what vision does Paul refer?  
 Its effect on his life?  
 How many accounts of it in the Acts?  
 To whom had Paul preached?  
 The topics of his preaching?  
 Why did the Jews hate Paul?  
 How did they show their hatred?  
 What is the Old Testament here called?  
 What did it teach concerning Christ?  
 How was Paul insulted by Festus?  
 What was Paul's reply?  
 Paul's question to Agrippa?  
 The meaning of Agrippa's answer?  
 The spirit of Paul's rejoinder?  
 What do we learn as to:

- (1) Paul's movements after conversion?
- (2) Jewish prejudice against Gentiles?
- (3) Paul's attitude to the Old Testament?
- (4) True contentment with self?

### Prove from Scripture

That we need to repent.

### For Special Study

(To be assigned the Sabbath previous.)

1. Paul's conversion.
2. The Herods of the New Testament.
3. The gospel is intended for all.

### The Catechism

Ques. 79. *The Tenth Commandment.* The Tenth Commandment goes deeper than any of the others. It deals with the secret desires of the heart before they have found expression in word or deed. The form of covetousness mentioned most frequently in the Bible is the inordinate desire of worldly wealth. Paul says of covetousness in this form, that it is the root of all evil, 1 Tim. 6: 10. There is no crime which men have not been led to commit through love of money. This is the Commandment of all the ten which shows us that without God's help we cannot keep His law. In its light Paul saw his sin and helplessness, Rom. 7: 7. The control of our desires is beyond our unaided strength. For this we need divine power.

### FOR TEACHERS OF THE LITTLE ONES

*Review*—Before what governor did Paul appear? How long was he in prison? The teacher may make some use of the following in recalling the blamelessness of Paul's life:



AGRIPPA

FESTUS BERNICE

PAUL

SEEK PAUL'S HELPER

"Then the Shepherds led the pilgrims to another place called Mount Innocence, and there they saw a man clothed all in white; and two men, Prejudice and Ill-will, continually casting dirt upon him. Now, behold, the dirt, whatever they cast at him, would in a little time fall off again, and his garment would look as clear as if no dirt had been cast thereat. Then said the pilgrims, 'What means this?' The Shepherds answered, 'This man is named Godly-

man and this garment is to show the innocence of his life. Now those that throw dirt at him are such as hate his well-doing; but, as you see, the dirt will not stick upon his clothes; so it shall be with those who liveth innocently in the world. Whoever they be that would make such men dirty, they labor all in vain; for God, by that a little time is spent, will cause that their innocence shall break forth as the light and their righteousness as the noon-day."—Pilgrim's Progress.

Or the story of a traveller going down a coal mine, and seeing some beautiful white flowers blooming amidst the grim darkness, whosaid to the guide, "Do these flowers really grow here?" In reply the guide threw a handful of black dust upon the flowers, but it would not cling to them. The flowers had a natural enamel upon them which prevented the dirt from clinging to them. So with Paul's life now. It was like a pure white letter from Jesus to us. Recall his trial before Felix. His enemies tried to blacken his character, but God helped him to shake off all their wicked lies. However Felix kept Paul in Prison.

*Lesson Subject*—Build again the throne of blocks (or outline). Here is Paul being tried before another governor, Festus.

Tell of King Agrippa and his sister Bernice coming to visit Festus. Picture by means of blocks Paul's trial before Agrippa. Describe the scene vividly, ch. 25: 13-27. Paul was not afraid to speak boldly even to a king. Paul was proved innocent, but he was led back in chains to prison. (So, too, was Jesus proved innocent yet put to death.)

*Golden Gloves*—As (in imagination) the fingers of the gloves are drawn on all the little hands, repeat the following texts:

1. Lord, be Thou my Helper.
2. Fear not; I will help thee.
3. I am in trouble.
4. Call upon me in the day of trouble.
5. To whom shall I flee for help?
6. God is our refuge and strength.
7. The Lord is my strength and my shield.
8. In the time of trouble He shall hide me.
9. Leave me not, neither forsake me.
10. I will never leave thee, nor forsake thee.

*How Can I be an Epistle of Christ?*—On an envelope (or outline) print, LETTER No. VIII.—OUR LIVES SHOULD SHOW CONFIDENCE IN THE HELP OF GOD. The blackboard outline for the day may be cut out and placed in the envelope for review, also a slip of paper, I SHOULD SEEK GOD'S HELP.

#### BLACKBOARD REVIEW

**OB  
BELIEVE  
REPENT**

What did Paul teach people that they should do? Three things are mentioned in v. 20. We may call these three steps in the Christian life. What is the first? **REPENT**. Make sure by questioning that the scholars know what repentance means. What is the second step? **BELIEVE**. And the third? **OB**. Whither do these steps lead? Ask Paul. What was he when we first hear of him? A persecutor of Christians. What did he become? A faithful servant of Jesus Christ. How did he become so changed? Just by taking these three steps. From what will these steps lead us away? Everything that is evil. And to what? All that is good and noble, and at last to heaven. Was Paul ever sorry that he had begun to climb these steps? No, he would not have changed places with Festus the governor or King Agrippa. When should we repent and believe and obey? **Not once only but every day and all our lifetime.**

## Lesson IX.

## THE LIFE-GIVING SPIRIT

May 31, 1903

Rom. 8: 1-14. Commit to memory v. 1. Read the whole chapter.

1 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

2 *For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*

3 *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:*

4 *That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*

5 *For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.*

6 *For to be carnally minded is death; but to be spiritually minded is life and peace.*

7 *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*

*Revised Version—1 Omit remainder of the verse; 2 Omit hath; 3 as an offering for; 4 ordinance; 5 spirit; 6 the mind of the flesh; 7 the mind of the spirit; 8 But if; 9 Jesus; 10 quicken also; 11 through; 12 So then; 13 must; 14 if by the spirit ye mortify.*

## GOLDEN TEXT

Rom. 8: 14. For as many as are led by the Spirit of God, they are the sons of God.

## DAILY READINGS

M. — Rom. 8: 1-14.	The life-giving Spirit.
T. — Rom. 8: 15-27.	Children of God.
W. — 1 Cor. 2: 7-16.	The revealing Spirit.
Th. — Titus 3: 1-5.	The renewing Spirit.
F. — John 16: 15-14.	The Spirit promised.
S. — Acts 4: 23-31.	The Spirit of boldness.
S. — Acts 2: 1-12.	The Spirit given.

