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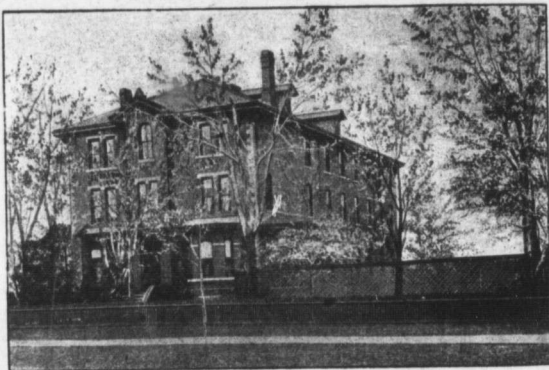
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The Teachers Monthly

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

Vol. IX.

March, 1903

No. 3

The importance of teacher training in connection with Sabbath School work is receiving larger recognition every day. In Vancouver, Mr. William Burns, Principal of the Normal School, is to conduct the normal classes for the Presbyterian Sabbath Schools in that city, the studies adopted being those of the General Assembly's Teacher Training Course. Rev. J. D. McGillivray, one of our ministers, has been appointed Superintendent of Normal Training in one of the districts of the Pictou County Auxiliary of the Nova Scotia Provincial S.S. Association.

THE CHANGED LIFE

Ephesians 2 : 1-10

By *Rev. J. A. Clark, B.A.*

Paul could not preach a dull sermon nor write a dull epistle, because of his habit of appealing to the actual experience of those he addressed. His words were "weighty and strong," because they dealt with life as his hearers actually found it. What an example he is to ministers and Sabbath School teachers in this! The truth we seek to teach can have no awakening power until we translate it into the terms of the daily experiences of those before us.

The first appeal is to our memory of what we were before we became His. The church at Ephesus had in it both Jews and Gentiles. Their pre-Christian circumstances were not alike. The one had worshipped Diana. The other had worshipped Jehovah. But in both cases there had been the life of failure, the distressing sense of helplessness under the dominion of the world and the

flesh and the evil one. How true this was, each one knew in the memory of his own past. Our circumstances are unlike those of Ephesian, Jew or Gentile, but our experience has been the same, the apostle's words have power to recall our "dead past," its self-indulgence, its frivolity, its weariness.

These words that awaken dark memories are not written, however, for their own sake. The dark night is recalled; but it is for the sake of realizing, more fully, the glory of the day, "Ye were once darkness, but are now light in the Lord." There are few, if any, passages, even in scripture, where the glory of that day is more vividly and suggestively presented than here. The apostle who tells us in his Philippian letter of his longing and effort to gain Christ and attain unto the resurrection, is here conscious of himself and his fellow-believers as "raised up together with Christ", and made to sit with Him "in the heavenly places."

It was a time of strong faith and high hope with Paul. Nor is the secret of this consciousness of blessedness and power far to seek. The eye of the soul is toward God Himself. "It is all from God," is his speech, the God who is rich in mercy, who loves us with a great love, who plans to unfold to us the wealth of His grace in succeeding ages, who makes us His new creation and gives us our place and work in His kingdom.

Here is an experience of God and His grace in Christ that we must all covet. Have we not known moments that approached it, even though at a great distance? Are not

such convictions and aspirations ours in some dim way? Let us seek in contemplation, in prayer, in Christ-like service to make them ours more consciously, more constantly. When St. Paul writes of the old life we understand him because it was ours. When he writes of the new life in Christ, of sitting with Him in heavenly places, let us count all things to be loss that we may enter into it, that we may attain unto the consciousness of identification with our Lord in His risen and glorious life. Preparation for all our teaching and preaching is the life of faith and obedience in Christ. We shall speak then, as Paul did, out of an actual experience. Meanwhile we must walk by that same rule whereunto we have already attained, and the fuller deeper experience will be revealed to us in God's own way and time.

Toronto.

AN ADVANCED COURSE

I have taken pains to discover by correspondence the view of the leading Sabbath School workers of all denominations in our Canadian churches on the question of an Advanced Course, with this result—strong approval on the part of a few, rather than any widespread interest.

There is little doubt that for a considerable class of scholars a course chosen on somewhat different lines from the present series might have advantages, the main purpose of the present course—and I think very properly so—is to give the interpretation of the current passage, with such look backward and forward to other portions of Scripture as may be possible in the allotted time. The course as set invites and encourages to the larger view, but as a matter of fact this larger view is seldom possible. The brief study hour is all too short for the explanation and application of even the passage itself.

For older scholars the wider view is indispensable. They demand it and they need it, and, as a preparation for becoming themselves intelligent teachers, it is most valuable.

It would not be hard to outline, in the rough, some good advanced course, for ex-

ample, on the books of the Bible, their contents and mutual relations; the prophets in the order of their appearing, and their message to their own times and ours; the great doctrines of the Word in their order; the ethical teachings of the Scriptures; sacrifice, as it appears in the history of redemption and in its culmination and crown on Calvary. It is not that new truth will be taught, but truth from the standpoint of the more mature mind and therefore fitting closer to the need of the older scholars, and more attractive to them.—Rev. R. Douglas Fraser, in Report of Denver International S.S. Convention.

TREAT THEM FRANKLY

Rev. W. D. Reid, B.D.

If you wish to win or hold the large boys in your Sunday School work, treat them frankly. If a boy gets possessed of the idea that you are trying to entrap him into the Sunday School, or that by guile you are endeavoring to spring religion upon him, you are done with him. You may as well give him up. "In vain is the net spread in the sight of any bird," said the wise man, and there is nothing truer in connection with work among the big boys of our Sunday Schools. Once I overheard a conversation among several boys on this very subject.

It would appear that their Sunday School teacher had invited the boys to her place for tea on a certain evening. They had gone expecting to have a good time, but when they got there they found that the only other stranger invited to tea was an evangelist who was then in the neighborhood, who, as they expressed it, "talked religion to them most of the evening." The boys came away disgusted. They felt they had been entrapped. One declared emphatically that "he considered it a scurvy trick." Another vowed that "if he couldn't get religion without being swooped down on like that, he preferred going without it." Another added that "if he knew himself, he wouldn't be caught in that fix again." The result was that the well-intentioned teacher, who thought she would, as it were, catch her boys by guile and have them converted

almost unknown to themselves, lost, almost entirely, her hold upon them. Let a boy once get the impression that you are trying to entrap him in any way, either to Sunday School, or to a religious meeting of any kind, and the probabilities are you will lose whatever little hold you ever had on him. Treat him squarely and honestly, and he will respond. If you want him to come to Sunday School, go to him and frankly say, "John, I would like to see you at Sunday School." And if you can get a straightforward promise out of him that he will be there, you may depend upon it that it will be kept.

Not only so, but I have found that boys at that age are frequently very easy to reach in regard to their own personal religion, if approached in the proper way. It is generally a critical time religiously with the boy-man. Hitherto he has taken everything for granted. He has been taught to believe in things because his mother told him so. Now a change comes over him. He suddenly awakens to think for himself, with the result that sometimes he pitches his traditionalism to the winds and either becomes rather sceptical on the whole subject of religion, or simply drifts into indifference and carelessness.

If he can be reached at that stage and brought to Christ, it will be one of the grandest safeguards and helps to him in after life. To me there is no greater joy than to meet and talk with and lead to Christ, boys who are just at that critical stage. At my July communion I discovered that a class of boys in the school were thinking seriously, and had been talking over the matter conscientiously, as to whether or not they would join the church. They had made up their minds, that either they would all come in, or all stay out. I invited them to my study to have a frank talk over the whole question. They came, and in a manly, straightforward way we discussed the various questions that had bothered them. They were many: as to theatre going, smoking, the attitude they would have to take at the places where they worked, and as to the real meaning of salvation, etc., etc. The result of our meeting was that six of these young

fellows came right in, joined the church, and, so far as I know, are living earnest, consistent lives.

Treat the boys honestly, fairly, and squarely, and you will accomplish much more than by entrapping or catching methods.

Montreal

TEACHER TRAINING COURSE

Examination, May 9, 1903

The first annual Examination in the General Assembly's Teacher Training Course will be held on Saturday, May 9, 1903, at the following hours:

9 a.m. to 10 a.m.—SCRIPTURE

10.15 a.m. to 11.15 a.m.—ART OF TEACHING

11.30 p.m. to 12.30 p.m.—DOCTRINE

If it is not convenient to hold the examination on the day mentioned, it may be held on the previous Friday evening, May 8, one hour being allowed for each subject. Where this course is followed, great care should be taken by the presiding examiner to prevent the questions from getting into the hands of any who are to be examined at the regular time.

Those who wish to take the whole or any part of this examination will kindly give their names to their minister or Sabbath School superintendent as soon as possible, indicating the department or departments of the examination they desire to take. Ministers and superintendents are requested to report immediately to the Secretary of the Sub-Committee on Teacher Training: (1) The name, post office address and congregation of each candidate, and the subject or subjects of the course to be taken by each; (2) The name and address of some responsible person who will preside at the examination, and to whom the question papers may be sent; (3) The place or places at which the examination may be most conveniently held. Families or individuals residing where there is no minister or Sabbath School, and who have been studying the course and wish to be examined on it, should at once send their names and addresses to the Secretary, stating the subject or subjects they wish to take, and giving the name and address of some

responsible person who will conduct the examination, and to whom the question papers may be sent.

The subjects for examination are as follows:

SCRIPTURE—The material given under this heading in *THE TEACHERS MONTHLY*, October 1902, to April 1903, inclusive.

DOCTRINE—Shorter Catechism, Questions 43 to 75 inclusive, as explained in *THE TEACHERS MONTHLY* during the period mentioned above.

THE PRINCIPLES OF TEACHING—The Sunday School Teacher, by W. H. Hamill, D.D., chaps. 1-9 inclusive.

The name and address of the Secretary, to whom all correspondence relating to the Examinations should be directed, is Rev. J. M. DUNCAN, B.D., Confederation Life Building, Toronto.

TEACHER TRAINING

By Professor Walter C. Murray

XV. THE UPEHAVAL OF YOUTH

In your rambles along the shore you have doubtless seen a high cliff rising sheer out of the water. Its face, scarred by wind and wave, showed layer upon layer of differently colored rocks rising from the water's edge to the soil above. Perhaps it recalled your boyhood's impressions of the marvellous layer cake or the delectable Washington pie. Your friend, the geologist, in answer to your query, "How was it done?" took you to the water's edge and bade you watch wave after wave rolling in, depositing its burden of mud and sand, and retiring again to the deep. In this way the waters spread the thin layers, that in time were pressed into the solid rock.

Your friend took you inland and showed you shafts of granite, masses of rock once molten that had been thrust up through the layers of sedimentary rocks. He told you that in the distant past these layers had been bent and cracked by great pressure, and that the pent-up fires beneath the earth's crust had burst their bonds and shot forth smoke, dust, flame, and red streams of liquid rock.

So in the life of man. In childhood, the

continued repetition of trivial actions results in the formation of habits of thought and action—the strata of character. There comes a time in youth when these are subjected to the stress of changed circumstances without and the increasing pressure of the passions within. When the passions of the youth assert themselves and burst the bonds which authority has placed upon them, the accumulations of traditions are scattered as dust, and the habits that make for the preservation of the race are torn and twisted beyond all semblance of the original; and all this is accompanied by such an upheaval, and outflow of ensuing passion, that the character of the youth is shaken to its very foundation and he appears to have become an instrument of destruction to self and to others. We shudder at the sight and are tempted to give up all hope for the distressed soul. Greater wisdom enables us to see beyond the uproar of the moment. The upheavals of the volcano bring forth beautiful granite and open up veins for silver and gold; and the travail of the soul of the youth may issue in a character firm as granite shot through with the clear veins of thought, or studded with the imperishable gold of virtue.

We cannot afford to ignore the physiological conditions of these changes. The "clay cottage" is more than a shelter. It moulds the character of its inmates.

The chief physiological characteristics of youth are great and rapid increase in weight and stature, the changes that accentuate differences between the sexes, and the important development, not in weight but in structure, of the brain. The sudden and great increases in weight and stature perhaps account for the youth's growing consciousness of power, and his impulses to test the strength of things and persons to whom unquestioning obedience has hitherto been given. His independence is born of his growing power. This impulse to test is not confined to things physical. The youth challenges authority in every form.

The shyness and awkwardness of the youth seems to be due to physiological causes. Bones and muscles do not grow at the same rate. Consequently there is not

that nicety of adjustment that gives stability, for the muscles are too tense or too loose.

The changes in the structure of the brain are of the greatest importance for the development of thought. The power of reasoning, of relating idea to idea, is paralleled by the development of fibres associating the different centres of the brain.

But, important as these changes are, they are not more so than the others already referred to as peculiarly marking the period of adolescence. It is at this period that the social impulses arise, which mean so much for the well-being of society. The transition is now made from a life devoted to self, and almost unconscious of others, to a life in which self-sacrifice, altruism in its best form, heroism, and devotion to lofty ideals are the characteristics.

This time of change has perils all its own, which call for the utmost wisdom and alertness on the part of those who are responsible for the training of the young. It is folly to ignore, like the ostrich burying its head in the sand, the dangers of youth. Parents and teachers should imitate the wise physician, who, when he suspects the presence of a serious ailment, keeps his own counsel, but is on the alert to note every symptom that confirms or weakens his suspicions, and to do everything in his power to check the dreaded disease.

Dalhousie University, Halifax, N.S.

What is true of physical skill and intellectual attainment, is as true of the spiritual sphere. The graces of the kingdom of heaven come no more by chance, than do the power and winning charm of a cultivated mind and life. The habits of the Christian life are no more formed by accident, than are the methods of the scholar or the discipline of the soldier. It is only by a willing self-deception, that so many live as if they would "happen" into the kingdom of heaven; but that kingdom is only won by those who would take it by force. If we are to have the character of our Lord visibly reflected in us, it will only be by deliberate effort on our part, and through unrelenting mortification of all that is in us of weakness and evil.

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QUARTER, 1903

Acha'ia. The name of the Roman province of the southern part of Greece. Corinth was its capital.

Al'ex-an'-dri-a. A city in Egypt founded by Alexander the Great, 332 B.C. It had a famous university, and a large commerce. It was on an Alexandrian wheat ship that Paul was wrecked on his way to Rome.

Amphip'o-lis. The capital of a district of Macedonia, 33 miles south-west of Philippi, and three miles from the Aegean Sea, on the river Strymon.

Ap'-ol-lo'-ni-a. A city 30 miles west of Amphipolis in Macedonia.

Ap'-ol'-los. An eloquent educated Jew of Alexandria, who became a convert to Christianity and an active Christian worker at Corinth and elsewhere.

Aq'-ui-la and **Pris-cil'-la.** A Jew and Jewess, husband and wife, from Asia Minor. They were friends of Paul (Acts 18: 2) and active Christian workers, Acts 18: 26.

Ar'-ist-arch'-us and **Gai'-us.** Missionary companions of Paul, mobbed in Ephesus.

A'sia. A Roman province in Asia Minor.

Ath'-ens. The most cultivated city of Greece, five miles inland from the Saronic Gulf. It had beautiful temples, Parthenon, Theseus, etc., filled with beautiful works of art. But it was cursed with idolatry. Paul had but little success there and remained only a few weeks.

Be-re'-a. A city of Macedonia.

Cae'sar. An official title of the Roman emperors who succeeded the great Julius Caesar. Properly the title belonged only to his family; but Augustus and his successors assumed it.

Cor'-inth. A city 48 miles west of Athens, and capital of Achaia. It was a great commercial city situated on the overland route, and with two fine seaports, one on the Adriatic and the other on the Aegean.

Crisp'-us. A ruler of the synagogue at Corinth, who became a convert to Christianity. Nothing more is known of him.

Dam'-ar-is. A Christian convert at Athens. Otherwise unknown.

De-me'tri-us. A silversmith in Ephesus who headed a riot against Paul because his preaching interfered with the sales of the image of the goddess Diana.

Di-an'-a. A goddess worshipped in Ephesus. Her image was of carved ivory adorned with gold, in a magnificent marble temple 455 feet long, 220 feet wide, supported by 127 columns 60 feet high.

Di'o-nys'-ius, the A'-re-op'-a-gite. A member of the Athenian Court of Areopagus. He became a Christian convert during Paul's visit to Athens.

Eph'-e-sus. The most important city on the west coast of Asia Minor, famous for its magnificent temple of Diana and its terrible vice. It was a great commercial centre. Here Paul preached for three years.

Eu-o'-di-as and **Syn'-ty-che.** Two Christian women in the church at Philippi.

Ga'-ius. See "Aristarchus."

Greeks. The inhabitants of Greece, a country conquered and governed by the Romans in the time of Paul. The word sometimes stands for Gentiles as opposed to Jews, Acts 18: 4.

Ja'-son. A resident of Thessalonica and kinsman of Paul (Rom. 16: 21), who brought upon himself the wrath of his fellow-townsmen for his kindness to Paul, Acts 17: 5-9.

John the Baptist. The forerunner of Christ. Imprisoned in the castle of Macherus and then beheaded by order of Herod.

Ju'-pi-ter. A Roman deity whose image the Ephesians thought fell from heaven.

Mac'-edo'-ni-a. One of the two great provinces into which Greece was divided by the Romans. Achaia was the other. Philippi, Thessalonica and Berea were cities in Macedonia.

Mars' Hill. A famous hill within the city of Athens, where Mars was said to have been tried for murder by the gods. On the top of it a hollow square was formed, and all around this square seats were hewn, tier above tier, from the solid rock. Here the Athenian Court or Areopagus met. Areopagus is the Greek word for Mars' Hill.

Pont'-us. A small Roman province in Asia Minor.

Rome. The capital of the Roman Empire, on the river Tiber in Italy. It had a population of about two millions in Paul's time, half of whom were slaves. It was a very wicked city.

See'-va. A Jew of Ephesus, whose sons attempted to cast out an evil spirit in the name of Jesus, in imitation of Paul, but were roughly handled by the man in whom the evil spirit was.

Si'-las. Sent as a delegate from Jerusalem to Antioch, Acts 15: 27. He became Paul's missionary companion (Acts 15: 40) sharing his sorrows and his joys, Acts 16: 24, 25.

Syn'-ti-che'. See "Euodias."

Thess'-al-on-i-ca. The most populous city in Macedonia under the Romans, 37 miles from Apollonia. It had a large commerce, being a seaport town, and attracted many Jews. Paul organized a church there.

Tim'-o'-the-us. A young man whom Paul found at Lystra (Acts 16: 1), and who afterwards became Paul's devoted friend and the minister of the Ephesian church. Paul wrote him two Epistles.

Rev. E. B. MacLeod, M.A.
Leuro. N.S.

International Bible Lessons

Studies in the Book of the Acts.

