

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 27.

AUGUST, 1893.

No. 8.

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SUNDAY SCHOOL BARRER

for
TEACHERS
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YOUNG PEOPLE.

Vol. XXVII.]

AUGUST, 1893.

[No. 8.

The Master's Questions.

HAVE you looked for sheep in the desert,
For those who have missed their way?
Have you been in the wild, waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and the darksome street?
It may be ye'd see i' the gloaming
The print of My wounded feet.

Have ye folded home to your bosom
The trembling neglected lamb,
And taught to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of Man was among them—
He had nowhere to lay His head.

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus makes thee whole?"
Have ye told My fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shore of the "golden land"?

Have ye stood by the sad and weary,
To soothe the pillow of death,
To comfort the sorrow-stricken
And strengthen the feeble faith?
And have ye felt, when the glory
Has streamed through the open door
And flitted across the shadows,
That there I had been before?

Have ye wept with the broken-hearted
In their agony of woe?
Ye might hear Me whispering beside you
"Tis the pathway I often go!"
My brethren, My friends, My disciples,
Can ye dare to follow Me?
Then, wherever the Master dwelleth,
There shall the servant be!

The Church and the School.

1. THE church should select, and send into the Sunday-school, its best qualified and most capable members.

The Sunday-school is a teaching institution, and teaching qualifications are a necessity. I would not say one word in disparagement of the self-sacrificing army of teachers who have hitherto carried on the work. All honour to them for the good they have done. But the conditions of effective teaching are becoming more exacting every year. Education has reached a higher level all round. In recent years, methods of teaching in our day schools have completely changed. Our Sunday-schools must advance with the changed conditions of our time. Intelligence, culture, the ability to master and the ability to communicate the facts and teachings of the lesson, tact, sympathy with child-life—these are some of the qualifications our teachers should possess.

2. The church should select and send into the Sunday-school its most religious men.

The Sunday-school is a religious institution. Sunday-school work is religious work, and for religious work we must have religious men. The Sunday-school attempts as religious a work as that of the pulpit, and requires the same divine unction and power. If our preachers need to be filled with the Holy Ghost, so do our teachers. If our preachers need to grasp the hand of the Master before they can do deeds of power, so do our teachers. If our preachers need to be men of faith and men of prayer, so do our teachers. Let it be repeated; let it stand out in characters bold and clear:—

Sunday-school work is religious work, and for religious work we must have religious men.
—Rev. T. K. Nutall.

How closely the servants of Christ are watched, and what reason they have to be circumspect in their walk! The world notices also the company which we keep.

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Sunday School Banner.

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

TORONTO, AUGUST, 1893.

A Plan for Arresting the Attention

OF THE THOUGHTLESS AND UNCONVERTED MEMBERS OF A SUNDAY-SCHOOL CLASS, SO AS TO LEAD THEM TO ENQUIRE EARNESTLY THE WAY OF SALVATION.

BY J. W. HOGARTH.

TO SUNDAY-SCHOOL TEACHERS.—That you may exercise the greatest influence over your pupils, you must have their respect and affection.

To gain the former, you must show yourself a man and a Christian by a consistent walk and godly conversation. You should be prompt and punctual, dressed becomingly, have seats arranged to the best advantage for yourself and pupils, so that you can see each and each can see you without inconvenience, and as free from distraction from other classes as possible, thus making them as comfortable as you can.

Study to make yourself familiar with the character, habits, dispositions, home influence, likes and dislikes of your pupils.

Cultivate a genial, warm-hearted spirit.

Always recognize your pupils wherever you meet them; show an interest in them by visiting them in their homes and inviting them to share yours, if circumstances will permit.

In preparing your lesson, start early in the

week, and by prayer and study thoroughly master your subject, and in doing this, seek the guidance of the Holy Spirit, ever keeping in view the various members of the class and their wants, that you may offer a word in season.

Not only seek to find out what is in the lesson suitable to the class, but keep a look-out through the week for illustration or incident that will fit the lesson, interest the class, and impress the truth. Look for these in the streets, the fields, books, papers, and everywhere. Let your illustrations be familiar. Sit at the feet of the great Teacher and learn of Him.

Thus furnished with matter and illustration, arrange your work before going to school, as to what to teach and how to do it. Aim to get at a level with the scholars' comprehension—not too high or too low.

Love God and get near His heart; love your pupils and get near their hearts and bring them together—introduce them.

Before going to school, enter your closet, ask God's blessing upon yourself and your efforts, and go from your closet to your class filled with the Spirit. Give your pupils a hearty reception, and show that you are glad to hear their presence and that you have an interest in them. Then try to present the subject in a plain, concise and attractive manner, so as to elicit (apparently without an effort) the interest and sympathy of the class.

Show that you believe and feel the truth of what you teach. Carry on the work in a conversational style and carefully avoid lecturing. Encourage pupils to ask proper questions and converse freely in the class and out of it.

Keep your eyes open and your heart raised to God in prayer while teaching. On seeing that good impressions are made, or conviction sent to the heart of a pupil, aid that one to an immediate decision for the right. If you cannot get that, try to get a promise by God's grace to consider the matter thoughtfully and prayerfully, and thus clench the nail before it is drawn out.

Do not fail to follow up the ground gained. Make it a point to speak personally to your pupils about their souls on fit occasions.

Pray for guidance as to when to be silent, when to speak, what to say and how to say it.

Do not teach too long at once or try to teach too much. Do not neglect the spiritual part of the lesson nor harp at it too long.

Study next Sunday's lesson beforehand, have a short chat with the class about it; elicit an interest in it on the part of the class by asking a few questions to be looked up.

Give pupils to understand you expect home preparation, and be sure to recognize any attempt in that line. If pupils are found to be restless, the attention of the inattentive one may be arrested, sometimes, by giving him a question, asking his opinion on a subject, or getting him to read a passage. Two mischief-

ous boys may be separated. Girls and boys may be mixed, that the presence of the girls may tend to keep the boys in check. A parent or aged and influential person may be asked to sit beside or near the restless one, and thus he may be restrained and led to take an interest in the lesson.

With a class conducted after the manner here indicated, I think the teacher will have little trouble with inattention, and will doubtless return at last bringing his sheaves with him.

— *Listowel, Ont.*

Olive Wood from Jerusalem.

ANY subscriber to THE BANNER who will remit 15 cents, will receive, post-free, a beautiful section of olive wood from the Mount of Olives near Jerusalem, polished to perfection by native workmen, showing the grain and dark concentric rings, and stamped with the name of the sacred city in English and Hebrew—a most valuable and interesting souvenir of the Lord's land. About three and three-quarters of an inch in diameter and three-quarters of an inch thick, it makes a beautiful paper weight or parlour ornament. A more beautiful or appropriate present cannot be conceived than a section of olive wood from sacred Mount Olivet, where the Master taught His disciples the Lord's Prayer, and at the foot of which lies the Garden of Gethsemane, with all its sacred memories. What could be more attractive to any Bible reader than a section of this beautiful olive wood, cut and polished in Jerusalem and shipped by way of Jaffa, the ancient Joppa, to Canada? Teachers will find it of great interest to exhibit to their classes and friends.

That enterprising editor, Dr. Talmage, found these so popular a premium for his paper that he ordered 50,000 pieces. It was received with the greatest favour. Mr. E. C. D. McMillan, of Brooklyn, N.Y., on receiving a section, writes: "I would not exchange it for a nugget of gold, knowing that it grew on that mountain, where beyond any spot in Palestine God was manifest in the flesh, where the great Intercessor was wont to pray, where Jesus wept over Jerusalem—on whose slopes He blessed the apostle band, and sent His message of mercy to mankind—the mount at whose base lay Bethany and Gethsemane—on whose gentle turf His feet last stood and where they will yet stand again!"

Others speak as follows: "Coming as it did from that holy hill makes it doubly dear."—A. M. Cox, Phillipsburg, Pa.

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Opening and Closing Services.

THIRD QUARTER

OPENING SERVICE.

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

LESSON SERVICE.

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

CLOSING SERVICE.

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

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: LESSONS FROM THE LIFE OF PAUL.

A. D. 58.]

LESSON VI. PAUL AT MILETUS.

[Aug. 6.]

GOLDEN TEXT. Remember them which have the rule over you, who have spoken unto you the word of God. Heb. 13. 7.

Authorized Version.

Acts 20. 22-35. [Commit to memory verses 31, 32.]

22 And now, behold, I go bound in the spirit unto Je-ru-sa-lem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Je'sus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn everyone night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Je'sus, how he said, It is more blessed to give than to receive.

Revised Version.

22 And now, behold, I go bound in the spirit unto Je-ru-sa-lem, not knowing the things that shall befall me there: save that the Holy Ghost testifyeth unto me in every city, saying that 24 bonds and afflictions abide me. But I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Je'sus, to 25 testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see 26 my face no more. Wherefore I testify unto you this day, that I am pure from the blood of 27 all men. For I shrank not from declaring unto 28 you the whole counsel of God. Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops, to feed the church of God, which he purchased with 29 his own blood. I know that after my departing grievous wolves shall enter in among you, 30 not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. 31 Wherefore watch ye, remembering that by the space of three years I ceased not to admonish 32 everyone night and day with tears. And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that 33 are sanctified. I coveted no man's silver, or 34 gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, 35 and to them that were with me. In all things I gave you an example, how that so laboring ye ought to help the weak, and to remember the words of the Lord Je'sus, how he himself said, It is more blessed to give than to receive.

TIME.—Probably Sunday, April 23, A. D. 58.

PLACE.—Miletus. DOCTRINAL SUGGESTION.—The personality of the Holy Ghost. (Verse 23.)

HOME READINGS.

- M. Paul at Miletus. Acts 20. 22-35.
 Tu. Address to Ephesian elders. Acts 20. 13-21.
 W. Steadfast service. 1 Tim. 4. 8-16.
 Th. Faithful ministry. 2 Cor. 4. 1-10.
 F. Holy living. Jude 20-25.

S. Admonition. Heb. 3. 12-19.

S. Life reviewed. 2 Tim. 4. 1-8.

LESSON HYMNS.

- No. 277, New Canadian Hymnal.
 Father, bless our school to-day.
- No. 271, New Canadian Hymnal.
 Arise, go forth to conquer.
- No. 350, New Canadian Hymnal.
 God be with you till we meet again.

New Canadian Hymnal (enlarged edition).

Hymn No. 416.

QUESTIONS FOR SENIOR STUDENTS.

1. A Look Forward, v. 22-30.

- Where was Paul going?
 What is meant by "bound in the spirit?"
 What did he not know? (Verse 22.)
 What did he know? (Verse 23.)
 How did this knowledge affect him? (Verse 24.)
 What sacrifice was he ready to make?
 What was his great aim?
 What prediction did he make? (Verse 25.)
 How could he know this?

What solemn declaration concerning himself did he make?

With what responsibility does he charge the elders?

Who had made them overseers of the flock of God?

What did Paul say would happen after his departure?

What did he mean by this?

What would some of their own number do?

Is it very important what doctrines we hold if we are right?

What injunction is given us concerning our duty to officers of the Church? (GOLDEN TEXT.)

2. A Look Backward, v. 31-35.

- What advice does Paul give the elders?
 To whom does he commend them?
 What is meant by "the word of God's grace?"
 What two things is this word able to do?
 How large a salary had Paul received?
 What was Paul's judgment concerning the payment of salaries to ministers?

What special reasons were there for his making an exception of his own case?

What words of the Lord Jesus not found in the gospels are here given?

Practical Teachings.

Where does this lesson show—

1. That God's service requires humility?
2. That God's service demands faithfulness?
3. That God's service necessitates watchfulness?

Hints for Home Study.

1. In 1 Tim., 2 Tim. (two texts), and 3 John, find the names of six of the men who, according to Paul's prophecy, afterward arose in Ephesus "speaking perverse things."

2. Find what Peter wrote concerning false teachers.

3. What was the "creed" of the primitive Church?

4. Find three mentions of "tears" in this address—tears of suffering, of pastoral solicitude, and of personal affection.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A Look Forward, v. 22-30.

- Where did Paul feel compelled to go?
 Of what was he ignorant?
 What had the Holy Spirit revealed?
 How did this knowledge affect Paul?
 What was his earnest desire?
 When would these people see him again?
 What did he testify to them?
 How had he proved his faithfulness?
 What counsel did he give them?
 What warning of danger from without?
 What as to perils within?
 What was Christ's warning against wolves?
 (Matt. 7, 15.)

2. A Look Backward, v. 31-35.

- What did Paul urge the elders to remember?
 To whom did he commit them?
 What could God do for them?
 What had Paul coveted?
 How had his needs been supplied?
 What duty had he pointed out to them?
 What words did he wish to have remembered?
 How would he have Christians regard their teachers? (GOLDEN TEXT.)

Teachings of the Lesson.

Where in this lesson are we shown a lesson of—

1. Fidelity to duty?
2. Confidence in God?
3. Service to our fellows?

Home Work for Young Bereans.

Find what Christ says about his sheep.... What he says about wolves.... What Paul afterward wrote to Timothy about these false teachers.... What Peter wrote about the same.

QUESTIONS FOR YOUNGER SCHOLARS.

Whom did Paul go on visiting and helping?
The Christian disciples.

Who were his worst enemies? **The Jews.**

Where was he going now? **To Jerusalem.**

What great feast did he want to attend? **The feast of Pentecost.**

Who came to bid him good-bye at Miletus? **His friends from Ephesus.**

What did Paul tell them was waiting for him? **Bonds and troubles.**

Who told him so? **The Holy Spirit.**

What did not make him afraid? **None of these things.**

What was more dear than life to Paul? **His work for the Lord.**

What had Paul preached? **The whole Gospel.**

What did he charge his friends to do? **To take care of the flock of God.**

What did he say would come to destroy the flock? **Grievous wolves.**

How long had Paul preached among them?
Three years.

To whose care did he leave them now? **To the care of God.**

What had Paul taught them? **To help one another.**

Who said, "It is more blessed to give than to receive?" **The Lord Jesus.**

Words with Little People.

Working for Jesus, this is my song;
 Working for Jesus all the day long;
 Trouble and pain—what care I for these?
 So that my Lord and Master I please.

Whisper Thought.

None of these things move me.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

Paul is now on his way to Jerusalem. Bonds and afflictions abide him there, as the Holy Ghost forewarns him. He cannot pass by Ephesus without bidding farewell to its church. Therefore, while his vessel pauses at Miletus for a few days, a messenger is dispatched, and soon the elders of the Ephesian Church are gathered around the apostle. The words he speaks to them, as outlined by Luke's graphic pen, are tender and earnest; they open to us the heart of the apostle as few other passages in his life or letters reveal it. They show us how those three years in Ephesus were spent: by day toiling in the tentmaker's shop; by twilight from house to house among the people; on Sabbath days proclaiming Christ in public. They recall the obstacles over which he wept, and over which he triumphed: the hard hearts, the plotting foes, the riotous enemies; a Demetrius raising a mob, an Alexander sowing tares, a Hymeneus perverting the truth (Acts 19. 24, 33; 1 Tim. 1. 20; 2 Tim. 4. 14). Yet amid all he had calmly pursued his way, upholding the truth, his conscience clear from the blood of souls, because his ministry was faithful. That ministry, as a trust, he had received from the Lord, and with joy he looked forward to the day when he should lay it down at the Master's feet. He closes with an affectionate admonition to them to be true to their high calling.

Verse 22. I go bound in the spirit. "A prisoner in chains, but as yet only in spirit, not in body."—*Congheare*. **Not knowing.** The prophetic voices only forewarned him of coming perils; they left unrevealed their nature and result.

23. The Holy Ghost witnesseth in every city. We have no record of these predictions, which must have been given at Corinth, Philippi, and Troas; but Rom. 15. 30, 31, written just before this voyage, expresses an anxiety as to its result. **Bonds and afflictions.** Paul was a Roman citizen, whom it was unlawful to bind, yet he felt a certainty of imprisonment. It is in mercy that God hides coming clouds of sorrow from most men; but Paul was one of those rare souls that grow stronger in the face of approaching afflictions.

24. None of these things move me. Though he named his coming troubles, it was not in a spirit of complaint, for they were less than the small dust of the balance in their effect upon his purpose. (1) *Dangers are not to be reckoned when duty lies in the way.* **Neither count I my life dear.** Most men count their lives to be their most precious possession. But Paul had that present faith which could see that his life was in the care of the Lord, and that he could not die until his work was done. His life was of no account compared with his ministry. **Finish my course.** An illustration from the foot race. Elsewhere he refers to the prize, here he dwells upon the endeavor. **With joy.** Joy in tears,

peace amid warring elements, contentment under tribulation. So can Christ lift a soul above circumstances. **And the ministry.** Paul recognized a definite mission as intrusted to him by the Lord Jesus, that of proclaiming the universality of the atonement by faith in Christ. **The gospel of the grace of God.** The Gospel, which manifests God's grace or favor to man by proclaiming his Son as our Redeemer. (2) *God's attitude toward sinners is one of tenderness and mercy; he is eager to save all who will let themselves be saved.*

25. Behold, I know. His knowledge in this anticipation was not by revelation, but a conclusion from the fact of his expected imprisonment, and his purpose, if free, to preach in Rome, and westward in Spain (Rom. 15. 28). He felt that his work in Asia was completed. **Preaching.** Literally, "heralding." (3) *The Christian preacher as a herald brings the king's proffer of reconciliation to a rebellious world.* **Shall see my face no more.** From the later epistles it is clear that Paul did afterward revisit Asia Minor, including Troas (2 Tim. 4. 13) and Miletus (2 Tim. 4. 20), and in all probability Ephesus also (1 Tim. 1. 3), so that he spoke here not as a prophet, but as a man.

26. I take you to record. "Call you to bear witness." Standing now at the point of a final parting, the apostle gives this solemn and weighty testimony as to his own ministry at Ephesus, now closed. **Pure from the blood.**

Perhaps a reference in the apostle's mind to Ezek. 33, where the prophet-watchman is held responsible for the lives lost by his failure to deliver his message, a warning of danger. Paul could look back over his three years' ministry and feel that if souls perished it was not through his negligence to give them God's message of grace.

27. I have not shunned. The Greek verb is the same with that in verse 20: "I have kept back nothing." **To declare unto you.** Paul was addressing Christians who had been trained under his teaching. This text gives no warrant for presenting truth in a general, indiscriminating way to all people. **All the counsel of God.** All the truth needful for their salvation, both the law with its threatenings, and the Gospel with its consolations.

28. Take heed therefore. Because, as Paul felt himself to be innocent, the guilt of neglect would fall upon them. **Unto yourselves.** For only the one who has himself received salvation can impart the gift to others; and he whose spiritual life is feeble cannot give power to the Church. He is the best leader in war who says not "go," but "come." **To all the flock.** The Church is a fold, its members are the sheep, and its glorified head the Shepherd. **The Holy Ghost.** The Spirit of God is the agent in choosing, calling, and sending forth workers in the Gospel. **Heath made you.** By his inward call, his recognition through the Church, his bestowal of spiritual gifts, and his fruits from labor. **Overseers.** The same word is elsewhere translated "bishops," showing that in the apostolic Church there was no distinction between elders and bishops. The reference of the word to a distinct order of clergy came long afterward. **To feed the Church.** Literally, "to shepherd the Church;" the verb here being from the same word as that translated "flock" in the previous clause. **Purchased with his own blood.** These words bear mighty testimony to the fact that Christ was not only man, but also God. (4) *It was divine blood that was shed for us on the Cross; how should we value it!* (5) *The true Church consists of those who have accepted their purchased salvation.*

29. For I know. He knew the dangers impending, as a careful observer of currents of thought might know them, and perhaps also as an inspired prophet, to whom the future was partly open. **After my departing.** The word is ambiguous, referring either to his absence or his death, and was perhaps used intentionally for that reason. **Grievous wolves.** The ravaging persecution under Nero, which within ten years destroyed multitudes, and caused the faith of many to wax cold.

