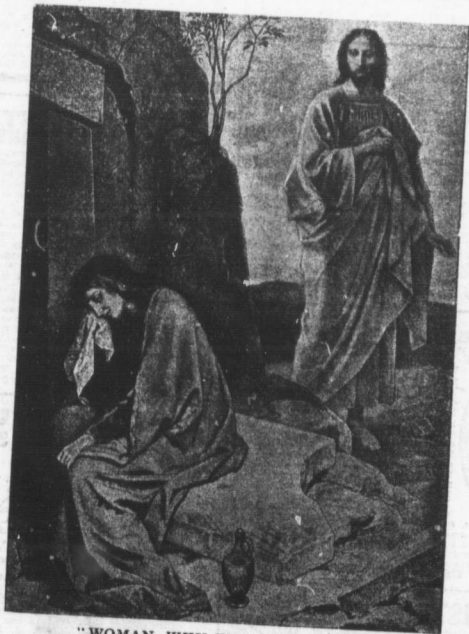


Sunday School

Banner

FOR TEACHERS AND YOUNG PEOPLE



"WOMAN, WHY WEEPEST THOU?"

Sixty Cents a Year

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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.



Vol. 37

Palm Sunday -
A Thank Offering
The Chairman of
Committee
Decision Day -
How to Help the
A Year of Progress
Easter Lilies -
The Poets and Our
Easter Gifts -
He Died For Me
For the Reform of
Sunday School No
Calvary -
An Educational Me
School Libraries
Methodist Magazin
Book Notices
Easter Thoughts -
"He . . . there P
Planting Beauty h
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SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 37

APRIL, 1903

No. 4

CONTENTS.

	PAGE
Palm Sunday	i
A Thank-Offering of \$20,000,000	ii
The Chairman of the International Sunday School Committee	iii
Decision Day	iv
How to Help the Home Department	v
A Year of Progress	v
Easter Lilies	v
The Poets and Our Easter Faith	vi
Easter Gifts	vii
He Died For Me	vii
For the Reform of the Sunday School	viii
Sunday School Notes	viii
Calvary	viii
An Educational Misfit	ix
School Libraries	ix
Methodist Magazine and Review for March	x
Book Notices	x
Easter Thoughts	xi
"He . . . there Prayed	xi
Planting Beauty by the Wayside	xi
The Proper Use of Helps	xii
Lessons and Golden Texts—Order of Services	xii
International Bible Lessons	249
Primary Teachers' Department	291

Palm Sunday.*

Do you miss, dearest, when Palm Sunday comes
The sweet narcissus, and the violets.
That every year I placed upon your grave,
Thinking, "She loved them so," one
ne'er forgets

* In some parts of Wales it is the custom on Palm Sunday (the Sunday before Easter) to strew the graves of friends with spring flowers.

The likes of the dear dead,—and did you know?
And do you miss them now I'm far away?
It makes my heart ache, dear, to think of you;
Flowerless, amid the flower-decked graves to-day.
Perhaps the primrose roots are living yet
I planted there so many years ago;
They may be blooming now, or daisies white,
Nature's free gift among the grass may grow.
O fond and foolish heart! thy loved one dwells,
Beyond all earthly need, 'mid heaven's bowers,
In heavenly fields she plucks celestial blooms,
What need has she of fading earthly flowers?

And this I know; yet were I comforted
If I could strew some sweet spring flowers to-day.
(Now 'tis Palm Sunday) on a little grave
In a Welsh churchyard, O so far away.
—Junia.

The Executive Committee of our General Sunday School and Epworth League Board has under consideration a comprehensive scheme for the adoption of supplementary studies in our Sunday Schools, and also for the more general introduction of Normal work for teachers. Particulars will be published later.—Canadian Epworth Era.

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Sunday School Banner

W. H. WITHROW, D.D., Editor

TORONTO, APRIL, 1903

A Thank-Offering of \$20,000,000.

THE Methodist Episcopal Church has raised the final dollar of its Twentieth Century Thank-offering. The first announcement of the success of the fund was made at Trinity Church, Springfield, Mass. Oddly enough it was in this same church the thank-offering movement was started at a meeting of the bishops in the year 1898. No one knows who originated the idea. It seemed to have been working in the minds of many, but was evidently inspired by the million guinea project of Great Britain.

The Rev. Dr. Edmund M. Mills, to whom was entrusted the stupendous task of organizing this movement, says one of the cheering features of this offering is

that it is not the gift of a few millionaires, but that the great bulk of it is made up of the small contributions of the many.

Dr. Mills says another striking feature of his work is the wonderful part played by the sons of Methodist ministers:

"We have found them, these boys of the parsonage—East, West, North, and South—now grown into men of wealth, ready and eager to give to the cause. The father of one man who gave us \$400,000 was a poor Methodist clergyman, whose largest salary was \$400 a year. The son is worth \$20,000 to-day, and with one stroke of his pen has given to the Church what his father would have earned in one thousand years."

It is said this fund will save the lives of at least ten of the American colleges, while in the matter of liquidating church debts it has given an uplift that is almost beyond estimation. There is now not a cent against any Methodist Church in the State of Wyoming. The Methodists of New York, Chicago and Cincinnati will soon have their churches free of debt. There is also a fund of \$2,700,000 for philanthropies and charities. Since the fund originated three years ago, ten new hospitals have been founded. Thirty years ago Methodism had but one hospital in the world; to-day she has twenty.

But Methodism does not mean to relax after this herculean achievement. There is still more to do. Said Dr. Mills in closing at that memorable watch-night service:

"The next task is to provide a fund of \$5,000,000 to make the old age of the veterans in the ministry comfortable. In addition to the amount already raised on church debts, we should have \$10,000,000 more. Some of the last words of Joseph Parker: 'The Methodist Church holds the future.'"

But it is not material wealth alone with which the Church has sought to celebrate the incoming of the new century. She has called likewise for the conversion of two million souls. This appeal, so far as we know, has not been so abundantly answered as has the material demand. But no one can estimate the harvest of the effort that is but begun. The daily record of it is locked away in the treasures of God. And we have His never-failing promise:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now here-with, saith the Lord of hosts, if I will

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not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The Chairman of the International Sunday School Committee.

AN interesting interview with Dr. Potts, by J. Macdonald Oxley, LL.B., in the March Westminster, gives Dr. Potts' mature views on the importance of Sunday School work. The interview begins as follows:

The General Secretary and Treasurer of Education for the Methodist Church of Canada, and the Chairman of the International Sunday School Lesson Committee, is a big man in every sense of the word. He is big of frame, big of voice, big of heart and big of brain, and he is indubitably one of the biggest figures in the religious life of this country. All of which goes to account for the fact that I found him in so bright and responsive a mood on the occasion of my call, although he had just returned from a visit to that megalomaniac of humanity, known as the Windy City, where he had been addressing large audiences twice each day for a whole week.

"There is no part of my public life which I appreciate more than my relation to the International Sunday School Committee. I am now the senior member of that committee, having been elected at the Atlanta Convention in 1878, and re-elected at every subsequent convention. Six years ago the honor of the chairmanship was conferred upon me, and my term continues until the year 1912, if I should be spared so long. In the work of that committee I have found great enjoyment, because there I have been brought into close contact with some of the choicest spirits of the Church, and because I have felt that in association with them it has been possible to render service of enduring value, not only to the Sunday School interests of the United States and Canada, but to England, Europe, India, and Australia."

The International Lesson System being at the present time the subject of so much criticism from different quarters, it was natural to inquire whether, in the chairman's opinion, the movement had fully justified itself by the results achieved.



REV. JOHN POTTS, D.D.
Chairman International Sunday School Committee.

"Most decidedly," was his emphatic response. "Any comparison of the Sunday Schools before the era of organized work with what they are to-day can leave no doubt upon that point. The lesson-helpers which have been made possible by the general adoption of the system have had a fine educational value apart from all spiritual teaching. The modern Sunday School is far from perfect because of the untrained material that must necessarily be depended upon for the teaching, but in view of this material the results have been simply wonderful. Much attention is now being given to the use of Normal methods in the preparation of teachers, and a great deal must be done in this direction in order to obtain a higher standard of efficiency. But I do not regard with favor the effort now being made in some places to introduce public school methods of grading the scholars, as it seems to be both pretentious and impracticable. Unless I greatly misunderstand this movement, the educational side is being emphasized rather than the evangelical, and, remembering that quite eighty per cent. of the addition to Church membership comes from the Sunday School the disadvantage

and danger of any such development become apparent."

There was another phase of Dr. Potts' public life which had not yet been touched upon, and I made haste to bring it up by reference to the particularly lively interest now being taken in the temperance crusade. The fire of the ardent reformer was in his eye as he said to me:

"For fifty years I have been an advocate of temperance. My first speech in public was on behalf of that cause, and was made when I was still in my teens. A poor thing, no doubt, but the best that I could do, and my whole heart went into it. I believe that there is no country in which the temperance sentiment has grown more rapidly than in Canada, and especially in the Province of Ontario. For proof of this see the remarkable change in regard to the use of wine at public dinners and banquets. There have been recent instances, especially in college functions, of intoxicants being entirely absent from the table. I am inclined to think that the more zealous of our temperance friends fail to appreciate this notable change for the better. It is my belief that nowhere else than in this Province could the experiment of prohibition be more safely tried."

"What then is your opinion of the recent vote on the referendum?"

"I think the vote on the referendum can only be construed as a notice to quit so far as the bar-room and the treating system are concerned, and that it is therefore incumbent upon the Government to take definite steps toward abating that form of the evil."

Decision Day.

EASTER Sunday is Decision Day in our homes and Sunday Schools.

Arrangements have been made for special meetings to be held during the week, culminating in a special effort in the schools next Sunday afternoon, to have the thought of the young people individually and specifically directed to the great question of personal salvation, and to getting them to decide to accept the Lord Jesus Christ as their Saviour and Master.

It is therefore a week of great solemnity and of great feeling of responsibility on the part of the conscientious teacher. In so far as the object of con-

stant prayer and effort on the part of each teacher has been, "My Class for Jesus," in just that proportion will there be intensity of prayer and effort during these days culminating in next Sunday. That it will be prayer and effort amounting to a very Gethsemane of agony in some cases is only to be expected from those who next Sunday will face their individual scholars with the question, "Will you accept Jesus as your Saviour and Master and serve Him from this hour?" Upon the love, the tenderness, the faithfulness, the spiritual power with which that question is asked, will depend the eternal welfare of many a boy and girl, of many a young man and young woman. God help every teacher to take the means to be endured with spiritual power.

But we advisedly put the home before the Sunday School in speaking at the beginning of this article of the effort to be made. We put the home first, we say. Why? Because God has put it first and keeps it first in his thought and his plan for the conversion of young people. It is not the Sunday School, but the home, that in the plan of God is the place for the inception of spiritual life, and for the nurture of spiritual life after it has been received. It is not on the Sunday School teacher but on the parent—upon you, father, and you, mother—that God has devolved the most sacred and important duty and privilege of which He has created you capable, the duty and privilege of guiding the footsteps of your children into the paths of peace. If the Sunday School teachers are bending their prayers and their efforts all the year round in general, but this week in particular, to the bringing of your children, your children, into the Flock of the Good Shepherd to be hereafter led by him and saved by him, how ought your prayers to ascend, how ought your efforts, your personal efforts, be given to make their work certain or even possible of the very best results. We pity that man or that woman, that parent so immersed in business or pleasure, or both, as not to feel, in this crucial week, poignantly and practically, agony for souls, agony for the souls of the children committed to him or her with the opportunities and influences of home. It is an indisputable fact that the children, the young men and women, who will this week and next Sunday be most likely to step over the line, and take Christ as a personal Saviour are those who have been prayed

for, praised the joy of their parents.

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The following circulate Toronto, from the churches Home D progress.

Dear F bers of o do not at Sunday f of system similar to Sunday S doubt awa partment, of the m partments

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F. D. Rev. William

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for, prayed with, and lovingly brought to the joyous step by the efforts of their parents.—Exchange.

How to Help the Home Department.

The following circular was recently circulated in the Metropolitan Church, Toronto, and compliance therewith urged from the pulpit. Let other leading churches adopt the same plan, and the Home Department will show wonderful progress.

Dear Friend,—In order that the members of our Church and congregation who do not attend the regular services of our Sunday School may enjoy the benefits of systematic Bible study along lines similar to those adopted in our regular Sunday School work, we, as you are no doubt aware, have organized a Home Department, and we look upon this as one of the most essential and important departments of our Sunday School work.

To make this department a success we require your sympathy and co-operation.

Our school furnishes helps in the study of the Bible for this department as well as for the other work of the school. We hardly need emphasize the great importance to the individual membership, as well as to the Church and the School, of systematic Bible study carried on by the membership of our Church, and we would be glad if you would join with us in this weekly and systematic study of the Bible.

If you care to do so, please write your name and address on the slip below, and put it on the collection plate at any of our regular Sunday services, or hand to one of the officers named below, and one of the visitors of our Home Department will then call upon you with further information and the necessary supplies.

Yours faithfully,

N. W. Rowell,

Supt. of Sunday School.

F. D. Price, 245 Sherbourne St.,

Supt. Home Dept.

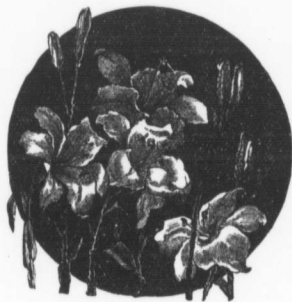
Rev. William Sparling, Pastor.

A Year of Progress.

The Methodist Year-Book of the Methodist Episcopal Church, edited by Mr. Stephen D. R. Ford, comes duly to hand from the publishing rooms of Eaton &

Mains, New York. It contains many interesting paragraphs on the work done during the past year by our sister Church across the lines. The year 1902 has been one of gratifying growth. Twice as many communicants have been added to the rolls of Methodist this year as in the preceding one. In fact, there has been twice the average increase of any one of the four preceding years. We are glad too, that in realizing this the note sounded is the need of increased responsibility in bringing the world to Christ. The three million line is now almost reached. There is also a cheering increase on the missionary givings of the year, while the work done in the foreign field shows a harvest that abundantly repays all sacrifice.

Among the notable events of the year are mentioned the establishing of a joint missionary publishing house in Shanghai, China.



Easter Lilies.

O lilies, with your pure white lips
Tell me the Easter tale again;
How sweet-winged purity "arose,"
By Victory's hand, in love to reign.
Teach me, how like thine own my lips
From worldly stain may be kept free,
Calling to life but purest thoughts,
Like echoes coming back to me.

O lilies, with the heart of gold
And heaven's touch of dewy down,
Show me by inspiration pure
His heart of gold and starry crown,
That spread o'er earth a blending glow
While angels sang a "Risen Lord,"
That Easter morning long ago.

—Lucy A. Bourne.



The Poets and Our Easter Faith.

BY LOUIS ALBERT BANKS, D.D.

AS the Easter time draws near the significance of its splendid hope and confidence is impressed anew upon our minds and hearts. The essence of that sublime faith that God is in his world a present, thinking, willing, caretaking Father, that man is his child, with whom the divine Being holds communion schooling him for immortality, pulses with new vigor in the veins of our intellectual and moral life. It is interesting and comforting at such a time to notice the sensitiveness of our great poets to the presence of God in the human soul, and the wreath of confidence and trust they twine about the brow of the Easter Christ.

James Russell Lowell closes his splendid song of "The Oak" with this expression of his faith :

"Lord ! All thy works are lessons ; each contains
Some emblem of man's all-containing soul ;
Shall be made fruitless all thy glorious pains,
Delving within thy grace an eyeless mole ?
Make me the least of thy Dondona grove,
Cause me some message of thy truth to bring,
Speak but a word through me, nor let thy love
Among my boughs disdain to perch and sing."

Here again are words very sweet and tender in their revelation of the simple confidence of his own heart :

"I, that still pray at morning and at eve,
Loving those roots that feed us from the past,
And prizing more than Plato, things I learned
At the best academy, a mother's knee."

Looking through a great European cathedral, Lowell exclaims :

"Let us be thankful when, as I do here,
We can read Bethel on a pile of stones,
And, seeing where God has been, trust
in him."

John Greenleaf Whittier, the great-souled minstrel of human freedom, had a sublime faith in the presence of God among men and in the power of Jesus Christ to gain victory over every force of evil. How inspiring to listen to his optimistic words :

"The world sits at the feet of Christ,
Unknowing, blind, and unconsoled ;
It yet shall touch his garment's fold,
And feel the heavenly Alchemist
Transform its very dust to gold."

Many people are so inflated by their own pride and self-sufficiency that they do not discern the unspeakable beauty of the character of Jesus; but great natures, like the old Quaker poet, through their humility find the way into the secret of his presence, and can sing with him :

"O hearts of love ! O souls that turn
Like sunflowers to the pure and best !
To you the truth is manifest :
For the mind of Christ discern
Who lean like John upon his breast!"

The poems of Whittier are so full of these gems of living light that one is embarrassed with the abundance of riches. But this triumphant utterance of his own Christian experience cannot fail to strengthen our faith :

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"I know he is, and what he is
Whose one great purpose is the good
Of all. I rest my soul on his
Immortal love and fatherhood
And trust him as his children should.

"I fear no more. The clouded face
Of Nature smiles; through all her
things
Of time and space and sense I trace
The moving of the Spirit's wings,
And hear the song of hope she sings."

Longfellow, one of the gentlest of
singers, yet rouses us with a stirring
trumpet-call in his "Psalm of Life":

"Life is real! Life is earnest!
And the grave is not its goal;
'Dust thou art, to dust returnest,'
Was not spoken of the soul."

Easter Gifts.

Almost as universal and as popular as
the custom of sending Christmas pres-
ents is that of exchanging tokens of love
at Easter. Flowers, cards, books, and
objects to adorn the home are appro-
priate, but nothing exceeds in fitness,
at this season, a thrifty growing plant,
which for many days and weeks may
continue to make happy its recipient.
An azalea in full bloom, an Easter lily,
a rose in bud, a pot of cyclamen, or a
geranium carries to the sick-room a
sweet message of hope and cheer. We
do not forget to adorn the grave at
Easter, and to show our remembrance
then of our beloved dead. Let us
equally have a sweet and tender thought
of the living whom we love, and tell the
thought in flowers.—Flowers.

He Died for Me.

Three crosses stood grimly side by side
On the hill of Calvary;
On each a suffering man had died;
Two for their crimes, the other for me.

Like a lamb they led him out to die
From shades of Gethsemane;
He uttered no moan, no bitter cry;
'Twas love that moved him to die for
me.

On the central cross they nailed my
Friend,
To languish in agony;
He bore it all to the bitter end—
O wonderful love, he died for me.

"If thou art the Christ," they, taunting,
said,
"Come down from the cursed tree."
He heeded no jeering word they said,
But, bowing his head, he died for me.

Like a wandering sheep I had gone astray,
But all my iniquity
My God laid on him that awful day,
When, bearing my sins, he died for me.

Oh, thanks for the love that brought him
down,
Love, fathomless, like the sea.
His brow was pierced by a thorny crown,
That a crown of life might be given me.

My brother, behold him, crucified,
On the cross of Calvary;
Thy ransom see in that crimson tide;
Oh, freely it flowed for you and me.

—British Weekly.



For the Reform of the Sunday School.

A GREAT convention was recently held in Chicago. It discussed home and day-school training to some extent, but the great emphasis was put on the work of the Sunday School. But the convention personnel was not as inclusive as it should be for real gain in Sunday School work. There were many historical critics, a few Sunday School specialists, and a fairly large group of men who are more or less doubtful as to the value of this new movement, but who are willing to help anything that promises benefit to the Sunday School.

Where were the men who have been leaders in the constructive Sunday School work of the last thirty years? Not many of them were prominent in the convention, and yet they might reasonably be expected to have some ideas on the subject which would be worth the attention of even such a body as this. We are sorry that more of them were not present, whatever the reason for their absence may have been. A great movement, such as this is likely to become, should be carefully studied, and, if possible, aided by all workers in its field.

The Sunday School is confessedly in need of reform. But some of the convention speakers to the contrary notwithstanding, it is not a thoroughly bad institution even now. It has accomplished some things. It has a record of achievement which cannot be obscured by any exploitations of its failings.

The convention had plenty of good ideas. Pedagogy, child psychology, and other "modern" themes were discussed a-plenty, but there seemed to be no unifying central idea. Is the Bible the Sunday School's text-book? The Sunday School's sole excuse for existence is that it searches those scriptures which testify of Christ. If he is kept in the midst, all these subjects of study may properly have their place in the school. But to place them first, without definitely relating them to the claim of Christ on the scholar's heart and conscience, is to destroy the Sunday School.

We are far from depreciating the convention's emphasis on ethical and intellectual, and even religious, training, and yet we confess that we missed the spiritual note. For the awakening and

nurture of the spiritual life is at the heart of all sound ethical culture. The imparting of religious knowledge is not the final aim of the Sunday School. If Sunday School reform is not dominated by the exaltation of the Lord Christ we want none of it. Better the present groping in the shadows than a blind plunge into the darkness.—Epworth Herald.

Sunday School Notes.

The Sunday School teacher who is on hand before the first scholar arrives, has a wonderful advantage over the one who comes in during the singing of the first hymn.

The World's Sunday School Convention will be held in Jerusalem, Syria, in 1904. The Holy City has witnessed many wonderful scenes, but a gathering of the world's Sunday School workers will be something which it has never looked upon.

Some Sunday Schools give too much time, and others too little, for the study of the lesson under the direction of the teachers, but the majority probably err in the latter direction. Certainly not less than half an hour should be set apart for the lesson without interruptions of any kind.

Calvary.

Under the Eastern sky,
Amid a rabble's cry,
A Man went forth to die,
For me.

Thorn-crowned his blessed head,
Blood-stained his every tread;
Cross-laden, on he sped,
For me.

Pierced glow his hands and feet,
Three hours o'er him beat
Fierce rays of noontide heat,
For me.

Thus wert thou made all mine;
Lord, make me wholly thine,
Grant grace and strength divine
To me.

In thought and word and deed
Thy will to do. O lead
My soul, even though it bleed,
To thee.

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An Educational Misfit.

BY W. A. M'INTYRE, B.A.
Principal, Normal School, Winnipeg.

THE little village of Calabogie does not differ very greatly from the other villages in the township of Talmash. Commercially, socially, religiously and politically, there are the same friendships and animosities as in the neighboring villages. The forces at work in the community making for or against intellectual and moral improvement are such as are found in all rural districts in the same Province.

On the one side there is the hotel, or more properly speaking, grog-shop. It is said that over \$12,000 worth of "liquid damnation" passed over the counter last year. The language, the darkly-suggested but unexpressed thoughts, the ideals of manhood, and womanhood of that bar-room it is impossible to describe. Side by side with the hotel is the barber shop, in which young lads assemble to watch the games of checkers, and in which they hear those filthy and disgusting stories that are poison to healthy life. There are athletic clubs in this village, too; and as in every other community, the giants of the diamond and of the gridiron are the heroes of the small boy. Unfortunately, in Calabogie, the best athletes are young men whose influence over children is for evil, and for evil alone. Their very swagger indicates the poverty of their thought and the looseness of their morals.

On the other side, the side of righteousness, are to be found the Sunday School, some of the more conscientious parents, and the public school. Leaving out of account what is being accomplished by the first two, let us see what is being done in the little red building at the cross roads.

The aim of all education is the passing of examinations. What about the companionships of the boys? What about the influence of the barber shop? What about the yellow covers that are read openly or secretly in almost every home? What about those street-corner conversations? But why ask such point-less questions? Hasn't Calabogie school the best record at examinations of all schools in the township? Doesn't this

justify the wisdom of Solomon? Yea, verily.

For moral laxity there is no remedy like clock questions and the grammatical analysis of literary masterpieces, for physical imperfection there is nothing better than questions on the cistern and exercises in joint shipments, for intellectual stagnation there is nothing equal to the memorizing of historical facts and ready-made schemes of classification. It was no practical percentage-dried teacher, but only a writer of rhymes who said:

"There is in every human heart,
Some not completely barren part,
To plant, to watch, to water, there,
This be your duty, this your care."

There is a problem facing the teachers of Canada to-day—the problem of assisting the other institutions of civilization in shaping aright the lives of school children. In the solution of that problem they have, without doubt, a special task that is all their own, but their greatest work is in that great field of effort where they join hands with the family, the church, civil society, and the state. To cherish all that is good and true and holy, to right wrong somewhere, to make strength reign in weakness, and light chase away darkness, to cultivate right habits, tastes and aspirations—this is the mission of that little army, the oft-times unappreciated army who stand as watchmen on the walls that surround the city of childhood. "When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked one shall die in his iniquity; but his blood will I require at thine hand."—The Educational Monthly of Canada.

School Libraries.

Any school board which provides for the scholars a library selected from the catalogue prepared by the Minister of Education shall be entitled to a share of whatever money is appropriated for the purpose. The grant is to be equivalent to half the money expended by the board, but will not exceed \$10 in any year. The trustees are still empowered to buy such books as they deem expedient for the school library, but the grant they receive will depend solely on the amount expended on books catalogued by the

Minister of Education in such departments as biography, history, geography, travel, mythology and fables, elementary science, citizenship, etc. The principal of the school will be librarian, and the trustees are required to make arrangements for the care of the library.

We commend the above scheme to the teachers, trustees, parents and young people, and hope and expect to see it generally taken advantage of, especially in rural schools. There is more leisure and quiet in the country for good wholesome reading than there is in cities and towns, and more genuine culture can be had from a few good, wholesome books well conned than from a large number hastily perused.

We think that the Education Department is acting wisely in excluding fiction from the list of books which it will recommend. People have gone fiction mad in these days. We, therefore, are of the opinion that our educational authorities do well to do all in their power to stimulate the reading of other and older and more substantial forms of literature.

Would that our religious leaders were as prudent as our educational authorities! Then we might find in our Sunday School libraries nothing but books that are distinctively religious and moral in tone. The motto of those who have selected books for these seems to have been: Get books that will be read. It ought rather to be: Get books that ought to be read, whether they are read or not.—The Canadian Boy.

Methodist Magazine and Review for March.

An up-to-date feature in this magazine is an illustrated paper on "Morocco and its Problems" describing the causes of the recent revolt. "Memories of Mexico," with seventeen engravings, describes the marked progress of that republic. The paper on "John Wesley's Journal," by Principal Gordon, of Queen's University, is of marked significance in connection with the Wesley bi-centenary. "Steve's Last Ride" is a strongly written illustrated story of life in the Rockies, by the Rev. A. Browning. Pastor Felix, another Canadian writer, contributes a stirring article on "Songs of the Confederacy." "The Romance and reality of North-West Missions," by the Rev. Chas. W. Gordon ("Ralph Connor") illustrates

the urgency of action to overtake the pressing need. A well illustrated paper describes a March visit to a "summer island" in the Bahamas. The "Recollections of Dr. Cuyler" is accompanied with a fine portrait of the venerable preacher-author. Frank Bullen's serial story grows in interest. The World's Fair of 1904 and other current topics are treated, with numerous illustrations and cartoons.