LESSON CALENDAR: FIRST QUARTER

1. January 4..... Paul and Silas at Philippi. Acts 16: 22-34.
2. January 11..... Christian Living. Phil. 4: 1-13.
3. January 18..... Paul at Thessalonica and Berea. Acts 17: 1-12.
4. January 25..... Paul's Counsel to the Thessalonians. 1 Thess. 5: 14-23.
5. February 1..... Paul at Athens. Acts 17: 22-34.
6. February 8..... The Church at Corinth Founded. Acts 18: 1-11.
7. February 15..... Christian Self-Control. 1 Cor. 8: 4-13.
8. February 22..... Christian Love. 1 Cor. 13.
9. March 1..... Paul and Apollos. Acts 18: 24-19: 6.
10. March 8..... Paul at Ephesus. Acts 19: 13-20.
11. March 15..... The Riot at Ephesus. Acts 19: 29-40.
12. March 22..... Paul's Message to the Ephesians. Eph. 2: 1-10.
13. March 29..... REVIEW.

Lesson IX.

PAUL AND APOLLOS

March 1, 1903

Acts 18: 24 to 19: 6. Study Acts 18: 18 to 19: 7. Commit to memory vs. 4-6.

24 And a certain Jew named Apollos¹ born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

25 This man² was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught³ diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard they took him unto them, and expounded unto him the way of God more⁴ perfectly.

27 And when he was disposed to pass into Achaia, the brethren⁵ wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he⁶ mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

1 And it came to pass, that, while Apollos⁷ was at

Revised Version—1 an Alexandrian by race, a learned man; ² had been; ³ carefully; ⁴ encouraged him, and wrote to the disciples to receive him; ⁵ powerfully confuted; ⁶ the; ⁷ country; ⁸ did ye receive the Holy Ghost when ye believed; ⁹ whether the Holy Ghost was given; ¹⁰ into; ¹¹ Omit verily; ¹² Omit Christ.

GOLDEN TEXT

Luke 11: 13. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?

DAILY READINGS

M. —Acts 18: 19-28.	} Paul and Apollos. Fellow laborers. Christ in the Scriptures. John's baptism. Promise of the Spirit. Waiting for the promise.
T. —Acts 19: 1-12.	
W. —1 Cor. 3: 1-9.	
Th. —Luke 21: 13-27.	
F. —Luke 3: 1-9.	
S. —John 14: 15-26.	
S. —Acts 1: 1-8.	

CATECHISM

Q. 65. What is forbidden in the fifth commandment?
A. The fifth commandment forbiddeth the neglecting of, or doing anything against the honor and duty

Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

2 He said unto them, ³ Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard⁴ whether there be any Holy Ghost.

3 And he said unto them, ¹⁰ Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John¹¹ verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on¹² Christ Jesus.

5 When they heard¹³ this, they were baptized¹⁰ in the name of the Lord Jesus.

6 And when Paul had laid his hands upon them the Holy Ghost came on them; and they spake with tongues, and prophesied.

which belongeth to everyone in their several places and relations.

TIME AND PLACE

A. D. 54; Ephesus, the capital of the Roman province of Asia, celebrated for its splendid temple of Diana, which ranked as one of the "seven wonders of the world."

LESSON PLAN

- I. Apollos at Ephesus, 24-26.
Teaching and receiving instruction.
- II. Apollos at Corinth, 27, 28.
Helping the Christians and confuting the Jews.
- III. Paul at Ephesus, ch. 19: 1-7.
Beginning his work in that city.

LESSON HYMNS

Book of Praise, 118; 91 (Ps. Sel.); 97; 108; 111; 551.

EXPOSITION

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

Connecting Links—We left Paul in Lesson VI. at Corinth, preaching the gospel in spite of the fierce persecution of the Jews, ch. 18: 12-16. Leaving Corinth to attend

a feast at Jerusalem Paul stopped for a week at Ephesus, where he preached with good results, vs. 18-21. He then went on to Jerusalem. After a brief stay there, he went

down to Antioch in Syria, and thence started on his third missionary journey, vs. 22, 23.

I. Apollos at Ephesus, 24-26.

V. 24. *A certain Jew*; by birth and education. *Apollos*; afterwards an active Christian worker at Corinth (1 Cor. 1: 12) and elsewhere. *Alexandria*; a city in Egypt founded by Alexander the Great. It had a large commerce, and its trade attracted many Jews. It was on an Alexandrian wheat ship that Paul was wrecked on his way to Rome, ch. 27: 6, 38. The three great universities of the day were at Alexandria, Tarsus and Athens. *An eloquent man* (Rev. Ver., "learned"). The Greek work includes both learning and eloquence. "He was learned and could use his learning with effect." (Cambridge Bible). *Mighty in the scriptures*; well read in the scriptures and with great power in expounding them. Alexandria had famous Jewish schools for the study of the Old Testament, and in these Apollos had been trained. *Came to Ephesus*; after Paul had left for Jerusalem, ch. 18: 19-21. Ephesus was on the west coast of Asia Minor. It was an influential city carrying on a large foreign trade. It was called one of the eyes of Asia. Smyrna, 40 miles north, was the other eye.

V. 25. *Instructed*. The word means "taught by word of mouth," Luke 1: 4; Gal. 6: 6. It is probable that the gospel had taken some root in Alexandria. *The way of the Lord*; the Christian faith, ch. 9: 2. *Fervent*; from a Latin word meaning "to boil." *Taught carefully* (Rev. Ver.); "accurately, to the last point." Probably he traced minutely the agreement between the facts of Jesus' life and Old Testament prophecies. *The things of the Lord*; the gospel, in so far as he knew its meaning. *Knowing only the baptism of John*; the baptism of repentance (ch. 19: 4), as contrasted with baptism by the Messiah Himself with the Holy Ghost and with fire, Matt. 3: 11. Apollos had accepted Jesus as the Messiah, but may have reasoned that, as the baptism of John was sufficient for the Master, it was also sufficient for the servant. He may not have heard about the events of Pentecost, though Egyptian Jews had witnessed them

(ch. 2: 10), or he may have received an imperfect account of them.

V. 26. *Began to speak boldly*. Courage was needed, for the Jews were unwilling to believe that Jesus was the Messiah. *In the synagogue*; where, as a Jew, he would have the privilege of speaking. *Aquila and Priscilla*. They had come to Ephesus with Paul, ch. 18: 18. *The way of God*. This included an account of the gift of the Holy Ghost and the sacraments of Christian baptism and the Lord's Supper.

II. Apollos at Corinth, 27, 28.

V. 27. *Achaia*; the province answering to modern Greece, of which Corinth was the capital. *The brethren*; the Christians at Ephesus. *Wrote*; gave him a letter of recommendation. *Exhorting the disciples*; the Christians whom he might meet on his travels. *When he was come*; to Corinth in Achaia (ch. 19: 1), he helped, in their debates with the Jews, them which had believed. This he did *through grace*, that is, power from God.

V. 28. *He mightily convinced*; testing their objections by the scriptures and confuting them. *Shewing by the scriptures*; that Jesus was the Messiah promised in the Old Testament. The Jews had declared Paul's teaching "contrary to the law," v. 13. Apollos convinces them that Jesus is the fulfiller of the law.

III. Apollos at Corinth, ch. 19: 1-7.

Ch. 19: 1. *It came to pass*. The narrative now goes back to Paul. *Upper coasts*; not the sea coasts, but the inland districts of Phrygia and Galatia. The word "coasts," now limited to the seashore, formerly meant any "borderland." Paul was revisiting the churches founded on a previous journey (see ch. 18: 23). *Came to Ephesus*; as he had promised, ch. 18: 21. *Certain disciples*; twelve in all, v. 7. They may have been disciples of Apollos and, like him, imperfectly instructed in the Christian faith, 18: 26.

Vs. 2, 3. *The Holy Ghost*; referring to the Spirit as manifested in the gift of tongues, prophecies, etc., v. 6. *We have not heard*; about the descent of the Spirit, Acts 2: 2, 3.

Vs. 4-6. *Then said Paul*. He taught them that John's baptism (see on ch. 18: 25) was

a preparation for the coming of the Messiah and the baptism of the Spirit. *Were baptized*; thus publicly professing their faith. *In the name of the Lord Jesus*. The full formula (Matt. 28: 19) may have been used. *Laid his hands*; as a sign of the communication of the Spirit. *The Holy Ghost came*; and the usual gifts followed. *With tongues*;

strange speech, unintelligible to the hearers until interpreted by the speaker, 1 Cor. 14: 1-5. *Prophesied*. This means, not the predicting of future events, but speaking truth under the direct inspiration of God. Paul valued this gift more highly than the gift of tongues, 1 Cor. 14: 19. Those who prophesied spoke so that the hearer understood.

APPLICATION

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

Apollos, v. 24. The gospel of Jesus Christ has from the beginning shown its power to attract men of diverse natures and nationalities. The divine Founder of our holy religion said, "And I, if I be lifted up from the earth, will draw all men unto Me," John 12: 32. There is no class or country which does not need Christ, or which cannot accept Him. Men find Him in various ways, but they all find in Him just the Saviour they need.

Eloquent, v. 24. Orators have been produced by other causes, but the gospel of Christ has created more great speakers than any other agency. It is so great a theme that it might almost make the dumb to speak. The love of God to the world in Christ is enough to put fire into the coldest voice, and to loosen all the hidden feeling that lurks in human nature. Eloquence is a gift worthy of cultivation, and exercises great sway over the hearts of men. The gospel relies largely for its increase upon persuasion by the spoken Word. The mightiest human means of spreading the kingdom of God is the speaking forth of God's salvation by His ambassadors in the most impressive way. Let it be remembered, however, that the saving power lies in the gospel itself, and will show itself even when the message is spoken by the stammering lips of the untrained man, as well as when uttered by a master of oratory.

Mighty in the scriptures, v. 24. The food of the word of God is very strong and makes giants. When the teaching of the Bible is not only stored up in our memory, but worked into the very fibre of our thinking and feeling, we shall be clothed in armor which the fiery darts of temptation cannot pierce, and have in our hands a sword before

which the hosts of evil will be put to flight.

Ferocious in spirit, v. 24. A train of freight cars, if it be started down an incline, will go of itself, till it reaches the bottom. But it requires an engine with a full head of steam to draw it to the top again. It is easy to work, so long as nothing opposes us and things go smoothly. But in the face of difficulties and discouragements, it is only a resolute spirit and an earnest purpose that will carry us through. It is a great thing to be able to speak well, but a far greater thing to face a hard task with cheerful courage and dauntless determination.

Expounded unto him, v. 26. It is safe to say that there is no one from whom we cannot learn something. We may know a great deal more about most things than our companions, but there is sure to be something about which they are better informed than we. Pride in our own learning and contempt for the ignorance of others are alike foolish, because they shut the door in the face of those who can increase our knowledge. The treasures of knowledge are open to all, and if another has made a discovery hidden from us, we should be ready to learn from him.

Mightily convinced the Jews, v. 28. The storm at sea shows whether or not the sailor has learned his trade. The battle is the occasion for putting into practice the lessons learned on the parade ground, and the soldier who has slighted his drill will then make a poor appearance. It is those who have been thoroughly trained in the use of the scriptures, who will walk in the right path while others go astray, and be able to drive back the temptations which attack them.

Shewing by the scriptures, v. 28. Men have

often supposed that they had discovered gold or silver, until it has been brought to the assayer, whose test has shown it to be some metal of far less worth. The scriptures supply a sure test of our opinions and actions. If these agree with the teachings of the sacred book, they are pure gold. But, if they are contrary to its teachings, they are but base and worthless metal.

Apollos . . . Paul, v. 1. The great Builder has a place in his work of building the spiritual temple for laborers of varied characters and abilities. The task in which one has failed may be taken up by another

and carried through successfully. The one who has failed should not be jealous of the one who succeeds. So long as both are faithful, they will equally enjoy the smile of the Master.

Have ye received the Holy Ghost? v. 2. If we have received the Holy Ghost, the fact cannot be hid. The fruit of the Spirit will be seen in our lives. The list is given in Gal. 5: 22, 23. These fruits we cannot have, unless the Holy Ghost is dwelling in our hearts. The apple is the outgrowth of the life in the tree. So the Christian virtues are the product of the life-giving Spirit.

POINTS AND PARAGRAPHS

By The Associate Editor

Learning is a key to the treasures of scripture. v. 24.

The lips catch fire when the heart is aflame. v. 25.

Humility is a mark of true learning. v. 26.

Oceans are not limits, but pathways, for the gospel. v. 27.

Darkness is dispelled by admitting the light. v. 28.

It is not our place that matters so much as how we fill it. v. 1.

God reveals our need only to meet it. v. 2.

We need a gospel of going on as well as of starting right. v. 3.

A new life is impossible without new power. v. 4.

Those who bear Christ's name should wear His likeness. v. 5.

The works of the Spirit witness to the Spirit's reality. v. 6.

If you want to be safe from the poisons which meet you on every side, make good use of your Bible.—J. Thain Davidson.

"The law and the gospel, bound in one,

Here meet the sinner's anxious eye;

And point him when his hopes are gone

From Sinai's Mount to Calvary.

There, sprinkled with the Saviour's blood,

And with the Spirit's quickening dew,

His soul, like Aaron's rod shall bud,

And bear celestial almonds too."

Certain Persian princes had for their teachers the four best men in the kingdom:

(1) The wisest man to teach wisdom; (2) The bravest, to teach courage; (3) The most just, to train the moral nature; (4) The most temperate, to teach self-control. So the individual and the church need the instruction of teachers with varied gifts.

Two thoughts are suggested by v. 27, that all power to be useful in the church comes from God, and that every gift bestowed on us is to be used, not for ourselves alone, but also for others.

The scriptures are like the powers of nature, which have always contained the treasures of the telegraph, telephone, of electricity, of steam for power, of coal for warming, and yet men did not know these riches for ages.

When we do anything in another's name, it is for him we do it. When we take possession of a property or a legacy in the name of some society, it is not for our own private advantage but for the society we take possession. When an officer arrests any one in the King's name, it is not to satisfy his private malice; and when he collects money, it is not to fill his own pocket.—Dr. Marcus Dods.

It is as if you saw a locomotive engine upon a railway, and it would not go, and they put a driver up and they said, "Now that driver will just do." They try another and another. One proposes that such and such a wheel shall be altered; but still it

will not go. Some one then bursts in among those that are conversing, and says, "No, friends, but the reason it will not go is that there is no steam; you have no fire; you have no water in the boiler. It will go well enough if you but get the steam up." But

now people are saying, "This must be altered, and that must be altered." But our great spiritual want is the Holy Ghost; and until that want is supplied, we may reform and reform, and still be the same.—C. H. Spurgeon.

LIGHT FROM THE EAST

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

EPHESUS—Was the capital of Proconsular Asia and was built partly on the hills and partly on the plain near the mouth of the river Cayster. It had a good harbor originally, but later on the silt from the river filled it up. It was one of the principal stations on the highway between Rome and the East, and was the seaport from which all the roads through the province of Asia radiated. It had at this time a population of about half a million. Its central attraction was the temple of Diana, a fine piece of Grecian architecture 425 feet long and 220 feet wide, with 127 columns of Parian marble 60 feet high. This temple contained an old,

grotesque, wooden image of the goddess which was regarded with extraordinary reverence. Behind the shrine was a treasury in which the wealth of the city was stored, and the whole temple was hung with costly votive offerings from every land. The temple and a furlong round it had the right of asylum, and this gathered to the city many of the criminal class from all Asia. Yet the city was proud to call itself on its coins the "temple-sweeper" of Diana. The site of Ephesus is now only a desolate plain without a hut on it, and even the stones of which the city was built have been nearly all taken away or covered up.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

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

In teaching this lesson the memory of teachers and pupils will be aided by grouping the instruction around two persons in the order in which they appear in the record. Apollos and Paul.

1. *What is said of Apollos.* There are ten distinct statements made in his favor. (1) He was a Jew, born at Alexandria. He was one of God's chosen people, the custodians of the scriptures, a people of great ability, energy and capacity of endurance. This man was a native of a great city, celebrated for wealth, commerce and learning. Its library was the greatest in the ancient world. It was here the Greek version of the Hebrew scriptures, known as the Septuagint was made nearly three hundred years before Christ. (2) He was eloquent, a most valuable gift for the teacher and preacher of the

gospel. He had probably been trained in the schools of Alexandria. (3) He was mighty in the scriptures, that is, in the Old Testament, in which the foundation of Christianity is laid. He was a masterful student of one book. Let us emulate his example. (4) He was instructed in the way of the Lord, v. 25. Literally, he was "catechized," by whom we know not. (See Matt. 3: 3; Mark 1: 3; Luke 3: 4; John 1: 23.) (5) He was fervent in spirit—literally, boiling, Rom. 12: 11. This gave him power with the people. Men touched by the fire of God's Spirit and truth move the world. They are the reformers of every age. (6) He was a diligent and bold teacher, vs. 25, 26. So Jesus was a Teacher sent from God, John 3: 2. The church and the world need, in order to solve their pressing problems, more teaching. (7) He was a docile student. Two of his hearers, Aquila and Priscilla, undertook to instruct him "more perfectly," and he was not above being taught. A grand quality, that of being teachable. Those who have it are the progressive members of the church. (8) By his good services he gained

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the confidence of the Ephesian church. On leaving for Achaia the brethren gave him a strong certificate, and asked for him a hearty welcome in his new field, v. 27. (9) He was a helpful Christian, v. 27. This should be the case with all followers of Jesus. They should comfort and edify one another, 1 Thess. 5 : 11. He was greatly appreciated in the church at Corinth, 1 Cor. 1 : 12 ; 3 : 4. (10) He was a strong and successful controversialist. "He mightily convinced the Jews," etc., v. 28. He did what Jesus told the Jews to do, John 5 : 39. In the synagogue and elsewhere he appealed to the Old Testament, showing that Jesus was the Messiah announced by the prophets. Controversy is sometimes necessary. We must not, through cowardice, or in seeking to please men, allow truth and Christ to be trampled under foot, Jude, 3.

2. *What is said of Paul.* (a) He had made a missionary journey through the mountainous or upper part of Asia Minor, namely, Phrygia and Galatia, (ch. 18 : 23), to Ephesus. Paul made this journey accompanied by Timothy and others, in fulfilment of his promise to return to Ephesus, ch. 18 : 21. (b) Here he taught, baptized and laid his hands upon twelve men. These had before received the baptism of John. As yet they knew not that Jesus was that Messiah and that His Spirit had conferred upon believers miraculous gifts. Having learned the truth in this respect, and that Jesus was the Christ to whom John had borne witness, they were baptized in His name.

For Teachers of the Boys and Girls

By the Associate Editor

Stories of travel are always interesting to boys and girls. They will readily talk about famous travellers like Livingstone or Nansen of whom they have read or heard. Here are two great travellers, Paul and Apollos. Three great cities also are mentioned. Master all the facts about Alexandria and Ephesus found in the "Exposition" and the "Light from the East," and recall what was learned in Lesson VI. about Corinth. Each of these three cities was on a different continent. Get from the class all the information possible about the routes of travel and the places by

the way. Treat the lesson as a story of travel with four chapters.

Chapter I. APOLLOS AT ALEXANDRIA. Describe his training in the schools of this city, and especially his drill in the Old Testament. Show how all this study would prepare him for tracing out the points of agreement between the life of Jesus and the prophecies about the Messiah. Turn to Isaiah 53 as an illustration of this agreement. Explain that Apollos may have heard of Jesus from Egyptian Jews who had been at Jerusalem on the day of Pentecost, ch. 2 : 11. He became convinced that He was the One of whom the prophets had spoken, and began to teach others what he had learned.