30. Of your own selves. Ambitious members claiming preeminence, and forming parties

within the fold. The most dangerous foes of the Church are those who have drawn their sustenance from its bosom. **Speaking perverse things.** Asia Minor was full of self-styled philosophers, some of whom became Christians and originated grave errors in doctrine. They encumbered the Gospel with strange theories, and founded sects of unbelievers. (6) *How careful should teachers be to stand firm on the foundations of faith!*

31. Therefore watch. Those who were to direct others must themselves be vigilant. **By the space of three years.** The history accounts for two years and three months of this period. **I ceased not.** An *honest* ministry, "to warn;" a *faithful* ministry, "everyone;" a *laborious* ministry, "night and day;" an *earnest* ministry, "with tears." **With tears.** These showed both the earnestness and the tenderness of his preaching. (7) *The faithful teacher must also show affectionateness.*

32. And now. Now that I am leaving, and can admonish you no more. **I commend you to God.** A mighty support, who would more than take the apostle's place. **And to the word of his grace.** The truths of the Gospel, God's message of grace which they had received and could remember. **Which is able.** Rather, "who is able," for the clause must refer, not to the word, but to God. **To build you up.** The foundation of faith had been laid, and the structure of a complete Christian character was to be reared by the almighty Builder through the instrumentality of his word. (8) *Heaven is the abode of holiness, and none but the holy can enter it.* **To give you an inheritance.** The final glory of the redeemed, which will more than compensate for all their present trials. **Them which are sanctified.** "Those who have been made holy," or fully devoted to Jesus Christ. (9) *It is the work of God which makes Christians strong; therefore we should feed upon it constantly.*

33. I have coveted. As an example to those whom he addressed, and not for self-glorification, Paul calls attention to his own conduct. **No man's silver.** He had lived among them, not to receive from them, but to give to them the best riches. **Or apparel.** Among the orientals luxurious and expensive robes are a chief part of wealth.

34. These hands ministered unto my necessities. No other mention is made of Paul's trade at Ephesus, but in Acts 18, 3, we learn his occupation, and from various epistles it is evident that he supported himself as tentmaker in all the places where he preached; a common custom among Jewish teachers, adopted by Paul so that he might be independent and not seem to be seeking for gain while founding churches. **Them that were with me.** Probably referring to some of Paul's fellow-travelers who were unable

to work. (10) *True religion honors the workshop no less than the parlor and the pew.*

35. So laboring. They were urged to labor, not that they might gain, but that they might give. **Support the weak.** That is, the sickly and the feeble in the Church who were unable to support themselves. **The words of the Lord Jesus.**

The words here given are not found in any of the gospels. **It is more blessed to give than to receive.** Not only referring to gifts of money or of material things, but to all gifts. (11) *He who imparts to another enjoys in himself the greatest blessing,* whether it be knowledge or treasure or consolation or spiritual gifts.

CRITICAL NOTES.

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

Verse 22. Bound in spirit. There is no reference here to the Holy Spirit, who is specifically mentioned in the following verse; but the meaning is that Paul felt constrained by an irresistible sense of duty to go to Jerusalem in spite of the fact that, from without, the Holy Spirit often declared to him the certainty of coming bonds and afflictions. This subjective constraint to duty, within the higher consciousness, is considered in modern times to be the monitions of the Holy Spirit, while with Paul it is contrasted with the objective messages of the Spirit, given from without, through a prophetic medium. See 13. 2; 21. 4, 11. These last two passages explain verse 23 of the lesson.

24. I hold not my life of any account. See margin of Revised Version. So far as my own personal interests are concerned, in a temporal sense, my life is not worth mentioning as compared with the working out of a higher destiny in accomplishing my divinely appointed course and ministry. Here is set forth strongly the relative worth of the seen and the unseen, the physical and the spiritual, the temporal and the eternal, in perfect accord with the teachings of Jesus (Matt. 10. 29, and elsewhere); and with the apostle's own declaration in the epistles, as in 2 Cor. 4. 18.

28. Bishops. Not in the modern ecclesiastical sense, but rather, as in margin, Revised Version, "overseers," who have not the technical, prescriptive rights and privileges of a Church order, but a natural right by reason of superior ability, to serve the flock as teachers and ministers. **The Church.** Here, also, the modern notion of a clearly defined, objective organization, with its historical developments, though valuable in itself, must not be understood; rather, a voluntary assembly of those who were united in the common interest of "repentance toward God and faith toward our Lord Jesus Christ." Where two or three are assembled in his name, he is in the midst, and there is an assembly or church; and he who by natural endowment or acquirement is fitted to feed the flock is, in so far, an overseer or bishop. **Of God.** See margin, Revised Version. Among the various readings of the Greek text, two alone are worthy of consideration, namely, "church of God," and "church of the Lord."

Many hold the latter to be the original reading, among them Meyer, who thinks that the expression "of God" was written on the margin of the manuscript as a parallel reading, and afterward inserted in the body of the text for doctrinal purposes by the hyperorthodox. As Paul uses "the church" or "churches of God" eleven times in his epistles, and the "church of the Lord" not once, it would be easy to suppose it a *lapsus penne* here; and hence the change, especially since "of God," in connection with the following clause, would substantiate the doctrine of Christ's divinity. However, the weight of criticism seems to favor "the church of God." The uncertainty as to the correct reading shows us the futility of basing important doctrine on verbal criticism. **Purchased with his own blood.** See margin, Revised Version. The deep ethical meaning of this phrase must not be overlooked. Whatever may be its formal doctrinal significance, it asserts the preciousness of the souls of men, whom, in order to save, God was willing to make the utmost sacrifice, even unto blood. He would spare nothing that he might win men to himself.

29. What forms of error from without and from within Paul had in mind is impossible definitely to make out, but from his experiences at Corinth and in Galatia, and elsewhere throughout his ministry, it is not improbable that Paul would warn the elders of Ephesus against the pernicious teachings of Judaizing Christians who wished to carry along with them the burden of the Mosaic law, and thus nullify the gospel of liberty which he preached.

35. More blessed to give than to receive. This beautiful paradox, nowhere found in the gospels, is in perfect accord with the teachings of Jesus. We might construct a Poptean apothegm: To receive is human; to give, divine. To consider this as referring only to liberality with earthly goods would not do justice to Paul. He means also the giving of spiritual help, the divine abandonment of one's entire resources for others' sakes, whereby the soul enters into the fellowship of him who took no account of his own, but became poor and gave himself for us. So Paul advises us in other places to have a care for the weak brother (Rom. 14), and to fulfill the law of Christ by bearing one another's burdens (Gal. 6. 2).

This address of Paul to the Ephesian elders reveals the true greatness of the man, in his gentleness and strength. Depth of emotion runs throughout, and a fervency of appeal arising from profound convictions as to the worth of the gospel. Paul is an idealist here, as everywhere, and the heavenly form of his divine vision is always before him. No doubt discourages him, no affliction deters, and not even life itself is to be mentioned in the same breath with the glory of accomplishing his course and ministry. Such a man, speaking such words, is a tonic, an inspiration to all whom he meets. He is an irresistible world-conqueror, and aside from the message which he utters, he is seen to be a man who would send his influence through many generations. In this speech we see the tender solicitude of a gentle and loving heart, the unwearied thoroughness of a mighty conviction, and the steadfast hold of a great mind upon the invisible ideal amid the most disheartening oppositions from friends within and foes without.

The Lesson Council.

Question 1. *Was it wise for Paul to go to Jerusalem knowing that he would there be imprisoned? Might he not better have gone elsewhere? If his course was not wise, was it right?*

Paul was preeminently a God-led man. The journey to Jerusalem was unmistakably of God's directing. The being "bound in spirit" was probably a constraint of his own spirit leading him to Jerusalem—an internal binding. The duty was imperative. Obedience was the easiest and the only course to one who possessed the martyr spirit. The witness of the Holy Spirit that bonds and afflictions awaited him at Jerusalem was not intended to deter him, but to prepare him for the afflictions. Under such circumstances but one thing was either wise or right. Loyalty demanded of him, as it does of us, not that we should live, but that we should betray.

Question 2. *Does the word "overseers" (Greek, "episcopoi"), in verse 28, indicate that there were bishops in the apostolic Church? If so, what were their powers and duties?*

"Overseers," "superintendents," and "bishops" are different names designating those who were in charge of the local churches, or of more than one church in the apostolic age. These titles are found in the Greek (*episcopoi*), and approved by verse 28, and by Phil. 2. 19, 20; 1 Tim. 5. 21. Their duties were to "preach the word," "feed the Church of God," "not for dominion, but as helpers of their joy" (2 Cor. 1. 24). Paul was an overseer of overseers, or those ordained for local churches.

Question 3. *Is it wise now to go into mission fields as Paul went, with no guarantee of support, depending upon the country or upon one's exertions for a living?*

It depends partly upon the men, partly upon the country. Some could sustain themselves where others would starve. In countries like Africa, the resources of which are inexhaustible, most missionaries could support themselves. In overcrowded heathen lands, the productions of which are not sufficient to sustain the natives, the missionary who depends upon the people or upon his own exertions for a living will not need that living long. The "self-supporting" idea, generally speaking, is not wise. Christians who remain at home ought to be willing to make some sacrifice to support those who risk life and health to preach the Gospel to the heathen.

Analytical and Biblical Outline.

The Pauline Ministry.

I. CONSECRATED.

None of these....move me. v. 22-24.

"Ready....to die." Acts 21. 13.

"If I be offered." Phil. 2. 17.

II. FAITHFUL.

Am pure....not shunned. v. 26. 27.

"In the sight of God." 2 Cor. 4. 2.

"Preach the word." 2 Tim. 4. 2.

III. VIGILANT.

Take heed.... For I know. v. 28, 29.

"Let us watch....be sober." 1 Thess. 5. 6.

"Watch thou in all things." 2 Tim. 4. 5.

IV. TENDER.

Ceased not....with tears. v. 31.

"Sow in tears....reap in joy." Psalm 126. 5.

"Feed....like a shepherd." Isa. 40. 11.

V. BIBLICAL.

Commend....to the word. v. 32.

"Take heed....unto the doctrine." 1 Tim. 4. 16.

"Word of Christ dwell in you." Col. 3. 16.

VI. SELF-DENYING.

Coveted no man's silver. v. 33-35.

"Beware of covetousness." Luke 12. 15.

"Not for filthy lucre." 1 Peter 5. 2.

Thoughts for Young People.

The Duties of Leaders in the Church.

1. *Leaders should watch.* Those whom God has called to be overseers in his Church have need to watch both over themselves and over their flock. (Verse 28.) They should watch also against foes without and dangers within the fold, deceived and deceivers, who labor to corrupt the purity of the faith. (Verses 29, 30.)

2. *Leaders should ever look to God, and trust in him as the safety and strength of the Church.* (Verse 32.) They should keep in mind that they are over God's Church, not their own, and that they have been called to their work by the Holy Spirit. (Verse 28.)

3. *Leaders should be self-denying and generous, living not for self, but for others.* (Verses 33, 34.)

4. *Leaders should ever keep in memory the words of the Lord Jesus* (verse 35), and practice them in life. The very gist of Christian living is the reproduction of Christ's holy life amid our environments.

Lesson Word-Pictures.

BY REV. E. A. RAND.

There is a group of travelers coming down the road leading from Ephesus to Miletus. They are the elders of the church, the shepherds of the flock of Christ, in the city of great Diana. They enter the gates of Miletus, pass along its streets, are received into a Christian home. Other Christian travelers have already reached Miletus. They came down the blue highway of the sea. These disciples of Christ all meet, and what tender interest accompanies the meeting! Paul has asked for this gathering, and he addresses it. He shows how faithful have been his ministrations to them, and now he goes "bound in the spirit unto Jerusalem." As he speaks we seem to see that rugged face passing away, but loyally set toward Jerusalem. Would that face turn to the right, to the left? The gentle restraint of the Spirit is felt by Paul, holding him to his course. He must go on. Jerusalem is his goal. And what then? He cannot say, but as he looks ahead are there not strangely whispered hints of crosses cruel, but not to be avoided? "As God wills," he seems to murmur, and keeps that face steadfastly set toward the Holy City that murdered his Lord.

But look at his face as he speaks.

Is it shadowed with grief?

No; it lights up with joy. He welcomes suffering for Christ. He clasps his cross to his bosom. He lifts it as if it were a crown. In triumph he goes on to Jerusalem.

But what does he say?

That they "shall see his face no more!"

O, sorrow that clouds their glistening eyes! No more will he comfort them in some little fellowship season. No more will he urge on the flagging column in some hour of duty to be discharged. No more will he break to them that bread and give to them that cup, remembering His precious death and sacrifice until His coming again.

No more? As he turns to look once more at a vanishing past, he could say that he had been faithful.

Hark! As he speaks, I seem to hear that cry, "Great is Diana of the Ephesians!" It is the rage of the hounds scenting and springing after their prey. What a whirlwind swept through the streets of Ephesus! What a testimony to the faithfulness of one who had not shunned to declare "all the counsel of God."

And now his thoughts change.

He introduces another scene.

He thinks of the church at Ephesus as a flock. What faithful shepherding they need! What a leading away from forbidden paths must there be, and what a guiding into safe, green pastures! And before Paul are the shepherds. What a solemn admonition he addresses to them! May they be faithful in feeding and defending the blood-purchased flock! For, look! What dark forms are springing toward the tender, white-fleeced lambs? What hungry eyes and bloody jaws are these? How the wolves will seize and tear if not driven away!

He would warn the Ephesian elders of troublous days coming. Did he not faithfully warn in the past? There he stands, his tones trembling, the tears streaming down his cheeks, his hands outstretched in entreaty. Will they forget how sacrificially he served them? "These hands!" He seems to hold them up. Look! Have they not ministered to his necessities? O, what readiness in toiling and giving! And now he is pointing away to another still grander in his giving. Through the rain of their tears can they not see the Lord Jesus, a cross on his back, passing before them? He vanishes—no, he lingers with his own—as Paul repeats his loving words, "It is more blessed to give than to receive."

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verses 22. The old charter of the Baptist Missionary Society had a picture of an ox standing between an altar and a plow, and underneath was this inscription: "Ready for either." It was Paul who said: "To live is Christ; to die is gain."

Verses 23 and 24. To preach the Gospel is not merely to tell the story of the cross; it is to live the life of the cross. I can tell the story of Farragut, and if I can tell it with eloquence I shall stir some hearts to bravery; but does that compare with having lived the life of Farragut? Does talking here about him compare with having tied oneself to the mast and steamed up, a mark for shot and shell, into Mobile harbor? I was looking yesterday at Barye's statue of "Theseus and the Centaur," and at first I was inclined to criticise it; the face of Theseus was too calm, too peaceful; but as we studied the artist's work, the club raised in one hand and the other hand on the throat of the Centaur, we could see even in that bronze face a

steady determination growing, a strength of courage, and a peace, because Theseus was in the midst of the battle, too absorbed in it to be anxious. What, in imagination, you can see in the bronze face of Barye's Theseus, we have all seen in the faces of noble men and noble women, growing peaceful not because they were in the harbor, but because they were inspired by a noble sense of duty in the storm; not because there was no trumpet call, but because answering the call they were in the midst of the battle, too bravely fighting to be double-minded and harassed.—*Lyman Abbott.*

Verses 26, 27, and 31. Two Chinese jugglers have been making a public exhibition of their skill. One of them is set up as a target, and the other shows his dexterity by hurling knives which stick into the board at his comrade's back, close to the man's body. These deadly weapons fix themselves between his arms and legs, and between each of his fingers. They fly past his ears and over his head and on each side of his neck. The art is *not* to hit him. Proficiency of this kind should not be cultivated by the preacher and teacher. The truth should be aimed to hit.—*Spurgeon.*

Verses 33 and 34. Labor, wide as the earth, has its summit in heaven. Sweat of the brow, and up from that to sweat of the brain; sweat of the heart, which includes all Kepler calculations, Newton meditations, all sciences, all acted heroism, up to that of bloody sweat, which all men have called divine—this is the noblest thing yet discovered under God's sky.—*Carlyle.*

Verses 35. A boy adopted the principle of giving a tenth to God. When he won a money prize for an essay on a religious subject he felt that he could not give less than one fifth of it. After that he was never able to deny himself the pleasure of giving one fifth of his income. God wonderfully blessed that lad, and increased his means and his enjoyment of that supreme luxury of doing good. That boy was Charles H. Spurgeon.

The Teachers' Meeting.

Construct a word-picture of the scene, as given in the General Statement....The subject of the lesson is The Church—see how it is presented in these verses....One line of treatment, the duties of leaders or officers in the Church, is given in the Thoughts for Young People....Another side of the same subject is shown in the Analytical and Biblical Outline. These characteristics might be called out from the class, discussed, and the references read....Select from the lesson the most striking sentences, as, "Purchased with his own blood;" "Able to build you up;" "It is more blessed to give than to receive," etc., etc., and impress them upon the minds of the scholars....Church officers

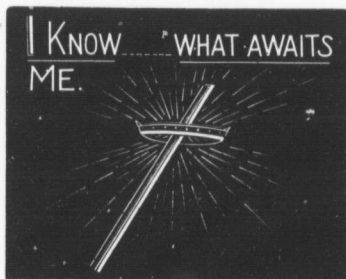
should be like those pillars of alabaster in the Cathedral of St. Mark at Venice (said to have been taken from the temple in Jerusalem), so clear that the sunlight streams through them, yet so strong that they uphold the arches and roof of the building.

References.

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Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION.—This design is intended to be so drawn as to first make a cross, and then changed to a cross and crown. First have the sentence written on the board with the space filled in with the word "not," so that it will read, "I know not what awaits me." Draw the cross beneath it in outline. Review the lesson. Ask a few leading questions so as to bring out answers to correspond with the outline following this explanation. Close by asking, How was Paul going to Jerusalem? Point to the board. He knew not what awaited him, except that the shadow of the cross of suffering hung overhead. So we may each say of our future, "I know not what awaits me." Yet by faith we know that the cross is not alone, for the crown of life is promised to him that is faithful to the end. [Erase the word "not," and change the crosspiece so that it will be a crown, as is shown in the diagram.] "I know what awaits me"—a crown with my cross.

HOW WAS PAUL GOING TO JERUSALEM?

Willingly; to bonds; to suffering; never to

return; calm; determined; ready to do all things and to suffer all things for Christ.

WHAT IS HIS TESTIMONY?

He taught the word of God faithfully, fully, publicly, privately, to Jews, Gentiles, anywhere and everywhere, in season and out of season.

THE REWARD.

"Henceforth there is laid up for me a crown of righteousness."

THE WARNING.

"See that no man take thy crown."

Primary and Intermediate.

BY MARTHA VAN METER.

LESSON THOUGHT. *How to Run the Christian Race.*

[Introduce the lesson by a little talk about races of different kinds, and show that the object in running a race is to win. Tell that only the earnest and courageous win a race; lazy folks do not care to run, and if they should they would not be likely to win.]

Paul was running a race now. He began it the day when he was on the way to Damascus, and the Lord Jesus came and spoke to him. Do you remember what Jesus said to Paul? [Help some child to tell briefly the wonderful story of Paul's conversion. Make a cross on the left of the board, and print "Repentance," "Faith," on the upright and cross beams.]

There must be a starting place for everyone who runs, and the cross was Paul's starting place. That must be ours too, if we want to run the race to heaven. How long does this race last? Yes, until we come to the end of the earthly life. Sometimes it is long, and sometimes it is very short. There were two funerals one day in the same house. An old man, eighty years old, had run his long race and finished his course. His little grandson, eight years old, had run his short race too. Both had won their crowns, for both loved the Saviour and followed him.

Both began at the cross, just as Paul did, and they found the same happy ending that he did. [Make a sun rising on the right of the board, with "Heaven" in the sun rays. Between the cross and the sun make, with flat crayon, two paths; one smooth, and the other with obstructions, indicated by a contrasting color.]

Tell that when men run a race they have to follow the path that has been chosen. If it be a smooth one, the race is easier; but if it be rough, they must still follow it.

Do you think Paul's path was a smooth or a rough one? [This is a good time to review briefly the lessons just gone over.]

But now Paul was about to find his way harder than ever. [Pin up a picture of a ship.] He was going to Jerusalem. He knew that he had many cruel enemies there. The Holy Spirit had let him

know that trouble was waiting for him. Did this disturb Paul? No; he went on in his heavenly way, caring only for this one thing—that he might "finish his course" (which means come to the end of his race) with joy.

