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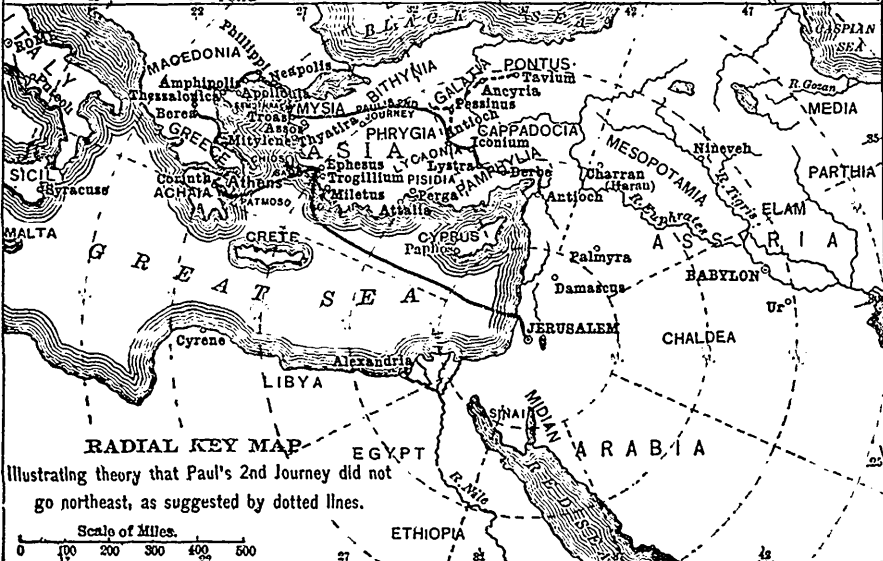
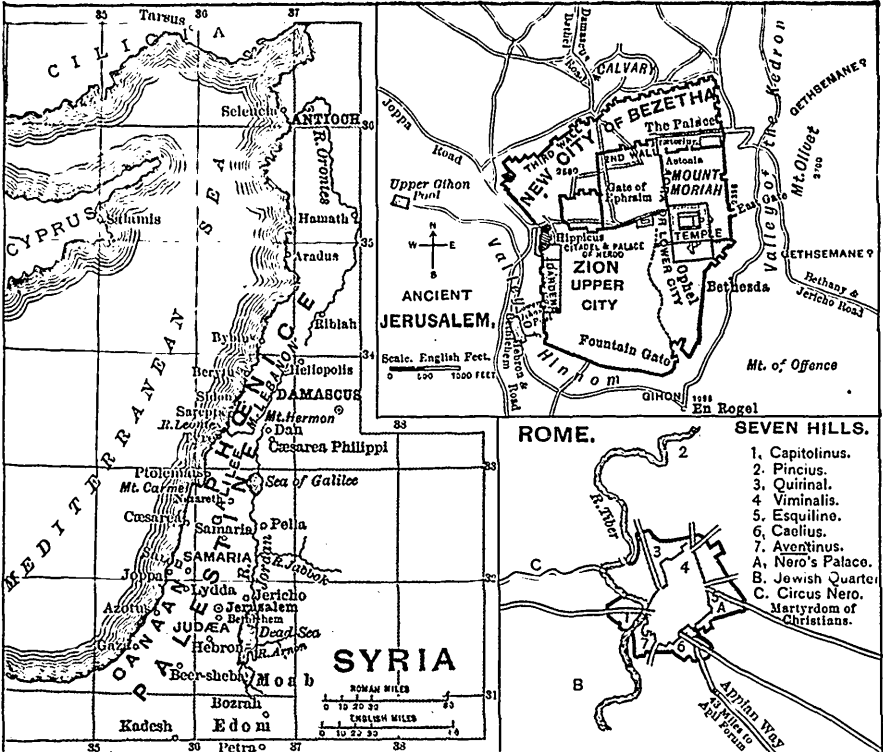
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The Teachers' Monthly.

Vol. III.

JULY, 1897.

No. 7.

SHORTER CATECHISM FOR THE QUARTER.

Text-Book. "An Exposition of the Shorter Catechism" by Professor Salmond, D. D., price 45 cents. The portion gone over in 1897 may be obtained separately for 20 cents. The Questions for the Annual Examinations are reviewed during The Third and Fourth Quarters.

Q. 82. Is any man able perfectly to keep the commandments of God?

A. No mere man since the fall is able, in this life, perfectly to keep the commandments of God,^s but doth daily break them in thought,^t word,^u and deed.^w

^s Eccl. vii, 20. For there is not a just man upon the earth, that doeth good, and sinneth not.

^t Gen. viii, 21. The imagination of man's heart is evil from his youth.

^u James iii, 8. The tongue can no man tame; it is an unruly evil, full of deadly poison.

^w James iii, 2. In many things we offend all.

Q. 83. Are all transgressions of the law equally heinous?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.^x

^x John xix, 11. He that delivered me unto thee hath the greater sin.

Q. 84. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.^y

^y Gal. iii, 10. Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Matt. xxv, 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Q. 85. What doth God require of us, that we may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life,^z with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.^a

^z Acts xx, 21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

^a Prov. ii, 1. My son, if thou wilt receive my words, and hide my commandments with thee; V. 2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding; V. 3. Yea, if thou criest after knowledge, and liftest up thy voice for understanding; V. 4. If thou seekest her as silver, and searchest for her as for hid treasures; V. 5. Then shalt thou understand the fear of the Lord, and find the knowledge of God.

Q. 86. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace,^b whereby we receive^c and rest upon him alone for salvation,^d as he is offered to us in the gospel.^e

^b Heb. x, 39. We are not of them who draw back unto perdition: but of them that believe to the saving of the soul.

^c John i, 12. As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

^d Phil. iii, 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

^e Isa. xxxiii, 22. The Lord is our Judge, the Lord is our law-giver, the Lord is our king; he will save us.

Q. 87. What is repentance unto life?

A. Repentance unto life is a saving grace,^f whereby a sinner, out of a true sense of his sin,^g and apprehension of the mercy of God in Christ,^h doth, with grief and hatred of his sin, turn from it unto God,ⁱ with full purpose of, and endeavour after, new obedience.^k

^f Acts xi, 18. Then hath God also to the Gentiles granted repentance unto life.

^g Acts ii, 37. When they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do?

^h Joel ii, 13. Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

ⁱ Jer. xxxi, 18. Turn thou me, and I shall be turned: for thou art the Lord my God. V. 19. Surely after that I was turned, I repented: and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

^k Ps. cxix, 69. I thought on my ways, and turned my feet unto thy testimonies.

Q. 88. What are the outward means whereby Christ communicateth to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer;^l all which are made effectual to the elect for salvation.

^l Acts ii, 41. Then they that gladly received his word were baptized. V. 42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Q. 89. How is the word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the word an effectual means of convincing and converting sinners,^m and of building them up in holiness and comfort,ⁿ through faith unto salvation.^o

^m Ps. xix, 7. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure making wise the simple.

n 1 Thess. i, 6. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.

o Rom. i, 16. I am not ashamed of the gospel of Christ; for it is the power of God unto salvation unto every one that believeth.

Q. 90. How is the word to be read and heard, that it may become effectual to salvation?

A. That the word may become effectual to salvation, we must attend thereunto with diligence,^p preparation,^q and prayer;^r receive it with faith^s and love,^t lay it up in our hearts,^u and practice it in our lives.^v

^p Prov. viii, 34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

^q 1 Pet. ii, 1. Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings. V. 2. As new born babes, desire the sincere milk of the world, that ye may grow thereby.

^r Ps. cxix, 18. Open thou mine eyes, that I may behold wondrous things out of thy law.

^s Heb. iv, 2. The word preached did not profit them, not being mixed with faith in them that heard it.

^t 2 Thess. ii, 10. They received not the love of the truth, that they might be saved.

^u Ps. cxix, 11. Thy word have I hid in mine heart, that I might not sin against thee.

^v James i, 25. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Q. 91. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them;^x but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.^y

^x 1 Cor. iii, 7. So then, neither is he that planteth anything, neither he that watereth, but God that giveth the increase.

^y 1 Pet. iii, 21. The like figure whereunto even

baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

Q. 92. What is a sacrament?

A. A sacrament is a holy ordinance instituted by Christ, wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented,^z sealed, and applied to believers.^a

^z Gen. xvii, 10. This is my covenant, which ye shall keep, between me and you, and thy seed after thee; Every man-child among you shall be circumcised.

^a Rom. iv, 11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised.

Q. 93. Which are the sacraments of the New Testament?

A. The sacraments of the New Testament are, Baptism;^b and the Lord's supper.^c

^b Mark xvi, 16. He that believeth, and is baptized, shall be saved.

^c 1 Cor. xi, 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread, etc.

Q. 94. What is baptism?

A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost,^d doth signify and seal our engrafting into Christ, and partaking of the benefits of the covenant of grace,^e and our engagement to be the Lord's.^f

^d Mat. xxviii, 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

^e Rom. vi, 3. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death

^f Rom. vi, 4. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

LESSONS AND GOLDEN TEXTS.

THIRD QUARTER.

1. July 4.—FIRST CONVERTS IN EUROPE. Acts 16: 6-15. (Read chap. 15: 35 to 16: 5.) Memory verses: 13-15. *Golden Text*—The entrance of thy words giveth light (Psa. 119: 130).

2. July 11.—PAUL AND THE PHILIPPIAN JAILER. Acts 16: 22-34. Read vs. 16-40. Memory verses: 28-31. *Golden Text*—Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts 16: 31.

3. July 18.—PAUL AT THESSALONICA AND BEREÄ. Acts 17: 1-12. (Read 1 Thess. chaps 1 and 2.) Memory verses: 10-12. *Golden Text*—They received the word with all readiness of mind, and searched the Scriptures daily. Acts 17: 11.

4. July 25.—PAUL PREACHING IN ATHENS. Acts 17: 22-34. (Read vs. 13-21.) Memory verses: 24-27. *Golden Text*—God is a Spirit and they that worship him must worship him in spirit and in truth. John 4: 24.

5. Aug. 1.—PAUL'S MINISTRY IN CORINTH. Acts 18: 1-11. (Read vs. 12-22 and

1 Cor. chaps. 1-3.) Memory verses 8-11. *Golden Text*—Other foundation can no man lay than that is laid, which is Jesus Christ. (1 Cor. 3: 11).

6. Aug. 8.—WORKING AND WAITING FOR CHRIST. 1 Thess. 4: 9 to 5: 2. (Read 1 Thess. chaps 4 and 5.) Memory verses: 16-18. *Golden Text*—If I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also. John 14: 3.

7. Aug. 15.—ABSTAINING FOR THE SAKE OF OTHERS. 1 Cor. 8: 1-13. A temperance lesson. (Read chaps. 8-10.) Memory verses: 12, 13. *Golden Text*—For none of us liveth to himself. Rom. 14: 7.

8. Aug. 22.—THE EXCELLENCE OF CHRISTIAN LOVE. 1 Cor. 13: 1-13. (Read chap. 12.) Memory verses: 4-7. *Golden Text*. And now abideth faith, hope, charity, these three, but the greatest of these is charity. 1 Cor. 13: 13.

9. Aug. 29.—PAUL OPPOSED AT EPHES-

us. Acts 19: 21-34. (Read chap. 19: 1 to 20: 3.) Memory verses: 24-26. *Golden Text*—Take heed, and beware of covetousness. Luke 12: 15.

10. Sept. 5.—GENTILES GIVING FOR JEWISH CHRISTIANS. 2 Cor. 9: 1-11. (Read chaps. 8 and 9.) Memory verses: 6-8. *Golden Text*—Ye know the grace of our Lord Jesus Christ, that, though he was rich yet for your sake he became poor, that ye through his poverty might be rich. 2 Cor. 8: 9.

11. Sept. 12.—CHRISTIAN LIVING. Rom. 12: 9-21. (Read chaps. 12 and 13.)

Memory verses: 16-18. *Golden Text*—Be not overcome of evil, but overcome evil with good. Rom. 12: 21.

12. Sept. 19.—PAUL'S ADDRESS TO THE EPHESIAN ELDERS. Acts 20: 22-35. (Read vs. 3-38.) Memory verses: 22-24. *Golden Text*—Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Acts 20: 35.

13. Sept. 26.—REVIEW. *Golden Text* Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. 5: 16.

RECEIPTS OF THE S. S. COMMITTEE FOR THE YEAR ENDING APRIL 30th, 1897.

Balance on hand May 4th, 1896, .....	.....	.....	.....	\$ 275 16
Children's Day Collections, ....	.....	.....	.....	\$2,208 19
Special Appeal and Donations, .....	.....	.....	.....	505 90
				<hr/> 2,714 09
On old Account, ....	.....	.....	.....	\$ 236 94
Subscriptions, 1896, .....	.....	.....	.....	1,341 63
" 1897, .....	.....	.....	.....	3,215 82
				<hr/> 4,794 39
Supplies ordered through Committee, ....	.....	.....	.....	983 22
Borrowed during year, .....	.....	.....	.....	4,207 06
Royalty on S. S. Registers, ....	.....	.....	.....	36 14
Overpaid and refunded amounts, .....	.....	.....	.....	34 85
				<hr/> <hr/> \$13,044 91

TABLE SHOWING EXPENDITURE, LIABILITIES AND TOTAL COST.