## CATECHISM

Q. 30. *What is required in the tenth commandment?*  
 A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his.

## TIME AND PLACE

Paul's Epistle to the Romans was written towards the spring of 58 A.D., about two years before the events of last lesson; at Corinth and in the house of Gaius, a Corinthian Christian. Rom. 16: 23; 1 Cor. 1: 14. It seems to have been dictated to Tertius by the apostle, Rom. 16: 22.

## LESSON PLAN

- I. Guilt Removed, 1-4.
  - II. Life Imparted, 5-11.
  - III. Privileges Bestowed, 12-14.
- Belonging to the sons of God.

## LESSON HYMNS

Book of Praise, 120; 23 (Ps. Sel.); 168; 106; 208; 551.

## EXPOSITION

**Connecting Links**—The Epistle to the Romans was written from Corinth, two or three years before the date of last lesson. In it Paul tells the Christians at Rome about the way of salvation and exhorts them to live as the gospel required. This lesson shows that we cannot live the Christian life except by the aid of the Holy Spirit.

## I. Guilt Removed, 1-4.

V. 1. *There is therefore*; because Christ delivers us, ch. 7: 25. In His death He bore the condemnation due to our sin, and His resurrection is the proof that God has accepted His work on our behalf, ch. 4: 25. *Now*; since they have become Christians. *No condemnation.* The "no" is emphatic. Condemnation in every sense is out of the question, John 3: 18, 19. By faith in Christ the believer can face every accuser and tell him Christ has died, v. 34. *In Christ Jesus*; in union with Jesus, sharing in His life, John 15: 4.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

sending his own Son; who is also Himself God, Col. 2: 9. Only by so great a Person could man be saved. *In the likeness of sinful flesh.* He became one of ourselves, sin excepted, Heb. 2: 17; 4: 15. *For sin;* Revised Version, "as an offering for sin," Heb. 9: 26. *Condemned sin.* Observe that the subject of the verb "condemned" is "God." He condemned sin by sending His Son to die for it, that is, to take its condemnation upon Himself. It was *in the flesh*, that is, in human nature that sin had reigned. So in the human nature of Christ its authority was brought to an end.

V. 4. *That the righteousness* (Rev. Ver., "ordinance," requirement); the just requirement of the law, that is, a righteous life. *Might be fulfilled in us.* Christ's perfect obedience is counted as our obedience (See 2 Cor. 5: 21; also Ques. 33, Shorter Catechism). *Not after the flesh;* our former sinful nature. *But after the Spirit;* the new nature which the Holy Spirit gives.

## II. Life Imparted, 5-11.

Vs. 5-6. *They that are after the flesh;* who are unrenewed in nature, giving loose rein to sinful passions and desires. *Do mind,* etc.; give their thoughts and affections to the gratification of their natural inclinations, Gal. 5: 19-21. *They that are after the Spirit;* whose natures have been renewed by the Holy Spirit of God. *The things of the Spirit.* For a list of these see Gal. 5: 22, 23. *To be carnally minded;* unrenewed, unspiritual, and therefore following the low promptings of our sinful natures. *Is death;* spiritual and eternal. *To be spiritually minded:* renewed of the Holy Spirit and following the promptings of the Spirit we have *life and peace*

here and hereafter. Vs. 7 and 8 teach that *they that are in the flesh,* that is, as we are by nature, unrenewed of God's Holy Spirit, *cannot please God.*

Vs. 9-11. *Ye.* The pronoun is emphatic. *Ye* can please God, for *ye are not in the flesh,* but *in the Spirit,* renewed by his power, surrendered to His rule, sanctified by His indwelling. *He is none of his.* Note that the *Spirit of God* and the *Spirit of Christ* refer to the same Person. This is one of the proofs of the Trinity. The indwelling of the Spirit is the sure test of a disciple. *If Christ be in you;* by His Spirit, through whose power we receive Him, Eph. 3: 16, 17. *The body is dead.* The death of the body, which results from sin (ch. 5: 12-17), comes alike to all. *But the spirit is life* (Rev. Ver.); the human spirit, in contrast with the body. *Because of righteousness.* As death is due to sin, our spirits receive eternal life as the result of the righteousness which Christ bestows on us. *Shall also quicken your mortal bodies.* The thought is that, since believers share with Jesus (Luke 4: 1, 14, 18; John 3: 34) the indwelling of the Spirit, they shall also share with Him in the resurrection of the body.

## III. Privileges Bestowed, 12-14.

Vs. 12-14. *Therefore;* since we have been made new creatures in Christ Jesus. *Debtors, not to the flesh.* We do not owe it anything. We have cast off the old nature. *Through the Spirit;* through the power of the indwelling Spirit. *Mortify;* put to death, destroy. *Sons of God;* sharing in His nature and His favor. V. 14 gives a clear test of sonship, and describes in words of deep significance the lofty calling and privilege of those in whom God's Spirit dwells.

## APPLICATION

*No condemnation to them which are in Christ Jesus,* v. 1. In the battle of Sempach, fought near the end of the fourteenth century between the Swiss army of 1,300 men and the Austrian force numbering 5,400, the Austrian cavalry dismounted and formed themselves into a compact body, presenting a wall of steel pikes to their enemy. Against this impenetrable barrier the Swiss hurled themselves in vain, losing sixty men, while not an

Austrian was wounded. At last Arnold von Winkelried, seized with a noble inspiration, rushed forward, grasped as many pikes as he could in his outstretched arms, buried them in his bosom and carried them with his weight to the earth. His companions dashed over his body into the breach thus made, and gained a decisive victory. Christ has come into the world and has taken upon Himself the condemnation which was due to our sin,

so that through Him we may be set free.

*Law of the Spirit of life, v. 2.* We have only to look about us to see cases in which substances are set free from the law of one kingdom and brought under those of another. Here is a bit of soil belonging to the mineral kingdom and subject to all the laws of that kingdom. It is taken up into a plant and so passes into the vegetable kingdom, where new and different laws prevail. This is an illustration of how the soul, once under the power, and yielding itself to the authority, of sin, is set free from the law which then controlled it, to be governed henceforth by a new and higher law.