Chapter II. APOLLOS AT EPHEBUS. Here he found many Jews and began at once to prove to them that Jesus was the Messiah. Among his hearers were Aquila and Priscilla. Recall what was said of them in Lesson VI. Tell how they came to Ephesus. They became the teachers of the great preacher.

Chapter III. APOLLOS AT CORINTH. The class will remember about Paul's work in this city and how he was treated by the Jews. Apollos carried on the same work of proving to the Jews that Jesus was the Messiah. But, instead of being persecuted, he enjoyed great popularity and success.

Chapter IV. PAUL AT EPHEBUS. We come back again to this city and here we find Paul who meets twelve men and teaches them about the Holy Ghost.

Focus attention in closing on the power of the Holy Ghost as seen in Apollos and the twelve disciples ; point out our need of the same power, and show that we may have it in answer to prayer.

Some Test Questions

- In what city was Apollos born ?
- To what race did he belong ?
- What is said of his training ?
- Of his spirit ?
- What was his special talent ?
- In what cities did he preach ?
- To what people ?
- About whom ?
- Who became his instructors ?
- What success had he ?
- Whom did Paul meet at Ephesus ?

- What did he ask them?
 What baptism had they received?
 What did Paul teach them?
 What gift bestowed on them?
 What do we learn as to:
- (1) The value of a good education?
 - (2) What may be gained by humility?
 - (3) The baptism of John?
 - (4) Spiritual gifts in the early church?

Prove from Scripture

That Jesus is the promised Messiah.

For Special Study

1. Ephesus.
2. The grace of God.
3. The duty of confessing Christ.

The Catechism

By The Associate Editor

[For Examination in Doctrine in the General Assembly's Teacher Training Course.]

Ques. 65. *What the Fifth Commandment forbids.* Three points may be considered:

1. *How the Fifth Commandment may be broken.* The principle is laid down here, that the neglect of God's laws, as well as active opposition to them, is visited with punishment. This principle is illustrated in the laws of nature. A man is sick, let us suppose, and a physician tells him that a certain medicine will cure him. If he neglects

to take it, he suffers. The same holds good of moral laws. We shall be condemned for neglecting opportunities of doing good, as well as for doing evil. We learn, further, that we owe to every person the honor and duty corresponding to his position. If these are withheld by us, we are robbing them, as really as if we should steal their money.

2. *The penalty attached to this Commandment.* Under the Mosaic law, death was the penalty for smiting, cursing, or reviling father or mother, Ex. 21:15, 17. (See also Deut. 27:16; Prov. 30:17.) This severe penalty is no longer inflicted on disobedient children. It was a temporary enactment. But the law itself is perpetual, and breaking it still brings punishment in one form or another.

3. *The limits to human authority.* All rightful authority in the home and church and state is derived from God. This fact fixes the limit beyond which obedience to such authority is not required. The stream cannot rise higher than its source, and no earthly law can bind us which conflicts with a divine command. When any human authority bids us do what is contrary to the will of God, our attitude should be that of the apostles who said to the Sanhedrim, "We ought to obey God rather than man," Acts 5:29.

FOR TEACHERS OF THE LITTLE ONES

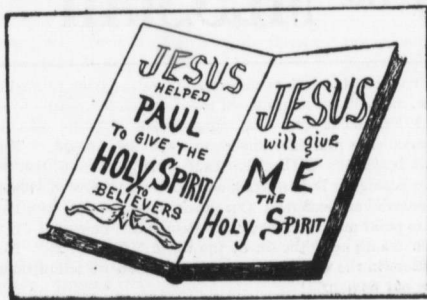
By Mrs. Jessie Munro Johnston, North Bay, Ont.

Review—Recall the story of Paul preaching at Corinth—(Map), Lesson VI. He remained there unharmed for some time afterwards. He then returned to Jerusalem (ch. 18:21, 22).

The end of his second missionary journey (trace on map by means of colored twine and pins) which had lasted for three years.

Lesson Subject—The living Saviour giving the Holy Spirit to believers.

Introduction—Speak of gifts—Christmas and birthday gifts will readily be recalled. How thoughtful our kind parents are! How carefully they choose the gifts so that each child may get a good gift! When Jesus went back to



heaven, God promised another gift to all who love Jesus.

Repeat—

“Oh Heavenly Father, Thou hast told
Of a gift more precious than pearls or gold ;
A gift that is free to every one,
Through Jesus Christ, Thine only Son ;
For His sake, give it me.”

Golden Text—Repeat. Print HOLY SPIRIT.

Try to make the children understand that this gift is one we cannot see nor touch, but we can feel the effect of it in ourselves and can hear “the still, small voice” (1 Kings 19 : 12) speaking to us if we listen for it, John 3 : 8.

Lesson—Tell of Apollos having heard about the coming of Jesus, coming to Ephesus and preaching about Him, but not knowing about the gift of the Holy Spirit.

Do you remember the tent-makers, Aquila and Priscilla, with whom Paul stayed at Corinth (ch. 18 : 2), whom he had taught about Jesus and His work and the Holy Spirit promised to all who love Jesus. They had come to Ephesus (ch. 18 : 18) and were glad to hear Apollos preaching about Jesus, but they wanted him to know also about the Holy Spirit. So instead of finding fault with him they took him to their home and told him Jesus' own words about the Holy Spirit.

Giving the Holy Spirit to Believers—Here comes Paul, the great preacher, back from his visit to Jerusalem on his third missionary journey. He finds that many have heard Apollos and have accepted God's gift of Jesus Christ. Paul asked them if they had received this other gift we have been talking about. “No,” they said, “we never heard of it.” Then Paul baptized them and laid his hands on them (ch. 19 : 6) and the Holy Spirit came to dwell in their hearts to guide and comfort them (Represented by a gentle, pure, white dove which seeks a nest, an abiding place). “He came in sound, to awake them ; in wind, to move them ; in fire, to enlighten and warm them ; in tongues, to make them speak.”

Apollos offered one gift—Jesus.

Paul offered two gifts—Jesus and the Holy Spirit. This gift is for me. What will He do for me? (Guide, comfort, make me gentle, pure, etc.)

Story Book—On one page print : Jesus helped Paul to give the HOLY SPIRIT to BELIEVERS—(outline of a dove).

On opposite page print : Jesus will GIVE ME THE HOLY SPIRIT.

Repeat—

“Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers.”

BLACKBOARD REVIEW

By The Associate Editor

JESUS THE MESSIAH

On some country roads may be seen sign boards, fastened on posts, having painted on them figures showing the distance, and a finger pointing out the direction to a nearby town. The different parts of the Old Testament are like those roads. As we read, we constantly light on passages which are like the finger on the sign board. They all point in one direction, towards JESUS THE MESSIAH, that is, the Christ, the Anointed One of God. Take such a passage as Isaiah, ch 53, and show that it gives a wonderfully exact description of what Jesus did and suffered. Our lesson speaks of John the Baptist. What was his work? Just to point men to the Saviour. Remember, he said of Jesus “Behold the Lamb of God, which taketh away the sin of the world,” John 1 : 29. Now everyone knows that all the directions in the world will not help us unless we follow them. We must go to Jesus if He is to be our Saviour.

Lesson X.

PAUL AT EPHESUS

March 8, 1908

Acts 19: 13-20. Study Acts 19: 8-20. Commit to memory vs. 18-20.

13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Je'sus, saying, 4 We adjure you by Je'sus whom Paul preacheth.

14 And there were seven sons of one Sce'va, a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Je'sus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

Revised Version—1 But certain also of the strolling Jews; 2 name; 3 the; 4 I; 5 a chief priest; 6 mastered both of them; 7 became; 8 Many also of them that had believed came confessing, and declaring their deeds; 9 and not a few of them that practised; 10 in the sight of all; 11 the Lord.

GOLDEN TEXT

Acts 19: 17. The name of the Lord Jesus was magnified.

DAILY READINGS

M. — Acts 19: 13-20.	Paul at Ephesus.
T. — Luke 3: 10-18.	Fruits of repentance.
W. — Luke 19: 1-10.	True repentance.
Th. — Mark 1: 21-28.	Evil spirits acknowledge Christ.
F. — Luke 10: 17-22.	"Through Thy Name."
S. — Rom. 15: 13-21.	The prevailing word.
S. — Mark 4: 26-32.	Growth of the Kingdom.

CATECHISM

Q. 66. What is the reason annexed to the fifth commandment?
A. The reason annexed to the fifth commandment is a promise of long life and prosperity (as far as it

17 And this 7 was known to all the Jews and Greeks also dwelling at Eph'esus; and fear fell on them all, and the name of the Lord Je'sus was magnified.

18 8 And many that believed came, and confessed, and shewed their deeds.

19 9 Many of them also which used curious arts brought their books together, and burned them 10 before all men; and they counted the price of them, and found it fifty thousand pieces of silver.

20 So mightily grew the word of 11 God and prevailed.

shall serve for God's glory and their own good) to all such as keep this commandment.

TIME AND PLACE

A. D. 54 to 57, a period of three years immediately following the time of the last lesson. "The school of Tyrannus played the same part in Ephesus that the house of Titus Justus (ch. 18: 7, Rev. Ver., adjoining the synagogue did in Corinth." (Ramsay.)

LESSON PLAN

I. A Humbling Defeat, 13-16.

Which was the penalty of sorcery.

II. A Genuine Conversion, 17-19.

Proved by a costly sacrifice.

III. A Glorious Result, 20

The wonderful progress of the gospel.

LESSON HYMNS

Book of Praise, 545; 10, v. 6 (Ps. Sel.); 544; 128; 438; 90.

EXPOSITION

Connecting Links—The story of Paul's work at Ephesus is here continued. For nearly three years (ch. 20: 31) he remained there preaching the gospel with great success. Following his usual custom (ch. 17: 2), Paul sought to reach the Jews by preaching to them in the synagogue. But his success aroused so much opposition that he abandoned the synagogue, as at Corinth (ch. 18: 7), and held his meetings in the school of one Tyrannus. Here, too, great results followed his preaching, many miracles were wrought, and from Ephesus as a centre the gospel was carried to all parts of the Roman province of Asia.

I. A Humbling Defeat, 13-16.

V. 13. *The vagabond Jews*; literally, strolling or wandering Jews, who went from place to place practising magic. They pretended to read the future from the stars, and by uttering mystic words to be able to summon spirits to help or hurt and then bid them depart at pleasure. Diseases, too, they professed to cure by charms and spells. *Exorcists*; persons who claimed the power of

casting out evil spirits. Originally the term denoted those who administer an oath, and hence those who by certain formulas adjure demons to come out of a man. It would seem from Matt. 12: 27 and Luke 9: 49 that certain Jews in our Lord's time possessed the power of casting out unclean spirits. But the Jewish exorcists spoken of here were "frauds." Josephus, in describing the methods of exorcism in a particular case, says that the exorcist applied to the nose of the possessed the bezel of a ring (the flange that holds the gem in place), and at the same time uttered certain mystic words prescribed by Solomon. The evil spirit was then drawn out through the man's nostrils. To satisfy the bystanders that the evil spirit had really left a man, the exorcist placed a vessel of water at some distance and commanded the ejected spirit to overturn it, which it did. *Took upon them*; to use the name of Jesus, as they had heard Paul use it (v. 11), in casting out evil spirits. *Which had evil spirits*; were under the influence of evil spirits, Mark 1: 23. *We adjure you by Jesus*; a solemn command to the spirit to

depart. "The essence of such exorcism was the power supposed to be wielded by the recitation of certain potent names; and observing the wonders wrought by Paul in Christ's name, these Jews thought to obtain like power by borrowing his 'formula,' as it were." (Century Bible.) *Whom Paul preached*; added to show which Jesus was meant, as Jesus or Joshua was a common name.

V. 14. *There were seven sons*. The seven were in the habit of imitating Paul; but in the specific case given here only two of the seven acted, v. 16 (Rev. Ver.). *Seeva*. Nothing more is known of him. *A chief priest* (Rev. Ver.); not the high priest (John 18:13), for the high priest's residence and duties were at Jerusalem; but the head of one of the twenty-four classes into which the Jewish priests were divided, and which served in turn in the temple at Jerusalem. Or perhaps it means simply a leading priest at Ephesus exercising a powerful influence.

Vs. 15, 16. *The evil spirit answered*; speaking through the man whom he possessed. *Jesus I know*. The evil spirits knew and had to obey the power of Jesus (Mark 1:25, 26), and of Paul, His servant, ch. 19:12. *Who are ye?* Words of anger and contempt. *And the man, with the fury of a wild beast, leaped on them*. *Mastered both of them* (Rev. Ver.). See above on v. 14. As in the case of the man of Gadara (Mark 5:4), the possession by a demon brought with it greater than natural strength. *Fled*. Men of that class are usually more or less cowards. *Naked and wounded*. Their clothing was torn and marks of fierce tearing were left on their bodies.

II. A Genuine Conversion, 17-19.

V. 17. *This was known, etc*. The news would quickly spread all over the city. *Fear fell on them*. They were made to feel that it was a dangerous thing to use the name of Jesus lightly, and so were filled with awe. *The name of the Lord was magnified*. A deep impression was made upon the minds of those who saw or heard of the punishment of the guilty and the proof of Christ's power.

V. 18. *Many that believed*; that is, who had professed their faith. *Came confessing, and declaring their deeds* (Rev. Ver.); their evil deeds. Even though they had joined the

church, they had not fully given up belief in magic, nor in the power of Diana, the Ephesian goddess, to protect them. It was usual to copy from the statue of the goddess strange, mystic words and sentences, often meaningless, and carry them about as charms to protect from evil. The people had great faith in these charms; and it is possible, that even those who had become members of the church had not completely broken away from such sinful practices; but with the reawakening of conscience, under the powerful preaching of Paul, they saw the folly and sin of such false practices, came and confessed them to the apostles, and openly renounced them.

V. 19. *And not a few of them* (Rev. Ver.); that is, of the magicians themselves. Belief in the power of magic was universal in Paul's time. Many of the magicians, too, performed remarkably clever tricks, but perhaps not more clever than the jugglers of India at the present day. Their tricks were in all probability the result of a little real science and a great deal of fraud, thus deceiving the ignorant and the superstitious. But the gospel redeems from all classes of men, and some even of the magicians turned to Christ. *Curious arts*; that is, magical arts (see on vs. 13, 18). *Brought their books*; the parchments containing the rules, and mystic words, for practicing magic. *Burned them before all men*; publicly, no doubt in the market square. *Fifty thousand pieces of silver*. As Ephesus was a Greek city, it is probable that Greek coinage is referred to, and the amount would be about nine or ten thousand dollars. The fact that they did not sell such valuable books, but burned them, shows how genuine their conversion was. The rarity of books in those days accounts for their immense cost. Probably, also, magical books brought a price greater than their intrinsic worth.

III. A Glorious Result, 20.

V. 20. *So mightily*; "with overpowering force and strength, which nothing could resist." (Cambridge Bible). *Grew*; as to influence and power as well as to increase of numbers. *Prevailed*; over the surrounding forces of evil. "The gospel was diffused abroad and was powerful to produce great

effects. The fear and the power and the praise all helped it; and above all, the spirit of sacrifice helped it. When men come forward and sacrifice some bit of self in order to be Christ's, the Word of God will grow and prevail." (Lindsay.) "Grew"

refers to the general extension of the gospel; 'prevailed' to its influence on the conduct of those who embraced it. The whole preceding story of the triumph of truth over error vividly illustrates the remark in both respects." (Hackett.)

APPLICATION

Then, v. 13. It was after Paul had been laboring in Ephesus for two years. During that time he had been the one preacher to half a million people. But no faithful preacher of the gospel can always remain alone. Sooner or later the power of the gospel will draw men around him. The gospel proved itself to be divine by becoming the means through which one man moved this great city. And to-day the same gospel in the hands of a single missionary in many a crowded heathen city is winning a like victory. The religion of Jesus Christ does not allow a man who believes it and proclaims it to be long alone. We have only to send men to heathendom with the gospel. God will give them success.

The name of the Lord Jesus, v. 13. What would lands like Britain and Canada be like, if the name of Jesus were unknown to their people? Everything that makes our lives happier and nobler than those of the heathen, we owe to the name of Jesus. Christ is the energy of our civilization. If He is left out, its fruits fail. And yet there are many who are enjoying the fruits of Christianity, who are not accepting Jesus Christ as Lord. Is it honest? Is it a fair thing to receive countless blessings from the hand of Christ, and make no return to Him of love and service?

Who are ye? v. 15. It is only when the branch is growing out of the vine, and so shares in the nourishment drawn up from the soil by the roots and brought down by the leaves from the air, that it can bear fruit. In like manner, he alone can wield the power lying in the name of Jesus who really believes in the Saviour. We cannot fight evil with words of magic, and win. We can overcome only by having faith as a channel which conveys into our lives the might of the living Christ.

They fled, v. 16. Irreverence and cowardice are close companions. It is never a sign

of courage or manly independence to use the name of God lightly, or to treat His laws with indifference. When one who so does is brought face to face with the realities of eternity, his character as a poor coward will appear, stripped of its outward covering of pretended boldness. It is the man who has learned to fear God, who is raised above every other fear.

Fear fell on them all, v. 17. Fear has its place in religion. It is true that the great influence which God brings to bear on men, to draw them from evil and incline them to good, is love. But we cannot read the New Testament without finding in it warnings which appeal to our fears. God gave His Son that we "might not perish." And there must be something very terrible meant by the word "perish," or God would not have made such a sacrifice to save us from perishing. The remembrance, also, that the most solemn words about the fate of those who are lost come from the lips, not of the prophets and apostles, but from the lips of the tender, compassionate Saviour, should increase our fear of the consequences of sin and our desire to flee from them.

The name of the Lord Jesus was magnified, v. 17. The worthiest monument to a great architect is the noble building reared by his genius. Men cannot praise him more highly than by pointing to his work. Nor can we better "magnify the name" of Jesus than by proclaiming what He has done. Nineteen centuries have been filled with tokens of His power, and the last, with its thrilling story of modern missions, reveals His might more fully than all the rest. All the more encouragement, therefore, to sounding forth His name to every land.

Brought their books together, v. 19. Like Cæsar burning his boats, so that there could be no return. A definite outward act is the best outcome of faith. It is well to show

forth our change of mind by a sensible sign. It is a proof to our own conscience, as well as to the world that we are on the Lord's side. If you are decided that your life should be devoted to Christ's service, make the decision good by definite acts of service. Leggard surprised the official person who asked him how soon he could be ready to set off for the interior of Africa by replying promptly and firmly, "To-morrow." The decision which hastens to perform the next duty is a trait of character we all require to develop by patient and persistent practice.

And burned them, v. 19. A very good thing to do with bad books to-day. A well known to contain the germs of typhoid fever is cleansed immediately. With equal care, we should protect our minds and hearts from the poison of false and foul books.

So mightily grew the word of God and prevailed, v. 20. The surest guarantee of the rapid and overcoming growth of Christ's kingdom is sacrifice and effort on the part of His people. Self-denying adherents make a successful cause.

POINTS AND PARAGRAPHS

To have success in work for Christ, we must possess the spirit of Christ. v. 13.

Mighty streams of good or evil flow from the fountain of family life. v. 14.

The manly heart scorns pretence and does homage to sincerity. v. 15.

Bravado is a base imitation of bravery. v. 16.