	Expenditure.	Liabilities.	Total Cost.
Loan 1896 repaid,	\$1,000 00	.....	\$1,000 00
Old Liabilities 1896,	2,091 42	168 10	2,259 52
Publications 1896-97,	4,728 09	1,037 49	5,765 58
" 1897-98,	177 15	924 95	1,102 10
Travelling and office expenses,	526 75	12 88	539 63
Circulars, etc., advertising our work, ..	158 56	68 44	227 00
Interest and Exchange,	172 25	49 28	221 53
Postage and Telegrams, .. .	205 28	.....	205 28
Stationery,	30 25	1 30	31 55
Statistics,	28 60	30 80	59 40
Expenses of Special Appeal,	55 80	.....	55 80
Proportion of printing Report,	69 70	.....	69 70
Children's Day Programmes, etc.,	351 36	.....	351 36
Higher Religious Instruction,	352 96	71 07	424 03
Overpaid and refunded amounts,	7 58	26 90	34 48
Supplies from other publishers,	905 18	171 98	1,077 16
Loans during year 1896-7,	1,413 94	2,793 12	4,207 06
			<hr/> <hr/>
Total cash expenditure,	\$12,274 87	\$5,356 31	\$17,631 18
Total Liabilities, April 30th, 1897, ..	5,356 31		
			<hr/> <hr/> \$17,631 18

Notes on the Lessons.

LESSON I—July 4th, 1897.

First Converts in Europe. Acts 16: 6-15.

(Commit to memory verses 13-15. Read chapter 16: 35 to 16: 5).

GOLDEN TEXT: "The entrance of thy words giveth light." Ps. 119: 130.

PROVE THAT—God's Spirit directs his servants. Acts 16: 10.

SHORTER CATECHISM. Quest. 82. *Is any man able perfectly to keep the commandments of God?* A. No mere man since the fall is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word and deed.

LESSON HYMNS. *Children's Hymnal*—Nos. 177, 172, 163, 165.

DAILY PORTIONS. *Monday.* First converts in Europe. Acts 16: 6-15. *Tuesday.* The journey referred to. 2 Cor. 2: 12-17. *Wednesday.* Letter to Philippi. Phil. 1: 1-11. *Thursday.* Fellow laborers. Phil. 4: 1-9. *Friday.* Desire for worship. Ps. 84. *Saturday,* Jesus at the well. John 4: 5-15. *Sabbath.* A heart opened. Luke 19: 1-10. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. Our last lesson in the Acts brought us to the close of an important epoch in the history of the church. Its first general council had been held and rules were framed for the guidance of gentile converts. A new era was beginning to dawn, one of development and growth. All that christian Europe has been to the world is a result of Paul's obedience to the heavenly vision at Troas. Read carefully chapter 15: 35-16: 15, and trace on the map this Second Journey as far as Troas. Time A. D. 52.

LESSON PLAN. I. The Divine Guidance. vs. 6-8. II. The Macedonian Call. vs. 9-12. III. The Opened Heart. vs. 13-15.

6. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia. In the Apostles' time Phrygia was a general name for the whole of central Asia Minor. Galatia lay to the north-east of Phrygia, and to the churches founded at this time the *Epistle to the Galatians* was written (18. 23). Asia was a Roman province along the the western coast, and embraced Mysia, Lydia and Ca'ria. Almost every road that Paul crossed led to Ephesus, and he wished very much to go there, but in some way, we do not know how, the Holy Spirit intimated that the time for this had not yet come. As a faithful messenger he would go only where he was sent.

7. After they were come to Mysia, they assayed to go into Bithynia, but the Spirit (R. V. Spirit of Jesus), suffered them not. They "assayed," or proposed, and tried to turn back along the coast of the Black Sea, then a very rich and populous region. The Holy Spirit is called the "Spirit of Jesus," because sent forth by Him (Matt. 28: 19, 20).

8. And they passing by Mysia came down to Troas. It was necessary to pass through part of Mysia in order to reach Troas, but they did not stop to preach in it. Troas was about four miles from the site of the ancient Troy (II. Cor. 2: 12; II. Tim. 4: 13).

9. And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us. This was not a dream, but an apparition. Paul recognized the nationality by the speech or dress.

10. And after he had seen the vision, immediately we endeavored to go (R. V. sought to go forth) into Macedonia. Assuredly gathering that the Lord had called us for to preach the gospel to them. The use of "we" for the first time shows that the writer, Luke, now joins the company with Paul. God's way of leading us may perplex us, but if we will only wait patiently he will guide us whither he wishes us to go. They were eager to advance to the conquest of Europe for Christ, for, taking everything into consideration, they con-

cluded beyond doubt that this was what God wanted them to do.

11. Therefore loosing (R. V. Setting sail, therefore) from Troas, we came with a straight course to Samothracia, and the next day to Neapolis. Samothracia was an island in the Aegean Sea, and Neapolis was the port of Philippi, which lay about ten miles inland on the river Gangites. The distance across was about 65 miles.

12. And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony (R. V. a city of Macedonia, the first of the district, a Roman colony); and we were in that city abiding certain days. Philippi was named after the father of Alexander the Great, who founded it. A Roman colony was considered a part of Rome itself, and its citizens enjoyed all the rights of those living in the city on the banks of the Tiber.

13. And on the Sabbath we went out of the city by a river side where prayer was wont to be made (R. V. where we supposed there was a place of prayer), and we sat down and spake unto the women which resorted thither (R. V. which were come together). There was no synagogue, but the Apostle judged that if there were any Jews in the town they would, on the Sabbath day, seek a quiet spot by the river for worship. Sitting was the usual attitude of oriental teachers (Acts 3: 14; Luke 4: 20; Matt. 5: 1).

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us, whose heart the Lord opened that she attended unto the things which were spoken of Paul. Thyatira was a town in Lydia. It was celebrated for its purple dyes as far back as the time of Homer. Lydia was not a Jewess by birth, but a proselyte, a convert from heathenism. The sinful heart is closed to Christ; only the Holy Spirit can open it (Prov. 16: 1; Jer. 31: 3, 35; Ezek. 11: 19; I. Cor. 3: 6, 7).

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

abide there. And she constrained us. Whether Lydia had any children we do not know, but it was the custom of the apostles to baptize the whole family of a convert (verse 33; 11: 14; 18: 8; I. Cor. 1: 16; II. Tim. 4: 19). "If" means "since," "Since ye have judged me faithful by baptizing me" (Luke 24: 29).

ORIENTALISMS.

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

A vision appeared. God has frequently revealed His purpose to His people by visions, but it is striking that the deepest truths were never revealed in this manner; and in the most important Prophets, as in the Psalms, visions rarely occur. A diseased state of mind will readily cause hallucinations, and visions, real or pretended, have always been much used by schemers and false religions to evidence their teaching. We see this in the Roman Church, where many peculiar teachings were evidenced by visions. Mohammed had also many visions. From the Assyrian inscriptions we find Assurbanipal to have been greatly favored. On one of his expeditions his army was stopped by an impetuous torrent, and his soldiers feared to cross, but in the night Ishtar appeared to the soldiers and encouraged them. On another occasion Gyges, king of Lydia, whom Assurbanipal had never known of, was advised in a vision to go and submit to the Assyrian, and he would conquer all his enemies, all of which he did.

A Roman colony. A Roman colony was not like what we now call a colony. The inhabitants did not settle as they pleased, but were sent out by authority from Rome, marching to their destination like an army, with banners, and they reproduced, where they settled, a close resemblance of Roman rule and life. They were planted on the frontiers of the Empire for protection, and as a check upon the provincial magistrates. The names of those who went were still enrolled in the lists of the tribes of Rome. Latin was their language, and they used the Roman coinage and had their chief magistrate appointed from the mother city. Thus were they very closely united with Rome and entirely free from any intrusion on the part of the Governors of the Provinces.—(Prof. Lumby.)

A seller of purple. The purple color proper

was made from the secretion of a species of shell fish found in various parts of the Mediterranean. The precise tint spoken of as purple is hard to state, as the name is used with much laxity by the Hebrews and by the Greeks. It was applied not only to all colors extracted from the shell fish but to other bril-

liant colors. When the Greek play *Antigone* was played by the students of Toronto University, a thorough research was made into the costumes, etc., of the ancient Greeks, and from the material and mode of preparation, the conclusion was reached that the royal purple was a scarlet.

BIBLE SEARCH LIGHTS.

What disagreement arose between Paul and Barnabas? (15: 37-39). Whom did Paul select as his companion? Where do we first read of him? (15: 22). With what other apostle do we find him associated at a later period? (1 Pet. 5: 12). What other companions did Paul find? Why did he circumcise Timothy while believing that circumcision was not necessary? Trace on the map the route followed.

6. Did Paul again visit Galatia? (18: 23). How does Paul shew his regard for these converts? (Gal. 4: 13-19).

7. In what other passages is the Holy Spirit called the Spirit of Jesus, or of Christ? (Rom. 8: 9; Gal. 4: 6; Phil. 1: 19; 1 Pet. 1: 11).

8. What other divinely called person was led by an unseen guide? (Heb. 11: 8, compare Ps. 37: 23; Prov. 16: 9). Point out the places named on the map.

9. Some other "visions" that were not dreams,—ch. 9: 10; 10: 3; 18: 9. The same word occurs in Matt. 17: 9 and Acts 7: 31.

10. Is it possible that Paul needed the services of a physician at this time? (Gal. 4: 13, 14). How long did Luke remain with Paul? (17: 1). When did he rejoin him? (20: 5, 6). Trace on the map the course of the vessel.

13. Why did Jews love to assemble by the riverside? (Ps. 137: 1; Ezra 8, 15, 21). Why were there no men there? (ch. 18: 2, and remember that Philippi was a "colony.") Why were Paul and his company not excluded by the decree referred to? (verse 37).

14. Whose hearts will God open? (Matt. 11: 25; Mark 10: 15; Luke 24: 45; 1 Cor. 3: 6, 7). Where is Thyatira? (see map).

15. Note other instances of household baptism (Acts 11: 14; 16: 32, 33; 18: 8; 1 Cor. 1: 16). Children addressed in the epistles as members of the church, (Eph. 6: 1, 2; Col. 3: 20) and forgiven, (1 John 2: 12). Hospitality as a christian duty (1 Pet. 4: 9; Heb. 13: 2; Gen. 18: 2; 19: 3; 1 Tim. 5: 10; 3 John 5-8; Luke 24: 29; 2 Kings 4: 8-10).

PRACTICAL LESSONS.

By a Bible Class Teacher.

I. FORBIDDEN TO PREACH IN ASIA—

Why Paul was not permitted to preach in Asia we are not told and all theories are but mere surmises and conjectures. He was not forbidden to preach elsewhere, and so we must be content to know that it was for some all-wise purpose that Asia was at this time prevented from hearing the gospel; either the time was wrong, or the place not suitable, or another opportunity was greater and more absorbent.

The manner in which the Holy Spirit put this command upon them is also kept secret from us and indeed it is not essential for us to know. The great lesson for us to learn is that we should be ever subject to the Spirit of the Lord Jesus and in conscious touch with Him.

The Apostles thus lived in the Holy Spirit; they walked in company with God, their wills were subservient to His will, answering instantaneously to every command which He put upon them. Let us see to it that we are obedient servants not found fighting against God, or striving against his Spirit.

When the monster taming Hercules overcame all-comers in the Olympic games, Jupiter at last in an unknown shape, wrestled with him; the victory was uncertain, till at length Jupiter made himself known, and Hercules yielded.

And with us there must be no striving with supreme powers, we must submit ourselves to the mighty hand of God, acknowledge our sins and call to him for mercy.

II. PAUL'S CALL TO MACEDONIA. I.

The nature of the vision. Visions are not rare occurrences in the Holy Scriptures, but this one in which Paul sees the figure of the "man of Macedonia" marks a distinct advance in its nature.

Heretofore, either angels have been God's messengers to His servants with commands, or He has revealed His instructions in the forms of parable or imagery. Paul here sees a man and hears a call from a human voice. Christ would have Paul directed to Macedonia, not as prophets or apostles were at other times, by angels or messages from heaven, but by a human cry for help.

2. *The Invitation*—What must have been the thought of Paul as he heard the cry "Come over into Macedonia and help us." All Europe lay behind that cry, and Paul recognized in it a divine summons; "and the very next sunset which bathed the Hellespont in its golden light shone upon his figure seated upon the deck of a ship whose prow was moving towards the shore of Macedonia."

Let us learn that the Gospel is the best aid to a cry for "help." Wherever we go this man of Macedonia confronts us. By his appeal to Paul as the representative of christianity he tacitly admits, that there is no other source of help. And if christianity is not a help,—it is nothing. Blessed be God the church has had its eyes opened to see in every individual and in every nation of individuals the type of this Man. He represents a large population calling us to deliver, "their land from error's chain."

Whatever the misery from which men suffer sin is at the root of it and their cry is "save us from its guilt and power." Many are the remedies which have been tried to ameliorate man's condition and in so far as they do that they are good. But amelioration is not cure and no remedy which aims at healing from the outside will ever be permanently effective. "The soul of improvement must begin with the improvement of the soul." Whatever else we try to do to better the condition of men, let us put the gospel first.

3. *The Reception*—Luke here joins the company and together they proceed on their mission. On their arrival they are met by what seems a set back. The *Man* is not waiting for them; and in Philippi they "abode certain days." There is no cordial welcome,

such as Peter had at the house of Cornelius, no one expects them.

Well for us that Paul was not a man easily daunted or discouraged. Slights and scorn, silence and virulence, contumely and contempt were all alike to him where Jesus was concerned and his cause advanced.

When at last an opportunity came it was in an obscure place and to a small congregation. But Paul was like his Master. No man could make more of a great opportunity than Paul and certainly no man was ever less disposed to neglect what might seem to be a small one. In this thought there ought to be great encouragement to us as teachers. Let us give our best preparation and speech to our classes when they are small and feeble. Christ gave some of his grandest thoughts and most sublime teachings to audiences of one. Do not be discouraged when you have "only one," rouse yourself to the opportunity, for in that "one" you may sow seeds that will bear fruit in the conversion of a continent to Christ. Had Paul let that small opportunity slip unimproved, what might our condition have been today.

Let us not despise the day of small things.

Wisdom sees the great in the small. What could be more trivial than the heaving of the lid of a tea-kettle. Yet in that motion lay the germ of ocean steamers, railways and mills. It has been ascertained beyond doubt that to discriminate the colors of the violet, not less than 707 millions of millions of movements must have been communicated to the fibrilla of the retina.