Paul's ship stopped at Miletus. [Trace the course on your map.] Here Paul met some of the Christians from Ephesus, and talked to them. He wanted them to run a good race too, and so he told them how he loved God's work, and how he wanted them to love one another, and remember the words of Jesus that he had taught them.

Paul gave them this little word, which I will put right over the rough way which Paul and his friends had to go over—"WATCH."

Do you know that little Christians have to watch now? Maybe the path in which we run to heaven is not rough in just the same way that Paul's was. But I am sure it will have rough places, if you really run in it, and are determined to go all the way to heaven. Do you know why I am sure? Because Satan is alive, and means to keep everyone away from God and heaven if he can. We shall have to watch every day for the rough, hard places that Satan makes.



[Name some of the obstructions in the way.] Do you see that big stone in your path? [Print "Shame" on it.] Some children are afraid of being laughed at if they are Christians. Some run into a thorn thicket of story-telling. Here is a pretty pink flower growing. That can't hinder you in your race, can it? Yes, indeed; even the pretty things God has made may hinder if you learn to love them too much, and spend too much time upon them. [Many other hindrances will suggest themselves to the mind of the teacher who knows the faults and failings of her little class.]

[Put a crown at the end of the path, and talk about the joy of the day when we receive the crown we have won from the Saviour's hand.]

Have children sing or recite, slowly and thoughtfully:

"Blest Saviour, introduced by thee,
Our race have we begun;
And, crowned with victory, at thy feet
We'll lay our trophies down."

OPTIONAL HYMNS.

No. 1.

Take my life, and let it be.
My faith looks up to thee.
All the way my Saviour leads me.
He leadeth me! O blessed thought!
Lead, kindly Light, amid the encircling
gloom.

No. 2.

I love the name of Jesus.
 Jesus, I will follow thee.
 Lord, we come in faith believing.
 Look up, look up to Jesus.
 Forth to the fight, ye ransomed.

The Lesson Catechism.

[For the entire school.]

1. What awaited Paul in every city? **Bonds and afflictions.**
2. What did Paul say concerning this fact? **"None of these things move me."**
3. What had not Paul shunned to declare? **The counsel of God.**
4. What did Paul charge the elders and their flock to do? **"To feed the Church of God."**
5. What saying of Christ's did Paul press upon

the elders? **"It is more blessed to give than to receive."**

6. What does the GOLDEN TEXT teach us to do? **"Remember them which have,"** etc.

CATECHISM QUESTIONS.

46. What is meant by saying that God is gracious and merciful?

That he is full of compassion, slow to punish sin, and ready to forgive.

47. In what manner then ought you to think and speak of God?

I ought to think of God with fear and love, and speak of him with reverence and praise.

A. D. 58.]

LESSON VII. PAUL AT JERUSALEM.

[Aug. 13.]

GOLDEN TEXT. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. Phil. 1. 29.

Authorized Version.

Acts 21. 27-39. [Commit to memory verses 30, 31.]

27 And when the seven days were almost ended, the Jews which were of A'si-a, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Is-ra-el, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Troph'i-mus an E-phe'si-an, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Je-ru'sa-lem was in an uproar:

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

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

36 For the multitude of the people followed after, crying, Away with him.

Revised Version.

27 And when the seven days were almost completed, the Jews from A'si-a, when they saw him in the temple, stirred up all the multitude,

28 and laid hands on him, crying out, Men of Is-ra-el, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath defiled

29 this holy place. For they had before seen with him in the city Troph'i-mus the E-phe'si-an, whom they supposed that Paul had brought

30 into the temple. And all the city was moved, and the people ran together: and they laid hold on Paul, and dragged him out of the temple:

31 and straightway the doors were shut. And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Je-ru'-

32 sa-lem was in confusion. And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul.

33 Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and

34 what he had done. And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into

35 the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for

36 the violence of the crowd: for the multitude of the people followed after, crying out, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that E-gyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man which am a Jew of Tarsus, a city in Ci-li-ci-a, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

37 And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek? Art thou not then the E-gyptian, which before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins? But Paul said, I am a Jew, of Tarsus in Ci-li-ci-a, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people.

TIME.—A. D. 58. **PLACE.**—Jerusalem. **DOCTRINAL SUGGESTION.**—The wickedness of the unregenerate heart (Verse 36).

HOME READINGS.

- M.* Paul at Jerusalem. Acts 21. 27-39.
To. Journey to Jerusalem. Acts 21. 10-19.
W. Result of Paul's defense. Acts 22. 12-22.
Th. Before the council. Acts 23. 1-11.
F. Opposition foretold. John 16. 1-7.
S. Exhortation to boldness. Matt. 10. 25-33.
S. Rejoicing in persecution. Rom. 8. 31-39.

LESSON HYMNS.

No. 181, New Canadian Hymnal.

One more day's work for Jesus.

No. 185, New Canadian Hymnal.

I want to be a worker for the Lord.

No. 188, New Canadian Hymnal.

Am I a soldier of the cross.

New Canadian Hymnal (enlarged edition).

Hymn No. 425.

QUESTIONS FOR SENIOR STUDENTS.

1. In the Temple, v. 27-29.

- What "seven days" are here referred to?
 Who found Paul in the temple?
 Why were these Jews especially unfriendly to Paul?
 What false accusation did they bring against him?

What had they seen, and what false inference had they made?

May a good person have evil reports circulated about him? (Matt. 5. 11.)

What should we do when false stories are told about us?

How should we treat those that speak evil of us? (Rom. 12. 17.)

2. In the Street, v. 30-34.

What did the mob do to Paul?

What did they intend to do?

How were they prevented?

What was the chief captain's name? (Acts 23. 26; 24. 7.)

What did Lysias command?

What did he inquire?

What was the answer of the mob?

When had a similar event before happened to Paul? (Acts 19. 32.)

What is the GOLDEN TEXT?

3. In the Castle, v. 35-39.

What was Lysias's second command concerning Paul? (Verse 34.)

What castle was this?

How was Paul taken into the castle?

What was the cry of the mob?

Against whom had the people of Jerusalem before said the same? (John 19. 15.)

What showed Paul's calmness? (Verse 37.)

For whom had the chief captain mistaken him?

What did Paul say concerning himself?

What request did he make?

What should a Christian be always ready to do? (1 Peter 3. 15.)

Practical Teachings.

How does this lesson show—

1. That enemies of the truth are willing to believe evil of a good man?
2. That pretended zeal for God's cause is sometimes a cloak for crime?
3. That a Christian may be calm in the midst of danger?

Hints for Home Study.

1. Make a list of the Roman centurions and captains mentioned in the New Testament, and the attitude of each toward the Gospel.
2. How many times had Paul been brought before Roman authorities as a criminal, and what had been their attitude toward him?
3. Are there any indications in Acts that Paul had friends in high places under the Roman government?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. In the Temple, v. 27-29.

What people stirred up persecution against Paul?

What did they do to him?

What charges did they make against him?

Upon what did they found their last charge?
What is Christ's warning against hasty judgment? (John 7. 24.)

2. In the Street, v. 30-34.

What gathering quickly occurred?
What was done with Paul?
What did the mob intend to do?
Who came to Paul's rescue?
What were the people doing to him?
What command did the officer give?
What did he ask?
What answer did he get?
What did he then order?
What warning had Christ given of unjust treatment? (John 15. 20.)
What is Paul's word to us? (GOLDEN TEXT.)

3. In the Castle, v. 35-39.

What occurred at the entrance to the castle?
What did the mob cry out?
What request did Paul make of the captain?
What was the captain's answer?
What did Paul say for himself?
What did he ask permission to do?

Teachings of the Lesson.

Where in this lesson are we shown—

1. The power of prejudice?
2. The injustice of prejudice?
3. The wickedness of prejudice?

Home Work for Young Bereans.

Find how many temples in Jerusalem are mentioned in the Bible, and by whom they were built.

Who was slain in the temple during the reign of Joash?

Who was the first Christian martyr, and where do we read about his death?

QUESTIONS FOR YOUNGER SCHOLARS.

Who were glad to see Paul in Jerusalem? **The Christian brethren.**

Who soon began to persecute him? **The unbelieving Jews.**

Where did they find him one day? **In the temple.**

What did they accuse him of speaking against? **The law.**

What did they drag him out of the temple for? **To kill him.**

What did this cause? **A great uproar.**

Who came hurrying to the spot with soldiers? **The Roman captain, Lysias.**

What did the captain do? **Bound Paul.**

What did he ask? **Who he was, and what he had done.**

What could he not learn from the people? **What the trouble was.**

Where did he have Paul taken? **Into the castle.**

Where was the castle? **Near the temple.**

To whom did Paul speak in the castle? **To the captain.**

What did he tell him? **Who he was.**

What did he ask to be allowed to do? **To speak to the people.**

What had the captain thought? **That Paul was an Egyptian.**

Words with Little People.

Boys and girls who love Jesus sometimes suffer persecution. It is hard to be laughed at for Jesus' sake. It is hard to be called names for his sake. It is hard to lose home and friends for his sake. Yet even this happens sometimes. But it is harder than all these to deny Jesus and lose his smile.

Whisper Precept.

Stand up for Jesus.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

Now the apostle receives on his arm that iron circle which to the world was the bond of shame, but to him was a bracelet of honor, the chain which made him "the prisoner of the Lord," and which he was destined to wear for five years, in the castle at Jerusalem, in the prison at Caesarea, on the deck of the vessel, and before the tribunal of the emperor. We see him fulfilling his vow in the Nazarite's chamber in the temple. Suddenly, dark and ominous looks are cast upon him; faces he has seen in the streets of Ephesus are now scowling in the temple; the cry is raised, "Help, men of Israel!" and from the cloisters around the idlers rush to the scene. Bitter accusations are heaped upon him—some the half-truth which is worse than a lie, some open falsehoods; and in a moment the apostle is seized by violent hands, and dragged through the Beautiful Gate (which is quickly closed by the Levites), and down the marble steps into the Court of the Gentiles. A moment more, and the noblest life in that age would have been trampled out under the raging throng. But the quick eyes of the guard on the walls of the overhanging tower have watched the gathering crowd; in an instant the Roman eagles light upon their prey, and the mob finds itself surrounded with lines of glittering soldiery. The commandant of the castle arrests the stranger whose presence has occasioned the riot, and soon Paul, chained to a soldier by each wrist, is on his way up the stairs to the tower. There he looks down upon the wild multitude. With consciousness of power, he asks the privilege of addressing it. His request is granted; his right arm is freed, and with a wave of the hand he stills the crowd, and begins his address.

Verse 27. The seven days. During which Paul and the four men under a vow remained in (or perhaps visited daily) the Nazarite's room in the women's court in the temple, fulfilling the required ceremonies. **Almost ended.** It was on the fifth day that these events took place. **The Jews which were of Asia.** Proconsular Asia, or the provinces of Asia Minor bordering on the Ægean Sea, having Ephesus as their metropolis. To these Jews Paul's face was familiar, as they had met him in controversy in the synagogues, and their hate against him was intense. **When they saw him.** They were surprised to see their old antagonist fulfilling Jewish rites in the sacred place, for they had believed him to be an apostate from their faith. **Stirred up all the people.** There was no place where Jewish bigotry could be more easily excited than in the temple, and its courts had often been stained with blood. See Luke 13. 1. **Laid hands on him.** Not arresting him with legal forms, but seizing him for summary vengeance.

28. Men of Israel. The old war cry, which would arouse every Jew. **Help.** As if some wild beast were in the temple, whom all must help to seize and slay. **This.** The original is a pronoun of contempt, "This wretch." **Teacheth all men.** Notice that Paul is charged with the crimes once charged against Stephen with Paul's consent. **Against the people.** "The people" always meant the Jewish race. This charge was based upon his preaching that Gentiles and Jews were to be saved upon the same terms. **And the law.** This was not true. He had declared that the law in all its infinite details was not binding upon believers in Christ, but he had nowhere spoken against it. **This place.** The temple was the holiest spot of earth to the Jews; while Paul had proclaimed God's dwelling place to be in the hearts of true believers. Closely examined, these charges thus far will appear no greater perversion of Paul's real teachings than might be expected from partisans who were strenuously opposed to them. **Brought Greeks.** The word is used in its wider sense, referring to all Gentiles who spoke the Greek language. **Into the temple.** The temple, in general, referred to the various courts and outer buildings, as well as to the house of God within them. Into the outer court alone, called the Court of the Gentiles, foreigners were permitted to enter. **Polluted this holy place.** The very presence of a Gentile on the holy pavement would render it unclean in the Jewish view. A slab has recently been discovered in Jerusalem, which formed a part of the balustrade around the inner court, and it bears an inscription warning aliens not to enter. (1) *How hard it is for men to deal fairly with opinions contrary to their own.* (2) *How easy it is to draw un-*

warrantable inferences from the acts and words of those opposed to us.

29. For they had seen. They had seen their Gentile townsman in the city, and they concluded, most unjustly, that Paul had brought him into the temple. **Trophimus an Ephesian.** One of Paul's most intimate friends, who had accompanied him from Europe, and eight years afterward is named again (2 Tim. 4. 20). **Whom they supposed.** (3) *It is much easier to suppose evil than good of an enemy.* (4) *God's servants are very closely watched by an envious world, and have need to be careful in their conduct.*

30. All the city. Notice that the vow in the temple was assumed to ward off unfriendliness on the part of Jewish Christians; yet the danger came not from these, but from Jewish unbelievers in Jesus. **Was moved.** These words show that there was an extensive tumult; how extensive, may be inferred from the heavy guard around the apostle on the second night afterward, when he was removed to Caesarea (Acts 23. 23). **People ran together.** From the surrounding quarters into the Court of the Women, where the riot began. **They took Paul.** "Seizing hold" is the force of the original. **Drew him out.** From the women's court into the Gentiles', which was not considered sacred ground. **The doors were shut.** The four brazen doors of the women's court were closed to shut out the mob, and not pollute the consecrated place with blood. (5) *Formalists are more particular to observe the sanctities of places than of human life.* Even now in Mexico and Italy men will be careful not to omit kneeling to a cross or sprinkling with holy water, who would not scruple to murder an innocent man.

31. Tidings came. The watchmen on the wall of the castle of Antonia, north of the temple, could look down upon the entire scene on the pavement of the Gentiles' court. **To the chief captain.** In Greek, the "chiliarch," or commander of a thousand men, corresponding to the colonel of a regiment. His name was Claudius Lysias. **Of the band.** The garrison in the castle, kept there to hold the people under control. The procurator, or governor, of the province held his headquarters at Caesarea, but kept a strong force in Jerusalem, where the bigoted Jews were turbulent and restless under the Roman yoke.

32. Centurions. Captains of companies, each having a hundred soldiers under him. **Ran down.** There were two ways of entrance: a stair from the castle leading down to the Court of the Gentiles, and an underground passage opening into the guard room in the wall by the Beautiful Gate. If both these were used the rioters would find themselves before two detachments of Roman soldiery. **They left beating.** Surrounded by soldiers who were closing in upon them, they

dropped their prey and sought their own safety.

33. Chief captain . . . took him. This was Paul's formal arrest by the Roman authority, under which he remained a prisoner for five years. **Bound with two chains.** To a soldier on each side. **Demanded.** He saw that Paul was the occasion of the disturbance, but knew not what was its cause.

34. Some cried. The confused cries and Hebrew language made it impossible for the officer to learn what was the matter. **Carried.** Rather, as in Revised Version, "taken." **Into the castle.** The tower, or castle, of Antonia, originally built by one of the Maccabean princes, but enlarged by Herod, and named in honor of Mark Antony. It stood above the temple at its northwest corner, and was the headquarters of the commanding officer, and in its different parts a palace, a judgment hall, a fortress, and a prison.

35, 36. Upon the stairs. Leading up from the gate Tedi, on the north of the Court of the Gentiles, to the platform of the castle Antonia, an ascent of about seventy feet. **Borne of the soldiers.** This is undoubtedly the recollection of Luke himself, who writes as a witness of the scene, and beheld the apostle in the center of the soldiers rising above the reach of the frantic populace. **Away with him.** How the thought must have rushed through Paul's mind that in the same way and near the same spot he had sided in the violent seizure and slaying of Stephen!

37. As Paul was to be led. There was one calm, self-possessed heart in that raging sea, and as the apostle looked down upon the throng he saw in them only a multitude of souls to be won for his Master, without one thought of his own safety. **May I speak?** He spoke in the Greek lan-

guage, quietly, and with a complete mastery over himself and his surroundings. **Canst thou speak Greek?** The chief captain was surprised to hear him speak in the cultivated Greek language, and in a few moments the populace were equally surprised to hear him speak in the sacred Hebrew tongue. (6) *See the calmness of the heart that rests fully in Christ!*

38. Art not thou that Egyptian? Josephus gives two accounts of this impostor who led an ignorant rabble out of Jerusalem, claiming power to work miracles. He was attacked by the procurator Felix, and his followers dispersed, but the Egyptian himself escaped, and now the chief captain imagines that he has reappeared. **Four thousand.** Josephus says "thirty thousand," which may refer to the larger number gathered after a time. **Men that were murderers.** An organized association, who punished apostasy from Judaism by secret murder, and often used their daggers for political ends. They remind us of the "Thugs" of India.

39. But Paul said. Paul's whole conduct shows dignity, self-possession, confidence in his cause, and personal magnetism. So sure is he of his power that he ventures to address a wild mob of enemies, stills them to silence, and for a time holds their attention. **I am a man.** This should be, "I am a Jew of Tarsus," as the other words are not in the original, and are unnecessary to the sense. **A Jew.** And not "that Egyptian," as the chief captain supposed. **Of Tarsus.** The capital of Cilicia, in Asia Minor, and a well-known city. **No mean city.** It was a prominent city of the empire, and a seat of learning equal in that age even to Athens. **Suffer me to speak.** It was a bold request, for if his very presence had aroused such a riot, what might follow from his speaking! Yet its very boldness secured the privilege.

CRITICAL NOTES. (Lessons VII and VIII.)

The difficulties of these two lessons grow out of the history, and not out of the text. That I may consider these difficulties somewhat at length I treat these lessons together. How does it happen that there are at Jerusalem myriads of Jews that are believers, and yet zealots for the law? How comes it that James and the elders have no words of rebuke for such Christians? What possible excuse is there for Paul's conduct? He has been the champion of Christian freedom. Now when accused of it, he seems to regard the charges false, and seeks by compliance with Mosaic custom to place himself on a plane with his accusers. How is it that, after yielding to the advice of James and the elders, he is yet seized by the Jews, who seek to kill him? How is it that James and the elders and the brethren who received him so kindly, and praised God for his successful work among the

Gentiles, are not here with him in his peril and sharing his fate? John Wesley, in his "Notes," states these difficulties so clearly, and faces them in such a manly, straightforward way, that I quote him in detail:

"Verse 20. They are all zealous for the law. For the whole Mosaic dispensation. How astonishing is this! Did none of the apostles, besides St. Paul, know that this dispensation was now abolished? And if they did both know and testify this, how came their hearers not to believe them?

"21. They have been informed concerning thee, that thou teachest the Jews not to circumcise their children, nor to walk after the customs. Of the Mosaic law. And so undoubtedly he did. And so he wrote to all the churches in Galatia, among whom were many.

Jews. Yea, and James himself had long before assented to Peter affirming before all the apostles and all the brethren (chap. 15. 10) that this very law was 'a yoke which [said he] neither our fathers nor we were able to bear.' Amazing, that they did not know this! Or that, if they did, they did not openly testify it, at all hazards, to every Jewish convert in Jerusalem!

"22. What is it therefore? What is to be done? **The multitude must needs come together.** They will certainly gather together in a tumultuous manner, unless they be some way pacified.

"23. Therefore. To obviate their prejudice against thee: **Do this that we say to thee.** Doubtless they meant this advice well; but could Paul follow it in godly sincerity? Was not the yielding so far to the judgment of others too great a deference to be paid to any mere men?