*Law of sin and death, v. 2.* Sin and death are one, as the oak is one with the acorn from which it springs, or as a disease in its most advanced stage is one with the germ, of whose presence in the system there was at first scarcely a sign in the outward appearance of its victim. Sin will lose its power over us, if we refuse to be dazzled by its glittering promises, and face fairly and squarely its terrible and inevitable consequences.

*God, sending His own Son...condemned sin, v. 3.* God cannot but punish sin, for He is infinitely just and holy. But God, at the same time, loves men. The divine determination to punish sin and the divine love to sinners are brought together in the gospel message, John 3:16. Without Christ sinners must "perish." But God provides salvation at the cost of giving His "only begotten Son." They are both seen most clearly in the Cross, for the penalty there endured was that of sin, and there love died for us.

Only the guiltless One can deliver the guilty. v. 1.

Obedience to our rightful Ruler is true freedom. v. 2.

It is useless to show a paralyzed man how to walk. v. 3.

We are delivered from self-will by yielding to the will of God. v. 4.

There can be no fruit of the Spirit without the indwelling of the Spirit. v. 5.

We can choose our path but we cannot change its end. v. 6.

*The righteousness of the law, v. 4.* There is no encouragement in the gospel to live in sin, because deliverance from it is so easy. It is true that, by a simple act of faith, Christ's righteousness becomes ours, and we are forgiven. But it is also true that obedience to every law of God is binding on the forgiven as well as the unforgiven. Only "he that doeth righteousness", as the apostle John says, "is righteous." For one to put forward forgiveness through Christ's righteousness as an excuse for liberty to sin, is to prove conclusively that he has never been forgiven.

*If so be that the Spirit of God dwell in you, v. 9.* Consider the blessings which are enjoyed by everyone who has the Spirit dwelling in him! (1) He has "life and peace," v. 6. (2) He is able to "please God," v. 8. (3) He has the assurance of a glorious resurrection, v. 11. (4) He has a right to the privileges of God's sons, v. 14. What are the passing pleasures which sin offers in comparison with these priceless spiritual blessings?

*The sons of God, v. 14.* Have you not been struck with the richness of that "Question" in the Shorter Catechism, "What is adoption? Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God." It breathes the very peace of the Father's house on high. It was in such an atmosphere that the aged John lived when he wrote, "Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him."

#### POINTS AND PARAGRAPHS

Self-surrender, not self-improvement, is the condition of acceptance with God. v. 7.

The righteous alone are heirs of eternal life. v. 10.

Unless we kill sin, it will kill us. v. 13.

God leads us, but does not compel us to follow. v. 14.

"No one can get out of the seventh chapter of Romans into the eighth except by one word, Christ. He who attempts it is like a leaf caught in an eddy of a stream; it whirls round and round, and wants to get down the



stream but cannot go. The seventh chapter is an eddy in which the conscience swings round and round in eternal disquiet and dissatisfaction; the eighth is the talisman through which it receives the touch of divine inspiration, and is lifted above into the realm of true divine beneficence."

Suppose a man is lying under sentence of death! Shrinking from the gallows-tree, he has sent off a petition for mercy, and waits the answer in anxious suspense. One day his ear catches rapid steps approaching his door—they stop there. The chain is dropped; the bolts are drawn; a messenger enters with his fate—on these lips death or life. Now fancy, if you can, his astonishment, rising into a paroxysm of joy, when the messenger says, "I am the king's son; it is my own wish, and my father's will, that I should die for you; for that purpose am I come, have I left the palace, and sought you in this dreary prison; take you the pardon and give me the fetters. In me shall the crime be punished: in you shall the criminal be saved. Escape! Behold, I set before you an open door. Such love never was shown by man. No! But greater love has been shown by God. He gave up His Son to death that we might not die but live.—Guthrie.

Let the Christian reverence his mortal body, even while he keeps it in subjection and while he willingly denies it or gives it

to suffer for his Lord. For it is the temple of the spirit. It is the casket of the hope of glory.—Moule.

"I love the Father," said a little boy on his death-bed to McCheyne, "who loved me and gave Jesus to die for me; I love Jesus, who shed His precious blood for me; I love the Holy Ghost, who made me know the love of the Father and the love of the Son."

### Light from the East

**FLESH**—In the Old Testament "flesh" means generally the substance of the bodies of men and animals. Sometimes it denotes all creatures that have animal life; and then creaturely nature in general in its frailty and dependence, in contrast to the divine nature. The sacred writers found it necessary to speak of spiritual states in terms originally applied to physical conditions. So, when Paul wishes to indicate the earthly nature of man, apart from divine influence and opposed to God, he chooses the term flesh, already familiar to Israel in the sense of frailty. His use of it is no doubt founded on the saying of Christ, "That which is born of the flesh is flesh." Flesh is the designation of humanity as evolved and continued through itself. It denotes that through which a man in his natural state is descended from a sinful race and inherits a sinful nature, and so the term naturally comes to signify all that that nature itself implies.

### TEACHING HINTS AND HELPS

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

#### For Bible Class Teachers

##### AN ANALYSIS

To analyze and teach all the truth contained and implied in this passage is far more than can be overtaken in a Sunday School lesson. I shall therefore merely indicate views of the Holy Spirit and His work which are expressed and suggested in the lesson.

1. *The Spirit is a divine Person.* (a) The Saviour spoke of him as a person, "the Comforter" (Greek *Paracletos*), John 15: 26. The same name, translated "Advocate",

is applied to Christ himself, 1 Jno. 2: 1. That he is a Person is shown by the conduct of men in relation to Him. They sin against Him. Acts 5: 4; 7: 51; Isa. 63: 10. Jesus warned men most solemnly regarding "blasphemy against the Holy Ghost," Matt. 12: 31, 32 and Mark 3: 29. Paul wrote to the Ephesians, "Grieve not the holy Spirit of God," ch. 4: 30. All these and similar statements are applicable only to a Person. (b) The Spirit is divine. He possesses all the divine attributes, knowledge, wisdom, power, love, mercy, etc., the same as God the Father. He "searcheth all things, yea, the deep things of God," 1 Cor. 2: 10. His omnipotence is taught in

Gen. 1 : 2 ; Ps. 104 : 30 ; Rom. 8 : 11 ; Matt. 12 : 28. The personality and divinity of the Spirit are too much overlooked, and should be impressed upon the minds of the scholars.