In fact it is the hardest of all things to say what is really little, many things which appear so turn out to be possessed of an importance beyond our foresight and run on to issues over which we have no control. For example—Cromwell was actually on board a ship in the Thames, one of a company set upon emigrating from the country which afterwards he ruled; when lo, before she could get off, down came an "order in council" forbidding them to sail. Had the monarch been prescient, how gladly would he have let them go. Cromwell turned back to his fens, to become thereafter the victor of Marston Moor, and Naseby and Worcester battles, and to give that sharp Whitehall lesson to Royalists, which a wit of the last age said has made kings ever since awake with a creak in their necks on Charles the martyr's day.

Another lesson we should learn is Paul's regard for the Sabbath day. It would have been quite easy for him to have overlooked this little service; indeed it probably cost him a good deal of labour to find out about it at all.

But he remembered the Sabbath day to keep it holy; and to "forsake not the gathering of yourselves together, as the manner of some is." Especially as the summer season is on us this lesson is timely and practical. Let us wherever we are or wherever we go resort to a place "where prayer is wont to be made."

There were few, if any, men present at this service besides Paul and his company. Women were predominant in church matters then as they are to-day. And this is a good sign. Those women were mostly proselytes, probably because that in the midst of so much general decay in religion and morality throughout the world at this period, they had sought satisfaction in the pure faith of the Jew. If man owes much to Christ, woman owes still more. He has delivered her from the degradation of being man's slave and plaything and raised her to be his friend and his equal before heaven. This is vividly illustrated in the earliest beginnings of Christianity on the European Continent. The first convert was a woman, at the first Christian service held on European soil, the heart of Lydia was opened to receive the truth, and the change which passed upon her, prefigured what women in Europe was to become under the influence of Christianity.

Lydia was a business woman. She sold purple but she did not wear it we may be sure.

It is no excuse for business men or women to absent themselves from the church of God, or

divine worship on account of business. Business and religion should go hand in hand. Religion does not call us from business, but directs us in it.

Let us be "diligent in business, serving the Lord." Lydia is a model convert for us to follow because (1) She heard us. God's servants speaking in His name are entitled to a respectful hearing. (2) She heeded—"She attended unto the things that were spoken of Paul" because "the Lord opened her heart." Vain is all preaching unless the Lord opens the heart. (3) She became a member of the visible church at once. Delays are dangerous and never more so than when a young convert puts off the question of church-membership after conversion. The one should be the natural and direct and immediate outcome of the other. (4) She served God by serving his servants. "When thou art converted, strengthen the brethren."

ADDED POINTS.

1. There is a time to speak and a time to refrain from speech. In both cases let the Holy Spirit prompt and guide.
2. Don't censure the unsaved; help them. Embrace opportunities for good *quickly*.
3. Test yourself in your time of "waiting."
4. Do not wait for time and place to agree, when the time comes make the place.
5. Be in the place of prayer, the path of opportunity.
6. Religion and commerce mix well together. Your business on the Sabbath is to worship God.

LESSON II—July 11th, 1897.

Paul and the Philippian Jailer. Acts 16: 22-34.

(Commit to memory verses 28-31. Read verses 16, 40.)

GOLDEN TEXT: "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house."
Acts 16: 31.

PROVE THAT—Confession naturally follows belief. Rom. 10: 10.

SHORTER CATECHISM. Quest. 83. *Are all transgressions of the law equally heinous?* A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

LESSON HYMNS. *Children's Hymnal*.—Nos. 74, 96, 140, 138.

DAILY PORTIONS. *Monday.* Paul and the Philippian Jailer. Acts 16: 16-24. *Tuesday.* Paul and the Philippian Jailer. Acts 16: 25-34. *Wednesday.* Brought out. Acts 16: 35-40. *Thursday.* Shamefully entreated. 1 Thess. 2: 1-9. *Friday.* A mighty deliverer. Dan. 3: 21-30. *Saturday.* Faith and life. John 3: 14-21. *Sabbath.* Faith and salvation. 1 Pet. 1: 1-9. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. Going to the place of prayer at Philippi, Paul and his companions were met by a demoniac slave girl, who followed them crying out who they were. This she repeated many days and Paul unable longer to bear the annoyance and pitying the poor girl who was the helpless victim of Satan, turned and cast out the evil spirit. When her masters saw that she could no longer tell fortunes for them, they were enraged against the missionaries. The rescue of a soul was nothing to them compared with the loss of their profits. So they accused Paul and Silas before the magistrates of breaking the law in that, being Jews, they intruded themselves into the city, and taught unlawful practices. Jews were objects of great aversion to the Romans and it was easy to rouse the mob against them—Time A. D. 52.

LESSON PLAN, I. Suffering for Christ vs. 22-24. II. Rejoicing in Tribulation vs. 25-28. III. Pointing to Christ. vs. 29-34.

22. And the multitude rose up together against them; and the magistrates rent off their clothes (R. V. rent their garments off them), and commanded to beat them (R. V. beat them with rods). They were dragged by an excited mob into the market place where the magistrates held court. There was no pretence of a trial. The lictors or constables, were ordered to strip off the prisoners' clothes and beat them with their rods (II. Thess. 2: ?). They yielded to a mob that they could not control.

23. And when they had laid many stripes upon them they cast them into prison, charging the jailer to keep them safely. There was no legal limit to the number of stripes that might be laid on, and with the crowd to urge them the lictors were not likely to be merciful.

24. Who having received such a charge thrust them into the inner prison and made their feet fast in the stocks. Their cell was probably cold, dark, damp and underground. The stocks were two heavy wooden planks fastened edge to edge. The feet were secured between these by notches in the edges, which closed around the ankles when the planks were brought together. The prisoners could only sit with their bleeding backs against the cold stone wall.

25. And at midnight (R. V. but about midnight) Paul and Silas prayed and sang praises (R. V. were praying and singing hymns) to God, and the prisoners heard them (R. V. were listening to them). Sleep being out of the question they cured their pain with praise. They doubtless sang the Psalms of David, many of which would

be very suitable to their circumstances and would combine prayer and praise. The words imply that the other prisoners were listening with wonder and delight.

26. And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened and everyone's bands were loosed. Earthquakes were common in that locality, but this one was unusually violent. It was sent as God's attestation of his servants. Bolted doors were opened and the prisoners' chains unfastened. This was more than an ordinary earthquake could have done.

27. And the keeper of the prison awaking (R. V. being roused) out of his sleep, and seeing the prison doors open, he drew out his sword and would have killed himself, supposing that the prisoners had been fled. If the prisoners had escaped he was liable to suffer their penalty for them (I. Kings 20: 39, 40; II. Kings 10: 24).

28. But Paul cried with a loud voice, saying, Do thyself no harm for we are all here. The same power which loosed their bonds restrained the prisoners from escaping.

29. Then he called for a light, and sprang in, and came trembling and fell down (R. V. trembling for fear fell) before Paul and Silas. He was terror stricken. This was the remorse of a guilty conscience brought face to face with God.

30. And brought them out and said, Sirs, what must I do to be saved? He addresses them with the profoundest respect. The answer shows what kind of salvation he wanted.

31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. His salvation will bring a blessing to his dear ones also, for God will take them into covenant privileges (John 3: 16, 36; 6: 47).

32. And they spake unto him the word of the Lord, and to all that were in his house. They explained more fully the way of salvation.

33. And he took them the same hour of the night and washed their stripes, and was baptized, he and all his, straightway. He did not wait for morning, but at once removed them from their loathsome dungeon into his own apartments and treated them with honor. It is not likely that there were conveniences for immersion at hand, and it is evident that they did not leave the enclosure (vs. 36: 40), baptism must therefore have been performed by sprinkling or pouring. As in the case of Lydia, the whole household was baptized; if children were amongst them they also received the rite.

34. And when he had brought them into his house he set meat before them, and rejoiced, believing in God with all his house (R. V. and rejoiced greatly, with all his house, having believed in God). That home is a happy one that receives Jesus as a guest.

ORIENTALISMS.

Spirit of divination. S. Augustine calls this woman a ventriloquist, and it may have been that her pretended divination was some such power. The world at this time, as ever, was eager for divinations, and many things were used as omens and prognosticators.

Many fortune tellers lived comfortably on their dupes. Cicero remarked that he did not see how two augurs could meet without laughing. People insane, or idiotic, have often been regarded as in some measure inspired. Among the modern Egyptians an idiot, or fool, is vulgarly regarded as a being whose mind is in heaven, while his grosser part mingles among ordinary mortals. Women have always been much employed in divination, or oracle speaking. At Adelphi the mouth-piece was a woman, and among the Assyrians the oracles seem to have been generally believed by women. Some beautiful oracles have been preserved, which, in their expression remind one of Old Testament thoughts, and which were delivered by women, as the name of the author is generally mentioned. "More women, more witchcrafts," is a pithy saying of one of the Jewish Fathers.

Laid many stripes. Imprisonment as a punishment would have been considered far too costly. The common punishment for lesser offences always was, and is in the East, beating; for graver crimes, death in various ways, with varying tortures. At present even, the bastinadoe is used very frequently to make a thief confess, which, if the offence is not very grave, he does in the words, "The devil seduced me and I took it." The Roman law had not the merciful provision of the Jewish, limiting the number of stripes.

In the stocks. These were of two kinds: one, the pillory, in which the hands and head, as well as the feet were fastened; the other, the legs alone; the latter could also be used as an instrument of torture, and by it the leg torn asunder, or crushed. A use very similar to the "Boot," which so many Confessors of our own church had to submit to.

BIBLE SEARCH LIGHTS.

What led to the arrest of Paul and Silas? (1 Tim. 6: 10). What was the matter with the girl? Did demons bear similar testimony to Christ? (Mark 1: 23-26; 3: 11; Luke 4: 34, 35). Why was Paul annoyed?

22. How often did Paul suffer this form of punishment? (2 Cor. 6: 5; 11: 25). Does he refer again to this occasion? (2 Thess. 2: 2).

23. What merciful provision in the Jewish law restricted the punishment of whipping? (Deut. 25: 3; 2 Cor. 11: 24). What other scourging does this call to mind? (Matt. 27: 26).

24. What Old Testament prophet was similarly treated? (Jer. 20: 2; 29: 26).

25. Instances of Joy under persecution? (Acts 5: 41; 2 Cor. 12: 10). Why were they

glad? (Matt. 5: 10-12; 2 Cor. 4: 17; 12: 10; Phil. 1: 29; Jas. 1: 2, 3; 1 Pet. 4: 12, 13, 14).

26. When was a similar testimony given to the divine presence? (Acts 4: 31). Compare Peter's deliverance from prison (ch. 5: 19; 12: 7). On what other occasion did supernatural earthquakes occur? (Matt. 27: 51; 28: 2, contrast Kings 19: 11).

27. An instance in which guards suffered death for the escape of a prisoner (ch. 12: 19). When was Paul's life in danger owing to this law? (ch. 27: 42).

30. What answer did John the Baptist give to a similar question? (Luke 3: 10). How does James reconcile the two? (Jas. 2: 26). What answer was given on the day of Pentecost? (Note and explain the difference). What answer was given to Paul? (ch. 9: 6).

31. Shew that the children of believers are received, along with their parents, into covenant relationship with God (Gen. 17: 7; Acts 2: 39; Rom. 9: 8; Gal. 3: 14, 29).

33. Shew the improbability that the mode was immersion (vs. 36-40). Give another instance of household baptism (ch. 11: 4; 1 Cor. 1: 16).

PRACTICAL LESSONS.

I. PAUL AND SILAS IN PRISON.—What a strange place to find them in, after the good they had done. We would have looked for them any where but in prison. The palace doors ought to have been thrown open to receive them. What evil have they done?

We have lived to very little purpose in this world if we imagine that good men and good deeds are always welcome. When evil men see that "the hope of their gains" are gone, then look out for trouble. One would suppose that even the "masters" of the poor damsel would rejoice at her deliverance from the cruel and pitiless bondage of the evil spirit. But the devil in them was more virulent and had a greater grip of the masters than ever it had upon the slave.

Ah, wasn't it Christ who said "Beware of covetousness." "The desire of money is the root of all evil and they that lust after it, pierce themselves through with many sorrows." 1 Tim. 6: 10.

And let us remember that the spirit of covetousness which leads to an over-value and over-love of money is independent of amount. A poor man may make an idol of his little, just as much as the rich man makes an idol of his much.

We know our blessed Lord's own declaration, how the poorest person may exceed in charity and liberality the richest; and that is by giving more than the wealthy in proportion to the whole that is in his possession. So in like manner a poor man may be more covetous than a wealthy man, because he may keep back from the treasury of God more in proportion to his all, than the rich man keeps back

from his all. If the christian character is debased and heaven is lost by such indulgence of covetousness as to make a man a worshipper and idolater at the shrine of Mammon, it is of little consequences whether the heart be set on an idol of gold or an idol of clay. And this is certain, that we took nothing into this world and we shall carry nothing out.

"How much did he leave" was asked of the lawyer of a very rich man who had just died. "Why he left it all," was the answer. "He left it all." Notice, however, that the masters did not make the loss of their gains the party cry to stir up strife. "These men being Jews do exceedingly trouble our city and teach customs which are not lawful for us to receive." What good men they were; and how zealous for the "city" and its morals. It's the old trick but ever new of working from one motive and trying to get credit for another. "The heart is deceitful above all things and desperately wicked.."

Now they are beaten and cast into the inner prison with their feet made fast in the stocks. "Make them as sure as ye can, for these are uncanny men, oh jailer. Thou mayest have heard of one Peter who was delivered from prison, see that these escape not from under thee." "Like master like man." When the jailer saw the treatment they had received at the hands of the the magistrates he thought it was only his duty to be severe in his authority too.

