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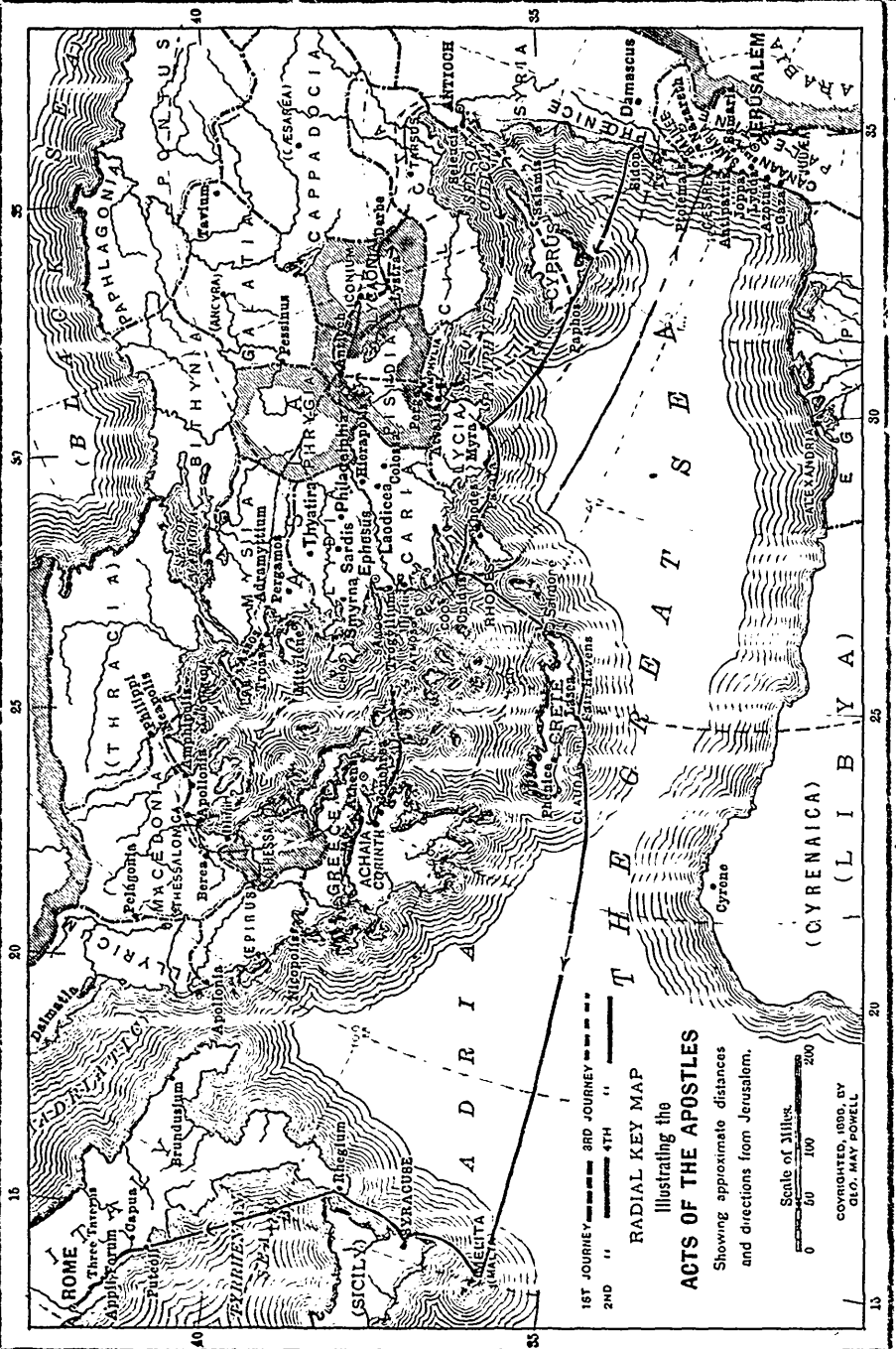
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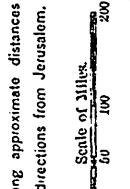
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 2ND " - - - - - 4TH " - · - · - ·  
**RADIAL KEY MAP**  
**Illustrating the**  
**ACTS OF THE APOSTLES**  
 Showing approximate distances  
 and directions from Jerusalem.



Scale of Miles  
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# The Teachers' Monthly.

Vol. III.

NOVEMBER, 1897.

No. 11.

## SHORTER CATECHISM FOR THE QUARTER.

Text-Book. "An Exposition of the Shorter Catechism" by Professor Salmond, D. D., price 45 cents. The portion gone over in 1897 may be obtained separately for 20 cents.

Q. 95. To whom is baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him; *g* but the infants of such as are members of the visible church are to be baptized. *h*

*g* Acts ii. 41. Then they that gladly received his word were baptized.

*h* Gen. xvii. 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. V. 10. This is my covenant, which ye shall keep between me and you and thy seed after thee; Every man-child among you shall be circumcised.

Acts ii. 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. V. 39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Q. 96. What is the Lord's supper?

A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth, *i* and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace. *k*

*i* Luke xxii. 19. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. V. 20. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you.

*k* 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Q. 97. What is required to the worthy receiving of the Lord's supper?

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, *l* of their faith to feed upon him, *m* of their repentance, *n* love, *o* and new obedience; *p* lest, coming unworthily, they eat and drink judgement to themselves. *q*

*l* 1 Cor. xi. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup: V. 29. For he that eateth and drinketh un-

worthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

*m* 2 Cor. xiii. 5. Examine yourselves, whether ye be in the faith.

*n* 1 Cor. xi. 31. If we would judge ourselves, we should not be judged.

*o* 1 Cor. xi. 18. When ye come together in the church, I hear that there be divisions among you. V. 20. When ye come together therefore into one place, this is not to eat the Lord's supper.

*p* 1 Cor. v. 8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

*q* 1 Cor. xi. 27. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

Q. 98. What is prayer?

A. Prayer is an offering up of our desires unto God *r* for things agreeable to his will, *s* in the name of Christ, *t* with confession of our sins, *u* and thankful acknowledgement of his mercies. *v*

*r* Ps. lxxii. 8. Trust in him at all times, ye people: pour out your heart before him: God is a refuge for us.

*s* Rom. viii. 27. And he that searcheth the hearts, knoweth what is the mind of the Spirit: because he maketh intercession for the saints according to the will of God.

*t* John xvi. 23. whatsoever ye shall ask the Father in my name, he will give it to you.

*u* Dan. ix. 4. And I prayed unto the Lord my God, and made my confession.

*v* Phil. iv. 6. Be careful for nothing: but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God.

Q. 99. What rule hath God given for our direction in prayer?

A. The whole word of God is of use to direct us in prayer: *x* but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *The Lord's Prayer*. *y*

*x* 1 John v. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

*y* Matt. vi. 9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name, &c.

Q. 100. What doth the preface of the Lord's prayer teach us?

A. The preface of the Lord's prayer, (which is, *Our Father which art in heaven,*) teacheth us to draw near to God with all holy reverence and confidence,<sup>z</sup> as children to a father,<sup>a</sup> able and ready to help us;<sup>b</sup> and that we should pray with and for others.<sup>c</sup>

<sup>z</sup> Isa. lxiv. 9. Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

<sup>a</sup> Luke xi. 18. 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.

<sup>b</sup> Rom. viii. 15. For ye have not received the spirit of bondage again to fear: but ye have received the spirit of adoption, whereby we cry, Abba, Father.

<sup>c</sup> Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto withal perseverance and supplication for all saints.

Q. 101. What do we pray for in the first petition?

A. In the first petition, (which is, *Hallowed be thy name,*) we pray, That God would enable us and others to glorify him in all that whereby he maketh himself known;<sup>d</sup> and that he would dispose all things to his own glory.<sup>e</sup>

<sup>d</sup> Ps. lxxvii. 1. God be merciful unto us, and bless us, and cause his face to shine upon us; V. 2. That thy way may be known upon earth, thy saving health among all nations. V. 3. Let the people praise thee, O God: Let all the people praise thee.

<sup>e</sup> Rom. xi. 36. For of him, and through him, and to him, are all things; To whom be glory forever. Amen.

Q. 102. What do we pray for in the second petition?

A. In the second petition, (which is, *Thy Kingdom come,*) we pray that Satan's kingdom may be destroyed;<sup>f</sup> and that the kingdom of grace may be advanced,<sup>g</sup> ourselves and others brought into it, and kept in it;<sup>h</sup> and that the kingdom of glory may be hastened.<sup>i</sup>

<sup>f</sup> Ps. lxxvii. 1. Let God arise, let his enemies be scattered; let them also that hate him, flee before him.

<sup>g</sup> Ps. li. 18. Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem.

<sup>h</sup> 2 Thess. iii. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.

<sup>i</sup> Rom. x. 1. Brethren, my heart's desire and prayer to God for Israel is that they might be saved.

<sup>j</sup> Rev. xxii. 20. He which testifieth these things saith, Surely I come quickly. Amen. Even so come, Lord Jesus.

Q. 103. What do we pray for in the third petition?

A. In the third petition, (which is, *Thy will be done on earth as it is in heaven,*) we pray, That God, by his grace, would make us able and willing to know, obey,<sup>k</sup> and submit to his will in all things,<sup>l</sup> as the angels do in heaven.<sup>m</sup>

<sup>k</sup> Ps. cxix. 34. Give me understanding, and I shall keep thy law; yea, I shall observe it with my

whole heart. V. 35. Make me to go in the path of thy commandments, for therein do I delight. V. 36. Incline my heart unto thy testimonies.

<sup>l</sup> Acts xxi. 14. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

<sup>m</sup> Ps. ciii. 20. Bless the Lord, ye his angels that excel in strength, that do his commandments, hearing unto the voice of his word. V. 22. Bless the Lord, all his works, in all places of his dominion: bless the Lord, O my soul.

Q. 104. What do we pray for in the fourth petition?

A. In the fourth petition, (which is, *Give us this day our daily bread,*) we pray, That of God's free gift we may receive a competent portion of the good things of this life,<sup>n</sup> and enjoy his blessing with them.<sup>o</sup>

<sup>n</sup> Prov. xxx. 8. Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me.

<sup>o</sup> Ps. xc. 17. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Q. 105. What do we pray for in the fifth petition?

A. In the fifth petition, (which is, *And forgive us our debts as we forgive our debtors,*) we pray, That God, for Christ's sake, would freely pardon all our sins;<sup>p</sup> which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.<sup>q</sup>

<sup>p</sup> Ps. li. 1. Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions.

<sup>q</sup> Matt. vi. 14. For if ye forgive men their trespasses, your heavenly father will also forgive you.

Q. 106. What do we pray for in the sixth petition?

A. In the sixth petition, (which is, *And lead us not into temptation but deliver us from evil,*) we pray, That God would either keep us from being tempted to sin,<sup>r</sup> or support and deliver us when we are tempted.<sup>s</sup>

<sup>r</sup> Matt. xxvi. 41. Watch and pray, that ye enter not into temptation.