Toronto: Williams Briggs. Montreal: C. W. Coates. Halifax: S. F. Huestis. \$2.00 a year; \$1.00 for six months.

Book Notices.

"At the Leap of San Juan." By E. Galliene Robin. London: Charles Kelly. Toronto: William Briggs.

The scene of this clever little story is laid at Sark, one of the Channel Isles. It is the life story of a prosperous young farmer and affords an interesting picture of life in those interesting islands. The beautiful but shallow-hearted fisherman's daughter, the old witch, with her "charms," the proud mistress of Les Vauxbelets Farm, the beautiful character of a young Methodist girl, who is the means finally of the hero's conversion—all these combine to make a fascinating story. One almost regrets that it is not longer. The writer's descriptive powers are excellent, and the story develops with a force and rapidity of movement that cannot fail to fascinate. The deep and sympathetic insight into human nature and the splendid "open sea touch" are not unlike Amelia Barr's. The little book is profusely illustrated with domestic and coast scenes from the Channel Isles.

"A Harmony of the Gospels." By John A. Broadus, D.D., LL.D. Revised by Archibald T. Robertson. Seventh edition. New York: A. C. Armstrong & Son. Toronto: William Briggs. Pp. xvii-290. Price, \$1.50.

Unless one has made use of a Harmony of the Gospels he cannot know the advantage of such study. Professor Wells, writing in the Sunday School Times, says, "Far above Concordance, Bible Index, or Bible Dictionary, I count such a Harmony. The matchless life of our Lord has shone upon me with a

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newer splendor and beauty and majesty before unimagined." The success and usefulness of the Harmony under notice is shown by its having reached in ten years a seventh edition. When Sunday School lessons are taken from any one of the Gospels it is an important advantage to have the statement in the other Gospels presented. "Not only every Sunday School teacher, but every Bible scholar," says Professor Wells, "should own such a Harmony. It has given the life and person of Christ marvellous vividness, setting facts in their due order, location, relations and proportions, while the facility it affords is constant inspiration to fresh delightful study. This is the experience of thousands, and yet I am sure that there are many thousands who are yet unacquainted with this Bible-help."

Easter Thoughts.

It seems clear that a pure spirit will rise from the seed of a pure body, and a loving spirit from the seed of a loving body. If the body we sorrowfully put aside has been one full of charity, helpful, kindly, and eager to speak tender pitying words—one that has thought no evil, and has believed all things, and hoped all things, and endured all things—can any one doubt what should come of such a seed planting? The natural comes first, and after that the spiritual. But "as is the natural, so is the spiritual." It is far more glorious, but, after all—the same!

So we may bring Easter, with its wonderful deep meaning into the life of every day. How? By teaching ourselves to comprehend the truth that while we live this human life, and develop this natural body, it is not alone the natural body we are creating, but the seed of the spiritual body which is to come after.

"The white flowers freed
From snowy sepulchres, may speak
In angel-tone to thee,—
'Oh, fear not ye!
The Saviour whom ye seek
Is risen indeed!'"

Plenty of Home Department visitors can be had for the asking, provided you know how to ask them.

"He . . . there Prayed."

Mark i. 35.

O Jesus, ever-present One,
Example in this gift of prayer,
Help me to do as Thou hast done
And thus find strength for every hour.

As fell the calm of early morn
Upon Thy form when bending low,
And love and strength within were born
And like the eastern sky did glow.

And giant tasks were then caught up,
And help in every sort supplied,
Till long the day, nor didst Thou stop
Till daylight into darkness died.

So let me prove the worth of prayer,
And praying prove the power of God,
And with new strength in every hour,
With patience tread the toiling road.

O peace Divine, and joy untold,
And love surpassing human tongue!
Companionship with God to hold
Is life complete—'tis heaven begun.

—W. Bowman Tucker.

Planting Beauty by the Wayside.

The influence of faithful and honest work cannot be overestimated. When Thorwaldsen, the great Danish sculptor, returned to his native land from Italy, he brought with him several of his finest marbles. The servants who opened them scattered on the ground some of the straw in which the sculptures had been packed. The next summer, flowers which bloom in the gardens of Italy were growing in the streets of Copenhagen from the seeds which had been carried in the wrapping waste. Thus it happened that "the genius that wrought grandly in marble had unconsciously planted beauty by the wayside." It is always thus with all faithful and honest work and service. Many a life seems to be without result or reward. Faithfulness at the prayer-meeting, at the public worship, in the Sunday School, the visit to this and that sick-bed, the word of cheer spoken here and there, the daily working out of some task, may seem to have small recognition, but all the while the perfume of the flowers, almost unconsciously planted, are helping a multitude to do and to endure.—Northwestern Christian Advocate.

The Proper Use of Helps.

There is a great deal of talk nowadays in Sunday School conventions about "the return to the Bible," and impassioned oratory is heard denouncing the substitution of a leaflet or quarterly for book itself. Among the sanest utterances which have come to our notice is this by Rev. Robert J. Burdette, who says:

"I don't decry the 'lesson helps,' God bless the teachers who have devised these helps for the busy men and women, the busy housekeeper, the busy merchant, the tradesman, and the mechanic, the salesgirl and the seamstress, the wage-earners who teach in the Sabbath Schools with such

scant time for study, and that time taken from their rest and sleep and hours of recreation. We must have these helps. Blessed be the restaurant and the cannery. Use all the helps you can get. But do not set the canned things on the table uncooked. And do not open the cans in the class. Get them ready for the table, as the women do the nice things they buy in the market place. Serve them in the daintiest china, in the clearest crystal. Do as the women folks do, even in the preparation of a dish they have prepared a thousand times; they ask other women if they know of any new way of cooking it. Exchange recipes with your neighbors; that's what Sunday School conventions are for—to learn new ways of serving old dishes."

LESSONS AND GOLDEN TEXTS—SECOND QUARTER.

Studies in the Book of Acts.

Lesson 1. April 5.—PAUL'S FAREWELL TO EPHESUS. Acts 20: 22-28. Study vs. 17-28. *Commit vs.* 31-34. (Read vs. 1-16.) **GOLDEN TEXT:** Acts 20: 35. Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

2. April 12.—THE RESURRECTION. 1 Cor. 15: 20, 21, 50-58. *Commit vs.* 65-68. (Read the whole chapter.) **GOLDEN TEXT:** 1 Cor. 15: 20. Now is Christ risen from the dead and become the first fruits of them that slept.

3. April 19.—THE LAW OF LOVE. (A Temperance Lesson.) Rom. 13: 7-14. Study vs. 1-14. *Commit vs.* 9, 10. **GOLDEN TEXT:** Rom. 13: 10. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

4. April 26.—PAUL'S JOURNEY TO JERUSALEM. Acts 21: 3-12. Study vs. 1-16. *Commit vs.* 11, 12. **GOLDEN TEXT:** Acts 21: 14. The will of the Lord be done.

5. May 3.—PAUL ARRESTED. Acts 21: 30-32. Study vs. 17-39. *Commit vs.* 30-32. (Read Acts 31: 40-22: 29.) **GOLDEN TEXT:** Pet. 14: 16. If any man suffer as a Christian, let him not be ashamed.

6. May 10.—THE PLOT AGAINST PAUL. Acts 23: 12-22. Study vs. 10-25. *Commit vs.* 20-22. (Read Acts 22: 29-23: 9.) **GOLDEN TEXT:** Acts 23: 11. The Lord stood by him, and said, Be of good cheer.

Lesson 2. May 17.—PAUL BEFORE FELIX. Acts 24: 10-15, 24-26. Study vs. 10-27. *Commit vs.* 14, 16. (Read Acts 24: 1-9.) **GOLDEN TEXT:** Ps. 23: 4. I will fear no evil: for thou art with me.

8. May 24.—PAUL BEFORE AGRIPPA. Acts 26: 19-29. *Commit vs.* 27-29. (Read the whole chapter.) **GOLDEN TEXT:** Acts 26: 22. Having therefore obtained help of God, I continue unto this day.

9. May 31.—THE LIFE-GIVING SPIRIT. Rom. 8: 1-14. *Commit v.* 1. (Read the whole chapter.) **GOLDEN TEXT:** Rom. 8: 14. For as many as are led by the spirit of God they are the sons of God.

10. June 7.—PAUL'S VOYAGE AND SHIPWRECK. Acts 27: 33-44. Study vs. 1-44. *Commit vs.* 41-44. **GOLDEN TEXT:** Ps. 107: 28. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.

11. June 14.—PAUL AT ROME. Acts 28: 16-24, 30, 31. Study vs. 16-31. *Commit vs.* 30, 31. (Read Acts 28: 1-15.) **GOLDEN TEXT:** Rom. 1: 16. I am not ashamed of the gospel of Christ.

12. June 21.—PAUL'S CHARGE TO TIMOTHY. 2 Tim. 3: 14-4: 8. *Commit vs.* 12-14. (Read the epistle.) **GOLDEN TEXT:** 2 Tim. 4: 8. There is laid up for me a crown of righteousness.

13. June 28.—REVIEW. **GOLDEN TEXT:** 2 Tim. 4: 18. The Lord shall deliver me from every evil work, and will preserve me until his heavenly kingdom.

ORDER OF SERVICES—SECOND QUARTER.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES. [Psa. 30, 1-5, 10-12.]

SUPT. I will extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me.

SCHOOL. O LORD my God, I cried unto thee, and thou hast healed me.

SUPT. O LORD, thou hast brought up my soul from the grave:

SCHOOL. Thou hast kept me alive, that I should not go down to the pit.

SUPT. Sing unto the LORD, O ye saints of his,

SCHOOL. And give thanks at the remembrance of his holiness.

SUPT. For his anger endureth but a moment; in his favour is life.

SCHOOL. Weeping may endure for a night, but joy cometh in the morning.

SUPT. Hear, O LORD, and have mercy upon me:

SCHOOL. LORD, be thou my helper.

SUPT. Thou hast turned for me my mourning into dancing:

SCHOOL. Thou hast put off my sackcloth, and

SUPT. girded me with gladness.

SUPT. To the end that my glory may sing praise to thee, and not be silent.

SCHOOL. O LORD my God, I will give thanks unto thee for ever.

III. SINGING.

IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.

V. PRAYER, followed by the Lord's Prayer in concert.

VI. SINGING.

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES. [Phil. 4, 6, 7.]

SUPT. Be careful for nothing;

SCHOOL. But in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

ALL. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

[Study also

Acts 20. 28-3

28 Take heed to all the flock which hath made you God, which blood,

29 For I know shall grievously spare the flock,

30 Also of speaking perceptions after the

31 Therefore the space of every night

32 And to God, and to build you up among all the

33 I have or apparel.

34 Yea, ye have ministered them that were

35 I have so laboring ye to remember to

he said, It is cease.

36 And when down, and pray

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International Bible Lessons.

SECOND QUARTER: STUDIES IN THE BOOK OF ACTS.

LESSON I. Paul's Farewell to Ephesus.

[April 5.]

GOLDEN TEXT. Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Acts 20, 35.

AUTHORIZED VERSION.

[Study also verses 17-27; read verses 1-16.]

Acts 20. 28-38. [Commit to memory verses 31-34.]

28 Take heed therefore unto yourselves, and to all the flock, over the which the Ho'ly 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 every one 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.

36 And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake that they should see his face no more. And they accompanied him unto the ship.

AMERICAN REVISED VERSION.*

28 Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood. 29 I know that after my departing grievous wolves shall enter in among you, not sparing the flock; 30 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 every one night and day with tears. 32 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 are sanctified. 33 I coveted no man's silver, or gold, or apparel. 34 Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. 35 In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

36 And when he had thus spoken, he kneeled down and prayed with them all. 37 And they all wept sore, and fell on Paul's neck and kissed him, 38 sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

Time.—Probably Sunday, April 23, A. D. 58. **Place.**—Miletus, a city of Asia Minor, thirty-six miles south of Ephesus.

S. A pattern. 1 Cor. 4. 6-16.

S. Steadfast in the truth. Col. 2. 1-9.

Lesson Hymns.

New Canadian Hymnal, No. 198.

The Lord is my light, then why should I fear?
By day and by night his presence is near;
He is my salvation from sorrow and sin;
This blessed persuasion the Spirit brings in.

*The American Revision, copyright 1901, by Thomas Nelson & Sons.

Home Readings.

M. Address to the Elders. Acts 20. 16-27.

Tu. Paul's Farewell to Ephesus. Acts 20. 28-38.

W. Elders exhorted. 1 Pet. 5. 1-11.

Th. Strength in weakness. 2 Cor. 12. 10-19.

F. Warning against deceivers. 2 John.

New Canadian Hymnal, No. 352.

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty.

New Canadian Hymnal, No. 131.

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Questions for Senior Scholars.

How far did the Ephesian elders travel to meet Paul? How long since he had been at Ephesus? What led to his hurried leaving? Whither was Paul now going? What office had these men in the church? What other names for this office? What personal perils does Paul caution against?

Questions for Intermediate Scholars.

1. *The Need of a Faithful Ministry* (v. 28-31).—Where was this address delivered? Why did Paul not go to Ephesus? What is the church called? How are Christian ministers appointed? What dangers threatened the church? What particular duty was laid upon the elders? What labors of his own did Paul speak of?

2. *Paul's Noble Example* (v. 32-35).—To what did the apostle commend the ministers and the church? What can the grace of God in the Gospel do? What does Paul say of himself? What had he taught to the Ephesians? What words of Jesus are given here only?

3. *A Pathetic Parting* (v. 36-38).—What act of devotion followed the address? How was love for Paul shown? What caused the deepest grief? Where was the final parting made?

THE LESSON OUTLINE.**Watch and Remember.****I. WE SHOULD WATCH OUR OWN HEARTS.**

Take heed therefore unto yourselves. v. 28.

Watch ye and pray, lest ye enter into temptation. Mark 14. 38.

II. WE SHOULD WATCH OUR FELLOW-CHRISTIANS TO HELP THEM.

Take heed to all the flock, to feed the church of God. v. 28.

Comfort yourselves together, and edify one another. 1 Thess. 5. 11.

III. WE SHOULD WATCH AGAINST SINFUL FORCES.

After my departing shall grievous wolves enter in among you. v. 29.

Questions for Younger Scholars.

Where was Paul going? How was he traveling? What friends were with him? Was there another friend? *Yes, Luke, who wrote the Acts.* Where did they first stop? How did they spend the night? What happened at midnight? What miracle did Paul do? Where did the ship stop next? What word did Paul send to Ephesus? Who came to see him? What did Paul say about going to Jerusalem? What was he ready to meet? What did he bid them remember? How had he lived among them? What words did he ask them to remember? (GOLDEN TEXT.) What did he want them to be? *Givers of themselves.*

The Lesson Catechism.

(For the entire school.)

1. What did Paul charge the elders and their flocks to do? "*To feed the church of God.*"
2. Of whom did Paul caution them? *Of men speaking perverse things.*
3. What is able to build us up? *The word of God's grace.*
4. What is our GOLDEN TEXT? "*Remember the words.*" etc.
5. At the conclusion of his farewell address to the elders what did Paul do? "*He knelt down and prayed.*"

The Church Catechism.

19. Wherein consists the sinfulness of our fallen estate? The sinfulness of our fallen estate consists in the want of original righteousness, and the corruption of our whole nature, commonly called original sin, together with all actual transgressions which flow from it.

Romans 7. 14. For we know that the law is spiritual: but I am carnal, sold under sin.

Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. 1 Pet. 5. 8.

IV. WE SHOULD WATCH AGAINST FALSE DOCTRINES.

Shall men arise, speaking perverse things, to draw away disciples. v. 30.

False teachers; through covetousness shall they with feigned words make merchandise of you. 2 Pet. 2. 1. 3.

V. WE SHOULD REMEMBER THE TEACHINGS OF THE CHURCH.

By the space of three years I ceased not to warn every one. v. 31.

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Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Col. 3. 16.

VI. WE SHOULD REMEMBER OUR RESOURCES IN GOD.

I commend you to God, and to the word of his grace, which is able to build you up. v. 32.

My God shall supply all your need accord-

ing to his riches in glory by Christ Jesus. Phil. 4. 19.

VII. WE SHOULD REMEMBER OUR DUTY TO LIVE FOR OTHERS.

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. v. 35.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Gal. 6. 10.

EXPLANATORY NOTES.

Lesson XI of the First Quarter left Paul in the midst of the disturbance at Ephesus, restrained against his will from confronting the rioters. Since that scene Paul has had a year of adventure. He has left Asia and revisited the churches which he had founded in Macedonia (now part of Turkey in Europe); he has pushed on to southern Greece; then, beset by hostile Jews, he has retraced his steps through Macedonia, and started on a voyage toward Palestine, carrying with him gifts of European Christians to their poverty-stricken brethren of Jerusalem. The Home Readings help us to follow Paul from point to point, until now his ship stops at Miletus, an ancient seaport thirty-six miles from Ephesus. His heart yearns for his Christian brethren at Ephesus, but he has not time to visit them; so he sends to the elders of the church (possibly the elders of all the churches in the vicinity) to meet him at Miletus. Ephesus was the capital of the Roman province called Asia, and its splendor, luxury, and depravity have more than once been brought to our notice. Paul's evangelical endeavors there, and the work of other consecrated men and women, had made it one of the strongest seats of Gospel truth. We observe that even in that early day the Church was an "organization," with properly constituted authorities, though without the intricate machinery of later periods. The apostle begins his address by an appeal to the elders' knowledge of his constancy and faithfulness as a minister of the Gospel. He was the bondman of the Lord, serving him without pretension, in humility, and amid tearful trials ("temptations") and Jewish plots. What Paul endured from the lying in wait of the Jews in Philippi, Thessalonica, and Berea we know; their plots in Ephesus are not so fully recorded, but must have been at least as dangerous and as distressing. His whole soul had been put into Gospel work. Nothing that was profitable to the Ephesians had been kept back by him. He had taught both in public assemblies and in private houses, both Jews and Greeks, and the gist of his preaching had been repentance toward God, against whom we have all sinned, and faith toward our Lord Jesus Christ, who delivers us from sin. Having thus surveyed the past, Paul declares that now he goes bound in the spirit—that is, constrained by his own judgment and emotions—to Jerusalem. From the fact that Paul does not know what shall befall him there we infer that even to apostles prophetic vision was given only in special emergencies. One distinct revelation had been made to him, however—bonds and afflictions awaited him. How great was the heroism of this man, who steadily went forward from city to city, pressed by the evidence that his ministry everywhere was unwelcome and his life in peril, and warned by the Holy Spirit that worse afflictions and imprisonment awaited him! Not even the fitful hope of an uncertain forecast was his. But none of these things moved him; even if life be forfeited for the Gospel's sake it shall be a joyful surrender. That will end the race and secure his crown. The "ministry" which he "received of the Lord Jesus" was the apostolic commission given him at the time of his conversion. Verse 25 assures his hearers of his certainty ("I know") that they shall see his face no more. "I am pure from the blood of all men" means "I have done my duty to save all souls from ruin." The words of our lesson form the second division of the address.

Verse 28. *Take heed therefore* [omit "therefore"] *unto yourselves, and all the flock.* The second injunction implies the first; only by maintaining purity of personal faith and life could these preachers and teachers take proper care of the souls intrusted to them (1 Tim. 4. 16). Emphasize the word *all*; none are to be

overlooked. The word after "flock" should be "in," not *over*, for those who oversee and tend Christ's flock are part of it. There is no room in the Christian Church for "lords over God's heritage." *The Holy Ghost* ["Holy Spirit"] *hath made you overseers* ["bishops"]. What reasons had Ephesian Christian workers

to recognize their selection and appointment by the Holy Spirit that modern Christian workers have not? None. It is God who bestows all intellectual and spiritual qualifications for teaching, preaching, counseling, administering (1 Cor. 12-11), and God presides over and directs his Church; so that each Christian may feel that he receives his commission from God. When each class shall recognize that it is the Holy Spirit who gathers the little flock and who appoints its shepherd or shepherdess a holy impulse will be given to Sunday school workers—a fresh reason for all of us, teachers and scholars, to take heed to ourselves. The word translated "overseer" (*episkopos*, of which our word "bishop" is an Anglo-Saxon corruption) was a common term in Greek for any superintendent, in business, or military, or religious affairs. Its use as a title for a high office in the Church came later. The men here called "bishops" are in verse 17 called "elders" or "presbyters," and so bishops are elders or presbyters occupying an office of superintendency or oversight. The word for *feed* includes all sorts of care, pasturing, defending, directing. "The Lord," which is a better rendering here than *God*, designates Jesus Christ; this gives a simpler meaning to the remainder of the verse. *Purchased*. Acquired.

29. I know this. A knowledge acquired partly by observation and reasoning; partly, possibly, by prophetic insight. *After my departing grievous wolves shall enter in among you.* The Church having been called the flock, and its officers alluded to as shepherds, their enemies are naturally referred to as wolves. Our Saviour had called false teachers "wolves in sheep's clothing" (Matt. 7. 15).

30. Also. "And." Of ["from among"] *your own selves shall men arise, speaking perverse things, to draw away ["the"] disciples after them.* The "grievous wolves" were to "enter in." But teachers of heresy were to spring up from the heart of the church also. Allusions in 1 Tim. 1. 19, 20; 2 Tim. 2. 17; Rev. 2. 14, 15, 20, and other passages, show the correctness of this mournful forecast. Wrong teaching and wrong example are most pernicious when found within the Church, and must be watched against. "Perverse things" are "twisted truths." In doctrine as well as in gossip "a lie that is half a truth is ever the worst of lies."

31. Watch and remember. A beautiful injunction, applicable to all. "Watch"—in all directions, on all occasions, like a shepherd who walks "circumspectly" through the howling

wilderness, followed by his little flock. "Remember"—what? All the teaching and example of Paul's long pastorate in their heathen home. About *three years* Paul had dwelt in Ephesus, and during that time had never tired of Christian work. *I ceased not to warn ["admonish"] every one night and day with tears.* (See verse 19.) Paul's heart was marvelously tender.

32. And now. The repetition of "now" (see verses 22 and 25) gives a singularly verbatim effect to this speech as here reported. *I commend you to God.* I deposit you with God. *The word of his grace.* The doctrine of the Gospel. God is able to do everything for us we need. "Our sufficiency is of God." *Build you up.* Elsewhere translated "edify." Some Christians' characters look like houses in course of erection with the builders gone on strike. Properly based on "the Church's one Foundation," and well planned, they are nevertheless unfinished and unserviceable. This is a sad condition for "temples of the Holy Ghost." An ["the"] *inheritance among all them which ["that"] are sanctified.* "If sons," he elsewhere reasons, "then heirs." All spiritual blessings enjoyed by departed generations of God's saints are to be ours if we are faithful. Throughout the Orient, and formerly among the Scotch Highlanders, it was customary for a tribe or clan to hold its lands in common—each member owning an undivided share in the whole inheritance. This old custom, so foreign to modern usages, explains such phrases as "the inheritance among all" and "joint heir."

33. I have [omit "have"] *coverted no man's silver, or gold.* Paul's life of self-denial has not even claimed what justice allowed. *Apparel* was, and is, one of the assets of every oriental of wealth.

34. Ye yourselves know, that these hands have [omit "have"] *ministered unto my necessities.* (See 1 Thess. 2. 9; Acts 18. 3, and 1 Cor. 4. 12.) Paul is not boasting here, neither is he laying down a rule for others. There were times in his own life when he gratefully accepted support from churches (Phil. 4. 18). But, appealing earnestly against a mercenary spirit, he speaks freely of his self-support to show his ideal, in the hope that the elders would abstain from any approach to selfishness. *Them that were scith me.* Paul's industry, therefore, had not only supported himself, but his associates also.

35. I have showed you all things ["in all things I gave you an example"]. I have been a pattern to you. *How* [omit "how"] *that so*

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laboring ye ought to support ["help"] *the weak*. "So" means "as I have done." "The weak" may be either the poor in purse or the poor in Christian faith. *Remember the words of the Lord Jesus*. This appeal to the memory of the elders is an oriental touch. Before literature was widely diffused there were professional memorizers, people who did duty instead of modern books. The Homeric poems and the Jewish Targums were thus passed down by reciters; and it is not improbable that memorized gospels were current in Christendom before written gospels had become a necessity. Even to-day the Arabs depend on their memories as we depend on notebooks. It need not surprise us that this saying of Jesus is not in the gospels. John says that many of his sayings were omitted. *It is more blessed to give than to receive*. "A statement applicable to all kinds of living and to all kinds of receiving." A good application of this was made by Dr. John A.

Broadus when he said, "The right-minded and fairly qualified Sunday school teacher can hardly fail to gain more in knowledge and in character by teaching than by becoming a pupil in the most instructive Bible class."

36-38. *He knelt down, and prayed with them all*. While there are many instances in the Bible of worshipers standing in prayer, the allusions to kneeling, especially in Acts, are frequent (Acts 7. 60; 21. 5; Eph. 3. 14). *They all wept sore, and fell on Paul's neck, and kissed him*. The Greek word for "kissed" used here means earnest, repeated kissing. *Sorrowing most of all for the words* ["word"] *which he spake* ["had spoken"], *that they should see* ["behold"] *his face no more*. His positiveness they accepted as indicating a certainty. *They accompanied him unto the ship*. "They brought him on his way unto the ship." Helped him forward on his journey, by extending all possible courtesies.

HOMILETICAL AND PRACTICAL NOTES.

Verse 28. 1. *Take heed unto yourselves*. This is the first essential in Christian work. Paul's exhortations are always reinforced by his example. He had taken heed unto himself (1 Cor. 9. 26, 27; Phil. 3. 13, 14). Self-mastery is the first condition of power over others. Character "will out." It is vain to assume earnestness and solicitude. Sincerity is the soul of service. Substitute "sincerity" for "charity" in 1 Cor. 13, and mark the new force given to many expressions in this famous chapter. It is well to take heed to all the arts of persuasion, but it is better to take heed to our own spirit and cultivate thorough genuineness in experience and expression. A French philosopher said, "Weak persons cannot be sincere." The insincere certainly cannot be strong. This means much more than to avoid the vice of dissimulation or hypocrisy. It means to measure with more care the meaning of all terms commonly used in prayer, praise, and testimony. It means a faithful experience in the principles urged upon others. Do first what you want others to do.