II. AT MIDNIGHT PAUL AND SILAS PRAYED AND SANG.—Christ spake a parable once to this end, "that men ought always to pray and not to faint." Midnight turned into mid-day, A prison transformed into a pray-

er-meeting, for "the prisoners heard them." Paul and Silas might have thought only of the ignominy and shame of their position, of the cruel stripes and lashes they were still suffering from, of what the morrow was to bring forth.

Oh what courage and cheer God gives His servant suffering for righteousness sake. How He makes even the wrath of man to praise Him. The magistrates thought that in a prison there would be no further spread of christianity, but even there God converts souls and one of them is their own servant the jailer.

What a plight the poor fellow is in as the earthquake shakes the prison and gives the prisoners opportunity for escape. In his despair he is about to put an end to his life with his own sword, when Paul cried out "Do thyself no harm, for we are all here."

III. THE JAILER'S QUESTION.—Where had the jailer gotten hold of that word "saved." "Sirs what must I do to be saved." We must remember that the damsel of divination went up and down the streets crying. "These men are the servants of the most High God which shew us the way of salvation." Possibly he had seen and heard her; and terrified at the earthquake and attributing it no doubt to the power of these men in their wonderful psalms, he bursts in upon them with the most pressing and urgent question a man could ask.

Note (1) that it is a personal question. He's not even asking for an explanation or theory of the earthquake, but "what must I do to be saved." The meaning of the term "anxious enquirer" is here illustrated to the life.

(2). It is an imperative question demanding an immediate answer. He is in an agony till he hears the reply. Convicted before God of sin he cannot rest. It is after midnight, but he cannot wait till morning. His soul may be lost before then.

IV. PAUL'S REPLY.—"Believe on the Lord Jesus Christ and thou shalt be saved." Oh how soothing these words fell on the perturbed and awakened conscience of the jailer. Anxious as to the condition on which salvation is to be had, he finds he can fulfil them all. Only believe and salvation is assured. This is the only way to obtain salvation. No other way than by believing on Christ, and no danger of not being saved if we do believe on Him.

Faith is trust in a person.

V. "AND THY HOUSE."—Not only is the blessing to himself but also to his house. Here we have what Dr. Taylor calls "the federal unity of the household in its head." The household is dealt with as a unit on the faith of its head. Jesus said to Zacchaeus "This day is salvation come to this house." The conversion of the head of a household sanctifies the household and must have an effect upon all its members—And if salvation has not come to our households through our own faith as heads of the household, we ought to take ourselves to task very seriously to find out what is wrong.

VI. EFFECT OF CONVERSION.—The conversion that does not show itself in loving deeds and acts of kindness may well be called in question.

This man begins at once to make all the amends in his power, to those whom he had wronged. That is the invariable result of genuine repentance. Zacchaeus if he took anything from any man by false accusation would restore him fourfold. Whenever a man is genuinely saved he will at once begin to undo the evil works of the past.

VII. THE JOY SALVATION BROUGHT:—Christianity is a religion of sunshine and happiness. Joy is the happiness of love; it is love exulting; it is love aware of its own felicity and rioting in riches it has no fear of exhausting. There are no joys to be compared with those which the gospel brings, none so solid, none so heart-refining, none so enduring.

The joys of the world are superficial and brief, the crackling of thorns under a pot. Let our lives be filled with the Joy of Christ so that we may become a blessing to those around us.

ADDED POINTS.

1. Disappoint the devil and sing.
2. God works suddenly to redeem his people.
3. In a world where death comes suddenly, why should not eternal life come suddenly.
4. Don't kill yourself, but put the sword up to the hilt into your sins.
5. We are saved not by works but through faith.
6. How much joy does your religion bring you.

LESSON III—July 18th, 1897.

Paul at Thessalonica and Berea. Acts 17: 1-12.

(Commit to memory verses 10-12. Read 1 Thess. chapters 1 and 2).

GOLDEN TEXT: "They received the word with all readiness of mind, and searched the Scriptures daily." Acts. 17: 11.

PROVE THAT—The Scriptures shew that Jesus is the Christ. Acts 17: 3.

SHORTER CATECHISM. Quest. 84. *What aon every sin deserve?* A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

LESSON HYMNS. *Children's Hymnal*—Nos. 171, 80, 122, 76.

DAILY PORTIONS. *Monday*. Paul at Thessalonica and Berea. Acts 17: 1-9. *Tuesday*. Paul at Thessalonica and Berea. Acts 17: 10-15. *Wednesday*. The Gospel with power. 1 Thess. 1. *Thursday*. The apostle's joy. 1 Thess. 3. *Friday*. Search the Scriptures. John 5: 32-39. *Saturday*. Diligent study. Deut. 6: 1-9. *Sabbath*. Scripture opened. Luke 24: 25-32. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. Having been honorably released from prison, Paul and Silas proceeded on their missionary tour, leaving Luke behind to continue the work they had begun. Trace Paul's course on the map. Time A. D. 52.

LESSON PLAN. I. The Gospel preached vs. 1-4. II. The Message Rejected vs. 5-9. III. The Scriptures Studied vs. 10-12.

1. Now when they had passed through Amphip'olis and Appolo'nia, they came to Thessaloni'ca where was a synagogue of the Jews. Amphip'olis was about 33 miles from Philippi, and Appolonia was some 30 miles further on the road to Thessaloni'ca from which it was distant 37 miles—The missionaries did not tarry in either of these places, but pressed forward to the capital of the province. The modern name of Thessalonica is Salonica. It is still an important place, but in the apostles' time it rivalled Corinth and Ephesus in commercial importance.

2. And Paul, as his manner (R. V. custom) was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures—It was Paul's invariable custom to preach first to the Jews (Acts 13: 5, 14, 15; 14: 1; 19: 8). He was usually invited to speak (Acts 13: 15). The word for "reasoned" comes from the same root as our "dialogue." He carried on a discussion with them. He did not preach set sermons, but held a kind of Bible-class.

3. Opening and alleging that Christ must needs have suffered, and risen (R. V. that behoved the Christ to suffer, and to rise) again from the dead; and that this Jesus, whom I preach unto you is the Christ—He made plain the meaning of

passages which they had misunderstood and proved by argument the two points mentioned. To "allege" here means to produce authority for a statement, he did not deal in dogmatic assertion. The Jews thought that the Christ would be a conquering prince, Paul shews that the prophets foretold a suffering Saviour (Isa. 53). He next pointed out that Jesus of Nazareth was the Messiah, for he exactly fulfilled the prophecies (Acts 18: 28; Gal. 3: 1).

4. And some of them believed (R. V. were persuaded), and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.—"Consorted" means not so much that they joined the company of the apostles as that they "cast in their lot" with them, they formed the nucleus of a christian church. The devout Greeks were gentiles who believed in the true God, but did not observe the ceremonial law. They were called "proselytes of the gate." By "chief women" are meant ladies of high social position.

5. But the Jews which believed not, moved with envy, took unto themselves certain lewd fellows of the baser sort, and gathered a company (R. V. vile fellows of the rabble, and gathering crowd) and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people

—Envy or jealousy was the same evil passion as inspired the enemies of Christ (Matt. 27. 28). "Lewd" originally meant "pertaining to the laity," then "wicked" without reference to any particular vice. This was its meaning when the Bible was translated. The Greek word for "the baser sort" means "loungers around the market place." We find their modern representatives about saloons and street corners, worthless characters ready for any mischief (I. Thess. 2: 14). Jason was the Greek form of Joseph. He was the host of Paul, and was probably a christian Jew and a relation of Paul (Rom. 16: 21).

6. And when they found them not they drew (R. V. dragged) Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also. They treated them roughly and violently. Their words were an exaggeration, but they show what an influence christianity had already gained.

7. Whom Jason hath received; and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus. This was the old and hypocritical charge against Christ himself (Luke 23: 2). What truth was there in it? (John 18: 36, 37; 6: 15).

8. And they troubled the people and the rulers of the city, when they heard these things. Pilate was affected in the same way (John 19: 12). They feared to do right lest there should be a riot and the Roman authorities call them to account for it.

9. And when they had taken security of Jason, and the others, they let them go. They bound them over to make no disturbance of the peace, probably by requiring them to deposit a sum of money which would be forfeited if there was any more rioting. They fined the wrong parties.

10. And the brethren immediately sent away Paul and Silas by night unto Berea; who, coming thither, went into the synagogue of the Jews. Berea was about 60 miles from Thessalonica. They did not wish their enemies to follow them.

11. These were more noble than those in Thessalonica, in that they received

the word with all readiness of mind, and searched the Scriptures (R. V. examining the Scriptures) daily, whether those things were so. "Noble" means, usually, well-born, but refers here to nobility of character, They were candid and truth-loving. They were not afraid of any doctrine because it was new; they were anxious only to find out whether it was in the Bible or not.

12. Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few (R. V. also of the Greek women of honorable estate. These were heathen ladies of high rank (Acts 13: 50).

ORIENTALISMS.

The chief women. The gospel has been a great lever in freeing women and raising them to be the equal of man; yet before New Testament times woman did not always occupy the low state she now fills in the East among Muslims. In the Old Testament are many examples of women occupying important and honorable positions. In Philippi women were very free; and in S. Paul's Epistle to the Philippians, the only break in his expression of love and gratitude, is to entreat two women to be at one, probably two ladies trying for chief place. Among the Babylonians and Assyrians women had very great liberty, and many rights. The wife was in a large measure the equal of her husband; she could hold and bequeath property; she could engage in business and testify in courts of law. The women of all classes had these rights in the eye of the law, but practically the women of the higher ranks were shut away from the world, much as in the East to-day. In the king's palace there was a special building at one corner, set apart for the harem. Among the many inscriptions in the British Museum are some interesting business documents showing the place of women. One, of the date 2015 B. C., records the loan of four measures of corn; another, 542 B. C., records how a daughter-in-law had sheltered a slave whom her father-in-law had freed and was unable to support, and who is to be hers and to be bequeathed to her daughter. From 583 B. C. comes a rather interesting document. A man and his wife join in buying a house, and on their joint note, or security, borrowed money to pay for it. The husband seems to have died before every-

thing is settled, and his brother claims the property. The widow contests his claim, and it is carried to the courts, where she gives evidence on her own behalf, and her claim is confirmed.

Had taken security. Going security for an-

other is quite old, and in the Proverbs is a warning, arising, probably, from experience, of the danger of doing this too rashly. In political matters the giving of hostages as security for the fulfilment of pledges was always demanded.

BIBLE SEARCH LIGHTS.

What other message did the jailer receive in the morning? What did Paul say? What was the effect of his words upon the magistrates? What did they do? Where did Paul and Silas go?

1. Why did they not preach in Amphipolis and Apollonia? What do you infer from the use of the pronoun "they" instead of "we"?

2. What does Paul say about these three days preaching? (1 Thess. 1: 5; 2: 7). We can gather some of the substance of his sermons from 1 Thess. 1: 5; 2: 1, 2, 5, 10, 11; 3: 3, 4; 4: 1, 6; 5: 2; 2 Thess. 2: 15. Did he preach elsewhere than in the synagogue? (1 Thess. 1: 9). How was he supported and why did he take this course? (1 Thess. 2: 9; 4: 11; 2 Thess. 3: 6-15).

3. Who first proved the same truth? (Luke 24: 26, 46).

4. It is interesting to note the influence of the synagogue upon earnest-minded gentiles (ch. 17: 12; 10: 2; 11; 21: 13; 48: 14; 1 & c). Luke specially notices female piety (Acts 6: 13; 17: 12, 34).

5. What warnings against envy? (Prov. 14: 30; 27: 4; Ecc. 4: 4; 1 John 3: 12; Gen. 37: 4, 11; Rom. 13: 13; 1 Cor. 3: 3; 13: 4; Gal. 5: 21; Jas. 3: 14, 16; 1 Pet. 2: 1). Jason was at Corinth with Paul afterwards (Rom. 16: 11).

6. What was the charge made at Philippi? (16: 20, 21). Had Christ predicted these troubles? (Matt. 10: 34; Luke 12: 53).

7. Is there anything in the epistles to the Thessalonians to indicate that Paul dwelt upon the doctrine of the Kingdom of Christ? (1 Thess. 2: 12; 2 Thess. 1: 5). Did intelligent Romans give any heed to this charge? (John 19: 12, 15). Does christianity inculcate loyalty? (Matt. 22: 21; 1 Pet. 2: 13, 17; Prov. 24: 21; Rom. 13: 1-7; Titus 3: 1).

8. This bond may have been the obstacle interposed by Satan to Paul's return (1 Thess. 2: 17, 18; 3: 10).

9. Mention another similar night adventure of Pauls? (Acts 9: 25).

10. Wherein did the "searching" of the Bereans differ from that of the? (John 5: 39).

PRACTICAL LESSONS.

Once again we find Paul in a city having a Jewish synagogue, and "as his manner was," he went into it.

We cannot very easily get away from habit. Paul was a habitual church goer, wherever he was. It is a good thing for children to be taught in their youth to attend the services of the church, and to form habits of regularity and punctuality. Some one has said that there are four good habits, punctuality, regularity, steadiness and despatch. Without the first of these time is wasted; without the second, mistakes the most hurtful to our own interests and those of others are often committed; without the third nothing can be well done; and without the fourth, opportunities of great advantage are lost, which it is impossible to recall.

I. THE MODEL PREACHER.—In verses 2 and 3 we have Paul's mode of address to the Jews in the synagogue.

(a) "He reasoned with them." The Christian teacher must not only be scriptural, but reasonable, and each of these two attributes should go hand in hand. Reason must not be set up in competition with scripture, but it must be made use of in explaining and applying the scriptures.

(b) *He was not discouraged.*—For three sabbath days he kept at his task; "precept upon precept, line upon line." Let us not be weary in well-doing, but patient and gentle and forbearing.

(c) *His theme.* "This Jesus whom I preach unto you is Christ." Paul is never very

long in bringing in the name of his master. He is "not ashamed to own his Lord," and always has Christ as the object in view.