2. *The Spirit is the Life-giver.* Life in all its forms comes from God through the Spirit. In the lesson he is called "the Spirit of life in Christ Jesus," v. 2. All men are naturally dead, destitute of this spiritual life, they are "carnally minded," which is death, v. 6. They "walk after the flesh" (v. 4) ; they are at "enmity against God" (v. 7) ; they do the works of the flesh described in Gal. 5 : 19-21. This is the natural state of men ; but the Spirit quickens them (Eph. 2 : 1), gives them the life which is in Christ. He is the vine and they are the branches, and the same life is in both, Jno. 15 : 1.

3. *The Spirit who gives life is the Teacher and Guide of Christ's people,* John 14 : 26. In the lesson it is said of Christians that : (a) They are under "the law of the Spirit of life." v. 2. This does not mean coercion or slavery, but freedom. They are made free, gently, lovingly led of the Spirit, 2 Cor. 3 : 17. (b) They walk after the Spirit. They conform their conduct, their course of life, to the teaching of the Spirit, as he shows them the things of Christ, v. 4. (c) They mind the things of the Spirit, v. 5. They fix their attention, they concentrate their thought upon them. What are these things? They are sufficiently enumerated in Gal. 5 : 23. The virtues here named as "the fruit of the Spirit" should be illustrated and enforced by teachers. (d) They have peace as well as life from the Spirit (v. 6), the peace which comes from a sense of pardon, and of being purified by the application of the blood of Christ through the agency of the Spirit, the peace which Christ promised to his followers, John 14 : 27. (e) They have the Spirit indwelling in them. This is their distinctive mark as Christians. Lacking this they are not Christians, v. 9.

4. *The Spirit is represented in the lesson as almighty.* (a) He makes the servants of God superior to the evil forces within and without them. In them, that is their flesh, dwelleth no good thing, ch. 7 : 18. But they are "not in the flesh, but in the Spirit," v. 9. He, by His love and almighty power,

makes them superior to the world, the flesh, and the devil. "Greater is he that is in you, than he that is in the world," 1 Jno. 4 : 4. (b) The indwelling of the Spirit in believers is to them an evidence of the certainty of the stupendous miracle of the resurrection, which omnipotence alone can accomplish, v. 11.

5. The Spirit not only gives life and peace and freedom and victory over sin ; *He also qualifies us to rank as sons of God,* v. 14. (See also v. 17.) Surely, in view of what is thus set forth—and the half has not been told—we should unceasingly pray for the gift of the Spirit.

### For Teachers of the Boys and Girls

While there is much in this lesson that is difficult for the boys and girls to understand, the teacher will be able to select some great truths which may be brought home to them in a very practical way. The following line of treatment is suggested :

1. *The two laws.* The first of these is called "the law of sin and death." There was a time when Paul obeyed this law. He was under the power of sin. Give illustrations of what this means. At that time he was under the condemnation of God. Illustrate this from the practice of law courts. Christ came to bear his condemnation for him and so set him free. Then he came under a new law, "the law of the Spirit of life." Make clear at this point that the Spirit of life not only tells us what we ought to do, but also gives us the strength to do it, while the law of Moses merely commands, but can give no power to do.

2. *The two lives.* These are the life that is "after the flesh" and the life that is "after the Spirit." The contrast between the two may be brought out by the help of Gal. 5 : 19-23. Here it is taught that the life of the flesh is enmity to God and that its certain end is death. Set over against this dark picture the bright one of the life that is under the control of the Holy Spirit. Point out the things that make this life blessed. These are : Peace with God and conscience, the assurance of a joyful resurrection, the power to please God, and a place among God's children.

3. *Our duty.* Since so much has been done to deliver us from sin, what ought we to do? First, we should recognize that we owe a debt, not to sin, but to the Holy Spirit, which can be paid only by obedience to Him. Then, we should wage war on the sins that are in our lives until they are destroyed. And finally, we should allow ourselves to be led by the Spirit of God, whose sons we are.

Point out, in closing, that our possession of the new life with all its blessings depends on our union with Christ, and that this union is formed by faith. It is through simple trust in Him that we are enabled to do the will of God, just as, when the trolley touches the electric wire, the power passes through it which moves the heavily laden car.

### Some Test Questions

- What is meant by "condemnation," v. 1?  
 What two laws mentioned in v. 2?  
 Wherefore was the law powerless?  
 What was the law powerless to do?  
 How, then, was this accomplished?  
 What law stated in v. 5?  
 From what does death result? Life and peace?  
 On what does the Christian's resurrection depend?  
 What is the privilege of the Spirit-led?  
 What do we learn as to:  
 (1) The happy state of those in Christ?

- (2) God's condemnation of sin?  
 (3) The sinner's inability to please God?  
 (4) The Christian's relationship to God?

### Prove from Scripture

That Christians should be like Christ.

### For Special Study

(To be assigned the Sabbath previous.)

1. Christian freedom.
2. Christ a sin-offering.
3. The indwelling of the Holy Spirit.

### The Catechism

Ques. 80. *What the Tenth Commandment requires.* Three points may be noted: (1) The Tenth Commandment has to do specially with a state of mind rather than with outward actions. It thus forms an addition to each of the other Commandments, emphasizing the truth, that these may be broken in thought and desire, as well as by word or deed. (2) This Commandment requires us to be content with "our own condition"; which does not mean that we are to put forth no effort to better our position, but that such endeavor should be in a spirit of cheerful submission to God's will. (3) It requires in us "a right and charitable frame of spirit toward our neighbor." The welfare of those about us should be to us a matter of as great rejoicing as our own prosperity.

### FOR TEACHERS OF THE LITTLE ONES

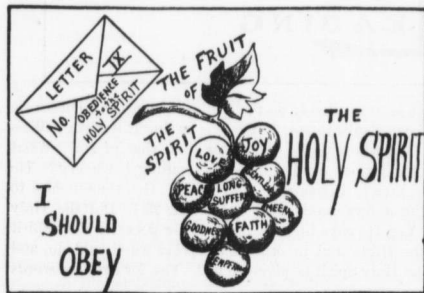
*Review*—Use blocks (or outline) to recall the scene of last lesson. Here stands Paul before king Agrippa. Is he afraid to tell who and what he is and what he has been

preaching? Do the people, hearing him, think he is a bad man? Is he set free?