<sup>s</sup> Ps. xix. 13. Keep back thy servant also from presumptuous sins, let them not have dominion over me.

<sup>t</sup> Ps. li. 10. Create in me a clean heart, O God; and renew a right spirit within me. V. 12. Restore unto me the joy of thy salvation; and uphold with me thy free Spirit.

Q. 107. What doth the conclusion of the Lord's prayer teach us?

A. The conclusion of the Lord's prayer, (which is, *For thine is the kingdom, and the power, and the glory, for ever, Amen,*) teacheth us, to take our encouragement in prayer from God only,<sup>t</sup> and in our prayers to praise him, ascribing kingdom, power, and glory to him.<sup>u</sup> And in testimony of our desire, and assurance to be heard, we say, Amen.<sup>v</sup>

# Notes on the Lessons.

## LESSON VI—November 7th, 1897.

Paul in Melita and Rome. Acts 28 : 1-16.

(Commit to memory verses 3-5)

GOLDEN TEXT : " We know that all things work together for good to them that love God." Rom. 8 : 28.

PROVE THAT—Christian fellowship is helpful. Acts 28 : 15.

SHORTER CATECHISM. Quest. 101. *What do we pray for in the first petition?* A. In the first petition (which is *Hallowed be Thy name*) we pray that God would enable us and others to glorify Him in all that whereby He maketh Himself known; and that He would dispose all things to His own glory.

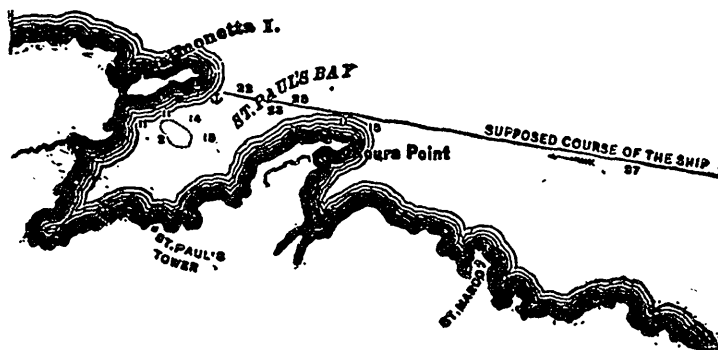
LESSON HYMNS. Nos. 23 (Psalm 32), 498, 500, 491. (Old Hymnal Nos. 4, 97, 45, 146).

DAILY PORTIONS. *Monday.* Paul in Melita and Rome. Acts 28 : 1-6. *Tuesday.* Paul in Melita and Rome. Acts 28 : 7-16. *Wednesday.* Desire to visit Rome. Rom. 1 : 7-16. *Thursday.* Power over serpents. Luke 10 : 17-22. *Friday.* The Lord a deliverer. Psalm 34 : 15-22. *Saturday.* Trust in the Lord. Psalm 37 : 5-18. *Sabbath.* Miraculous deliverance. Psalm 124. (*The I. B. R. A. Selections.*)

### EXPOSITORY NOTES.

INTRODUCTORY. After being fourteen days tossed in the storm the ship drew near to some land, and was successfully beached. All reached the shore in safety, but the vessel was a total wreck. Read the thrilling story in chapter 27. Time, November 1st, A. D. 60.

LESSON PLAN. I. Saved from death. vs. 1-6. II. Honored by the people. vs. 7-10. III. Welcomed by friends. vs. 11-16.



(The vessel was run ashore on the beach south of the strait between Salmonetta and the mainland.)

1. And when they (R. V., we) were escaped, then they knew that the island was called Mel'ita. This is the modern Malta, 60 miles south of Sicily. They were not "savages," as the term "barbarian" would imply to our ears, but only "natives," who did not understand the cultured Greek or Latin. "Kindness" is literally "philanthropy." "Received" means "took under their care," or "into their houses." Such treatment of shipwrecked people was very uncommon in those days.
2. And the barbarous people (R. V., barbarians) showed us no little (R. V., common) kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. This island had been originally colon- ized by Phoenicians from Tyre, or Carthage.
3. And when Paul had gathered a

bundle of sticks, and laid them on the fire, there came a viper out of (R. V., by reason of) the heat, and fastened on his hand. The snake had been torpid on account of the cold, but the heat of the fire revived it. There are now no vipers in Malta, but they have doubtless become exterminated by the dense human population (1,200 to the square mile). Venomous serpents are abundant in Cyprus and the islands of the Mediterranean.

4. And when the barbarians saw the venomous (R. V. omits venomous) beast hang on his hand (R. V., hanging from his hand), they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance (R. V., justice) suffereth not to live. They could see that he was a prisoner, and rushed to the conclusion that he must be specially deserving of divine punishment, when he seems rescued from the waves only to meet a more horrible death on shore. It is evident that Paul was really bitten, for the viper hung from his hand by its fangs.

5. And (R. V., howbeit) he shook off the beast into the fire, and felt (R. V., took) no harm. The idea is that Paul was quite composed in what he did, and that the beast was no cause of alarm to him (Lumby). He knew that he "must stand before Cæsar," and serpents could no more prevent him than stormy waves (ch. 27:24). This was what Christ had promised (Mark 16: 18).

6. Howbeit they looked when (R. V., but they expected that) he should have swollen, or fallen down dead suddenly: but after they had looked a great while (R. V., when they were long in expectation), and saw no harm come to him (R. V., and beheld nothing amiss come to him), they changed their minds, and said that he was a god. Paul would be reminded of the people of Lystra (ch. 14: 11). If not a god, he was "a man of God," and under the protection of the only living and true God. The word for "looked" is properly "expected"; indeed, that is the meaning of "looked" in our version.

7. In the same quarters were possessions of (R. V., now in the neighborhood of that place were lands belonging to) the chief man of the island, whose name was Pub'lius; who received us,

and lodged (R. V., entertained) us three days courteously. Inscriptions prove that Luke, with his usual scholarly accuracy, gives Publius his correct official title of "Primus," chief, or head-man. Some think that the rank was honorary, not official. According to tradition Publius became first pastor, or bishop, of Malta, and afterwards died a martyr. The nearest town to the scene of the shipwreck is Alta Vecchia. Here Publius probably resided, and the castaways were housed for the winter. The centurion, with Paul, Luke and Aristarchus are, no doubt, the persons referred to, not the whole 176 (Heb. 13: 2). At the end of the three days their winter quarters would be ready. Luke notes carefully any act of courtesy shown to Paul (1 Pet. 3: 8).

8. And it came to pass, that the father of Pub'lius lay sick of a fever and of a bloody flux (R. V., and dysentery): to whom Paul entered in, and prayed, and laid his hands on him, and healed him. "Fever" is in the plural and implies an "intermittent fever," or ague. The terms used are such as a physician would employ. Christ had said that His disciples would be able to heal diseases in this way (Mark 16: 18), and the efficacy of prayer in restoring to health is recognized in the New Testament (Jas. 5: 14, 15), but cures wrought by Luke, or any other physician, using the proper remedies, are just as really God's work as those of Paul. By such miracles of mercy prejudices were removed from the minds of the people, and a favorable reception was secured for the gospel.

9. So when this was done, others also, which had diseases in the island, came, and were healed. R. V. "The rest also." It was not a few who came, but during the three months of their stay all the others who were in sickness, and heard of what had been done for the father of the the magistrate, came to be cured (Lumby).

10. Who also honored us with many honors; and when we departed (R. V., sailed), they laded us with (R. V., put on board) such things as were necessary. Christ had forbidden His disciples to take pay for what they did by supernatural power (Matt. 10: 8), but the people showed their gratitude in every possible way. We should understand the word "honors" in the broadest sense—not only gifts, but marks of respect publicly conferred. Besides these tokens of

esteem during the three months of their wintering, the kind-hearted "barbarians" refurnished them liberally for their voyage when they again embarked for Rome. All were sharers in the gratitude awakened by Paul's deeds of mercy. One good man brings a blessing to many others.

11. And after three months we departed (R. V., set sail) in a ship of Alexandria, which had wintered in the isle, whose sign was Cast'or and Pol'lux (R. V., The Twin Brothers). Navigation opened about the middle of February. This vessel had succeeded in doing at *Valetta* what it was attempted to do with Paul's vessel at Phenice. The sign (Latin "*tutela*") or "figure-head," which stood for the name of the vessel, was a representation of the twin deities Castor and Pollux, called in Greek *Dioscuri*, and in Latin *Gemini*. They were the special patrons of mariners, and are represented in one of the signs of the zodiac.

12. And landing (R. V., touching) at *Syr'acuse*, we tarried there three days. This was the capital of Sicily, about 80 miles north of Malta. They probably waited for a favorable wind to carry them through the straits of Messina.

13. And from thence we fetched a compass (R. V., made a circuit), and came to *Rhe'gium*: and after one day the south wind blew (R. V., sprang up), and we came the next day to *Puteoli*. The antiquated phrase "fetched a compass" is found in 2 Sam. 5: 23; 2 Kings 3: 9. It means that they tacked against the wind until they reached Rhegium. Here they halted until a favorable wind for passing through the dangerous strait sprang up. The south wind would carry them swiftly to Puteoli on the bay of Naples, from which the Appian way led to Rome. In the apostles' time this was the principal port of Rome, and to it most of the grain vessels came.

14. Where we found brethren, and

were desired (R. V., entreated) to tarry with them seven days: and so we went toward Rome (R. V., came to Rome). There was already a christian church here, perhaps founded by some who were at Jerusalem on the day of Pentecost. The brethren doubtless wished Paul to remain with them at least over the Lord's Day and "break bread" with them, as at Troas (20: 6, 7). Again the centurion favors Paul, as he did at Sidon, permitting him to "refresh himself" with his friends (27: 3).

15. And from thence, when the brethren heard of us, they came to meet us as far as *Ap'pi-i Fo'rum* (R. V., The Market of Appius), and the Three Taverns: whom when Paul saw, he thanked God, and took courage. The former place was 43 miles and the latter 33 from Rome. The seven days would suffice to give the whole church notice of Paul's arrival. The Epistle written to them from Corinth some three years before this gives us in its last chapter the names of some who may have met Paul on this occasion. This reception was very grateful to Paul, who was very much attached to his friends (Acts 18: 5; 2 Cor. 2: 13; 7: 6; Rom. 1: 11, 12; 15: 32).

16. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard (this clause is omitted in the R. V.): but Paul was suffered to dwell (R. V., abide) by himself with a soldier that kept (R. V., guarded) him. It was one of the duties of the prefect of the Pretorian guard to receive and take charge of all prisoners from the provinces. Originally there were two prefects, but just about this time the Emperor Claudius placed one Burrus Afranius in sole command. Luke here is carefully accurate in using the singular number. The frequent change of sentry enabled Paul to spread christianity among the soldiers of the imperial guard (Phil. 1: 12, 13).