2. *All the flock*. The "overseer" is expected to be especially watchful over the lame, the sick, and the wandering. The social spirit leads one to prefer the company of the gifted and accomplished, but the Christ spirit leads one to "seek and to save the lost." A student complained to his teacher that he did not want to sit by a poor boy, and requested that he might change his seat. The teacher said: "Try for a

week and see how nice you can be to that boy. You think he belongs to an inferior class, but surely he is entitled to kind treatment. Try for a week to make him comfortable and happy, and then if you want to change your seat you can do it." The student accepted the teacher's advice, and nothing more was said about the change of seat. An ideal church is one that contains a great variety of people—some rich, some poor; some learned, and some ignorant—but all are one flock, and the fortunate are eager to see how comfortable and happy they can make the unfortunate.

3. *Made overseers by the Holy Ghost*. Men may elect or appoint, but the true Christian worker has his commission from God. For the sake of order, and for greater effectiveness in service, it is necessary to have in the church officials, rules and regulations concerning work and worship, but the devout overseer, whether a minister presiding in a Conference or a primary teacher attending to her Cradle Roll, ought to feel that he is in his place by the will of the Holy Ghost. If he is under divine orders he can claim divine power to help him through.

4. *The Church of God*. It is quite common to hear eulogy of Christ connected with censure of the Church. But the Church is of divine origin. Christ loved the Church, and if we are Christlike we will love what he loved. He knows its defects, still he gave his life for it and will make it faultless and glorious, "without spot or wrinkle or any such thing" (Eph.

5. 27). The Church is ordained of God for the evangelization of the world. She is the body of which Christ is the Head. Many streams of beneficence flow from her altars. Many varieties of hospitals, houses of refuge, homes for the aged, and other institutions of mercy, and greatest of all the foreign missionary enterprise, almost invariably have been founded and maintained by those who were trained in the Church. The chief statesmen of the leading nations have been regular and reverent in their attendance upon divine worship in Christian sanctuaries. Dr. J. G. Holland said: "One of the most admirable habits any young man can possess is the constant and thoughtful attendance upon the preaching of the Gospel." The example of David is still to be emulated (Psa. 84. 10 and 122. 1).

29. Grievous wolves. "Not persecutors, but false teachers" (Alford). Paul's term is very strong, but it is justified by facts modern as well as ancient. Nothing so distresses a faithful pastor as dissensions in his flock on account of perverse leaders. They may not teach in a formal manner, but they mislead by an evil example and by speaking false and pernicious things. Even a pastor may become like unto a grievous wolf through an unchristian ambition for prominence and power. Many Christians who in their young convert life were full of humility and true-hearted devotion in later years become critical, censorious, and wayward. For this reason the Scriptures abound in exhortations to the disciples to "watch and pray." "Beware of the leaven of the Pharisees" (Matt. 16. 6), and "take heed unto yourselves." One may profess "perfect love" and practice many Christian virtues and still, by not taking heed to himself, become a grievous wolf of bigotry and dissension. (Read 2 Pet. 3. 17, 18.)

31. Three years seems to be a very short term in a comfortable and congenial pastorate, but "three years" in a city noted for its avarice, idolatry, sensuality, and hatred of the Jews (Acts 19. 34) was no "delightful pastorate" for Paul. In his First Epistle to the Corinthians he states, "I have fought with beasts at Ephesus" (1 Cor. 15. 32). Some writers think he was thrown to wild beasts, an ancient form of capital punishment, and miraculously preserved. Thus Erasmus, Luther, Calvin. More recent authorities consider the statement figurative. The sentence, "I have fought with beasts," is expressed in Greek by one word, *θηριομαχῆσα*, and probably means a struggle with men of beastly passions. Whether taken literally or metaphorically, it suggests great danger and

hardship. While persecution was bitter against him, his victories were wonderful. The magicians burned their looks to the value of "fifty thousand pieces of silver." "So mightily grew the word of God and prevailed." He won the respect of certain officials, although it seems they did not accept his teachings (Acts 19. 20, 31). "And now is seen the advantage: which is secured to a righteous cause by the upright character and unflinching zeal of its leading champion. Some of the Asiarchs, whether converted to Christianity or not, had a friendly feeling toward the apostle; and, well knowing the passions of an Ephesian mob when excited at one of the festivals of Asia, they sent an urgent message to him to prevent him from returning into the scene of disorder and danger" (Corybeare and Howson, p. 474). But the most precious fruit of his ministry in Ephesus, aside from the salvation of souls, was the deep and tender fellowship he enjoyed with the faithful men and women, mostly his own converts, who had become zealous followers of Christ and overseers of all the flock.

33. Corrected no man's wealth. He not only refrained from all trading or soliciting for silver or gold or apparel, but did not even begrudge the owners their possessions. He was not partial toward the rich with the hope of securing favors from them, nor was he prejudiced against them because they were favored in the comforts and luxuries of life. It is not an easy thing to maintain the right spirit in this matter. Temptations come very insidiously and disturb the peace and injure the usefulness of the Christian worker.

34. These hands have ministered. Paul was an illustrious example of a self-supporting missionary. He was more. He was a primitive missionary society, for he ministered to them that were with him. A student in a Western college was so successful in the art of "working his way through" that during his senior year he furnished employment for six fellow-students for their support. When missionaries like Paul and gifted students now toiling in poverty and hardship to become missionaries give their lives, surely those who have the silver and gold should count it a great joy to devote it to "the furtherance of the Gospel" (Phil. 1. 12).

35. The blessedness of giving. Just when and where Jesus said "It is more blessed to give than to receive" is not recorded. It is one of the many omissions referred to by John in the conclusion of his gospel (John 21. 25). We need not be concerned about the circumstances of this great saying. The main thing is "to re-

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member the words of the Lord Jesus." Christ's life was a perpetual giving. The first victories of the early Christians were connected with their peculiar giving (Acts 3. 6). We become Christians by giving ourselves to Christ (Matt. 16. 24, 25). We reach the highest attainments in Christian experience by the heartiest surrender to him (Gal. 6. 14; Phil. 3. 8). Unredeemed human nature is not inclined to give. It seeks, craves, and contends for its own satisfaction. It regards giving as a great sacrifice. Christian giving does not mean impulsive and prodigal expenditure. It means the discriminating yet liberal help of needy persons and worthy objects. The noblest incentive to gain is to have more to give. John Wesley said, "Make all you can, save all you can, give all you can." Paul advised careful management and regular giving (1 Cor. 16. 2). A certain Baptist church had for its motto, "Give or take." A member too poor to give was considered so poor as to need assistance. A very prosperous Methodist church has adopted the tithing system. Every member who agrees to pay into the church a tenth of his income for the week places his tenth in an envelope and without writing his name or the amount drops it into the contribution box on Sunday morning. The result has been most gratifying. Not only has the church been relieved of all embarrassment and greatly increased her apportionment to all benevolences, but the tithers testify that the reflex influence in their family and personal lives has been most salutary.

37. The farewell. The demonstrations of grief and affection at the parting of Paul and the Ephesian elders are not to be considered as merely oriental ceremonies. The stoutest hearts show deep emotion under extraordinary strain. These men were like veteran soldiers who had learned to trust and love one another in the discipline of persecution and the tests of bitter conflict. They probably differed much in temperament and in their opinion about many things, but they were united in their love of Christ and loyalty to his kingdom. In a certain commercial house the two proprietors widely differed in many respects. One was a Catholic, the other a Protestant; one a Democrat, the other a Republican; one fond of luxury, the other exceedingly plain; but they both loved money and for the sake of gain each allowed the other freedom of opinion and both cooperated most earnestly for business success. Christian fellowship should mean even a closer union than the love of money can produce. It means not only great forbearance in differences

of opinion, but deep, fraternal, and active affection. The Ephesians loved Paul as a brother, deliverer, and father. It broke his heart to see them weep over his departure, but neither the love of friends nor the malice of his foes could move him from the faithful completion of his ministry.

For further light on this great lesson, read in an encyclopedia or Bible dictionary the article on "Ephesus," then read Acts 19, and then the Epistle to the Ephesians.

Prismatic Lights on the Lesson.

BY BISHOP WARREN.

A PASTORAL ADDRESS.

In this quarter we study the record of the last five years of Paul's work. Interest centers and grows intense on the finish of a race. Paul finished his course with a crown of glory. It could not be otherwise, for God stood by him at night and guided him by day.

The third great missionary journey is drawing to a close. The great epistles have been written, and he turns his face from continual wanderings toward Jerusalem.

In this farewell address to the elders of the church at Ephesus we see a sample of his farewells to all. What does he say?

"Take heed to yourselves"—purity of life and high intelligence are necessary to leadership; "and to all the flock"—the poor and the lambs. The Holy Ghost makes the overseers or bishops "in," not "over," the Church—to shepherd the flock, which he purchased with his own blood. The commission of the overseers or teachers is for service, not authority.

There is need of this care for wolves from without, and traitors within will seek to devour or draw away. There have always been those who did not seek to save the lost, but to draw the saved to themselves.

He cites his own example (verse 31). It is that of an ideal leader admonishing everyone day and night with tears.

The great end of Christian living is to do goodness. For this we have both the example and word of the Master. He knew all possible blessedness, for he gave, even to giving himself. How many other words of his that have never been written we are to learn hereafter!

Note the tenderness of the parting. They kneeled to the Source of strength. They kissed him again and again. Nothing but Christianity can fill the world with such true and tender affection.

Thoughts for Young People.

"NONE OF THESE THINGS MOVE ME."

This striking phrase was used by Paul in the earlier part of his address to the elders at Miletus. It shows three qualities which every Christian should have:

1. *Calmness.* Dr. Bonar's prayer, "Calm me, my God, and keep me calm," is as sensible as it is godly. Self-possession is a great secret of success in life, and the only road to real self-possession is through religion. Atheism at its very best is only reckless agnosticism. In the nature of things no man can ever say, "I know there is no God;" and if the existence of a Supreme Being is even a possibility, one cannot be thoroughly self-possessed, be thoroughly in harmony with one's self and one's surroundings, who has not come into harmony with the views and will of that Supreme Being. When we come to know God, and our will sinks into his will, we are calm. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

2. *Elevation.* Paul looks down from the heights on "these things," when he says, "None of them move me." They are little things, far-away things. He has risen above the petty considerations that keep worldly minds in turmoil. Earthly things are seen by him in distant perspective. It is only the Christian who can see the things of this little world as little as they really are. When the life of the Holy Spirit becomes predominant the joys and sorrows of earth gradually sink away into comparative insignificance.

3. *Independence.* The man who wishes to be independent of external circumstances must be dependent upon God. Depend somewhere this leaning heart of man *must*, and if he wishes not to depend upon the creature he must turn to the Creator. (Vaughan.)

Teaching Hints for Intermediate Classes.

BY REV. A. H. MC KINNEY.

NOTE.

As the central figure in our quarter's study is the great apostle to the Gentiles, we will adopt as our memory word his name, and our plan for study and teaching will be as follows:

PRELIMINARY.

APPROACH.

UNFOLDED TEXT.

LESSON.

STUDY IN ADVANCE.

PRELIMINARY.

The word "preview" is so unusual that many persons do not know its meaning. A quarterly preview is a looking ahead at the lessons of the quarter for the purpose of ascertaining just what the lesson text for the various Sundays is, what general line of teaching may be developed in all the lessons, and what especial truth may be impressed in connection with each lesson. Such a preview will be not only a great saver of time, but it will enable the teacher to get the very best thought from each lesson and to weave all the good things into a connected whole, that may be reviewed on the last Sunday of the quarter. For our preview see the note to the next lesson. For hints on the review see the note at the beginning of Lesson III.

APPROACH.

Be prepared to narrate very graphically but very concisely the story of the worship of Diana at Ephesus, without mentioning the name of the place. Without giving his name, tell of Paul's work there and try to get the pupils to see the bonfire. Then ask: Of what city have I been speaking? Name some of the great buildings of the city. Who preached there about Jesus? Why did the people make the bonfire? Of what was it composed? What did Paul afterward send to Ephesus? In some such way as this rapidly review Lessons X, XI, and XII of the last quarter. Then say: We are going to see what Paul said to the people of Ephesus before he left them. The

UNFOLDED TEXT

may be introduced in a series of pictures which the teacher should present realistically, and upon each of which she should question before she proceeds to the next one. Or, for variety sake, she may give all four pictures and question upon them afterward in the form of a review for the purpose of fastening the facts in the pupil's minds. A pedagogical principle to be borne in mind is: *Never use exactly the same method in presenting two successive lessons.*

1. *A Flock of Sheep.* Who were the sheep? Who were their shepherds? (Explain the meaning of the terms "bishop" and "overseer.") Who had appointed them shepherds? To whom did the flock belong? Why? Do not take for granted that the pupils understand the meaning of the last clause of verse 28, but carefully explain it, after questioning concerning its meaning.

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2. *Some Wolves.* Be prepared to show how wolves rend and destroy sheep. Then ask: Who are the wolves referred to in verse 29? Explain who are the "wolves" in our own times.

3. *Unfaithful Shepherds.* Have extracts read from the tenth chapter of John. Explain what a hireling shepherd is. Ask: Whence were to come these unfaithful shepherds among the Ephesians? What would they strive to do?

4. *A Faithful Shepherd.* From John 10 show how Christ was the Good Shepherd. Ask: Who tried to imitate him? (Verse 31.) How? What had he asked from the Ephesians? What had he done for them? What did he say about giving? (Have the GOLDEN TEXT repeated by several.) What then did he do? What did his flock do? How did they feel? Why?

LESSON.

Try, by every possible means, to impress the facts that the pupils ought to belong to Jesus's flock, because he has purchased them, and that they are surrounded by dangers, but that Jesus, like the real shepherd, wishes to defend and protect them. (We should never neglect to teach that Jesus is our Saviour, but there are other aspects of his relationship to his children that need to be emphasized.) Have all who will do so intelligently print:

I TAKE JESUS AS MY

GOOD SHEPHERD.

STUDY IN ADVANCE.

Ask the pupils to notice carefully during the week how the grass, the bushes, and the trees differ from what they were a few weeks ago. Request them also, with the thought of this difference in mind, to read the whole of the fifteenth chapter of First Corinthians.

Review words, "True Shepherds."

By Way of Illustration.

BY JENNIE M. BINGHAM.

"Take heed unto yourselves." There is a lesson here for all Christian workers. Take heed of yourself if you would give heed to others. Self-care precedes any real and useful care of others. Peter said to the lame man at the gate, "Such as I have, give I unto thee." We cannot give to another that which we have not. And that word translated "feed" has the larger significance of "shepherd." Just a cold and distant lecturing will not accomplish much.

You must be, toward those you would help and guide, in the tender and personal relation of an oriental shepherd to his flock.

Verse 31. Warning! Weeping! Two things combined in this apostle, making him a mammoth man. Some are great of *intellect*, but small of *heart*. This apostle was great in both. No man is really great who has not a tender, loving heart.

"The bravest are the tenderest,
The loving are the daring."

God's word is able to build us up. When Jesus spoke the sick were healed, the dead awoke to life, devils fled. There is power in God's word. Paul says in his letter to the Romans that the Gospel of Christ is the power of God.

Verses 33-35. Honest toil is worship if the motive is high. Every young person is familiar with that famous sentence of Emerson's, "Hitch your wagon to a star." But how many of us have gone deeper than the striking beauty of the image and thought out the full meaning of these significant words! The star wagon is the humble faculty or endeavor made a thousand times more effective by being united with a great law, or cause, or opportunity. We attach our humble service to the great star plan of the world's evangelization, and our service becomes great.—James Buckham.

"Remember the words of the Lord." I have found real help in those words of Paul to the Ephesians. My trouble has come from forgetting the words of the Lord Jesus. I am glad that I put many of his words into my memory when I was in "the memory period" of my life. As I remember his words I am helped to live his life.—Margaret Bottomo.

Verses 36-38. When Tyndale was told that the bishops had burnt all the copies of his New Testament on which they could lay their hands he calmly wrote, "In burning the New Testament they did none other things than I looked for: nor more shall they do, if they burn me also; if it be God's will it shall be so." And that he was prepared for that was amply proved that day at Vilvoorden, when, standing at the stake, he cried, "Lord, open the eyes of the king of England!"

Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

Here we have an illustration of the power of fixed purpose. One passion dominated the mind of Paul; one resolve held his will. Nothing turned him from a chosen pursuit, therefore in

it he won success. "This one thing I do," was the motto of his life. It was characteristic of him before he became a Christian. Possessed with a bitter zeal to drive out every disciple of the Lord, he started for Damascus determined to bring every one of them, whether man or woman, bound, to Jerusalem. No difficulties would have hindered him; only the voice of authority from heaven could check his way.

Such quality of character is admirable. It is worth much to its possessor. "Whatsoever thy hand findeth to do, do it with thy might." Instability, turning from this to that; believing the other thing may be better than the thing in hand and running off to try it, has brought many a man to middle life with empty hands while his persistent brother has worked his way to respectable success. If a lack of "stick-to-itiveness" is your temptation, quickly gird up the reins of your mind, take Paul's motto, "This one thing I do," whether in study, business, or whatever you may undertake.

The man who went to Damascus with his face set to destroy Christians was the same who stood upon the shore at Miletus, bound in the Spirit to go to Jerusalem to serve the people, and the Lord, whom once he persecuted. Warned of sorrows and perils, he said, "None of these things move me." The old persistence was turned to a new purpose. "He that sat upon the throne said, Behold, I make all things new." Christ on the throne of the heart "does not make new things in a man, but he makes the things in him new." Paul's own will sat on the throne when he started for Damascus; Christ sat there on this journey to Jerusalem. The old strong will was new in illumination, new in purpose, new in value to himself and to all whom he influenced. It was not the self-directed will which said, "I have made up my mind and I will carry my plans in the face of everything," but the steadfast heart which said, "I delight to do thy will, O my God." Blessed making over in the hand of the divine re-creator! Let him take that untractable will of yours which gives you and others so much trouble, and see what glorious use he can make of it. God is not displeased because you are "naturally set in your way." He made you so. But he is displeased with the way you are "set." Let him rule upon the throne of your heart and he will turn to highest uses every power of your being.

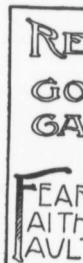
This is a touching scene: The strong man with the heart of a child recalling the days and nights when he went from house to house, the very fountains of his soul breaking out with

longing to make the people see that the one thing of consequence is to hate sin and find release from it through faith in Jesus; beseeching those who had the care of the flock to be careful of their own spiritual life because it is so easy to let doing supersede loving; commending them to God and the word of his grace where only they were safe; reminding them that true life is not self-centered, but goes out to the help of others; bringing to mind one of the many unwritten sayings of our Lord, "It is more blessed to give than to receive," and finally kneeling to pour out in prayer their mutual longings. It is a scene to be studied. As your teacher, I ask myself, Have I this spirit of sacrificial love? Do I recognize that I serve under the Holy Spirit as my guide and teacher? Is my desire to win you, my class, to Christ so deep that it moves me to tears? Have I ever kneeled down and prayed with you? Do you so believe in my sincerity that I can say as did Paul, "You know after what manner I have been with you at all seasons"? Do I count my life and my ease not dear unto myself if I may but do this ministry of the Lord Jesus?

The Teachers' Meeting.

A good analysis for this lesson is, 1. Around; 2. Behind; 3. Before. 1. *What were the conditions around Paul and his audience?* Recall the story of Paul's journey up to this point. Note what sort of men the Ephesian elders were, in what sort of city they lived, what kind of Christians they ministered to, and what kind of traveling companions stood around Paul as he spoke. Note also the purpose of Paul's journey, and why he was heading toward Jerusalem. 2. *What was behind Paul?* No time now to trace his adventurous career, but review his immediate past. Rapid allusion may be made to each of the seven historic lessons of our First Quarter, in sentences almost as brief as the lesson titles. *What was behind the elders?* Paul's work in Ephesus and their own conversion. Thoroughly bad men some of them had been; Paul once made a very unpleasant catalogue of sinners, and said, "Such were ye;" but they had been washed, regenerated, changed. Behind them now were years of faithful Christian experience and ministrations. They trusted in God, and, very naturally, next to God they trusted in Paul. 3. *What was before Paul?* Verses 22-27 show that Paul himself knew something about his future, and added revelations were to be given him so soon as he reached Syria. *What was before the*

elders? V of their f not the flo disciples—"But, brethren, you to God he closes instruction n



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1 Cor. 15. 20

20 But no and become t
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50 Now th blood canno neither doth
51 Behold, not all sleep,
52 In a m at the last t and the dead we shall be o
53 For th

elders? Verses 29-31 give a distressing picture of their future. Grievous wolves that spare not the flock, perverse teachers that draw away disciples—not a very hopeful outlook this. "But, brethren," the apostle says, "I commend you to God, and to the word of his grace," and he closes with a beautiful benediction, and instruction how to profit by it.

Blackboard.

BY THOMAS G. ROGERS.



There are days of separation in every life. Changing circumstances call for the performance of new duties, and our responsibility in certain directions ceases. All that we might have done and failed to do in our day of opportunity must remain forever undone, while timely deeds of good are fragrant and satisfying memories. Some day we shall depart like

Paul to see our friends no more; but let us also remember that our relation to business, home, and friends is constantly changing, and the passing of a single day may render impossible the good we think to do. He who faithfully performs his present duty will be ready to undertake new obligations, and this holds true to the close of life. May each one of us have this kind of preparation!

Coloring.—Upper phrase, white; lower, light blue; ship, light brown and white; water, blue; words, red.

Library References.

BY REV. S. G. AYRES.

EPHESUS.—See references in Lesson X, First Quarter.

FAREWELLS.—Compare with the farewell of Joshua.

POWER OF EXAMPLE.—Hillis, *Investment of Influence*. Bushnell, Horace, sermon on "Unconscious Influence." Brooks, Phillips, *The Influence of Jesus*. Stalker, J., *Imago Christi*.

SERMONS ON THE LESSON.

Verse 28.—Pierce, G. F., *Sermons and Addresses*, page 232. Abbott, *Critical Essays*, page 294. *The Homiletic Monthly*, vol. ix, page 529. Verse 31.—*The Pulpit*, London, vol. lxi, page 241. Verse 32.—*The Protestant Preacher*, vol. vi, page 285. Verse 35.—Suddard, *British Pulpit*, vol. i, page 178. Hopkins, *Mark Teachings and Counsels*, page 45. *Metropolitan Pulpit*, vol. ii, page 212. Tillotson, J., *Works*, vol. ix, page 80. Chalmers, *Sermons*, vol. i, page 297.

LESSON II. The Resurrection.

[April 12.]

GOLDEN TEXT. Now is Christ risen from the dead, and become the first fruits of them that slept. 1 Cor. 15. 20.

AUTHORIZED VERSION.

[Read the whole chapter.]

1 Cor. 15. 20, 21, 50-58. [Commit to memory verses 55-58.]

20 But now is Christ risen from the dead, and become the first fruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed.

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incor-

AMERICAN REVISED VERSION.*

20 But now hath Christ been raised from the dead, the first fruits of them that are asleep. 21 For since by man came death, by man came also the resurrection of the dead.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 51 Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed. 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall

* The American Revision, copyright 1901, by Thomas Nelson & Sons.

ruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is thy sting? O grave, where is thy victory?

56 The sting of death is sin; and the strength of sin is the law.

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

Time and Place.—Our Lord rose from the dead April 9, A. D. 30. The words of our lesson were written by Paul to the Christians of Corinth, about Easter, A. D. 57, from Ephesus.

Home Readings.

- M. Many witnesses. 1 Cor. 15. 1-11.
 T. The Resurrection. 1 Cor. 15. 12-21.
 W. The Resurrection. 1 Cor. 15. 50-58.
 Th. Ever with the Lord. 1 Thess. 4. 13-18.
 F. He died for us! Isa. 53.
 S. Glad tidings. Acts 13. 26-37.
 S. He is risen! Matt. 28. 1-10.

Lesson Hymns.

New Canadian Hymnal, No. 311.

"Christ, the Lord, is risen to-day,"
 Sons of men and angels say;
 Raise your joys and triumphs high;
 Sing, ye heavens; thou earth, reply.

New Canadian Hymnal, No. 308.

Low in the grave he lay—
 Jesus, my Saviour!
 Waiting the coming day—
 Jesus, my Lord!

New Canadian Hymnal, No. 312.

Come, ye saints, behold and wonder,
 See the place where Jesus lay;
 He has burst his bands asunder;
 He has borne our sins away.

Questions for Senior Scholars.

What does Paul prove in our lesson? Upon what does he base his confidence in the resurrection of the dead? What is the real strength of our proof of Christ's resurrection? What relation does it bear to that of the saints? What is the promise concerning those who sleep? What for the living? What is it that gives terror to death? What is the Christian's

be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. 55 O death, where is thy victory? O death, where is thy sting? 56 The sting of death is sin; and the power of sin is the law: 57 but thanks be to God, who giveth us the victory through our Lord Jesus Christ. 58 Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.

death sometimes called? What is Paul's shout of faith in view of death? What is the present value of this hope? How does it affect earnestness in everyday service for God?

Questions for Intermediate Scholars.

1. *The Resurrection of Christ* (v. 20, 21).—What evidence convinced Paul of the resurrection of Christ? What effect does Christ's resurrection have for those who have died? How did death come to humanity?

2. *The Resurrection of the Dead* (v. 50-53).—What can have no place in God's eternal kingdom? For what reason? What is the "mystery" mentioned? How is the general resurrection described? What shall be the condition of the restored body?

3. *The Final and Eternal Victory* (v. 54-58).—What saying will at last be fulfilled? What shout of triumph does the apostle give? What is that which alone makes death awful? How is this victory obtained? How should we live in view of the certainty of the future life?

Questions for Younger Scholars.

Was Paul a disciple when Jesus rose from the dead? What was he? When did he become a believer? Where? Who told him about Jesus? What kind of a spirit did he have? To whom did he afterward tell these things? What did Christ's resurrection mean to him? *A rising of the soul out of sin to a holy life.* What more did it mean? *That after death our spiritual bodies should rise into the life of heaven.* To whom did Paul talk and write about these things? *To the persecuted Christians.* What did it do for them? *It gave them hope and courage.* What does it do for us? *The same thing.*

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The Lesson Catechism.

(For the entire school.)

1. What must mortal put on to inherit the kingdom of God? "*This mortal must put on immortality.*" 2. What saying shall then be brought to pass? "*Death is swallowed up in victory.*" 3. What is the sting of death? "*The sting of death is sin.*" 4. Through whom do we gain the victory over death? *Through our Lord Jesus Christ.* 5. What does the apostle urge his brethren to be? *Steadfast, immovable,*

abounding in the Lord's work. 6. What is our GOLDEN TEXT? "*Now is Christ,*" etc.

The Church Catechism.

20. Wherein consists the misery of our fallen estate? The misery of our fallen estate consists in that we are without communion with God, subject to the miseries of this life, and to the death of the body, and are liable, through following the desires of our own hearts, to the pains of hell forever.