What is our object in teaching? Is it to impart knowledge, to argue over theological difficulties, to appear wise before our class? Paul preached Jesus and because he did that he never lacked for a congregation. Oh let our words be simple and our hearts and lips aglow as we tell to the children "the old story of Jesus and his love."

II. THE RESULT.—A great addition to the church took place, God honored his servant, by giving him some of the Jews, and of the devout Greeks a great multitude, and of the chief women not a few." We ought to look for and pray for results, and if we are faithful and true, we shall assuredly reap the fruit of our sowing.

III. MORE OPPOSITION.—Not content with not believing themselves these Jews (v. 5) sought to create trouble for those who had accepted Paul's message in faith. Bad men are always stirred up to oppose that which is good and for the benefit of humanity. They were "moved with envy," and there is nothing too bad for any man to accomplish in the name of that sin.

Socrates says that envy is the daughter of pride, the author of murder and revenge, the beginner of secret sedition, and the perpetual tormentor of virtue.

Who among us are entirely free from this baneful and blighting sin. We find it in Cain, the proto-murderer who slew his brother at the instigation of envy.

We find it in the dark and gloomy and revengeful spirit of Saul, who under the influence of envy, plotted for years the slaughter of David. We find it in the King of Israel when he longed for the vineyard of Naboth and shed his blood to gain it. And it was envy that perpetrated that most atrocious murder ever planned in hell or executed on earth, on which the sun refused to look and at which nature gave signs of abhorrence by the rending of the rocks,—the crucifixion of Christ, for the evangelist tells us, that for envy the Jews delivered our Lord.

Envy is self-destroying in the person who gives way to it. The story is told of a celebrated Grecian athlete who became so famous for his victories in the public games that his fellow-citizens reared a statue in his honor. So

strong was the feeling of jealousy and envy which this act excited in the breast of one of the hero's rivals, that he went out every night in order if possible to destroy the monument, after repeated efforts he moved the pedestal and it fell, and in its fall it crushed him.

And unfortunately the church of God is not exempt from this sin. It has a hold in the hearts of professing Christians of different denominations. If one division is more honored or prosperous, are not all the rest too apt to look on with envious eyes because theirs is likely to be diminished. And if one servant be more successful than another, oh the pitiful and pitiless avalanche of insinuations and detractions hurled at his head, in the vain attempt to stay his progress till we catch up to or surpass him. May God deliver us all from cardinal sin.

These "lewd fellows of the baser sort" also attacked Jason whose hospitality Paul and his companions were enjoying. Not being able to find Paul, they brought Jason and certain brethren to the magistrates saying, "These that have turned the world upside down are come hither also, and they all do contrary to the decrees of Caesar saying that there is another king,—one Jesus." Thus again as at Philippi, another than the real reason is charged against the missionar.es.

Let us learn again from this incident not to be discouraged or give up because of difficulties in our path. Suppose Paul had been as easily turned aside from his purpose as some of us are. When at Philippi he was scourged and imprisoned and put in the stocks, suppose he had given away to discontent and faithlessness. What would have become of us? Christianity is nothing if it is not fearlessly aggressive, and the promulgators and teachers of it must expect opposition. The real time to be discouraged is when there is no fighting and everything seems to be going smoothly.

Another point we may find is that even the enemies of Christ's cause cannot speak of it without suggesting valuable truth. When the crowd round the Cross jeered at the dying Saviour they said—"He saved others, Himself He cannot save," little thinking what comfort and cheer these true words would ever bring to the hearts of His disciples. And when these Jews shouted out before the magistrates that Paul and his companions had

turned the world upside down, we cannot help feeling that there was a great deal of truth in it. They recognized that christianity was revolutionary in its character and calculated to transform human society and change the character of the world as a whole.

IV. PAUL AT BEREÄ.—Here he finds his work unhindered and eminently successful.

And the reason lies in the spirit with which the Bereans listened to the gospel. "They were more noble than those in Thessalonica," and daily searched the Scriptures. They "proved all things," and held fast to the good. Christ's cause does not fear scrutinizing. It challenges us to "search the Scriptures whether these things are so."

Let that be our work daily, familiarizing

ourselves with the blessed Book and then we shall always be able to give a reason for the hope that is in us.

ADDED POINTS.

1. Good habits as well as bad ones cling to a man.
2. The subject of true preaching is Jesus.
3. Hold your earthly possessions with a loose grip, if you want to ride the storm safely.
4. Which side are you on? order or uproar!
5. Paul and Silas fled from the city but not from Christ.
6. "Before honor is humility."
7. Do you search your Bible or only scan it.

LESSON IV—July 25th, 1897.

Paul Preaching in Athens. Acts 17: 22-34.

(Commit to memory verses 24-27. Read verses 13-21).

GOLDEN TEXT: "God is a spirit; and they that worship him must worship him in spirit and in truth." John 4: 24.

PROVE THAT—Christ will be our Judge. Acts 17: 31.

SHORTER CATECHISM. Quest. 85. *What doth God require of us, that we may escape his wrath and curse due to us for sin?* A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

LESSON HYMNS. *Children's Hymnal*—Nos. 4, 8, 14, 69.

DAILY PORTIONS. *Monday.* The new doctrine. Acts. 17: 16-21. *Tuesday.* Paul preaching at Athens. Acts. 17: 22-34. *Wednesday.* The mighty God. Isa. 40: 9-17. *Thursday.* Incomparable. Isa. 40: 18-26. *Friday.* The true God. Jer. 10: 1-12. *Saturday.* God is a spirit. John 4: 19-26. *Sabbath.* Judgment by Christ. 2 Cor. 5: 1-10. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. So bitter were Paul's enemies at Thessalonica against him that they came to Berea and excited another disturbance. It was therefore deemed prudent that he should continue his journey by sea rather than by land. Accompanied, therefore, by devoted friends, for he never seems to have travelled alone, he set sail for Athens, leaving Silas and Timothy to pursue the slower journey by land. Arrived at Athens he discussed the prophecies in the synagogue with the Jews and in the market place exposed the fallacies of heathen philosophy. His words made so much impression that he was invited to expound his doctrines at greater length before the chief court of the city, that which met on Mars' Hill, or the Areopagus. Time A. D. 52.

LESSON PLAN. I. God our Creator. vs. 22-25. II. Man our Brother. vs. 26-29. III. Christ our Saviour. vs. 30-31.

22. Then Paul stood in the midst of Mars' hill, (R. V. the Areopagus), and said, "stood" conveys the idea of courage and confidence. He took his stand boldly before the things ye are too superstitious (R. V. somewhat superstitious). The word for "stood" conveys the idea of courage and confidence. He took his stand boldly before the august tribunal. The name of Mars' hill is ideriv-

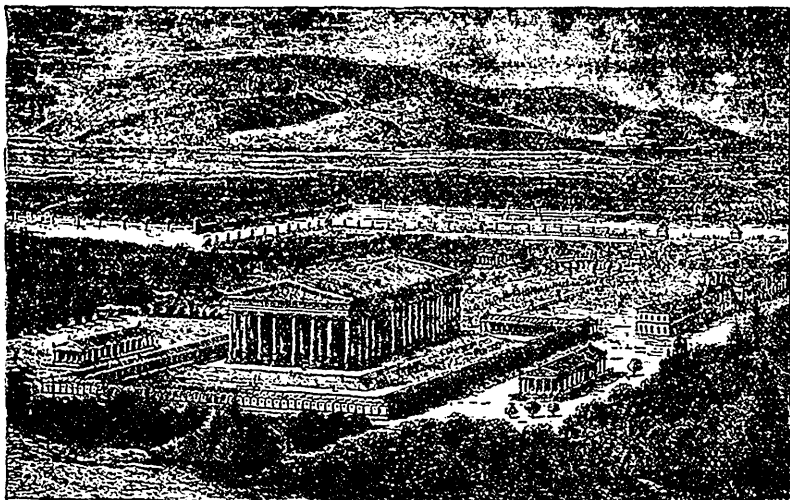
ed from the fable that on this spot the god Mars, or Ares, was tried for the murder of a son of Neptune. Paul compliments them on being very religious after their own manner, they were "pre-eminently a divinity-fearing people."

23. For as I passed by and beheld your devotions (R. V. observed the objects of your worship), I found an altar with this inscription, TO THE UNKNOWN GOD (R. V. an unknown god). Whom therefore ye ignorantly worship, him declare I unto you (R. V. what therefore ye worship in ignorance, this set I forth unto you). There was more than one altar of this kind in Athens. They were erected in order that no deity might punish them for not worshipping him, even although they did not know his name. They

had accused Paul of being a "setter forth of strange gods." This was a very serious offence, indeed the very one for which Sociates was made to drink the hemlock. Paul takes up this word and declares that he "sets forth" no new god, but one they already blindly acknowledge.

24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands—These were brave words. There were countless temples all around, and right over against Mars' hill stood the Acropolis with its Parthenon, or temple of Minerva, the "Champion," or guardian deity of the city (ch. 7: 48; Isa. 66: 1-2).

25. Neither is worshipped with (R.



THE TEMPLE OF DIANA AT EPHEBUS RESTORED.

V. is h- served by) men's hands as though he needed anything, seeing he (R. V. he himself) giveth to all life, and breath, and all things. —(Ps. 50: 8-13). He needs nothing that we can give him, seeing he is himself the source of everything (Job 35: 6-8; Ps. 16: 2; Isa. 40: 14-18).

26. And hath made of one blood (R. V. omits blood) all nations of men to dwell on all the face of the earth, and hath determined the times before appointed (R. V. their appointed seasons), and the bounds of their habitations—The unity of the human race is here asserted. God has over-

ruled the migrations of the nations determining where each should settle, fixing its bounds and determining the periods of its glory and decline. He is the Governor among the nations (Ps. 22: 28).

27. That they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us—Even though our seeking be like the groping of a blind man in the dark, he will be found of those who search for him with all their heart (Isa. 59: 2).

28. For in him we live and move and have our being; as certain also of our

own poets have said, For we are also his offspring. This sentiment is found in Aratus (B. C. 270), and Cleanthes (B. C. 300), but it is found elsewhere as well.

29. Forasmuch then as we are the offspring of God, we ought not to think that the godhead is like unto gold, or silver, or stone, graven by art and man's device—Our own nature is a proof that graven images cannot represent God (Isa. 40: 18.)

30. And the times of this ignorance God winked at (R. V. overlooked) but now commandeth all men everywhere to repent—God did not visit the heathen with decisive marks of his displeasure (Rom. 3: 25; 2 Pet. 3: 9) but now that Christ is proclaimed, impenitence becomes disobedience to known duty. The word "commandeth" is a military term for transmitting watchword which passes from lip to lip, or the orders of the general repeated by his subordinates in descending rank till they reach the whole army.

31. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead—"Given assurance" is literally, afforded faith," given a sufficient ground for believing in him as judge, and therefore, logically, in him as a source of pardon (Rom. 1: 4; 1 Cor. 15). Being a man he will be a merciful and sympathetic Judge (Rom. 2: 16; John 5: 17).

32. And when they heard of the resurrection of the dead, some mocked, and others said, We will hear thee again of this matter—The Greeks believed in the immortality of the soul, but not in the resurrection of the body.

33. So Paul departed from among them.

34. Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them—Dionysius was a member of the court before which Paul preached.

ORIENTALISMS.

Epicurean and Stoic. These two schools were at this time the two great rival systems of philosophy, and were sharply contrasted. The Epicureans were founded by Epicurus, B. C.

342-270. They considered—(1) That the world was created by the accidental combination of atoms; (2) that the aim of life was *pleasure* (defined as mental calm, or freedom from passion), and that the soul perishes with the body; (3) that the gods lived an existence of eternal calm, not troubling themselves about men. The Epicureans were the materialists of ancient times; their philosophy had no ennobling power, and on the other hand led often to sensuality. By the Jewish Fathers the name Epicurus is used to denote a heretic, or unbeliever, whether Jewish or foreign.—*e. g.* R. Lazar said, "Be diligent to learn the law, wherewith thou mayest make answer to Epicurus."

The Stoics were founded by Zeno (B. C. 360-260), who lectured in the Stoa, or "Painted Porch." They taught—(1) That the world was due to the transition of a "constructive fire," through air and water, and then into solids: (2) that "virtue" was the one thing desirable, and that this consisted in living conformably to nature, all other things (*e. g.* pleasure, pain, wealth health) being in different; (3) that God was a certain living force, immanent in nature. The Stoic philosophy was much nobler than the Epicurean, but it lacked the inner living principle of Christianity. One of the most famous Stoics was Seneca, who has left many noble teachings, very much like many found in the New Testament. Many of the Fathers regarded Seneca as being almost, if not altogether, a churchman, and there still exist fourteen letters which, until the Reformation, were held by Christians to have passed between S. Paul and Seneca. These are forgeries of probably the fourth century. Unfortunately Seneca's life was not altogether consistent with his doctrine. The noblest Stoic of them all was, without doubt, Epictetus, "A poor man, a slave, a cripple, but beloved of the Gods," he says of himself, and with truth. His teachings were noble and beautiful, breathing so much of the New Testament that many have held he was influenced by it; and his teachings were enforced by a consistent life of cheerful and humble resignation.

The Areopagus. This was a rocky height in Athens, opposite the western end of the Acropolis, from which it is separated only by an elevated valley. Tradition says it was called the hill of Mars, because here Mars

(Ares) was brought to trial by Neptune for the murder of the latter's son, Halirrothius. On this hill met the council of Areopagus, or upper council, as it was also called, to distinguish it from the council of 500, which met in the valley below. This was the most ancient and venerable of all Athenian courts, and enjoyed a high reputation throughout all Greece. The judges sat in the open air, with before them the accuser and criminal, each on a huge block of stone.

BIBLE SEARCH LIGHTS.