### QUESTIONS FOR STUDY.

How long was the ship tossed in the tempest? What precautions were taken against running ashore in the night? What did the sailors attempt to do? Who prevented them? How did Paul encourage them all and show

his faith in God? Why did they lighten the ship? What did the soldiers propose to do with the prisoners? How were they dissuaded? Describe how they ran the vessel ashore. How did they all get safely to land?

How many were they? Give a reason for identifying Melita with the modern Malta.

1-6. Why are the people called barbarous? (1 Cor. 14: 11; Col. 3: 11). What kindness did they show to the shipwrecked ones? Where does Paul seem to refer to the kindness here received? (Rom. 1: 14). What christian injunction in regard to hospitality? (Col. 3: 11). What is the difference between natural benevolence and the kindness inculcated by Jesus Christ? What happened to Paul? What did the natives think about it? Did Christ forbid such hasty judgments? (Luke 13: 2; John 9: 2). What special promise is here fulfilled to Paul? (Ps. 91: 13; Mark 16: 18; Luke 10: 19). What made the natives change their minds? What false prophet claimed to be a God? (Acts 8: 10). To what apostle was improper reverence once paid? (Acts 10: 25). On what other occasion was Paul mistaken for a God? (Acts 14: 11). Where is the worship of an angel forbidden? (Rev. 22: 8, 9).

7-10. Who had a house near the place of the wreck? What kindness did he show Paul and his companions? How was Paul able to return his courtesy? Is there a general promise of healing in answer to prayer? (Jas. 5: 14, 15). What promise was here fulfilled to Paul? (Mark 16: 18). Was the gift of healing a special endowment of the early church? (1 Cor. 12: 9, 28). In what unusual way was it displayed by Peter? (Acts 5: 15). Also by Paul? (19: 12). How did the people show their gratitude?

11-16. What was the name of the ship in which they sailed for Rome? Where is Syracuse? How long did they remain there?

What is meant by "fetched a compass"? Why did they delay at Rhegium? How long did Paul rest at Puteoli? What command of Christ did Paul obey when he came there? (Matt. 10: 11). Give other instances (19: 1; 21: 4, 7, 8). Where did friends from Rome meet Paul? What is the believer's source of courage? (Ps. 27: 14; Acts 7: 6). To whose care was Paul delivered in Rome? What privilege was granted to him? (Compare ch. 24: 23; 25: 3). How long was he detained in custody? (ch. 28: 30). Trace the whole voyage on the map, noting the incidents that occurred at each place.

TO BE ANSWERED IN WRITING.

(Senior.)

1. What kindness did the people of Melita show to the shipwrecked ones? (5)
2. What opinions did the barbarians form of Paul, and why? (5)
3. Whom did Paul heal miraculously? (5)
4. How did the people show their gratitude? (5)
5. Who came to meet Paul after he had landed? (5)

(Intermediate.)

1. On what island was Paul shipwrecked? (5)
2. Why did the natives think that he was a murderer? Why did they afterwards think he was a god? (5)
3. How long did Paul remain on the island? (5)
3. What encouragement did Paul meet with on the road to Rome? (5)
5. What special favor was show to Paul at Rome? (5)

## PRACTICAL LESSONS.

By Rev. D. D. McLEOD, Barrie, Ont.

"And when they were escaped"—The escape is described in the previous verse: "Some on boards, and some on broken pieces of the ship." Their escape in the circumstances was unexpected. Their peril was great. Their means of escape seemed insufficient, yet "they escaped all safe to land." The hand of God was in the event. It was what is called a providential escape. Paul had before assured them, "there shall be no loss of any man's life among you" (27: 22). The angel of God had told him so. "God hath given thee all them that sail with thee" (27: 24). They

escaped then because they were carrying Paul to Rome; because they were associated with God's servant. They did not realize how great a protection Paul was to them. Yet they all depended on him for their lives.

Such is the benefit of being associated with the servants of God, and working with them to the carrying out of God's purpose. No doubt calamity sometimes overtakes them. That does not contradict the truth, that it is always safe for us to be in the way with the servants of God. Without asking it, or knowing it, their presence is a protection even to



the ungodly. So it was, notably, in the case of Sodom and Gomorrah. So it is in every country and community, the blessing and favor of God is enjoyed by many, because of their association with His servants.

He sends His rain upon the just and the unjust alike. But He promises special care and blessing to His own people. The psalmist addresses Him: "O, Thou, that savest by Thy right hand them which put their trust in Thee."

But their escape was not only due to the fact that they were in the same boat with the Apostle, and enjoyed with him the protection of God, but because they obeyed the instruction of their commander, given under the advice of Paul. In obedience to his orders they exerted themselves for their own safety. They utilized whatever means were at their disposal. Here we have the conditions of escape from most of the perils we encounter: Obedience to the counsel of God's servant, the exertion of our own powers, and the use of the means that lie at hand. The boards and broken pieces of the ship are not the best means; but they are adequate; they are supplied from the wreck. We have to make our way through the perils that beset us as we can, not waiting for the most approved means. Only let it be something that will float and bear our weight that we trust ourselves to.

"*They knew that the island was called Melita*" As soon as they landed the sailors recognized the locality. They had not before been sure of it. It is now universally conceded that this Melita is the island now called Malta, one of the Mediterranean possessions of Great Britain, an island south of Sicily about 60 miles, in its earlier history inhabited by the Phoenicians. At the time of the shipwreck of the Apostle the island had reached a high state of civilization for that day, though the people are now spoken of as barbarians.

"*The barbarous people showed us no little kindness*"—The people being spoken of as barbarians, not as we would use the term now, to indicate a savage people, but in the sense in which the term was used by the Romans and Greeks of that day, as meaning a people foreign to them, and not using the language of Rome or Greece. That their kindness is so emphatically mentioned shows that it was much appreciated by the shipwrecked people. The weather was cold. The rain poured down

upon them. Hungry, exhausted and wet, they felt keenly the kindness shown them. Such kindness is often met with in heathen people. We are not to think that because we do some kind action to those in distress, we are therein showing a christian spirit. We are showing a kindly, humane nature. Many take credit for benevolent actions which men without any pretence of christianity would do, and far outdo. Such benevolence is beautiful in its place, and should be cultivated. It is gratifying to know that it is so frequently shown by our people in times of distress, to those who are in need. But we must not claim credit for it as a christian grace. Christianity indeed inculcates such a spirit, and requires it of us, but it also infuses into our benevolence a spirit which is distinctly christian. A spirit which takes into account the spiritual need, as well as the temporal, of the distressed. A spirit also which has in it the love of Christ, and which does the act of kindness not only as to our brother, but also as "unto me" (Matt. 25: 40). A spirit, therefore, higher and purer than that beautiful human benevolence which in itself does so much to mitigate the suffering of the world.

"*A viper out of the heat fastened on his hand*"—The Apostle Paul was an active, practical man, associating himself with men in all their circumstances, with true brotherly sympathy. He busied himself in gathering a bundle of sticks and laying them on the fire. Christ taught his disciples to serve one another. He has no use for idle disciples—for those who stand by and permit others to do the work. He has no use for those who are too proud to soil their hands with labor. He taught us the true spirit of service by His own example (John 13). The barbarians concluded that Paul was a murderer when they saw the viper fastened on his hand. God's servants are not exempt from the dangers to which others are exposed. But God's servants have a power to protect and deliver them, which others have not. In Luke 10: 19 our Lord says to His disciples: "Behold, I give unto you power to tread on serpents and scorpions." Some see in the deliverance of the Apostle here a fulfillment of that word. Whether this is so or not, it is true that God protects his servants often in a way which seems miraculous. He does not always interfere on their behalf. He did so on this occasion in a manner that surprised

the barbarians. "After they had looked a great while and saw no harm come to him, they changed their minds, and said that he was a god." Two things are to be noted in the conduct of the people: (1) The idea that the gods visited crime with present inflictions of punishment. They were right in that instinct which taught them that the gods abhor and punish crime. They were wrong in arrogating to themselves the right to say when any calamity was a mark of the divine displeasure. The guiding passage on this point is found in Luke 13: 1-5. The second point to note is the rapidity with which they changed their minds from thinking him to be a murderer to thinking him to be a god.

Such sudden change of view is the mark of ignorance. It shows that they were not governed by reason, but by prejudice, tradition, and popular superstitions.

We should be on our guard, not only against clinging to error—that is needed—but much more there is needed to-day, a guarding against the hasty adopting of loudly pronounced opinions. Let every such opinion, every proposal, be subjected to the light of reason, and of the word of God.

Let us be on our guard against jumping at conclusions. Specially we need to be careful when this has reference to the character of anyone. "He is a murderer!—He is a god!" What a difference between these conclusions. Both wrong; both groundless. We may imitate the barbarians in that noble feature of kindness which they exhibited to the distressed, but we must not imitate them, as is not infrequently done, in their hasty judgments and rash conclusions concerning the character and conduct of men. There is a tendency at present both in our religious and social world to the adoption of measures and taking up the opinions of men with undue haste. One side of the subject only is considered. The result is that harm is done; we are led into error. This conduct of the barbarians is a valuable lesson upon this important point, not to judge hastily.

"*The chief man of the island*"—Publius was of the same hospitable character as the people. "He received us and lodged us three days courteously."

It is said (chap. 27: 3) that Julius, the centurion, "courteously" entreated Paul. It is well to emphasize the apostle's injunction,

"Be courteous" (Pet. 3: 8). Christians should always act courteously. Cultured people, though not christians, generally do. The higher one's position and character is the more we expect to find, and generally do find, a courteous spirit. Our young people should be trained to be courteous; taught that this which we find in these heathen men should much more always be found in those who are the followers of Jesus Christ. Rude manners are inconsistent with christian character. Specially we should show courtesy to God's servants. The apostle was able in a very gratifying way to repay the kindness of Publius by healing his father, the effect of which was that "others also which had diseases in the island came and were healed." God takes note of kindness shown to His servants and repays it. How much blessing, temporal and spiritual, the landing of Christ's servant upon the island brought to its inhabitants! How many homes were blessed by his healing power, given him of God! How many lives gladdened with the knowledge of Christ! Such are the blessings which the gospel brings to every land to which it comes. The grateful people "honored us with many honors." When we departed they "laded us with such things as were necessary." So that the apostle, who was cast ashore in a destitute, shipwrecked condition, left the island with his wants fully supplied, and conscious of having done much for the service of the Master.