THE LESSON OUTLINE.**Our Lord's Resurrection and Ours.****I. CHRIST IS RISEN, THEREFORE WE SHALL RISE.**

Since by man came death, by man came also the resurrection. v. 21.

If we be dead with him, we shall also live with him. 2 Tim. 2. 11.

Because I live, ye shall live also. John 14. 19.

II. OUR NATURES SHALL BE CHANGED TO SUIT HEAVENLY CONDITIONS.

The dead shall be raised, and we shall be changed. v. 52.

The Lord Jesus Christ shall change our vile body, that it may be fashioned like unto his glorious body. Phil. 3. 21.

We all, beholding the glory of the Lord, are changed into the same image from glory to glory. 2 Cor. 3. 18.

III. IN HEAVENLY CONDITIONS THERE CAN BE NEITHER DECAY NOR WEARINESS.

This corruptible must put on incorruption, and this mortal must put on immortality. v. 53.

Weeping may endure for a night, but joy cometh in the morning. Psa. 30. 5.

There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. Rev. 21. 4.

IV. LIFE IN HEAVEN WILL MAKE AMENDS FOR ALL EARTHLY TROUBLES.

Thanks be to God, which giveth us the victory. v. 57.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. 2 Cor. 4. 17.

There remaineth therefore a rest to the people of God. Heb. 4. 9.

V. WE SHOULD SO LIVE ON EARTH AS TO BE SURE OF HEAVEN.

Be ye steadfast, unmovable, always abounding in the work of the Lord. v. 58.

My reward is with me, to give every man according as his work shall be. Rev. 22. 12.

Give diligence to make your calling and election sure. 2 Pet. 1. 10.

EXPLANATORY NOTES.

Certain reports which had come to Paul concerning the Christians of Corinth, and certain questions which they had asked him by letter, led him to write this First Epistle. Most of the problems presented to him by the Corinthians arose from local circumstances, but "universal principles underlie his answers." Incidentally he gives what is probably the earliest written account of the Lord's Supper. Then, having replied to questions concerning spiritual gifts and measured their value by their relation to the common good of the Church, having shown that love is the supreme grace, and having made an appeal on behalf of orderly worship, Paul passes to a consideration of the Christian dead, and discusses the bearing of the resurrection of Christ on their resurrection. To understand our lesson we must study the entire chapter. In it the fundamental fact that Christ rose from the dead is asserted, and from verses 12-34 we are shown that doubts of the resurrection are contrary to the spirit and life of Christianity. In verses 35-49 Paul shows that the resurrection body is not to be earthly, and fitted to present natural conditions, but spiritual, and adapted to heavenly conditions. He makes no attempt to describe it, nor does he speculate concerning it, but plainly presents such facts as his readers can grasp. Then, beginning with verse 50, he shows how this resurrection body is "not an inheritance of flesh and blood, but a transformation;" and the chapter and our lesson together close with an outburst of triumph and a consequent holy precept. The doctrine of the resurrection was one of the notable characteristics of the Christian faith. In Paul's day almost any man who professed

confident belief in a life beyond death might be identified as a Christian. This had come about, however, because of the positiveness and definiteness of Christian teaching on the subject rather than because of the novelty of the idea. Strong hope of a life beyond death was prevalent among Jews, while among more intellectual Greeks the topic was constantly reasoned about. Socrates had taught immortality for the human soul; and Plato believed in transmigration, a succession of lives on the earth; but neither Stoics nor Epicureans had any hope of a conscious personal life after death. Outside of Christianity the resurrection was matter for speculation. The Gospel brought a living hope to all who received it; so that Paul's claim that Christ brought life and immortality to light was fully justified.

Verse 20. *Now.* Used logically, not as a note of time. For argument's sake, Paul has been supposing that Christ did not rise, but, he now says, on the contrary he *is risen* ["hath been raised"] from the dead, and has been raised as the first fruits of them that slept ["that are asleep"]. The first fruits of every harvest were of peculiar interest as specimens of the full harvest which was to follow, and because of their dedication to God. So Christ, whose resurrection is a singular glorification of the power of God, is regarded here as the earliest example of the resurrection, the first of the great harvest which was to follow. But Paul is so confident of the general resurrection that he will not admit that any are dead, they are only asleep.

21. *By man came death.* From Adam we inherit our physical life not only, but our physical death also. *By man came also the resurrection of the dead.* By the new birth we have such a connection with Christ that from him we inherit eternal life. "As the 'being born of the flesh' constitutes a child of Adam, so the being born of the Spirit constitutes a child of God." It is a misuse of Scripture to cut such texts as this from the context and from collateral passages, and to seek to prove by them that salvation by Christ is coextensive with the "all" who died in Adam, or, at the opposite extreme, that the resurrection is limited to those who are saved.

50. *Flesh and blood cannot inherit the kingdom of God.* Human nature as we meet it in everyday life is not fit for eternal conditions. That there is a "resurrection of the body" is plainly asserted elsewhere; and throughout the present discussion Paul assumes the existence of bodies in heaven; but they are not to be of "flesh and blood," but (what must ever seem to our limited comprehension a contradiction of terms) spiritual bodies. *Neither doth corruption inherit incorruption.* A repetition in varied phraseology. Perhaps the apostle's meaning may be made plainer by a consideration of the fact that our life on earth is maintained by a series of deaths. Schoolboys and schoolgirls

are familiar with the fact that in every few years the material of our entire bodies is changed. In the body of a boy of fourteen there is perhaps no atom of matter that was in his body at the age of seven. His physical individuality endures, but the material gradually changes. The cutting of our nails and trimming of our hair furnish convenient illustrations of the strange truth that physical life is maintained by a succession of deaths, in sections. In this sense we all "die daily." Food and sleep periodically restore our waning powers and bring new leases of life. But Paul here asserts that the very opposite of this is true in heavenly conditions. There will be nothing to restore because there will be nothing to decay. The heavenly life is as characteristically a life of incorruption as the earthly life is of corruption. Rest and recreation and nourishment have to do with flesh and blood. Nothing analogous to them is needed in heaven. Paul avoids any affirmative description of the spiritual body, but these general principles he clearly states and abundantly illustrates.

51. *Behold, I show ["tell"] you a mystery* [or, a secret thing]. The words do not mean, "I direct your attention to what is intrinsically mysterious," but, "I teach a doctrine unrevealed till now," "I set forth what could not have been ascertained by unassisted human reason." *We shall not all sleep* ["We all shall not sleep"], but *we shall all be changed.* Here again the word "sleep" is used instead of "die." "The sphere of death will be restricted by the fact that those who are alive at the second coming will be transformed without death."

52. *In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.* The "twinkling," or wink "of an eye" is proverbial of instantaneousness. "The last trump" is the blast or peal which shall startle creation with the announcement that time shall be no longer. Precisely to what this refers it would be idle for us to speculate. (See 1 Thess. 4. 16, 17; Matt. 24. 31.) *The*

dead shall be changed will be done living at the 53, 54.

by Paul, 1 words. Th is necessar redemption find also in as a symb are in the and those affairs, at mortality; they put or not fully ti victory (Isa reected.

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Verse 20. Christian deo tion of Christ account of the it. We kno demonstration meager, and b nothing but by pleasures and fruits of faith credulity, but sonable to be dead because 28. 6; Mark declared it, his (see verses 15 leaders in the

dead shall be raised incorruptible, and we shall be changed. At one moment these two things will be done. The dead will be raised and those living at that time will be transformed.

53, 54. Here again, in a style much favored by Paul, he reiterates his thought in varied words. The word *must* implies that the change is necessary to the completion of the plans of redemption. A suggestive metaphor, which we find also in 2 Cor. 5, 1, 2, is the use of clothing as a symbol of the new life. Both those who are in the grave when the last trump sounds, and those who are alive and busy in secular affairs, at once clothe themselves with immortality; as one puts on a fresh garment, they put on their new conditions. Then (and not fully till then) *Death is swallowed up in victory* (Isa. 25, 8). Buried never to be resurrected.

55. *O death, where is thy sting? O grave, where is thy victory?* ["O death, where is thy victory? O death, where is thy sting?"] Compare Hos. 13, 14.

56. *The sting of death is sin.* Cheap shows in which a vicious serpent, but with its sting removed, coiled harmlessly around the body of a performer were common in Corinth. Such a helpless thing, deprived of power to harm, and without other function, is death. Sin has been taken away, and without the consciousness of sin death can have little terror. "To sleep—perchance to dream—aye, there's the rub!" *The strength ["power"] of sin is the law.* The seventh chapter of Romans carefully read presents the best explanation of this clause. Sin is the transgression of divine law, as crime is the transgression of human law, and without law of some sort (whether printed in statute

books or written on human hearts) there can be neither sin nor crime.

57. *Thanks be to God, which ["who"] giveth us the victory through our Lord Jesus Christ.* Not merely victory over death achieved by Christ's power in raising us from the grave; nor merely victory over sin achieved by Christ's atonement in the pardon of our souls; but victory over sin in the profounder sense that Christ, by creating anew our souls, has lifted us up out of subjection to law, so that we are no longer either lawbreakers or lawkeepers, because the thorough Christian's will is identical with the will of his heavenly Father, and his words and deeds and thoughts are spontaneously in harmony with the law of the Spirit. Thus "in a single triumphant sentence the apostle sums up the whole Gospel."—*Kendrick.*

58. *Therefore ["Wherefore"], my beloved brethren, be ye steadfast, unmovable.* A practical conclusion of the entire discussion. Paul and the Corinthians are on one level—Christian brothers, with common interests and common love; and with clear forelooking to the triumphs of immortality their evident duty is to be firm and brave, to "endure to the end." Equally evident is the collateral duty, to be *always abounding in the work of the Lord*, full of the activity of goodness. The best reason for this is their knowledge of the effectiveness and certain success of their endeavors. "Fixedness is a condition of abounding in work," says *Dr. M. R. Vincent*; "all activity has its center in rest." *Your labor is not in [omit "in"] vain in the Lord.* "In the Lord" refers not to "labor," but to "vain." It is Christ that secures our triumph. He is our "all in all," in earth and in heaven.

HOMILETICAL AND PRACTICAL NOTES.

Verse 20. 1. *Now is Christ risen.* The Christian does not need to prove the resurrection of Christ by argument. He believes it on account of the nature of the testimony affirming it. We know comparatively few things by demonstration. Our life would be a very poor, meager, and barren existence if we could accept nothing but by indubitable proof. Our sweetest pleasures and our noblest achievements are the fruits of faith. But faith rests not upon hasty credulity, but upon sober reflection. It is reasonable to believe that Christ rose from the dead because he repeatedly predicted it (Matt. 28, 6; Mark 9, 9; Luke 18, 33), his disciples declared it, his apostles staked their all upon it (see verses 13, 14), and the wisest and best leaders in the world's thought and service have

believed it. It cannot be explained from the standpoint of natural science. Science deals with phenomena in the material realm in their ordinary and regular processes. The resurrection is extraordinary. God intended it to be extraordinary, unique, miraculous. He made it the chief sign, credential, proof of the divinity of Christ and the completeness of his redemption. When we consider the lofty character, superior wisdom, and sinless example of Christ, it seems fitting that he should pass from this world in some unique and wonderful manner. But not alone for the glory of Christ, but also for the blessedness of all mankind, was the resurrection ordained.

2. *The first fruits of them that slept.* The victory of Christ over death and the grave be-

came the token or pledge of a like victory for all of his followers, the sample sheaf of a boundless harvest. These are sufficient reasons for an event so unusual, remarkable, and sublime as the resurrection of Christ. We believe it, rejoice in it, and expect to verify it in conscious experience when this mortal shall put on immortality.

21. By man came death. The first meaning of death is separation. "In the day thou eatest thereof thou shalt surely die." He ate and died. Death came the very day, the hour, the moment of his disobedience. In the act of eating the forbidden fruit he parted company with God. Sin is a source of alienation, disloyalty, rebellion, and death (Gal. 6. 8). *By man also came the resurrection.* The resurrection means more than renewed or continued conscious existence. It means a reunion with God in a restored and enlarged spiritual nature. The new divine life is not altogether an after-death event. The moment one is born again in conversion he is a new creature in Christ Jesus. His conversion is a resurrection from a spiritual death which is the earnest of his final and abiding life with God. Do not speculate about the mysteries of the resurrection, but by faith and obedience be identified with Christ, who is "the resurrection and the life."

50. Flesh and blood. Paul seems here to refer back to the questions quoted in verse 35. "Some man will say, How are the dead raised up, and with what body do they come?" Not "some man" merely, but many multitudes of men, have asked these questions. Some contend for what they call the resurrection of the literal body, with all its special marks and characteristics. "If this is not the case," they say, "how can friends recognize one another in the heavenly life?" Whatever the body, it is not of flesh and blood. These are of the earth earthy. Such is the first, the natural body; but the spiritual, the heavenly body is fitted for the spiritual realm, the kingdom of God. Identity in human life is not in flesh and blood. These change. They are perishable. They even live only by constant decomposition and renewal. Identity in human life is sameness in personality. This is spiritual, not material. Friends know one another here as persons rather than as bodies. In heaven they will recognize one another by spiritual traits and qualities. If one is to travel in a far country he wants the coin which belongs to that country. Flesh and blood and all the traits and passions belonging to them are not current in the kingdom of God. Faith, hope, love, obedience, and all spiritual riches are

the qualities that survive the mystery of death and give life and joy forever.

51. Behold, I show you a mystery. Paul admits that the doctrine of the resurrection presents many difficulties. The word "behold" is intended to arouse interest. It suggests something unusual and worthy of attention. He gives this truth not by hearsay, but by revelation. It is so wonderful that many will not believe it; still he will "show," *reveal*, the mystery. *We shall not all sleep.* Several different readings have been given to this passage, growing out of varying positions of the negative. One version reads, "We shall all sleep, but we shall not all be changed." Also different meanings have been given to the "we." Some applying the word to Paul and those then living. But it is more probable that he uses "we" in the more comprehensive sense as referring to all believers. In this sense he would teach that the final summons from time to eternity will come under greatly differing conditions. Some may not be aware that they have passed under the dark portals of death, but all will realize the change. The transition from the natural body to the spiritual will be so great and glorious that all sense of intervening time will vanish. A mother spent two days and nights in the city of Boston in an agony of suspense over the mysterious delay of the steamer bringing home her daughter. But when the ship arrived and she met her daughter safe and well the joy of the meeting was such that the sense of the long hours of weary and anxious waiting was lost to her consciousness. After all, it seemed like a sudden arrival.

52. At the last trump: for the trumpet shall sound. The Bible teaches that this world had a beginning and that it shall also have an end. But the end of the world does not mean the end of the human race. When the last events of time are over there will still be great events in eternity. The sound of trumpets and the call of bugles have been associated with some of the greatest revolutions in history. The sound of the trumpet means the voice of authority. It may mean a halt, a defeat, or a charge to victory. When God sounds the trumpet it means that great events transpire in his kingdom. The entire human race is called into action. During the Franco-Prussian war unbounded enthusiasm was aroused in the German army when the announcement was made, "The emperor has taken the field in person." Paul believed that in the destruction of death and in the final and full triumph of Christ God himself, with all the highest personages of heaven,

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would participate in inaugurating the new order of spiritual life, power, and blessedness (1 Thess. 4, 16, 18). This is a great mystery, but it is glorious truth.

53. This corruptible must put on incorruption. The literal of the Greek means "shall clothe in." How greatly one's appearance is changed by a difference in clothing! See the coal miner who has just ascended from the deep pit. His face, hands, and garments are black and begrimed with coal dust. He goes home, takes a full bath, makes an entire change of clothing, putting on his "Sunday suit." He is so changed that he does not seem to be the same person. But this is a weak figure to represent the greatness of the change from the body of flesh and blood to the spiritual body. It is more than a change in appearance. It is a change in nature. It is a change from dishonor to glory, from weakness to power (verses 43, 44). How small and weak the appetites, passions, pleasures, and achievements of the natural body compared with the range of thought, the heavenly joys, and the divine service of the spiritual body!

54. Death is swallowed up in victory. In the life in the spiritual body the soul will look back to the mortal body much as the liberated prisoner looks back to his dungeon cell. Death will be remembered as the occasion of the transition from corruption to incorruption. The soul will then say: "Blessed death—what a happy incident! By death I came from the low and weak life of the flesh to this height of power and blessedness." All thought of death as a dark mystery or unwelcome experience is lost in the joy of the new life. Dread has been changed into gratitude.

55. The sting of death. To the natural man the very thought of death is full of pain. A stout, healthy man was heard to say: "When I awaken in the night the first thought that comes to me is that some day, somewhere, I must die, and it makes me shudder. I can't help it." All nature dreads death. Birds and beasts seem to have some instinctive horror of it. But in man there is an especial shrinking from this final struggle. He feels doomed to go, he knows not where. That which gives him his peculiar repugnance to death is not its mystery or its pain, but rather his sense of unfitness to meet God. It is not merely his sinful deeds, but his sinful nature, that gives the sharpened sting to death. Whoever can help him to receive the forgiveness of these sins and deliver him from his sinful nature can take away the sting of death. He can find no relief in a plea that he is

weak and ignorant and therefore is without guilt. He knows that he has known the law, both in nature and revelation, that he must live righteously. The law gives a darker hue to his guilt and a keener sting to his sin.

57. The victory through Christ. The victory is the gift of God. Do not think of the sympathy and service of Christ as in any degree opposed to the will of the Father. God so loved the world as to give his only begotten Son. All the blessings we receive through Christ come from the Father. The Christian really enjoys many victories. His conversion is a victory over his carnal life. His joy and faithfulness is a victory over his former barren and desolate condition. He overcomes the world, the flesh, and the devil by his faithful adherence to Christ. Both in life and death he can claim, "We are more than conquerors through him that loved us." The most familiar figure to represent human life is that of a conflict, "fears within and fightings without." One must contend every day with evil impulses in his own nature and many varieties of temptation from without, but if he follows Christ's example and obeys the guidance of the Holy Spirit he will walk in the path of light and blessing. Death will lose its sting, the grave will lose its hold, and the faithful soul will enter a new body to live in a new realm and be forever with the Lord.

58. The inference. These great facts, the mystery and the glory of the resurrection, the beauty and power of the spiritual body, the end of sin, the death of death, the sweetness of God's love, the splendor of victory through Christ, should inspire great courage and faithfulness in this life. We can well afford to suffer and make great sacrifices for a brief mortal period when such superior blessings are to characterize our immortality. Surely we can be steadfast when we meet with the ridicule of the unbelieving. We will prove immovable under persecution, we will be eager and enthusiastic, always abounding in the work of the Lord when we see all the results of the righteous life. Our faith is well founded, our love is rightly bestowed, our zeal is wise, our work is not in vain, but most profitable because it is in union with the risen and glorified Lord.

Prismatic Lights on the Lesson.

FROM UNMITIGATED NIGHT TO PERFECT DAY.

Human speculation, desire, and hope even could not throw one ray of light on the utter night beyond the grave. "All hope abandon ye who enter here" was over the portal of every

grave. But very early in the morning, "with an appearance like lightning and raiment white as snow," Christ came from the grave and made perfect day for believers for evermore.

This resurrection chapter is as closely reasoned as a proposition in geometry, and as conclusive.

First premise, he actually died for our sins and was buried (verses 3, 4).

First proof of an actual resurrection, he was seen by hundreds of independent eyewitnesses (verses 5-8).

Second proof (verses 8-11), Paul's own vision and conversion.

The paramount importance of the resurrection as the central doctrine of Christianity is shown in six respects from verses 12 to 34. We study the fourth aspect for our lesson.

"Now" (verse 20), all objections and uncertainties having been cleared away, "Christ is the first fruits," the specimen case.

Resurrection is in the realm of the human, a clearly perceived possibility—death by one man, resurrection by another (verse 21).

This realm is higher than that of flesh and blood, higher than "perishableness" (verse 50).

How about the living when Christ comes, those who have not died? They shall be changed—as easy to make a living body incorruptible as a dead one (verse 52).

What results? Prophecy fulfilled. Death swallowed up forever as an earthquake gulps down a city (verses 54-57).

Conclusion: Be unmovable and a "flowing over the edges all round" with work (verse 58).

Thoughts for Young People.

CORRUPTION AND INCORRUPTION.

1. Paul teaches that "flesh and blood" are corruption. Verse 50 in our lesson means more than merely that bodies corrupted by sin cannot enter heaven. Paul asserts that flesh and blood even in its best state is corruption. What is composed of flesh and blood must, therefore, be changed into something better before it can inherit incorruption. He is not speaking of any evil effect brought on the physical frame by sin, but of the essential property of flesh and blood. Our bodies are impassable boundaries to our minds and souls; our physical senses are of necessity limited; and no one with a "natural" body can have more than fragmentary knowledge of the Godhead. Our bodies are by nature the antagonists of the spiritual life in us; to live nobly we have to wrestle with and master their forces and propensities. Our

bodies are mortal—doomed to die; the sentence, "Dust thou art, and unto dust shalt thou return," takes full and universal effect.

2. All the conceptions of mortal life include the idea of corruption. We cannot think of any life that is not based on death. Our hair, our nails, all about our physical frame are constant renewals of what is constantly decaying. Food and sleep and exercise regularly put into our frame fresh resources to fill the lack of those which have been corrupted and fallen away. The man who reads his books and newspapers to keep abreast of the times; the woman who watches all the social forces that affect her domestic life; the youth in his struggles for education—all of these are impelled by the conception that life must be constantly renewed because death is constantly at work, and when we think of heaven our terrestrial conceptions are puzzled to understand how there can be a day without night or strength without fatigue. We are "of the earth earthy" in our conceptions as well as in our daily life, and are unable without the aid of divine revelation to conceive of the kingdom of God.

3. The kingdom of God is incorruption, and all the conceptions of the spiritual life include the idea of incorruption. It is a state or condition of things in which there is nothing perishable. What it is is not told us, because, as we have just seen, with our fleshly surroundings we could not understand it. But we are helped in our effort to understand it by a series of negatives. There is very little affirmative description in the Bible of the heavenly world. Death is out of the question, and hence there can be no room or occasion for such arrangements and contrivances as are here necessary to stave off death. In the kingdom of God there can be nothing to intercept or obscure the beatific vision of the pure in heart. [Candlish.]

Teaching Hints for Intermediate Classes.

NOTE.

The thought for our quarter's preview will be Paul's Teaching. From each lesson we will select an especial line of teaching that will be helpful to the members of our class. The following is suggested (the numbers refer to the various lessons):

Paul's teaching concerning—

1. True Shepherds.
2. The Resurrection.
3. Strong Drink.
4. God's Will.
5. Suffering.

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6. God's Presence.
7. Duty.
8. God's Help.
9. Spiritual Life.
10. Everyday Religion.
11. The Gospel of Christ.
12. Crowns.

PRELIMINARY.

During the week, the teacher should procure some seed, some corn, some grain, a cocoon, a chrysalis, or whatever else will illustrate the fact that often a seemingly dead body comes to life again.

APPROACH.

Prepare a letter addressed to a member of the class, in which is given a short account of some notable event which is to take place soon, and in which the pupil is invited to take part (some class function or social event connected with the Sunday school or the home will answer the purpose). Put it into an envelope addressed to the pupil and leave it unsealed. Bring it to the class, hand it to the one for whom it is intended, and have that one open it and read it aloud. After questioning on it, holding out a Bible, say: Here are some letters addressed to us. We are going to read a part of one of them which tells us about a most wonderful truth. Let us all open to our lesson text. Speak briefly about the *time*, the *place*, and the *reason* for the writing of the first letter to the Corinthians.

UNFOLDING TEXT.

Ask: What did you notice during the past week in reference to the grass, the bushes, and the trees? Talk about the changes that are taking place. (If the pupils live in a great city the teacher may be obliged to explain what is taking place in nature.)

Now let us all turn to verse 21 of our lesson. What word is there in this verse of which these changes in nature make us think?

Yes, "Resurrection." What does this mean? Let the teacher be prepared to illustrate. Some seed, a kernel of corn, and a chrysalis may be used for this purpose. When the general truths connected with the great doctrine of the resurrection are understood teach the lesson in answer to five general questions, being prepared to impress and to illustrate each question. Do not confuse the pupil by trying to impress too many facts or truths.

1. *Who first rose from the dead?* Have the Golden Text repeated by every member of the class, and explain the meaning of first fruits.

2. *Of what is Christ's resurrection a pledge?* Verses 51, 52.

3. *Who shall inherit heaven?* Verses 50, 52-54. Question to ascertain whether the pupils understand the meaning of the term "kingdom of God," "corruption," "incorruption," "trump," "trumpet," "mortal," and "immortality." By no means pass over these words without being assured that the members of the class understand what they mean.

4. *Who has taken away the power of death?* Verses 55-57.

5. *What is the conclusion?* Verse 58. Question concerning "steadfast," "immovable," and "abounding," and show *why* the Christian should live a victorious life.

LESSON.

Press home the threefold truth:

1. *Jesus rose from the dead.*
2. *I shall rise again.*
3. *Therefore, I ought to be prepared to live forever.*

Then have all print:

AS JESUS ROSE
SO SHALL I RISE AGAIN.

STUDY IN ADVANCE.

Give to every pupil a sheet of paper across the top of which is printed:

STRONG DRINK LEADS TO,

and ask them to print under this heading the names of those things to which strong drink leads and bring the list to the class on next Sunday.

Ask all who have not already signed the pledge to obtain their parents' consent to their doing so on next Sunday.

Review words, "The Resurrection."

By Way of Illustration.

"*Christ is risen from the dead, and become the first fruits of them that slept.*" According to the Levitical law, before the harvest could be gathered the sickle was to be put into the corn, and the sheaf of the "first fruits" was to be brought unto the priest, who was to wave the sheaf before the Lord. The sheaf was to be offered on the morrow after the Sabbath—that is, on the Lord's Day. The day on which we celebrate the resurrection of Christ from the dead. The wave-sheaf, too, was a pledge that the whole field should be reaped, as well as a sample of the harvest.

Man is both body and spirit. The body is the organ; the spirit is the player on the organ. When he pushes in the stops, and locks the in-

strument, he does not cease to be. Now, what happens in what we call death is the separation of spirit and body. Science can define neither life nor death. We only know that this spirit withdraws and leaves the dwelling untenanted; the musician stops playing, locks his instrument, and goes away; the king abdicates his sovereignty over his earthly domain and departs. And presently the kingdom with no king on the throne dissolves; the organ with no organist to play upon it falls to pieces; the tent abandoned by its tenants drops in hopeless ruin on the ground. But this affords no slightest reason for thinking that the king is dead, the organist is extinguished, the tenant has ceased to be.—*Lyman Abbott.*

"Death is swallowed up in victory." Mrs. Catherine Booth, of the Salvation Army, sent this message to her friends just before her death: "The waters are rising, but so am I. I am not going under, but over. Don't be concerned about your dying. Only go on living well, and the dying will be all right: for the past, and into the present, and for the future, I trust, I trust, I trust!"