The meaning wrapped up in the name of the Lord Jesus is unfolded in the history of the church, v. 17.

Heartfelt conviction begets honest confession. v. 18.

Conscience and not cost should rule our conduct. v. 19.

In the days of knightly chivalry it was supposed to be enough for the true soldier of the Cross to make the sacred sign upon his person, and instantly the foul spirits that had gathered in the murky gloom to do him harm, fell back, and let him through. The truth is ours to-day, that the best resource for the hardly-beset soldier of Jesus, is to appeal, not to the cross, but to Him who, on that cross, bruised the serpent's head, not for Himself only, but for us.—F. B. Meyer.

If a man is seated on a sheet of glass and an electric battery attached to him, he can be so filled with electricity that sparks will fly out of him at the touch of a steel wand. The reason is that glass is a non-conductor of electricity. The moment the man sets his foot on the ground again he is emptied. God desires us to be filled with the Holy

Spirit that we may live holy lives. And in order to do this we must keep ourselves separated from the evil in the world. We must give up every kind of sin as the Ephesians surrendered their magical books.—W. Knight Chaplin.

Repentance is getting out of one train, and getting into another. You are on the wrong train. Get out of it now.—"Turn ye, for why will ye die?"—Moody.

Unless we realize our sins enough to call them by name, it is hardly worth while to say anything about them at all. When we pray for forgiveness, let us say, "my temper," or "untruthfulness," or "pride," "my cowardice, indolence, jealousy, revenge, impurity." To recognize our sins, we must look them in the face and call them by their right names, however hard. Honesty in confession calls for definiteness in confession.—Dr. M. D. Babcock.

The kingdom of God differs from the great schemes of this world. These last have a proud beginning, a shameful and miserable end—towers as of Babel, which at first threaten to be as high as heaven, but end a deserted misshapen heap of slime and bricks; while the works of God, and most of all His chief work, His church, have a slight and unobserved beginning, with gradual increase, and a glorious consummation.—Trench.

The gospel hath such a secret invisible influence on the hearts of men, to change them and effect them, and all the actions that flow from them, that it is fitly resembled to leaven, so mixed thoroughly with

the whole, that although it appeareth not in any part of it visibly, yet every part hath a tincture from it.—Hammond.

May the holy church . . . hide the Lord Jesus in the innermost places of our hearts, till the warmth of the divine wisdom penetrate into the most secret recesses of our souls.—Ambrose.

Light from the East

CURIOUS ARTS—As the Romans began to lose faith in their national religion, they tried to establish a connection with the unseen by all sorts of Oriental magic and sorcery. Of this black art Ephesus was the centre, for there Eastern and Western life most freely intermingled. The image of Diana had a number of mystic words engraved on its crown, girdle and feet. These "Ephesian letters" were copied on tablets

of terra cotta and other materials, and used as amulets. Many treatises were written about them to show how they might be used as spells to compel spirits to perform the operator's will in securing fortune, curing disease, foretelling the future, or in forcing them to leave those of whom they had taken possession. As magic was a money-making art, the books which taught it were costly. The value of those burned was about \$10,000. That the religious beliefs of Jews and Christians influenced heathen thought on these matters, may be learned from the fact that all the spells which have come down to us from the first and second centuries contain Hebrew words and especially the name Jehovah in many forms. The Jewish exorcists showed a readiness to use the name of Jesus when they found it had power in the teaching of Paul.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

The chapter contains the story of Paul's residence and ministry at Ephesus. Having received into the church twelve disciples, he continued to preach three months in the synagogue and two years in another place. We note:

1. *The outcome of the apostle's preaching.* (a) Some were "hardened," confirmed in unbelief. They became obstinate in their rejection of Christ. They blasphemed, they vilified His name (see chs. 13 : 45 ; 18 : 6), and reviled the way of the Lord—the way of salvation, ch. 16 : 17. This was not due to weak or faulty preaching. The danger of becoming callous under the gospel is emphasized in scripture. Pharaoh hardened his heart under the best teaching God could give him, and Judas, after listening to the lessons and witnessing the works of Jesus three years, betrayed his Master. The apostle refers impressively to the awful possibility of such hardening in 2 Cor. 2 : 15, 16. (b) The disciples withdrew from hardened unbelievers, v. 9. This was necessary for their spiritual safety and the prosecution of

their mission. Violent, noisy opposition would hinder their work and evil communications would corrupt those exposed to them. Hence, the apostle not only left the synagogue, but also formed a separate society of believers. (c) Through discoursing daily for two years in the school of Tyrannus, the dwellers in Proconsular Asia, of which Ephesus was the capital, "heard the word of the Lord," vs. 9, 10. This was a great achievement, in which, no doubt, those who listened to Paul "disputing daily," greatly aided. So it should be with all who are taught the gospel. "Let him that heareth say, Come," Rev. 22 : 17. (d) God gave special attestation to Paul's preaching, vs. 11, 12. Very remarkable miracles were wrought by his hands.

2. *The conduct and overthrow of Jewish strolling exorcists.* (a) These were wandering Jews who went from place to place pretending to expel evil spirits and heal diseases by charms and magical acts, Matt. 12 : 27. They profanely used the name of Jesus for their incantations, v. 13. "We adjure you"; that is, we bind you as by an oath, Mark 5 : 7 ; 1 Thess. 5 : 27. Like Simon Magus (ch. 8 : 19), they imitated the apostle. (b) As a conspicuous instance of this impious imposture, the seven sons of Sceva, chief of the priests, are

mentioned. Like Elymas (ch. 13 : 10, Rev. Ver.), they were "full of all guile and all villainy," and suffered even a worse defeat than he. The demonsturned witnesses against these pretenders and treated them with the utmost scorn and contempt. Speaking with the man's voice they said, "Jesus I know, and Paul I know; but who are ye?" v. 15. More still, the demoniac "leaped upon them" and became the avenger of their abominable jugglery. They fled, naked and wounded, v. 16. (See Mark 5: 3-5; Luke 9: 42.)

3. *The effects of the overthrow of the exorcists.*

- (a) Great publicity was given to the apostle's mission and doctrine. The effect upon Jews and Greeks was electric. The name of the Lord Jesus was honored. A feeling of solemn awe, arising from a sense of the divine presence and power, penetrated the hearts of all.
- (b) The consciences of many converts were touched, and they confessed their malpractices, v. 18. This, with the abandonment of their "curious arts" and the burning of the manuscripts containing the rules of their incantations, would purify the life of the church. If the pieces of silver were the Attic drachma, worth from fifteen to seventeen cents, then the value of property consumed would be close upon ten thousand dollars; and if Jewish shekels were meant by the pieces, the total value would be three or four times this amount. This shows the extent to which the vile traffic prevailed.

* For Teachers of the Boys and Girls

Paul is still in the city of Ephesus. It is more than two years since last lesson. During all that period Paul has been preaching and teaching, part of the time in the synagogue and the rest in the school of Tyrannus. Latterly he has wrought many miracles. This has attracted the attention of those in the city who practised magic. The class will wish to know about the magicians and what they pretended to do. The charms and amulets and books used in the "curious arts" will have to be described. Having got from or given to the class information about these things, try to make very vivid three scenes in the lesson:—

1. *The attempted healing.* The lesson tells of Sceva's seven sons. Explain their occu-

ption. They had heard Paul use the name of Jesus in his cures, and thought that they could imitate him. They try their power on a poor man possessed with an evil spirit. Recall illustrations of this terrible affliction from the gospels, and a specially apt one in the case of the man of Gadara, Mark 5 : 1-20. How different these sons of Sceva were from Jesus and Paul! They were seeking only fame and gain instead of being moved with pity and a desire to help.

2. *The fierce attack.* The evil spirit was not afraid of these sons of Sceva, as it would have been of the Saviour or His apostle. It drove its poor victim to leap on the men with the great strength of an insane person. Picture the sorcerers fleeing from the house with their clothing torn to shreds and their flesh wounded. Note the double effect of these occurrences. All the beholders realized the danger of using lightly the name of Jesus; and believers found reason to praise and thank the Saviour.

3. *The burning of the books.* Describe the crowd gathered together in the market place. Some are filled with fear by the fate of those who dared to use the name of Jesus in a wrong way. Others have been made to see that magic is wrong and must be given up. The magic books are brought out to be burned. They would make a fine fire. Being long rolls, something like our maps, they would burn better than our more compactly shaped books. The great cost of these books shows how sincere is the repentance of their owners. Mark the contrast between the destruction of these works of magic and the growth in power of the Word of God.

The lesson the boys and girls will be ready to draw for themselves is that evil should be given up at any cost.

Some Test Questions

- What is an "exorcist"?
- Who of this class are named?
- What did they attempt?
- What name did they use?
- Whom did they imitate?
- With what success?
- What effects were produced?
- What books are referred to?

What was done with them?
 What was their value?
 Describe the progress of the gospel.
 What do we learn as to :

- (1) The practice of magic?
- (2) Possession by evil spirits?
- (3) The evidence of true repentance.
- (4) The spread of the gospel.

Prove from Scripture

That genuine repentance is practical.

For Special Study

(To be assigned the Sabbath previous.)

1. "Chief of the priests."
2. "The name of the Lord Jesus."
3. Confessing evil deeds."

The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course.]

Ques. 66. *Why the Fifth Commandment should be obeyed.* The Fifth Commandment has a special promise attached. In Ex. 20: 12, the promise is simply of long life in the land which God gave his people. As given in Deut. 5: 16, it includes a prosperous life as well as a long one. In Eph. 6: 2, the apostle, by leaving out the clause referring to the land, widens the promise so that it applies to obedient children in all countries. The question before us contains two things, the promise, and its conditions.

1. *The Promise.* As it stands in the decal-

logue, the primary reference is to the nation. The promise guarantees prosperity and continuance to the state in which obedience to parents is practised. It rests on the principle that the nation is made up of families, and that disregard of authority in the home leads to contempt for civil authority, which is fatal to the welfare and permanence of a people. But there is a reference in the promise to individuals also; for the well-known tendency of disobedience to any of God's laws is to make life unhappy, and in many cases to shorten it. And those who have learned to obey parents have formed a habit which will show itself in obedience to all the divine laws. Obedience to parents, therefore, for the individual as well as the nation, secures, as a rule, the reward of a long and happy life.

While this promise refers specially to the relation between parents and children, the blessing of long life and prosperity is the portion of those, also, who are faithful in other relations, for example, those who love and obey God (Ps. 91: 16) and keep the precepts of wisdom, Prov. 3: 2.

2. *The Conditions.* These are that (1) God's glory and (2) our own good shall be furthered by our prosperity and length of life. But the two conditions are in reality one. For whatever brings most glory to God will bring the highest good to men.

FOR TEACHERS OF THE LITTLE ONES

Review—By reference to the story book or outline of a dove; recall lesson. To-day we are to hear another story of what happened at Ephesus during Paul's stay in that place.

Lesson Subject—The living Saviour showing His power over evil spirits.

Introduction—On the sandy beach beside the lake one day I saw a lot of little folk carrying all sorts of driftwood and branches of trees. "What are you doing?" I asked. "Going to make a bon-fire," was the reply. Did you ever see the farmer or gardener raking together all sorts of rubbish and making a bon-fire of it? Our lesson speaks about a queer bon-fire. In place of



sticks of wood, what do you think were burned? Books!

Lesson—After some such introduction, tell the children about books of magic, charms, etc. There were men in Paul's day who made a business of pretending to cure sick people and crazy people by means of charms, saying over and over foolish rhymes, and making people think they had wonderful power over evil spirits, which were supposed to be in persons troubled with any disease. All this was very wrong. There is no sense in any charm. Nothing but the power of God can drive out evil spirits. These men were frauds. Tell of Paul's wonderful power over disease and evil spirits, when his unseen Companion, Jesus, was helping him. The friends of sick people took handkerchiefs and aprons and asked Paul to touch these, and then carried them back to the sick ones and they were healed (vs. 11, 12). Everybody was talking about this wonderful Paul and of Jesus, in whose name he did these things.

Pretenders—The "old frauds" began to be laughed at. They were afraid their business would be gone. Nobody would believe in their power. "We'll try another plan," said they. "In place of the old rhymes, we'll call out the name of Jesus over those

who have evil spirits, and see if we cannot do the same miracles that Paul does."

Here are seven brothers (strokes). Here is a lunatic. The brothers go up to him and try the new plan. "Jesus I know, and Paul I know; but who are ye?" said the man. Then, turning upon them, he struck and injured them, so that they were glad to escape stripped and wounded. Thus God punished these pretenders who were taking His name in vain for their wicked purpose.

Print—PAUL AND JESUS—ABLE TO CURE.

PRETENDERS—UNABLE TO CURE.

The report of this spread and caused great astonishment. Some converts, who had formerly used magic books and charms, were ashamed that they had ever done these wicked things. Now for the bon-fire! These Christians bring their magic books and charms and make a bon-fire of the rubbish.

Golden Text—Repeat and explain.

Our Evil Spirits—We may call our naughty ways evil spirits (name some). Jesus can overcome them if we ask Him.

Story Book—On one page print: Jesus helped Paul to show HIS POWER OVER EVIL SPIRITS. (Outline a book of magic—encircled by flames. On opposite page print: JESUS can OVERCOME MY SINS.

ELACKBOARD REVIEW

THE NAME OF THE LORD JESUS

In Bible times the name of a person often had a meaning. Give the meaning of some of these names, such as Jacob (supplanter), Israel (prince with God), Samuel (asked of God). We should do everything "in the name of the Lord Jesus," Col. 3: 15. This means to obey Him. And we should "magnify" this name. Repeat the Golden Text. The name Jesus means Saviour (Matt. 1: 21). The lesson tells of some men who made a wrong use of this holy name. How should we use it? We should "believe on" it, so that we may be "the sons of God," John 1: 14. We should pray in the name of Jesus, John 14: 13. We know what it is for a messenger to use the name of his master when he asks for a thing. Jesus tells us to use His name when we pray to God for things we need. They will be given us for His sake.

Lesson XI.

THE RIOT AT EPHEBUS

March 15, 1903

Acts 19 : 29-40. Study Acts 19 : 21-40. Commit to memory vs. 29-31.

29 And the whole city was filled with confusion ; and having caught Gai'us and Aristarch'us, men of Mac'edo'nia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul ¹ would have entered in unto the people, the disciples suffered him not.

31 And certain ² of the chief of A'sia, which were his friends, sent unto him, ³ desiring him that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another : for the assembly was ⁴ confused ; and the more part knew not wherefore they were come together.

33 And they drew Al'exan'der out of the multitude, the Jews putting him forward. And Al'exan'der beckoned with the hand, and would have made ⁵ his defence unto the people.

34 But when they ⁶ knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Dian'a of the Eph'esians.

35 And when the townclerk had ⁷ appeased the

people, he said, Ye men of Eph'esus, what man is there that knoweth not how that the city of the Eph'esians is ⁸ a worshipper of the great ⁹ goddess Dian'a, and of the ¹⁰ image which fell down from Ju'piter?

36 Seeing then that these things cannot be ¹¹ spoken against, ye ought to be quiet, and to do nothing ¹² rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of ¹³ your goddesses.

38 Wherefore ¹⁴ if Demetrius, and the craftsmen which are with him, have a matter against any man, the ¹⁵ law is open, and there are ¹⁶ deputies : let them ¹⁷ plead one another.

39 But if ye ¹⁸ enquire any thing concerning other matters, it shall be ¹⁹ determined in a lawful assembly.

40 For we are in danger to be ²⁰ called in question for this day's ²¹ uproar, there being no cause ²² where-by we may give an account of this concourse.

Revised Version—¹ was minded to enter ; ² also of the chief officers ; ³ and besought him not to : ⁴ in confusion ; ⁵ a ; ⁶ perceived ; ⁷ quieted the multitude ; ⁸ temple-keeper ; ⁹ Omil goddess ; ¹⁰ goddess ; ¹¹ rash ; ¹² rash ; ¹³ courts ; ¹⁴ courts ; ¹⁵ accusers ; ¹⁶ accuse ; ¹⁷ seek anything about other ; ¹⁸ settled in the regular assembly ; ¹⁹ accused ; ²⁰ riot ; ²¹ for it ; and as touching it we shall not be able to give account.

GOLDEN TEXT

Ps. 31 : 23. The Lord preserveth the faithful.

DAILY READINGS

M. — Acts 19 : 21-28.
T. — Acts 19 : 29-40.
W. — Isa. 44 : 9-19.
Th. — Isa. 45 : 15-25.
F. — 2 Cor. 1 : 1-14.
S. — 2 Cor. 4 : 6-18.
S. — Psa. 46.

A mischief maker.
The riot at Ephesus.
Folly of idolatry.
The only God.
Comfort and deliverance.
Courage in persecution.
Refuge in trouble.

CATECHISM

Q. 67. Which is the sixth commandment ?
A. The sixth commandment is, Thou shalt not kill.
Q. 68. What is required in the sixth commandment ?
A. The sixth commandment requireth all lawful

endeavors to preserve our own life, and the life of others.

TIME AND PLACE

A.D. 57; Ephesus, an important commercial centre in the ancient world. It became one of the chief centres in the development of Christianity. The church founded here became the leader among the seven churches of Asia, Rev. 1 : 11.

LESSON PLAN

I. An Excited Crowd, 29-32.
Gathered together in the theatre of Ephesus.
II. A Vain Defence, 33-34.
Of the Jews as having no sympathy with Christians.
III. Wise Counsel, 35-40.
Of the townclerk, which quelled the riot.

LESSON HYMNS

Book of Praise, 250, 19 (Ps. Sel.); 263; 256; 149; 273.

EXPOSITION

Connecting Links—After the events of last lesson Paul planned a journey to Macedonia (v. 21), to collect money for the poor saints at Jerusalem, Rom. 15 : 25, 26. He sent forward two men to prepare the churches for his visit, v. 22. In the meantime, probably while he was waiting to hear from them, a disturbance arose in Ephesus which hastened his departure. Demetrius, a silversmith, who made little images of the goddess Diana, saw his sales decline because the people, through Paul's preaching, had lost faith in the goddess and would not buy. He therefore, craftily stirred up opposition by appealing to the love of gain and the religious pride of his fellow-craftsmen, vs. 23-28.

I. An Excited Crowd, 29-32.

V. 29. *The city was filled with the confusion* (Rev. Ver.); of the angry rioters, as they went shouting through the streets, v. 28. The

word translated "confusion," implies great excitement. *Having caught Gaius and Aristarchus*; they dragged them along with them to the theatre to accuse them before the people. Gaius is unknown. Aristarchus is mentioned in Acts 20 : 4; 27 : 2. *Macedonia*; one of the two great provinces into which Greece was divided by the Romans. Philippi, where the gospel was first preached in Europe, was in Macedonia. *Companions*. They travelled with him as missionary helpers. *They rushed . . . into the theatre*. The Revised Version places this clause first in the sentence; the seizing of the two men on the way was a minor matter. The theatre was often used for public assemblies. It was in the form of a half circle, without any roof, the seats rising tier above tier all around the building. It is said that the theatre at Ephesus would hold 25,000 people; some say 50,000.

Vs. 30, 31. *Paul was minded to enter* (Rev.