So God encourages his servants by using them. The three months spent in Melita were an encouragement and refreshment to the apostle, much needed on his way to Rome. The remainder of the journey by sea was from the Island to Puteoli, on the coast of Italy, then the "Liverpool" of the empire, the harbor at which the larger shipping centred, Ostia, the port of the city, being only used by smaller vessels. The journey from Puteoli to Rome was by land, along the famous Appian Way. He stayed at Puteoli 7 days, finding brethren there, and cheered by their society. Word of his arrival was sent forward to Rome. From Puteoli they went along the Appian Way to a place called Appii Forum. There he met with a deputation of brethren from Rome, who had come to meet and welcome him. "On that day in the motley and vulgar crowd, some of the few christians who were then in the world, suddenly recognized one

another, and emotions of holy joy and thanksgiving sanctified the place of coarse vice and vulgar traffic." Further on along the way, at a place called the Three Taverns, another companion, of brethren from the city welcomed him, "whom when he saw, he thanked God and took courage." These brethren from Rome had shown their christian spirit, as we all might do: (1) In their consideration for the apostle's circumstances. (2) In their self-denying effort to encourage him by meeting him. He was a sensitive man; he enjoyed the presence of fellow laborers; he was anxious for the cause he had at heart. Therefore when he saw them he "took courage." The presence of friends inspires hope, Hope lightens the landscape. Whether we will be encouraged by the presence of brethren, however, depends on their character. The church at Rome had in it the weak and the strong. Paul says of a later time: "At my first answer, no man stood with me, but all men forsook me." Again he speaks of noble men and women of this church who were distinguished for their faithfulness and courage in Christ's service. Learn how much we can do by our mere presence to encourage the work and servants of Christ. Where are you when God's servants need encouragement? The remaining ten miles of the way he went with renewed courage, and when they reached Rome, the centurion, who had treated Paul so courteously, gave up his charge to the captain of the guard, whose name was Burrus, and who was one of the confidential servants of the emperor. No doubt Julius would use his influence on behalf of the apostle, so that though he had to comply with the law of military custody, having his right arm fastened by a chain to the left arm of the guard, he was "suffered to dwell by himself."

Thus the apostle came as a prisoner to the

court of Cæsar. The ambassador of Jesus Christ in bonds? He passed unnoticed in the throng, who crowded the Appian Way, and yet he was destined to wield a more powerful influence in the Roman empire than any of its greatest and wisest teachers. In his case was exemplified his own word, in 1 Cor. 1: 27, how "God had chosen the weak things of the world to confound the things which are mighty."

There could scarcely have been a humbler, more discouraging entrance into the city than that of the apostle of Jesus Christ. But God has always so ordered it that it shall be evident to all that the gospel depends for its success on spiritual forces, that the excellency of the power may be seen to be of God.

#### ADDED POINTS.

1. Show kindness to the unfortunate. Not to do so is to be less generous than the heathen often are.
2. Be ready to take your share of the work.
3. The vipers of temptation may fasten upon us, but if we pray and shake them off we shall suffer no harm.
4. Do not be quick to judge evil of others.
5. Show gratitude for kindness received from others.
6. God's plans for us cannot fail.

#### THE BLACKBOARD.

GOD	
TOOK	WILL TAKE
CARE OF	
PAUL	ME

"Tis not in man

To look unmoved upon that heaving waste which, from horizon to horizon spread, Meets the o'erarching heavens on every side, blending their hues in distant faintness there. 'Tis wonderful! And yet, my boy, just such is life. Life is a sea as fathomless, As wide, as terrible, and yet sometimes as calm and beautiful. The light of heaven Smiles on it, and 'tis decked with every hue of glory and of joy. Anon dark clouds Arise, contending winds of fate go forth, and Hope sits weeping o'er a general wreck. And thou must sail upon this sea a long, eventful voyage. The wise may suffer wreck, The foolish must. Oh, then, be early wise! Learn from the mariner his skillful art-- To ride upon the waves and catch the breeze and dare the threatening storm and trace a path, 'Mid countless dangers, to the destined port, unerringly secure. Oh, learn from him To station quick-eyed Prudence at the helm, to guard thy sail from Passion's sudden blasts, And make Religion thy magnetic guide, which though it trembles as it lowly lies, Points to the light that changes not,—in heaven."—Anon.

## LESSON VII.—November 14th, 1897.

### Paul's Ministry in Rome. ACTS 28 : 17-31.

(Commit to memory verses 30, 31).

**GOLDEN TEXT:** "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."—Rom. 1 : 16.

**PROVE THAT**—Some reject the gospel. Acts 28 : 24.

**SHORTER CATECHISM.** Quest. 102. *What do we pray for in the second petition?* A. In the second petition (which is, *Thy kingdom come*) we pray that Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced; ourselves and others brought into it and kept in it; and that the kingdom of glory may be hastened.

**LESSON HYMNS.** Nos. 14 (Psalm 23), 442, 64, 132. (Old Hymnal, Nos. 95, 69, 65, 37.)

**DAILY PORTIONS.** *Monday.* Paul's ministry in Rome. Acts 28 : 17-22. *Tuesday.* Paul's ministry in Rome. Acts 28 : 23-31. *Wednesday.* The words of Isaiah. Isa. 6 : 5-10. *Thursday.* Christ in the Scriptures. John 5 : 39-47. *Friday.* Hearing without profit. Rom. 10 : 13-21. *Saturday.* Hinderance of unbelief. Heb. 3 : 7-19. *Sabbath.* Shut out. Heb. 4 : 1-11. (*The I. B. R. A. Selections.*)

### EXPOSITORY NOTES.

**INTRODUCTORY.** During his imprisonment at Rome Paul wrote four Epistles : *Philemon, Colossians, Ephesians* and *Philippians*. After his release he visited Asia, Macedonia, and Greece, and perhaps Spain. *I. Timothy*, and *Titus*, belong to this period. In the spring of A. D. 68 he was a second time made prisoner. This was during the first great persecution by Nero. While in prison he wrote *II. Timothy*. He was beheaded in May or June, A. D. 68.

**LESSON PLAN.** I. Preaching to the Jews. vs. 17-24. II. Turning to the Gentiles. vs. 25-28. III. An Ambassador in bonds. vs. 29-31.

17. And it came to pass, after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren (R. V. I, brethren), though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans—Paul lost no time in trying to win over his countrymen. He said (1) that although a prisoner, under appeal to the emperor, he had done nothing unpatriotic or irreligious tested by Jewish standards; (2) that the Romans, after examination had declared that he was innocent, and would have let him go, but for the Jews of Jerusalem; (3) that he had appealed to Cæsar, not to accuse the conduct of his countrymen, but only to save his own life; (4) that he was a prisoner because he accepted Jesus as the Messiah of his nation, and regarded his rising again from the dead as evidence both of the doctrine of the resurrection and of the Messiahship of Jesus. (Lindsay).

18. Who, when they had examined me, would have let me go (R. V. desired me to be set at liberty), because there was

no cause of death in me—Lysias, Felix, Festus and Agrippa had all declared him innocent. Felix only wanted a bribe to induce him to set him free (24: 26).

19. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of—Paul speaks with great mildness and courtesy of his malignant enemies. His appeal was to prevent the carrying out of a plot against his life. He was a patriotic Jew and laid no charge against his people.

20. For this cause therefore have I called for you, to see you, and to speak with you (R. V. did I entreat you to see and to speak with me): because that for the hope of Israel I am bound with this chain—He desired a friendly conference with them because his chain, by which he was bound to the soldier, was due to his views on the great subject of the Messiah promised to Israel.

21. And they said unto him, we neither received letters out of Judæa concerning thee, neither any of the brethren that came showed or spake any harm of thee—The Jews speak very cautiously.

Before his appeal there was no reason why they should be specially informed, and afterwards there was no time to notify them. Paul was sent off almost immediately, and his ship was one of the last of the season. Perhaps, too, during his two years imprisonment his enemies had forgotten him (except those at Jerusalem) thinking him now finally disposed of.

22. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against—"We judge it right to learn from thee," the last word is emphatic. There were christians at Rome, but no one so competent to explain christianity had ever appeared there before. "Sect" is the same Greek word as "heresy." It meant no more than party and was not considered an impolite term. They had heard something about "The Way," and professed to be willing to have their misapprehensions corrected.

23. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening—The word for "many" is in the comparative, "a greater number" than before, or than one would have expected. He expounded the teaching of the Old Testament regarding the kingdom of God, the Messianic dispensation, and argued convincingly that Jesus of Nazareth alone, and he fully, met the requirements of the case, and fulfilled all the O. T. statements regarding the Hope of Israel.

24. And some believed the things which were spoken, and some believed not.

25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers—Very likely they disputed violently as the Jews at Jerusalem had done. The quotation is from

Isaiah 6: 9. The same passage was applied by Christ for a similar purpose.

26. Saying, go unto this people, and say, (R. V. By) Hearing ye shall hear, and shall not (R. V. in nowise) understand; and seeing ye shall see, and not (R. V. in nowise) perceive—They would hear the words but, having no heart for the message, they would not understand their meaning. A willing heart is necessary for the reception of the gospel.

27. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest (R. V. haply) they should see (R. V. perceive) with their eyes, and hear with their ears, and understand with their heart, and should be converted (R. V. turn again), and I should heal them—The heart was regarded as the seat of the emotions and affections, it is said to "wax gross" or "fat," when the spiritual faculties become indolent and dull. It is not meant that God was unwilling to save, but that his people had hardened their own hearts against him, so that they could not turn unto him and be healed. Sin is a disease. Christ, the Great Physician, alone can heal it. Those who obstinately reject him cannot but perish.

28. Be it known therefore unto you, that the (R. V., this) salvation of God is sent unto the gentiles, and that they will hear it (R. V., they will also hear).

29. And when he had said these words, the Jews departed, and had great reasoning among themselves. This verse is omitted in the Revised Version.

30. And Paul dwelt two whole years in his own hired house (R. V. dwelling), and received all that came (R. V. went) in unto him.

31. Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence (R. V. boldness), no man (R. V. none) forbidding him.

### QUESTIONS FOR STUDY.

In whose custody was Paul placed? How was he guarded? Where did he reside?

17. For whom did Paul send, and why? Of what did he declare himself innocent? Did he assert his innocence from the first?

(ch. 24: 12, 13; 25: 8). How did he come to be a Roman prisoner? (ch. 21: 33).

18. How often had Paul been examined and found innocent? (ch. 24: 24, 10; 25: 8; 26: 31). Why was he not set free?

19. Why did Paul appeal to Cæsar? (ch. 25: 11). What gave him the right to do so?

20. On account of what was he a prisoner? Explain how that was so. Had Paul said this before? (ch. 26: 6, 7). Note how often Paul refers to his condition as a prisoner (Eph. 3: 1; 4: 1; 6: 20; Phil. 1: 9, 10, 13-15; Col. 4: 18; 2 Tim. 1: 16; 2: 9).

21. How did it happen that the Jews at Rome had heard so little about Paul's arrest and trial? What did they wish him to tell them? What had they heard about christian teaching? Why was it to be expected that the religion of Jesus would be spoken against? (Luke 2: 34; Acts 24: 5, 14). How should christians act in view of this? (1 Pet. 2: 12). What is their consolation? (1 Pet. 4: 14).