Lady Huntington said when dying: "I am well, all well—well forever. Wherever I turn my eyes, whether I live or die, I see nothing but victory. I am in the element of heaven itself." Finally with a smile she said, "My work is done; I have nothing to do but to go to my Father."

Paul's thought of death. We have seen the traveler who had been long at sea standing on the steamer's deck, holding a fieldglass to his eyes, and looking toward a land which was yet unseen. He knew the vessel was surely sailing toward it, and that its green hills would after a little be lifted above the troubled waters. He thought of home, of the welcome that awaited him, of the fellowship of kindred minds. So Paul felt the attraction of the heavenly life when he wrote, "To depart and be with Christ is far better."

"Steadfast, unmovable, always abounding in the work of the Lord." All activity has its center in rest. The lever must have its fulcrum, the locomotive its firm grip on the rails. No one can go forward in the Lord's work until he is steadfast in the Christian faith.—*Bishop Vincent.*

Heart Talks on the Lesson.

"I say to thee, do thou repent
To the first man thou mayest meet,
In lane, highway, or open street,
Christ is risen!"

That doubt and trouble, fear and pain
And anguish, all are shadows vain;
That death itself shall not remain—
Christ is risen!

For you—for me—for all that sleep;
For hearts that sing; for hearts that weep,
Christ is risen!"

Thanks be to God, which giveth us the victory through our Lord Jesus Christ! When Mary and the women with her came to the sepulcher of Jesus they wondered who would roll away the stone. And when they looked they saw that it was rolled away; for the angel of the Lord descended from heaven and rolled back the stone from the door, and sat upon it. It was not enough that he should take away the heavy granite which had seemed to seal every fountain of joy or hope in the darkness of death forever. He sat upon it! The place of defeat was transfigured to the seat of triumph. No heavy stone need ever imprison in a sepulcher the joy or the hope of any human heart since the angel sat upon that stone beside the tomb of Jesus. That was the sign of victory. The stone of sin weighing your soul is rolled away if you believe in Him who died for your sins and rose for your justification, and the Angel of Peace sits upon it. The pressure of care is rolled away if you commit all to Him in whose hands are the issues of life, and the Angel of Trust sits upon it. The despairing grief is rolled away from the grave of one you love, and the Angel of Immortality sits upon it. The great stone of the world's sin and pain and sorrow is rolled away by the power of his resurrection, and the Angel of Hope sits upon it. "Thanks be unto God which giveth us the victory" is the song of triumph for all ages since the angel with countenance like lightning and raiment white as snow rolled back the stone that had been sealed to make it secure, and sat upon it. The life of Christ in us is a daily victory over all that tends to death—victory over sin; conquest over foes; triumph over pain.

"Not for the trump of doom and judgment hour

Waits, through slow years, the resurrection power:

To-day he lives, to-day his life may be
Eternal life begun, O soul, in thee!"

We must not follow the Lord only in his cross and his grave; we must follow him in his resurrection. We must not only look backward to One who died for us, but we must live with

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One who lives for us, the ever-present Christ. "Lo, I am with you always" was his parting word before he ascended to the Father. "I will come unto you, and make my abode with you." "In him is life." "God who is rich in mercy, for his great love wherewith he loved us even when we were dead in sins, hath quickened us together with Christ and hath raised us up together and made us sit together in heavenly places in Christ Jesus." The resurrection is a song of life. Its message is life, life for evermore; present life; future life; no more death because Christ lives.

Paul, whose busy activities we have been considering in our lessons, found in this joyful truth the incentive for his unresting toil. He saw the reason for being steadfast, unmovable, always abounding in the work of the Lord. It was worth while to endure the trials at Ephesus, to be shut up in prison at Philippi, to meet bonds and afflictions at Jerusalem, because nothing was in vain that was done or suffered for the living Christ, who had proved his power over every enemy by his victory over death. He knew that to suffer with him was to reign with him. To sow the seed of his truth was to reap a sure harvest. To win souls for him was to lay up treasure in heaven that fails not. To keep the faith was to win a crown of righteousness. For him to live was Christ; to die would be gain, because to be absent from the body was to be present with the Lord.

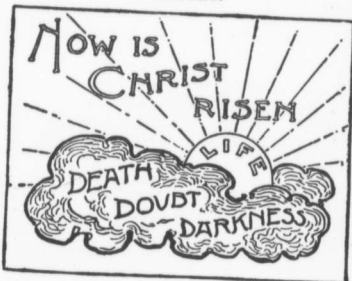
Beautiful, blessed, happy good news! O death, where is thy sting? O grave, where is thy victory? Thy victory is thine no longer; it is mine, now and forever, through our Lord Jesus Christ.

The Teachers' Meeting.

1. The fact of Christ's resurrection and of our consequent resurrection; 2. The mystery of the change; 3. The Christian's triumph over death; 4. The consequent duty of the Christian while he is alive on this earth. . . . The duty which is connected with our being steadfast and unmovable in the faith of the resurrection and of the resurrection in life is, 1. To be about the work of the Lord; 2. To abound in it; 3. To abound in it always. . . . Some of our classes can be interested by a tabulation of the characteristics of the mortal and immortal life. Life is regarded as seed-sowing, resurrection as harvesting. On the pad or slate put the word SOW, and under it notice the four characteristics of the seed that is sown: Corruption; Dishonor; Weakness; Natural (which phrase might be explained as adapted to surrounding

nature). Then write, RAISED, and under it, Incorruption; Glory; Power; Spiritual. . . . The believer's triumph over corruption; over mortality; over sin.

Blackboard.



The resurrection of Jesus from the grave is a fact of past history; but we love to think of him as still the risen and glorified Christ, one who has proved by his rising the eternity of life and the brevity of death, and become "the first fruits of them that slept." There is much mystery and pain and darkness in our present life, and before our pathway the veil of death is drawn, so that we cannot pierce its gloom nor tell what lies beyond. But some day for each of us there shall break the dawn of cloudless, endless day, in the light of which all earthly doubt and darkness will be dispelled, and death itself appear an event of little moment, except as it marks the beginning of the better life. Shall we not believe in and love Him who has given us in himself the pledge of so glorious a hope?

Coloring.—Cloud, white and gray, spread with fingers then lettered in red; circle, "life," and rays, yellow; text, white filled with purple.

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LESSON III. The Law of Love.

[April 19.]

GOLDEN TEXT. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. Rom. 13. 10.

AUTHORIZED VERSION.

[Study also verses 1-6.]

Rom. 13. 7-14. [Commit to memory verses 9, 10.]

7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

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

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

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

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

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

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

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

AMERICAN REVISED VERSION.*

7 Render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

8 Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. 10 Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.

11 And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. 12 The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. 13 Let us walk becomingly, as in the day: not in reveling and drunkenness, not in chambering and wantonness, not in strife and jealousy. 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

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Time and Place.—The Epistle to the Romans was written (probably) from Corinth in the early spring of A. D. 58.

Home Readings.

- M. The law of Love. Rom. 13. 7-14.
 T. Glorifying God. 1 Pet. 2. 9-17.
 W. Above all—Love. Col. 3. 1-14.
 Th. Dead to sin. Rom. 6. 8-18.
 F. A living sacrifice. Rom. 12. 1-9.
 S. Consideration for others. Rom. 14. 1-13.
 S. A new creature. 2 Cor. 5. 16-21.

Lesson Hymns.

New Canadian Hymnal, No. 335.

Homes there are of want and sorrow,
 Where the sunlight ne'er appears;
 Only grief, and woe, and pallor,
 'Mid the flow of burning tears.

New Canadian Hymnal, No. 338.

See, the Church of Christ arises,
 Smile or frown of man despises,
 Forward is the cry it raises,
 For a great crusade.

New Canadian Hymnal, No. 339.

Give thanks unto God, who is able and willing
 To save to the uttermost all who draw near.

Questions for Senior Scholars.

What class of duties does Paul treat in the opening of our chapter? How far is it right to oppose such laws? What is the Christian's duty toward unjust laws? What is the probability about many Roman laws which Christians then obeyed and taxes which they paid? What is the relation of love to law? How does love fulfill law? What are some works of darkness now? How would Christian love deal with them? What is meant by "putting on Christ"? What is Christ's example in dealing with great national perils and evils?

Questions for Intermediate Scholars.

1. *Living in Love* (v. 7-10).—What rule of life is given in verse 7? How should Christians act toward the government? What debt can never be paid off? What is the command which includes all the others? In what way does love fulfill the law? In what ways does love for others help temperance?

2. *Living in Light* (v. 11-14).—What duty is urged in verse 11? For what particular reason should carelessness be put away? What kind of deeds belong to the darkness? How do those who live who belong to the light? How is temperance best promoted? What is the effect of the Spirit of Christ?

Questions for Younger Scholars.

Where was Paul when he wrote to the Romans? *At Corinth*. Had he visited Rome? *No*. Did he afterward go to Rome? *Yes, twice*. What was done on his last visit? *He was beheaded*. By whom does he send a letter to the Roman church? *By Phoebe*. What was she? *A deaconess of the church*. What had she done? *She had helped many Christians*. What does Paul wish the Roman Christians to be? What does he tell them about paying debts? How can we pay the debt of love? *By loving our neighbor as ourself*. Why is love the fulfilling of the law? What was one of the faults of the Roman people? *A love of pleasure*. Would love tempt a friend to drink wine or eat at idol feasts? *No*.

The Lesson Catechism.

(For the entire school.)

1. Who fulfills the law of Christ? "*He that loveth another hath fulfilled the law.*" 2. What will such love make men do? *It will make men walk honestly, as in the day.*" 3. What does that man do who indulges himself at the risk of injuring his neighbor? *Breaks the law of love: for "love worketh no ill to his neighbor."* 4. How may one show that he is awake to the duty of the present hour? *By avoiding "rioting and drunkenness . . . strife and envying."* 5. What is the only sure safeguard against the dangers of intemperance? *By putting "on the Lord Jesus Christ."* 6. What is our GOLDEN TEXT? "*Love worketh,*" etc.

The Church Catechism.

21. Hath God left mankind in this estate of sin and misery? God hath not left mankind in this estate of sin and misery, but hath provided redemption whereby all men may be delivered from the guilt, power, pollution and punishment of sin, and restored to the favor and image of God.

THE LESSON OUTLINE.

How Christianity Affects the Varied Phases of Life.

I. CHRISTIAN CITIZENSHIP.

Render therefore to all their dues: owe no man anything but to love. v. 7, 8.

Let every soul be subject unto the higher powers. Rom. 13. 1.

Render to Caesar the things that are Caesar's. Mark 12. 17.

II. CHRISTIAN PHILOSOPHY.

Love worketh no ill: therefore love is the fulfilling of the law. v. 10.

Bear ye one another's burdens, and so fulfill the law of Christ. Gal. 6. 2.

Let this mind be in you, which was also in Christ Jesus. Phil. 2. 5.

III. CHRISTIAN ACTIVITY.

Awake . . . cast off . . . put on . . . walk. v. 11-13.

Put on the new man. Eph. 4. 24.

Not slothful in business; fervent in spirit; serving the Lord. Rom. 12. 11.

IV. CHRISTIAN ABSTINENCE.

Not . . . not . . . not. v. 13.

For none of us liveth to himself. Rom. 14. 7. Abstain from all appearance of evil. 1 Thess. 5. 22.

V. CHRISTIAN RESOURCES.

Put ye on the Lord Jesus Christ. v. 14.

I can do all things through Christ which strengtheneth me. Phil. 4. 13.

My God shall supply all your need according to his riches by Christ Jesus. Phil. 4. 19.

I will strengthen thee; yea, I will uphold thee. Isa. 41. 10.

EXPLANATORY NOTES.

The word "therefore," with which verse 7 begins in the Authorized Version, leads us to inquire "Wherefore?" The answer is to be found in the first six verses of the chapter from which our lesson is taken; and, though "therefore" is omitted from the Revision, the logical connection of the printed verses with the first part of the chapter is equally manifest there. Paul has turned rather abruptly from our relation as Christians to fellow-citizens to a consideration of our relation as Christians to the civil authorities. This advice probably was needed by the Roman Christians, for only a few years before the writing of this epistle was the uprising of Jews in Rome which had led to their expulsion, and it is probable that some Christians were seriously affected by this disturbance. The chapter begins with an exhortation to subjugation to the "higher powers"—magistrates and public officers; not higher officers as contrasted with lower officers, but all officers as contrasted with those not invested with power. "The government *de facto*, which carries out by its subordinate officers the movement of justice, is the power to be recognized and obeyed by all Christians as the representatives of God's order on earth." Society and law and order are from God, and with characteristic wealth of allusion Paul continues to exhort to loyalty and good citizenship. When he wrote Nero was at the head of the empire, and among his underlings were many vile men; yet Paul taught his followers to regard all magistrates as ministers of God against evil. Throughout the lesson, we must understand, the apostle is representing underlying moral principles, as was his favorite method. The right of revolution is not considered. Always one should obey God rather than man; the disobedience of Daniel to a wicked command and the defiance of a wicked king by "the three Hebrew children" are examples of holy living; nevertheless, obedience to the powers that be should be a universal principle of human conduct.

Verse 7. *Render therefore* [omit "therefore"] *to all* [all magistrates, of whom the apostle has been writing] *their dues*. Whatever of money or of deferential conduct pertains to their position. *Tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor*. "Tribute" includes personal tax (per capita, "head money") and tax on real estate. "Custom" is tax on goods, tariff, levied on exports as well as imports. "Fear" stands for ceremonies of deference, which played a large part in ancient public life. "Honor" is respect for, and recognition of, worth or posi-

tion. In general, recognize the full value of the powers that be, and observe conventional proprieties.

8. *Owe no man anything, but* ["save"] *to love one another*. Paul's attention is still directed to the Christian's relation to government and society. Leave nothing unpaid which you owe, whether of money, or courtesy, or deference. Debts are a necessity of civilized life, and promises made, with a reasonable probability of keeping them, are therefore not wrong. This verse does not forbid contracts for future payment or performance; it rather commands prompt pay-

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ment and performance of all promises made. Live not to owe, but to pay. But there is one debt which by its nature must always be due, the debt of love. We pay other debts for the purpose of getting rid of the duty of paying; but, as some one has said, he loves not truly who loves for the purpose of ceasing from loving. *He that loveth another* ["his neighbor"] *hath fulfilled the law.* Love secures the performance of every duty.

9. Here is a summary of the second five of the Ten Commandments, which relate to man's duties to his fellow-man. Paul sums them up, as our Lord had done, in this phrase, *Thou shalt love thy neighbor as thyself.* Law is framed for the very purpose of compelling the good results that come spontaneously from love. License laws and prohibition laws alike furnish illustrations of this truth.

10. *Love worketh no ill to his neighbor; therefore love is the fulfilling* ["fulfillment"] *of the law.* Love, then, is the ground and principle of all good behavior. But what of intemperance? Here, as in every other verse of this Temperance Lesson, the alert student will find truths for practical application. "We suffer more year by year from intemperance," wrote Mr. Gladstone, "than from war, pestilence, and famine combined—those three great scourges of the human family."

11. *Knowing the time* ["the season"]. Understanding the conditions amid which we live. *Now it is high time* ["Already it is time for you"] to awake out of sleep. A special weighty reason for the fulfillment of all Christian duties, especially of the duty of love. *Now is our* [omit "our"] *salvation nearer* ["to us"] *than when we* ["first"] *believed.* That is, the time when the salvation begun shall be completed and there shall be perfect reward and eternal glorification. Every day of conscious Christian life emphasizes the duty of helpfulness to our fellows. Every day abbreviates our opportunities; increases the claims of others upon us; gives us (or should give us) greater moral strength; and increases (or should increase) our faith in God. The battle is on, but victory is in sight. We should act as trusty souls in a moral crisis.

12. *The night is far spent,* ["and"] *the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light.* Night and day, light and darkness, are figures of spiritual conditions: Paul had in mind the contrast between pagan ignorance and Christian privileges. "Sleep," used in our last lesson as a figure of death, here refers to "the condition in which the true activity of the moral life is bound

down and hindered by sin." Every morning earth's millions lay aside their night garments and get ready for the new day's work. So the ancient soldier each morning invested himself with armor, for service to his country and conflict with its enemies. And so, says Paul, should the Christian do. In the multiplication of his opportunities for service to God he should recognize the dawn of the brightest days that have ever yet shone. If he has ever dozed over duty let him do so no longer. How protective an armor is light, even in the physical world, may be seen by a consideration of the moral effect of street lamps in degraded city purlieus. Only those "men love darkness rather than light" whose "deeds are evil." The truths of the Gospel flood the spiritual world with light. (See Eph. 6. 11, 13.)

13. *Let us walk honestly* ["becomingly"], *as in the day* [with no meanness to hide]; *not in rioting* ["reveling"] *and drunkenness, not in chambering and wantonness, not in strife and envying* ["jealousy"]. Here comes the part of our lesson which, together with verses 8-10, can be most effectively applied to the doctrines of temperance. The sins here mentioned were characteristic of the early lives of those to whom this letter was written, but no Christians can becomingly yield to intoxication or sensuality. Elsewhere Paul announces other principles which involve practical total abstinence; here he announces the inconsistency of self-indulgence with the character and life which God demands, and which Christ has put within our reach; especially of such self-indulgence as tends to drunkenness and licentiousness.

14. *Put ye on the Lord Jesus Christ.* As armor. Take the useful, clean character which the Lord freely gives. "Clothe yourself with Christ's moral disposition and habits." Be like him, and that will answer the narrower question, "Ought I to do this or that?" *Make not provision for the flesh, to fulfill the lusts thereof.* "Flesh" in Paul's general usage means human life and physical conditions. Precisely what this prohibition means may best be explained by comparing it with our Lord's words, "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal." Certainly this does not forbid rational economy and thrift; but it prohibits the planning for temporary conditions as if they were to be permanent. So Paul's injunction does not forbid proper care for the natural wants of the body, but prohibits self-indulgent glorification of its desires. It does not forbid rational plans for the enjoyment of the world's

pleasures, but they should be so used as to make earth like heaven. It has nothing in common with the pernicious doctrines of monks and nuns, but whether we eat or drink, or whatsoever we

HOMILETICAL AND PRACTICAL NOTES.

This entire chapter is a most fitting lesson on "The Law of Love," with respect to the duties the Christian owes to society. It is not surprising that many followers of Christ have been perplexed as to the part they should take in civil affairs. Jesus said, "My kingdom is not of this world" (John 18. 36), and "The prince of this world hath nothing in me" (John 14. 30), and so many have inferred that it is not right to participate in governmental affairs. But Jesus also said, "Render unto Caesar the things that are Caesar's" (Matt. 22. 21), and he gave an example of paying tribute to a government corrupt in many respects (Matt. 17. 27). The lesson is that society must have organization, laws, and rulers, and that even a grossly defective government is better than none. The Christian must stand for law and order, even if some laws and some officials are unrighteous. This lesson to the Roman church is very plain and strong. There was special need for this. The Roman government was polluted with vile idolatries and noted for cruel and despotic decrees. It was easy for conscientious Christians to feel that they owed it neither tribute nor allegiance. But Paul insists that "the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God." The Christian of to-day should rejoice in the superiority of civil institutions now as compared with those of ancient times. He should be greatly encouraged to discharge all of his duties as a citizen. The reformation of the governments of the world is a large part of the civilizing effect of the Gospel (1sa. 60. 17, 18). The Christian should be an example of the law-abiding spirit. He should insist upon all officials doing their duty, but if objectionable laws are passed, or unjust decisions rendered, he must not allow these offenses to become a pretext for his own delinquency. He must rebuke every form of disorder, such as riots, lynchings, political intrigues, commercial frauds, and evasion of taxes or import duties. He must resolutely oppose every usage or custom that increases the sins and sufferings of his fellow-men. He will therefore be pronounced courageous, and faithful in his opposition to the saloon, the gambling resort, and every other institution or device for the blighting of character or the degradation of society. He will do all this, not in the spirit of

do, we must do all to the glory of God. Physical blessings should be means of grace. If the Christian lives according to this ideal he will find himself a most rigid and total abstainer.

strife or resentment, but because it is required by the law of love.

Verse 7, 8. *Render to all their dues.* That is, pay your debts. There are many varieties of debts. The one usually suggested by the word is the owing of money. It is possible to owe money under very proper conditions, but it is often attended with peril. The most common advice of the experienced and prosperous in business to the beginner is, "keep out of debt." Young people can easily fall into the debt-making habit. It seems so convenient to buy on credit. "The installment plan" is very alluring, but is often dangerous to both thrift and character. Some varieties of obligations are greatly disliked. We owe the government taxes, import duties, and special fees or tolls. It is surprising how ingeniously some Christians will evade these debts.

We owe officers of the Church and State respect, reverence, and honor (1 Tim. 5. 17). In every Christian home children should be taught to use becoming language in speaking of ministers, teachers, and magistrates.

There is an important sense in which we owe all men. Paul said, "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise" (Rom. 1. 14). He realized his obligation to love both the high and the low, the strong and the weak. In no other way could he so well pay the debt of gratitude he owed to Christ for his salvation as to serve all varieties of men for whom Christ died. We owe our sympathy to the unfortunate, kindness to the needy, and help to the wayward. As a temperance application of this principle, we owe generous assistance to every inebriate in his efforts to reform. We will remove as far as possible all varieties of temptation from him, not only those associated with the saloon, but also those connected with any form of social entertainment. We also owe protection to the unsuspecting youth who may be led into drinking habits by the elegance of fashionable bars or the proffer of mild intoxicants in the festivities of homes of refinement and culture.

9. The Commandments. Not all the ten are quoted. These are the prohibitions of offenses against our fellowmen. The value of a commandment is not measured by its popularity. It is not an evidence that a law is unjust or un-

wise because broken. Those who obeyed God who will suffer if they had no commandments show the offense. Apply this liquor business to declare must express from enact will transgress. The woes innumerable for refusing saloon. Show of laws for first duty of men the se-

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wise because it is willfully and even generally broken. The Ten Commandments have been disobeyed probably by a majority of mankind, but who will say that for this reason it were better they had never been written? The Commandments show what the will of God is concerning the offenses prohibited and the virtues enjoined. Apply this principle to the prohibition of the liquor business. The first duty of the people is to declare their convictions. The good citizen must express his judgment. He cannot refrain from enacting a just law because some evildoers will transgress it. The drink evil is a great curse. The saloon is known to be the source of woes innumerable. Society cannot be excused for refusing to express her will against the saloon. She must prohibit it. The enactment of laws for the extirpation of this evil is the first duty of the state, and their strict enforcement the second.

But our full duty is not merely to condemn that which is wrong. We must commend and practice the right. Virtue is more positive than negative. Love your neighbor and you will do more than simply to abstain from injuring him. *Thou shalt love thy neighbor as thyself.* This gives to the commandment wise balance and proportion. Excessive egoism leads to selfishness, while excessive altruism leads to self-injury and less real service to others.

10. *Love is the fulfilling of the law.* The law is a standard or measure of right. Self-interest or a mercenary spirit may fear to transgress the law on account of the penalty, but love delights in the law and gladly fills it full to overflowing. We can hardly keep a law in part (Matt. 5, 19). Obedience is internal rather than external (Matt. 18, 35). Love is that which makes us what we are. If we love God we are godlike. If we love righteousness we will practice it. If we love truth we will keep it (Prov. 23, 23). If we love our neighbor we will be concerned about him and gladly protect and bless him. This is the greatest word of all, for it means the vital element in life and character (Gal. 5, 14).

11. *High time to awake out of sleep.* Strange that believers have been so tardy about putting their principles into practice! They are not new. The commandments were given in the early morning of history. "Love thy neighbor as thyself" is an ancient law (Lev. 19, 18). As the employer is provoked by his servant sleeping long after the rising hour and neglecting his work, so God is grieved over the long and heavy stupor of his people respecting their debts to him and to one another (1 Thess. 5,

5-9). Life and light are reciprocal. Each strengthens the other. The Christian who is indifferent to the life of love cannot be said to "walk in the light" (1 John 1, 7). He ought to be fully awake and most active and earnest. His Master calls him and the woes of the unfortunate call him to be on the alert. He cannot be indifferent and be guiltless. *Now is our salvation nearer.* Paul seemed to believe in the speedy second coming of the Lord Jesus Christ. It was not the time so much as the certainty that most impressed him. The time element was lost in the vividness of his realization that Christ will come in glorious majesty "to judge the quick and the dead" (2 Tim. 4, 1). If the Christian should see his Master coming he would certainly not be drowsy, but would be fully awake and anxious to be employed in the noblest duties. So far as our accountability is concerned Christ is here now. He knows how we treat the weak and erring, and our salvation is largely determined by our conduct toward them (Matt. 25, 31-47). The day we believed and accepted Christ we were saved from our sins, but the completion of our redemption is in following Christ to the end of life. Our final salvation is nearer, possibly because Christ may suddenly come, probably because we are rapidly approaching the end of our opportunities to serve the "least of his brethren."

12. *The night is far spent.* The period of ignorance and inactivity has passed by. This figure suggests some points respecting the temperance reform. Time has been lost by indifference and the lack of information, but now this night of apathy is far spent. Secular as well as religious writers are giving statistics showing the ravages of the drink evil against both public and individual safety, peace, comfort, and prosperity. Every learned profession—law, medicine, teaching, journalism, and the ministry—gives facts and principles and makes earnest appeals for more united and determined effort against this cruel curse. *The works of darkness.* The work of intemperance is a work of darkness and desolation. Honest and useful labor is pleading for an "eight-hour law." Industrial organizations are petitioning for a Saturday half holiday and no work on Sunday. But the saloon wants all the hours of both night and day and no interruption for holidays or the Sabbath. The chief business of the saloon is in the night, and mostly, regardless of the law, after midnight. In these later hours men are more inflamed with drink and the excitement of gambling, and the profits of the dealer are much larger, while the woes of his victims are much

greater. The state needs to adopt Paul's language and say, "Let us therefore cast off the works of darkness." *The armor of light*. Rome was a great emporium of military armor. The illustration was, therefore, familiar and impressive. The armor of light suggests the equipment of intelligence. The chief incentive to an education is the desire for greater usefulness. All accomplishments in reading, music, oratory, and authorship have a higher value when consecrated to religion and philanthropy.

13. Let us walk honestly. This means more than truth and fairness in business, although that is a grand virtue, unfortunately too often violated by those who regard themselves "in the day." It means that we will live faithfully according to our Christian profession. *Not in rioting and drunkenness*, etc. "Three classes of sins are specified, to each of which two words are appropriated, namely, Intemperance, impurity, discord: the first, public or social vice; the second, private and secret vice; the third, ecclesiastical-political vice, the vice infecting communities even Christian" (*Webster and Wilkinson*).