Why was Paul compelled to leave Berea? By what route did he proceed to Athens? Whom did he leave behind? How did he spend the time at Athens while waiting for them? With what philosopher did he dispute? Before what assembly was Paul invited to speak?

22, 23. How did the heathen come to be ignorant of God? (Rom. 1: 23). What witness to himself did God leave with them? (Acts 14: 17; Rom. 2: 15). What was really the being worshipped instead of God? (1 Cor. 10: 20). What was the moral effect of such worship? (Rom. 1: 21-32; Eph. 4: 17-19; 1 Pet. 4: 3, 4).

24. When did Paul use similar language? (Acts 14: 15). From whose speech does Paul seem to be quoting? (ch. 7: 48; Isa. 66: 1, 2; 1 Kings 8: 27).

25. The same ideas occur in Ps. 50: 8-13; Job. 35: 6-8; Ps. 16: 2; Isa. 40: 14-18.

26. The unity of the race is asserted in Luke 3: 38; Isa. 64: 8; 1 Cor. 15: 45, 47; Rom. 5: 12, 17-19. God in the history of nations is referred to in Job. 12: 23; and his appointment of their countries in Deut. 32: 8.

27. What is the aim of God's goodness? (Rom. 2: 4). What prevents anyone from finding God? (Isa. 59: 2). For God's omnipresence see Jer. 23: 24; Ps. 139: 7-12.

28. When does Paul again quote a heathen poet? (Titus 1: 12).

29. In what does man resemble God? (Col. 3: 10; Eph. 4: 24). Can these attributes be represented in material forms?

30. Why did God overlook the guilty ignorance of the heathen? (2 Pet. 3: 9; Gal. 4: 4; Rom. 3: 24; Luke 24: 46, 47).

31. Where is Christ declared to be the final Judge? (Matt. 25: 31; John 5: 27; Rom. 2: 17; 14: 10). How does the resurrection of Christ assure us that God's appointment of him as Judge will be carried out?

PRACTICAL LESSONS.

I. PAUL'S SERMON AT ATHENS. First. The Introduction. "I perceive that in all things you pay more than usual attention to religion," for so the words really mean. He is tactful and courteous and seeks to gain their attention and good will by granting to them all that he can. He did not call them idolaters and bluntly try to override their worshipping by a sweeping statement to the effect that they were all wrong. Paul had learned to look upon the various forms of heathenism as but the blind gropings, of men in the dark, after truth, if, happily, they might find it. And as he goes on to tell them of his discovery of the altar "to the unknown God," he says, practically, "Where you leave off I'm going to begin. Him, therefore, whom ye worship in ignorance, declare I unto you."

Verses 24 to 28, inclusive, are taken up with a concise statement of God's personality and greatness. The argument reasons along the line of Theism, as opposed on the one hand to the Materialism of the philosophers, and the Polytheism of the multitude on the other.

"God that made the world and all things therein." He avers that as there is a "cosmos" there is also a Creator. This is in direct opposition to both the Stoic and Epicurean schools of philosophy, who maintained either that "the world was from eternity and everything always was what now it is," or that "the world was made by a fortuitous concourse of atoms, which having been in a perpetual motion, at length accidentally jumped into this frame."

Against both of these views Paul main-

tained that God "in the beginning created the heaven and the earth," and, therefore, the world owed its existence to the power and wisdom of a Divine Mind. "He is, therefore, Lord of heaven and earth," for if He made it, He owns it and has undisputable authority to give and make laws for its guidance.

"And He hath made of one blood all nations of men for to dwell upon the face of the earth." Here is the doctrine of the Fatherhood of God and Brotherhood of Man. And Paul condemns the proud Athenian boast, that they sprang out of their own earth and had no kinship by blood with other nations. They were of the same common clay with all the rest of men.

"*In Him we live.*" As He made us, we are of necessity constantly depending upon his providence for our life; that, in fact, we are God's offspring. The confession of an adversary is always a point in his opponents favor, and so we find Paul making use of a saying of one of his own countrymen, Aratus, a native of Cilicia, who, in his *Phenomena*, in the beginning of his book, speaking of Jupiter, the Supreme God, says, "For we are also his offspring." By this quotation we realize the value of education to men. Had Paul not been a scholar he never could have, with so much aptness, brought in this saying in proof of his own argument. And it is a distinct advantage sometimes to know the other side of the argument. From their own poets he justifies his own statements and convicts them of a lack of knowledge. "For as much then." In this verse Paul lays down the ground work of a true and abiding christian philosophy. If the premises of the preceding verses are true, then this conclusion is forced upon them. Idolatry is absurd and stupid, and God cannot be represented by any image of "gold or silver, or stone, graven by art and man's device." There were times when God winked at this ignorance. He was patient and forbearing, long-suffering and plenteous in mercy, but now He called on men everywhere to repent. Your child does not understand all you say to it now, and it does many things you do not punish it for, simply because it does not understand and is ignorant. But when it

grows up to years of understanding and wisdom there is punishment for disobedience, because it is done knowingly and willfully. So, God, in these childish days of men, overlooked, though He did not fail to see, the many acts of disobedience done to His name. But now through the Revelation He gives to us of Himself through His Son, in trumpet tones, He commands us to repent from our evil idolatries. There will be no more winking at acts dishonoring to the glorious Maker of heaven and earth. "I the Lord am a zealous God."

II. THE RESULT OF THE SERMON. It was a failure. And why? Here there was no opposition; no cruel mob; no prisons. Everything seemed favorable to a grand ingathering of souls. What was wrong? Indifference. That was the fell, devastating blight that withered the seed as soon as it was sown. Opposition would have been a blessing in comparison with the mocking and jeering of the Athenians. We can brace ourselves up to the charge and onslaught of men possessed with devils, conscious in our power to triumph, while we know we have the gospel to cast the devils out. But it would require a hammer more massive than that of Thor to rouse up the careless and indifferent. How cold and dead we are in our service. Where is the enthusiasm and energy we once displayed in the cause of Christ? Then no call for help in Sunday-school or church came unheeded to our ears. Our eyes were sharp, and our hands and feet quick to do the bidding of the Master. We began well. What did hinder us that we did not continue as we had begun? Ah, the world crept in; our ears became stopped up by its clamor, and appeals that once were wont to raise us on eagles wings, or thrust us into deepest despair, now fall cold and dead upon our impassive hearts. Oh, let us hear the trumpet call—"Awake thou that sleepest and arise from the dead."

Tis not for man to trifle,
Life is brief and sin is here;
An age is but the falling of a leaf,
A dropping tear.

We have no time to sport away the hours;
All should be earnest in a world like ours.

Not many lives, but only one have we,
 Frail, fleeting man :
 How sacred should that one life ever be,
 That narrow span.
 Day after day filled up with blessed toil,
 Year after year still bringing in new spoil.

ADDED POINTS.

1. The first principle of true religion is

"Thou shalt have no other gods before me."
 2. Is your spirit stirred within you on seeing sin, to do all you can to overcome it?
 3. What is your pursuit in life?—Happiness or Heaven—or Heaven and happiness?
 4. Which would you rather be, Mockery or Martyr?

PAUL PREACHING IN ATHENS.

Greece! hear that joyful sound,
 A stranger's voice upon thy sacred hill;
 Whose tones shall bid the slumbering nations
 round

Wake with convulsive thrill.
 Athenians! gather there; he brings you words
 Brighter than all your boasted lore affords.

He brings you news of One
 Above Olympian Jove; One in whose light
 Your gods shall fade like stars before the sun.

On your bewildered night, [dream,
 That unknown God, of whom ye darkly
 In all his burning radiance shall beam.

Behold, he bids you rise
 From your dark worship at that idol shrine;
 He points to Him who reared your starry
 And bade your Phœbus shine. [skies,
 Lift up your souls, from where in dust you
 bow;
 That God of gods commands your homage
 now.

But brighter tidings still!
 He tells of One whose precious blood was spilt
 In lavish streams upon Judea's hill,
 A ransom for your guilt [chain;
 Who triumphed o'er the grave and broke its
 Who conquered death and hell, and rose again.

Sages of Greece! come near—
 Spirits of daring thought and giant mould,
 Ye questioners of time and nature, hear
 Mysteries before untold!
 Immortal life revealed! light for which ye
 Have tasked in vain your proud philosophy.

Searchers for some first cause [One,
 'Midst doubt and darkness—lo! he points to
 Where all your vaunted reason, lost, must
 And faint to think upon— [pause,
 That was from everlasting, that shall be
 To everlasting still, eternally.

Ye followers of him
 Who deemed his soul a spark of Deity!
 Your fancies fade, your master's dreams grow
 To this reality. [dim.
 Stoic! unbend that brow, drink in that sound!
 Sceptic! dispel those doubts, the Truth is
 found.

Greece! though thy sculptured walls
 Have with thy triumphs and thy glories rung,
 And through thy temples and thy pillared
 Immortal poets sung, [halls
 No sounds like these have rent your startled
 air;
 They open realms of light, and bid you enter
 there.
 —Annie C. Lynch.



MEMORIZING.

The following questions were recently asked a number of teachers :—

"Is it wise to have children memorize passages of Scripture, the meaning of which is not understood by them?"

(a) If not, why not? Give two arguments commonly used.

(b) If so, why so? Give two arguments commonly used.

(c) What is your own opinion?

The following is one of the answers received. The second one being omitted. Others will be published later on.

I. (a) 1. No. Because the words are then only a meaningless succession of sounds, and the words as we grow older, tend to retain their meaninglessness.

2. Because what we aim at, is to cause the child to know, and this we do not succeed in doing, if the words are not understood.

(b) 1. Yes. Because it trains the memory.

2. Because when the child grows up, it will be able to understand the meaning.

(c) I. My own opinion is that, it is folly to impose upon the memory a mere jingle of sounds, and the Scripture which should be a help to the child is thus made distasteful.

I would teach carefully, the exact meaning of each word, and the meaning of the thoughts as a whole, showing their relation to other thoughts, and if I succeed in doing this, it will be known; but, if not, I would only repeat my explanations in further and more attractive ways.

II. (a) No it is not wise to have children memorize passages of Scripture the meaning of which is unknown to them.

1. Because learning contrary to the will of a child, is distasteful, and the child will come to dislike the Bible out of which it is given distasteful lessons.

2 This method of teaching overloads the child's mind.

While some valuable truths are imparted still there is much that is of no value to the child and remains a burden. Froebel says :—"In after life when comprehension of the child, attaches sense to sound, the senseless word will be the more injurious."

(b) The arguments that it is right are :

1. In after life when the child has grown up, the passages that he has learned will come back to him when he has little time to read the Bible.

2. Unless you compel the child to learn it will not do so of its own desire.

(c) My own opinion is that it is decidedly wrong to make a child learn passages, the meaning of which, is not clearly understood. The child will learn his Bible and come to love it, if we follow the proper method.

Let the teacher teach the lesson brought out by the text, and be sure that it is firmly fixed on the child's mind.

This, will make memorizing a pleasure instead of what it usually is, a drudgery.

RECEIPT FOR GELATINE PAD.

Get a tray made of zinc, 18 inches by 14 inches wide and about five-eighths deep. Have the pan flat. Mix 26 fluid ounces of glycerine, (45 ounces in weight) 4 ounces of French gelatine, one ounce of white glue. Soak the gelatine in cold water a few hours, and after soaking, pour off all surplus water. Set the dish of gelatine into another dish of hot water to melt. Dissolve the glue with a little hot water, and stir into the melted gelatine, then pour in your glycerine and see that all is well mixed. Set your pan in a level place. Do not pour your mixture directly into the pan until you strain it. Any air bubbles can be removed, by putting them to the edge of the pan. Let the mixture cool before using. Get Hectograph ink, Black or Violet. Paper to make a copy ought to have a glazed surface. Write, or draw your pattern on paper and put it upon the pad. Let it remain there two or three minutes, then remove and make as many copies as you like. When finished, take luke warm water and wash off your pad, being careful not to make holes, or depression as you wash it. Wash immediately after using.

Primary Department.

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

PREVIEW.

GOLDEN TEXT FOR THE QUARTER: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16.

We continue this quarter our lessons in the Acts, and the Epistles, beginning at the sixteenth chapter of the Acts. The lessons are as follows:

- Lesson I.—First Converts in Europe. Acts 16: 6-15.
- Lesson II.—Paul and the Philippian Jailer. Acts 16: 22-34.
- Lesson III.—Paul at Thessalonica and Berea. Acts 17: 1-12.
- Lesson IV.—Paul Preaching in Athens. Acts 17: 22-34.
- Lesson V.—Paul's Ministry in Corinth. Acts 18: 1-11.
- Lesson VI.—Working and Waiting for Christ. 1 Thess. 4: 9-18; 5: 1, 2.
- Lesson VII.—Abstaining for the Sake of Others. 1 Cor. 8: 1-13.
- Lesson VIII.—The Excellence of Christian Love. 1 Cor. 13: 1-13.
- Lesson IX.—Paul Opposed at Ephesus. Acts 19: 21-34.
- Lesson X.—Gentiles Giving for Jewish Christians. 2 Cor. 9: 1-11.
- Lesson XI.—Christian Living. Rom. 12: 9-21.
- Lesson XII.—Paul's Address to the Ephesian Elders. Acts 20: 22-35.

The Golden Text for the Quarter, and that of Lesson I., suggest two thoughts; 1st, God's Word; 2nd, Light.

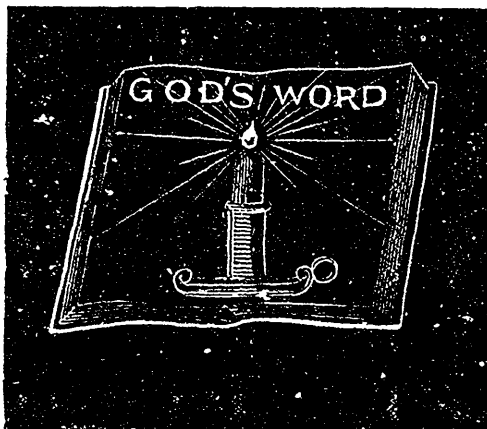
As a helpful thought, therefore, with which to bind the lessons together, perhaps we cannot do better than to choose for our Preview Thought, "God's word giveth light." Let us aim during the quarter to cultivate a higher appreciation for God's word than ever before.