22. How did Paul arrange to instruct them regarding his doctrine? On what two points did he speak? How long did the conference last? What other teacher followed the same line of argument? (Luke 24: 27). It was Paul's favorite theme. (ch. 17: 3; 19: 8; 26: 22, 23).

23. What was the result of the conference? Other instances where the same result followed—(ch. 14: 4; 7: 4; 18: 6-8; 19: 9).

24-27. What prophet did Paul quote? What is meant by hearing and not understanding? What is meant by a "gross" heart? Why could they not be converted? Other references to spiritual incapacity through obstinacy (Isa. 6: 9; 44: 18; Jer. 5: 21; Ezek. 12: 2; Matt. 13: 14; Mark 4: 12; Luke 8: 10; John 12: 40; Rom. 11: 8; Ps. 81: 11, 12).

28. To whom was the gospel sent when the Jews rejected it? Did Christ predict

this? (Matt. 21: 41, 43). On what other occasions did Paul say the same thing? (ch. 13: 46, 47; 18: 6). When did Paul receive his commission as apostle to the gentiles? (Acts 22: 21; 26: 17, 18). What effect will the preaching of the gospel to the gentiles ultimately have upon the Jews? (Rom. 11: 11, 12, 15, 25).

29-31. What effect did Paul's words have upon the Jews? What enabled Paul to speak so boldly for Christ? (ch. 4: 31; Eph. 6: 19). How long was he a prisoner at Rome? How was he supported? (Phil. 1: 7; 4: 10, 18). How did he employ the time? What epistles did he write? How is Rom. 8: 28 illustrated by Paul's circumstances? (Phil. 1: 12; 2 Tim. 2: 9).

TO BE ANSWERED IN WRITING.

(Senior.)

1. Why did Paul appeal to Cæsar? (5)
2. Why was he bound with this chain? (5)
3. What did Paul expound to the Jews? (5)
4. What are meant by "gross" hearts and "dull" ears? (5)
5. How did Paul employ the years of his imprisonment? (5)

(Intermediate.)

1. Whom did Paul ask to come to him? (5)
2. What did they say about the religion of christians? (5)
3. What did Paul talk to them about all day? (5)
4. Why would they not believe his doctrine? (6)
5. How long was Paul kept a prisoner at Rome? (4)

### PRACTICAL LESSONS.

The apostle was treated with consideration by the officer of the Pretorian guard, into whose custody he was committed by Julius. He was permitted to dwell in "his own hired house" and to "receive all that came unto him." This he did for two whole years. Then he was tried and acquitted. After some years of freedom he was again imprisoned. From Phil. 1: 13 we gather that he was known as the prisoner for the cause of Christ throughout the quarters in which he lived. As he had taught and preached in Corinth, in Ephesus and in other places, so did he begin to do at once in Rome. We must remember that at the time he arrived in Rome little was known,

and that by a very few, of the religion of Jesus Christ. Christians so far as they had come under the public cognizance, were regarded by the authorities as a sect of the Jews. They were regarded also, as far as they were noticed, as a people who entertained beliefs of the most absurd and wicked doctrines. The historian Tacitus of that day, who describes the condition of Rome, speaks of christianity as this "damnable superstition." Christians were treated by the people with scorn and cruelty. The Jews, who but a short time before had been banished from the city, were still found there in large numbers, "and in the early years of Nero, which were distinguished

for a mild and lenient government of the empire, seem to have enjoyed complete toleration, and to have been a numerous, wealthy and influential community." As was his custom, the apostle made himself known first to the Jews, his own countrymen. After two days Paul called the chief of the Jews together. In his address he vindicates himself. He does not directly accuse the Jews of his imprisonment, but indirectly charges it on them. He claims innocence in respect to any crime against his people or their customs; yet innocent as he was, he is handed over to the Romans. The apostle was experiencing what the faithful disciples of Jesus Christ were every day exposed to. The Lord Himself, being innocent, was charged with crime and put to death. Those who were walking in His footsteps, doing His work, had in this also to bear his cross. Imprisonment and bonds are painful even to the guilty, but to the innocent they are a very severe trial. Only divine grace can enable His servants, as Paul did, to meet this experience with unshaken courage. Not only with courage, but with acquiescence in the will of God. He does not speak as one who is cast down, or hopeless; nor should the child of God be even in the darkest hours. "Why art thou cast down, O my soul, and why are thou disquieted within me—still trust in God."

The Romans would have let him go. The Jews hated him with a bitter hatred. There are no foes so implacable as those of one's own household. No hate so deep and malignant as that of ungodly ecclesiastics. Honesty and truth are abhorred by them. A soul inspired by an enthusiasm for Christ they cannot understand. Therefore they are always eager to silence such an one as the apostle. His unselfish zeal is an offence to them; his open mind to the truth they cannot understand; his large charity they abhor. Though they could not prove anything against him, yet they protested against his acquittal. Therefore, he says, I was constrained to appeal unto Cæsar. In a very wide sense Jesus came into the world to bring, not peace, but a sword. The truth of the gospel is both uniting and separating in its results. Hence between those who should have been at peace we witness strife. Christianity came out of Judaism; it left Judaism behind. Judaism refused to acknowledge the new faith

which sprung out of its own bosom. So Jesus Christ was cast out; so Paul was cast out, and as he refused to be crushed or silenced without a hearing, he appealed unto Cæsar. There is a limit to the insult and the persecution the follower of Christ is called to bear. If we have righteous courts to appeal to, we should seek the protection of them. The court of the Cæsar who preceded this one, to whom Paul's appeal came, was the last place in the world in which justice might be looked for. Nor was much to be expected from such an appeal to his successor, Nero. Still we do not forfeit our rights as citizens by becoming christians. Rather the people who know the truth are a people who will not allow themselves to be trampled upon. A God-honoring, Bible-honoring people will be a free people. When we give up our religious liberties, we give up our civil liberties as well. Though the church and the state be quite separate, the magistrate may be a great protection to the church and a praise to them that do well. So he explains his presence in Rome, his desire to speak with them, because that for "the hope of Israel I am bound with this chain."

Like all the apostle's statements this one is made in a noble spirit and in ingenious terms. Whatever their views, it can give them no offence—ministers and teachers may learn from the apostle the spirit in which to win men. We must conciliate those whom we would win. Many forget this. They try to convert people by violent and cutting speech; they never succeed. Such a method fails utterly with the young. The method of denunciation is useless; that of conciliation will always make its way.

They answered that they had not heard "any harm" of him. They desired to hear what he thought on religious subjects, specially on the question of the day to them—"For as concerning this sect, we know that it is everywhere spoken against." This shows us the spirit in which christianity was viewed—"everywhere spoken against." The scholars of the day refused to examine it at all. No writer of the time shows that it was in the least understood. These Jews therefore desired to hear the apostle upon it. It is encouraging to teach, or speak to those who desire to be taught. "We desire to hear." When people assemble in that spirit to be taught the gospel, then good can and will be

done. Therefore we should seek to awaken this desire. Only the Holy Spirit can create true spiritual thirst, but the Holy Spirit waits willingly to co-operate with us in any effort we may make to such an end. Poor teaching or preaching no one desires to hear. There should not be any such allowed in the church of God. It is the only kind that dead souls can accomplish. Our remedy against it is the Spirit of God. But the Spirit of God will not work with or bless indolence or contented ignorance. The apostle expounded and testified the Kingdom of God, persuading them concerning Jesus both out of the law of Moses and out of the prophets from morning till evening. The audience, we are told, was desirous to hear the apostle. They gave up the whole day to the duty. Much time is lost at our religious meetings through a lack of interest and preparedness. Coming together unprepared, and indifferent to the subject that is to be discussed, can only issue in harm to those who do so. The apostle expounded and testified in a manner which interested and instructed his hearers.

The effect of the exposition was gratifying in this sense, that it was not listened to with indifference. Some believed the things which were spoken, and some believed not. They were at all events deeply interested, some clinging to their individual views, and some prepared to give them up. Not often is the effect of an address so powerful or so immediately observable. If we were permitted to see such immediate results we would be much encouraged. The results of spiritual work cannot in any case be seen at the moment in their fulness. The seed must have time to grow. It will grow if it is the "incorruptible seed of the Word." The world is still reaping the harvests which were sown by Christ and His apostles. Paul was not pleased that any should oppose the truth. We grow impatient when our arguments and eloquence have no apparent results. The apostle was grieved at their unbelief. Many of us would not have minded. We would have let them go quite unconcerned. We do not feel concerning our unconvinced hearers and scholars as the apostle did concerning the unconvinced hearers on this occasion.

Perhaps we do not realize how great is the responsibility of hearing and rejecting the gospel. He reminds them of the "doom of

judicial blindness, which was denounced in their own scriptures against obstinate unbelievers," that the salvation which they rejected would be withdrawn from them and the inheritance they renounced would be given to the gentiles. He quotes from Isaiah 9: 6, 10 a passage used by our Lord in a similar relation, (Matt. 13: 15), and referred to in John's gospel 12: 10. The passage contains a solemn lesson, distinctly teaching us that we may by our misconduct forfeit our privileges. We may so fill our ears with the voices of the world that we shall become deaf to the voice of God; so fill our eyes with the things of earth that we shall lose all perception of spiritual things; so engage our hearts in the pleasures and occupations of the present that we shall have no taste nor desire for the gospel. Many seem to fear lest they should be converted and God should heal them. They will listen to the gospel, take an interest in the church, teach in the Sabbath school, yet refuse to face directly the subject of their conversion. When Paul had said these words, the "Jews departed and had great reasoning among themselves."

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#### ADDED POINTS.

1. We should not speak bitterly of our worst enemies.
2. Unjust treatment from others may result in our greater usefulness.
3. The majority are not always right. A religion everywhere spoken against was nevertheless true.
4. Obstinate rejection of the truth results in hardening of the heart.
5. When we are laid aside from active duties, we may still be busy for Jesus.

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#### THE BLACKBOARD.

**P**AUL  
PROMPTLY AT WORK  
PROCLAIMING JESUS  
REACHING THE KINGDOM

"The things which happened unto me have fallen out rather unto the furtherance of the gospel." (Phil. 1: 12).



## LESSON VIII.—November 21st, 1897.

### The Christian Armour. Eph. 6: 10-20.

(Read the whole chapter. Commit to memory verses 15-17.)

**GOLDEN TEXT:** "Be strong in the Lord and in the power of His might." Eph. 6: 10.

**PROVE THAT**—We should pray always. Eph. 6: 18.

**SHORTER CATECHISM.** Quest. 103. *What do we pray for in the third petition?* A. In the third petition (which is, *Thy will be done on earth, as it is in heaven*) we pray, that God, by His grace, would make us able and willing to know, obey, and submit to His will in all things, as the angels do in heaven.