*Lesson Subject*—Paul's life showing submission to the Holy Spirit.

*Introduction*—Show the works of a watch or clock. How do we know the time of day? Mother looks at the clock and says, "Seven o'clock, children, time for bed," or "nine o'clock, children, time for school."

In Edinburgh Museum are two clocks, one at each end of



the main room. One did not keep true time. It went by its own machinery alone. The other went steadily on, always to be depended upon, because it was an electric clock, and its works were moved and guided by an electric power from the Observatory, where the time was kept very carefully by the sun.

*Clock No. 1*—We must not trust to ourselves to be good (like clock No. 1) for we shall always be going wrong, not true, not to be depended upon, stopping in our good ways sometimes, forgetting that God has work for us to do in the world.

*Clock No. 2*—We must be like clock No. 2, with a power helping us to do well. We cannot see this power (any more than we can see electric power). Ask God for it; He will give it to us. "A good boy should be like a good clock, work regularly, keep both hands employed, strike at the right time, give every moment its true value, have an open face and always speak the truth."

*Golden Text*—Here is the power. Print—**THE HOLY SPIRIT.** Repeat Golden Text and explain "led" (in contrast to drive or force).

*Jesus' Last Words*—Among Jesus' last words He said, John 14: 16, 17. Then He said, John 16: 13. The Holy Spirit will teach us what God wishes us to learn.

Youthful hearts may be the temple

For the Spirit's dwelling place.

Youthful lives declare the riches

Of God's all abounding grace.

*The Fruit of the Spirit*—Here is an apple (or other fruit). From what kind of seed did it grow? Bring out the idea that each kind of seed brings forth its own kind of fruit. If the Spirit of God is planted in our hearts, some fruit will come from it.

Here we have the fruit (Gal. 5: 22, 23) that we shall show in one life. Is it not good fruit? Draw a cluster of grapes—all one kind of fruit. Get each distinct. Print on the grapes—**LOVE, JOY, PEACE, LONG-SUFFERING, GENTLENESS, GOODNESS, MEKNESS, TEMPERANCE.** Show by simple incidents of child life how the Holy Spirit may bring forth each of these in the life of a child, if obedient to Him.

*How may I be an Epistle of Christ?*—On an envelope (or outline) print, **LETTER No. IX—MY LIFE SHOULD SHOW OBEDIENCE TO THE HOLY SPIRIT.** Inside the envelope place the blackboard outline for the day and a slip—**I SHOULD OBEY THE HOLY SPIRIT.**

*Sing*—

O praise the Father; praise the Son;

Blest Spirit, praise to Thee;

All praise to God, the Three in One,

The One in Three.

#### BLACKBOARD REVIEW

**L**IBERTY  
**L**IFE  
**L**EADING

What is it to be a slave? A slave is compelled to do the will of his master, whether he chooses to do it or not? What had been Paul's master? He tells us that it was sin. Who gave him **LIBERTY**? The Spirit of God whose power is greater than that of sin. What other description does Paul give of his former condition, besides calling it slavery? He speaks of it as death. Who gave him **LIFE**? It was the same Spirit. Get the scholars to name the ways in which this new life shows itself. (See Gal. 5: 22, 23.) Did the Holy Spirit give anything more to Paul? Yes, He gave him **LEADING**. How does the Holy Spirit lead us? By teaching us, through the Bible and in other ways, what we should do, and also by inclining us to obey. Will the Holy Spirit be given to us? Yes, for read the words of Jesus in Luke 11: 13.

Miss Mammie Lee Traylor  
900 Fifth Ave.  
Louisville Ky.

# The Beginners' Course

For Children Under Six Years of Age

An Optional Course: Issued by the International Lesson Committee

Theme of Lessons XXXV. to XXXVIII.: Obedience.

## LESSON XXXV.

A MAN OBEYING GOD, Genesis 12: 1-7; Heb. 11: 8.

Golden Text: *We must obey God, Acts 5: 29.*

**CENTRAL TRUTH**—When God's voice speaks to us, it is the voice of love, which bids us obey for our own good.

**POINT OF DEPARTURE**—A child's experience of obeying when he prefers to follow his own way.

**SPIRITUAL RESULT DESIRED**—Willing obedience to parents, as pleasing to God, who has shown us by many proofs that He is pleased with willing obedience in His friends.

**APPROACH**—Have you ever had to go to bed early in the evening, when you would have much rather stayed up late? While the others were having a nice time in the brightly lighted rooms, has mother called you, "Come now, it is time for little people to be in bed"? Yes, I am sure you would rather have stayed with the others, but you knew mother had a good reason, even if she hadn't time to tell you why, just then. You went fast asleep in the dim, quiet room, and then how fresh and happy and rested you were in the morning.

**LESSON STORY**—Once our Father in heaven spoke to Abraham, and told him to leave his home and friends and go to live in a strange, new place, and though Abraham was seventy-five years old, he went, even though he was going among strangers and had to begin life all over again. But our Father saw Abraham's heart that day, and knew that he was obeying willingly and he said, "I will bless thee, and thou shalt be a blessing." Indeed, God said, that all the people of the earth should be blessed because Abraham obeyed so willingly that day.

**THINK OF THIS**—God wants you to obey His voice to-day as much as he wanted Abraham to obey long ago. When you hear him saying to your heart, "Do right, my child," will you obey him as you willingly obey father and mother this week?

## LESSON XXXVI.

A WOMAN OBEYING GOD'S PROPHET, 1 Kings, 17: 8-16.

Golden Text: Same as for Lesson XXXV.

**CENTRAL TRUTH**—God always keeps His word with us; so we can trust Him by perfect obedience to His laws.

**POINT OF DEPARTURE**—A child's experience of being provided for by his father and mother in material things.

**SPIRITUAL RESULT DESIRED**—Trust in God for the supply of earthly wants, if earthly means should fail.

**LESSON STORY**—Once a widow woman, who was very poor, went out into the forest to gather some sticks of wood to make a fire and cook the evening meal. At home, her only son was sick, and she had just meal and oil enough for one more meal. As she was going home, some one called her, saying, "Please give me a little water to drink." She turned and saw a white-haired man sitting under a tree, and he called to her again, saying, "Please bring me some bread, for I am hungry." "Oh, sir," she said, "I have only enough meal for one more cake, and my son is sick at home and I must care for him." But the old man said, "God is my friend, and He will be yours too, if you will help me in His name, for He will never let your meal and oil give out until the crops are gathered in again." So the widow went home at once and took her last bit of meal and oil and made a nice cake for Elijah, for that was the old man's name, and brought

it to him that he might not go hungry. Truly, as God had promised, the meal and the oil lasted, so that the widow and her son had food for many days, and God was her friend, even as she had been a friend to Elijah.