"24. And all will know . . . that thou thyself walkest orderly, keeping the law. Ought he not, without any reverence to man, where the truth of God was so deeply concerned, to have answered plainly, I do not keep the Mosaic law; neither need any of you. Yea, Peter doth not keep the law. And God himself expressly commanded him not to keep it; ordering him to 'go in to men uncircumcised, and to eat with them' (chap. 11. 3), which the law utterly forbids.

"26. Then Paul took the men. Yielding his own judgment to their advice, which seemed to flow not out of spiritual, but carnal, wisdom; seeming to be what he really was not; making as if he believed the law still in force. . . .

"33. Then the tribune . . . And how many great ends of Providence were answered by this imprisonment! This was not only a means of preserving his life (after he had suffered severely for worldly prudence) . . ."

Wesley's words need no commendation. He had the good sense to see that it was useless to maintain any mechanical idea of perfection for the apostle. The conflict of Peter and Paul at Antioch was a fact, and he made room for a fact, regardless of consequences. He spoke according to the light he had, and if from his view of the case Paul was wrong, there was no mincing of matters; Paul was wrong, and he said so. There are two reasons that go to explain Wesley's frank condemnation of the apostle: first, "his ingenuousness;" as he sees things, so they are, and he knew no reason for concealing the truth; second, that he saw things just as he did was an imperfection of his age. The New Testament literature had been considered almost exclusively from its divine side, as a revelation, as a scheme of redemption. That this revelation was imbedded in history; that it must be studied as a bit of history; that a large place must be made for the influence of locality, for the coloring of the in-

dividual, for the development and clash of opinion, was almost wholly ignored in his day. That Paul should differ from James; that James's converts should think other than Paul's; that a man should be a Christian and at the same time a zealot for the law, was an enigma to Wesley. He was face to face with history, and was helpless. He could deal only in exclamations: "Amazing! Astonishing!"

He who wishes to appreciate Paul's conduct here must get a comprehensive and at the same time an exact understanding of his history. The following outline will give some glimpse of the scope of this discussion, and will furnish the key to one, at least, of the difficulties, namely, that a man might be a Christian and at the same time a zealot for the law. The history, of which the events of these lessons are but episodes, falls into three periods which mark three distinct stages in its progress: (I) The Extension of the Church to the Gentiles; (II) The Recognition of Gentile Liberty; (III) The Emancipation of the Jewish Churches.

I. The Extension of the Church to the Gentiles.

1. The dispersion was the link which connected the Hebrews of Palestine with the outer world.

2. Pentecost, the baptism of the Christian Church, opened the path for its extension to the Gentile world.

3. The appointment by the Church at large of Hellenist officers, all of whose names are Greek, was a great step forward.

4. Stephen is acknowledged to be the forerunner of the apostle of the Gentiles.

5. Philip carried into practice the doctrine which Stephen preached and for which he died: (a) To the Samaritans who occupy the border land between the Jew and the Gentile; (b) To the Ethiopian eunuch, whereby a more formidable line was broken through.

6. The conversion of Cornelius.

7. The preaching to heathen idolaters at Antioch by men of Cyprus and Cyrene.

II. The Recognition of Gentile Liberty.

1. The mantle of Stephen fell on the persecutor of Stephen; Saul was called to bear the name of Christ to the Gentiles.

2. The withdrawal of the apostles from Jerusalem was due to the martyrdom of James, the son of Zebedee.

3. The severe famine that devastated Palestine made the church at Jerusalem dependent on the liberality of the Gentile churches.

4. Saul at Antioch was set apart by the Spirit for the apostleship of the Gentiles. The Gospel then entered upon a new career of triumph.

5. The conference at Jerusalem; its results were twofold: first, the settlement of the points of dispute between the Jewish and Gentile converts; secondly, the recognition of the authority and

commission of Paul and Barnabas by the apostles of the circumcision.

III. The Emancipation of the Jewish Churches.

1. The death of James, the Lord's brother, who had been the great leader at Jerusalem.

2. The fall of Jerusalem, A. D. 70.

3. Jew and Christian were now made to stand in a position of direct antagonism.

Such a survey as a glance at this outline suggests, indicates how long and involved was the process that brought freedom from the law for Jew and for Gentile, and how precarious a position was that occupied by Paul.

For full discussion of what is given here in outline, see Lightfoot's *Galatians*, Appendix, "St. Paul and the Three."

Did Paul err in following the advice of James? The answer to this question cannot be wisely made unless two very important tasks of the apostle be kept clearly in mind. He was the apostle to the Gentiles, and as such it devolved on him to keep the door of the Church wide open, at whatever cost. The opposition of the Jews, so persistent and obtrusive as it was, made it necessary for him to oppose with his might the magnifying of the Mosaic law. In behalf of the Gentiles and against Jewish bigotry he was made to appear much more a foe of Mosaism than he really was. For expressions that clearly embody this thought comp. Gal. 5. 2, 3, 6; 6. 13.

On the other hand, Paul was a Jew and had been a bigot himself, and he saw very clearly the necessity of keeping the two wings of the Church in touch. On him more than on anyone else rested the responsibility of saving the Gentile body of believers from being cast off as a sect. The following statements taken into consideration will bring this side of his work into view:

1. That to the Jews is assigned by Paul everywhere the prerogative over the Gentiles (Rom. 1. 16; 2. 9, 10; 3. 1, 2).

2. His affection for his countrymen finds ardent expression in Rom. 9. 1-3; 10. 1, 2; 11. 1, 26.

3. His practical care for his countrymen is manifest in Rom. 15. 25, 26; 1 Cor. 16. 1-6; 2 Cor. 8 and 9; Gal. 2. 10.

4. His conformity to Jewish habits and usages (1 Cor. 9. 20).

5. His reverence for the Old Testament Scriptures is unmistakable always. It is worthy of notice that these statements concerning Paul's regard for his countrymen and his effort to conciliate them are all taken from his own letters, which is in itself a refutation of the theory of Baur and his school that the Acts of the Apostles and the Pauline writings are in sharp contradiction in this respect. "These facts borne in mind, the portrait of St. Paul in the Acts ought not to present any difficulties. It records no one fact of the apostle, it attributes no sentiment to him, which is not

either covered by some comprehensive maxim or supported by some practical instance in his acknowledged letters." It is as we see Paul accomplishing this twofold mission that we come to understand the true breadth and majesty of his character. His triumphs were sometimes exhibitions of that superfine heroism that subordinates ruggedness and independence of spirit to the needs of narrow and bigoted men. That, like his Master, he should, when reviled, endure all things that he might save some, is a quality too fine to receive general applause. Were Wesley writing his "Notes" to-day there would be in them less of amazement and of rebuke.

The Lesson Council.

Question 1. *In what sense was the temple "the house of God?" Are our churches houses of God in the same sense? Are certain places holier than other places?*

The temple was built by the Jews for the worship of God. It was a standing proclamation of their faith in him as the only true and living God. Its holy of holies was made sacred and awful by the presence of the Shekinah, upon which only the high priest might look once in the year. All secular uses were regarded as a profanation. Christ's authoritative expulsion of the traffickers of his day from the sacred place seals this opinion with the divine sanction. Moreover, it teaches the same truth concerning our churches. True, we have no visible Shekinah, but God is honored in their erection, and he is glorified by their services. Our churches should therefore be regarded with feelings of special reverence.

Question 2. *What things are right outside the temple or the church which are wrong within those places? Should public meetings, concerts, entertainments, or church fairs be regarded as a profanation of the church building? If wrong in the audience room, are they right in the lecture room?*

1. Buying, selling, banking, personalities, and partisan politics. All public meetings, concerts, and entertainments admitted into the church building should be free from the irreligious taint, and of such a high moral tone as not to profane the place for the worship of God. 2. If the lecture room is where the people meet to pray, it ought to be as sacred as the part of the church building where they meet to hear the Gospel preached.

Question 3. *Should a man expect persecution now for fidelity to Christ? Is the world different from its condition in Paul's time in this respect?*

To the Christian who is faithful in things great and small life's voyage will not be over a perfectly smooth sea; yet much of the persecution of the

present day is provoked by the indiscreet methods or bad spirit of religious workers. The world is radically different to-day from what it was in Paul's time, else Christianity has failed in the purpose for which it was established. The spirit of the age has been so softened under the influence of the religion of Christ that questions which in his time would have led to bloody and destructive wars are now quietly settled by arbitration.

Analytical and Biblical Outline.

Persecutors and Persecuted.

I. THE PERSECUTORS.

- Unjust.** "This is the man." v. 28.
"Cast out your name." Luke 6. 22.
"He was reviled." 1 Peter 2. 23.
- Falsifying.** "Brought Greeks." v. 28.
"Falsely accuse.... conversation." 1 Peter 3. 16.
"All manner of evil.... falsely." Matt. 5. 11.
- Murderous.** "To kill him." v. 31.
"Delivered unto death." 2 Cor. 2. 11.
"For thy sake.... killed." Rom. 8. 36.
- Ignorant.** "One thing.... another." v. 34.
"Know not what they do." Luke 23. 34.
"Through ignorance." Acts 8. 17.

II. THE PERSECUTED.

- Law-abiding.** "The seven days." v. 27.
"As under the law." 1 Cor. 9. 20.
"For the Gospel's sake." 1 Cor. 9. 23.
- Worshipping.** "In the temple." v. 27.
"Came to bring.... offerings." Acts 24. 17.
"I bow my knees." Eph. 3. 14.
- Calm.** "May I speak?" v. 37.
"In your patience possess." Luke 21. 19.
"Glory in tribulations." Rom. 5. 3.
- Courageous.** "Spake unto them." v. 40.
"I will not fear" Heb. 13. 6.
"Fear not, little flock." Luke 12. 32.

Thoughts for Young People.

The Christian in Trouble.

- A Christian may fall into trouble, even though he may be a true Christian, and even because he is a Christian.
- Trouble may come to a Christian from the hate of men who do not believe in the Saviour. (Verse 27.)
- The Christian in his trouble may be called upon to face charges which are entirely false, or which contain half-truths more injurious than open falsehoods. (Verses 28, 29.)
- The Christian in trouble is under the eye of God, who knows how to protect him when men are against him. (Verses 31, 32.)
- The Christian in trouble may be calm and

courageous, for he knows that he is in the hands of a mighty Defender. (Verses 37-40.)

Lesson Word-Pictures.

Hark!

What is the matter in the temple? Such a noise!

A shrieking, yelling, shouting—one fierce, wild, angry clamor!

Ah, we can all see now! Around one man is a wrathful mob, and in the very temple precincts!

Why, they will tear their victim in pieces, pulling this way, pulling that way, anyway, to get him out. The temple's peace and sanctity must not be disturbed, though they have to murder a man to insure this.

And it is the apostle Paul thus seized. I wonder if in that uproar his mind goes back to the hush of the meeting at Miletus, when he told the Ephesian elders that he was going to Jerusalem, not knowing the things that might befall him there. Yes, a temple riot, and all about the man from the Miletus meeting of peace and love.

And here it comes out of the temple, a billow of wrath sweeping forward, and at its front is Paul, pushed and shoved and dragged.

The news goes all over the city: that Paul—the pestilence—in the temple! What a rush is made for the temple, surging up every street, every lane, out of every court. The mob from the city meets the mob from the temple. Between these two millstones Paul seems hopelessly caught. How the blows are rained on him, on his head, his shoulders, his back.

But has not Jerusalem a Roman garrison? Where are the Roman soldiers and their commander? The chief captain is in his quarters. He may be saying, "All quiet to-day! And yet these Jews can get up a mob at a moment's notice! Turbulent, troublesome people!"

This very moment steps may be audible, hurrying over the stone paved corridor, and an officer may cry, "Quick, sir! All Jerusalem is in an uproar!"

Away goes the chief captain.

The soldiers seize their arms, form in close ranks, and tramp off behind their proudly lifted standards. They quicken their step—for they catch the growing sound of the riot—and there is the mob! At its front, hustled along, is a man, bruised and beaten.

But suddenly the whole mob stops! Before it, confronting it menacingly, are the hated Roman soldiers, a dense, dread, hostile column.

"Halt!" echoes the command.

The rioters fall back. Paul stands out alone.

"Bind him!" you hear the Roman commander shouting.

The chains clank about the prisoner, and the chief captain asks who he is, what he has done.

There is a babel of replies, and in the confusion of the tumult off the soldiers tramp again, leading Paul in chains. How excitedly the people follow! What a hurrying torrent of wrath! At the castle steps the mob presses more violently. See, the soldiers are lifting Paul in their arms, and so bear him away from the ferocity of these hounds, baying, "Away with him!"

Into the grim old castle the soldiers are hurrying Paul, when he turns to the chief captain, and asks, "May I speak unto thee?"

The officer starts. This man talk Greek? Why, he thought the fellow an Egyptian cutthroat. Greek?

How Paul's eyes flash! He is of the proudest people on the earth; he is a Jew!

Yes, Paul may speak.

There he stands on the stairs, and as he turns, what a bedlam he confronts! What a sea of faces, all wrathful, is below him! There is a serious look on the countenance of Paul. It is like a look into the heart of a tornado.

But Paul is beckoning with his hand.

"Hush!" says somebody.

"Hush!" says the next one.

"Hush—sh—sh—sh—sh—sh!"

What a growing silence!

Every ear is strained to listen. Some of the old men hold their hands up to their ears. "Hush—sh—sh!"

So still now!

And into that hushed space falls from the castle stairs not any sonorous Latin or musical Greek, but the old mother tongue of Jerusalem, the familiar tongue of Abraham, Isaac, and Jacob, the beloved tongue of the Hebrew.

Orientalisms of the Lesson.

BY REV. J. T. GRACEY, D.D.

Acts 21. 25. The readiness with which oriental peoples cry out against the invasion of the civil law, as a pretext in cases of religious persecution, constantly exhibits itself. An illustration is found in the recent disturbances in Turkey. Some American ladies at New Haven, Conn., contributed the money for the erection of a girls' school building, one of the finest edifices in the city of Marsovan. The building was completed, but not yet occupied. A large number of seditious placards were distributed throughout the region of Marsovan and Cesarea, in the center of Asia Minor. Some of these were posted on the doors and walls of mosques and other buildings. One was placed on the walls of the new girls' school. On account of this the Turkish authorities ascribed the authorship of these placards to the students of the American Mission College, and a

mob proceeded to burn it down. The same sort of charge for sedition was made against Paul.

The times were stormy. A forcible putting of this is found in Canon Farrar's explanation of the highly figurative language used by John in the Book of Revelation which he ascribes to the dangers of the times. A traitorous Jew like Josephus, who stood on neutral ground, had to write with caution. Peter had to allude to Rome as "Babylon," and Paul called it the "man of sin." Naturally John had to use obscure metaphor in such days as those of the tyrant Nero.

Verses 88. The Egyptian referred to is spoken of by Josephus as an Egyptian Jew who about two years before this time came into Judea, giving out that he was a prophet. He collected thirty thousand deluded followers around his standard in the desert, and persuaded them to follow him to the Mount of Olives, where they should see the walls of Jerusalem fall down. Felix, the Roman governor at the time, marched out against him and easily routed him, killing four hundred and taking two hundred prisoners. As he was still alive, Lysias supposed he had come into the city and raised another insurrection.

By Way of Illustration.

Verses 27-36. Five or six thousand Jews met in Carnegie Music Hall, New York city, a few months ago, to protest against the ratification of the Russian-American extradition treaty. Some of the secular papers expressed surprise at their enthusiasm, described as "burning," "flaming," "relentless," and that none of the other foreign populations represented here ever displayed such qualities of frenzy and scorn, determination and defiance. The Irish at Donnybrook Fair never surpassed in excitement, vocal and physical energy, and conflicts, Jews when there is a disturbance in the synagogue between rival factors. They are a wondrously excitable people, and as strong and persistent as excitable. No marked change has taken place in the Jewish temperament or physiognomy since the days described in the New Testament. Such a meeting as this goes very far to assist those who have never seen a crowd of Jews under circumstances of excitement to understand the biblical narrative. Jews always were and, as a whole, now are, physically, mentally, and emotionally, the most virile race on the globe.

Verses 29-31. The exaltation of religious ceremonies over righteousness and justice is seen today in Romish countries. The Virgin Mary is worshiped with ceremony, while all womanhood is degraded and enslaved with drudgery. To neglect sprinkling with holy water, or to forget to pray

before a crucifix, is a far greater sin than murder of the innocent or stealing or lying.

Verses 32. God's people are safe even in riot and violence. In a London art gallery is a picture of a little child walking slowly along a narrow path bounded on each side by a terrific precipice, the edges of which are hidden from his view by a thick-*et.* Behind the child is an angel with a countenance of tenderness and anxiety, his hands placed lightly on the little pilgrim's shoulders to keep him in the center of the path, while he walks forward calmly with an air of conscious safety. So does an unseen hand hold us up in slippery places.

Verses 36. "Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done?... And they were instant with loud voices requiring that he might be crucified" (Luke 23. 20-23).

Verses 37-39. It requires courage and faith to be calm under attack. Over one hundred years ago, on one of Mr. Wesley's visits to Chesterfield, he had commenced an out-door service in the market place. During the first prayer the constable came and demanded his presence before a magistrate. The prayer ended, the man of authority marched off with the preacher. But before doing so Wesley showed his faith by saying to his hearers, "Friends, sing a hymn while I am gone. I shall soon be back," and he gave out the couplet:

"Why should the children of a King
Go mourning all their days?"

Before the hymn had been sung through a second time Mr. Wesley returned and preached.

The Teachers' Meeting.

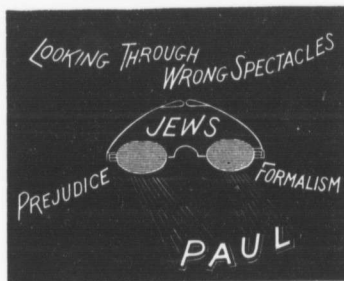
Draw a diagram of the temple, showing the Court of the Gentiles, the Court of the Women (and in it the Nazarite's room), and the Castle of Antonia... Show what Paul was doing when seized by the Jews... The accusations... The arrest by the Roman officer... Paul's request... Explain "Jews of Asia;" "Greeks;" "chief captain;" "castle;" "Egyptian;" "no mean city;" "Hebrew tongue"... See "Thoughts for Young People"... The "Analytical and Biblical Outline" contains a line of teaching for older pupils... *Illustrations.* Paul's composed conduct reminds us of John Knox, who when asked if he was afraid to meet Mary, Queen of Scots, answered, "I have looked into the face of many angry men without fear, and shall a lady's pleasant face frighten me?"... John Wesley, when in the hands of a mob, was threatened with being thrown into the river. He was perfectly cool, and afterward said, "My only fear was that some pa-

pers in my pocket might be injured if I should be thrown into the water"... At another time, quite like Paul, he disarmed by an address the rage of a mob that had come to kill him.

References.

FREEMAN. Ver. 28: The inclosure of the temple, 704... FOSTER'S CYCLOPEDIA. Prose, 2288, 2291, 2295, 2297, 2300, 8732, 8733, 8736, 8738, 10433-10439, 10962, 4396-4405, 8383, 8384. Ver. 28: Prose, 1866. Ver. 39: Prose, 848.

Blackboard.



People do not all look at things alike. There may be honest differences of opinion; but when one gets so prejudiced that he looks only for faults he cannot see anything good. If you put on blue spectacles everything looks blue. On the board is a pair of spectacles. What kind of glasses are in them? Prejudice is one, and Formalism is the other. These are the two glasses through which the Jews looked at Paul. They were intolerant, and would not look at Paul's side of the question. They were so prejudiced that they condemned Paul and tried to kill him without even a trial or an inquiry. They used a little truth to bolster up a false statement about Paul, like people nowadays who spread evil reports by authority of "they say," and when they are questioned cannot tell why the tumult has arisen.

APPLICATION.—We should be careful what kind of spectacles we wear. Get the right kind. What kind are they?

Primary and Intermediate.

LESSON THOUGHT. "For Jesus' Sake."

Review. [Recall the last lesson by printing the single word "Run" on the board in large letters.] What! must every Christian man and woman and child in the world run? Yes; a RACE. What is the starting point? Where was Paul when he started? Who spoke to him? Does Jesus speak in

these days? How? To whom? What did Paul want to finish with joy? How should we run our race? [Print, and have class repeat many times, "So run that ye may obtain." Show picture of a ship.]