14. Put ye on the Lord Jesus Christ. Another instance in which Paul uses the figure of clothing to represent Christian attainments (Gal. 3, 27; 2 Cor. 5, 2-3). Clothing is worn for protection, health, comfort, and adornment. We find all these in a spiritual sense in our devotion to Christ. In him we are made secure against temptation, stronger in courage, more cheerful in spirit, and we acquire the qualities of character and graces of disposition which make us happier and more useful. *Make not provision for the flesh*. The word "flesh" is used here in the sense of that which is carnal as opposed to the spiritual. If it were used simply in the sense of the body all provision would not be forbidden. There are duties to the body as well as to the soul. The wise care of the body, keeping it undefiled, pure, and healthful, adds greatly to mental and moral vigor. Indulgence in drugs, cigarettes, narcotics, and alcoholic poisons will certainly impair the mind and debase the soul. *To fulfill the lusts*. This clause indicates the full meaning of this precept. Do not pander to appetite and luxury in the direction of any vice. The best way to keep this good and timely counsel is to cultivate a more spiritual life by more intimate and constant fellowship with Christ (Gal. 5, 16; 1 John 3, 6). Normal appetites and desires are intrinsically innocent; to teach the contrary is pernicious; but the physical powers should be trained to be servants to the spiritual powers.

Prismatic Lights on the Lesson.

LOVE GOD, LOVE NEIGHBOR.

The above title is the uttered condensation of all law of life—a perfect diamond. This lesson is a slight expansion. It has in itself enough direction to make this world a paradise, still every cry, right every wrong, stop every war, quench every lust, regulate every appetite. Only God can make such diamond utterances.

The man of God is honest as regards money, courtesy, social relations, and love (verses 8-10); does no ill turns to anybody (verse 10). He is alert in mind and body; is not indifferent to the evils of society. His Father works and he works (verse 11). No such man liveth unto himself. He shuns all that stark insanity that comes from intoxicating drink (verse 13). He puts on as armor and inspiration the Lord Jesus Christ (verse 14). There is no real manhood that is not Christian.

Make the class a clipping bureau for a week on the results in the community of the saloon. There will be brawls, assaults, and murders, and there will be no possible recital of the ruin of homes, hearts, and souls.

No teacher should be satisfied till every pupil is both a pledged abstainer and an intelligent worker for the total abstinence of others.

Verses 13 and 14 converted Augustine from being drowned in lust and wine into a most eminent saint. They have not lost their ancient power.

Thoughts for Young People.

RENDERING TO ALL THEIR DUES.

There is nothing morbid in the Bible. Every Christian precept, whether given by the Lord Jesus himself or by one of the apostles, tends to make earth a scene of order and tranquility. The Bible teaches men to regard this earth as a very small portion of their space and duration, but it at the same time teaches them to make the very best of earth's conditions—which can only be done by obedience to lawful powers.

1. The principle of giving to each one his due must be carried out consistently in all departments of life. He who is faithful to his wife, but neglects to pay his taxes; he who attends to civic duties, but neglects the church of Christ; he who is faithful and affable in business, but unreasonable and petulant at home, breaks this command. For there is no one who meets us at any hour of the twenty-four to whom some Christian attention is not due.

2. The principle of giving to each one his due weighs heavily on those who rule. If it be the

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duy of one to obey reverently, it must be the duy of another to rule well. There is no one on earth whose position is so humble that he does not rule over some person or some forces. While we are all of us "under authority," each of us says to some servant "Come" and he cometh, "Do this," and he doeth it. The little boy whose authority is limited to a pet dog is in his sphere "a minister of God" and "an officer of God." The duy of ruling well and so rendering to each one his due is often neglected.

3. *The principle of giving to each one his due is made up of small details.* We must be cheerful in bearing the burdens imposed upon us by the State, by the Church, by the Sunday school. We must use respectful language at all times about those in authority. Idle gossip destroys much good that is due to others.

4. *This principle of giving to each one his due should impress upon us the duty of obedience to lawful powers.* We should not only habituate ourselves to such obedience, but we are bound at all times to cherish and to express a spirit of thankfulness to God for his gift to us of government. The powers that be are ordained of God, and we should take special interest in those parts of our public worship which have direct reference to the persons of our rulers and to the deliberations of our legislatures. [Vaughn.]

Teaching Hints for Intermediate Classes.

NOTE.

In order to prepare for our review Sunday and to make the exercises thereon delightful instead of a hardship, the teacher may give to each pupil at the beginning of the quarter a small notebook on the outside of which is printed:

PAUL'S TEACHINGS.

Reserve two pages at the beginning for an outline of these teachings, and print at the top of the first page the words

PAUL'S TEACHINGS CONCERNING,

and after each lesson have the pupils print the review word or words for the day, so that at the end of the quarter they will have a list of teachings similar to that suggested for the teacher's preview, as given in the note at the beginning of Lesson II.

Have two pages of the notebook reserved for each lesson. On one of these ask the pupils to write during the week before the time for lesson study the title, the Golden Text, and such results

of home study as should be preserved for each lesson, and after the study to write the lesson summary as indicated by the teacher. For example, for last week the pupils would print:

AS JESUS **R**OSE
SO SHALL I **R**ISE **AGAIN**.

These lesson truths should be reviewed from time to time, so that they may be fresh in the pupils' minds on review Sunday.

PRELIMINARY.

The fact that we have a temperance lesson quarterly should not discourage the teacher. It should, however, make him especially careful to present the important truths connected therewith in an interesting manner. Young pupils soon tire of monotonous repetitions of the same truth. There are, however, some facts that need to be retold over and over again. Among them are those which pertain to the subject of temperance. The teacher, therefore, should make especial preparation to teach the old truths in new ways.

APPROACH.

The teacher should be prepared with true stories of what strong drink leads to. For example:

1. The writer knew a young man who in order to get strong drink stole and pawned the only good dress which his mother possessed.
 2. He had a college mate who became an out-cast through his love for strong drink.
 3. He has known many men who drank up good businesses.
 4. He met an old man a few years ago who killed his grandson in a drunken frenzy.
- Some such facts will be suitable as an approach to the lesson. Let those selected be narrated not baldly but impressively.

Next ask the pupils to show their papers, on which they have written what drink leads to. Comment on these lists, commending what is good and correcting wherever necessary.

UNFOLDED TEXT.

Now have the pupils open their Bibles to the lesson text, and from it show how drink leads to the things that are condemned and away from those things that are commended. For example:

1. What does verse 9 forbid?
2. What does verse 12 tell us to cast off?
3. What does verse 13 forbid?
4. What does verse 14 condemn?

Be prepared to show how strong drink leads to these very things. In doing this refer to the stories told in your approach to the lesson. Then ask:

1. What does verse 7 tell us to do?
2. What is the obligation enjoined in verse 8?
3. How is the law fulfilled? (verse 10.)
4. What should we put on? (verses 12, 14.)
5. How should we walk? (verse 13.)

Show how strong drink leads the drinker from all these things.

LESSON.

Ask the pupils to show again the lists that they have prepared at home. After commenting on them say: Now, suppose we sum up all these things in a way that we can print them in our books and preserve them. Then have each print on a sheet of paper to be afterward copied in the book:

STRONG DRINK LEADS TO

DRUNKENNESS.
ECCELLENCE.
ISHONESTY.
ESPAIR.
ESTITUTION.
EATH.

Have all who will do so remain to sign the pledge after class.

STUDY IN ADVANCE.

Give to each pupil a sheet of paper on which is printed the name of one of the places mentioned in the text for next Sunday (for example, Cyprus, Tyre, Casarea, Jerusalem), and ask each one to write under the name as many facts about the place as they can remember or can learn during the week.

Review words, "Strong Drink."

By Way of Illustration.

Verse 7. A Nero was shortly to burn Christians in his gardens as a substitute for lamps, on the charge of secret carousals. Later a Trojan was to order their execution as members of a secret community. But here is a private missive sent to this people by their leader, reminding them of their principles. He puts them in immediate spiritual contact with the Eternal Sovereign, and so he inspires them with the strongest possible independence as regards the fear of man. The answer to tyranny and injustice was to be love, practical and loyal, to God and man, in life and, when occasion came, in death.

"Love is the fulfilling of the law." The Arabian commentators of Mohammed published a code containing seventy-five thousand rules; but cases soon arose to which none of these rules would apply. In the New Testament there is one law so great that it includes all law, and in keeping it we keep all laws.—*Dr. R. S. MacArthur.*

"Not in rioting and drunkenness." The civilized world would be shocked if an edict should be issued that one thousand victims should be sacrificed to Bacchus in Copley Square, Boston, on a certain date. Yet enough saloon licenses are granted in Boston to assure that number of victims to Bacchus within a very short time. The partial redemption of New York from the rum powers has resulted in reducing the mortality rate from twenty-five per cent to twenty per cent, which means a saving of two thousand lives. The wide-open policy of New York cost sixty thousand lives since it was inaugurated. The rulers of that city might as well have lined them up and shot them. When rum demands such fearful sacrifices it is time to call a halt.—*Dean Hodges.*

The people of the United States spend more for whisky and beer than the entire banking capital of the nation. In three years, by saving what they pour down their throats, they could have banks running in their interest with an aggregate capital of two billion two hundred and fifty thousand dollars.—*Bishop McCabe.*

God says, "Woe." A little Sunday school scholar was asked what God said to the drunkards of Ephraim, and he replied, "God said, 'Whoa!'" God's "Woe!" through Isaiah meant "Whoa!" It was time for Judah to look at Samaria, trembling before the Assyrian hordes, and halt ere the same fate came upon him. Is not God saying "Whoa!" to America? In everything but the control of appetites this nation is in the elevator going up to the top. In the consumption of drink, and in license to passion, we are on the toboggan slide, going down.—*Dr. J. F. Cowan.*

"Put ye on the Lord Jesus Christ." In the great Roman epic, on the verge of the decisive conflict, the goddess-mother laid the invulnerable panoply at the feet of her Æneas; and the astonished champion, first pondering every part of the heaven-sent armament, straightway put it on, and was prepared. As it were, at our feet is laid the Lord Jesus Christ, in all he is, in all he has done. It is for us to see in him our power and victory and to "put him on."—*H. C. G. Moule.*

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It is a nar as relating e life. Jesus' was many-si ness," which worshipping i and selfishly of the week, affairs every and by exam was practica about my Fi if we follow salem or ove his Father's h he met as fa His Gospel is the outward l reform the r Read careful and presiden secret-service were heeded h have been bow good "residen if the peopl rulers are th There would Gospel law p rnings that ar to smuggle fo tom house, n their law was custom to wh honor to whom Society is y but it advanc rather than go grateful for o

Heart Talks on the Lesson.

The prophet had a vision of a day when there shall be upon the bells—or bridles—of the horses, "Holiness to the Lord," that is, when secular pursuits shall be placed upon the basis of righteousness, truth, and love; a time when righteousness shall be to the earth like a great purifying, life-giving sea; when the world shall be filled with the glory of the Lord, and all the inhabitants shall learn righteousness, and the effect shall be quietness and assurance forever. Is it a dream only? No; it is a condition slowly yet surely evolving from the chaos of moral darkness, through the redemption and regeneration wrought by the sacrifice of the Son of God. By his death he loosed the bands of spiritual death and made it possible for humanity to rise in new life—the life of love.

It is a narrow view to look at Gospel precepts as relating only to what we call the religious life. Jesus's own life, which is our example, was many-sided. He lived "the beauty of holiness," which is *wholeness*. He was not devoutly worshipping in the synagogue on the Sabbath, and selfishly absorbed in his own affairs the rest of the week. The affairs of others were his affairs every day of every week. By doctrine and by example he taught that righteousness was practical. "Wist ye not that I must be about my Father's business?" he asked. And if we follow him through the streets of Jerusalem or over the ways of Galilee we see that his Father's business was to make every person he met as far as possible better and happier. His Gospel is meant to reform the inward and the outward life, and through each individual to reform the spirit and conduct of humanity. Read carefully the chapter of our lesson. Kings and presidents would need no bodyguard or secret-service protection if these admonitions were heeded by all men. The nations would not have been bowed in grief for the taking away of good "residen McKinley by the anarchist's shot if the people who planned it had believed that rulers are the "ministers of God for good." There would be no trouble to collect taxes if the Gospel law prevailed to "render unto Caesar the things that are Caesar's." People would not try to smuggle foreign purchases through the custom house, nor neglect to pay their debts, if their law was to "render unto all their dues: custom to whom custom, fear to whom fear, honor to whom honor."

Society is yet far from this high standard; but it advances. Nations seek to arbitrate rather than go to war. We are justly proud and grateful for our own nation's attitude toward

the possessions lately brought under our flag. Love that worketh no ill to his neighbor is vastly more general now than in any former century. To the painful and difficult problem how to deal with the sale and use of intoxicating liquor men and women are putting their most earnest, studious thought, to find the solution not by law, which impotently says, "Thou shalt not," but by the law of love, which seeks the radical cure. It is a sign of the times to find in a magazine not professedly ethical or religious such words as these: "Christianity is a force not only in the journey of the soul, but in statesmanship, in commerce, in the industrial world—or should be. It is dangerous to say its principles cannot be applied to these things. Success through unchristian efforts may be the most dismal failure of all. The man of affairs who deliberately sets aside Christian precepts in his daily doings is watched with suspicion. Now is the time for these ideals of purity, brotherhood, kindness, truthfulness, fair dealing, and charity to be kept in sight in international relations, in relations of races, employers and employed, throughout the world of affairs." And the Hon. Carroll D. Wright, one of the arbitrators in the recent miners' strike, says, "I believe that in the adoption of the philosophy of the religion of Jesus Christ as a practical creed for the conduct of business lies the easiest and speediest solution of those industrial difficulties which are exciting the minds of men to-day, and leading many to think that the crisis of government is at hand." Let us prove the excellence of this law of love, this week, at home, in business, in school, in social relations. How shall we do it? By taking the Lord Jesus Christ into our hearts as Master and Ruler of all.

The Teachers' Meeting.

We owe to all men Justice and Respect, and the general recognition of this debt is Civilization. But Christianity has discovered that we owe to all men Love also, which includes Justice and Reverence and much more. Justice is indicated by "tribute" and "custom;" Reverence is indicated by "fear" and "honor."... Definition of the law of love. It includes all the Commandments, and when obeyed fulfills all the Commandments.... There is only one way to fulfill the moral law; "Love is the fulfillment of the law."... "Two temperance lessons from verse 8: 1. Concerning "owing." No other expense impoverishes so many and leads to so many "bad debts" as indulgence in intoxicants.

2. Concerning "love:" How can a man who loves his neighbor sell liquor to him, or "treat" him, or in any way tempt him to use intoxicants?—*Illustrative Notes for 1903*. . . . A lesson in Christian morals: 1. Pay your debts; 2. Love your neighbor; 3. Do no harm to others; 4. Awake and be energetic; 5. Live purely and honestly; 6. Put on the Lord Jesus Christ. . . . Two of the strongest lessons for total abstinence are found in verses 8-10 and in verses 11-14.

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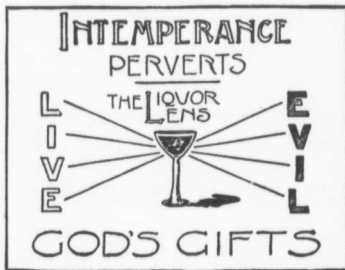
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Blackboard.



All material things were and are intended by a beneficent Creator for the good and benefit of man, and in their wise and proper use contribute to his welfare and enjoyment. But by foul misuse some of them have been converted into a curse, and blight instead of bless his life. Strong drink, as a striking example, is a perversion of nature's bounty, and like the convex lens converts life and all its attendant good to evil in desire, thought, and practice. It is impossible to observe the "law of love" unless liquor is entirely abstained from: for it perverts the moral and religious sensibilities of our being, and makes possible and easy the violation of all law.

Coloring.—First two and last lines, yellow; "live," white; "evil," red; glass, white; wine, purple.

LESSON IV. Paul's Journey to Jerusalem.

[April 26.]

GOLDEN TEXT. The will of the Lord be done. Acts 21. 14.

AUTHORIZED VERSION.

[Study also verses 1, 2, 13-16.]

Acts 21. 3-12. [Commit to memory verses 11, 12.]

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syr'i-a, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Je-ru-sa-lem.

5 And when we had accomplished those days, we departed and went our way; and they all

AMERICAN REVISED VERSION.*

3 And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre; for there the ship was to unlade her burden. 4 And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in Jerusalem. 5 And when it came to pass that we had accomplished the

* The American Revision, copyright 1901, by Thomas Nelson & Sons.

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brought us on our way, with wives and children, till we were out of the city; and we knelt down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Paul's company departed, and came unto Casarea; and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried there many days, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

days, we departed and went on our journey; and they all, with wives and children, brought us on our way till we were out of the city; and kneeling down on the beach, we prayed, and bade each other farewell; 6 and we went on board the ship, but they returned home again.

7 And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day.

8 And on the morrow we departed, and came unto Casarea; and entering into the house of Philip the evangelist, who was one of the seven, we abode with him.

9 Now this man had four virgin daughters, who prophesied.

10 And as we tarried there some days, there came down from Judea a certain prophet, named Agabus.

11 And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we heard these things, both we and they of that place besought him not to go up to Jerusalem.

Time.—The spring of A. D. 58. Places.—

1. Cyprus, an island in the northeast corner of the Mediterranean, on this voyage not visited by Paul. 2. Tyre, an ancient commercial city of Phœnicia, on the Mediterranean, northwest of Palestine. 3. Ptolemais, a city on the Mediterranean Sea, in Palestine, north of Mount Carmel, now called Acre. 4. Casarea, the Roman capital of Palestine, south of Mount Carmel, on the Mediterranean.

Home Readings.

- M. Paul's Journey to Jerusalem. Acts 21. 1-12.
 T. Arrival at Jerusalem. Acts 21. 13-19.
 W. "One of the seven." Acts 6. 1-7.
 Th. Taking up the cross. Mark 8. 31-38.
 F. More than conquerors. Rom. 8. 31-39.
 S. Almighty Protector. Isa. 51. 9-16.
 S. Not ashamed. 2 Tim. 1. 1-12.

Lesson Hymns.

New Canadian Hymnal, No. 137.

Jesus, I my cross have taken,
 All to leave and follow thee;
 Destitute, despised, forsaken,
 Thou, from hence, my all shalt be.

New Canadian Hymnal, No. 136.

When peace, like a river, attendeth my way,
 When sorrows, like sea-billows roll;
 Whatever my lot, thou hast taught me to say,
 It is well, it is well with my soul.

New Canadian Hymnal, No. 141.

My shepherd will supply my need,
 ЯЗОВАН is his name;
 In pastures fresh he makes me feed,
 Beside the living stream.

He brings my wandering spirit back,
 When I forsake his ways;
 And leads me, for his mercy's sake,
 In paths of truth and grace.

Questions for Senior Scholars.

Give some account of Tyre. Give Bible references to the city. What did the disciples advise Paul against? By whose illumination did they so advise? How was Paul accompanied out of the city? What affecting scene occurred? By whom was Casarea built? In whose honor named? Give some account of Philip. Who came down from Jerusalem? What former reference is to him?

Questions for Intermediate Scholars.

1. A *Pleasant Voyage* (v. 3).—At what places did Paul stop after leaving Miletus? Through what scenes did he pass? At what place did he take ship for Phœnicia? What island was seen? To what place in Syria did he come?

2. *Visiting Christians at Tyre and Ptolemais* (v. 4-7).—Whom did Paul find at Tyre? How long did he stay there? What did the friends there think of his going to Jerusalem? How

did they see him off? Where was the parting made? What did they do together before separation? To what place did the travelers come next? How long did they stay? Whom did they visit?

3. *With Friends at Casarea* (v. 8-12).—From Ptolemais to what place? How did they travel? At whose home did they stay? What of his daughters? What noted prophet came from Jerusalem? What did he say concerning Paul? What did Paul's friends do then? Did Paul do as they asked him?

Questions for Younger Scholars.

To what city did Paul and his friends come on a ship? What people did they find there? What women once came to Jesus there? How long did they stay? Where did the ship stop at last? To what city did they go next? How did they get there? What disciple of Jesus lived there? What can you tell about Philip? *He was a deacon and a good man.* What did his four daughters do? Who spoke through them? *The Holy Spirit.* What prophet came from Judea? What did he tell Paul? Why

did not Paul listen to him? *He believed the Lord had called him to Jerusalem.*

The Lesson Catechism.

(For the entire school.)

1. At what place did Paul stop next on his way to Jerusalem? *At Tyre.* 2. What did the disciples at Tyre say concerning Paul's journey to Jerusalem? *They said he should not go.* 3. What did the prophet Agabus say the Jews at Jerusalem would do to Paul? *He said they would bind him.* 4. What was Paul willing to suffer for the name of the Lord Jesus? *He was willing to suffer death.* 5. When Paul's companions could not induce him to give up his journey what did they say? **GOLDEN TEXT:** "The will," etc.

The Church Catechism.

22. How hath God provided redemption for mankind? God hath provided redemption for mankind by his gift of his Son, our Lord Jesus Christ, who gave himself a ransom for all.

1 Timothy 2. 4-6.

THE LESSON OUTLINE.

Five Characteristics of the Christian.

I. THE CHRISTIAN ASSOCIATES WITH CHRISTIANS.

Finding disciples, we tarried. v. 4.
Not forsaking the assembling of ourselves together. Heb. 10, 25.

Love the brotherhood. 1 Pet. 2, 17.

II. THE CHRISTIAN IS NOT ASHAMED OF HIS LORD.

We knelt down on the shore, and prayed. v. 5.

I have not concealed thy loving-kindness and thy truth from the great congregation. Psa. 40, 10.

Let him not be ashamed; but let him glorify God. 1 Pet. 4, 16.

III. THE CHRISTIAN DOES NOT ALLOW AFFECTION TO INTERFERE WITH DUTY.

When we had taken our leave one of another, we took ship. v. 6.

Wist ye not that I must be about my Father's business. Luke 2, 49.

He that loveth father or mother more than me is not worthy of me. Matt. 10, 37.

IV. THE CHRISTIAN SEEKS GUIDANCE FROM ABOVE.

Thus saith the Holy Ghost. v. 11.

Show me thy ways, O Lord; teach me thy paths. Psa. 25, 4.

Let me not wander from thy commandments. Psa. 119, 10.

Cause me to know the way wherein I should walk. Psa. 143, 8.

V. THE CHRISTIAN IS SUBMISSIVE TO GOD.

The will of the Lord be done. v. 14.

Submit yourselves therefore to God. James 4, 7.

We will obey the voice of the Lord our God. Jer. 42, 6.

EXPLANATORY NOTES.

This lesson presents an interesting glimpse of oriental travel in classic days. There is much of the pictorial element in it, and it should not be difficult to claim and keep our pupils' attention. But we will lose its meaning if we drop from our mind for a moment the Golden Text: "The will of the Lord be done." It is instructive to watch these men, whose spiritual consecration had lifted them so near to the life of God, and whose inspiration seems to have been at times more direct and special than the highest enjoyed by

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Christians to-day. But they, like ourselves, were directed step by step; sometimes revelations made to them were simple and affirmative; but more often divine direction was circumstantial and negative. More remarkable still, the best of them differed in their judgment as to what was the right course for Paul to pursue, and that even in the presence of divine revelations of the future. God revealed certain coming events without special declaration of what Paul's duty in the emergency was; and he had to gather that duty, just as we have to do in similar cases, from the general principles laid down in God's written revelation, from his own consciousness of right and wrong, and from the guidance of God's Spirit and providence given in answer to special prayer. His voyage is traced in our paragraph entitled TEACHERS' MEETING.

Verse 3. *When we had discovered* ["come in sight of"] *Cyprus, we left* ["leaving"] *it on the left hand.* In a direct course from Patara to Tyre Cyprus would be in sight on the left. *Sailed into* ["unto"] *Syria, and landed at Tyre.* An ancient and celebrated commercial city of Phœnicia on the shore of the Mediterranean. *For there the ship was to unlade her burden.* "Dispose of her merchandise."

4. *Finding disciples* ["having found the disciples"]. Implying search. *Tarried there seven days.* During which time apparently the ship was delayed in the discharge of its cargo. *Who* ["these"] *said to Paul through the Spirit, that he should not go up to* ["set foot in"] *Jerusalem.* The "bonds and afflictions" which awaited Paul at Jerusalem were revealed to prophets in every city (Acts 20, 23). The injunction that he should not set foot in Jerusalem was apparently founded on private inference by the prophets themselves, for Paul's insistence was regarded as conforming to the will of the Lord (Acts 21, 14).

5. *When we had accomplished those days* ["when it came to pass that we had accomplished those days"]. *When the ship was ready to start. We departed, and went our way* ["on our journey"]. Walked through the streets of Tyre toward the dock. *And they all brought us on our way, with wives and children.* "And they all, with wives and children, brought us on our way." This is the first place in Acts where children are expressly mentioned. *And we kneeled down on the shore, and prayed.* "And kneeling down on the beach, we prayed, and bade each other farewell."

6. *And when we had taken our leave one of another, we took ship; and they returned home again.* "And we went on board the ship, but they returned home again."

7. *Our course.* "The voyage." *We came to* ["arrived at"] *Ptolemais.* This had formerly been called Accho, and is now called Acre, near the southern extremity of Phœnicia, north of Mount Carmel. *Saluted the brethren.* First of all, in each city, they sought the companionship of Christians.

8. *And the next day we that were of Paul's*

company departed ["And on the morrow we departed"], *and came unto Casarea.* The apostle appears to have left the ship at Ptolemais and traveled by land to Casarea, the distance being a little more than forty miles. This Casarea was called Casarea Palestine in order to distinguish it from the Casarea Philippi which lay in the upper part of the Jordan valley. It was an important town on the coast of Palestine, seventy miles from Jerusalem. It had been built by Herod the Great and named Casarea Sebaste, that is, Casarea Augusta, in honor of Augustus Cesar. The Greek Sebastos and the Latin Augustus mean revered, revered, august. It had been the residence of the Herodian kings, and was now the residence of the Roman procurators of Judea. *We entered* ["entering"] *into the house of Philip the evangelist, whom we last saw in chapter eight.* This man will be remembered as one of the seven chosen by the Church in Jerusalem for special secular service, and as the evangelist who carried the Gospel into Samaria and into the coast towns of Palestine between Azotus and Casarea, and who was the means of the conversion of the Ethiopian eunuch. The term "evangelist" appears to have been nearly equivalent to "missionary," when used of one sent to preach the Gospel in new fields.