**LESSON HYMNS.** Nos. 246, 256, 260, 262. (Old Hymnal, Nos. 120, 122, 121, 119.)

**DAILY PORTIONS.** *Monday.* The Christian armour. Eph. 6: 10-20. *Tuesday.* The warfare. Rom. 7: 12-25. *Wednesday.* Our weapons. 2 Cor 10: 1-6. *Thursday.* "It is written." Matt. 4: 1-11. *Friday.* The enemy vanquished. Rev. 20: 1-10. *Saturday.* The arm of salvation. Isa. 59: 12-21. *Sabbath.* Our refuge. Psalm 46. (*The I. B. R. A. Selections.*)

### EXPOSITORY NOTES.

**INTRODUCTORY.** The *Epistle to the Ephesians* was the first of those written at Rome. Its date is probably A. D. 62. The parts of the Roman soldier's armour referred to in the lesson are: (1) The *girdle*, made of leather, covered with metal scales. (2) The *breastplate* covered the shoulders and breast. (3) The *saivids* were thick soles, studded with nails and fastened to the foot by thongs. (4) The *shield* was about four feet long and 2½ broad. It was held on the left arm. (5) The *helmet* was of leather, covered with metal and often ornamented by a plume. (6) The *sword* of the Roman soldier was short, straight, and two-edged.

**LESSON PLAN.** I. The Christian's foes. vs. 10-12. II. The Christian's armour. vs. 13-18. III. The Christian's comrades. vs. 19, 20.

10. Finally (R. V. marg. From henceforth), my brethren, be strong in the Lord, and in the power (R. V. strength) of his might—The christian's moral strength in his conflict with evil comes from his union with Christ.

11. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil—The Greek word for "whole armor" is "panoply," a complete set. Do not leave any part defenceless. Do not fight satan with human weapons, but with those that God gives. Good resolutions, formal service, moral precepts &c., will all fail, for our enemy is very crafty and powerful. Satan captures men by stratagem, not by open attack.

12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world (R. V. the world-rulers of this darkness) against spiritual (R. V. hosts of) wickedness in high (R. V. the heavenly) places—Our enemies are not men like ourselves, with such we

would fight on fairly equal terms. But those whose wide empire extends over the moral darkness of the heathen and godless world, are spiritual powers of high rank in the realm of evil, "they are darkly eminent in place and dignity." By "heavenly places" is meant that these evil spirits are of a higher grade of being than we are; they are celestial, though fallen; they belong to the spirit world, not that of sense, and are marshalled for wicked ends.

13. Wherefore take unto you (R. V. take up) the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand—The "evil day" is the day of temptation, or trial, when satan attacks us and tries to shake our christian steadfastness.

14. Stand therefore, having your loins girt about (R. V. having girded your loins) with truth, and having (R. V. put) on the breast-plate of righteousness—The girdle of truth, means the agreement of our convictions with the Bible, we must fully accept and inwardly hold fast all that God tells us. The

breast-plate of righteousness, means "the righteousness of Christ imputed to us, and received by faith." With this we answer all the demands of God's holy law; he satisfied all its requirements in our room and stead.

15. And your feet shod (R. V. having shod your feet), with the preparation of the gospel of peace—The sandals enabled the soldier to move securely and swiftly. When we have the joy and peace of Christ in our hearts we are eager to do his errands, and prompt to serve him. The sandals mean that peace of conscience and confidence towards God which a belief in the gospel gives. This produces a joyful alacrity in his service.

16. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked (R. V. evil one). This shield is unwavering confidence in God and his grace. The "fiery darts of the evil one" are the fierce onslaughts of Satan in the shape of evil thoughts, unholy passions, suggestions of wickedness, etc. By these he stirs up the passions of our corrupt nature. They are quenched and turned aside by holy thoughts and inward prayers for help. We believe God is able and willing to save us, and we turn to him again by a fresh exercise of faith.

17. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. The helmet means the assurance that we are saved by the blood of Jesus. The christian's firm confidence that there is for him "no condemnation," is a defence against the suggestions of doubt and the delusions of false philosophy and science. The Bible answers all doubts and drives away all fears. It is a sword which has slain many a foe.

18. Praying always (R. V. at all seasons)

with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all (R. V. the) saints. Prayer is not to be restricted to set times. There is no moment in which we may not require to call for divine help. "All prayer" means every kind of prayer, long and short, spoken and silent, public and private. "In the spirit" means helped by the Holy Spirit, who teaches us what things to pray for, and how to ask for them. While fighting we are to pray and to watch against neglect of this duty, praying not only for ourselves, but for others who are beset by the same foes, and fight under the same banner.

19. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel. Paul asks the Ephesians to pray for him that he might be able to speak out for Christ. He does not tell them to pray that he may be set at liberty, but that he might have divine help to preach the gospel with freedom and boldness. He calls the gospel message a "mystery" because its glorious truths were beyond human conception until revealed in the message of mercy with which Paul was charged. Men would never have discovered them for themselves. God revealed them.

20. For which I am an ambassador in bonds (R. V. chains), that therein I may speak boldly, as I ought to speak. An ambassador is one who speaks in the name of a sovereign. All ministers of the gospel hold this high and sacred office (2 Cor. 5: 20). Paul was chained to a soldier, who guarded him, yet he was free to preach Christ, and wanted to do it with all earnestness and power.

### QUESTIONS FOR STUDY.

Other instances of the use of the soldier's equipment as setting forth spiritual truths (Isa. 11: 5; 59: 17; Ps. 18: 2, 34, 35, 39; 144: 1, 2; 2 Cor. 10: 4; 1 Thess. 5: 8).

I. How is the christian made strong? (ch. 3: 16; Col. 1: 11; John 15: 5). What is the source of his power?

II. Who furnishes his armor? What other names are given to it? (Rom. 13: 12; 2 Cor. 6: 7). What kind of weapons are not "of

God"? (Col. 2: 18-23). Against whom does the christian fight?

12. What is meant by "flesh and blood"? (Matt. 16: 17; 1 Cor. 15: 20; Gal. 1: 16). What is the character of the christian's foes? Are they possessed of rank and power? Other mention of the hierarchy of angels (Rom. 8: 38; Eph. 1: 21; Col. 2: 15). How wide is the sphere of influence of these spirit enemies? Other allusions to the world-dominion of the

Evil One (2 Cor. 4: 4; John 12: 31; 14: 30; 16: 11; Luke 10: 18; Acts 10: 18; Eph. 2: 2). What is their kingdom called? What is their nature? Darkness as symbolic of moral evil (Luke 22: 53; Col. 1: 13; 1 Pet. 2: 9; Acts 20: 18; Luke 1: 79; John 8: 12; 2 Cor. 4: 6).

13. What is meant by the "evil day"? With what weapons must the christian fight? (2 Cor. 10: 4; 1 Tim. 1: 18, 19). What promise of success does the christian have? (Ps. 41: 2; 49: 5).

14. What is the soldier's girdle? What the christian's girdle? (1 Pet. 1: 23; Jas. 1: 18). What is Christ's girdle? (Isa. 11: 5). What was a soldier's breastplate? What was Christ's breastplate? (Isa. 59: 17). What is ours? (Phil. 3: 8, 9; Rom. 1: 17; 3: 21, 22).

15. What did the ancients wear for shoes? What does Isaiah say of the heralds of the gospel? (Isa. 52: 7; Rom. 10: 15). The gospel gives peace (Isa. 26: 3; Phil. 4: 7; John 14: 27).

16. What is a shield? What is the christian's shield? What is the faith referred to? (1 John 5: 4, 5). What "fiery darts" does Satan use?

17. What is a helmet? What is meant by the helmet of salvation? Where does Paul display this helmet? (Rom. 8: 31-39). What is it elsewhere called? (1 Thess. 5: 8). What prophet speaks of it? (Isa. 59: 17). What resemblance is there between a sword and a Bible? Where is the Bible elsewhere compared to a sword? (Heb. 4: 12; Rev. 1: 16; 2: 16; 19: 15). Why is it called the sword of the Spirit?

18. What is meant by praying "in the Spirit"? What is meant by "all prayer"? For whom should we specially pray? The need of constant prayer (Luke 18: 1; Rom. 12: 12; Col. 4: 2; 1 Thess. 5: 17). The necessity for watchfulness (Matt. 26: 41; Mark 13: 33). Prayer for others (Eph. 1: 16; Phil. 1: 4; 1 Tim. 2: 1).

19. For what does Paul wish them to pray? Why is the gospel called a mystery? Prayers for courage to speak out (Acts 4: 29; Col. 4: 3; 1 Thess. 2: 2; 2 Thess. 3: 1).

20. What is an ambassador? For whom does Paul speak? Why should he speak boldly? Is it cowardly not to speak for Jesus? Ministers of the gospel are Christ's ambassadors (2 Cor. 5: 20).

## PRACTICAL LESSONS.

This epistle was manifestly written for more than one church. It deals largely with the doctrine of the unity of the church. It exalts the Lord Jesus Christ as the great Head of the church, and magnifies his work of redemption and reconciliation. In its preceptive portion it lays down rules and principles of conduct which are applicable in all times and places.

The christian armor which the follower of Christ is here exhorted to put on, fits the modern soldier as well as the ancient one. It is needed as much in Laodicea as it is in Ephesus, as much in Rome and Corinth, as it is needed to-day wherever the church of Christ is planted. The one almost indisputable fact about this epistle is, that it was not sent by the apostle to the Ephesian church—at least exclusively. It is manifestly in its doctrine, a catholic epistle, therefore there is no local reference in the passage before us. It is the apostle's closing word of exhortation to all the followers of Christ in the various places in which the epistle would be read.

*"Finally be strong in the Lord, and in the strength of his might."* The picture here

drawn of the christian is that of a stalwart, heroic character. One who can bear the whole armor of God, who can "stand therefore," as a christian man should, who has power in prayer, who has sympathy with the work of Christ and his apostles.

1. It is no use to say to a weak man be strong. Yet this is often the form of our exhortation. The apostle is addressing those who knew that in themselves there was no strength. Who would know to put the emphasis on the right place, namely—"in the Lord, in the strength of his might." All our strength as christians is derived. It is from above. It is from Christ. "I can do all things through Christ which strengtheneth me." (Phil. 4: 13). Be then strong in your faith, in your will "to do of his good pleasure." Remember, the strength of the church is in God, not in man. Not in numbers, or riches or music, or eloquence, but in his might.