Where was Paul going in the last lesson? You like to go on a journey when you are going to see kind friends and have a happy time. But Paul was going to meet enemies and have trouble and sorrow. Do you wonder why he went? [Print the Lesson Thought in as beautiful letters as you can make, and sing one stanza of "What hast thou done for me?" If your class is not familiar with it, it may be all the more impressive.] Paul had reached Jerusalem now, and had seen some Christians who were glad to see him and hear about the work he had done. But this happy time did not last long.

[Print "Law" in large letters.] The Jews who hated Paul and had tried to hinder his work tried very hard to keep the law of Moses. They thought that this would save them. But Jesus came to teach the Gospel, which shows us that if we do not have love in our hearts, none of our good acts can help or save us.

Paul went to the temple to show that he kept the law, though he knew the Gospel. But this did not satisfy the Jews. They began to speak against him, and by and by some Jews who knew him in the Gentile cities where he had preached came, and they told wrong stories about Paul, and made the people very angry. People who have not love in their hearts get angry very easily. They caught Paul and took him outside the temple, and there they beat him, and were getting ready as fast as they could to kill him!

For whose sake did Paul bear all this? Yes, for Jesus' sake. [Sing the stanza of the hymn spoken of above ending, "What hast thou done for me?"]

Has God forgotten Paul? O, no! Here come the Roman soldiers. Not far from the temple is the castle, or tower, where a thousand soldiers stay. They are there so that they may be near if any trouble should happen in or around the temple.

[Show a picture of a chain.] Are good men ever bound and put into prison? Yes; Satan seems to have his way sometimes, and so it was now. The soldiers thought that Paul must be a bad man or there would not be so much disturbance. So they caught him and bound him with a double chain, and carried him to the tower.

Do you think Paul wondered why God let all this happen? No; Paul knew that the great God could control all these evil men, and that in some way even these chains would be used to help on his work.

Paul could speak for Jesus even with the chains on his hands! [Print in the links of the chain on the board "F-A-I-T-H."] If you and I learn

to believe in God, we shall not be afraid when Satan tries to harm us, but will go right on doing the work he tells us to do. [Put the Lesson Symbol on the board.]



Paul gave up "Self"—his own way, his own pleasure—"for Jesus' sake."

Children can do that now, and the same God whom Paul loved and served will be pleased with them, just as he was pleased with Paul.

It is not easy to deny self. Many things look very pleasant and good, which we must not touch if we want to be God's children.

[Show a beautiful little box. Open it, and let the children see dirty bits of paper and other refuse.]

It is just so with many things in this world. They look good on the outside, but inside there is evil. [The teacher who knows the special needs of her class will be able to specify certain ways in which self should be denied.]

OPTIONAL HYMNS.

No. 1.

Father, I stretch my hands to thee.
There is a Friend, a Friend you need.
Dare to do right! Dare to be true!
We've listed in a holy war.
When that glorious morn shall come.

No. 2.

Whenever trials press my soul.
O, sometimes the shadows are deep.
Be with me every moment.
Fear not, O troubled soul, nor yield.
I am trusting thee, Lord Jesus.

The Lesson Catechism.

[For the entire school.]

1. What did the Jews which were in Asia do when they saw Paul in the temple at Jerusalem? **They laid hands on him.**
2. What did the people intend to do with Paul when they drew him out of the temple? **"They went about to kill him."**
3. Who rescued Paul from the people? **The chief captain.**
4. What did Paul ask of the chief captain? **"Suffer me to speak unto the people."**
5. What did Paul teach Christians concerning persecution? **"For unto you it is given," etc.**

CATECHISM QUESTION.

48. How did all things come into being?

By the will of God; who created all things and brought all into their present order.

A. D. 59.]

LESSON VIII. PAUL BEFORE FELIX.

[Aug. 20.]

GOLDEN TEXT. Watch ye, stand fast in the faith, quit you like men, be strong. 1 Cor. 16. 13.

Authorized Version.

Acts 24. 10-25. [*Commit to memory verses 14-16.*]

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

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Je-ru'sa-lem for to worship.

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

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

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

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

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

17 Now after many years I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from A'si-a found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had aught against me.

20 Or else let these same *here* say, if they have found any evil-doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22 And when Fe'lix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Ly'si-as the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Fe'lix came with his wife Dru-sil'la, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

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

Revised Version.

10 And when the governor had beckoned unto him to speak, Paul answered,

Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheerfully make my defense: seeing that thou canst take knowledge, that it is not more than twelve days since I went up to worship at Je-ru'sa-lem; and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city.

11 Neither can they prove to thee the things whereof they now accuse me. But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets:

12 Having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust. Herein do I also exercise myself to have a conscience void of offense toward God and men always. Now after many years I came to bring alms to my nation, and offerings: amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but *there were* certain Jews from A'si-a—who ought to have been here before thee, and to make accusation, if they had aught against me. Or else let these men themselves say what wrongdoing they found, when I stood before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.

13 But Fe'lix, having more exact knowledge concerning the Way, deferred them, saying, When Ly'si-as the chief captain shall come down, I will determine your matter. And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

14 But after certain days, Fe'lix came with Dru-sil'la, his wife, which was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Je'sus. And as he reasoned of righteousness, and temperance, and the judgment to come, Fe'lix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me.

TIME.—A. D. 59. **PLACE.**—The palace of Felix, in Caesarea, the Roman capital of Palestine.
DOCTRINAL SUGGESTION.—The resurrection of the dead. (Verse 15.)

HOME READINGS.

M. Paul before Felix. Acts 24. 10-16.
Tu. Paul before Felix. Acts 24. 17-25.
W. The accusation. Acts 24. 1-9.

- T.* A benevolent object. Rom. 15. 25-33.
F. A good conscience. 1 Peter 3. 8-17.
S. An answer provided. Mark 13. 9-13.
S. Power of the word. Heb. 4. 6-13.

LESSON HYMNS.

No. 114, New Canadian Hymnal.

"Nearer the cross!" my heart can say.

No. 271, New Canadian Hymnal.

Arise, go forth to conquer.

No. 121, New Canadian Hymnal.

Saviour! thy dying love.

New Canadian Hymnal (enlarged edition).

Hymn No. 417.

QUESTIONS FOR SENIOR STUDENTS.

1. Paul Before Felix, v. 10-21.

- Before whom was Paul brought?
 What charges were preferred against him?
 How did Paul answer the first charge?
 How did he reply to the second?
 In what did he profess belief?
 For what did Paul go to the temple?
 Whom did he say should have appeared against him?

- Of what was their absence a proof?
 To whom did Paul allude in verse 20?
 What only thing could they bring against him?

2. Felix Before Paul, v. 22-25.

- On what pretext did Felix postpone the case?
 On what did Paul discourse?
 Who afterward heard Paul speak?
 On what subject? How did Paul speak?
 What are the meanings of "righteousness, temperance, and judgment to come?"
 How did Felix receive Paul's words?
 What was Felix's decision?
 Should we wait for a convenient season before seeking salvation?
 When is the best time? (Eccles. 12. 1.)
 What is the GOLDEN TEXT.

Practical Teachings.

- Where in this lesson do we learn that—
 1. Truth may sometimes be considered heresy?
 2. Men who are just to others may be unjust to themselves?
 3. People often put off their immediate duty?

Hints for Home Study.

1. What reasons combined to secure unusual respect from the authorities for Paul as a prisoner?

2. Recall the origin of the enmity of the "Jews of Asia."

3. How many times had Paul been on trial?
 4. How was it that this ecclesiastic fault with which Paul was charged came before a Roman civil tribunal?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Paul Before Felix, v. 10-21.

- What office did Felix hold?
 Why did Paul cheerfully answer before him?
 How long before had Paul gone to Jerusalem?
 What did he deny having done?
 What could not be proved?
 What did Paul confess?
 What hope did he cherish?
 For what did he constantly strive?
 For what purpose had he come to Jerusalem?
 Who found Paul in the temple?
 What did he say of these men?
 What did he challenge those present to say?
 What did Paul admit having said?
 In what should we imitate Paul? (GOLDEN TEXT.)

2. Felix Before Paul, v. 22-25.

- Of what had Felix knowledge?
 What did he decide to do?
 What did he say?
 What commands did he give about Paul?
 Who was with Felix when Paul next appeared?
 Upon what themes did Paul speak?
 How was Felix affected?
 What did he say?
 When is the convenient season? (2 Cor. 6. 2.)
 What will be the fate of those who reject God's call? (Prov. 1. 24-26.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. Courtesy to all men?
2. Loyalty to conscience?
3. Boldness in Christian testimony?

Home Work for Young Bereans.

Find what kings and governors of Judea are mentioned by name in the New Testament.... A young man who was not far from the kingdom of heaven.... A prince who was almost persuaded.

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Captain Lysias send Paul? **To Felix.**

Who was Felix? **The Governor of Judea.**

Where did he live? **At Caesarea.**

Who went with the high priest to accuse Paul?

Tertullus, a lawyer.

What did he say Paul had done? **Broken the law.**

What was Paul allowed to do? **To answer for himself.**

What did he deny? **That he had broken the law.**

What did he confess? **That he preached the resurrection.**

What did he say that he always tried to do? **To keep a good conscience.**

How can one keep a good conscience? **By doing right.**

What did Felix say he would do? **Hear Paul again.**

What did he tell the centurion to do? **To treat Paul kindly.**

Who sent for Paul one day? **Felix and his wife.**

Who was his wife? **Drusilla, a Jewess.**
What did Paul talk to them about? **His faith in Christ.**

For what did Felix wait before giving his heart to Jesus? **A more convenient time.**

Words with Little People.

It is dangerous to "put off" doing right. Felix knew that he ought to give his heart to the Lord Jesus, and be his servant. But he said, "I will wait till another time." We do not know that he ever became a Christian. Dear child, do not delay.

Lesson Thought.

To-day the Saviour calls.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

For the first time Paul stands in chains before a Roman tribunal, accused by his own people. The trial is held in the judgment hall at Caesarea, and upon the bench sits as judge the careless, unjust, and sensual Felix, a slave lifted to a throne. Paul's accusers are heard, but their charges are scattered to the winds by his manly, dignified defense. He asserts, what no witnesses can disprove, his orderly, law-abiding conduct, yet boldly owns himself to be a disciple of Jesus Christ, through whom he looks for the resurrection from the dead. The judge sees plainly that the prisoner is innocent, but, with desire to win popularity from the Jews, remands him to prison until other witnesses can be summoned. Here the great apostle languishes for two years, cheered by the companionship of tried friends and by the visitors from the Caesarean church. One scene of that time stands pictured by Luke's pen. It is that in which Paul the prisoner stands in one of the chambers of the palace to give an account of the Gospel to Felix and his guilty companion, Drusilla. He does not rebuke; he reasons, setting before his hearers, not their crimes, but the standard of God's law, by which they might as in a glass behold themselves guilty. To an ungodly man he discoursed of righteousness; to a pair swallowed up in lust he showed self-control; to worldlings he presented the judgment to come, until the ruler grew pale under his prisoner's eye, and bade him await a convenient season—which never came.

Verse 10. Then Paul. Tertullus, the advocate of Paul's accusers, had made his plea, and the apostle rose to answer it. **The governor.** This man had been a slave, but had been freed by the emperor Claudius, and made ruler over the Roman part of Palestine, embracing Galilee, Samaria, Judaea, and Perea, the district east of the Sea of Galilee being governed by "King Agrippa." According to Tacitus, Felix "wielded the power of a king with the character of a slave," and disgraced his rule by cruelty and lust. He was recalled 60 A. D. by the Emperor Nero. His Roman title was "procurator," and he was subordinate to the proconsul Quadratus, who ruled as the emperor's representative over all Syria, having his capital at Antioch. **Beckoned unto him.** Literally, "nodded to him." The haughty ruler gave a nod to the chained prisoner, little dreaming that only through that same prisoner he would ever be known to coming ages. **Forasmuch as I know.** The speech of Tertullus is loaded down with hypocritical flatteries; Paul compliments the governor only on the duration of his rule, which has given him opportunity to become acquainted with the subjects

in dispute. **Of many years a judge.** Six or seven years, much longer than most rulers of Palestine in those turbulent times. **Answer for myself.** Paul now in his reply answers to the charge of sedition, of heresy, of sacrilege. (1) *The Christian can be both courteous and sincere to all men.*

11. There are yet but twelve days. As his departure from Caesarea as a pilgrim and his return thither as a prisoner were but nine days apart, it behooved his enemies to prove that all the crimes with which they charged him could have been committed in so short a time. **I went up.** From that very city of Caesarea in which he now stood on trial. **To worship.** One who had gone up to worship would not wish to profane the temple.

12. Neither found me in the temple. He had gone to the temple as a worshiper and in fulfillment of the Nazarite's vow, and not to stir up strife. **Raising up the people.** It was they who had excited the tumult, not the apostle. **Neither in the synagogues.** These were the local meetings for reading the law and exhortation, which Paul could not have visited during his brief stay, for he was most of the time in the temple.

13. Neither can they prove. Here was the pith of the case. They had made vague, wild assertions about Paul, hoping that the governor might be influenced to condemn him without trial, as doubtless he would have done but for his Roman citizenship. They very well knew that their charges could not be proven under the Roman law.

14. But this I confess. They had charged that he was "a ringleader of the sect of the Nazarenes." This he was not ashamed to own, for in it he was but following the religion of his fathers and the commands of his own conscience. **After the Way.** "The Way" seems to have been the current term for the fellowship of the Gospel before the word "Christian" was generally accepted. **Which they call heresy.** The word in the original is that from which "heresy" is derived, and is the one translated "sect" in verse 5. They had called the believers "a sect," and Paul does not disown the name, for it meant simply a school of religious opinion. **So worship I.** A word including worship, but wider in meaning. **The God of my fathers.** He was not a schismatic, nor an apostate. He served the God that Abraham and Moses and David had served, and believed in the Messiah for whom they had hoped. **Believing all things.** He declared himself to be a true Jew, and denied that in accepting Jesus as the Christ he had forsaken the faith of his fathers. To him the Old Testament Scriptures were not less, but greater, than they had been. (2) *Let us ever be ready to own Christ as our Master.* (3) *All God's people, in every age and land, have been members of one true Church.* (4) *The germs of all religious truth are to be found in the Old Testament.*

15. Have hope toward God. That is, a hope founded on God's promise, and expecting realization through God's power. **They themselves also allow.** The hope of the resurrection, to which Paul refers, was cherished not only by the Pharisees, but by the mass of the Jewish people. **A resurrection of the dead.** Some modern critics tell us that the Old Testament gives no thought of a life to come or of a resurrection. But here was an ancient student, and with him a whole people, who found in the Old Testament their warrant for a firm belief in immortality. **Just and unjust.** A hint, which Felix might well consider, that the unjust judge on earth shall stand before a supreme tribunal.

16. Herein. In view of this hope of a resurrection. **Do I exercise myself.** I endeavor. **To have always.** "It is always term time in the court of conscience." **A conscience void of offense.** The conscience does not tell us what is right, but urges us to do what we know to be right, and rebukes us for doing what we know to be wrong. **Toward God and toward men.** Many who are faithful to duty as between man and man are strangely neglectful of their duties

toward God, which are far more important. (5) *Our beliefs should not only enter into the mind, but also be wrought out in the life.* (6) *Every man should follow his own conscience, not other men's opinions.*

17. After many years. Four years had passed since Paul's last brief visit to Jerusalem, at the close of his second missionary journey (Acts 18. 22). **To bring alms.** This is the only mention in the Acts of the contribution so often referred to in the epistles. Paul had taken among the Gentile Christians a collection for the poorer disciples in Judea, and one of his errands to Jerusalem had been to present it to the church. **And offerings.** The sacrifices which he offered in the temple in fulfillment of a Nazarite's vow.

18, 19. Certain Jews from Asia. These were Jews from proconsular Asia, the district around Ephesus, who had encountered Paul in the synagogues of that city. **Found me purified.** Not inciting a tumult, nor violating the law, but fulfilling the ceremonial observances of purification. **Who ought.** The sentence in the original is broken in such a manner as to suggest, "They found me purified in the temple; not these who make the charge, but certain Jews from Asia, who ought to have been here in person," etc. **Here before thee.** It was the Roman, as it is the modern, usage for the accused and the accusers to be brought face to face; but these Asiatic Jews, who were Paul's real accusers, had not shown themselves in his trial. (7) *Observe how in the hour of need Christ makes his follower more than a match for his adversaries.*

20, 21. Let these same here. The representatives of the council, who were present, not the Asiatic Jews. **Any evil-doing.** Paul calls upon them to testify, not to hearsay reports, but to their own knowledge, and refers to the only time when he had met these men, in the council a few days before. **Except it be.** The only charge that could be sustained was, that before the council he had avowed his belief in the resurrection of the dead; and that this had been followed by a riot, not of his friends, but among themselves. As Meyer says, there was "a holy irony" in this declaration.

22. Having more perfect knowledge. From his desire to hear Paul "concerning the faith in Christ," it is evident that Felix knew more than most Roman rulers about Christianity. He was living at Caesarea, where a Gentile church had been founded among Roman soldiers (Acts 10), and the rapid growth of the Gospel was now making it prominent in the empire. **Deferred them.** Adjourning the case until the chief captain, Lysias, who had arrested Paul in the temple, could bring more information. This may have been only a pretext, for he could easily see that the charges against Paul had not been sustained.

23. Commanded a centurion. Probably the one who had brought him from Jerusalem. **To keep Paul.** He was responsible for his safety, and probably kept him chained to a soldier, but not confined to a cell. **Let him have liberty.** Such favor as would be consistent with safe keeping. **Forbid none of his acquaintance.** We may picture the visits of Luke, who perhaps at this time wrote his gospel, or made preparation for it; of Aristarchus, who was with the apostle both before and after this time; and of Philip and his family, who lived in Caesarea.

24. With his wife Drusilla. She was the sister of the "King Agrippa" of the next chapter, and, like all the Herodian women, handsome, but wicked. She is called the wife of Felix by courtesy, for she had left her lawful husband to live with him. She perished in the eruption of Vesuvius, 79 A. D. **A Jewess.** By birth, education, and belief, but far below the morals of honest Judaism. **He sent for Paul.** From idle curiosity to learn concerning the Gospel from its leading advocate, mingled, perhaps, with a slight quickening of conscience. **The faith in Christ.** Here meaning the truths which were held by believers in Christ. (8) *Inquiry may lead to salvation, or it may only lead the inquirer with greater guilt.*

25. He reasoned. In public Paul treated Felix as a judge; in private he preached to him as a sinner. **Righteousness.** This refers to all moral duties, both toward God and man, in which Felix was utterly wanting. **Temperance.** Here meaning self-control, or the mastery over passion, appetite, and lust; a bold message to the guilty pair whom he addressed. **Judgment to come.** He warned the unjust governor, whose hands were stained with blood, of a trial when Felix himself would stand before a Judge whose sentence should be for eternity. Paul's sermon was bold, practical, and adapted to the character of his hearers. (9) *He who preaches the Gospel needs the courage that comes from on high.* (10) *The law should be proclaimed before the Gospel.* **Felix trembled.** It was an inward trembling, rather than outward, yet Felix may have had his fear upon his face. **Go thy way.** He was not angry with Paul for his faithfulness, but he was not willing at once to follow his counsels. **A convenient season.** A convenient season for hearing, not for repentance, for there was no sign of true penitence in his conduct. (11) *There are still many Felices in the congregation listening to sermons.*

CRITICAL NOTES.

[For Critical Notes on this lesson see Lesson for August 13, page 419.]

The Lesson Council.

Question 1. *Is it more important for the Christian to possess "a conscience void of offense" or an orthodox belief?*

An orthodox belief is the belief commonly accepted. It may be true or false. Jewish orthodoxy crucified the Lord Jesus, and mediæval orthodoxy worshiped saints and instituted the Inquisition. A sincere man, whatever his belief, may have a "conscience void of offense." Paul's conscience approved his course when he was persecuting the Church. Therefore, neither conscience nor orthodoxy may be accepted as the supreme authority. Of the two the voice of conscience is vastly the more important; but conscience needs to be enlightened by the word and by the Spirit of God. Paul was right, not because he had a conscience "void of offense," but because his conscience was now in harmony with the divine will.