**THINK OF THIS**—God is willing and able to keep all who need His help on this earth. If we obey him day by day, we can be sure that He is watch'g over us to care for us at all times.

#### LESSON XXXVII.

A BOY OBEYING GOD, Daniel 1: 8-16.

Golden Text: Same as for Lesson XXXV.

**CENTRAL TRUTH**—The feelings of the heart decide the actions of the body. God gives us all right hearts if we ask His help about our daily needs.

**POINT OF DEPARTURE**—A child's knowledge of truth, as experienced in dealing with those who mean what they say.

**SPIRITUAL RESULT DESIRED**—A desire to obey the best promptings of the heart, in order to grow happily and naturally all the while. Gladness in looking to God for help.

**LESSON STORY**—Once four young boys were taken to the court of a king, to be kept a certain time in charge of the king's keeper. One of these boys was named Daniel. He soon found out that, while there, all the boys were expected to eat rich food and to drink much wine. Now Daniel thought it was wrong to do this; so he made up his mind that he would not do it. He went to the keeper and asked him to take all this heavy food away, and give him and his companions only simple food and drink. Now the keeper loved Daniel and he said, "I would not dare give you any other food; for the king has ordered this food to be given, and if I give you the simple food you will not appear strong and ruddy like the others." But Daniel said, "Only try us, and see." So the keeper tried them on simple food and drink, and when they came up before the king, lo! these boys were the fairest and freshest of all the great company and found favor in the sight of the king.

**THINK OF THIS**—Daniel obeyed the voice of God in his heart and so he pleased the king.

If we obey God's voice speaking to our hearts, those about us will love us and be glad to have us near.

#### LESSON XXXVIII.

GOD PUNISHES THOSE WHO DISOBEY, Joshua 7: 1-5, 19-25.

Golden Text: Same as for Lesson XXXV.

**CENTRAL TRUTH**—God's commands must be obeyed, and the disobedient must suffer.

**POINT OF DEPARTURE**—A child's experience of having himself disobeyed or of having seen others disobey.

**SPIRITUAL RESULT DESIRED**—A reverence for God's justice, that shall make obedience natural.

**LESSON STORY**—Once upon a time God's people, the Israelites, took a city called Jericho. God told them not to take any of the gold and silver or money that they might find there nor anything that the people had offered to idols; for God had no need for His people to use these things. After the taking of Jericho, the Israelites went into another battle against the men of Ai, and this time they were so sadly beaten and driven back, that Joshua, the leader said, "Surely the hand of the Lord is against us and He will not help us. Some one in our company has disobeyed the Lord." Then Joshua called all the people before him, that he might find the man who had disobeyed God, and the lot fell upon Achan. Then Achan confessed that he had taken a goodly Babylonish garment and two hundred shekels of silver and a wedge of gold, and hidden them in his tent, and the silver under it. Joshua sent messengers and found all the forbidden things there just as Achan had said, and Achan, by God's command, was put to death.

**THINK OF THIS**—Many lives were lost in the battle of Ai because Achan disobeyed. When you disobey, think how many people are made to feel sorry. All those who love you at home, and God in heaven is grieved with you because you forget His command, "Honor thy father and thy mother."

[The material for the Beginners' Course will be discontinued after the present issue; see notice on page 197.—EDITORS.]

## \*AN ORDER OF SERVICE: Second Quarter

## OPENING EXERCISES

## I. SILENCE.

## II. THE LORD'S PRAYER.

## III. SINGING.

Children of the heavenly King,  
As ye journey sweetly sing:  
Sing your Saviour's worthy praise,  
Glorious in His works and ways.

Hymn 272, Book of Praise.

## IV. RESPONSIVE SENTENCES—Ps. 27 : 1-5.

*Superintendent.* The Lord is my light and my salvation; whom shall I fear?

*School.* The Lord is the strength of my life; of whom shall I be afraid?

*Superintendent.* When the wicked, even mine enemies and my foes, came upon me to eat up my flesh,

*School.* They stumbled and fell.

*Superintendent.* Though an host should encamp against me, my heart shall not fear;

*School.* Though war should rise against me, in this will I be confident.

*Superintendent.* One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life,

*School.* To behold the beauty of the Lord, and to enquire in His temple.

*Superintendent.* For in the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me;

*School.* He shall set me up upon a rock.

## V. SINGING. Psalm or Hymn selected.

## VI. PRAYER.

## VII. SINGING.

Hark! 'tis the watchman's cry,

Wake, brethren, wake!

Jesus our Lord is nigh;

Wake, brethren, wake.

Sleep is for sons of night;

Ye are children of the light,

Yours is the glory bright;

Wake, brethren, wake!

Hymn 83, Book of Praise.

## VIII. READING LESSON PASSAGE.

## IX. SINGING. Psalm or Hymn selected.

## CLASS WORK

[Let this be entirely undisturbed by Secretary's or Librarian's distributions, or otherwise.]

## I. ROLL CALL.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

## III. MEMORY VERSES AND CATECHISM.

## IV. LESSON STUDY.

## CLOSING EXERCISES

## I. ANNOUNCEMENTS.

## II. SINGING. Hymn selected.

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

## IV. SINGING.

All the way my Saviour leads me—

What have I to ask beside?

Can I doubt His tender mercy

Who through life has been my guide?

Heavenly peace, divinest comfort,

Here by faith in Him to dwell—

For I know, what e'er betall me,

Jesus doeth all things well.

Hymn 320, Book of Praise.

## V. RESPONSIVE SENTENCES. 1 Thess. 5 : 5-10.

*Superintendent.* Ye are all children of the light, and the children of the day;

*School.* We are not of the night, nor of darkness.

*Superintendent.* Therefore let us not sleep as do others;

*School.* But let us watch and be sober.