Ver.). He was desirous of entering into the theatre to reason with the mob, and to share the danger with his companions. Possibly Paul refers to this peril in 1 Cor. 15 : 32, the raging mob being compared to wild beasts. *The chief officers of Asia* (Rev. Ver.); officials, ten in number, chosen from the cities of the province to preside over the sacred services and the public games in honor of Diana. They were both wealthy and influential. *Were his friends*. It shows the influence of Paul's preaching and nobleness of life, that he could win friends among men connected with the religious services of a heathen goddess.

II. A Vain Defence, 33, 34.

Vs. 32, 33. *The assembly was confused*. They had rushed to the theatre without any plan of action, and *the more part* could give no reason for their presence there at all. *They drew Alexander*. The object of the Jews in putting him forward was, either that he might clear them from the suspicion of having anything to do with Paul's work, or, if, as some suppose, he was a Jewish Christian, that he might be sacrificed to the fury of the crowd. Possibly Alexander is "the coppersmith" of 2 Tim. 4 : 14, coppersmith being used in the wide sense of metal worker. *Beckoned with the hand*; to secure attention. *Would have made his defence*; either for the Jews or for himself, probably the former.

V. 34. *When they perceived that he was a Jew* (Rev. Ver.); by his features and dress. This shows with what good reason the Jews feared the mob. The racial and religious prejudices of the mob boiled over.

III. Wise Counsel, 35-40.

V. 35-37. *The townclerk*. (See Light from the East.) *Had quieted the multitude* (Rev. Ver.); by his official authority. Besides, he was evidently a man of weight. *Ye men of Ephesus*; equal to the modern word "Gentlemen," in beginning an address. *What man is there*. Everybody concedes the greatness of Diana, and hence there is no need of this riot. *The city . . . is temple-keeper* (Rev. Ver.). The temple and its rites were under the protection of the city. *And of the image*; which, according to a prevailing superstition, fell down from Jupiter, the king of the heavens. *Seeing then*. The recorder's first argument is that it is useless to be excited about attacks that can do no harm. *Neither robbes of temples* (Rev. Ver.). They had not defiled the temple and were, therefore, not chargeable with sacrilege. *Nor yet blasphemers of our goddess* (Rev. Ver.); and, therefore, not guilty of impiety. This is the second argument.

Vs. 38-40. In his third argument, the recorder points out the proper way for Demetrius, and the craftsmen to proceed. *The courts are open* (Rev. Ver.). The sense is, "court meetings are now going on." *Deputies*; governors of a province. *Accuse* (Rev. Ver.); bring their charges and settle the case in court. *Other matters*; touching public, and not private interests. *Lawful assembly*; a regularly called meeting of the people. *We are in danger*; from the Roman authorities, the fourth and closing argument. *This course*; "this mob meeting," the most contemptuous word the recorder can find.

APPLICATION

The whole city was filled with confusion, v. 29. It had all started from the slander of a greedy busybody. A spiteful word is like a firebrand in a field of over-ripe grain. It spreads desolation far and wide; whilst a kind, loving word is like the sweetness of a fragrant flower, that perfumes a whole house. Let us keep the fountain of our speech sweet and pure, that the streams may carry blessing and not blight.

When Paul would have entered in, v. 30. Bravery is one of the virtues which existed before Christ, but was not lessened by His

teaching. The book of golden deeds is larger since Christ and His servants came. He teaches them not to count their life dear to themselves when higher duties arise. What a thrilling tale is that of the "noble army of the martyrs!" It is a brave deed to try and calm a storm, to restore peace; and multitudes of occasions arise when we may show real courage.

His friends, v. 31. Our truest friends are not these who flatter us and encourage us in doing the things we like to do, whether these be wise or unwise. It is a mark of

genuine friendship to point out our mistakes and to warn us against a foolish course. We should welcome rather than repel the kindly counsel of a loving friend who seeks to put a barrier before us in some path, which he sees, though we do not, to have a hurtful end.

That he would not adventure himself, v. 31. Courage is not foolhardiness; zeal is not always bravery. We must control our emotions by thought, and guide our actions by insight and judgment. To throw away life without a necessary cause is suicide.

Great is Diana, v. 34. When we give anything a place higher than that which is given to God, we are guilty of idolatry. We build an idol altar in the home, when we set higher value upon wealth or the good opinion of society than upon the favor of God; in the church, when we depend upon anything save divine power for carrying on its work; in the state, when we set more store by material resources than righteousness and justice; in our individual life, when we seek the advantage of self rather than the glory of God.

The townclerk, v. 35. It is a great safeguard against evil to be placed in a position of responsibility. Men much given to drink

have been known to keep perfectly sober for a long period, when entrusted with some public duty. It is a thing to be thankful for when the trust that others put in us makes us in turn strong and steady in guiding them.

Ought to be quiet, v. 36. A crowd is always made up of individuals, and if the crowd itself does foolish and wicked things, it is because the individuals have lost their self-control. It is necessary, in order to the safety and peace of any community, that the persons making it up should learn to govern their passions by reason and conscience. Only thus can public order be maintained.

The law is open, v. 38. In every free country the laws are made by men who are elected for that purpose by the people themselves. The laws of the land thus practically express the united will of the community. If we break the law of the land, therefore, we are practically saying that our will should be carried out rather than the will of the whole nation. Of course, it is possible that everybody else may be wrong, and we may be right, but it is not very likely and we ought to be very careful to see that we have some good reason on our side before we disobey any human law.

POINTS AND PARAGRAPHS

We ought to follow reason rather than the rabble. v. 29.

Danger is the test of the true soldier. v. 30.

Courage needs the control of counsel. v. 31.

Passion is a blind guide. v. 32.

The Lord will not accept a divided allegiance. v. 33.

Idols may be destroyed by the hands, while idolatry remains in the heart. v. 34.

Quietness is a surer sign of confidence than bluster. v. 35.

A rash man is never a reliable man. v. 36.

Accusations should be made with care and proved with clearness. v. 37.

Law is the guardian of righteousness. v. 38.

The cost should be counted before the course is commenced. v. 40.

"The shrines referred to in this lesson were small models of the temple of Diana containing the image of the goddess. They were made of terra cotta or marble for the use of the poorer classes, of bronze or silver for the rich. They were of different sizes; some of them so small that they could be carried about on the person. They were set up as objects of worship in the home, carried about as charms against disease and danger and used as offerings to the goddess."

The most sensitive part of "civilised" man is his pocket; and it was there that opposition to Christian changes, or "reforms", began. Those "reforms" threatened to extinguish some ancient and respectable trades, and promised no compensation; and thus all the large class that lived off the pilgrims and temple service was marshalled against the new party, which threatened the livelihood of all—Prof. W. M. Ramsay.

The Riot at Ephesus

"Mohammedan monks in India sometimes repeat a sacred syllable till they cannot speak for exhaustion. It has been remarked that the echo from the steep rock which formed one side of the theatre must have rendered the frenzied exclamations still more terrific."

General Gordon once said in describing the kind of men required for the work of Christ: "We want men who will thoroughly enjoy all kinds of roughing it, who will be glad when ease and comfort can be had, but who will look upon all that comes as only the pepper and salt giving zest to work and creating an appetite for more."

There is nothing that brings low an enmity like letting 't strike against nothing. A sledge-hammer stroke against nothing wrenches the hammer out of one's hands, but the interposition of the anvil gives reassurance for another blow.—Trumbull.

"A clergyman was relating, in the presence of Archbishop Whately, a story of his escape from a burning vessel. He said his escape from the flames was a great providence. 'It was, indeed,' said the Archbishop; 'but I can tell you of a greater. I once sailed, and the vessel I was in did not catch on fire at all. Think of that.' And so it was. To escape from the flames was a

providence. Not to be on fire at all was a greater one."

Light from the East

TOWNCLERK—There were three clerks or recorders in the municipality of Athens. The clerk of the presidency kept the public records and decrees of the people passed during his term of office. The clerk of the senate had charge of all the statutes. The clerk of the city was appointed by the people to read any laws or documents that required to be read in the popular assembly or in the senate. This is the one mentioned here, but the Recorder in the Greco-Asiatic cities of the early Roman empire had far more power than the Athenian official whose name he bore. As he was really the most influential individual in the city, he might be called the mayor, in our speech. He drafted the decrees to be proposed, and after they were passed he sealed them with the public seal in the presence of witnesses and had them engrossed. He was the treasurer of all legacies left to the city and had the oversight of many public works. He was chairman of the great public meeting of the citizens, the "lawful assembly" to which he here refers, which exercised final control over all departments of the civic government.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

The outstanding features which should be emphasized in teaching the history of this riot are the following:

1. *The acknowledged influence of the apostle's mission.* This is shown by: (a) The testimony of Demetrius the ringleader of the silversmiths, v. 26. The statement covers a large area and implies the profound impression made by Paul's intense activity. (b) The fury of the idolatrous people thus appealed to, v. 28. Were the apostle's work a failure, they would not have been thus moved. (c) The intervention of "the chief of Asia," the Asiarchs, in his behalf, v. 31. Their friendly action showed his in-

fluence over them and that they were favorably disposed towards the gospel.

2. *The methods adopted to excite the populace against the apostle.* The orator of the craftsmen skillfully and forcibly appealed (v. 27) to: (a) Business considerations. This itinerant missionary was everywhere damaging their trade and threatened its utter ruin. Unless his career could be stopped they would soon be deprived of their sources of gain and of subsistence. To touch the pockets of men is the surest way to stir their passions. (b) Religious sentiment was invoked. Were their venerable sacred rites and festivities to be abolished, and great Diana, worshipped by all Asia, and her magnificent temple, to be set at naught? (c) And all this by a foreign race, enterprising, determined Jews, who seek to turn the world upside down and to enrich themselves at the

expense of other races. These are arguments still used against missionaries in heathen lands. Human nature is unchanged. The natural heart is hostile to the true God, Rom. 8:7.

3. *The wise action of the city recorder.* He stilled the tumult when at its height. After a Jew named Alexander was put forward, the fury of the mob reached a white heat. For two hours they shouted "Great is Diana, of the Ephesians," vs. 33, 34. What a clamor! The whole theatre full, probably thirty thousand, with one voice uttering this "vain repetition," Matt. 6:7. Thus did the worshippers of Baal call upon that idol for a whole day, 1 Kings 18:26. Mohammedan monks in India spend days, until they render themselves speechless, in similar folly. The positions taken by the townclerk against the rioters were that their conduct was: (a) Undignified, since all the city adored Diana; (b) Unjust, inasmuch as Paul and his associates were not robbers of temples, and made no direct assault upon their goddess; (c) Unnecessary, as they had free access to the common court, before which they should press their charges if they had any to advance; (d) Unlawful and dangerous, v. 40. They might be called to account for the "day's uproar."

4. *The divine protection and deliverance granted the apostles.* (a) He refers emphatically to the conflict, 1 Cor. 15:32. In fighting the good fight and witnessing for the truth we may be thus circumstanced; but our Father is "a just God and a Saviour" (Isa. 45:21) and will come to our rescue. (b) God moved a heathen man to still the tumult of the people. Heathen Chinese in several instances helped and protected our missionaries in their flight during the atrocities by the Boxers. God "makes all things work together for good to them that love" Him (Rom. 8:28) and "knoweth how to deliver the ungodly," 2 Pet. 2:9.

For Teachers of the Boys and Girls

Taking the whole passage from v. 23 to v. 40, we have five life-like scenes which give full scope for the teacher's powers of description. These scenes are:

1. *The meeting of the silver shrine makers.*

These men, who earned their living by making the "shrines" or models of the temple of Diana containing the image of the goddess, were angry because the preaching of Paul was interfering with their trade. They met under the leadership of Demetrius to talk over the situation.

2. *The excited city.* It is easy to imagine how the workmen would go to all parts of the city telling of the injury to their business, and stirring up their neighbors against the apostle and his companions.

3. *The crowd in the theatre.* Here we see the mob surging through the streets to the vast theatre, which held many thousands. Very likely they had searched for Paul, but not being able to find him, they seized two of his companions and carried them along.

4. *The shouting crowd.* The chief features of this scene are the fear of the Jews and the senseless howling of the worshippers of Diana. The Jews hated idolatry, but they lacked the courage of their convictions. The shouting of the crowd for two hours shows how silly and stupid idolatry is.

5. *The townclerk's speech.* How just this man was! He would not allow the Christians to be condemned without a fair trial. And how wise he was, warning the people against the risk they were running of having to answer to the Roman authorities!

The Golden Text gives the application. The townclerk, though he knew it not, was God's messenger of safety to Paul and his fellow-Christians. God takes strange ways of doing it, but He "preserveth the faithful," and will preserve to the end and bring them safe into the heavenly kingdom.

Some Test Questions

- The cause of excitement in the city?
- Who was the leader of the mob?
- Who hindered Paul's entering the theatre?
- Who were the men seized by the mob?
- Who were the "chief officers of Asia"?
- How did they regard Paul?
- By whom was Alexander put forward?
- Why was he put forward?
- What did he attempt?
- Why was he not listened to?
- Who undertook to quell the riot?
- The duties of his office?

The Riot at Ephesus

What did he condemn?
 What course did he advise?
 What warning did he give?
 What do we learn as to:

1. The duty of avoiding danger?
2. The risk of following the crowd?
3. Bringing charges against others?
4. Obedience to the law of the land?

Prove from Scripture

That idolatry is silly.

For Special Study

(To be assigned the Sabbath previous.)

1. The theatre at Ephesus.
2. Diana.
3. The townclerk's speech.

The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course.]

Ques. 67, 68. *What the Sixth Commandment requires.* The requirements of this Commandment may be set forth under the following four heads:

1. *The ground on which these requirements rest.* This ground is the sacredness of human life; on which we should set a very high value, because, first, men were created in the image of God, Gen. 1: 27; 9: 6. The blow aimed at the life of any human being is regarded as directed against his Maker. Secondly, because all men are brethren, Acts

17; 26, 28. We cannot therefore do any injury to our neighbor's life without violating the bonds of brotherhood. Our Lord extends the meaning of this Commandment so that it includes all hatred and malice in the heart, Matt. 5: 21, 22.

2. *The requirement relating to our own life.* It requires of us that the preservation of our life should call forth serious effort. Some of the means to be used for this purpose are: (a) Attention to the laws of health, Luke 21: 34; Rom. 13: 13; Col. 2: 23; (b) Cultivating a spirit of trust in God, Matt. 6: 34; 1 Pet. 5: 7; (c) Defence even to death, necessary, Ex. 22: 2.

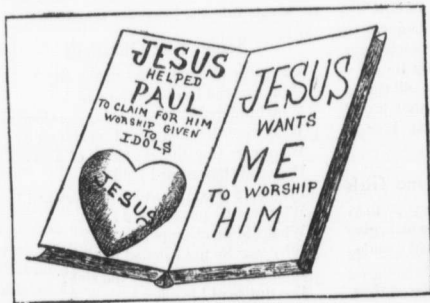
3. *The requirement relating to the life of others.* God holds us responsible as our brothers' keepers, Gen. 4: 9. Selfish indifference and positive enmity towards others are forbidden. If from either of these causes the life of our neighbor is injured, the Sixth Commandment is broken.

4. *Limitation of these requirements.* Our endeavor to preserve life must be "lawful." We are not permitted to do anything contrary to conscience or opposed to any moral law, even to save our own life, nor are we to preserve our neighbor's life if doing so would involve any failure in our duty to God or truth or society. For example, it would not be right for us to help the escape of a criminal sentenced to death by the law.

FOR TEACHERS OF THE LITTLE ONES

Review—The story book and outline of a bonfire will recall the lesson of last Sabbath.
Lesson Subject—The living Saviour claiming worship given to idols. (Describe heathen idols.)

Introduction—Here is the beautiful city of Ephesus (square) (map) where the magic books were burned and Jesus' power shown. Here Paul preached and worked, with Jesus' help, for nearly three years. In this city is a wonderful building—the most beautiful you can imagine—of white marble, massive carved doors, paintings and sculpture by the greatest Greek artists, one of the "seven wonders of the world," so remarkable was its beauty. (Nothing was



so valuable to be given to these false gods. Let us give our best to the true God.) If you would look inside, you would never guess what they think the most precious thing in the building. See! that ugly carved image of the goddess Diana is what they are all worshipping. She is the goddess who they think watches over them and protects their city from harm. How foolish! When we go to a big city, we generally buy some little trinket to remind us of our visit. Great numbers of people came to visit the temple of Diana and all took away something to make them remember their visit. Silversmiths made shrines (show picture or model), little models of the temple and the idol. These were sold to visitors and much money was made in this way.

Lesson—But since Paul had been preaching many people were forsaking their idol worship and worshipping Jesus, and fewer people were coming to visit the temple of Diana. Tell of the anger of the silversmith, of Demetrius calling the workmen together (v. 25-27), of the angry mob rushing to the home of Aquila and Priscilla to seize Paul; but Paul's unseen Companion protected him from harm, and He also protected Paul's Macedonian companions in travel. Describe the exciting scene and the shouts of the idolaters. Then comes the quieting voice of the townclerk

stilling the noise, ending the riot, and securing the safety of the companions of Paul, v. 29-31.

Golden Text—Repeat. Jesus always protects those who serve Him faithfully, however strong their enemies may be.

Lesson Thought—Jesus wants me to worship Him. What do we call our place of worship? (Outline a church.) Jesus is best pleased with the churches where there is no image of Him to be seen. He does not want us to worship an image even of Himself. "Ye are the temple of God," 1 Cor. 3 : 16. Here is the shrine where He wants us to keep His image (outline a heart). Jesus wants us to remember our visit to His temple by obeying the commands we hear when we go to worship Him. How can we best show our worship?

Copy JESUS' **WAYS**
WORDS
Do His will **WORKS**

Does Jesus want our gifts? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Story Book—On one page print: JESUS HELPED PAUL to claim for Him worship given to idols. (Outline a HEART, with JESUS enshrined.)

On opposite page print: JESUS WANTS ME to worship Him.

BLACKBOARD REVIEW

IMAGE OF DIANA LIKENESS OF CHRIST

Begin the review by asking about the "IMAGE OF DIANA," which the Ephesians believed had fallen down from heaven. Then describe the shrines containing small images of the goddess, which the people of Ephesus carried about with them. Point out that those who follow Christ should bear His image wherever they may be. This does not mean that we should carry with us a figure of the Saviour made of terra-cotta or silver, like the shrines of Diana, but that THE LIKENESS OF CHRIST should be found in our hearts and in our actions. How can we have this image of the Saviour? Paul tells us (2 Cor. 3 : 18), that it is by constantly looking at Jesus as He is made known in the gospel, that we grow into His likeness. As a little dewdrop reflects the sky above it, so those who dwell in the presence of Jesus and have fellowship with Him, become like Him in character.

Ephesians 2: 1-10. Study Eph. 2: 1-22. Commit to memory vs. 4-7.