Question 2. *Can we perceive any benefit to Paul or to the cause of Christ from his imprisonment?*

Yes; much benefit. 1. It proved Paul's sincerity in his faith and in his preaching. 2. It drew the attention of the people to him and to what he preached, and to whom he preached—Christ, our Lord. 3. It gave him an opportunity to preach the Gospel to the rulers. 4. It gave him a hearing before Caesar, and the opportunity to establish a missionary station in Rome, and proved that God can "make the wrath of man to praise him."

Question 3. *What is the difference between the trembling of Felix and a true repentance?*

The trembling of Felix did not lead to an improvement of life. We find him afterward frequently sending for Paul, hoping to receive money by way of bribe. True repentance always leads to reform in life. "Bring forth therefore fruits meet for repentance," said John to the Pharisees and Sadducees who came to his baptism.

Analytical and Biblical Outline. The Apostle's Spirit in Trial.

I. CHEERFULNESS.

Ido. . . cheerfully answer. v. 10.

"If ye suffer. . . happy." 1 Peter 3. 14.

"Rest in the Lord." Psalm 37. 7.

II. CANDOR.

Thou mayest understand. v. 11-13.

"Be ready. . . answer." 1 Peter 3. 15.

"It shall be given you." Matt. 10. 19.

III. CONVICTION.

So worship I. . . believing. v. 14.

"Saying none other things." Acts 20. 22, 23.

"We also believe. . . speak." 2 Cor. 4. 13.

IV. CONFIDENCE.

Have hope toward God. v. 15.

"The hope of the promise." Acts 26. 6, 7.

"An anchor to the soul." Heb. 6. 19.

V. CONSCIENTIOUSNESS.

Herein do I exercise. v. 16.

"In all good conscience." Acts 23. 1.

"How holly and justly." 1 Thess. 2. 10.

VI. COURAGE.

He reasoned. . . . Felix trembled. v. 25.

"Be not afraid of them." Ezek. 2. 6, 7.

"With all boldness." Phil. 1. 20.

Thoughts for Young People.

The Tokens of a True Christian.

1. The true Christian is cheerful in trial, for he knows that his Saviour is by his side. (Verse 10.)

2. The true Christian is quiet, orderly, and law-abiding in his conduct, for he remembers that God's eye is upon him. (Verses 11-13.)

3. The true Christian is always ready to confess Christ, even in presence of Christ's enemies. (Verse 14.)

4. The true Christian believes all things that are written in the Scriptures. (Verse 14.)

5. The true Christian cherishes a hope of eternal life, and lives in view of it. (Verse 15.)

6. The true Christian seeks always to enjoy a clear conscience toward God and man. (Verse 16.)

7. The true Christian is faithful in speaking against sin, and in seeking to save sinners. (Verse 25.)

Lesson Word-Pictures.

Felix is looking away from his tribunal. He frowns as he looks. Some Jews—the uneasy, turbulent race—have come down from Jerusalem, bringing an oily, tonguey orator, one Tertullus, with them. There they stand over there, solemn, heavy-bearded, black-eyed, scowling. They are scowling at a man before the tribunal of Felix. That man is also a Jew. He is a prisoner. Do you not hear his chains clank? Lysias, chief captain at Jerusalem, sent the prisoner here, and Tertullus and his crowd have come down to testify against him. These Jews! They are good to be on a judgment seat strong and stable, and make some of these malcontents tremble.

That palvering Tertullus begins and soon is through.

Now let the prisoner tell his story. Felix beckons to him.

Paul sees the beckoning hand of the ruler and prepares to speak. How weak he seems one moment, as you catch another clank of his chains; the next moment the power of Israel's God comes

upon this Israelite, and he looks at Felix, calm, confident, strong.

Felix looks at Paul; Felix, the strong, at Paul, the weak; the Roman on the great judgment seat at the Jew in chains.

The prisoner says he went up to Jerusalem to worship, and he declares that he made no trouble there, in the temple or out of it. Those Jews over there don't like it because Paul preached a resurrection of the dead, Paul thinks. What? Felix gives a little toss of the head. What! the dead live again, live to account at some tribunal for their sins? Felix frowns. He is glad when Paul shifts the track of his thoughts and says he has tried to lead a blameless life. And then in the statement comes a little picture that may interest Felix, for he has been at Jerusalem. He knows how the temple looks. As the prisoner talks the temple walls rise before Felix. He can see a crowd hastening into the temple courts. He can see the prisoner among them, only to attend to some solemn rite of purification, not to make any trouble. The prisoner assures Felix that the trouble is about the resurrection of the dead.

What? Resurrection again? What! the dead rising up into another life, dense, shadowy masses of souls going up? What if their sins go with them, and at some judgment bar trouble each sinner?

This will do.

The case, let it be deferred. Felix shouts, "When Lysias the chief captain shall come down, I will know the uttermost of your matter."

The hearing is closed. The people break up. The Jews and the oily Tertullus draw closely their robes and shuffle out of the hall, casting, as they go, hateful glances toward the prisoner who has escaped the harpy-clutch of their hands.

Another day comes.

Felix again summons Paul, and here he comes with his guard, those chains dismally clanking. But who is at the side of Felix? Ah, fair Drusilla, of haughty Hebrew blood, if everything between you and Felix be without spot, you need not fear anything spoken by a man in chains. But, Felix, Felix, if everything be not right, look out!

May God give his apostle grace boldly to speak. Bravely does he stand by the truth. He exalts the cross of Jesus. And then—but look at Felix! Why is he uneasy? Why is his face so deadly pale? Hark! That man in chains reasons of righteousness, temperance, judgment to come. He lights up that bar of God before which Felix must stand. And O, how Felix shrinks from it! He turns away. He is affrighted. He cries, "Go thy way for this time. When I have a convenient season I will call for thee." Ah, Felix! who is master in this hall? Who is strong, who is victorious, the Roman or the Jew?

Orientalisms of the Lesson.

Verse 17. One may wonder at Paul's introducing the fact that he had been these two years collecting alms for the poor at Jerusalem. But it would appear a very adroit fact to state at this juncture, as "alms" are always in the East a popular form of good works. Van Lennep remarks that the increased population, the inequality of conditions, the ravages of war, and bad government had reduced vast numbers of human beings to a state of utter dependence and destitution, and it was the duty of the rich to provide for the poor. Few well-to-do people in the East can pass by a beggar in the street without giving him the customary piece of copper, the five para bit equal to about half a cent. The police never interfere with beggars in the East anywhere, except to push them along when they obstruct the street. Paralytics are laid down at the doors of the rich, or of the church or mosque, and the blind lift up their voice in the most pitiful wail as they grope from door to door. In some cities Saturday is beggar's day. The persecutions of the Christians, and the inequality of their station and situation, made it very fitting that the Christians elsewhere than in Judea, who felt the pressure less, should aid their brethren at Jerusalem. The Jews have always been careful of their poor, though at present there are a great number of most pitiless poor gathered in Jerusalem from the ends of the earth, and they suffered intensely from exposure and cold last winter. It was therefore appealing to a sort of good deed, which the Roman officer would recognize at once as very different from that of stirring up strife and sowing sedition.

By Way of Illustration.

Verses 10 and 23. Courtesy is an element of success. "Be courteous" is a Scripture command as well as "Be faithful." Those who lightly regard polish in men, like to have polish on a diamond. Polish on a stone does not prove it to be genuine, but a real diamond will surely have polish. T. T. Munger says: "Courtesy is irresistible. If you meet the king he will recognize you as a brother. It is a defense against insult. All doors fly open when he who wears it approaches. It cannot be bought. It cannot be learned, as from a book; it comes from within, and from a within that is grounded in truth, honor, delicacy, kindness, and consideration."

Verses 10-21. In the margin of the Revised Version the expression, "redeeming the time," is very accurately rendered, "buying up the opportunity." Paul urges upon his brethren, "As we have therefore opportunity, let us do good unto all men." Paul never lost his chance. In the prison of Philippi a chance was given him to

direct an awakened sinner to the Saviour; at Lystra a chance was given him to heal a cripple, and thus arrest the eyes and hearts of the multitude; in the presence of Felix and Agrippa he was permitted to speak the right word at the right moment to two lordly sinners on their tribunals. He seized the opportunities and made the most of them. Philip did the same with the treasurer of Queen Candace when he fell in with him on the road to Gaza. They both copied their divine Master, who never let slip the opportunity to speak the word of wisdom or do the deed of love. His meeting with the Samaritan woman and his interview with Nicodemus were used as rare opportunities to proclaim the truth.—*Cuyler.*

Verse 15. No man who has really grasped the truth that he is immortal can remain the man he was when he doubted his immortality. The deserted sepulcher ought to mean something in the character and life of every man who has looked into it and found it an empty tomb. The genuine recognition of this greatest of miracles, the Resurrection, is not attested by devoutness at Easter services, but by the kind of life we live after Easter Day has slipped into the past. Are we to be more steadfast, patient, and helpful? These are the real evidences of faith in our immortality.—*Lyman Abbott.*

Verse 25. The longer I live, the more I value those sermons where one man is the minister and one man the congregation, where the sermon is from eye to eye, from heart to heart, and there can be no question who is meant by the appeal.—*Becher.*

The sick man needs not a lecture, but a prescription. His symptoms must be considered, and the remedy for his particular disorder directed.—*Duryea.*

"Go thy way for this time." I heard a few nights ago that if you take a bit of phosphorus, and put it upon a slip of wood, and ignite the phosphorus, bright as the blaze is, there drops from it a white ash that coats the wood, and makes it almost impossible to kindle the wood. And so when the flaming conviction laid upon your heart has burnt itself out, it has coated the heart, and it will be very difficult to kindle the light there again.—*Maclare.*

The Teachers' Meeting.

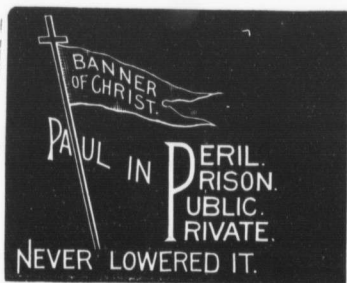
In the teachers' meeting the lesson may be considered under "the Five W's."...1. When? How long after the last lesson? How account for the twelve days? How long a period in the lesson?...2. Where? The place, location, history, Bible incidents, present condition?...3. Who? Paul and his character? Felix and his character?...

4. What? The events and facts of the lesson, with the difficulties suggested by them? . . . 5. What then? Our interest in this lesson, what we may learn from it? . . . For the class, see "Thoughts for Young People" . . . Show in Paul some of the traits of character which the Gospel will impart, and in Felix the evil of indecision in religion. . . . Dwell upon the importance of a prompt and a right choice, and the danger of delay. . . . *Illustrations.* On the day when Julius Cæsar was assassinated he received a letter, which he put aside, saying, "Business to-morrow." The letter contained a warning of his danger, and if he had read it at once his life might have been saved. . . . The longer the delay, the heavier the price, and the less the reward of religion. A sibyl came into the presence of Tarquin, King of Rome, with nine books of prophecy, for which she demanded a great price. Being refused, she went away, destroyed three books, and returned with six, for which she asked a still higher sum of money. Again refused, she came back a third time with only three volumes, for which she demanded thrice as much as for the whole nine. They were purchased, and found to be of priceless value. Such is salvation. At its greatest price it is infinitely precious, but the longer it is postponed the harder it is to be won.

References.

FOSTER'S CYCLOPEDIA. Prose, 434, 485, 551, 5962, 5963, 5516, 5513, 5511, 3780, 3784, 3786, 7586, 12190, 12197. Ver. 25: Prose, 11199, 10198, 8496, 7556.

Blackboard.



Here is an example for each one of us. Paul never lowered the banner of Christ; no matter where he was or in whose company, in peril or in bonds, in public before the large multitude or in private before one or two, it was always held up. Take this to ourselves. Do I always own that I am a Christian? Think over each day of last

week; how was it with me? All repeat the Golden Text.

THE CONVENIENT SEASON IS
NOW OR NEVER.

FELIX { Heard.
Trembled.
Postponed.
Died Unsaved.

Primary and Intermediate.

LESSON THOUGHT. *Now is God's Time.*

Introductory. Where did we see Paul last? You remember that Captain Lysias let Paul speak to the crowd of angry men that ran after him to the tower. There he stood on the stairs, bound with two chains, and spoke about Jesus, the Master he loved so well. The Jews did not want to hear him speak of Jesus. They cried out and made such a noise that Paul could scarcely be heard. What spirit in their hearts made them act like this? It was not the same kind of spirit that was in Paul's heart, was it? These bad men could not kill Paul. He was taken into the strong castle, and there he slept, with chains on his hands, but with a free, happy heart.

Did you ever see a procession? Four hundred and seventy soldiers were in one procession not long after that night in the castle. They were going to Caesarea to take Paul there to be tried before Felix, the Roman governor. In the other company were Paul's enemies. With Paul, unseen by any human eye's, marched the Lord Jesus! He spoke to Paul:

"Be not afraid; I am with thee."

With Paul's enemies, unseen by human eyes, went Satan. How pleased he was! "Now we shall get rid of this troublesome Paul!" he was saying.

Everywhere there are always two processions going along the way: one with the Lord Jesus in the midst, and the other with Satan for company. Which do you want to march with? You know you have to choose for yourself.

Felix Hearing. [Make a heart on the board, fine chains all around it.] Felix, the governor, had an evil heart bound fast by Satan's chains. Once he was a slave, but he had been made free, and had been put into a high place because he could be hired to do wicked things. Felix heard Paul's enemies, and then he heard Paul speak. He knew very well that Paul was a good man, but he would not set him free. Felix did not know how to do right and trust God. He was afraid the angry Jews might make trouble if he let Paul go. So he said he would hear him again some day, and sent Paul back to prison.

[Teach that we can never be sure of hearing right if we have not good, true hearts that love and fear God.]

Paul Speaking. Do you think Paul loved to preach the Gospel? Now he could preach it to the governor and his wife, Drusilla. I am sure he was glad, and hoped that both Felix and Drusilla would learn to love and obey Jesus.

There they sat, side by side, Felix and Drusilla, ready to hear Paul's words! You would not have known, if you had seen them, how dark and sinful their hearts were. [Print "Self" inside the heart on the board.] Both Felix and his beautiful young wife lived to please themselves, and all who do that, old or young, great or small, have dark, sinful hearts, which can only be made light by the Lord.

Paul talked to them about right ways of living, and God's judgment upon sin. He made them see how right it is for God to punish sin, so that Felix trembled. He saw a picture of himself, and O, how dark and ugly it looked!

Once when Harry had been very naughty his mamma was telling him how his naughtiness looked to God. "Don't tell me 'bout that," Harry said. Felix felt this way. He was troubled. He did not want to be made to think about God, because he loved sin, and did not mean to put it away. So he told Paul to go away now, and some other time he would send for him.



Do you see this closed door? Felix would not let Jesus have his heart "now," which is God's time, and so the door was shut, and it was too late!

Little children may begin to love and obey Jesus now.

To truly love Jesus is to do what he says. It does not do any good to say, "I love Jesus," with the lips, when we are not loving him with our hands, and our feet, and our eyes, and every bit of ourselves!

Close by singing "To-day, the Saviour calls," or "Come to Jesus, just now."

OPTIONAL HYMNS.

No. 1.

In thy name, O Lord, assembling.
Holy Spirit, faithful guide.
Come, said Jesus' sacred voice.
Come with thy sins to the fountain.
O could I speak the matchless worth.

No. 2.

Heavenly Father, grant thy blessing.
Ye that love the name of Jesus.
Hark, my soul! it is the Lord.
The Saviour is calling.
He has come! he has come!

The Lesson Catechism.

[For the entire school.]

1. Of what did Paul say he had hope? **Of the resurrection of the dead.**
2. Paul exercised himself to have what? **"A conscience void of offense."**
3. Of what did Paul reason before Felix? **"Righteousness, temperance, and judgment to come."**
4. What effect had this on Felix? **He trembled.**
5. What does the GOLDEN TEXT say? **"Watch ye, stand fast,"** etc.

CATECHISM QUESTIONS.

49. Why did God create all things?
For his own pleasure: to show forth his glory, and to give happiness to his creatures.
50. When did God create man?
After the creation of the earth, God made man to be the chief of his creatures upon it.

A. D. 60.] LESSON IX. PAUL BEFORE AGRIPPA. [Aug. 27.]

GOLDEN TEXT. Christ the power of God, and the wisdom of God. 1 Cor. 1. 24.

Authorized Version.

Acts 26. 19-32. [Commit to memory verses 22, 23.]

19 Whereupon, O king A-grip'pa, I was not disobedient unto the heavenly vision:

20 But showed first unto them of Da-mas'cus, and at Je-ru'sa-lem, and throughout all the coasts of Ju-de'a, and then to the Gen'tiles, that they should repent and turn to God, and do works meet for repentance.

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

22 Having therefore obtained help of God, I continue unto this day witnessing both to small

Revised Version.

- 19 Wherefore, O king A-grip'pa, I was not disobedient unto the heavenly vision: but declared both to them of Da-mas'cus first, and at Je-ru'sa-lem, and throughout all the country of Ju-de'a, and also to the Gen'tiles, that they should repent and turn to God, doing works worthy of repentance. For this cause the Jews seized me in the temple, and assayed to kill me.
- 22 Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the

and great, saying none other things than those which the prophets and Mo'ses did say should come:

23 That Christ should suffer, *and* that he should be the first that should rise from the dead, and should show light unto the people, and to the Gen'tiles.

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

25 But he said, I am not mad, most noble Fes'tus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King A-grip'pa, believest thou the prophets? I know that thou believest.

28 Then A-grip'pa said unto Paul, Almost thou persuadest me to be a Christian.

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

30 And when he had thus spoken, the king rose up, and the governor, and Ber-ni'ee, and they that sat with them:

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

32 Then said A-grip'pa unto Fes'tus, This man might have been set at liberty, if he had not appealed unto Cae'sar.

23 prophets and Mo'ses did say should come; how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gen'tiles.

24 And as he thus made his defense, Fes'tus saith with a loud voice, Paul, thou art mad; thy much learning doth turn thee to madness.

25 But Paul saith, I am not mad, most excellent Fes'tus; but speak forth words of truth and

26 soberness. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in

27 a corner. King A-grip'pa, believest thou the 25 prophets? I know that thou believest. And A-grip'pa said unto Paul, With but little persuasion thou wouldest fain make me a Christian.

29 And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

30 And the king rose up, and the governor, and

31 Ber-ni'ee, and they that sat with them: and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy

32 of death or of bonds. And A-grip'pa said unto Fes'tus, This man might have been set at liberty, if he had not appealed unto Cae'sar.

TIME.—Close of A. D. 60. **PLACE.**—The judgment hall in Caesarea. **RULERS.**—Festus, Procurator of Palestine; Agrippa II, King of Bashan; Ishmael, Jewish high priest; Nero, Emperor of Rome. **DOCTRINAL SUGGESTION.**—The fulfillment of prophecy. (Verses 22, 23.)

HOME READINGS.

- M.* Paul before Agrippa. Acts 26. 19-32.
Tu. Paul accused. Acts 25. 1-8.
W. Appeal to Caesar. Acts 25. 9-16.
Th. Paul's defense. Acts 26. 1-11.
F. Paul's commission. Acts 26. 12-20.
S. Boldness for Christ. Phil. 1. 21-30.
S. Embassadors for Christ. 2 Cor. 5. 11-20.

LESSON HYMNS.

- No. 47, New Canadian Hymnal.
 Jesus, refuge of the weary.
- No. 49, New Canadian Hymnal.
 In the secret of his presence how my soul de-
 lights to hide!
- No. 143, New Canadian Hymnal.
 Oh, for a faith that will not shrink.
- New Canadian Hymnal (enlarged edition).
 Hymn No. 438.

QUESTIONS FOR SENIOR STUDENTS.