2. Let this be deeply impressed upon our hearts that our church must seek her strength, her success, her usefulness in the fact that in her the Spirit of God dwells. If we have God

with us in our work we will not fail to leave the footprints of the Master on the life of our time. Again, in order to "stand against the wiles of the devil," we are to "put on the whole armor of God." To the apostle and writers of the New Testament there was a Devil in existence, who wrought in the world against Christ. A power lower, viler, and vaster than mere depraved human nature. The great souls that have gone into the conflict with evil in all ages have recognized the existence of this power. Have felt as Paul did "our wrestling is against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." How great, how powerful these forces which oppose us who can tell? It is folly, extreme folly, here, as at all times, to underestimate your adversary. The apostle did not. He is anxious that we should not do so. When we do so, we think we can get on in our work without God. Let us see and measure the strength of our foes, and we will no longer dare to meet them in our own strength. We will go forward, as David, "in the name of the Lord of hosts, the God of the armies of Israel." We will respond to the call to "put on the whole armor of God." We will put off all reliance on self. These terms, "the principalities, the powers, the world rulers of this darkness, the spiritual hosts of wickedness," it is difficult to define. Nor is it needful here to do so, the practical lesson is as pointed out, that we should have a just conception of the warfare in which we are engaged, of the weakness of fallen man in the presence of his spiritual enemies, of the need therefore of "the whole armor of God" for his defence.

vs. 14 "Stand therefore." That is the duty inculcated. There the armor is described in which we are to stand.

1. As to the duty inculcated. It is that of steadfastness in the christian course. "Be ye steadfast unmoveable always abounding in the work of the Lord." 1 Cor. 15: 58. This power of standing fast upon settled convictions has been the power of our church in the past, and of any church that has had influence upon its age. It implies a soldier-like courage, which will rather stand and die than yield and flee. There were some soldiers who came to help to make David king, and it is said of them, that they were "expert in war, and

could keep rank, they were not of double heart." This is a valuable quality. Such christians can be relied upon. They are in their place always. The church owes much to these steadfast ones. It implies also watchfulness and readiness for action, with one's armor on, prepared for a fresh attack. Let us so stand in our station, knowing that the Lord is with us, and will not fail us, that we fight in his name, that our battle is just and in a righteous cause, that the power of the enemy is limited and that we have the promise of victory. There is too much of the "reed-like" character in much of our religion to-day. God's children are easily shaken with the prevailing wind. The foolish sentiment, one church is as good as another, is often heard. This would mean that there is no such thing as truth for us; that we know no gospel for which we are prepared to die. "What went ye out for to see, a reed shaken with the wind." A man who has no convictions, a church which has no creed worth contending for, or a man like John the Baptist, who could stand unmoved before the people as before the king and deliver his testimony for the truth, such is the duty inculcated.

2. In the pieces of armor enumerated we find the christian soldier completely armed, having on the "whole armor of God." It is of divine workmanship throughout.

(a) The girdle of truth is first mentioned as binding all together. Being possessed by the truth of the gospel both objective and subjective, understanding the revelation of Jesus Christ and holding by it, realizing the spiritual blessings which it brings and kept by and in them. But the girdle means truth in the widest sense, not merely that christians should have a character for veracity, which is a virtue of the highest value, but that they should possess a character for integrity, being wholly sincere in the sight of God and man, having truth and honesty in our hearts, and in our words and actions, holding the truth as it is in Jesus, and held by it in the storm of conflicting opinions, and in the face of the opposition which the truth ever excites, girding ourselves more firmly in the truth which Christ and his apostles teach.

(b) The breast-plate of righteousness. This is the second piece of our spiritual armor. Righteousness is conformity to the law of God, a quality which is wrought in us by the Spirit

of God, whereby we endeavor to frame all our thoughts, words and actions unto his righteous law. This we have not of our own in sufficient strength to be a breast-plate. Our own righteousness however good it may be is utterly insufficient, therefore we must find our protection in the righteousness of Jesus Christ. "Being found in him not having (or trusting) in mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

"I stand upon his merit,  
I know no other stand,  
Not e'en where glory dwelleth  
In Emanuel's land."

This breast-plate is to be "put on" by an entire renunciation of self and by the acceptance of Jesus Christ "who is made of God unto us, wisdom and righteousness." "But though our own righteousness be exceedingly defective, yet as it is a work of God's Holy Spirit in us proceeding from a heart purified by faith, all the imperfections thereof being covered by the righteousness of Christ, it is acceptable unto God, and though it affords no matter for boasting, yet it is a thing much to be labored after and rejoiced in."

(c) The third piece of our spiritual armor is—"having our feet shod with the preparation of the gospel of peace." This means something which the gospel of peace has prepared and reserved for us. It is something which protects us as we make our way over and through the thorny and broken pathway of life, and enables us to march with confidence and safety. It is that patient and confident spirit which the gospel imparts. What can make us walk with greater peace and security than that sense of reconciliation with God, which is the source of all true peace, which gives rest to the conscience and lifts us above all fear. As the ancient church was wont to sing,

"Even marching through the flood on foot  
There we in him were glad."

It implies also a readiness for duty such as is exhibited in the competent soldier and which is a constant result of the gospel of peace. It was said of the soldiers under Havelock in India, that in an emergency Havelock's "saints" could always be depended on. Their feet were shod with the preparation of the gospel of peace, they were ready, confident, patient.

The three remaining pieces of armor are the

shield of faith, the helmet of salvation, and the sword of the spirit. These complete the equipment of the christian soldier, so armed he is able to stand fast in Christ.

The apostle's conception of the christian life shows that he regarded it as a life of conflict, and one in which we must look for opposition and even for pain and loss. He speaks of it as a warfare. "This charge I commit unto thee son Timothy—that thou mightest war a good warfare." Again he exhorts him "to endure hardness as a good soldier of Jesus Christ." As in the military life so in that of the christian, those virtues which constitute the good soldier are required, and that discipline by which the soldier is made proficient is also essential. Being then armed, enlisted and ready for duty we must be ready for the service demanded of us.

1. We must be prepared for the *self-denial* of the soldier. He has to yield his will and his life to the control of those who are put over him; he has to leave his home and family; he has to give up any business he had, in short to put himself absolutely at the disposal of those for whom he fights. So must the christian hold himself loose to the world and obedient to Christ.

2. He must bear all manner of *hardship*, every form of privation, without a murmur, he must submit to authority with unquestioning obedience, march when he is ordered, sleep on the ground, live on the coarsest fare, and even of that not having sufficient, he must stand at his post as sentry, in the storm, in the solitude, in danger every moment of his life. And with all these hardships upon him must leave his body on the plain, or give it to fill a ditch before the enemies ramparts, as the cause or word of command requires. And all this has to be borne and done with promptitude and cheerful obedience. By a like submission to divine authority the christian fulfils his calling. Kept by the word and command of his Lord he can say with Paul, "none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." Such is the spirit of the soldier of Christ. Many other points in the military life and experience are instructive which we cannot at present allude to. Let us be found in our place in the ranks, standing fast, "ready to follow at the King's command."

3. This further lesson we are here taught

—That an essential part of the soldier's duty is prayer, and not intermittent prayer, that is, not allowing other duties to push it out of its place. It is said of that noble soldier already alluded to, that however early the hour of march, he was up an hour before for prayer. How do such soldiers put ordinary christians to shame? How many can find no time for prayer who can find it for every form of folly. Again, this prayer is to be not only for one's self, but for the servants and the cause of God. In this day it requires much grace, grace that few have, "to open the mouth boldly to make known the mystery of the gospel." If Paul felt so deeply his need of prayer on his behalf, how much more do we pastors and teachers need it. We believe this, but do we act upon it. The church has yet to learn much concerning the need and the power of prayer. When her prayer ascends for her ministry and teachers and officebearers, and when in answer thereto her ministers "speak boldly as they ought to speak" there will be a great advance of the whole army and great inroads will be made upon the enemies of the gospel of Christ.

ADDED POINTS.

1. It is by the shield of faith we quench the fiery darts of the wicked, because by faith Christ himself becomes our protector.

2. Faith leads us to renounce self and exalt Christ, and give honor to God and to his word.

3. The fiery darts of the wicked are the temptations which the devil by his many instruments brings upon us; afflictions, sin and provocation to sin from within and without, doubts and fears, &c.

4. The helmet of salvation, or as in another place, "the hope of salvation," is essential to the christian warfare, because the larger and surer our hope the better we are prepared for, and disposed to do, battle for Christ. This hope can withstand many blows.

5. Hope is also called an anchor of the soul, sure and steadfast, fixed within the vail. No ship sails without an anchor.

6. The sword of the spirit is God's appointed instrument for doing his work, not man's comments on it.

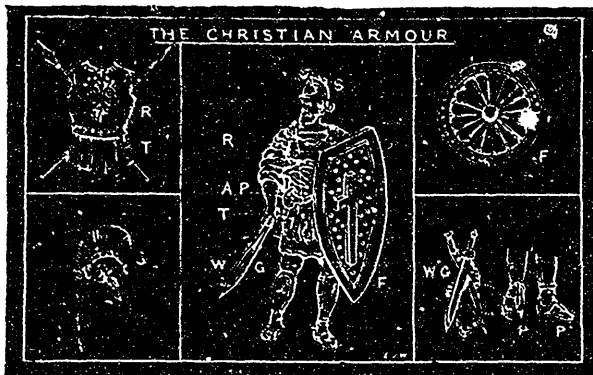
7. We should therefore learn the use of, and practice much with this sword. How few can handle it.

8. It is much more important that the young should know God's word than any lessons of man from it.

9. This word should be diligently stored in the memory. Ps. 119: 11.

10. We must lay all our work before God in prayer, for guidance in it, and fitness for it.

THE BLACKBOARD.



(Copies of the above, printed on thick paper may be procured by addressing Rev. T. F. Fotheringham, St. John, N. B. Price 8 cents each or \$1.00 per 100).

## LESSON IX—November 28th, 1897.

### Salutary Warnings. I Pet. 4: 1-8.

(Commit to memory verses 7, 8.)

GOLDEN TEXT: "Be ye therefore sober, and watch unto prayer." I Pet. 4: 7.

PROVE THAT—Christ is our great example. I Pet. 2: 21.

SHORTER CATECHISM. Quest. 104. *What do we pray for in the fourth petition? A.* In the fourth petition (which is, *Give us this day our daily bread*) we pray, That of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

LESSON HYMNS. Nos. 1 (Psalm 1), 246, 456, 530. (Old Hymnal Nos. 117, 120, 173, 116).

DAILY PORTIONS. *Monday.* Salutary warnings. I Pet. 4: 1-8. *Tuesday.* Wise counsel. Prov. 23: 15-23. *Wednesday.* Blessedness of watching. Luke 12: 31-40. *Thursday.* Punishment of unfaithfulness. Luke 12: 41-48. *Friday.* Be ready! Matt. 24: 42-51. *Saturday.* Watch and be sober! I Thess. 5: 1-11. *Sabbath.* Watch and pray. Mark 13: 28-37. (*The I. B. R. A. Selections*).