9. *And the same man had four daughters, virgins, which did prophesy.* "Now this man had four virgin daughters, who prophesied." By impulse from God they spoke—whether in direct revelation or in inspired explanation of truths already partially revealed, we are not told. That they were all unmarried would be more noticeable in the Orient than with us.

10. *As we tarried there many* ["some"] *days.* Ramsey thinks they "tarried there" ten days. *There came down from Judea, a certain prophet, named Agabus.* This man appears in Acts 11, 28, where (about fifteen years before this) he had signified by the Spirit that there should be a great dearth throughout all the world.

11. *And when he was come unto us, he took Paul's girdle, and bound his own hands and feet.* "And coming to us, and taking Paul's

girdle, he bound his own feet and hands." This accompaniment of the prediction with a symbolical act was after the manner of Old Testament prophets, and characteristic of oriental habits of thought and expression. The girdle is a most important part of the flowing costume of the Orient. *Thus saith the Holy Ghost* ["Spirit"]. A direct revelation. *So shall the Jews at Jerusalem bind the man that owneth this girdle.* The Jews did this at least "by proxy." It was their unreasoning hostility that delivered him into the hands of the Gentiles. Observe that while such warnings as this were repeated in different places, nowhere does the Holy Ghost instruct Paul not to go forward, while in his own prayerful spirit he was "bound" to go.

12. *When we heard these things, both we and they of that place besought him not to go up to Jerusalem.* Who were "we" and "they"? Luke, Sopater, Aristarchus, Secundus, Gaius, Timotheus, and Trophimus formed one group; Philip and his daughters, and kindred spirits, the other. Such people could make a strong plea. But it was "by the Spirit" that Paul was going up to Jerusalem.

HOMILETICAL AND PRACTICAL NOTES.

Some of the scenes, incidents, and teachings of this lesson are very similar to those of the lesson three weeks ago. Both lessons are selected from the narrative of the journey to Jerusalem in Paul's return from his third missionary tour. The first verse of this chapter indicates the painfulness of the separation from the Ephesian elders at Miletus. The statement "after we had gotten from them" is more literally rendered, "after we had torn ourselves away." This stronger reading should be adopted in the sixth verse also: "Bowing our knees upon the beach in prayer, we tore ourselves away from each other" (*Rotherham*). Every event in these travels of the great apostle gives cumulative evidence of his intense affection for his converts, the real heroism of his character, and the priceless value of his work. If a "hall of fame" is ever built to commemorate the lives of the world's greatest benefactors the first place will be given to Christ and the next to Paul.

Verses 3-6. 1. *Cyprus, Syria, Tyre.* The references to cities and countries in the Scriptures are important. They are connecting links between sacred and secular history. They make more vivid and impressive the accounts of the planting and growth of the kingdom of Christ.

The four verses following have been set apart for study in connection with our lesson, and by their help we should trace the story to the apostle's arrival at his destination. To the solicitations of his companions and his friends in Caesarea, Paul declared that he was ready to go to Jerusalem, and not only to be bound, but even to die there for the Lord's sake. *What mean ye to weep and to break mine heart?* he exclaimed; fetters, stripes, robbers, storms, wild beasts—no such things could move him. But manifestation of brotherly and sisterly love work an instant response. They could not dissuade him, however, for he believed the Lord wished him to go. So at length they ceased, saying, *The will of the Lord be done.* These words furnish our Golden Text. *Took up our carriages* in verse 15 should be "packed up our baggage." Some of the Christians of Caesarea went with them, and Mnason of Cyprus, an old disciple, with whom they were to lodge in Jerusalem, if indeed the rather ambiguous words do not mean that the disciples of Caesarea brought the apostolic company to the house of Mnason, with whom they were to lodge, at the end of their journey.

The most valuable of all these references are in the story of the trials and triumphs of Paul. The allusions to peculiar laws, usages, and officials in different localities are confirmed by the testimony of ancient travelers, the records of history, and the statements in public documents. For interesting examples other than those in this lesson read Paul's experiences at Philippi, Acts 16; at Athens, 17; at Corinth, 18; at Ephesus, 19; and at Jerusalem, 21. 17 to 26. 32.

2. From verse 2 we learn that they changed ships at Phenicia. A traveler on a modern steamer can have little idea of the discomfort of a voyage in Paul's day. The ships were little freight boats with no consideration for the health or convenience of passengers. All travel was controlled by the demands of traffic. Landing, delays, and sailings were determined by the quantity and nature of the shipments of freight. But Paul was evidently a good sailor, for in a wreck he was the means of the rescue of the crew, and his exhortations to faith in God and righteous living not only showed the lofty courage of a man of God, but his constant readiness to give testimony for the Gospel (Acts 27. 9-44).

3. On sighting Cyprus they passed it on the left, that is, the north. We can well suppose

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5. *Seced da* the ship and whole week. done by hand laborious, Me and there was with the machi the Tyrian shi reloaded in a f use of his con ciples made it of ceremonies, tions and pray our day we fea for the Gospel zealous and far

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that Paul talked with his friends about his visit with Barnabas to this island and his encounter with Elymas and the confusion of Sergius Paulus (Acts 13. 4-13). But he would not likely refer to the later visit of Barnabas and Mark on account of the unpleasant dispute associated with it (Acts 15. 39). Syria is used in the Roman sense, which included Phœnicia and Palestine. Tyre was a great seaport city. It was eloquently described in prophecy for its beautiful situation, its great wealth, and its world-wide commerce (Ezek. 27. 2-25). But the same prophet depicts the fall and humiliation of the Tyrians. Jesus came into the coasts of Tyre, but we have no account of his visiting the city. It is possible, however, that such awakenings occurred in its vicinity by the preaching and miracles of Jesus that a band of disciples were soon gathered there (Matt. 15. 21-31).

4. *And finding disciples.* The Greek word translated "finding" is of a form which means they were found by earnest seeking. The church in Tyre may not have been very large, but it evidently contained some highly gifted members. How eagerly these disciples would have rushed to the landing had they known that Paul was coming! It would be interesting to know how Paul and his companions found these Christians. How would they describe them? They probably did not have their names, residences, or employments. The many inquiries made would doubtless incite curiosity, and the apostle would use every conversation as an opportunity to declare the glad tidings of the Gospel (Acts 13. 32, 33). It is a very happy trait in a Christian if he can skillfully and pleasantly "speak a word for Jesus" in his first talk with a stranger.

5. *Seven days.* The time spent in unloading the ship and taking on a new cargo occupied a whole week. In those days all such work was done by hand, and the process was slow and laborious. Men were hired "at a penny a day" and there was no hurry. It is probable that with the machinery now used on a modern dock the Tyrian ship could have been unloaded and reloaded in a few hours. But Paul made good use of his constrained delay. He and the disciples made it a "holy week," not by a burden of ceremonies, but by their edifying conversations and prayers. It is unfortunate that in our day we fear to talk much about our work for the Gospel lest we may be considered overzealous and fanatical.

6. *Said to Paul through the Spirit, that he should not go up to Jerusalem.* This passage

is difficult of interpretation. The meaning seems to be that the disciples were prompted by the Holy Spirit to warn Paul that he should not go to Jerusalem. The best explanation is probably that suggested by Dr. Whedon: "Through the Spirit they learned the danger, but of their own accord they made the entreaty." Paul was notified directly by the Holy Spirit that bonds and afflictions would abide him, but he also said, "I am bound in the spirit to go up to Jerusalem" (Acts 20. 22, 23).

7. *They all brought us on our way with wives and children.* What a noble escort! They were not a crowd of idlers following some trivial show or curious spectacle, but a group of Christian families eager to gain more truth and inspiration from the blessed presence and counsel of a man great in his wisdom, undismayed in his purpose, but greater still in his large-hearted devotion to the salvation of the people. No wonder they begged him not to go away. They felt so firm in the faith when they could hear him testify of the love of God and the grace of our Lord Jesus Christ. They felt new life and power when they heard his prayers. It was hard to part with him in the thought of losing his precious fellowship, but harder still when they were assured by the Spirit that he was going into the cruel grasp of his enemies and would be imprisoned, tortured, and put to death.

8. *Kneeled down on the shore and prayed.* The sure relief of grief-stricken hearts. That was a scene of prayer to make angels both weep and rejoice. It was a most tender expression of their sorrow, and at the same time a most certain means of mutual consolation and good cheer. It would be interesting to learn how the children were impressed with these occurrences. They were likely to become devout and valiant defenders of the faith.

9. *Returned home again.* Let us hope they had true homes, not in the sense of fine residences. They probably did not have these, but they had true homes even if their houses were poor and lowly, if the benediction of their anointed visitor and guest remained. We can imagine the conversations in these homes that night were about Paul. They talked of his sermons, exhortations, prayers, and rejoicings. They wondered that he would persist in going up to Jerusalem after all they had said and done to retain him. But they remembered how earnestly he said it was his duty; that he must decide to follow duty rather than any other consideration; and then they all agreed to be as faithful as Paul, their beloved apostle. We

can imagine that after a long talk together about these things they sang a hymn and knelt down together and prayed that God would bless the great missionary in his travels and dangers, and that the glorious Gospel would be victorious over all persecution and soon fill all the earth with righteousness, peace, and joy.

7-12. 1. Ptolemais. Its ancient name was *Accho* (Judg. 1. 31), and its modern *Acre*. It was named *Ptolemais* by *Ptolemy Lagus*. It has had a very interesting place in history, and has survived all the neighboring cities mentioned in this lesson. The apostle left the ship at this port and took the land route to *Cæsarea*. *Saluted the brethren.* Paul was an example of Christian courtesy. His letters contain many varieties of kind greetings and friendly messages. Very serious and important subjects were discussed in this single day's visit, but the apostle hunted up the brethren with the chief purpose of giving them fraternal greetings in the name of the Lord. The habit of kind and hearty salutation is one of the fruits of a true Christian spirit.

2. *Came to Cæsarea.* Sometimes called *Cæsarea Stratonis* to distinguish it from *Cæsarea Philippi*. It was a famous city, having remarkable vicissitudes in political history and the scene of some most interesting events in apostolic times. Peter was sent there by a most remarkable message (Acts 10. 19-24). Paul was sent to *Felix* at *Cæsarea* by *Claudius Lysias* (Acts 23. 23). It was the birthplace of *Eusebius* and *Procopius*.

3. *Philip the evangelist.* He had been elected one of the seven deacons (Acts 6. 5). He preached in *Samaria* (Acts 8. 5) and when on a mission to *Gaza* baptized the steward of *Candace*, queen of the Ethiopians (Acts 8. 26-39). This occurred about the time of Paul's conversion on the road to *Damascus*. "Now after many years the apostle and the evangelist are brought together under the same roof" (*Conybeare and Howson*). This incident should correct an improper prejudice in the modern Church against evangelists. The office is recognized in the New Testament as honorable and useful (Eph. 4. 11; 2 Tim. 4. 5). Evangelists are not necessarily pious and useful. Neither are pastors. They are to be estimated justly and treated according to their deservings. Those who are mercenary, inefficient, or injurious should be set aside and not allowed to labor in our churches. But those who are sincere and competent and "do the work of an evangelist" should be recognized and encouraged and compensated for their valuable services.

4. *Four daughters, virgins.* They were not nuns or deaconesses. They are referred to as "virgins" probably to explain why they were at home with their parents. They enjoyed the gifts referred to by the prophet *Joel* (Joel 2. 28, 29; Acts 2. 17, 18). Their prophesying was mostly in the form of teaching the Scriptures, a foretelling rather than a foretelling. Still we are not to doubt that the Holy Spirit gave them special light and inspiration in the Church. All along in the history of the Church the cause of Christ has been strengthened and adorned by noble unmarried women who have been conscientious and diligent in teaching the truth and in acts of mercy and charity. They are worthy of appreciation and praise.

5. *Agabus.* This prophet, like some of those in Old Testament times, was a somewhat obscure and mysterious character. He had formerly predicted a famine which came to pass (Acts 11. 28). His manner of predicting Paul's persecutions was highly dramatic. In this also he was like certain of the ancient prophets (Isa. 20; Jer. 13). The vividness of his portrayal of Paul's afflictions made his companions, *Luke*, *Aristarchus*, and *Trophimus*, and the surrounding company of disciples almost frantic with grief. They wept and besought him to save himself and not go to *Jerusalem*.

13. This is one of the most sublime passages in history. It contains two elements not often combined: First, he deeply feels the grief and persuasion of his friends, and acknowledges it: "What mean ye to weep and to break my heart?" This was not the expression of a Stoic, proud of his iron will, but of a fatherly heart yearning in sympathy for the sorrowing. Second, could a higher resolve be expressed in nobler language?—"I am ready not to be bound only, but also to die at *Jerusalem* for the name of the Lord Jesus." It also makes us lament that we cannot be heroic. Well, if we are not called to be heroic, let us be faithful. If we are not called to lay down our lives, let us consecrate them.

Prismatic Lights on the Lesson.

A PROVIDENTIAL JOURNEY.

The homesick wanderer turned his footsteps homeward. He is Paul, the aged. He has earned a rest. He has fought with wild beasts and wilder men. He has a message that would save the holy city from its impending destruction if accepted. His heart yearns for his people. At *Tyre* he "searched from the bottom

up" for disciples who knew the truth before *Paul* came to *Jerusalem*. A less heretic (20. 23) than *Paul* was straight on to that same death.

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up" for disciples. Among them were men who knew the word of God, and, seeing the perils before Paul, advised him not to set foot in Jerusalem. It would have broken the heart of a less heroic man. He already knew (Acts 20, 23) that bonds and afflictions awaited him. This was testified to in every city, yet he went straight on. It reminds us of Christ's going up to that same Jerusalem knowing that it was to his death (Matt. 20, 18).

Leaving Tyre and coming to Ptolemais, the same prophecy is made in most graphic symbolism. In that bound and prostrate form Paul saw his own helplessness in the hands of his enemies. Friends "weeping and breaking his heart" joined in entreaty not to go. But the same answer is to all, "I am ready not to be bound only, but to die at Jerusalem for the name of the Lord Jesus."

Teach: (1) Courage in daily duties however humble. (2) There is a divine leading of our lives, a divinity that shapes our ends. We may see only the bonds and imprisonment, but God sees the most fruitful and profitable period of our life and Paul's. It is still true that the way of the good man, even to his steps, is ordered of the Lord. What would have been the results to him and to us if Paul had been disobedient to the heavenly vision? (3) Great results for the world hang on events that seem unimportant.

Thoughts for Young People.

"THE WILL OF THE LORD BE DONE."

When Paul's Christian brethren failed to persuade him not to go to Jerusalem they "ceased," saying, "The will of the Lord be done."

1. *The revealed will of God lies upon two pages—the page of Scripture and the page of Providence.* There was a third page spread out before Paul, that of special revelation. But this revelation was of such character as to impress on the minds of Paul's devout friends he thought that he should not advance into the dangers of Jerusalem, while on his own heart there was deeply impressed the duty to go forward. The revelation was one of consequences, not of duty. Paul was told what would happen in case he went, not that he should go or should refrain from going; consequently to ascertain the will of God he was thrown back to the two resources that are open to all of us—the page of Scripture and the page of Providence.

2. *The will of God revealed in Scripture.*

There is no condition of life concerning which in general the will of God has not been revealed to us in the Scripture. By far the most of our moral problems would be solved, and our doubts dissipated, had we at all times a reverent, obedient, facile knowledge of Bible directions. Who has ever received helpful advice concerning some spiritual difficulty from a Christian friend without receiving it in the words of the Scripture? It was all printed, if we had only attended to it. I once knew a young lady who was asked by her pastor to visit a sick woman. She said that she would wait upon God in prayer and ask his direction. This was as silly as it was wrong, for God has in both Testaments made clear our duty to attend sympathetically to the needs of the suffering. One should not ask for providential direction concerning matters where scriptural direction has been given plainly.

3. *The will of God revealed by Providence.* People generally, in the Church as well as out of it, have hazy conceptions of providential guidance. An astounding accident, an awful natural convulsion is regarded as providential, while the general course of nature, the steady rising and setting of the sun, the changes of the seasons, and the consequent wealth of the earth are referred to as the result of natural laws. God's providential guidance is simply God's use of our ordinary surroundings to guide us where maxims of the Scripture and our own common sense taken together are not sufficient guidance. Some years before this Paul had sought to carry the Gospel along the northern shore of Asia Minor, but he was prevented. He then, believing that God was in the hindrance, turned westward. He was again prevented, and by a series of preventions he was guided to Europe, where the great victories of his life were achieved. We are often guided through life by having doors closed before us. We are not to expect miracles, but we are to expect after earnest prayer and profound faith such an arrangement of affairs as shall make our way plain.

4. *The unrevealed will of God.* After all this was the main thought of the little company of Christians at Casarea. They said in substance: "We cannot tell which is right, neither Paul nor we. The Lord will show in his own time. What the Lord shows must be best. Let him decide. The will of the Lord be done." Over all perplexity, far above all mystery, and all dreads and fears, there reigns the high will of God, and that will is bearing steadily on to its own destined purpose, and it must prevail. Here is faith's large field—the unrevealed will

of God. Unite yourself with this, throw yourself absolutely on this. Let this bear you where it will, it can only bear you home. "The will of the Lord be done."

Teaching Hints for Intermediate Classes.

NOTE.

On each Sunday the teacher should assign some especial work to be done during the week in connection with the lesson for the next Sunday, either what is suggested in the HINTS or something else. Great pains should be taken in calling for what has been assigned, and all good work or attempt thereat should be commended. Much should be made of the notebooks, and the pupils should be stimulated to bring them to the class on every Sunday.

PRELIMINARY.

Let the teacher be prepared to give a realistic word-painting of a journey which he has at some time taken. If he cannot do this he should be prepared to tell of a journey made by some one else, such, for example, as the journey of Luther to the Diet of Worms. Pictures recalling various ways of making a journey may be brought to the class, for example, a ship, a railroad train, a trolley car, a wagon, a bicycle, a camel.

APPROACH.

Ask: How many have ever made a journey? (Hands up.) Will, tell us about your journey. John, tell us about yours. Ask: Why did you make this journey? If any of the pupils have made a journey for conscience' sake, or as a matter of duty, call especial attention to it.

UNFOLDED TEXT.

Ask: What is the title of to-day's lesson? Let us think, then, first of all of Paul's journey.

Let us all look at this map, while Fred reads from the lesson text. As he gives us the name of a place let us see who can find it first on the map. In this way with Bible and map trace the journey from Ephesus to Jerusalem. Spend a few minutes in reviewing the lesson for April 5, and when you come to the various places ask the pupils to read the facts concerning them that they have written during the week. Then say: Let us learn why Paul went to Jerusalem. Present concisely but vividly four pictures:

1. *The Disciples at Tyre.* Tell who they were, how they felt toward Paul (verse 5), and what they told Paul. From a careful study of

the NOTES be prepared to explain the meaning of verse 4.

2. *Philip the Evangelist.* Recall Acts 6. 5. Describe the work of this man and of his daughters.

3. *Agabus the Prophet.* See Acts 11. 28. Picture this man's object-sermon and explain what he meant by it.

4. *The Weeping Friends.* Picture the result of the words of Agabus, and then ask: What did Paul say he was ready to do? For whose sake? What did the people answer? Have two or three repeat the Golden Text.

LESSON.

Ask: Why did Paul want to do God's will? Let everyone give a reason, and from the number select these two:

Because God's will is best.

Because of what Jesus has done.

Be ready to illustrate the fact that God never acts tyrannically nor capriciously, but that what he wants us to do is always for the best. Show that because of what Jesus has done we should want to do God's will. Jesus did God's will, and because he is our example we should follow him. Moreover, he did so much for us that we should always want to do what will please him. Emphasize the third petition of our Lord's prayer. Have all print:

O LORD, HELP ME TO DO

THY WILL,

FOR JESUS' SAKE.

STUDY IN ADVANCE.

Give to each member of the class a sheet of paper across the top of which is written:

WHY WAS PAUL ARRESTED?

Ask each one to read the Scripture text between to-day's lesson and that for next Sunday, so as to learn why Paul was arrested. Have the results of this reading written on the sheets of paper and brought into the class on next Sunday.

Review words, "God's Will."

By Way of Illustration.

Verse 3. "The ship was to unlade her burden." We must have landing places and unloading times and standing-still periods in life. While the ship stands still Paul is on the alert. The place of business is closed—why not inquire

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for an opportunity of doing religious good? Holiday to-morrow—why not have a feast for the poor, the halt, and blind? A man has lost his train—why not try to save his soul? A crisis has occurred in business—why not make it an opportunity for increasing prayer?—*Joseph Parker.*

"*And finding disciples.*" A traveling man, whose prayer and testimony were always a help to the churches he visited, said: "I make it a point to do as Paul did, and find the disciples, even if I am to be in a town only over a prayer-meeting night. I said to a man I met in business, 'Didn't you tell me you used to be a church member?' 'Yes.' 'What's the matter with you now?' 'O, we came here strangers two years ago, and nobody paid attention to us.' 'Did you go to church or to prayer meeting?' 'No; being strangers, we didn't feel like it.' 'Did you present your church letters?' 'No; we wanted to be called on first.' 'How could anybody know that you wanted to be called on, or had any thought of the church?' The stranger has a duty as well as the church. Let him find the disciples."

God uses commerce and the works which men carry on for their own interest as the means for the spread of the Gospel. When Commodore Perry sailed into the harbor of Japan, and his marine band thundered forth the challenge,

"Before Jehovah's awful throne,
Ye nations bow with sacred joy;
Know that the Lord is God alone,
He can create, and he destroy,"

it was thought that he went in the interests of commerce and national affairs. We have learned that, as always, religion entered with Commodore Perry.

Paul and Philip. Is it matter for wonder that old schoolboys enjoy reunions after recitations have become ancient history? Are we surprised that old soldiers love to meet and fight their battles o'er? Does not every great army of veterans value its annual convention and parade all the more as the years multiply? Here in Caesarea met two battle-scarred, war-worn veterans. Both had been driven out of their clan and city. They had been persecuted by bigots. Like Elisha, Jonah, Jesus, and Paul, this evangelist had preached a universal Gospel to the Samaritans and Ethiopians. It was Philip who was among the first to make Paul's work among the Greeks and Romans possible.

"*And when he would not be persuaded.*" Such an example of holy heroism always

strengthens "the wavering line" of the weaker ones. Before the battle of Five Forks, when after prolonged exertions flesh and blood seemed unable to respond to fresh calls, Sheridan after an impassioned address to his men gave the order, "Cowards to the rear!" Not a trooper obeyed. To his next call, "Forward!" the whole line moved in a whirlwind of victory. So the unterrified soldier, Paul, looking ever into the eye of his Captain, not only advanced steadily, but confirmed the faith of his brethren. The conclusion of the whole matter is thus written by Luke: "We ceased, saying, The will of the Lord be done."—*William Elliot Griffin.*

Heart Talks on the Lesson.

It is an interesting journey from Miletus to Jerusalem with Paul for company. Let us see how we may be spiritually enriched by it. He was moved to take this journey by conviction of duty. The inner light which he alone saw pointed to Jerusalem. He was sure service was required of him there, and with that fixed in mind to Jerusalem he must go. This conviction was deeply tested by the opposition of friends, so much harder to meet than threats and persecution of enemies. These friends were in sympathy with his wish to do God's will; the same Spirit which urged him to go moved them to persuade him to stay. Their very love for him made it hard to go contrary to their advice. The conflict of his soul is expressed in the cry of tenderness yet unalterable decision, "What mean ye to weep and to break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." So God tests the good faith and the purpose of his servants, or rather, of his friends who serve him. The impressions and forewarnings of Paul's friends were not mistaken. All that they feared was destined to befall him; the Holy Spirit spoke truly to them as to him; God tested through them the fiber of his faith. Many another, called to special service for the Lord Jesus, has been similarly tested; for great service needs great faith, and faith must be proved before it can be relied upon. And this explains, I think, why some of the dearest and best of the friends of God are most severely tried. A little girl had been a lifelong invalid. When asked how she could bear it so bravely she said, "O, you know I am training to be a ministering spirit."

Purpose that strengthens before the hatred of enemies often fails before the persuasions of

love. But Paul was sure of the inward call, sure of the care of God who called him, and the love of Christ constrained him. This makes moral heroes. This sends the missionary to his lifework while his friends say, "Why should he waste himself upon the heathen?" This makes Christian converts in heathen lands willing to become outcasts for Jesus' sake. This enables young men and women to bear all manner of insults or enticements rather than yield convictions of conscience. And this bears up the heart of many who must be true to the inner light and voice when those they most dearly love are not in sympathy with their convictions.

Unlike some who become selfishly absorbed in the one work or one place to which they feel called, Paul found many opportunities of service on the way to Jerusalem. The seven days at Tyre won even the little children's hearts, so that they went to the ship to see him off. It seems as if he might have rested that one day at Ptolemais, but he cheered up the brethren there with cheerful salutations. At last he reached Jerusalem, and while planning with James and the elders to avoid giving offense to any who might be hostile to him the very thing he planned led him into the "bonds and afflictions" of which he had been forewarned. If he had looked at the things that were "seen" he would have said, "They are all against me;" what he really did say was, "We know that all things work together for good to them that love God, to them that are called according to his purpose. . . . And if God be for us, who then can be against us?"

The Teachers' Meeting.

Trace the remainder of Paul's travels southward among the islands which skirt the coast of Asia Minor, arriving at Coos, "the garden of the Ægean," stopping at Rhodes, where once stood that great statue of brass, the Colossus, which now lay in the harbor; then to Patara, on the coast of Lycia; then to Tyre; then, after staying seven days, to Ptolemais, or Acre; then overland by way of Cæsarea to Jerusalem. . . . Paul's obstacles on his way to Jerusalem (tabulate these): The Holy Ghost witnessing, Acts 20, 23; the Ephesian elders weeping, Acts 20, 37; the Tyrian disciples praying, Acts 21, 5; Philip's daughters prophesying, Acts 21, 9; the prophet Agabus warning, Acts 21, 11; the brethren beseeching, Acts 21, 12. And what was Paul doing? Pressing on.

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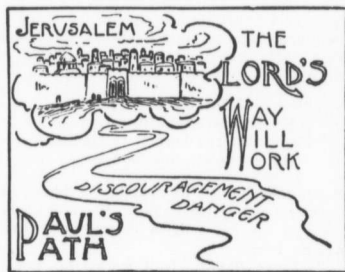
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SERMONS ON THE LESSON.

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Blackboard.



It is the purpose of a man's life and the hope he cherishes which gives courage and inspiration for his work. Jerusalem, as the metropolis of his nation, was the goal of Paul's journey, and in the prosecution of his divine commission thither he heeded no warning of personal harm or the well-meant remonstrances of his friends. It was the way which the Lord directed, and every other consideration was set aside. To fulfill the will of God we must take his way to do his work; for obedience that is not thus explicit, or is contented with the convenient way or time, is of little worth.