1. Words of Wisdom, v. 19-26.

- What was the charge made against Paul?
 What did he represent himself to be?
 What wonderful event did he narrate?
 What did our Lord in heaven declare that he would make of Paul?
 How did Paul treat the heavenly vision?
 How did he obey it?
 What were the consequences to him?
 How was he able to remain steadfast?
 What was the burden of Paul's preaching?
 What authorities did he call in support of his preaching?

- What had Moses said? (Deut. 18. 15.)
 What had the prophets said? (Isa. 53. 7.)
 By whom was Paul interrupted?
 What did Festus say had crazed the apostle?
 How did Paul reply?
 What did he say to Agrippa?

2. Words of Appeal, v. 27.

- To whom was the appeal made?
 What was it?
 Was Agrippa a believer in the Scriptures?
 What is the duty of one who believes the Bible?
 Can a person believe the Bible, yet not obey it? (James 2. 19.)

3. Words of Indecision, v. 28.

- Who spoke them?

What were they?
 What did he mean?
 Can a man be saved who is only almost persuaded?

What is the difference between such a person and one who is a true Christian?

4. Words of Love, v. 29-32.

Who spoke them?
 What did he say?
 Wherein did he wish Agrippa to be like himself?

Wherein did he wish him different?
 How did Paul feel toward all his people? (Rom. 10. 1.)

How should we feel toward the souls of all men?

Practical Teachings.

Where in this lesson do we learn—

1. That the Old Testament bears witness to the truth of the New? (Luke 24. 26, 27.)
2. That the Scriptures should be the fountain of all religious teachings? (2 Tim. 3. 16, 17.)
3. That Christ "and him crucified" is the central theme of the Gospel? (1 Cor. 2. 2.)

Hints for Home Study.

1. Find when the friends of Christ thought him "beside himself."
2. Find when the apostles were thought to be drunken.
3. Before what high dignitaries were the leading apostles of Christ in succession brought?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Words of Wisdom**, v. 19-26.
 - To whom were these words spoken?
 - To what had Paul been obedient?
 - What duty had he preached?
 - To whom had he declared this duty?
 - Why had the Jews sought to kill him?
 - Who had been Paul's helper?
 - Whose witness had Paul repeated?
 - What was the testimony?
 - How did Festus interrupt him?
 - What was Paul's reply?
 - To whom did he appeal as knowing these things?
 - Why would the king have ample knowledge?
- 2. Words of Appeal**, v. 27.
 - What question did Paul ask?
 - What did he affirm that he knew?
- 3. Words of Indecision**, v. 28.
 - Who uttered these words of indecision?
 - To whom were they spoken?
 - What did Agrippa say?
- 4. Words of Love**, v. 29-32.
 - What was Paul's wish for Agrippa?
 - As Paul ceased speaking what occurred?
 - What did they say of Paul's guilt?

What did Agrippa say to Festus?
 What does love testify as to Christ? (GOLDEN TEXT.)

Teachings of the Lesson.

Where in this lesson have we an example of—

1. Obedience to duty?
2. Blindness to truth?
3. Want of loyalty to conscience?

Home Work for Young Bereans.

Find when the friends of Christ thought him "beside himself." When the apostles were thought to be drunken.... A people in the Old Testament history who were undecided between two opinions.

QUESTIONS FOR YOUNGER SCHOLARS.

What new governor came to Caesarea after two years? **Festus.**

Where did Festus leave Paul all this time? **In prison.**

What did the Jews ask of Festus? **To try Paul.**

Where did they want him brought for trial? **To Jerusalem.**

Why did they ask this? **So they might kill him on the way.**

Where did Paul ask to be tried? **Before Cæsar in Rome.**

What did Festus say? **"Unto Cæsar shalt thou go."**

What king wanted to hear Paul speak? **Agrippa.**

What company came to hear him? **Many noble people.**

What did Paul tell them? **The story of his life.**

What did he declare? **His faith in Christ.**

Who told him that he was mad? **Festus.**

To whom did Paul appeal for the truth of his words? **To Agrippa.**

What did Agrippa say he was almost persuaded to be? **A Christian.**

What did Paul's reply show? **His desire to see all men saved.**

What did Agrippa and Festus both think? **That Paul was a good man.**

Words with Little People.

"Almost persuaded, now to believe;
 Almost persuaded, Christ to receive."

Do not stop with "almost," dear child! When the story of Christ's love reaches your heart yield to it at once, and yield wholly. It is the only safe way.

Lesson Warning.

"Almost" is but to fail.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

We are still the unseen spectators of the picture presented in our last lesson; the judgment hall in Caesarea, with arched walls and stone floor; its thrones occupied by Festus the procurator, Agrippa the king, and his sister Bernice. Around them are courtiers, retainers, and guards, and in the midst, with one hand free from his chain, stands one who is the center of all eyes—Paul the prisoner. He has told the simple story of his life, and of his call to the work of winning the world to his Master, and he is now proceeding with an appeal to those before him to believe not only in the prophets, but in their Saviour, when he is interrupted by a sentence, kindly meant, though somewhat contemptuous, from the Roman governor, to whom all this discourse about heavenly visions and heavenly voices is a mystery. Paul answers him that he is not the victim of insane dreams, but speaks forth the utterance of thoughtfulness and truth, and then turns to the king with an impressive question. He is answered in a sentence intended to be vague and complimentary, with a slight shade of scorn, yet under all its politeness revealing a heart touched for the moment by the power of the truth. Then, as if to hide the momentary emotion, King Agrippa breaks up the court; the magnates retire, and the assembly is dispersed, to meet no more until that judgment when king and commoner, prisoner and prince, shall stand equal before God.

Verse 19. O king Agrippa. He was the son of the Herod Agrippa who slew James and imprisoned Peter (Acts 12). The Romans did not permit him to reign over all the dominions of his father, but gave him the principality of Bashan, east of the Sea of Galilee. After the destruction of Jerusalem, A. D. 70, he was dethroned, but permitted to retain his wealth, and lived at Rome until A. D. 100. He was immoral in life, but not unjust in his rule, and is considered the best of the Herodian family. **I was not disobedient.** Great as was the revelation, it was requisite that Paul should accept the commission which it brought to him. (1) *Man's free will is a necessary link in the chain of God's purpose.* **The heavenly vision.** He had seen the Lord and heard his voice, but that privilege did not make him a believer. Only by his own choice could Saul become a disciple and an apostle.

20. First unto them of Damascus. His active ministry began at Damascus, after two years or more spent probably in that part of Arabia bordering on Syria. **At Jerusalem.** Escaping from Damascus by being let down over the wall in a basket, he went to Jerusalem, where he had not been seen for three years. His ministry there, of only a fortnight, was long enough to excite the anger of the Jews and the fear of the disciples. **Coasts of Judaea.** There is no mention of a distinct ministry of Paul throughout Judaea, though his visits to Ptolemais, Tyre, Casarea, and Samaria are referred to. **And then.** The word "then" is not in the original. This is not intended to give a chronological, so much as a logical, account of Paul's labors, which were everywhere first among the Jews, and then among the Gentiles. **To the Gentiles.** It was Paul's preaching to the Gentiles, to whom he felt a peculiar call, that cost him the loss of his popularity among the Jews. **That they should repent.**

In these three sentences Paul states the practical rather than the doctrinal side of his teaching. Repentance in the Bible means more than sorrow for sin, however sincere and deep. Its vital meaning is a purpose of the will to renounce sin. **Turn to God.** This is more than reformation of conduct; it is the earnest seeking of the soul after God, in supplication for forgiveness. **Do works meet.** That is, the outward life must be in accordance with the inward purpose to live for God. (2) *A true Gospel experience involves a change of conduct as well as of opinions and feelings.*

21. For these causes. Because he believed and taught that Gentiles might be saved on the same terms as Jews, thus obliterating the distinction between them. **In the temple.** Paul was worshipping in the temple when the Jews seized him, and were about to murder him when he was taken from them by the Romans. **Went about.** Rather, assayed, or undertook.

22. Help of God. The word translated "help" means the succor or relief which comes to an army in battle. (3) *In the Christian's warfare he has an almighty ally.* **I continue unto this day.** He stood undeterred by enemies and undisturbed by dangers. **Witnessing.** The great business of the preacher is to bear witness to the fact of salvation through Christ and his own experience of it. **To small and great.** On one hand, to the slaves who constituted a large part of the Christian congregation, and on the other, to dignitaries like Festus and Agrippa. **Saying none other things.** To Agrippa, himself a Jew, Paul declared that the Gospel as preached by him was in the direct line of Old Testament teaching, and not contradictory to it. **The prophets and Moses.** The two great divisions of the Old Testament. Most of the historical books were called "former prophets;" the prophetic, "latter

prophets." (4) *There is complete accord between the Old and New Testaments.*

23. That Christ. He did not say "that Christ should come," for this was the firm belief of every Jew. **Should suffer.** Such predictions are recorded in the Psalms, Isaiah, Daniel, and Zechariah. **The first that should rise.** He was not the first who was raised from death, but the first who by his resurrection gave the promise of eternal life. If Christ had not risen we would never have heard of the Gospel. **Should show light.** In the darkness of sin and death light comes to man through the risen Christ alone. **The people.** Here and elsewhere the current term by which the Jews referred to their race, which was "the people" in their eyes. **To the Gentiles.** Notice now, to an enlightened Jew, as Agrippa was, Paul proclaimed the broader truths of the Gospel for all men.

24. Festus said with a loud voice. He interrupted the prisoner's address, not jestingly, but in the feeling thoroughly natural to a Roman who was an utter disbeliever in all religion and any hereafter, and who had absolutely no knowledge of the doctrinal subjects of which Paul was speaking. **Thou art beside thyself.** "You are insane, Paul," is the literal translation, "many writings have turned you to insanity." The reference to "Moses and the prophets" suggested to him that Paul was an enthusiast, or, in the language of to-day, "a crank," who by constant poring over old manuscripts had lost his reason. (5) *To the man of the world the earnest Christian appears a fanatic.*

25. But he said. The calm, respectful answer showed that Paul was possessed of a clear and well-balanced mind. (6) *No matter how addressed the Christian should be courteous.* **Most noble Festus.** He does not forget to give the procurator his appropriate style of address. **Truth and soberness.** The latter word means "thoughtfulness," or that which is the opposite of insanity. "The words were true, and the manner of presenting them was sober and thoughtful."—*Besser.*

26. The king knoweth. Agrippa as a Jew was acquainted with Scripture, and as a ruler in Palestine had become conversant with the facts upon which the Gospel was founded, so that he would comprehend much that was a mystery to Festus. **None of these things are hidden.** The events of Christ's life and the history of the Christian Church, which were known to all the leading Jews, and could not be contradicted. **Not done in a corner.** The wide knowledge of the facts connected with the life, death, and resurrection of Christ, thus appealed to by one who lived in their era, is a strong evidence for the Gospel.

27. King Agrippa. He now turns from his

discourse to fix its direct application upon his royal hearers, a bold and striking culmination of his address. **Believest thou the prophets?** He who believes heartily the Old Testament cannot reject the New, as Paul would have shown if he had not been interrupted. **I know that thou believest.** "A masterly oratorical answer to his own question. Agrippa had refused both his sisters to royal suitors until the kings had consented to be circumcised."—*Whedon.*

28. Then Agrippa said. Taking into view Agrippa's condition as a worldly-minded, pleasure-loving Sadducee, and his use of the word "Christian," at that time a term of contempt, we conclude that his words were a blending of compliments to Paul's skill as a reasoner, with scorn of the cause which he represented, such as many unbelievers feel when they hear the Gospel. **Almost thou persuadest.** Among the many proposed renderings we find none better than that of the Revised Version: "With but little persuasion thou wouldst fain make me a Christian," somewhat evasive as well as derisive. **A Christian.** This word is used only thrice in the New Testament: in Acts 11. 26, here, and in 1 Peter 4. 16. In every instance it is a name given to disciples, and not used by them, though the last reference indicates that it was slowly becoming accepted by believers, and a generation later it was their current name. (7) *The hardest foes to meet are those who conceal their feelings under a sneer.*

29. And Paul said. Lifting his fettered hand, which gave a pathetic emphasis to his eloquent answer. **I would to God.** Paul, with ready power, caught up the half sarcastic expression, and turned it upon the speaker with a deep, serious meaning. **Not only thou, but also all.** A brilliant assembly of notable men and women were listening, in various degrees of interest, and Paul's large heart took them all into its aspirations. **Almost and altogether.** Revised Version, "with little or with much." The word "effort" or "persuasion" should be supplied with this revision. Paul's only thought was of his hearers' salvation. **Such as I am.** There was a wide apparent difference between the prince and the prisoner; but a wider real difference between the heir of salvation and the slaves of sin. (8) *No one except the Christian can have as his highest wish for others that they may be what he is.* **Except these bonds.** Another instance of the perfect self-command and courtesy of the apostle. He wishes them to enjoy the fellowship of his liberty, but not of his chain: all his joys, but none of his sorrows.

30. The king rose up. There was no way to escape the direct application of Paul's speech without acknowledgments which would be uncomfortable in the presence of Gentiles; so Agrippa abruptly arose and led the way to the breaking

up of the assembly. **The governor.** The definite statement of order in the departure points to an eyewitness of the scene. **Bernice.** This was the sister of Agrippa, and believed by ancient writers to have lived in a still more intimate relation with him. Her life was as infamous as her person was beautiful.

31. They were gone aside. The entire company of princes and nobles united in the conference, and also in its verdict. **This man doeth nothing.** To us it is immaterial what may have been the opinions of that company, but when Luke wrote it was a matter of interest and of value to know that they, people of high rank, who had listened to his defense, pronounced him innocent.

32. Then said Agrippa. It is uncertain

whether he spoke as a Jew or as a judge. In the former case his answer would imply that a Jew might become a Christian without renouncing his national faith; in the latter, that the Roman law took no cognizance of special creed or religion. **Might have been set at liberty.** If he had been liberated he would probably have lost his life through the plots of the Jews, and might never have seen Rome. His appeal and this address probably added several years to his life, and gave to the Church the four precious epistles of his captivity. **Had not appealed unto Caesar.** None but a Roman citizen could make this appeal, but when made his case was removed at once to the emperor's court at Rome. So Festus could neither liberate nor condemn Paul, but must send him to Rome.

CRITICAL NOTES.

This splendid speech of Paul's before Agrippa, a part of which we have for to-day's lesson, is enough to show the apostle's versatility and power of eloquence. Nothing finer in point of choice expression, cogency of appeal, growing force of climax, consciousness of power, sanity of thought, calm balance of self-possession, and nobility of spirit, could well be conceived. It should be studied as a whole, and hence the following brief analysis may be of advantage.

Paul introduces his defense by a felicitous address to the king, whose knowledge of all the customs and questions among the Jews fits him to be a fair judge (verses 2, 3).

Verses 4-7a. As a strict Pharisee he indents himself with his accusers in "the hope of the promise made of God unto our fathers."

Verses 7b, 8. States the specific accusation of the Jews against him, and appeals to the king concerning the credibility of the resurrection of the dead.

Verses 9-11. Relates his own former zeal in persecuting Christians.

Verses 12-18. Gives an account of his conversion and the vision of Christ, who sent him to the Gentiles.

Verses 19-21. His obedience to the heavenly vision, and the consequent bitter opposition and persecution of the Jews.

Verses 22, 23. Claims to be in accord with Moses and the prophets in preaching a suffering, risen, and glorified Messiah, whose salvation was for the Gentiles also.

Verses 24, 25. Replies to the interruption of Festus, who considers him mad from overstudy of the sacred writings.

Verses 26, 27. Appeals to Agrippa, who, as a Jew, might be considered a believer in the prophets, and thoroughly acquainted with the facts of Christ's death and resurrection.

Verses 28, 29. Agrippa's sneer and Paul's magnanimous reply.

To get the full force of this speech all the events in chaps. 21-25 should be read. Such a reading will show more clearly the exact point in Paul's teachings about which the hostility of the Jews centered. It must be noted that not only Pharisees and Sadducees, for their own reasons, were aroused against Paul, but that many Christians among the Jews were bitterly opposed to him. The latter accepted Jesus as the Christ, and might even look upon his death and resurrection as a supreme and final sanction of the Mosaic law, and, to that extent, agreed with Paul; but he aroused their enmity by going farther and laying chief emphasis on the fact that faith in Christ must supersede the law which proved to be an insufficient and inadequate means of salvation. Hence, while he looked upon the law as a preparation for Christ, who was God's ultimate means for the salvation of men, they firmly maintained the law to be such an ultimate means, and that Christ's work was merely the last and final divine confirmation of its saving power. See Paul before James and the elders at Jerusalem (21. 17-25).

Verse 19. Heavenly vision. See critical note, Lesson I, verse 8. Compare the four accounts we have of Paul's conversion: three given by himself (Acts 22. 4-16, here, and Gal. 1. 13-17), and the one given by the author of Acts (9. 1-19).

20. That they should repent and turn to God, doing works worthy of repentance. This sounds like the preaching of John the Baptist, and is very appropriate to the spiritual needs of the hearers, but it does not contain a denial of the doctrine of justification by faith alone, as according to Baur; for see verse 18, "by faith in me." Simply, it was not necessary for Paul's present purpose to set forth the full contents of his Gospel.

22. I stand unto this day expresses a sense of triumph. **Testifying both to small and great.** Meyer holds that the verb should be rendered as a passive in accordance with usage elsewhere. Hence, the reading should be, "as one witnessed to by small and great." That is, all who had ever heard him could, if they would, testify that he always justified his doctrine of Christ by the authority of Moses and the prophets, who predicted the sufferings of the coming Messiah and his resurrection as a confirmation of his divine mission to "proclaim light both to the people and to the Gentiles."

23. By the resurrection. Note the stress Paul here and elsewhere lays on the resurrection as an evidence of Christ's claims. If he can substantiate this event to the satisfaction of his hearers, he will have thus removed the scandal of the cross, and be prepared to show its great importance also in the divine scheme. It would be of interest to read his epistles with this fact in view, to see what relative importance he gives to the physical and spiritual sides of this great miracle, and how he works out his exalted doctrine of the cross.

24. Paul, thou art mad. Festus, a pagan, did not fully appreciate the Jew's doctrine of the resurrection. To him it was a startling notion that a man should rise from the dead; so Paul seemed mad to assert such things. His reference to the Jewish writings led Festus to attribute Paul's madness to much learning in such curious lore.

28. With but little persuasion. This is a fine rendering and corrects the old version. Literally, the text reads, "In a little you persuade." "The answer of Agrippa to Paul has been variously rendered as the language of sincere conviction, bitter irony, or courtly jest. Some render the phrase '*en ologo*,' 'almost;' others, with Meyer, render the clause, 'with few words,' or 'lightly;' some render, 'in a little time,' which may be taken either in earnest or in jest; others render, 'in a small measure,' or 'somewhat.' As to the spirit of the reply, the general opinion of recent critics concurs with Meyer that the words were uttered in irony or jest."—*William Ormiston, apud Meyer.*

29. Such as I am, except these bonds. Nothing could exceed the opportuneness and beauty of this reply. Paul indeed gloried in his bonds, but he was too far-seeing to consider them other than an evidence of the cruelty of ignorance and bigotry which some day the universal acceptance of his Gospel would forever render impossible. So he could but wish that, while he enjoyed the honor of persecution for a great cause, others might enter into the results of his labor without sharing its hardships. Truly a noble man imbued with divine love!

The Lesson Council.

Question 1. *What is repentance? Is its vital element sorrow for sin or the renunciation of sin?*

Evangelical repentance is a radical change of the mind from a state of rebellion against God to a state of humble acquiescence in and obedience to the divine will. It consists in sorrow for and in renunciation of sin. The two are inseparable. We cannot renounce sin until we have seen and felt its depravity and heinousness. We cannot thus see sin without earnestly desiring to be rid of it. The two are related, as thought and action. Sorrow precedes renunciation, but the renunciation of sin is the only real evidence of genuine sorrow. Its final fruitage is a holy life. Therefore a holy man is one who, through repentance for and by renunciation of sin, has, by the Spirit of God, been brought into fellowship with Jesus Christ

Question 2. *Was Agrippa sincere in verse 28, or did he speak in contempt?*

1. Agrippa was a hearty believer in the faith and hope of his people, the Jews. 2. He did not think Paul guilty of those things Tertullus charged against him. 3. He was sincere in what he said as recorded in verse 28. 4. The Revised Version reads: "With but little persuasion thou wouldst fain make me a Christian." Paul replied: "I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds." Agrippa moved; Paul triumphed; Christ is risen from the dead, and reigns.