*Superintendent.* Let us, who are of the day, be sober, putting on the breastplate of faith and love;

*School.* And for an helmet the hope of salvation.

*Superintendent.* For God hath not appointed us to wrath,

*School.* But to obtain salvation by our Lord Jesus Christ,

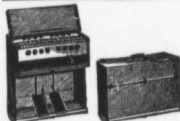
*Superintendent.* Who died for us, that, whether we wake or sleep, we should live together with Him.

## VI. BENEDICTION OR CLOSING PRAYER.

*Miss Goplar*

## GOURLAY, WINTER & LEEMING

188 Yonge Street, Toronto



### The Bilhorn Telescope Organ

Is the most compact and handy portable organ made. It can be folded up in less than a minute, and carried like a valise. It weighs only from twenty-five to thirty-three pounds, according to the style you choose. The case is made of three-ply oak veneering, thus combining lightness with strength. It contains two full sets of reeds, of exceeding purity and volume of tone. The two styles we recommend are as follows:

<b>Style 2</b> —Compass, $3\frac{1}{2}$ octaves, weight 28 lbs.		<b>Style 3</b> —Compass, 4 octaves, weight 33 lbs.	
When open	When closed	When open	When closed
Width, 15 inches	Width, 11 inches	Width, 15 inches	Width, 15 inches
Length, 25 " "	Length, $21\frac{1}{2}$ " "	Length, 29 " "	Length, 29 " "
Height, 25 " "	Height, 16 " "	Height, 36 " "	Height, 15 " "
to top of cover.		to top of cover.	

Our special price, \$35

Our special price, \$40

A discount of 10 per cent, for cash settlement, until June 30th, 1903.

## GOURLAY, WINTER & LEEMING

188 YONGE STREET, TORONTO

# University of Toronto

## FACULTY OF MEDICINE

**T**HE regular course of instruction consists of Four Sessions, of eight months each, commencing October 1st. There is a distinct and separate course for each of the four years.

The degrees conferred by the University of Toronto in Medicine are Bachelor of Medicine (M.B.), and Doctor of Medicine (M.D.). Students may take a combined course in Arts and Medicine if they wish to do so. Arts students who are taking the Honor course in Natural Science are able to fulfil the requirements of the primary work in medicine during their final years in Arts, and thus it is possible to obtain the degrees of B.A. and M.B. upon six years' University training.

Attention is directed to the efficient equipment of the University laboratories for instruction in the practical subjects of the Medical curriculum. The new building of the Medical Faculty has just been completed in the Queen's Park, and affords extensive laboratory accommodation for Pathology and Physiology which is unsurpassed. The lectures in the final subjects are also delivered in the new lecture theatres. Instruction in the other subjects of the medical course are taught in the various science laboratories and lecture rooms of the University.

To meet the requirements of the Ontario Medical Council, a course of instruction is conducted during a Fifth year. This is entirely optional as far as the University of Toronto is concerned.

Clinical teaching (largely bedside) is given in the Toronto General Hospital, Burnside Lying-in Hospital, St. Michael's Hospital, Hospital for Sick Children, and other medical charities of Toronto.

There are special research scholarships offered to graduates in Medicine, and every opportunity is now offered for scientific research work in any of the various laboratories of the University, under the direct supervision of the Professor in charge.

The Faculty provide three medals for the graduating class (one gold and two silver). There are also scholarships available for undergraduates in the First and Second years; these are awarded to the candidates on the results of the annual examinations.

For further information regarding scholarships, medals, etc., may be obtained from the Calendar, or on application to the Secretary.

R. A. REEVE, B.A., M.D.,  
Dean

A. PRITROSE, M.B., C.M.

Secretary,  
Biological Department, University of Toronto.



## THE BOOK PAGE

*Books for review to be sent to the EDITORS OF THE TEACHERS MONTHLY, Room 87, Confederation Life Building, Toronto.*

**Biblical and Literary Essays.** By the late A. B. Davidson, D.D., LL.D., Litt. D. Hodder & Stoughton. (Upper Canada Tract Society, Toronto). 320 pages; price, \$1.75.

No mere Professor of Hebrew was Dr. Davidson, although a linguist of a very high order, as his Hebrew Grammar and Hebrew Syntax and his commentaries prove. He was a profound scholar, not alone in the language of the Old Testament scriptures, but in the history, the literature, and the religion they embody. Add to his scholarship, a keen, critical judgment, a wide grasp of the relations of things, a deep religious experience, and withal a singular penetration of style, and genuine humor—and there is no difficulty in accounting for his unique influence over generation after generation of students for forty years, and in the field of Biblical interpretation generally. His great forthcoming volumes on Old Testament Theology and Old Testament Prophecy and a commentary on Isaiah will be looked forward to by scholars and theologians. This collection of thirteen essays will have a wide circle of readers. The variety of subject is great, from lectures on Biblical Theology and the Wisdom of the Hebrews, and dissertations on Hosea and Amos and on some of the Psalms, to delightful papers on the Rationale of a Preacher and on

Mohammed and Islam, and Arabic Poetry. The two last named essays are singularly fresh. No one himself lacking the poet's mind and eye could have written that on Arabic Poetry. The book altogether is not only a valuable—it is an entertaining—addition to theological and general literature.

**Jean Mitchell's School.** By Angelina M. Wray. Public School Publishing Company, Bloomington, Illinois. (Fleming H. Revell Company, Toronto.) 244 pages; appendix 29 pages. Price \$1.00 net, postpaid \$1.15.

For many years the reign of each successive teacher in the Morrisville school had been brief and troubled, that is to say, if he reigned at all; for it frequently happened that the pupils, not the teacher, ruled. Authority could only be established by a conflict, of which the issue was doubtful. Even the teachers who conquered agreed that "a worse school could not be found anywhere." This was before Jean Mitchell took charge of it. She was engaged, not like her predecessors on account of her physical strength, but because she had "a mighty pleasant way with her." Miss Mitchell, by her "pleasant way," first of all won the boys and girls to an enthusiastic loyalty to herself and then to a hearty co-operation with her for their mental and moral improvement. The story of how it was done is full of instruction and inspiration for the teacher. At the same time the ordinary reader will find it a charming tale. Everyone who has to do with the

*Mrs. Robins*

*Caswell Slater*

## The Sabbath School Library

WE have a Catalogue of 3,000 volumes, specially selected for the Sabbath School Library, and will be glad to send a copy (gratis) to any one interested, who will send us their name and address. *We carry the largest stock in Canada, of books suitable for the S. S. Library,* and on our shelves are to be found the best books of the best authors, and procurable on the best terms anywhere to be had. For those who cannot visit "The Book Room," we have a provision that gives them the advantage of a *personal selection.* We will send to any school within reasonable distance of Toronto, a consignment of carefully chosen books on approval. After a selection has been made, the balance may be returned at our expense. Sabbath Schools will find that our books are sold at the very lowest prices, in many cases below the prices charged by Departmental stores, and we offer the largest assortment to choose from. Before ordering, write for our catalogue and terms.