1 And you ¹hath he quickened, who were dead in trespasses and sins;

2 Wherein ²in time past ye walked according to the course of this world, according to the prince of the power of the air, ³the spirit that now worketh in the children of disobedience:

3 Among whom also we all ⁴had our conversation in times past in the lusts of our flesh, ⁵fulfilling the desires of the flesh and of the mind; and were by nature ⁶the children of wrath, even as ⁷others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead ⁸in sins, ⁹hath quick-

Revised Version—¹did he quicken, when ye were dead through your trespasses; ²beforetime; ³of; ⁴sons; ⁵once lived in the lusts; ⁶doing; ⁷Omit the; ⁸the rest; ⁹through our trespasses; ¹⁰Omit hath; ¹¹have ye been; ¹²with him; ¹³with him in the; ¹⁴Omit his; ¹⁵in; ¹⁶have ye been; ¹⁷that no man should glory; ¹⁸for; ¹⁹before prepared.

GOLDEN TEXT

Eph. 2: 8. By grace are ye saved through faith.

DAILY READINGS

M. —Eph. 2: 1-10. Paul's message to the Ephesians.
T. —Eph. 2: 11-22. Then and now.
W. —John 5: 17-24. From death to life.
Th. —Eph. 3: 13-21. Passing knowledge.
F. —Rom. 3: 19-26. Free grace.
S. —Eph. 4: 20-32. Good works.
S. —Rom. 5: 1-10. Love to sinners.

CATECHISM

Q. 69. What is forbidden in the sixth commandment?
A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto.

TIME AND PLACE

The Epistle to the Ephesians was written by Paul in A. D. 62. At the time of writing the apostle was a prisoner at Rome. This imprisonment began in A. D. 61 and lasted two years.

LESSON PLAN

I. Saved from Death, 1-3.

A death in trespasses and sins.

II. Saved to Life, 4-7.

To which we are raised with Christ.

III. Saved by Grace, 8-10.

Which bestows salvation as a gift.

LESSON HYMNS

Book of Praise, 129; 76 (Ps. Sel.); 124; 148; 555; 586.

EXPOSITION

Connecting Links—After the riot at Ephesus Paul left the city, Acts 20: 1. He had planned to go to Rome (Acts 19: 2); but he did not know that when he went it would be as a prisoner in chains, Acts 26: 16. The events between the time of his leaving Ephesus and his imprisonment at Rome will be studied next Quarter. It is enough to know now that from Rome he wrote the letter to the Ephesian church from which the lesson of to-day is taken.

I. Saved from Death, 1-3.

V. 1. *And you*; the believing Gentiles in the Ephesian church. *Hath he quickened*; made alive. The word is not found here in the Greek, but is supplied from v. 5. The Ephesians are reminded that in their conversion they have experienced the working of the same power which raised Christ from Joseph's tomb. *Who were dead*; without power for holy thinking or willing or acting. But God, through the preaching of Paul (Acts 20: 17-21), had changed their thoughts and affections, and had brought them back from sin to believe and obey Him, which is

life. *Through your trespasses and sins* (Rev. Ver.). The words include all forms of sin, whether in thought or act.

V. 2. *Wherein in time past ye walked*. They were living in a state of sin, Ps. 1: 1. *According to the course of this world*; "the present sinful order of things as marked by discord with the will of God." (Moule.) *The prince of the power of the air*. The "air" is here represented as the dwelling-place of evil spirits, called "the powers"; that is, an organized host with Satan for their "prince." (Compare ch. 6: 12 and Luke 22: 53.) *The spirit*; the principle of evil in Satan and his followers. *That now worketh*; is still active in the children of disobedience, as it was formerly in all.

V. 3. *We all lived* (Rev. Ver.); Jew and Gentile. Paul included himself also. *The lusts of the flesh*; the lowest desires of our nature, Gal. 5: 19-21. *Fulfilling the desires of the flesh and of the mind*; obeying sinful desires and evil thoughts. *Were by nature*; in their natural state before being saved by Christ. "The children of disobedience" (v. 2) must needs be the children of wrath.

All sin is the object of God's fixed displeasure." He cannot "look upon iniquity."

II. Saved to Life, 4-7.

Vs. 4, 5. *But God*; notwithstanding their sinfulness. *Rich in mercy*; in his pity for them in their sinful state. (Compare v. 7; ch. 3: 8, 16.) *For his great love*. See John 3: 16. *Dead in trespasses and sins*. The sinner is like a decaying body, and yet God, who hates sin, loves him. *Quickened us together with Christ*. This is the spiritual resurrection to which Jesus refers in John 5: 25. Spiritual life was secured for believers when Christ rose from the dead, so that they may be truly said to have been made alive with Christ in the resurrection. *By grace*; by the favor of God, and not by one's own works, Gal. 2: 16. *Have ye been saved* (Rev. Ver.). Christ has finished the work of salvation, so that it is a present blessing, though not yet fully realized.

V. 6. *Hath raised us up with Him* (Rev. Ver.). The believer may be truly said to have been raised with Christ (Col. 3: 1), for he could not have been saved, if Christ had not risen. *In heavenly places*; that is, in heaven. But heaven is present in the life of those who believe and obey God (Luke 17: 21), so that the blessing is the believer's here and now, ch. 1: 13, 14. (See on v. 5.) *In Christ Jesus*; it is because of the believer's union with Christ (John 16: 1, 2) that he enjoys the blessings of salvation.

V. 7. *That*; giving the reason why God in His love desires to save and exalt the believer. *Ages to come*. This refers not only to eternity, but also to the glorious history of the church on earth. *The exceeding riches*

of his grace. The favor of God towards sinful men is rich beyond all thought or language to express. *In Christ Jesus* (Rev. Ver.). It is only those who are dwelling in Christ who can have full experience of the "kindness" of God.

III. Saved by Grace, 8-10.

Vs. 8, 9. *By grace*. Paul never wearies of repeating the great truth that salvation depends on God's favor and not on man's works, vs. 4, 5. *Through faith*; trust in Christ's person and His work. Faith in its simplest form is just a personal trust in Jesus Christ, arising from the assurance that God loves and wishes to save us in Him. (See Gal. 2: 20.) *Not of yourselves*. Salvation is not something that we can merit; it is a gift, John 4: 10. *Lest any man should boast*; vaunt his own goodness.

V. 10. *For*; bringing in a proof that salvation is a divine gift. *His workmanship*. Regeneration is a new creation. *Created in Christ Jesus*. He changes our thoughts and affections and makes us new creatures in Christ Jesus, 2 Cor. 5: 17. *Unto good works*; to do good works—the purpose for which the believer is saved. Good works are the result, and not the cause of our salvation. *Which God hath before ordained*. It was in God's plan that good works should follow our salvation. *Walk in them*; not turning to the right or left, but ever doing the will of God.

Paul goes on (vs. 11-22) to remind the Ephesians of what they once were; of what Christ had done for them, and that they are now the members of a great family, united into a whole like the parts of a building, in which each stone has its own place to fill.

APPLICATION

Who were dead, v. 1. Sin has as its result, not merely sorrow and ultimate punishment, but also the destruction of the soul. Evil kills out goodness, wars against the spiritual life and destroys all desire after God. If we cling to any known habit of wickedness, or love the world apart from God, we might as well expect a bitter fountain to send forth sweet waters as expect the fruits of righteousness to follow in our lives.

Ye walked, v. 2. Paul thinks of the former sinful life of the Gentiles as heathen, and we

cannot read the accounts of the heathen lands to-day, or hear missionaries, without knowing that the iniquity of these places is very deep. The state of such benighted lands is beyond description. It would seem as if some "active, animating principle prompting disobedience to God," were seeking to take captive the world for the wicked one. The motive to missionary labors lies in remembering the lost estate of those who are without the true God.

Also we, v. 3. Sin carries on its evil work

in Christian as well as in heathen lands. And the sins of those who have the light of the gospel are of deeper dye than the sins of men who are still groping in the darkness of ignorance and superstition. The clearer and fuller our knowledge is, the heavier is the condemnation which our transgressions deserve.

The children of wrath v. 3. While God is angry with the sin, He loves the sinner. Indeed His wrath against sin is just the measure of His desire to save men, as the physician fights disease with an earnestness corresponding to the value which he sets on human life. There could be no love in God towards men without intense wrath against the sin that destroys them. We should be thankful that God hates sin. For it is our worst enemy and the divine wrath against it is partner with the divine love towards us, in the great task of our deliverance.

But God, v. 4. Our lives will be restored if only we place our reliance on God. The greatness of a religion depends upon its God, and Paul came with a God who was able to save unto the uttermost all those that call upon Him. So many people look upon things without God and therefore fail. He is the sole confidence of the world.

Raised us up with him (Rev. Ver.), v. 6. In the experience of the believer, the power of Satan, which once dragged him down

towards sorrow and death, is replaced by the energy which uplifts into a life of joy and victory, as his Lord was raised from the tomb to the throne.

Heavenly places, v. 6. God has shown us in Christ what He has designed us to be. In Him we find the true measurement of our lives. It is like climbing a mountain in order to see the land more clearly. As we rise, we see the plains and the sea coast and the hills. So, as we rise to the height of Jesus, we behold the plains which we may cultivate, and the sea which we can cross and the mountains that touch heaven. This magnificent view of life ought to stimulate us, so that we shall take new courage and form new resolves.

Gift of God, v. 8. As children, we have a long apprenticeship in accepting gifts from our earthly parents. Are we not too slow in taking advantage of the free offers of our heavenly Father? Life becomes renewed and elevated when we accept the new child-like attitude. (See Luke 11: 9-13.)

For good works (Rev. Ver.), v. 10. The divine generosity induces activity on our part. The Christian becomes a new creature, made over by God with a view to a larger life of service. We cannot work for God until we are prepared by Himself. He gives the fitness for every task He sets.

POINTS AND PARAGRAPHS

Sin poisons the springs of life. v. 1.

Harmony with the world is discord with God. v. 2.

Evil in the life is the proof of sin in the heart. v. 3.

Real wealth is not material, but spiritual.

v. 4.

A blessed future may, by God's grace, rise out of a sinful past. v. 5.

A heavenly life seeks heavenly companionship. v. 6.

Not even eternity can exhaust infinite riches. v. 7.

Time is too short to earn an eternal salvation. v. 8.

Our good works are rays from the sun of divine goodness. v. 9.

The finished product of salvation is a perfect character. v. 10.

Crime and punishment grow out of one stem. Punishment is a fruit that, unsuspected, ripens within the flower of the pleasure that concealed it.—Emerson.

The following parable is taken from an address by an English missionary in India to a native audience. A great and deadly snake found its way into the house and made its abode in a hole in the wall. The family was greatly alarmed and did not know what to do. On the advice of neighbors they had the house whitewashed, painted, the doors and windows mended, and some sacred words uttered by a Brahmin. But about a month afterwards, the snake came out and bit the father so that he

died. Two nights later the son was bitten and died also. "Brother," said the speaker, "do you know the meaning of this parable? The house is the body; the hole in the inner wall is the heart; the serpent is sin. By all your washings and daubings and ceremonies, you will no more get sin out of your hearts than they got the serpent out of the house by lime and paint. Christ is the only remedy."—Peloubet.

If my child does wilful wrong, if by some act of greed or passion he imperils his moral future and destroys the peace and well-being of the house, shall I not be grieved with him, with an anger proportioned to the love I bear him? How much more shall your heavenly Father—how much more justly and wisely and mercifully!—Findlay.

"Riches" is a favorite word of the Apostle Paul. It may be described as one of the richly tinted windows through which he admits the divine light into the Christian temple.—Century Bible.

Mr. McLaren and Mr. Gustard were both ministers of the Tolbooth Church in Edinburgh. When Mr. McLaren was dying, Mr. Gustard paid him a visit, and put the question to him, "What are you doing, brother?" His answer was: "I'll tell you what I am doing, brother; I am gathering together all my prayers, all my sermons, all my good deeds, all my ill deeds, and I am going to throw them all overboard, and swim to glory on the plank of free grace."—Gray.

God's grace to men is well illustrated by the case of a poor woman who long desired for her sick daughter some grapes from the king's green-house. She often tried to buy them, but in vain. One day the king's

daughter heard her, and gave the grapes gladly, saying, "The king's business is not to sell, but to give."

Works without faith are like a fish without water; in which, though there may seem to be some quick actions of life, yet they are, indeed, but forerunners of their end, and the very signs of death. Faith, again, without works, is like a bird without wings; who, though she may hop with her companions here on earth, yet, if she live till the world ends, she will never fly to heaven.—Felltham.

Light from the East

POWER OF THE AIR—The Jewish rabbis taught that the air was Satan's abode and that it was full of his demons flitting about in the invisible element so like themselves. The fear of offending them makes many a Jewish maidservant of to-day say, "By your leave," when she throws dirty water from the doorstep. Paul evidently uses a form of speech suggested by his rabbinic training, when he represents the devil as presiding over our unseen foes in the air around us. But his use of the phrase passes into a moral rather than a spiritualistic conception. The spirit that now works in the children of disobedience dwelt in and formed the whole mental and moral atmosphere of the heathen world. And the air around us is still impregnated with the infection of sin, although certainly in a less degree than in the purlieu of an Asiatic asylum for criminals (See "Light from the East," page 107,) in the first century. The spirit of the age, even in Christian lands, is still laden with many pernicious influences which a healthy soul must resist and throw off.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

While a prisoner two years in Rome (Acts 28: 16-31), Paul sent this message to the Ephesian Christians. It sets forth:

1. *Their natural state and that of all men.* (a) They were spiritually dead. This death

came by sin. (See Rom. 5: 12; 8: 6, 7; 1 Tim. 5: 6. (b) They were the slaves of Satan and of the lust of the flesh, v. 2. In view of what is said in scripture of Satan and the works of the flesh, this servitude is most degrading. (See Matt. 9: 34; John 8: 44; 12: 31; 2 Cor. 4: 4; Eph. 6: 12, 13.) (c) They were in subjection to their own depraved affections and desires, v. 3. (See Gal. 5: 19-21.) (d) They were under condem-

nation (v. 4), born in a state of sin and guilt, and therefore in "need of redemption from the moment of birth."

2. *Their changed state, one of spiritual resurrection.* This is the outcome of (a) God's mercy and love. Mercy is the desire to help the miserable, the guilty, the lost. (See Ps. 86:5, 15; 100:5; 108:4; 119:64.) His love is more than mercy. And it rests upon individuals. To satisfy His "great," His infinite love, He raises men from the death of sin. (b) This is accomplished through union with Christ, v. 5. (See John 14:6, 19.) This life is accompanied by forgiveness of all trespasses, Col. 2:12, 13. In virtue of covenant and vital union with Christ His death was our death, and His life our life. So we are taught in Rom. 6:6, 8; Gal. 2:19, 20; 2 Cor. 5:14. (c) The life thus enjoyed includes exaltation with Christ, v. 6. What does this mean? It has something of the meaning of the phrase, "the kingdom of God is within you" (Luke 17:21), a state of purity and communion with Christ into which we enter by regeneration, and in which we now share, in a measure, the glory of the Saviour. Thus we are citizens of heaven (Phil. 3:20), and we shall reign with Christ eternally.

3. *The great purpose of God in all this; the manifestation of His grace, v. 7.* (a) Salvation is of grace, v. 8. Grace means good will, the determination in God to bless His creature, man. (b) Our enjoyment of salvation is not of ourselves, but of God. We receive it through faith, which is the gift of God. How so? Through His Spirit who gives life, and the new life thus imparted manifests itself by trust in God through Jesus Christ. (See Mk. 16:16.) (c) The exceeding richness of God's grace is shown by the fact that "we are his workmanship," v. 10. Creation is in no sense the work of man. He can neither create nor annihilate anything. And what a source of comfort and joy to us to look to our loving God and Father to do for us what we cannot do for ourselves! Workmanship means literally "poem" (the thing made). A good man is the highest expression of God's creative power, as a poem is the noblest creation of the mind of man.

For Teachers of the Boys and Girls

The teacher must be on his guard against drifting into doctrinal discussions, and present the teaching of the lesson in as vivid and concrete a form as possible. The following outline may be followed:

1. **DEATH:** Dead in trespasses and sins. Recall by questioning what has been learned about the Ephesians in Lessons IX., X. and XI. Before they heard the gospel their lives were very wicked. The master whom they served was Satan. The Bible has much to say of this great enemy of souls. So completely had these Ephesians been under his power that they were not able to love or do anything good any more than a dead body can move. And Paul says that he himself and all Christians were once in the same condition. It is not one man, but all men, that are victims of this death.

2. **LIFE:** The life-giving power of God. The class will be able to tell about some persons who were raised from the dead and especially about the resurrection of Christ. They know that the dead can be raised only by the power of God. Our lesson tells us that the same power alone can change a wicked heart so that it will love what is good.

3. **LOVE:** The great love of God. This is the explanation of the great things God has done to save men. Be careful to show here that it is because God loves men, that He is so angry at the sin which destroys them.

4. **HOLY LIVING:** Good works. We are not asked to do these to earn salvation, but to show our gratitude. It is only by a good life that we can fulfil God's purpose in saving us.

Use some simple illustration to make clear what it is to trust in the power and love of God for deliverance from sin and for every blessing that is needed by us.

Some Test Questions

- How does sin resemble death?
 Explain "the course of this world."
 Who leads the forces of evil?
 What are they here called?
 Whose wrath is here spoken of?
 Against what is it shown?
 What does "conversation" mean?
 What moves God to save men?

What does "grace" mean?
 How are men "quickened with Christ"?
 Explain "the heavenly places."
 What is the ground of God's kindness to us?
 What is our part in salvation?
 Who enables us to believe?
 Why should we not boast?
 For what purpose are we saved?
 What do we learn as to:

- (1) The destructive power of sin?
- (2) The attitude of God towards sin?
- (3) The change involved in conversion?
- (4) Good works in the Christian life?

Prove from Scripture

That God is merciful.

For Special Study

(To be assigned the Sabbath previous.)

1. Satan.
2. "The children of wrath."
3. The kindness of God.

The Catechism

(For Examination in Doctrine in the General Assembly's Teacher Training Course.)

Ques. 69. *What the Sixth Commandment forbids.* The things forbidden in this commandment are stated in the question as follows:

1. *Taking away our own life.* The Bible regards suicide as one of the worst offences against the divine law. It was looked upon in a very different light by the greatest and

most cultured of ancient peoples. In the eyes of the Greeks and Romans suicide was not a crime, but an act of courage. After the defeat of their forces at Philippi, Brutus and Cassius, with many of their followers, sought a self-inflicted death. In the Old Testament we have an instance of suicide in the death of Ahithophel (2 Sam. 17 : 23), while the New Testament records the death at his own hands of Judas Iscariot, Matt. 27 : 5 ; Acts 1 : 18. Dr. A. A. Hodge says that suicide is to be condemned "as (a) Assuming God's prerogative, (b) Demanding judgment before the time, (c) Bringing shame, sorrow and loss upon others."

2. *Taking away the life of others unjustly.*

This condemns the practice, once common, but now rare, of duelling. All kinds of wilful and malicious killing are prohibited. The Sixth Commandment does not forbid the taking of life in self-defence or in a just war, or as a punishment for murder. The law of Moses prescribed death as the penalty of this crime, Ex. 21 : 12, 14 ; Lev. 24 : 17 ; Deut. 19 : 11, 13. In Acts 25 : 11, Paul appears to recognize some offences as worthy of death. In view of such cases of justifiable killing, the question properly adds the qualifying word "unjustly."

3. Every act or occupation that endangers or shortens life is forbidden. (See Ps. 55 : 23 ; Prov. 23 : 29-35 ; Matt. 4 : 6, 7 ; Luke 21 : 34.)