Question 3. *In what sense was Christ the first that rose from the dead?*

He could not have been the first to rise from the dead in point of time, since several other cases are brought to our attention in the Scriptures as taking place before his resurrection. In point of importance his coming forth from the grave stands first. Others rose from the dead and went back again to the grave. Their resurrection could prove nothing as to a future life. He rose never again to taste of death, and thus brings life and immortality to light. This seems to be the thought of the lesson, as expressed in the Revised Version: "How that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles."

Analytical and Biblical Outline. Proclaiming the Gospel.

I. THE PREACHER.

- 1. Divinely Aided.** "*Help of God.*" v. 22. "Without me... nothing." John 15. 5.

2. **Addressing All.** "Small and great." v. 22.
 "Promise is . . . to all." Acts 2. 39.
3. **Appealing to Scripture.** "Prophets." v. 22.
 "All the prophets witness." Acts 10. 43.
- II. THE MESSAGE.
1. **A Suffering Saviour.** "Should suffer." v. 23.
 "Once suffered for sins." 1 Peter 3. 18.
2. **A Risen Saviour.** "From the dead." v. 23.
 "Now is Christ risen." 1 Cor. 15. 20.
3. **A Universal Saviour.** "Gentiles." v. 23.
 "Taste death for every man." Heb. 2. 9.
- III. THE AIM.
1. **Repentance.** "Should repent." v. 20.
 "Peter said. . . . Repent." Acts 2. 38.
2. **Turning to God.** "Turn to God." v. 20.
 "Turn unto the Lord." Joel 2. 13.
3. **Newness of Life.** "Works meet." v. 20.
 "Cease. . . . evil; learn. . . . well." Isa. 1. 16, 17.
- IV. THE HEARERS.
1. **Opposers.** "Went about to kill." v. 21.
 "Marvel not. . . . world hate you." 1 John 3. 18.
2. **Scoffers.** "Beside thyself." v. 24.
 "Hid to them that are lost." 2 Cor. 4. 3.
3. **Undecided.** "Almost. . . . persuaded." v. 28.
 "Cannot. . . . God and mammon." Matt. 6. 24.

Thoughts for Young People. The Example of Paul.

In this lesson notice Paul as an example—

- In prompt obedience to God's call. (Verse 19.)
- In earnest, persevering work for God's cause. (Verse 20.)
- In full reliance on God's help. (Verse 22.)
- In proclaiming Christ to all men. (Verse 22.)
- In standing upon and appealing to the Scriptures. (Verse 22.)
- In holding up the cross of Christ. (Verse 23.)
- In courteous, kind bearing, even when insulted. (Verses 25, 29.)

Lesson Word-Pictures.

There is to be a show in Caesarea.

Where?

In the governor's palace.

Among others, before King Agrippa and Bernice, who have come with horsemen, gay trappings, and sunrise colors—such a display as has not been seen in Caesarea for some time. And now before Festus, Agrippa, Bernice, chief captains, and Caesarea's foremost citizens, there is to be a great show.

What, two wrestlers with limbs sinewy, supple, strong? No. Two gladiators with swords flashing and quick-cutting? No. A ring of dancers with their wild contortions, or a bear led across the country from grim mountain forests? No. Come this way. There is led before all the courtly array in Festus's hall a man in chains.

He is the one on exhibition, Paul, the apostle, brought here purposely by Festus to see what Paul will say and what Paul will do before Agrippa, and so Festus be helped to make out a case to send off to Rome.

The man in chains is invited to speak, and he begins, erect, stretching out his hand toward Agrippa, happy to answer for himself. He details some things in his wonderful career, and speaks of a certain strange vision. It is a vision from heaven while he is journeying on the old, dusty, travel-worn Damascus road. One moment a proud persecutor is advancing in triumph. The next moment he is down on the ground, tumbling there ingloriously, as a strange, lightning-like flash plays upon him out of the skies. In his ears is the voice of Jesus, whose cause he has been persecuting. In that blinding, bewildering moment the persecutor receives a command to go out and champion this truth that he has been trying to drive from the earth!

What a strange mandate!

Will he go? Does he go?

Let his labors testify.

Damascus, Jerusalem, the coasts of Judea, and Gentile lands even, can bear witness.

Finally, he is in Jerusalem again.

It is the temple hour.

Paul is in the house of God, in the solemn mood of worship. But what a cloud-burst of envy and hate there is! Suddenly the Jewish wrath breaks upon him. It comes before him now standing in Agrippa's presence. He can see the mob, hear their frenzied yells, feel their murderous hands.

But what does he care?

Look at him!

His form grows.

His eyes glow as with fire.

He stretches out his hand as if in solemn challenge. He is a witness for Christ, for his sufferings, his resurrection—a witness that is to be a light to the—

But look at Festus.

He stirs in his seat.

He scowls. He rises. He shouts, "Paul, thou art beside thyself! Much learning doth make thee mad!"

Mad? Never!

Does not King Agrippa understand? Paul turns to him and makes a solemn appeal. Does not the king believe the prophets? Paul knows that Agrippa believes. Agrippa tries to look unconcerned, twists in his seat, and cries,

"Almost thou persuadest me to be a Christian!"

Hark!

There is one more clank of the prisoner's chains. I seem to see him lifting them. He wishes that all were like him, save in the matter of those chains.

The show is over.

It is getting to be too personal.

It is not so much the prisoner who has been judged, but his judges have been on trial.

That courtly retinue is sweeping out of the hall. Festus with his proud insignia, Agrippa in his robes, Bernice in her showy ornaments, all the military display and civic pomp—all go out.

Gone like a transient rainbow. And the man in chains, he has gone. The hall is empty. If walls could speak, who would they think had been on exhibition? Somebody in chains, or somebody up there where rulers are wont to sit?

Orientalisms of the Lesson.

Verse 32. Paul appeared unto Caesar as a Roman citizen. Though a Jew, he was entitled to citizenship because he was born in the city of Tarsus, which was "no mean city" because it had been made a "free" city. All persons born in it were by virtue of that regulation of the government Roman citizens. In the sense of seeking a higher tribunal for recourse against a lower, this does not appear to have been a characteristic of the Roman republic, where the magistrate was generally supreme within his jurisdiction, and those who felt themselves outraged by injustice threw themselves on popular protection. The Roman Empire, however, introduced grades of jurisdiction, and the ultimate remedy was an appeal to the emperor. This appeal was not dealt with directly by the emperor himself, but by a supreme judge representing the emperor.

By Way of Illustration.

Verse 19. If during her career of devastation our Union men-of-war had captured the *Alabama*, no change in the equipment or the armament of that famous rebel cruiser would have been required. All the change necessary would have been a new ownership and a new flag. The same guns which breathed "threatenings and slaughter" against our nation's life would have thundered on the side of union and loyalty and liberty. Precisely this is the change which Saul underwent when he was transformed from a piratical cruiser into a mighty "seventy-four" in Immanuel's service. It required no more armament, but simply a new engine and a new commander.—*Cuyler.*

Verses 20-23. The word "testify" means, literally, to "witness." If, then, Christians are witnesses, they must, first of all, have something to

tell. It is better to have something to say than to have to say something. Punshon said: "Think you there is no difference felt when you come to your service with dull face and leaden feet, and when you come straight from the Pisgah summit, with its shinings on your forehead, and its fragrance on your breath?" The court of heaven does not ask for rhetoric or eloquent speech. It asks you to tell what you know in all earnestness and simplicity. Imagine a court of justice where a witness asks to be excused from testifying in defense of a friend because he could not be eloquent; yet this is the position of many Christians. An old lady said once in my hearing: "One need not go to college and graduate and get learned to tell what he enjoys."—*Mary B. Myers.*

Verses 24 and 25. If all the blind men in the world should try to convince you that there was no such thing as color, you would not believe them. You would laugh to scorn the deaf man who would say to you: "I tell you there is no such thing as music." Spiritual truths need spiritual discernment. While Turner, the great artist, was engaged upon one of his immortal works, a lady of rank looking on remarked: "But, Mr. Turner, I do not see in nature all that you depict there." "Ah, madam," answered the painter, "do you not wish you could?"

Verse 28. Outside a St. Bernard refuge on the Alps mountains a man was found frozen to death after a fearful storm. He was only five steps from the refuge, and yet he perished as surely as though miles away. Only five steps away from warmth and safety and life, he was near being saved, and yet lost.

Verses 30-32. The sending of Paul to Rome as a prisoner of Jesus Christ resulted in carrying the Gospel story to the capital of the world, where commerce could scatter it throughout the known world. Good out of seeming evil is a familiar story in God's providence. Joseph, sold into Egypt, saves the lives of all his family. The disciples, persecuted in Jerusalem, scatter abroad and spread the Gospel story. John Wesley, driven out of churches by ecclesiastical persecution, preaches on the commons and in fields and market places, where thousands can hear and be saved. Dr. Pierson, when in Philadelphia, lost his magnificent church by fire. The congregation, forced to use a hall in a nonchurch-going district, became a people's church, imbued with missionary spirit.

The Teachers' Meeting.

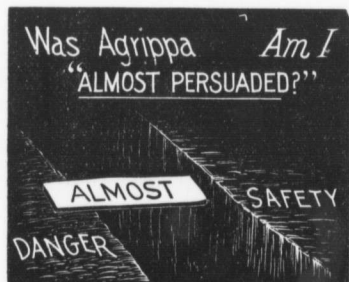
Place before the class the scene of the lesson: court room, judges, spectators, apostle. . . . In teaching the lesson to older scholars use the "Analytical and Biblical Outline," with the subject, "Proclaiming the Gospel." I. The preacher—what the

lesson shows us concerning Paul as a preacher. II. The message—Christ as a dying, risen, universal Saviour. III. The practical aim for which Paul was preaching (verse 20)—the repentance, turning to God, and renewal of life on the part of those to whom he preached the truth. IV. The results which followed Paul's preaching. Take each of his hearers as a type: The Jews (verse 21) as types of open opposers of the Gospel; Festus as representing a certain class of mind which looks with lofty contempt on the Gospel as folly and its believers as fanatics; Agrippa as representing the undecided; for though the old view that he was "almost persuaded" cannot be maintained, yet his remark shows an underecurrent of conviction which he was striving to resist... For younger scholars take as subject Paul's example in this lesson, as shown in the "Thoughts for Young People,"... *Illustration.* (See SUNDAY SCHOOL JOURNAL, November, 1877, page 258, in English Teacher's Notes). An eagle on an open perch in the Zoological Garden spreads wings, rises a few feet, then drops on his perch. He is held back from liberty by his chain. So Agrippa was chained by worldly pleasure, Festus by prejudice and ignorance of the Gospel, and Paul alone was free.

References.

FOSTER'S CYCLOPEDIA. Prose, 7131, 676, 677. Ver. 20: Prose, 2652, 4962, 4972, 6463, 11399-11415. Ver. 22: Prose, 4416. Vers. 24, 25: Prose, 8117. Ver. 25: Poetical, 3426. Vers. 27, 28: Poetical, 3109. Ver. 28: Poetical, 3108; Prose, 7207, 735, 786, 194.

Blackboard.



Draw the outline of the chasm with brown chalk; the board with red; the word "Almost," yellow. The lesson taught by this diagram is that "Almost" does not reach across, and more than that, it never will reach across. Write the word "Danger" on the side that the board is on, and the

word "Safety" on the other side. If you want to get on the safe side you cannot cross over on the "almost" bridge. If you try it you will fall and fall. Was Agrippa really "almost persuaded" to be a Christian? It did not save him. Am I really "almost persuaded" to be a Christian? It will not save me.

Primary and Intermediate.

LESSON THOUGHT. *Telling the Story.*

Review. [Call back the story of Paul's words before Felix.] How many times did he speak to Felix? Who besides Felix heard him the second time? Why did Felix tremble? What did he say to Paul? Is it safe to put off coming to Jesus? What is always God's time?

Blackboard. [Make on the board several detached pictures, and cover separately until needed, such as a torch, a chain broken, a rock on which "Truth" is printed, a key, and a crown.]

Again Paul stands before kings and rulers. It is a larger company now than when Felix and Drusilla heard and trembled.

For two years Felix kept Paul in prison, but the convenient time to hear him again did not come. Felix had closed the door, and "Too late" was written upon it!

[Print "Festus" on the board.] Felix was not governor now. He was sent away, and Festus came in his place. Now the Jews asked again to have Paul sent to Jerusalem to be tried. They had a plan to kill him on the way to the city. Paul had the right to choose where he would be tried, and he said he would go to Rome.

But now a king and his sister came to visit Festus. [Print "Agrippa" and "Bernice" on the board.] And Paul was called one day to speak before a company of nobles and great ones of the earth.

See him, just from the prison cell, chained to a soldier, preaching Jesus to the gay company! He is letting his light shine. [Uncover the torch.] Who kindled this holy light of love and faith in Paul's heart?

Yes, the same loving Lord who speaks to the heart of a child! Paul did not have to make the light, but only to let it shine. Felix would not let the light be kindled in his heart, and so it was a cold, dark heart always.

Will you let the light be kindled in your heart, and then will you let it shine?

[Show the broken chain.] Do you remember when Jesus met Paul on the way to Damascus? Paul told this story to his noble audience. Paul wore a chain now, but he wore a worse one when Jesus met him. For then the chain of sin and unbelief bound him fast. Jesus broke it, and then

he was free. Just so Jesus can break the chains of selfishness and naughty temper that sometimes bind little hearts.

[Show the rock.] Paul told what God let him see in the new, beautiful light he gave.

Shall I tell you? It is all here in the New Testament—the wonderful truth about Jesus. To know this truth breaks off chains, kindles a holy light, and plants the feet upon a rock that never can be moved. No wonder Paul loved to tell the story.

[Sing "I love to tell the story."]

What is a key for? Yes, to open a door. A house may be very beautiful, but if it be locked, and we have no key, it is of no use to us. God gave Paul a key to open the door of eternal life. Any little child may have that same key who wants it. It is a real love for Jesus. What is the true love for Jesus? Yes, the kind that minds him.

[Uncover the crown.] Agrippa was a king, and had a king's crown. But Paul had a better crown waiting for him. Some day Agrippa must die and leave all his riches and honor. He could not take his crown with him, for nothing can enter heaven that is not pure and good.

While Paul talked, and his light of hope and love shone out, Agrippa's wicked heart is troubled. "Almost thou persuadest me to be a Christian," he says. But alas! "almost" is not enough.

[Sing softly, "Almost persuaded," and with a few words of explanation help children to see how dangerous it is to refuse to listen when Jesus calls.]

OPTIONAL HYMNS.

No. 1.

'Tis known in earth and heaven too.
To the Name of our Salvation.
Beautiful Saviour, King of creation.
How sweet the name of Jesus sounds.
Love divine, all love excelling.

No. 2.

Thou son of God, my inmost soul.
There is a name I love to hear.
Lift up your hearts to things above.
While Jesus whispers to you.
Go tell the world of his love.

The Lesson Catechism.

[For the entire school.]

1. What did Paul show to the people and to the Gentiles? "That they should repent and turn to God."

2. What was his great theme? GOLDEN TEXT: "Christ the power of God," etc.

3. How was Paul strengthened in his work? He obtained help of God.

4. What did Agrippa say to Paul? "Almost thou persuadest me."

5. What did Paul desire? That he was fully persuaded.

6. What was the judgment concerning Paul? He was declared innocent.

CATECHISM QUESTIONS.

51. How was man the chief creature on earth? Because the Creator made man in his own image.

52. In what part of man is the image of God? In his Spirit or soul, which was breathed into him by the Creator. (Genesis ii. 7.)

Thoughts for the Quiet Hour.

— GIBB with the love of God on every side,
Breathing that love as heaven's own healing air,

I work or wait, still following my guide,
Braving each foe, escaping every snare.

'Tis what I know of thee, my Lord and God,
That fills my soul with peace, my lips with song;

Thou art my health, my joy, my staff, and rod;
Leaning on thee, in weakness I am strong.

—*Bonar.*

— Had I some of that blood poured forth on the cross, how carefully should I carry it! And ought I not to be as careful of the souls it was shed for?—*Bernard.*

— As there are many wolves within the Church, so out of it there are many sheep.—*Augustine.*

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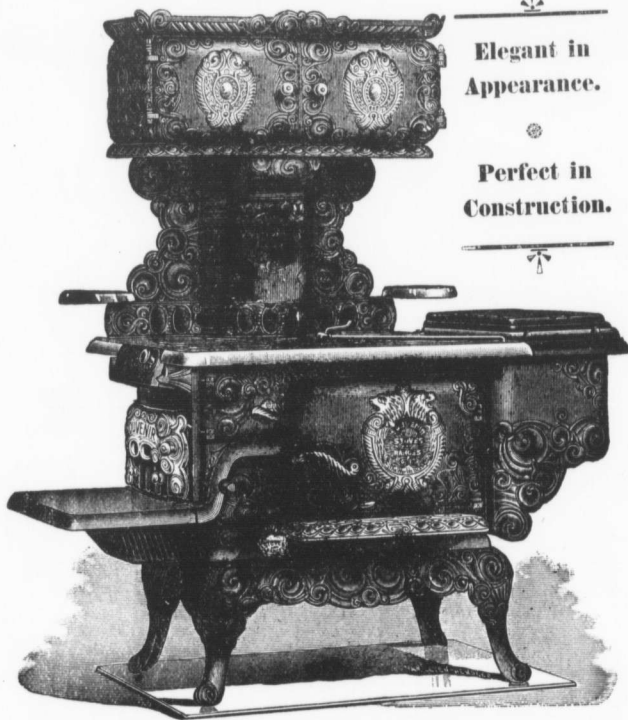
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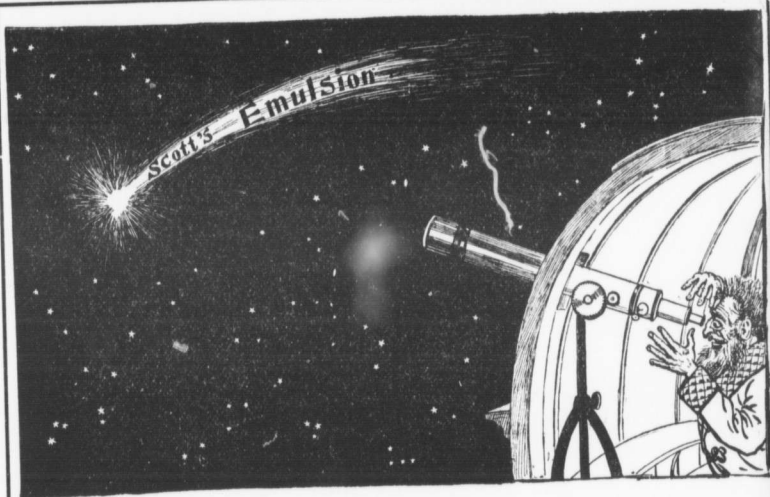
Epworth Ribbon. Special design. Per yard... 0 20

Epworth League Book Mark. Pretty design in celluloid, with mottoes and emblem, and broad Epworth ribbon running through... 0 30

POSTPAID AT THESE PRICES.

WILLIAM BRIGGS, Meth. Book Room, Toronto.

In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.



Did You Ever See

a fat consumptive? No. Did you ever see a thin, emaciated person with a healthy look? No. Or an attractive scrofulous person? Again, No. How about a beautiful woman with a scrawny figure?

Scott's Emulsion

of Cod-liver Oil, with hypophosphites, makes solid flesh. It gives that robust, healthy look by enriching the blood and supplying new tissue. Prevents consumption, too, by overcoming the hacking cough and making a new lining to throat and lungs. *Physicians*, the world over, endorse it.

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of Children are speedily cured by Scott's Emulsion. It gives strength to the weak and insures perfect health. Scott's Emulsion is the most nourishing food known to science.

Prepared by Scott & Bowne, Belleville. Druggists sell it.