Coloring.—Cloud and city, white and light blue; path, cream; words, light green and red.

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Primary Teachers' Department.

Notes.

THE glad spring comes bringing with it the Easter hope and joy. If we know our precious little ones in their home life, we know there are sad and troubled hearts oftentimes in these homes. How gladly we would cheer and comfort these sad hearts! But not always can we do this. Here is our opportunity. We may use the children.

How, do you ask? Give the Easter lesson with such real inward joy and realization that it will shine in your face and speak in your words, even in the tones of your voice. Children are such real little spirits that they will be impressed by the radiant truth you teach and hasten home to share it with their dear ones.

TAKE into the class, especially for the benefit of those who shall hear the Easter lesson for the first time from your lips, a bulb, a bud, and a blossom, if possible. Explain that the life hidden in the bulb cannot come out unless it is hid in the ground. Show a blossom, as a promise of what shall be, and the full flower, as the fulfillment of all the promise. Explain that Jesus, in rising, gave promise that his children should rise. The blossom is like the keeping of his promise for each of us. We shall rise, and we shall be like him when we see him as he is.

THE fact that Jesus had power to rise from the dead settles the question about his power over nature and over life and death. Use this great fact to impress upon the children his power to do anything for us that we need to have done, both in this and in the life to come, and so encourage them to pray with simple faith in the Lord's love and power. By no means let this opportunity pass to teach that what we call death is only the entrance upon life. If we can but plant this seed of truth into a child's heart, from what lifelong "bondage" it may be saved!

Easter in the Primary Department.

BY ALICE MAY DOUGLAS.

If the entire school does not make any special preparations for an Easter celebration, some of the classes of younger scholars could, thus meeting by themselves in one of the smaller vestries.

Precede this Easter lesson with a season of

silent prayer to impress its sacredness upon the class.

Place palm leaves about the room. If the real ones cannot be obtained, make the artificial out of tissue paper.

Place a sun—a round piece of gilt paper—about the room to impress the fact that the scenes of the lesson occurred at early morning.

Make a cross at the lesson of the crucifixion and write down all the sayings of Christ upon the cross; their sadness will be relieved by the fact that Christ has again risen.

Give the children blank cards instructing them to write on one side this Easter salutation of the Eastern Church, "The Lord is risen," and on the other side the response to it, "He is risen indeed."

The Value of the Cradle Roll.

FROM a suggestive article on "The Cradle Roll Members," published in the *International Evangel*, we give some helpful extracts:

The immediate result of this work is not so much with the child as with the parents, and that school fails to embrace a golden opportunity which does not hasten to extend its arm of sympathy and affection to the home when the hearts are made sensitive and tender by the cry of a newborn babe. The heart-door swings more easily to a new heavenly affection that opens to receive a new earthly love. There is hardly a more opportune time to present Christ to a mother unless it be the sad day when the angel of death enters to take the little one back to the gracious Giver. Neither time should be neglected by the teacher who has heard God's call to "Feed the flock of God as much as in you is." (Marginal reading.) To the Cradle Roll teacher is often granted the privilege of entrance into the heart-life of the mother that could scarcely be given even to the pastor; then let us enter humbly and softly, as becometh one to whom God has intrusted a special message.

One mother who brought her baby every Sunday for months came one afternoon when the sky was threatening, a full hour before the opening of the session, and when asked why she came so early, replied, "I wanted to get ahead of the shower, otherwise I could not come, and I knew I could wait here till the storm is over." Later, when this child was taken away on a two months' vacation, we

missed the happy rollicking face, and looked forward to the day of her return; but she never came, for the angels carried her to the land where storms are no more. The mother, however, still comes and occupies the same place as when the little one was with her, and loves to tell over what the teachers have said and done to the dear one, things that seemed trifling in passing, now grown so sweet and tender to the mother's heart.

A father unused to church or Sunday school going brought to the school his little Cradle Roll son, a naturally shy and unresponsive child, who was afterward induced to join the kindergarten class provided his father would remain with him. For weeks the man held the boy in his lap. Pleased with every attention shown the lad, he finally took the boy by the hand and joined with him in the kindergarten march about the room. Through his interest in the child he was soon led himself to the Saviour and to confess him as his Redeemer. It is doubtful if the man could have been reached in the ordinary ways of Christian work, as his own mind was too immature and too unfamiliar with the Gospel story.

Shall the Primary Class Keep Decision Day?

BY JULIA H. JOHNSTON.

WHAT wisdom it needs to meet such questions. Infinite Wisdom must supply our lack; it is little we can do to help each other. Teachers and classes are individual entities and must be dealt with accordingly. A primary lesson for each of us is to discriminate, and to select material and methods adapted to ourselves and our little scholars.

While one cannot make a rule for another, or venture to suggest very definitely, an exchange of experience may be helpful. Perhaps we shrink a little from passing on such leaves from heart-records which belong to the inner sanctuary. Yet the tie that binds is so close that every sacred confidences may be exchanged. We are not "letting in any strange air" when we give them one to another. Therefore, dear comrades in service, I am moved to give you a bit of my experience in the matter of keeping Decision Day, not to commend it, but simply to share it.

I have kept the day twice within the year, as our school observed it on two occasions, months apart. The first time I had the children change their seats from rows to a circle, an inclement day making the number smaller and this matter easier. I then talked in the simplest possible way to the little ones about what the larger

scholars were doing in the other room, how they were thinking about Jesus and his love and making up their minds about him. I explained what it was to decide, to choose, illustrating from child-choices. Telling them that Jesus always loved them, I led them to see how they ought to choose to love and trust and obey him. Then I said I would put down the names of those who would be glad to do this now, and each one who made up his mind could come to me and make a little mark beside the name, to show that he meant it all. There was no hesitation, but every child responded with utmost reverence and earnestness. We then stood, and each one repeated separately a sentence of prayer which I gave. It was one of the most tender and sweet of any hour ever passed in my class.

When the Decision Day came again I once more arranged the class in a circle, seating myself among them all in one of the little chairs. Again I reminded them (as I had before) of the first Decision Day. All who had been present then remembered it, with apparent understanding of all it meant. To the rest I explained it. Then I said that those who meant it all just as much now as at first when their names went down on the sheet, which I told them I had kept in my Bible ever since, might make a certain mark, while those who wished to say for the first time that they did choose Jesus were to make another sort. Again each one responded intelligently and earnestly. One tiny girl of five said fervently, as soon as I spoke of writing down names, "I love Jesus, but I can't write my name." I told her what we would do. When she had the chance to make her little mark beside her name I said, "That shows that you belong to Jesus." Her reply came instantly and earnestly, "Yes, and I always did."

Dear teachers, here is a sweet lesson for us all. Let us aim to make all the little ones feel that Jesus loved them first, and that they *are* his, and therefore should love and follow him. Again each child took part in the circle of prayer, repeating the sentence I gave, and again the sweet seriousness and gladness of the hour was an unspeakable joy. Another tiny child, between four and five, went home and said to her mother, "I belong to Jesus now. I put down my name."

After such solemnities the children need especial shepherding, but while not expecting too much, may we not hope that a definite impression may thus be made upon very young hearts that may be lasting?

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Additional Lessons.

BY MARY A. LATHBURY.

[It is suggested that five minutes be given each Sunday to the simplifying and singing of the verse for the day, reviewing the preceding verse or verses as the weeks go by.]

"From Greenland's icy mountains,
From India's coral strand;
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."

The greatest missionary hymn of the universal Church was written in 1819 by the beloved Bishop Reginald Heber while he was rector of Hodnet, England. He was visiting his father-in-law, Dr. Shipley, dean of St. Asaph, Wrexham. It was a time when throughout England the churches were raising money for foreign missions. Dr. Shipley, in a little company of half a dozen friends, asked his son-in-law to write a hymn to be sung the next morning, as he was going to preach on Missions. The young rector went to a retired corner of the room, and in a few minutes came back to the group with three verses of a hymn—the fourth, and the best, was added within an hour.

This noble hymn has since echoed round the world. We always sing it to the tune "Missionary Hymn," composed by Lowell Mason, who has been called the father of Church music in America. Since that time thousands of missionaries have gone to Greenland, to India, to Africa, and all other lands bearing the Bible, and telling the story of Jesus and his love.

"What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile?
In vain with lavish kindness
The gifts of God are strown;
The heaven in his blindness
Bows down to wood and stone."

In 1823 Reginald Heber was made bishop of Calcutta, and, writing home while on the voyage, he said that it was quite true that from these islands, where so many scented flowers and fruits and spices grow, a land breeze will carry a scent like that of a garden many miles out of sight of land, just as a sea breeze sometimes brings the smell of the salt sea air many miles inland. Among those groves of palm and gardens of spice the people were offering sacrifices to evil gods, to try to win their protection from storms and sickness and death. They did not know the God of love, the tender heavenly Father to whom you offer your prayers. Now there are churches all over the island, and chiefs are leaders in Christian

work. There are still those who are "vile," as there are in our own country, and many who "bow down to wood and stone," but the country can never again be heathen, because the Bible is read there.

"Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name."

You have sometimes learned as a Golden Text or a tiny text, "Thy word is a lamp unto my feet and a light unto my way." It is this lamp—the word of God—that makes our country full of the light of wisdom. We are so used to it that we enjoy it and are apt to forget that there are countries where no one is really safe, or happy, or fixed in pleasant homes, all because they have not the knowledge of the true God, and his word to lighten their darkness. They are "benighted," that is, surrounded by the darkness of night in their minds. When our Lord Jesus Christ went away from earth he said, "Go ye into all the world, and preach the Gospel to every creature." It is this command of the great Captain that the soldiers of the cross try to follow when they go away to far countries as missionaries, and "salvation" is the theme of all their teaching and preaching there.

"Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

When Reginald Heber wrote these words he did not know how soon the winds of all the world would be wafting and the seas bearing missionaries to every country on the globe. Since that day whole groups of cannibal islands have become Christian, and through the greater countries, where all was dark with sin and ignorance, churches stand with native pastors and members, and the Bible is translated into almost every known language. The little brown children of India and the little yellow children of China, if they live, will see still greater victories of the cross of Christ in their great crowded countries, and some of you, perhaps, may see it with them, for we hope that in every primary class there is one child whose work it will be, in his or her own country, or in foreign lands, to see

"The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss return to reign."

International Bible Lessons.

SECOND QUARTER.

LESSON I. (April 5.)

PAUL'S FAREWELL TO EPHESUS. Acts 20, 28-38.

GOLDEN TEXT: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20, 35.

Primary Notes.

BY JULIA H. JOHNSTON.

Hymn-verse for Quarter. Tune, Dornance.

"Lead us, tender Saviour, lead us,
By thy hand along the way;
May we trust and love thee truly,
May we follow day by day."



Approach. An appropriate unifying thought for this quarter is that of a safe path. Note Golden Text for review, "The Lord shall deliver me" (2 Tim. 4, 18),

and see how the twelve lessons show Paul's safety in danger and his trust in Christ. Take as symbol a long path. Draw it upon board and preserve it. Each Sunday set up a Memory Stone, with lesson thought written in red or yellow chalk. Tell of Samuel's setting up a "stone of help" (see 1 Sam. 7, 12) to show how God had helped to that place and time, and to make the people remember it. Lead up to this thought in first place by a talk on paths, safe paths, rough and dangerous paths, strange and unknown paths, which we must take if we wish to reach the place they lead to. Impress need of Guide and Helper every day and every week, for living each day is like walking along a way. We often forget the help we have had, but this is wrong and ungrateful. The memory stone each week which we will put along the way will help us to remember the lesson learned. Encourage all who are old enough to do at home each week what is done in Sunday school, keeping the same paper and writing the lesson thought on a memory stone as soon after going home as possible.

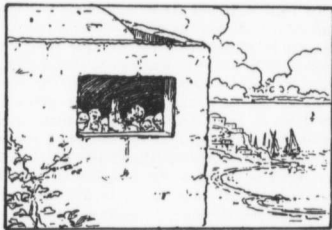
Speak of Paul, the messenger, going about on Jesus's errands. Refer to mob at Ephesus and

text, "The Lord preserveth the faithful." Review briefly message to Ephesians and to us, who must "Trust always." Could Paul keep on visiting and writing to these friends? No. He must go his way, and now we come to

The Good-bye. The lesson title gives another word, "farewell." A little talk about good-byes, meaning, reason for them, pain and love in them, and how we say "Don't forget." Explain keepsakes, little tokens given or words spoken, to keep for sake of the dear one going away. Paul was now on his way to Jerusalem to keep a feast there. He had been in Macedonia since that mob in Ephesus, and now, stopping at a place called Miletus, on his way to Jerusalem, he called for some of the chief men of the church in Ephesus to come there for a last talk and good-bye, as he had not time to go to them.

It was a sad good-bye, for Paul told them that God had shown him that he should come that way no more, and that in every place he went troubles would come to him. Yet he was not afraid. He knew the path would be safe after all, although it might be a hard way. What he cared for most of all was to have the Ephesians keep in mind what he had taught and showed them. He gave them a word, a message, for a keepsake, something to think of and to keep him in mind. We will write it on our

Memory Stone: Remember. Why should they "remember"? How long? And what should they remember? First, they must not forget how for three years he had not stopped teaching them, even with tears, begging them to love and trust and please Jesus. He had even worked with his hands that he might have money to live on, and take nothing from them. Now they must work for others and take care of the weak. For most of all they must "Remember the words of the Lord Jesus." Here teach Golden Text, and follow with little lesson



on the blessedness of giving because it is unselfish, because it pleases Jesus, and because Jesus has shown us how sweet it is to help

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others, giving love, time, sympathy, kindness, and money.

Thought for Teachers. Let us begin this quarter resolving, God helping us, to be more earnest than ever before in leading little feet in the safe path of trust and obedience.

Here is our opportunity to impress for life the thought that the Lord does care, does lead, does love and save, and that if we follow we will be safe. Unselfish love is the step shown in this lesson.

LESSON II. (April 12.)

THE RESURRECTION. 1 Cor. 15. 20, 21, 50-58.

GOLDEN TEXT: "Now is Christ risen from the dead and become the first fruits of them that slept." 1 Cor. 15. 20.

Primary Notes.



Approach. Recur to last lesson and impress again that the best keepsake is a good word that will help one always, and that the best way to remember a friend is to do as he

has said, and to pass on every good and beautiful and helpful thing that we have received, for we are here not to get but to give, which is more blessed. Simplify and repeat this truth till the youngest mind grasps it—the sweet, unselfish, Christlike way of giving.

Lead on to thought that everything God makes gives in some way. The seed dies in the ground that it may give something better to those who need it—flowers, grain, and fruit. The seed that is planted shows what will grow. Apple seeds do not bring forth pears, nor wheat ripen into corn. If you have not seen the seed, you can tell what sort it was by what grows from it, and the very first fruits will show this. It will only take one stalk of wheat to prove that a seed of wheat was sown there, and but one apple on a tree to prove that it is an apple tree. The first fruits show what the other fruit will be.

The Lesson. The illustration of a seed may be carried on from the introduction through the Resurrection lesson with especial appropriateness, as it is the figure Paul uses.

Bring out by questions the facts about seed and seed-sowing. One cannot tell from appear-

ance the life within the little seed or the bulb that we plant. If left above ground, it will stay as it is. It must be planted, it must die, that it may grow into life and beauty or bring forth fruit.

Now go back to the story of Jesus's life, death, and rising again. Paul wrote this story to the church members that lived in Corinth, where he had visited. These people were troubled because they did not fully understand all about Jesus's death and resurrection, and it had to be explained to them, as Paul does it in this lesson. It is for us too. Tell simply the story of the rising from the dead, and then carry out the comparison between the seed and the life of Jesus. He gave his life, just as the seed is hidden in the ground. But the seed does not stay in the ground, and Jesus did not stay in the grave. The new life of the seed, either of flower, grain, or fruit, is far more beautiful and useful than the little seed was. Jesus gave his life so that greater blessings could come to us than if he had stayed in heaven always.

Teach Golden Text. It is hard for children but can be simplified. "Now is Christ risen." That is plain. He lives, and always will. He is stronger than Death. "The first fruits of them that slept" just means that Jesus was the first to show this wonderful power that brings the dead to life. He has shown what rising from the dead means, just as the first fruit of a tree shows the sort of tree. Jesus was the first to rise, but because he rose we shall rise and live again.

Memory Stone: The Resurrection. Why remember this? Because it means everything. Why are we glad of first fruits? Because of other fruits to come after. Jesus lives—we shall live. He is strong enough to rise from the dead. Then he is strong enough to help us in everything.

Thought for Teachers. While we are cau-



tioned, and rightly, against such hymn-singing and effort as leads children to say they wish to

die, which is unnatural, let us not fear to talk to them of heaven and the risen Saviour who is preparing our beautiful home there.

LESSON III. (April 19.)

THE LAW OF LOVE. Rom. 13. 7-14.

(Temperance Lesson.)

GOLDEN TEXT: "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Rom. 13. 10.

Primary Notes.



Approach. There was once a great king, of whom we read in the Bible, who had many servants. Among others he had a man whose business it was to bring him a cup of refreshing drink whenever he wished it. This man was called the king's cupbearer. He was an important man. The king thought much of him. His name was Nehemiah. Because he was a cupbearer he had a chance to be near the throne and to ask a favor of the king. But do you know that we are all cupbearers in a way? Everyone is thirsty for a drink of water at some time, and everyone has another sort of thirst inside for something else—a thirst or a longing to know things, to have things, to enjoy things. And we are all the time giving people a cup of knowledge, a cup of gladness, a cup of help or—O the pity of it—a cup of evil—a cup of unkindness or of hurt.

Show a cup. Pour into it some inky fluid. Show it part full, then fill it till it runs over. Would any kind hand bear such a cup to a poor, sick, or thirsty man? Only the hand of hatred, or perhaps of thoughtlessness, would pour such a cup and fill it full to overflowing.

But it would not be half as bad to pour such a cup as to fill a cup with the worst poison of all, alcohol, as found in wine and whisky, and offer it to one who was burning with thirst, only to make him long for more poison, which is the way with alcohol. Burn a spoonful of alcohol in the cup to enforce this thought, of the consuming thirst induced by liquor.

The Lesson. There is another cup which we can pour, and that is what we might call the cup of blessing, or of good things. The lesson tells us what it is that will give such a cup and fill it full, too. It is found in the first word of

the Golden Text, "Love." Love is always wishing to do good and help somebody. Love always wishes to pour a cup full of blessing and help. It is never satisfied with half a cupful. "Love worketh no ill," that is, does no harm. Would love fill a cup with poison for a neighbor? Would love let the neighbor fill one for himself, if it could be helped? Would love be sorry for the poor neighbor who hurt himself with such a cup of poison? O surely, surely.

Bring out by questions the many ways in which selfishness, anger, impatience, and such tempers, together with thoughtlessness, can work ill or do harm. Perhaps many poor men are tempted to drink to make them forget their troubles through other people's unkindness or forgetfulness. There are many ways to hurt people. It is as bad to leave something harmful in a person's way and not take it out, as to put it there for him to stumble over. So, if we don't help when and as we ought, we are doing harm by leaving the good undone.

Memory Stone: Love. The lesson shows us what will help all the harm. If we love enough, we will do no ill, but always good to all. There would be no drunkards if love always filled the cup of blessing full instead of forgetting to do good and leaving the evil a chance to work. Along the safe path that we are walking Jesus's love keeps us every one, if we trust and follow him. We write this on the memory stone to remind us first of his love and then of the love we ought to show to others. Let us grow up to be loving. If our cups are small now, fill them full with love just the same. Let them run over, even to poor drunkards.

Thought for Teachers. Let us not forget that in temperance lessons we have our special opportunity for positive teaching. While fortifying the children with "Thou shalt not touch"



let us seek for them the love that will prevent their being tempted, and move them to help others.

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ACTS 21.



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LESSON IV. (April 26.)

PAUL'S JOURNEY TO JERUSALEM. Acts
21. 3-12.

Primary Notes.

GOLDEN TEXT: "The will of the Lord be done."
Acts 21. 14.

Primary Notes.



Approach. Story of a great, beautiful ship setting sail for a long trip across the sea. The sailors do not know where they are going nor how long they will be gone—not even why they are starting now or why the trip must be taken. The captain knows that he must start and in what direction he must sail, but no more. He has a sealed letter safe in his desk or in his pocket. He must not open it till he is out at sea, in the midst of the wide waters. Then he opens and reads what is written. In the sealed envelope he finds the orders written by the ship's owner. He did not understand at first, but he started just the same. The sailors did not know, but they did their work just the same. It was their business to do as the owner of the ship told them to do and to wait for orders till he chose to give them.

Do you ever have to do things that you do not understand? Yes, for mamma and papa and teachers often tell you to do such things. It is not needful for you to understand in order to obey. You can do as you are told without that. The will of father, mother, and teacher is the best will for you. They know best. You will know when the time comes, just as the captain of the ship opened his sealed orders when the time came.

Paul's Journey. Very often Missionary Paul took journeys that he did not understand at first, but when God told him to go he went without waiting and without asking questions. He knew God's way, God's will must be best, and that it would be safe to take this way, no matter how hard it might look.

Now Paul was going back to Jerusalem to be there at a feast, as we learned. After saying good-bye to the chief men of the church of Ephesus, who came to the city of Miletus to meet him, Paul took a ship and sailed to Tyre. (Show map.)

Tell of the disciples there who begged him

not to go to Jerusalem, where trouble was sure to meet him; of the prayer meeting on the shore when Paul said he must go; and of the coming to Cæsarea, after one stop by the way, and of the visit in the home of Philip. Tell the story of Agabus's visit, and picture the way in which he showed that in Jerusalem Paul would be bound as a prisoner.

Make the children see that sad good-bye, when Paul's friends who were with him on his journey, and his friends in Philip's house and in Cæsarea, wept and begged that he would not go to Jerusalem to meet the dangers there and lose his precious life. Was it not very hard for this good man Paul to go on in spite of all this? Could it be a safe way that led through all these dangers? But Paul knew that it was God's will that he should go to Jerusalem, and go he would, no matter what his friends said, hard as it was to see them weep and hear them beg him not to go. The only safe path after all was God's way. If he followed his Lord he would be taken care of, and nothing could come that would really hurt him. It would all be for the best by and by. God knew. So, when he begged them not to weep and break his heart, they stopped and said, "The will of the Lord be done." Teach the text.

Memory Stone: God's Will. We should be glad to set up such a stone as this along our way. God's will is the best that can be. He knows all the way before us, and chooses it for us, leading us safely along. God's way is the best for us as it was for Paul.

Thought for Teachers. As one of life's hardest lessons is a loving, trustful patient submission of one's own will to God's will, surely it cannot be too early taught or learned. Beware of inspiring the children with fear of



God's will as severe and hard, but make it so dear and sweet that young hearts will lovingly and gladly yield to it.

A Suggestive Thought.

BETHANY SUNDAY SCHOOL shepherds its little flock.

When a Cradle Roll member is three years old a letter similar to the following is sent:

"BETHANY SUNDAY SCHOOL,

"PHILADELPHIA, December 2, 1901.

"MY DEAR LITTLE MARY:

"These three little people [colored scrap pictures pasted at the head of the sheet] from Bethany come to tell you that now you are such a big girl, we shall hope to see you in Sunday school every Sunday when the weather is suitable.

"You will find the dearest little teacher and the cutest little chair just right for you, and a bright picture paper and a warm welcome waiting for you. Don't you want to come?"

"Praying that the tender Shepherd may keep you and all yours safe in his care, I am,

"Your loving Cradle Roll Teacher,

"(Signed)

As the result of such letters many little people enter the Beginners' Department at this early age, and for them special provision should be made.

Parental Authority.

BY ALICE MAY DOUGLAS.

PARENTAL authority is needed nowhere more than in the Sunday school. If parents would show a little more discipline their children would not be drifting from one Sunday school to another as they are now. Think for a moment what a deplorable state of affairs there would be if children took the liberties in attending whatever secular school they desired and parents had nothing to say in regard to the matter.

Whisper Songs for April.

Blessed Saviour,
Let us be,
Like thy martyrs,
True to thee.

Lead us, Saviour,
Through death's night,
Out of darkness,
Into light.

Holy Spirit
From above,
Through our spirits
Breathe thy love.

Let thy will in
Us be done
Now and always,
Holy One.

Order of Service

FOR THE PRIMARY DEPARTMENT.

Second Quarter.

SINGING.

"I think, when I read that sweet story of old,
When Jesus was here among men,
How he called little children as lambs to his
fold,

I should like to have been with him then."

Teacher. Jesus said, "Suffer the little children to come unto me, and forbid them not:

Class. For of such is the kingdom of heaven.
T. Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

C. He took them up in his arms, put his hands upon them, and blessed them."

SINGING.

"I wish that his hands had been placed on my head,

That his arms had been thrown around me,
That I might have seen his kind looks when he said,

'Let the little ones come unto me.'

RECITATION. Twenty-third Psalm.

SINGING.

"Yet still to his footstool in prayer I may go

And ask for a share in his love;
And if I thus earnestly seek him below,
I shall see him and hear him above."

PRAYER. Closing with the Lord's Prayer.

OFFERING, followed by Birthday Offering.

All recite standing:

" 'Tis but little we can give,
But our mites we gladly bring,
Knowing that the blessed Lord
Will accept love's offering."

DRILL ON GOLDEN TEXT AND HYMN STUDY.

MOTION EXERCISE.

LESSON TEACHING, closing with Echo Prayers.

CALLING BACK THE LESSON. (A brief time may be given to finding what impression has been left by the lesson. At least one truth should be made to stand out clearly before the children.)

A PARTING PRAYER.

"Father! Help thy little child;
Make me truthful, good and mild,
Kind, obedient, modest, meek,
Mindful of the words I speak.
What is right may I pursue;
What is wrong refuse to do;
What is evil seek to shun;
This I ask through Christ thy Son."

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Gertie McDonald, Bonavista Bay, Newfoundland, said: "Thanks very much for my beautiful Doll. I am more than pleased with it."

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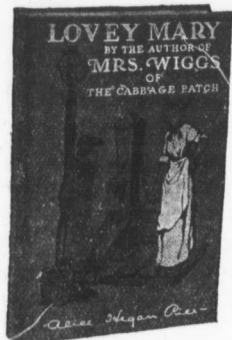
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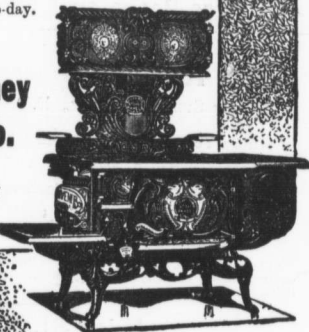
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