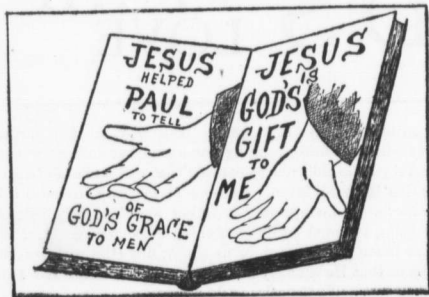
FOR TEACHERS OF THE LITTLE ONES

Review—Use the story book or outline of a church to recall the lesson. After Paul preached at Ephesus for a while, our kind of temple began to be seen (Christian church).

Many people began to worship Jesus. After Paul went away (while he was a prisoner at Rome), he wrote a letter to the Ephesians. We are going to hear some of the words he wrote in this letter.

Lesson Subject—The living Saviour, bringing the grace of God to men. Paul is telling the Ephesians of the great grace of God in giving them salvation through faith in His Son, Jesus Christ.

Introduction—A Sunday school teacher went round



Paul's Message to the Ephesians

among his scholars with his watch in his hand. Holding it out to one, he said, "I give you this watch." The boy stared, but did not touch it. The teacher then went to the next and repeated, "I give you this watch." The girl blushed, but that was all. To each the teacher repeated the words and the action. Some stared, some blushed, some smiled, but none of them took the watch. At last a small boy put out his hand and took it. Then the teacher returned to his seat.

"If you please, sir, is the watch mine?"

"Yes, it is yours."

The other children were now excited.

"Do you mean to say, sir, that he may really have the watch?"

"Certainly, I gave it to any one who would take it."

"If we had only known that, we would have taken it," said the others.

"Did I not tell you I gave it to you?"

"Oh, yes, but we did not believe you meant it."

"So much the worse for you. This boy believed me, and he has the watch."

Saving faith is as simple as this. It just takes God at His word and trusts Him. Though it sounds too good to be true, Christ is the gift of God, freely and fully offered,

John 3: 16. His unspeakable gift to you, to all. (Selected.)

Golden Text—Grace means good-will, kindness, God's good-will. God sells nothing. He gives all things "without money and without price." All we have to do is to keep on taking the gift.

Illustrate by a simple story of a child's faith in the father's word, promise, power.

TRUST GOD'S
TAKE GRACIOUS
GIFT

Not Saved by Works—Impress the fact that being good will not save us. We cannot work our way into heaven. The smallest, weakest, most helpless child is saved in the same way as the wisest, strongest, greatest man.

Hymn—Verse 1, Hymn 549, Book of Praise.
Story Book—On one page print: Jesus helped Paul TO TELL OF GOD'S GRACE to men. (Outline an open hand.)

On opposite page print: Jesus is GOD'S GIFT TO ME.

Sing—

I am so glad that our Father in heaven
Tells of his love in the book He has given;
Wonderful things in the Bible I see;
This is the dearest, that Jesus loves me.

—Hymn 548, Book of Praise

BLACKBOARD REVIEW

GOD'S WRATH LOVE

It is a very solemn phrase, "children of wrath." Let us be sure of what it means. It does not mean that God is angry with the little, smiling babe who has done no wrong. But it means that there is even in very little children something that will make God angry if it is not destroyed. This thing that He hates is sin. And one reason why He hates it is that it does His children so much harm. A loving, earthly father would be very angry if he saw his little son or daughter being tempted to do something very wrong. And the heavenly Father knows so well how much sin will injure us that it fills Him with WRATH. So, after all, it is because God loves us that He is angry at sin. Let us remember His LOVE to us and His hatred of sin, and then we shall not desire to do wrong.

Lesson XIII.

REVIEW

March 29, 1903

Read the Lessons for the Quarter. Commit to memory the Golden Texts for the Quarter.

GOLDEN TEXT

Matt. 28 : 20. Lo, I am with you alway, even unto the end of the world.

CATECHISM

Review Questions 57-69.

PROVE FROM SCRIPTURE

That the Lord keeps His followers safe.

LESSON HYMNS

Book of Praise, 64 (Ps. Sel.) : 548 ; 17 ; 9 ; 90 ; 301.

DAILY READINGS

M.—Acts 16 : 23-40. Paul and Silas at Philippi.
 T.—Acts 17 : 1-12. Paul at Thessalonica and Berea.
 W.—Acts 17 : 22-34. Paul at Athens.
 Th.—Acts 18 : 1-11. The Church at Corinth founded.
 F.—Acts 18 : 19-28. Paul and Apollos.
 S.—Acts 19 : 13-20. Paul at Ephesus.
 S.—Acts 19 : 29-40. The riot at Ephesus.

REVIEW CHART—Fourth Quarter

STUDIES IN THE BOOK OF ACTS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Acts 16 : 22-34	Paul and Silas at Philippi.	Believe on the Lord Jesus Christ, and thou shalt be saved. Acts 16 : 31.	1. A wonderful joy. 2. A wonderful deliverance. 3. A wonderful conversion.
II.—Phil. 4 : 1-13	Christian Living.	Rejoice in the Lord alway. Phil. 4 : 4.	1. Sin rebuked. 2. Virtues enforced. 3. Strength provided.
III.—Acts 17 : 1-12	Paul at Thessalonica and Berea.	Thy word is a lamp unto my feet. Ps. 119 : 105.	1. Earnest discussion. 2. Bitter persecution. 3. Eager inquiry.
IV.—1 Thess. 5. 14-28.	Paul's Counsel to the Thessalonians.	Hold fast that which is good. 1 Thess. 5 : 21.	1. Christian duties. 2. Christian character. 3. Christian fellowship.
V.—Acts 17 : 22-34	Paul at Athens.	He preached unto them Jesus, and the resurrection. Acts 17 : 18.	1. God declared. 2. Duties enforced. 3. Hearers divided.
VI.—Acts 18 : 1-11	The Church at Corinth Founded.	Other foundation can no man lay than that is laid, which is Jesus Christ. 1 Cor. 3 : 11.	1. Faithful work. 2. Fierce conflict. 3. Divine encouragement.
VII.—1 Cor. 8 : 4-13	Christian Self-Control.	Let us therefore follow after the things which make for peace. Rom. 14 : 19.	1. Knowledge. 2. Liberty. 3. Love.
VIII.—1 Cor. 13	Christian Love.	Now abideth faith, hope, charity, these three ; but the greatest of these is charity. 1 Cor. 13 : 13.	1. The lack of love. 2. The fruits of love. 5. The permanence of love. 4. The greatness of love.
IX.—Acts 18 : 24 to 19 : 6	Paul and Apollos.	If ye, then, being evil know how to give good gifts unto your children ; how much more shall your heavenly Father give the Holy Spirit to them that ask him ? Luke 11 : 13.	1. Apollos at Ephesus. 2. Apollos at Corinth. 3. Paul at Ephesus.
X.—Acts 19 : 13-20	Paul at Ephesus.	The name of the Lord Jesus was magnified. Acts 19 : 17.	1. A humbling defeat. 2. A genuine conversion. 3. A glorious result.
XI.—Acts 19 : 29-40	The Riot at Ephesus.	The Lord preserveth the faithful. Ps. 31 : 23.	1. An excited crowd. 2. A vain defence. 3. Wise counsel.
XII.—Eph. 2 : 1-10	Paul's Message to the Ephesians.	By grace are ye saved through faith. Eph. 2 : 8.	1. Saved from death. 2. Saved to life. 3. Saved by grace.

ASK YOURSELF

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

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

THE REVIEW

Begin by asking what would take place if some day the sun were not to shine in the sky. What would become of every living plant and blade of grass? They would all die. What of the animals? They would have nothing to eat and so would perish. There would be nothing for men to live upon and so they would die also. The whole world now so bright and fair would become dark and desolate.

Now, just as the sun is the source of all life and activity in the natural world, our souls receive from Christ everything that makes them blessed. If it were not for Him, we should know nothing of the joy and peace which are ours when we trust in Him. He is the Sun of the soul.

Use each of the twelve lessons for this quarter as a window through which the heavenly radiance which comes from Christ may cast its cheering and life-giving beams into the heart. Let it be the purpose of this review to throw the windows wide open, so that all may rejoice in the sunshine.

A good way to do this will be to have the school sing, in connection with each lesson, one or more verses of a hymn bearing on some thought about the Saviour found therein.

The following hymns are named only by way of suggestion. Superintendents may prefer to make their own selection. Be sure, in any case, that those chosen are such that they will be sung with a vim and swing, and exercise great care about the number of verses given out. A verse or two will sometimes be enough, as there are thirteen hymns in all. Where there is a Sabbath School choir, they should practise the selected hymns well beforehand, and the whole school will be all the better prepared for the Review if, on the three or four Sabbaths preceding, the less familiar of the hymns are given out in the ordinary course of the school exercises.

Following this plan, we see in the Quarter's Lessons :

THE LORD JESUS CHRIST

1. As the Saviour of sinners—Hymn 148, Book of Praise.
2. As the Giver of joy—Hymn 418, Book of Praise.
3. As the King of Kings—Hymn 67, Book of Praise.
4. As the coming Redeemer—Hymn 83, Book of Praise.
5. As the risen Lord—Hymn 58, Book of Praise.
6. As the one Foundation—Hymn 155, Book of Praise.
7. As the great Creator—Hymn 26, Book of Praise.
8. As the Example of love—Hymn 542, Book of Praise.
9. As the Giver of the Holy Ghost—Hymn 103, Book of Praise.
10. As the mighty Conqueror—Hymn 90, Book of Praise.
11. As the faithful Preserver—Hymn 293, Book of Praise.
12. As the exalted Christ—Hymn 64, Book of Praise.

No more fitting conclusion could we find to these lessons so full of the Saviour's glory, than the promise that speaks to us across the centuries in clear, ringing tones, "Lo, I am with you always, even unto the end of the world." There is no day of our lives which may not be illumined by a ray of light from the Sun of Righteousness.

Nor should it be forgotten that along with this wonderful promise there comes to us from the same lips a sacred command. "Go ye therefore," said the risen Lord, "and teach all nations." The light has come to us, not merely that we may walk in its gladness and joy ourselves, but also that we may become bearers of it to a world lying in darkness. What a privilege to be reflectors of the light from heaven!

Sing as a closing hymn, No. 443, Book of Praise.

Miss Jessie Munro
1880

FOR TEACHERS OF THE LITTLE ONES

Print in yellow letters, or silver letters on gilt paper, the Golden Text for the Quarter. This was Jesus' last promise to His disciples before He went back to heaven. He is a risen, living Saviour, Paul's unseen Companion in all his work.

Review—By recalling each Lesson Subject and Lesson Thought as the pages of the book containing the story of Paul and his unseen Companion are turned. Paste blackboard outlines from the TEACHERS MONTHLY on a card, or draw the symbols quickly as the lessons are recalled.

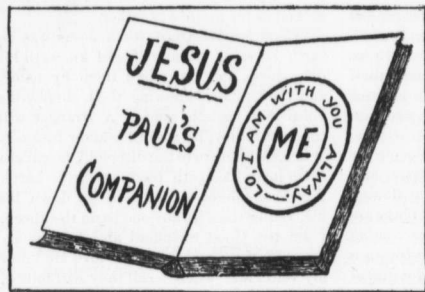
THE LIVING SAVIOUR HELPED PAUL

1. To save the jailer from his sins, — *Jesus can save me.*
2. To tell us how to be joyful Christians, — *Jesus can give me joy.*
3. To show that He is the promised King, — *Jesus is my King.*
4. To tell us how to live a good life, — *Jesus can make me good.*
5. To show Him to be the Judge of all men, — *Jesus is my Judge.*
6. To be courageous, — *Jesus can guard me.*
7. To tell us to deny ourselves for the sake of others, — *Jesus wants me to deny myself.*
8. To proclaim the law of love, — *Jesus teaches me to be loving.*
9. To give the Holy Spirit to believers, — *Jesus will give me the Holy Spirit.*
10. To show his power over evil spirits, — *Jesus can overcome my sins.*
11. To claim for Him worship given to idols, — *Jesus wants me to worship Him.*
12. To bring the grace of God to men, — *Jesus is God's gift to me.*

The Promise for Us—Jesus says, "Lo, I am with you." Let us see what this companionship of Jesus will do for me. (These thoughts may be used as each lesson is recalled.)

IT WILL HELP ME

1. Like Paul in the jail at Philippi, — *to do good to others in the midst of their trouble.*
2. As Paul wrote to the Philippians, — *to be joyful and contented.*
3. Like Paul at Thessalonica, — *to bear disappointment.*
4. As Paul counselled the Thessalonians to do, — *to live a good life.*
5. Like Paul at Athens, — *to speak about Jesus.*
6. Like Paul at Corinth, — *to be fearless.*
7. As Paul advised the Corinthians to do, — *to deny myself.*
8. As Paul told the Corinthians to do, — *to love others.*
9. Like Paul when he gave this gift to the disciples at Ephesus, — *to be filled with the Holy Spirit.*
10. Like Paul amongst the evil spirits at Ephesus, — *to bring honor to Jesus.*
11. Like Paul in all his work, — *to be faithful.*
12. Like Paul in his letter to the Ephesians, — *to be humble and grateful.*



Another Thought—If Jesus is with me always, how careful I must be not to go any place where I would not like to take Him, nor do anything that He would not like to see me doing.

Miss Nannie Lee Fraser
900 Fifth Ave. Louisville Ky

The Beginners' Course

For Children Under Six Years of Age

An Optional Course: Issued by the International Lesson Committee

Theme of Lessons XXVI. to XXX: Lessons of the Resurrection

LESSON XXVI.

THE FLOWERS BLOOMING AGAIN, Song of Solomon 2: 11-13, 4: 16.

Golden Text: *Because I live, ye shall live also, John 14: 19.*

TEACHER'S NOTE—It is suggested that the idea of "calls" could be used throughout this series. (1) The flowers called to life. (2) The shepherd calling His sheep into a safe place. (3) Jesus calling His friends to tell others of His resurrection. (4) Jesus calling His disciples to live with Him in heaven, as told by an eye-witness. (5) Jesus calling us all to His Father's house in heaven.

CENTRAL TRUTH—Through God's power do the beautiful flowers bloom each spring. So He calls them.

POINT OF DEPARTURE—A child's experience with seeds and growing plants.

SPIRITUAL RESULT DESIRED—A building of the thankful spirit, as we begin to recognize God's hand in the natural beauties around us. A strengthening of faith in His love and kindness.

APPROACH—How many would love to see things growing from these seeds and bulbs? All of us. Watch mother's garden and see if you can have a little plot this year and tell me if anything beautiful happens there.

LESSON STORY—In the Song of Solomon are words like these: "The winter is past, and the rain is over and gone, and the flowers begin to bloom, and the singing birds are coming back, and the animals are coming from their winter homes. The fruit trees are beginning to blossom, and the tender grapevines smell fresh and sweet. Come into my beautiful garden! Awake north wind, and come warm south wind, and blow upon my garden that it may grow and flourish." King Solomon wrote this song, and it is in our Father's dear book, the Bible.

THINK OF THIS—Our Father's sun and rain call to the flowers in the gardens every-

where—the king's gardens, the gardens of rich and poor and young and old. Shall we not thank Him for calling beautiful things to life right under our own windows?

LESSON XXVII.

JESUS THE GOOD SHEPHERD, John 10: 1-17.

Golden Text: Same as for Lesson XXVI.

CENTRAL TRUTH—Jesus calls each one of us to happiness here and safety hereafter.

POINT OF DEPARTURE—A child's knowledge of calls and what he must do when he hears them.

SPIRITUAL RESULT DESIRED—A confidence in listening for the voice of God in the heart.

APPROACH—Did mother ever call you into the house when you were playing in the yard? What did you do then? Ran right into the house. Can you tell any difference in mother's voice when she is just talking with you and when she calls? Yes, the call means a good deal more than mere talking, doesn't it? There is something for you to do then, as well as for mother or father.

LESSON STORY—Once when Jesus was on earth he said, "The shepherd knoweth his own sheep, and he calleth them by name, and they follow, knowing their shepherd's voice that leadeth safely. A stranger will they not follow, because they know him not. When they return to the sheepfold, he calleth them in and keepeth them safe from harm. A good shepherd would even lay down his life, rather than let any one harm the sheep. I am the Good Shepherd and I know my sheep by name and those that love Me know my voice, and when I call they will follow, and I will keep them safe.

THINK OF THIS—If the sheep know the shepherd's call, and the child knows the mother's call, do you not think the child can know the sweet call of Jesus the Good Shepherd that says, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven?"

LESSON XXVIII.

JESUS DYING AND LIVING AGAIN, Matt.
28 : 1-10.

Golden Text : Same as for Lesson XXVI.

CENTRAL TRUTH—Jesus lives. His voice in our hearts makes us know this is true. Thus He calls to us to follow Him.

POINT OF DEPARTURE—A child's experience with his planting and observation of growth or new life.

SPIRITUAL RESULT DESIRED—An apprehension of the truth, "except a grain of corn fall into the earth and die," etc., as illustrative of death as an entrance to a larger life.

APPROACH—I have something here like something I had two weeks ago. What is it? Lily bulb. Here is something that grew from a bulb just like it. Who can tell me what happened to the bulb before the lily came out? We put it in the soft earth for a while, where it was dark and quiet. Then we set it where God's sun could shine on it and gave it some of His water to drink, and it came up beautiful and pure and white. It felt the warm sun calling it and it burst into the beautiful blossom.

LESSON STORY—While Jesus our tender Shepherd was on earth, He said He would willingly lay down His life for the sheep, that they might know His voice to believe and lovingly follow Him. So He did. He was laid away in the earth, even as people are to-day and a stone was rolled over the door of the tomb to keep His body safe from harm. One bright spring morning, three days after he was laid away, two Maries came to the spot to visit the grave. But an angel of the Lord had come down from heaven and rolled away the heavy stone that was before the door of the tomb. An angel sat down upon the stone and his face shone like light and his clothes were white as the snow. He said to the women, "Fear not ye : for He is risen, as He said, Come, see the place where the Lord lay. Go quickly, and tell His disciples (friends) that He is risen from the dead, and behold, He goeth before you into Galilee ; there shall ye see Him." Then they departed quickly to tell His friends ; and so through them

all the world has heard that Jesus died and rose again.

THINK OF THIS—Jesus died and rose again, to show us that it is really true that, when our earthly life is finished and we are laid away, we shall surely rise again to live with Him in heaven. We shall not fear death now, shall we ?

LESSON XXIX.

JESUS RETURNS TO HEAVEN, Acts 1 : 9-11.

Golden Text : Same as for Lesson XXVI.

CENTRAL TRUTH—Jesus went into the heaven from which He came, to show us it is a real place. He prepares a place for each of us there. There He calls us to come.

POINT OF DEPARTURE—A child's belief in what he sees as evidence that there are other things—see it which he has not seen.

SPIRITUAL RESULT DESIRED—A definite sense that Jesus returned to heaven, just as He came to earth, for the specific purpose of helping His fellow-men.

APPROACH—Can you understand just how it is that a bird can go on and on and yet his wings will not tire or fail him ! Tell me of some of the things you could not just understand but you knew were true.