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

First Lesson.	God's Word Teaches us—	To be obedient.
Second "	" "	To believe.
Third "	" "	To be humble.
Fourth "	" "	How to worship.
Fifth "	" "	To trust.
Sixth "	" "	To be watchful.
Seventh "	" "	To set a good example.
Eighth "	" "	To be loving.
Ninth "	" "	To be contented.
Tenth "	" "	To be self-sacrificing.
Eleventh "	" "	To be forgiving.
Twelfth "	" "	To be kind.

For review purposes we would suggest a very simple method. Make twelve Bibles out of cardboard, about ten inches wide, and seven inches high, similar to the cut. Emphasize the thought from Sunday to Sunday that God's word is a light, for it teaches us—first, to be obedient, second, to believe, etc., etc. On the back of each Bible, a sketch, similar to that used upon the blackboard each Sunday, can be made. As the teacher stands before her class,

she can hold the front of the bible towards the children—as she sees the picture on the back, she can question the children about each lesson in turn and afterwards can turn the other side of the bible and show it to the class. This can be done from Sunday to Sunday and ultimately for the whole quarter's lessons on Review Sunday. Children remember what they see better than what they hear, therefore this method of review will be helpful, and at the same time simple and convenient. The whole of the blackboard lesson used need not be sketched on the back of the bible, but only as much as will be necessary to recall the lesson.



LESSON I—July 4th, 1897.

First Converts in Europe. ACTS 16: 6-15.

- I. GOLDEN TEXT: "The entrance of thy words giveth light." Ps. 119: 130.
- II. PREVIEW THOUGHT FOR THE QUARTER: God's word giveth light.
- III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: God's word teaches us TO BE OBEDIENT.
- IV. REVIEW: A few questions about Paul, introductory to this quarter's lessons. A few questions about the giants we were learning about last quarter.

V. SYNOPSIS OF LESSON: We begin the quarter almost at the commencement of Paul's second missionary journey. After the dispute with Barnabas, he and Paul separated, Barnabas taking with him John Mark and going to Cyprus, while Paul was accompanied by Silas. Going northward, they journey westward through Cilicia and at Lystra were joined by Timothy. Passing westward they taught and preached in the cities. Being led by the Spirit they went to Troas, where Paul had a vision and in the vision heard the message calling him over into Macedonia. Taking ship they went to Neapolis, the sea-port town of Philippi and from there journeyed to that place. Certain days were spent in that city, and instead of going to a synagogue they went by the river side "where prayer was wont to be made." The first convert in Europe was Lydia, a seller of purple. God opened her heart and she attended unto the things which were spoken of Paul. After she was baptized she constrained the disciples to abide at her house.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

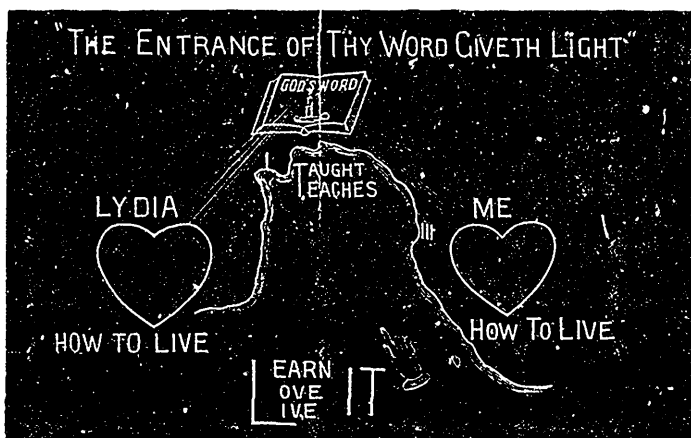
1. Have the Golden Text printed on the blackboard beforehand. Use yellow chalk and underline each letter with red chalk.
2. Begin the lesson by telling the story of a lighthouse keeper's daughter. Her father went away one morning to the mainland and expected to be back early in the afternoon, a storm coming on prevented him and it was dark before he got nearly home. The lighthouse

was built on a dangerous reef and because of this he could not find his way amongst the rocks unless the lamp was lighted. His little daughter who was alone at home in the lighthouse knew this and thoughtfully climbed the stairs and soon the bright light flashed out over the dark ocean.

3. Repeat the Golden Text.

4. Like the light flashing out over the dark ocean, is God's word to us, showing the way amid the dangerous places to heaven.

NOTE.—(a) As the story of the lighthouse is told, to make it more concrete a few marks on the blackboard will be found helpful, showing the land, the sea, the light, etc. The child is wonderfully



interested in what he sees.

(b) As the word of God—the Bible—is referred to, hold up before the class book No. I. as described in the Preview.

5. Draw, or have drawn upon the blackboard a sketch of the Aegean Sea. Tell the story to the children and mark some of the route, showing Paul and his companions, Silas and Timothy.

(a) Tell of Paul's vision in which he saw a man of Macedonia crying out to him "Come over and help us."

(b) Describe the journey across the sea by ship to Neap'is and then by land to Philippi.

(c) The Sabbath day spent at the riverside.

6. Tell about Lydia.

(a) Her business.

(b) Her character.

(c) Her reception of the word.

(d) Her obedience to the word.

(e) Her baptism.

Emphasize the point that Lydia took the word into her heart and "attended unto it," that is, "obeyed it."

7. The entrance of God's word into Macedonia brought light. The entrance of God's word into Lydia's heart brought light. Draw some rays of light from the Bible to Lydia's heart. The Bible teaches us how to live. It shows us the difference between right and wrong. We should LEARN IT, LOVE IT, LIVE IT.

LESSON II—July 11th, 1897.

Paul and the Philippian Jailer. ACTS 16: 22-34.

I. GOLDEN TEXT: "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." Acts 16: 31.

II. PREVIEW THOUGHT FOR THE QUARTER: God's word giveth light.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON : God's word teaches us TO BELIEVE.

IV. REVIEW:

1. What did Paul see in a vision ?
2. To what city did he go ?
3. Who heard the word and obeyed it ?
4. What does the Bible say about God's word giving light ?

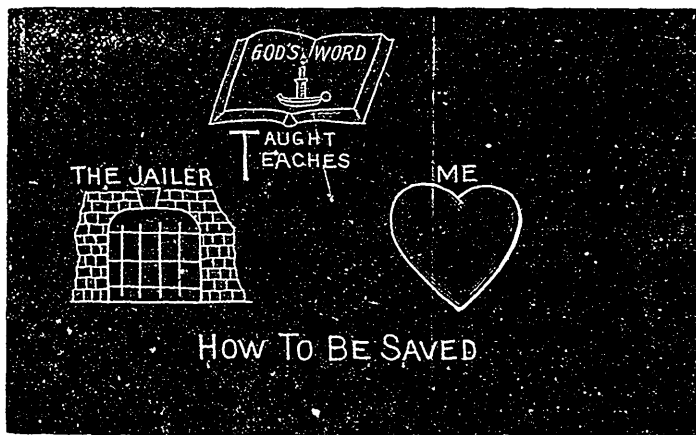
V. SYNOPSIS OF LESSON: The missionaries, Paul, Silas, Timothy and Luke continued their work in Philippi for some time and established a church there. Amongst other things, Paul here, in the name of Jesus Christ, performed a miracle by casting out a demon from a woman who followed them from place to place. Paul being grieved said, "I command thee in the name of Jesus Christ to come out of her." The woman seems to have been a slave and brought her masters much gain by sooth-saying. For this act Paul and Silas were put into prison. The jailer put them into the inner prison and fastened their feet in the stocks. At midnight, while Paul and Silas were praying and singing there was a great earthquake, and but for the intervention of Paul the jailer would have killed himself. He soon became a seeker after truth and Paul told him that if he would be saved he must believe on the Lord Jesus Christ. He believed and was baptized, he and all his house, and having washed the wounds of the disciples he sat meat before them.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON :

1. Have the Golden Text printed on the blackboard beforehand.
2. Illustration No. I. Hold in the hand a blank sheet of paper as the lesson is begun and say "Boys and girls I want to tell you a story." A little girl named Helen, eight years of age, who loved her father dearly and believed everything he said, one day brought him a sheet of paper, it was blank, except that she had signed her own name at the bottom. Looking up into his face trustfully, she said "Papa I will do anything you want me to do, write what you would like to have me do upon this piece of paper, for you see I have signed my name, which means I have promised to do it." That little girl believed in her father; she trusted him.

Illustration No. II. Tell the story of Jesus and the man born blind. Emphasize the thought, that he believed in Jesus and that he trusted him. How do we know this? Because

he did what Jesus told him to do. If we truly BELIEVE in anyone, in the sense that believe is used in the New Testament, we will do what that person tells us, just as the little girl and the blind man did.



NOTE. - In beginning a

lesson it is usually well to gain attention. Illustrations which only gain attention, however, are not worth much. They should be referred to again and again. They should be pegs on which to hang the truth. Use the two suggested above for this purpose, and each time the word "believe" occurs, or as often as is necessary to make the truth clear, refer back to the two stories to emphasize the meaning of "believe." This is one of the secrets of good teaching.

3. Tell the story of Paul and Silas in prison.

(a) The multitude rise up against them.

- (b) The magistrate condemns them.
- (c) They are beaten with many stripes.
- (d) They are put in prison and their feet made fast in the stocks.
- (e) Praying and singing at mid-night.
- (f) Earthquake, the prison shaken, doors open, and bands loosed.
- (g) The keeper's fear and question "What must I do to be saved?"

4. Golden Text. What is it to believe on the Lord Jesus Christ? Explain the meaning of the word "Lord." He is our King. We must allow him to control our life. Helen believed in her father and showed she did by being willing to do whatever he wrote on the paper. The blind man believed in Jesus Christ and showed that he trusted him by going to the Pool of Siloam and washing his eyes as the Saviour told him. To believe in Jesus is to take him into the heart and make him the real king of our lives. We must show that we are doing this by studying his word and acting as he therein tells us.

5. God's word is a light. When the jailer believed, the light shone into his heart. If I believe, the light of God's word will shine into my heart and make my life bright and beautiful.

NOTE.—As the lesson is taught draw on the board as suggested in the cut.

LESSON III—July 18th, 1897.

Paul at Thessalonica and Berea. ACTS 17: 1-12.

I. GOLDEN TEXT: "They received the word with all readiness of mind and searched the scriptures daily." Acts 17: 11.

II. PREVIEW THOUGHT FOR THE QUARTER: God's word giveth light.

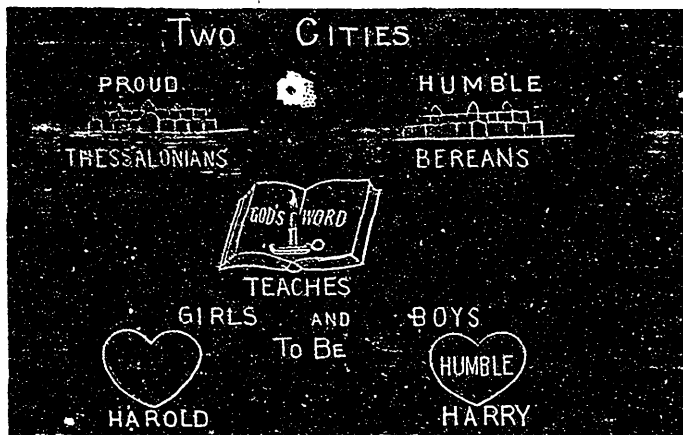
III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: God's word teaches us TO BE HUMBLE.

IV. REVIEW:

1. When Paul and Silas were in prison what happened?
2. Why did the jailer want to kill himself?
3. How did Paul answer the jailer's question, What must I do to be saved?
4. What did the jailer do for Paul and Silas?

V. SYNOPSIS OF LESSON: After being set free from prison in Philippi, Paul and his companions journeyed to Thessalonica, passing through Amphipolis and Apollonia on the way thither.

Paul, as was customary with him, went into the synagogue and reasoned with the Jews out of the scriptures, teaching them of the Christ. Some of the Jews believed and followed him, but those who believed not set the city in an



uproar and assaulted the house of Jason, where they supposed the missionaries were abiding. Because of this uproar Paul and Silas left Thessalonica by night and journeyed to Berea where he preached in the synagogue and was received and heard. The result was that many believed. In the words of our Golden Text, these of Berea were more noble than those in Thess-

alonica, in that they received the word with all readiness of mind and searched the scriptures daily.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. Have the Golden Text printed on the blackboard beforehand.

2. Our lesson to-day is about two cities, and two boys. There was a great difference between these two cities, or rather the people who lived in them. Let me draw these two cities for you (make rough sketches on board). The people who lived in this city were called Thessalonians, those who lived in this were called Bereans. Now what is the difference between the people living in these two cities? This we will learn in our—

3. Golden Text. Repeat it together. Our Golden Text is about the Bereans, they received the word with all readiness of mind and searched the scriptures daily. Most of the Thessalonians would not receive the word when Paul and Silas brought it to them, but drove them out of their city. The people of Berea were more noble than those of Thessalonica. Let us call the people of Thessalonica proud, for so they were, but let us call the people of Berea humble, for they received the word with all readiness of mind.