### WILLIAM BRIGGS

"The Book Room"

29-33 Richmond St. West

TORONTO

management of boys and girls in the public or Sabbath school or in the home may learn something, as well as derive genuine pleasure, from the perusal of this delightful volume.

**The City of Springs.** By Annie N. Duncan. Oliphant, Anderson & Ferrier, Edinburgh. 110 pages. Price 35c.

One is struck, on opening this book, with the number and excellence of its illustrations. The pictures are of such a character as to convey through the eye a view of actual Chinese life in its various phases. The children will be delighted with the representations, for example, of the tinsmith, the carpenter, and the tailor engaged in their various occupations. These illustrations light up the story of the commencement and growth of the Christian church in Chincheow, a city in Southern China, where the English Presbyterian Mission has a station. The title of the book is an English translation of the name of this city. With such books as this in Sabbath School libraries or in the home it should not be difficult to interest boys and girls in missions.

**The Gospel of the Home.** By Rev. D. C. Hossack, M.A., LL.B.; William Briggs, Toronto., 113 pages, price 60c. net.

This little volume is marked by the common-sense, clearness of expression, and dignity of style which have contributed largely to Mr. Hossack's distinction as a preacher. A chapter, devoted to a description of a true Christian home, is followed by others in

which the share of the father, the mother, the son, and the daughter in home-building is set forth. A closing chapter, entitled, The Teacher, deals with the Sabbath School as an aid to the development of the best family life.

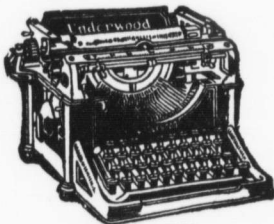
**Brief Biographies: Supplementing Canadian history.** By Rev. J. O. Miller, M.A., Principal of Ridley College; Copp, Clark Company, Toronto., 152 pages, price 35c.

These thirteen brief biographies, mostly of explorers and military heroes, are written in a simple and direct style and will serve a useful purpose in supplementing lessons in history and as materials for compositions in school and at home.

**The Prisons of the World. With Stories of Crime, Criminals and Convicts.** Morgan & Scott, (Office of The Christian), London. 238 pages, cloth bound, 75c. net.

A new edition of a book, which has no literary claims, but contains, as its sub-title indicates, vivid and even thrilling accounts of "crimes, criminals and convicts." The author visited the prisons of almost all European countries and those in Northern Africa and on this continent, his object being to study their conditions with a view to their betterment. He spoke the message of the gospel to the prisoners whenever there was opportunity. The book is full of curious and interesting matter, with many good anecdotes. It shows, too, how great the advance has been, in recent years, in the wise and humane treatment of criminals.

## \$15.00 TYPEWRITERS



THE UNDERWOOD

PASTORS AND BUSINESS MEN naturally prefer the Underwood Typewriters, because sermons and other matter can be composed and written visibly.

The Underwood is the most convenient, durable and serviceable, and is therefore the **cheapest**.

We have low-priced machines taken in exchange, which we guarantee, such as Caligraphs, \$15.00; Yosts, \$25.00; Remingtons, \$35.00; Jewetts, \$45.00; Smith-Premiers, \$40.00; Williams, \$35.00; Bar-Locks, \$30.00, etc., etc.

Write for particulars and samples of work to

## CREELMAN BROTHERS

Typewriter Company, TORONTO

Oldest and Largest Typewriter Dealers in the Dominion.

*to Seals*

*Miss Bacc*

KAY'S

"Canada's Homefurnishing House"

KAY'S

## TO MAKE THE HOME BEAUTIFUL

**S**PRING is the season of change in the home. New arrangements take the place of the old. We lead in homefurnishings. Ours is the largest furniture and carpet house in Canada. At every turn new creations and ideas strike the eye of our customer. You cannot be exactly sure of what you require to make your home beautiful until you have inspected our immense stocks of the highest grade furniture, beautifully and strongly modelled, and the handsome carpets and rugs, rich in color and design.

Send for Catalogue

### JOHN KAY, SON & CO.

LIMITED

36-38 King Street West, Toronto

## St. Andrew's College

A Residential and  
Day School  
for Boys.

TORONTO

**SUMMER TERM****Commenced****on April 21st,****1903**

Two Hundred Pupils in Attendance.

Nine Masters, in addition to the Principal, in Residence.

Boys prepared for the Universities and Royal Military College.

**Upper and Lower Schools.****Separate Residence for Juniors.****REV. D. BRUCE MACDONALD, M.A.,****Principal**

*Ms. N. C. Mc Donald*

## CALCULATE

The probable financial loss to your family if protracted illness and death should take away its main support.

Is it possible to provide against this loss?

It is! The new Accumulation Policy issued by the Confederation Life Association makes this provision surely, immediately and at moderate cost to yourself.

WRITE FOR PARTICULARS.

## Confederation Life Association

HEAD OFFICE : TORONTO

## ILLUSTRATION BY A NEW SYSTEM.

By our NEW and ORIGINAL system we can prepare you in the shortest possible time for the profession of an

### ILLUSTRATOR.

The results are WONDERFUL. Every student is delighted, and some are filling responsible positions at good salaries. Nothing like it ever presented before. Only school of ILLUSTRATION in CANADA. Affiliated with a large educational institution. Every branch successfully taught right at your HOME. Our course is GUARANTEED.

Write for our booklets and samples of work.  
Address—

## CANADIAN SCHOOL OF ILLUSTRATION

Yonge and Gerrard  
Streets

TORONTO, CAN.

W. H. SHAW, Principal. (Dept. A) R. W. MAGEE, Director.