LESSON STORY—A friend of Jesus' named Luke wrote a story like this : After Jesus rose from the grave one day, when his friends were standing together talking with him and listening to the advice He gave them, telling them how to live here, so that they might come to live in heaven by and by, behold He was taken up into heaven and a cloud received Him out of their sight. And while they gazed up into heaven, looking where He had disappeared, two men stood by them, dressed in white, and told them that Jesus would come back again. Do you think they believed these words? I am sure they did. If they had seen Jesus go into heaven they knew that He could come again.

THINK OF THIS—If Jesus should come back to-day would He find any little friends in your home and mine? Would He find you His faithful little friend?

NOTE—LESSON XXX. for March 29 will be given in the **TEACHERS MONTHLY** for April.

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Presbyterian Church in Canada

Under the Direction of the General Assembly's Sabbath School Committee

DEPARTMENT OF SCRIPTURE—I. The New Testament—Its Contents and Growth; II. Geography and Institutions.

N.B.—It is recommended that the Revised Version be consulted in these studies.

LESSON XXI.

LETTERS OF THE IMPRISONMENT

At the close of Acts, Paul is left a prisoner at Rome, but surrounded by his friends with much freedom for two years. Then Ephesians, Colossians, Philippians and Philemon were written.

NEW THEMES—The struggle between Jewish and Gentile Christians is now almost over. Perhaps echoes of it are heard in Philippians, chs. 1 : 15 ; 3 : 2, 3. Jewries dethroning Christ from His supreme lordship had made headway in some of the Asiatic churches. Also in the imperial city Paul the Roman citizen thought much of the greater citizenship in the kingdom of God. Thus the lordship of Christ both in the world and the church, and the unity of the church are the chief themes of these letters.

THE LETTER TO THE EPHESIANS

READERS—It was probably a circular letter to Ephesus and the churches of Asia near by, such as Laodicea and Hierapolis. For the founding of the church and Paul's sojourn in Ephesus, see Acts 18 : 19, 20 ; 19, 20 : 1, 16-36.

CONTENTS—1. Chs. 1 to 3. Praise for God's eternal purpose of love to Jew and Gentile, for whom everything is summed up in Christ Jesus. He is now enthroned at the right hand of God as Head of the church, which is His body. Through the grace of God, peace has been made by the death of Christ, and Jew and Gentile form one holy temple raised by the power of God. This eternal purpose is declared now through the gospel. Only those grounded in love can know the love of Christ and have Christ dwell in them by faith.

2. Chs. 4 to 6. The Holy Spirit dwelling in them, will bring life and unity to the whole body of the church. The one Spirit

imparts different gifts to each, providing a ministry for the upbuilding of the individual and of the church. The new life in Christ must show itself by a new nature of purity and virtue. The Christian arrayed in the whole armor of God fights against spiritual foes.

THE LETTER TO THE COLOSSIANS

Colosse was a Gentile city on the Lycus near Ephesus. The church was neither founded nor visited by Paul. Colossians is very like Ephesians both in purpose and wording, though there is special mention of angel worship which had crept into this church.

CONTENTS—The Colossians belong to the kingdom of the Son of God's love. He is the image of the invisible Father. Through Christ the universe was created and is maintained. By His death Jew and Gentile are reconciled to God in one body, the church, of which He is the head. This eternal mystery is made known by the world-wide gospel of which Paul is an apostle. The Colossians must beware of any false philosophy or practice which is dishonoring to Christ, in whom the fulness of God dwells. Those whose lives are hid with the risen Christ will be adorned with every grace.

LESSON XXII.

THE LETTER TO THE PHILIPPIANS

READERS—For the founding of the Church see Acts, 16 : 12-40.

THE EPISTLE—This is one of the apostle's most personal letters. He relates how his defence before the imperial court had resulted in spreading the gospel, how even his enemies' devices had served this end, and that he hopes soon to be set free and come to them. The general tenor of the epistle is, gratitude to God for their love ; prayer that they may have the mind of Christ, who in

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reward for His marvellous self-humiliation is now exalted to universal dominion; and exhortation to a life worthy of their citizenship in the heavenly kingdom.

THE LETTER TO PHILEMON

Probably sent along with Colossians to Paul's friend Philemon, a rich convert at Colosse. Onesimus his slave had run away to Rome, and there through Paul he was led to Christ. With the finest tact, Paul pleads with Philemon in this beautiful letter to receive back as a Christian brother the once unprofitable slave.

THE PASTORAL EPISTLES

After his acquittal Paul visited Macedonia, Asia Minor and Crete, possibly Spain also. Some years had gone by since he had been in Asia, and meantime false teachers had done harm with profane speculation, Jewish lore, and perhaps magic. Some practised a false asceticism, others were immoral. The three letters are called the Pastoral Epistles because Paul wrote them to help Timothy and Titus in their pastoral duties.

I. TIMOTHY—The earliest of the three. Timothy needed strength for his difficult position in Ephesus. He must guard "wholesome doctrine" in the church, which is the pillar to hold up the truth of the gospel of Christ's incarnation, death and resurrection. For this purpose he must have a worthy ministry of bishops, elders, or presbyters (all the same), and deacons. By pure teaching and godliness false teachers are to be resisted.

TITUS—Titus was a stronger man than Timothy, but he had a very hard field among the rude people of Crete. The conditions were not very different from those in Ephesus. Shortly after Paul left Crete he wrote this letter, perhaps from Macedonia, to warn Titus against the error that was playing havoc in his churches. He must preach sound doctrine and the need of piety, and organize a ministry of elders with high moral character.

II. TIMOTHY—Paul's last letter. He is again in prison in Rome. He is cold, without his books, friendless except for Luke; and he longs for Timothy to come to him before winter. But he must first set the church of Ephesus in order, showing himself an exam-

ple of a faithful minister, avoiding foolish discussions, teaching the truth, and living a sober and godly life. The aged apostle entreats him to come as soon as possible, for his end is near. See especially the noble words of ch. 4 : 5-8.

LESSON XXIII.

EPISTLE TO THE HEBREWS

AUTHOR—No early writer of repute ascribes this letter to the apostle Paul, indeed it was not till the fifth century that the church as a whole accepted it as his. We cannot say who wrote it. Luther's guess of Apollis is, perhaps, the best. The writer was much influenced by Paul's thought, but is of quite a distinct type. Paul's leading idea is, how can a sinner become righteous in God's sight? That of Hebrews is holiness—how can a sinful man approach God? Paul regards the law on its moral side; Hebrews on the ceremonial side.

READERS—The gospel was first preached to them by personal disciples of Jesus, ch. 2 : 3, 4. They had joyfully endured suffering, and had helped those in persecution, chs. 6 : 10; 10 : 32-34. The argument of the letter, turning on a comparison of the old and new covenants, shows that they had once been Jews. But it is impossible to say where these "Hebrews" lived.

OCCASION—The church is in great peril. Persecution and social influence, new teaching and practices (ch. 13 : 9), and worldliness were causing some to waver, or even fall into unbelief. Many Christians had grown disappointed. They had not faith to endure both suffering, and the taunts of the Jews about their crucified Messiah, and their unfulfilled hopes of His return. Perhaps, thought they, we have made a mistake in abandoning Israel with its glorious past, the patriarchs, sacrifices and promises, for an upstart doctrine like Christianity.

PURPOSE—The author's aim is to show that Christianity is the final and perfect religion. So he contrasts it with Judaism, which had hitherto been the fullest revelation to the world.

CONTENTS—In Judaism God gave a partial revelation through prophets or angels; in Christianity He spoke the final word in His

Son, the Creator of the world, chs. 1, 2. Moses was the greatest apostle from God to Israel, but Christ the Son is higher than Moses the servant. Yet the Israelites perished when they disobeyed Moses; how much more dire will be the fate of those who disobey the Son, chs. 3 to 4: 13. In the old covenant a ritual, with priests, temple and sacrifices, was provided, in order that sinful men might worship a holy God. But sinful and dying men cannot be true priests, an earthly tabernacle is no permanent place for worship, and the blood of bulls and goats can never take away sin. Jesus is the sympathetic and eternal high priest. By His perfect sacrifice He makes a new covenant in which sins are forgiven; and in the heavens He stands forever, bringing His brethren into the presence of His Father, chs. 4: 14 to 10: 18. By faith they may live in that unseen though real world, and so be like the heroes of old, ch. 11. Suffering is a Father's discipline, ch. 12. Beautiful exhortations and prayers close this marvellous epistle, ch. 13.

LESSON XXIV.

GEOGRAPHY OF APOSTOLIC LANDS

Prior to its fall in 70 A.D., Jerusalem was the administrative centre of the church, and when difficulties arose in other places, appeal was made to Jerusalem, Acts 15: 2. But in other cities churches came into being that soon equalled and finally surpassed in influence the central body.

ANTIOCH—The Roman capital of the province of Syria, with its aqueduct, its amphitheatre, and baths, became the seat of the mother church of Gentile Christianity. Here the name "Christian" was first heard (Acts 11: 26); here the first Gentile church was formed (Acts 11: 20, 21); here Paul first engaged in regular ministerial work (Acts 11: 25, 26); and by the church in Antioch he was sent forth to his great missionary labors. Antioch long held a prominent place in the history of Christianity, ranking with Rome, Alexandria and Constantinople.

GALATIA—The most difficult problem of apostolic geography concerns the country and people of Galatia. Luke says, that Paul in his second missionary journey passed

through the region of Phrygia and Galatia (Acts 16: 6) and again visited them in his third missionary tour (Acts 18: 23). What did he mean by "Galatia"? Who were the people to whom this epistle was written?

In the third century B.C. there came from the west a colony of Gauls who settled in the central portion of Asia Minor. For a long time they retained their Celtic characteristics and the district they occupied received the name of Galatia. The Galatia of the Acts may have been this limited area, but it is more probable that Luke used here, as in other cases, the name of the Roman province which included the old district and extended to the south where lay Antioch of Pisidia, Iconium, Lystra and Derbe. If Northern Galatia is meant, the main difficulties are that the author of the Acts does not name a single church that was established, that the time is not enough for all that appears to have been done, and that illness was the occasion of Paul's first visit to them.

EPHESUS—Not until many parts of Asia Minor were evangelized and the gospel planted in Europe, was Paul permitted to preach in the Roman province of Asia. Beginning his work in Ephesus, that city was for three years the centre of his activity and long retained a commanding influence in the church.

Ephesus at that time was a great seaport with a splendid harbor in which the ships of the world gathered. The city was wealthy, its buildings admired the world over, its citizens given up to pleasure and luxury. It was also a religious centre, where the worship of Diana was observed in one of the most celebrated temples of the ancient world. Here Paul founded a church and evangelized the region round about. Probably the seven churches of Asia mentioned in the Revelation of John had their origin there. Here, too, John spent the closing years of his life.

TROAS—From this port of Asia the apostolic missionaries sailed for Europe. Here the author of the Acts seems to have joined Paul and his company (Acts 16: 10), and at Troas on his final journey to Jerusalem Paul with the disciples kept the first day of the week, Acts 20: 7.

*AN ORDER OF SERVICE: First Quarter

OPENING EXERCISES

I. SILENCE.

II. SINGING.

Look ye saints! the sight is glorious!

See the Man of Sorrows now;

From the fight returned victorious,

Every knee to Him shall bow:

Crown Him! Crown Him!

Crowns become the Victor's brow.

Hymn 67, Book of Praise.

III. RESPONSIVE SENTENCES—(From the words of our Lord and Saviour.)

Superintendent. Where two or three are gathered together in My name,

School. There am I in the midst of them.

Superintendent. I will not leave you comfortless;

School. I will come unto you.

Superintendent. Yet a little while, and the world seeth me no more.

School. But ye see me: because I live, ye shall live also.

Superintendent. Be not afraid, for I am with thee;

School. And no man shall set on thee to hurt thee.

Superintendent. I will never leave thee, nor forsake thee.

School. I will not fear what man shall do unto me.

IV. SINGING. Psalm or Hymn selected.

V. PRAYER. Closing with the Lord's Prayer.

VI. SINGING.

Jesus, Saviour, pilot me

Over life's tempestuous sea;

Unknown waves before me roll,

Hiding rock and treacherous shoal;

Chart and compass come from Thee,

Jesus, Saviour, pilot me!

Hymn 493, Book of Praise.

VII. READING LESSON PASSAGE.

VIII. SINGING. Psalm or Hymn selected.

CLASS WORK

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

I. ROLL CALL.

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

*Copies of the above ORDER OF SERVICE on separate sheet may be had at 50c. per 100.

III. MEMORY VERSES AND CATECHISM.

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

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

IV. SINGING.

Take the name of Jesus with you,

Child of sorrow and of woe;

He will joy and comfort give you;

Take it then where'er you go.

Hymn 228, Book of Praise.

V. RESPONSIVE SENTENCES. Ps. 45: 1-6.

Superintendent. My heart is inditing a good matter: I speak the things which I have made touching the King:

School. My tongue is the pen of a ready writer.

Superintendent. Thou art fairer than the children of men: grace is poured into Thy lips:

School. Therefore God hath blessed thee for ever.

Superintendent. Gird Thy sword upon Thy thigh, O most mighty,

School. With Thy glory and Thy majesty.

Superintendent. And in Thy majesty ride prosperously because of truth and meekness and righteousness;

School. And Thy right hand shall teach Thee terrible things.

Superintendent. Thy throne, O God, is for ever and ever.

School. The sceptre of Thy kingdom is a right sceptre.

Superintendent. Thine arrows are sharp in the heart of the King's enemies;

School. Whereby the people fall under Thee.

VI. BENEDICTION OR CLOSING PRAYER.

142
Blades
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May not have on its shelves a proper representation of the popular Canadian writers. Take a look through it and see if you find there the books of "Ralph Connor," Marshall Saunders, J. Macdonald Oxley, Ernest Thompson-Seton, E. R. Young, Agnes C. Laut, Dr. Withrow, John McDougall, Dr. Maclean, E. W. Thomson, Mrs. Traill, Miss Weaver, and the many other of our own gifted writers, whose books—Canadian in subject-matter, and therefore of special interest and value—should be read by all our boys and girls and people young and old. The agitation working towards the purchase and use in Canada of Canadian goods—with its watchword "Made in Canada"—may well be extended to take in the Sunday School libraries. Don't pass the Canadian authors by. Our Library Catalogue contains 3,000 volumes—the largest and best assortment in Canada. Before ordering, write for our catalogue, terms and plan of selecting.

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THE BOOK PAGE

The Theology of Christ's Teaching.

By Rev. John M. King, D.D. The Westminster Company, Toronto. 484 pages; price \$2.00 net.

This volume cultivates with great thoroughness the richest part of the field belonging to Biblical Theology. It sets forth the great truths of theology as they are revealed in the personal teaching of Christ. The utterances of our Lord, which find in the author a most conscientious and sympathetic interpreter, are classified under three heads, namely, those regarding the nature and perfections of God, those on ethical topics, and those dealing with the last things. The reader scarcely knows whether to admire most the fullness of knowledge, or the fairness in stating the views of an opponent, or the fearlessness in grappling with difficulties, or the tenacity in holding to conclusions reached with care, which are displayed on every page. The book is a worthy memorial of one who filled during many years so large a place in the Presbyterian Church in Canada, first, as a powerful preacher and devoted pastor, and afterwards as an inspiring teacher and successful Principal in its youngest but not least important College.

The Romance of Canadian History.

Edited from the Writings of Francis Parkman by William Edgar, Ph. D. The George N. Morang, Toronto. 416 pages, price \$1.50.

Nowhere, perhaps, is history to be found in more

interesting form than in the works of Francis Parkman. Dr. Edgar has placed the best of this master historian's work within easy reach of even the least diligent student. The work of selection, necessary to reduce twelve volumes to the limits of one, has been so wisely done that the lover of Parkman will find none of his favorite passages omitted. The reader enjoys an unbroken story from the erection of Cartier's cross at Gaspé to the tragic death of Pontiac on the banks of the Mississippi. What the editor has contributed in order to maintain the continuity of the narrative has been written in a style which is dignified, even side by side with that of Parkman, to say which is no mean praise.

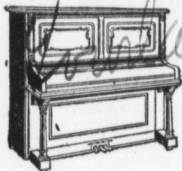
How to Attract the Birds. By Neltje Blanchan. The Copp, Clark Co., Toronto. 224 pages; price \$1.35 net.

Among the Water-Fowl. By Herbert K. Job. Same publishers and price. 224 pages.

Nature and the Camera. By Dugmore. Same publishers and price. 126 pages.

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CAMERA consists of practical directions as to photographing birds, reptiles, insects and fish, as well as trees, shrubs and flowers, each where it lives or grows. Very curious are the details of the methods, and of the creatures and things photographed, and so untechnical that the general reader finds his way no less pleasantly than the owner of a camera. Mr. Job's **AMONG THE WATER-FOWL** is a book of observation, adventure, and photography among the water-fowl in the Northern States and Canada. So full of intimate knowledge—the author seems to be himself almost amphibious—so naturally written, and with so many odd adventures, that the temptation to quote is strong. But our readers must search to read for themselves.

The Little White Bird. By J. M. Barrie. The Copp, Clark Co., Toronto. 341 pages. Price \$1.25.

In this most charming of all his books, Mr. Barrie has skillfully woven into the form of a story many delightful fancies of child life. All lovers of children will read these pages with the purest pleasure.

Effective Workers in Needy Fields. The Student Volunteer Movement for Foreign Missions, New York. 183 pages. Price, cloth 50c., paper 35c.

This is the twenty-fourth in the series published by the Student Volunteer Movement for the use of Mission Study classes. It contains five well-written biographies of famous missionaries. Among them is that

of our own, Dr. George Leslie MacKay, the story of whose life is told and well-told by Rev. Dr. R. P. MacKay, Foreign Mission Secretary. Along with MacKay of Formosa, are grouped David Livingstone, Isabella Thoburn, Cyrus Hamlin and Joseph Hardy Neesima.

Two valuable **Convention Reports** are to hand, that of the Ontario Sabbath School Association held in October, and of the Denver International S.S. Convention held last July. They may be obtained from the officers of the Ontario S.S. Association, Toronto, at the prices of 15c. and 50c. respectively. The main features of the Ontario Convention were the emphasis on Teacher Training and on Primary work. The question of putting a Normal worker in the field is under consideration. The report of the Denver Convention covers 465 solid pages. If it was a conservative gathering, it was enthusiastic and had an eye wide open to the needs especially of the little scholars. The addresses on Primary work are a marked feature of the report. All S.S. workers should indeed read the volume through. In no other way can they get closer to the heart of the Sunday School movement, for the Triennial International Convention is the meeting place of the leaders.

The February **Delineator** (Butterick Publishing Co., \$1 a year) is a bulky and beautifully printed volume. It discusses not only fashions but many subjects of wide general interest, such as books, athletics, child study, women's clubs, and colleges. There are also bright stories and the illustrations are good throughout. The *Delineator* is good money's worth.

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

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

To meet the requirements of the Ontario Medical Council, a course of instruction is conducted during a Fifth year. This is entirely optional as far as the University of Toronto is concerned. Clinical teaching (largely bedside) is given in the Toronto General Hospital, Burnside Lying-in Hospital, St. Michael's Hospital, Hospital for Sick Children, and other medical charities of Toronto.

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

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

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

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