4. I want to tell you a story about a boy who thought he was very big and very smart. His father wanted him to go an errand across the city for him and told him that if he would follow certain streets he would not lose his way. But Harold did not pay much attention. He said "I don't want anybody to tell me the way, I know it myself." He was a proud boy, Harold was, we will have to write that word in his heart. Harold lost his way and it was a long time before he found his way home and the errand was undone. When Harold grew older and was leaving home to go to another city to work, his mother gave him a Bible and said "Harold read it, it will guide you through life," but Harold still proud said "I don't want any guide," just as he had said once before. I am afraid Harold may lose his way in the journey of life if he does not take God's word for his guide. He is like the people of Thessalonica. Another boy I know was so different. When Harry was leaving home he promised his mother that he would read his Bible every day, and I am sure if he does, he will not lose his way, but it will be a lamp unto his feet and a light unto his path.

5. The Bereans received the word with all readiness of mind and searched the scriptures daily. So should we.

6. God's word is a light, but it cannot shine into unwilling hearts. Its light could not get into the hearts of many people in Thessalonica, for they would not allow it. God's light could not get into Harold's proud heart, for he was not willing to receive it. Let us open our hearts and receive the word readily, and if we can help it, never allow a day to pass without learning something more from it.

NOTE.—As you tell of the light not shining into the Thessalonians, or into Harold's heart, with a dark colored piece of chalk draw a sort of a cloud around each.

LESSON IV—July 25th, 1897.

Paul Preaching in Athens. ACTS 17: 22-34.

I. GOLDEN TEXT: "God is a Spirit, and they that worship him must worship him in spirit and in truth." John 4: 24.

II. PREVIEW THOUGHT FOR THE QUARTER: God's word giveth light.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: God's word teaches us HOW TO WORSHIP.

IV. REVIEW:

1. What was last Sunday's Golden Text?
2. What is the meaning of Scriptures?
3. What is the meaning of readiness of mind?
4. How often should we read our Bible?

V. SYNOPSIS OF LESSON: Leaving Silas and Timothy at Berea and Thessalonica, Paul went to Athens alone. Athens was the centre of the literary and artistic world at that time,

and had a population of about one hundred and fifty thousand. He taught in the Jewish synagogue on the Sabbath day, but daily went into the market place and there told his gospel story. Even the Epicureans and Stoics listened to him. So great was the attention he attracted that he was allowed to speak on Mar's Hill, and he was listened to by the leaders of thought in Athens. Our lesson consists of Paul's address on this occasion. All listened, some mocked, some believed, while others said "We will hear thee again of this matter."

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. Have the Golden Text printed on the blackboard beforehand.

2. Begin with the Golden Text. What is a spirit? The writer some time ago when trying to explain this to a child, found the difficulty not as great as might at first be supposed. Teach the child that every person is made up, as it were, of two parts, body and spirit. The part we see—the body, and the part we cannot see—the spirit. The part that dies—body, and the part that never dies—spirit. God has no body, for God is a spirit.

3. Paul was now in Athens. He went there to tell the people about God. As he passed through the city he saw a great monument erected and upon it carved these words "TO THE UNKNOWN GOD." The people of Athens had not heard God's word, for if they had they never would have built a monument like that. Who ever saw a monument like that in this country? Nobody. Why?

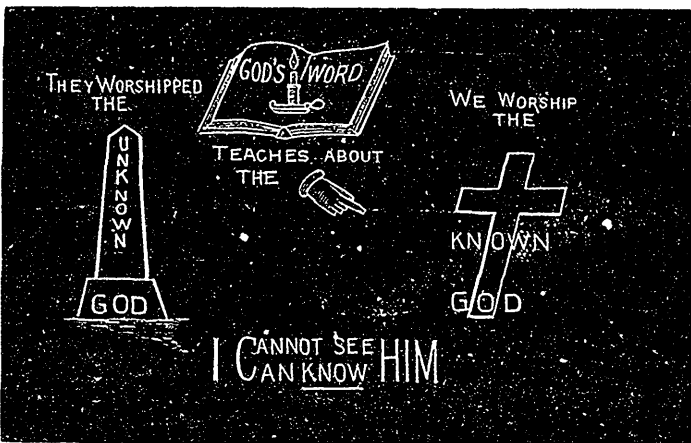
4. Because God's word gives us light, tells us who God is; therefore he is not the unknown God to us, but the known God. In his word we have learned about Jesus the God-Saviour.

5. The people of Athens wanted a God to worship, but they did not know that God had made himself known through his word. We know our God, we know him whom we ought to worship.

He is the living God. We cannot see him because he is a spirit, but we can know and worship him. He is a spirit, therefore we can worship him anywhere, not only in church, but everywhere.

6. God is a spirit, and

they that worship him must worship him in spirit. Not only should we bow the knee and the head, but we must bow our spirits in reverence and thus truly worship him in spirit. The people of Athens made mistakes in worshipping, they did not know the truth. We who know the truth, shown us by God's word, can worship him in spirit and in truth.



EPAMPLE.

Be, what you would have your scholars become. In Peter's defense before the Sanhedrim, his boldness, his fearlessness and courage convinced the members of that body that the Apostle had spoken the truth. Phillips Brooks has said that the most important part of a sermon is the man behind it. With equal truth it may be said the greatest part of the Sunday School teacher's work, is the teacher himself. Be what you would have your scholar become, not, do as I say, but do as I do. The teacher who is impatient in the class, is teaching impatience to the members. The fussy teacher will soon have a disorderly class, but the quiet self-controlled teacher will impress himself upon the class, as the members of the Sanhedrim took knowledge of the apostles "that they had been with Jesus." Let the Sunday School teacher come to his class mellowed and softened, and subdued by contact with the same Holy Spirit with which Peter and John were baptized again and again, and our class will take knowledge of us that we have been with Jesus. Do not hope to make your scholar better than yourself. He who would train his children well must first begin with himself.

Teacher Training.

TEXT-BOOK : HOLBORN'S "THE BIBLE THE SUNDAY-SCHOOL TEXT-BOOK."

Analysis by REV. PROFESSOR CAMPBELL, LL. D., Presbyterian College, Montreal.

CHAPTER V.

ON THE MEANS OF RELIGIOUS INSTRUCTION, PUBLIC AND PRIVATE, UNDER THE OLD AND NEW TESTAMENTS, WITH EXAMPLES.

How were people, and especially children, taught Divine Truth, in Bible days? The Bible answers briefly and inferentially.

1. BY PARENTAL INSTRUCTION. This is the oldest and most efficient mode. It was that of the Patriarchs (Gen. 48: 49). The law of Moses enjoined it. Eli and Samuel failed in it, but David taught Solomon. King Lemuel was taught by his mother (Proverbs 31). The Talmud, the rabbins, and Josephus, refer to such instruction. Jesus was thus taught. The Apostles counselled parents to teach their children. Timothy had his mother and grandmother for teachers.

2. BY RITES AND SYMBOLS. The Jewish ritual was pictorial instruction in religious truth. The Patriarchal sacrifices, as expiatory, emphasized the truth, that without shedding of blood there is no remission of sins, and as thank offerings that God is to be served with man's best. All the ceremonial laws of Moses were God's voice, saying: "Be ye holy, for I am holy." The feasts of Passover, Pentecost and Tabernacles, taught gratitude for national deliverance, and for the gifts of the seasons. The Sabbath taught that time is God's, and that man's dependants should share his rest.

3. BY PUBLIC READINGS OF THE SCRIPTURES. As early as Deut. 31 : 9, 13 this was directed. In later times it was much neglected. It was revived in the reign of Josiah (II. Chron. 34 : 14, 33), and after the captivity (Nehemiah 8). Also, long before, in the reign of Jehoshaphat (II. Chron. 17 : 7-9).

4. BY TEACHERS DIVINELY COMMISSIONED—THE PROPHETS. A prophet does not necessarily foretell; he speaks out for God. Moses was the first and greatest, and spoke to all. Nathan and Gad were private instructors of royalty. Samuel, Elijah and Isaiah, served in both capacities. The words of many were written down for public instruction. The teaching of the prophets was prophetic, political, and personally practical.

5. BY SCHOOLS OF THE PROPHETS. These began with Samuel, and extended to the first captivity. In the time of Ahab there were three schools at Bethel, Jericho, and Gilgal. They are referred to as married and single, as companies, and as assembling on special days, in II. Kings 4 : 1, 7, 38, 44; I. Kings 18 : 4; 22 : 6; II. Kings 4 : 23; 6 : 32.

6. BY SERVICE OF SONG. National songs form character. The Psalms, and the songs of Moses and Deborah (Exod. 15; Judges 5) were those of the Hebrews. Jehoshaphat's army sang Psalm 136, as did that of the Maccabees. The Talmud refers to family praise. Jesus sang a hymn with His Disciples. Those who kept the feasts at Jerusalem sang on the way. The schools of the Prophets cultivated psalmody. In David's time 4,000 Levites composed the choir of the Lord's House. They served in courses for a fortnight each year, and the rest of the time taught at home. Inspired singers were called Prophets, and their service was regarded as of the greatest importance.

7. BY THE SYNAGOGUE. This means "a coming together." It arose at the time of the Exile. (See Ezekiel 8 : 1; 14 : 1; 20 : 1.) On the return from the captivity solemn meetings became periodic, and were fully established in the interval between the Old and New Testaments. Wherever the Jews went they established a synagogue, or, when few, a *proseucha*, or smaller place of prayer. These had a liturgical service, alternating with readings of the Law and the Prophets, and, occasionally, of the Hagiographa. Jesus of Nazareth and Capernaum read and preached in the synagogues. Paul and Barnabas did the same at Antioch, in Pisidia, and elsewhere.

8. BY SCHOOLS. Children of 5 were allowed to attend the synagogue. After 12 they became sons of the law and had to do so. There were private schools for the wealthy, but instruction in the law was given by doctors of the synagogue in special chambers. Infant schools were first established by Jesus, son of Gamaliel, about 66 A. D. *Rabbinical schools* were colleges for young men, and began about 100 B. C. Paul was taught in one of these by Gamaliel. Their teaching is found in the Talmud, which contains some gems of wisdom amid a mass of learned trifling and absurd folly. Christ condemned the teaching of these schools unsparingly.

9. BY THE CHRISTIAN CHURCH. Passing by the teaching of Jesus and His Disciples, consider the Christians meeting on the first day of the week, but after the fashion of synagogue worship. The gospels and epistles were added to the lectionary. Organization by elders was universal. The Sunday-school arose out of *catechumenical classes* for preparing young people to enter into full church membership. Justin Martyr, Tertullian, and other early writers indicate the simplicity of service in the primitive Church, in which the elders read portions of the Old and New Testaments, exhorted, and prayed, according to their ability.

CHAPTER VI.

ON THE TEACHING PROCESS AS EXEMPLIFIED IN THE BIBLE IN QUESTIONING, METAPHOR AND SIMILE, OBJECT ILLUSTRATION, PARABLES AND PRACTICAL APPLICATION.

The Bible nowhere sets forth the art of teaching, but it furnishes the best examples of it. Its methods are :

1. QUESTIONING. This is of 3 kinds: *Introductory*—To convince of ignorance and stimulate desire for knowledge. *Final*—To recall and impress on the memory, instruction given. *Mediate*—To arouse attention and stimulate thought. The last is most important. Bible narratives are only skeletons of conversation held. Christ taught by the question: *Whose image and superscription is this?*—and to the lawyer: *What is written in the law? How readest thou?* Also, to Simon, *Tell me, Simon, which of them will love him most?* To the young ruler, *Why callest thou me good?* To the Pharisees, *What think ye of Christ? Whose son is he?* Thus he led them to the truth.

2. METAPHOR AND SIMILE. The first means transference; the second, likeness. Both are figures of poetical comparison; but in the simile the word *like*, or its equivalent, is employed, while in the metaphor it is suppressed. The metaphorical language of the Bible, being based on oriental customs, is sometimes hard to understand, but most of it is adapted to all times and countries. See Deut. 32: 2; Jeremiah 23: 29; Hos. 6: 4; Prov. 4: 18; Dan. 12: 3. Paul takes his imagery from the Grecian games (I. Cor. 9: 24, 27, etc.). Other similes and metaphors are found in Psalm 18: 1, 2; Phil. 2: 15, 16; Eph. 4: 14; Jude 12: 13.

3. OBJECT ILLUSTRATION. Such were the sacrifices and the Mosaic ritual generally. They were kindergarten teaching. See, also, I. Kings 22: 11; Zech. 11: 3, 14; Amos 8: 1, 2; Jeremiah 24; 13: 1-11; 18: 1, 10; 27: 2; 28: 10; Ezek. 37: 1, 14. Sometimes objects are employed, not as symbols, but as direct examples. Such are the ants, conies, locusts and spiders of Prov. 6: 6, 8; 30: 25-28. Jesus taught by the lilies, the birds, and the sower of seed. Paul taught the Corinthians through the rites of the Passover (I. Cor. 5: 6, 8).

4. PARABLE. This is a comparison, or short story, in which natural incidents convey spiritual truth. Lengthened, it becomes an allegory. A fable stops short at moral truth. O. T. parables are, Judges 9: 8-15; II. Kings 14: 9; II. Sam. 12: 1-14; II. Sam. 14: 5-11; Isaiah, 5: 1-7; Ezek. 17: 3-10; 19: 2-9; 24: 3-5. Our Lord's teaching was chiefly by parables. They are between 30 and 40, and are drawn either from Nature or from the Incidents of Social Life. They impress the mind more than all other teaching. The good Samaritan and Prodigal have become proverbial expressions. The recorded teaching of the apostles is not parabolic. Yet we have Paul's allegory (Gal. 4: 21-31; 5: 12).

5. PRACTICAL APPLICATION. The wise teacher applies truth practically to need and duty. Especially necessary for children. Bible applications are Nathan's *Thou art the man*, Jesus, *Go thou and do likewise*, the sermon on the Mount, &c. The discourses of the Acts of the Apostles have pointed applications. So have the Epistles, as in Romans, Galatians, Thessalonians and Hebrews. An important practical application is that of I. Cor. 15 which shows how vain Christian work would be if death ended all. *The Christian worker works for eternity.* Such a worker is the Sunday School Teacher.