### EXPOSITORY NOTES.

INTRODUCTORY. The *First Epistle of Peter* was written from Babylon (5: 13) between A. D. 63-67, during the great persecution under Nero. It was addressed to christians in Asia Minor who were enduring much hardship (4: 16). It was conveyed to them by Silvanus (5: 12), or Silas, probably the same as Paul's former fellow-laborer, who seems to have associated himself with Peter after Paul's second missionary journey.

LESSON PLAN. I. Life in the Flesh. vs. 1-5. II. Life in the Spirit. vs. 6-8.

1. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin. Christ became man and suffered for us in our weak mortal nature, "the flesh," therefore we should seek to have His spirit—His love and self-sacrifice, His desire to have all men know and love God—as the best defence against sin in the heart. The believer is so united to Christ that he suffered in His suffering, and died in His death (Rom. 6: 27; Gal. 5: 24; Col. 3: 3, 5). Therefore, having, in his Representative, suffered and died on account of sin, he should have no more to do with it. He should hate and avoid that which brought Jesus to Calvary. He should regard sin as Christ regarded it.

2. That he (R. V. ye) no longer should live the rest of his (R. V. your) time in the flesh to the lusts of men, but to the will of God. By "lusts of men" are meant the sinful desires of human nature. The christian's earthly life, "his time in the flesh," should be spent in doing God's will "as it is done in heaven." He is now a citizen of heaven." (Phil. 3: 2; Eph. 2: 19).

3. For the time past of our life may suffice us to have wrought the will (R. V. desire) of the gentiles, when we walked in lasciviousness, lusts, excess of wine (R. V. wine-bibblings), revellings, banquetings (R. V. carousings), and abominable idolatries. "The desire of the gentiles" means the evil course of life pursued by the heathen. The hideous orgies of heathenism cannot be described. The lowest vices were part of their religious worship; drunkenness was regarded as honoring to the deity; their feasts were riotous revels—the word "abominable" applies to all observances of idol worship. Although a life without Christ may not be so shameless as this, yet with all its respectability the natural heart is at enmity with God, and without the renewing influences of the Holy Spirit, there can be no salvation. Eternal death is just as certain to unconverted Presbyterians as it was to Greek and Roman heathen.

4. Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you. "Excess" is literally a "pouring forth" of profligacy, like a flood. Those who try to live godly

lives, and persuade others to do so too—keeping the Sabbath, abstaining from intoxicating liquor and amusements and indulgences of a doubtful character—are often regarded as peculiar, strait-laced and puritanical. The Sabbath-breaker, the drunkard and the profligate cannot find words hard enough for those whose lives and teaching condemn their wicked doings.

**5. Who shall give account to him that is ready to judge the quick and the dead.** The “quick” means those that are living when Christ comes. No one will escape his righteous sentence. Those who speak evil of good people will have to answer to him for it. He considers all injuries done to his people as done to himself. The early christians thought that the day of judgment was near at hand, and that Christ was just about, *i. e.*, “ready,” to come again.

**6. For, for this cause was the gospel preached also to them that are dead (R. V. even to the dead), that they might be judged according to men in the flesh, but live according to God in the Spirit.** This is a very difficult verse, but we take the meaning to be: The gospel was preached to those christian brethren who were now dead, and “asleep in Jesus,” so that

having been “judged,” *i. e.*, subjected to wise and loving discipline, in the world, they might, through acceptance of the gospel, be made partakers of the spiritual life which comes from God and makes like God. “According to men” means treated as other men are treated, conformably to the human character and nature. “In the flesh” means simply while in these mortal bodies. “According to God” means conformably to the divine character, imitating God. “In the spirit” means in the spiritual and immortal nature.

**8. And above all things have fervent charity (R. V. be fervent in your love) among yourselves: for charity shall cover the multitude of sins.** “Have your mutual love intense.” Do not let it cool down because some are disagreeable and unloveable. The word for “fervent” means “on the stretch” (ch. 1: 22), a love that cannot be tired out by the unworthiness of others. We do not parade before the world the faults of those we love (Prov. 10: 19). We make excuses for them and bear with them. So we learn to love them more because they need our love so much. Try to hide the faults of others, and speak only of their virtues and graces.

### QUESTIONS FOR STUDY.

When was 1 Peter written? At what place? To whom? What led him to write it? Read over the epistle and give the substance of it in your own words.

1. With what preceding verse does the word “therefore” connect this one? With what should the christian arm himself? How is Christ’s suffering one reason why we should forsake sin? What is the christian’s relation to sin? (Rom. 6: 2, 7; Gal. 5: 24; Col. 3: 3, 5).

2. What law rules the christian’s life? (Rom. 14: 7, 8; ch. 1: 14). What is meant by “lusts of men”? What is meant by “the will of the gentiles”? What is the source of the christian’s spiritual life? (John 1: 13; Jas. 1: 18). To whom does he live? (Rom. 6: 11; 2 Cor. 5: 15; Gal. 2: 20).

3. God will forgive the past if we repent and reform (Ezek. 44: 6; 45: 9; Acts 17: 30). The christian should not demean himself by following the evil practices of the world (Eph. 2: 2; 4: 17; 1 Thess. 4: 5; 1 Pet. 1: 14).

Why should the christian sometimes remember his sinful past? (1 Cor. 6: 11; Titus 3: 3-5).

4. Had Christ forewarned his disciples that they would be slandered? (Matt. 5: 11). Why do evil men slander christians? What is our duty when reviled? (1 Pet. 4: 14; 2 Cor. 4: 17; Rom. 8: 18, 34).

7. To whom must all give account at last? (Acts 10: 42; 17: 31; Rom. 14: 10, 12; 2 Tim. 4: 1).

6. Why is suffering sent upon christians? From whom is our spiritual life derived?

7. Did the early christians expect Christ soon to come? (Rom. 13: 12; Phil. 4: 5; Heb. 10: 25; Jas. 5: 9; 2 Pet. 3: 9-11; 1 John 2: 18). What is meant by “sober”? What is meant by “watching unto prayer”? Sobriety and watchfulness enjoined (Matt. 26: 41; Luke 21: 34, 36; Col. 4: 2; 1 Pet. 1: 13; 5: 8).

8. What is the chief christian grace?



What can love do? (Col: 3: 14; 1 Pet. 1: 22; 1 John 4: 7). What does love bid us do in regard to the faults of others? Prov. 10: 12; 1 Cor. 13: 7; Jas. 5: 20).

TO BE ANSWERED IN WRITING.

(Senior).

1. What is meant by having the same mind as Christ? (6)
2. What is the moral character of heathen worship? (5)
3. Who will punish those who speak evil of good people? (4)
4. What is meant by "the end of all things is at hand"? (6)

5. What is the chief christian virtue? (4)

(Intermediate).

1. Why should those who love Christ cease from sin? (5)
2. Whose will should rule the christian's life? (5)
3. Why are good people often spoken ill of? (5)
4. What effect should the thought of the judgment day have upon the christians? (5)
5. What should love lead us to do concerning the faults of others? (5)

### PRACTICAL LESSONS.

Although there is some difficulty connected with the interpretation of this passage, the practical teaching which it contains is very obvious. We are, in the first place, exhorted to arm ourselves with the same mind as our Lord Jesus Christ. In Philipians 2: 5 we have the same exhortation in another form, namely: "Have this mind in you, which was also in Christ Jesus," in which passage is inculcated the lessons of humility and obedience. But in our lesson the duty inculcated is that of resisting sin and ceasing from sin, the two passages clearly teaching us that we are to follow Jesus Christ as our example, as well as to trust in Him as our Saviour. This simple truth is much forgotten by professing christians. If an undue prominence has not been given to the doctrine of Christ as our Redeemer, yet in much of our teaching sufficient prominence has not been given to the truth that Christ in all His life and character is held forth as our example. Conformity to the image of Christ is the christian life. Atonement and pardon and sanctification have this end in view. Nor are we to think that in the life of Christ God sets before His people a pattern which is not able to be reached by them. God will make His grace sufficient for us. This duty of taking Christ for our example should be more dwelt upon and enforced by us. His life is our rule, our standard: As He acted and thought and spoke, so are we to do, possessed by His spirit, and seeking the same ends as He had in view.

We are, as He did, to resist sin and be in the same mind toward it as He was. In

whatever situation we may find ourselves placed, or in whatever company, we are to exhibit and cherish the same mind as our Lord would in like circumstances. As he resisted temptation when it was presented by the devil in the most powerful and attractive form, so must we do the same. As He resisted it and overcame it every day in the many forms in which he was assailed, so are we to stand unmoved by the temptations which constantly press upon us. He "was tempted in all points, like as we are, yet without sin." Therefore "in that He Himself hath suffered being tempted, He is able to succor them that are tempted." We cannot but see then that the apostle is calling us to a very high duty. He is asking much of us when he asks us to "arm ourselves with the same mind," as our Lord Himself; and yet it is a mode of arming ourselves which we will find very effectual. For if the Spirit of Christ dwells in us, and we can look on every situation in the light of what He would think and do, we will be kept from doing and saying things which, without this guidance, we would be apt to do and say to our own injury and that of others. His Spirit is a spirit of love, and humility, and meekness, and purity and courage. In His Spirit we shall ever have the most complete and powerful and ever-present protection from temptation and sin. Therefore, "arm yourselves with the same mind." Let this point also not be lost sight of, that christians are to "cease from sin." Too many think that a certain amount of sin is allowed to them as imperfect beings, even though they are justified, and they imagine

that this allowance is large and liberal. They give it proportions to suit themselves. Such a view is entirely opposed to the teaching of the gospel. The end of the gospel is, as expressed here, "that he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God."

We are not to think that is impossible to overcome sin in this present life. We are rather to believe that it is our duty to do so. We are to keep God's commandments, not partly and occasionally, but always and perfectly. No obedience except a perfect obedience will satisfy God, and such he requires of us. "And if any man sin we have an advocate with the Father." There is no doubt that if christian people were to set themselves to the work of sanctification, as they are commanded, and as they should, they could and would live much higher and purer lives than they now do. God desires His children to be clean; He has provided means for making them clean and keeping them clean. There is no warrant for their thinking that a certain amount of defilement is allowable. The Bible standard is, "Wash me thoroughly from my iniquity, and cleanse me from my sin. Wash me and I shall be whiter than snow."

Everyone who has, as those to whom Peter was writing had, lived for a time the life here described, of open sin, will say that the time so spent, however short it may have been, was too long to give to such a course. That portion of life is regarded with the deepest sorrow and the deepest repentance. We may make a strong appeal to the unconverted with this view here presented: Is not the time you have already given to the world and to self sufficient — sufficient to show to you that there is not in the world and its lusts and pleasures that which can satisfy your soul? Will you sacrifice more of your youth, your talent, your opportunity to it? Have you reaped any good from the time past in which you have yielded to your lusts? Has not the result been disappointing? Has it not been such as to lead you to say, "The time past is enough in which to experiment with the world and put my soul in peril; therefore I shall give no more time to such a use"? "As often as the christian looks back on that period he should find it as a spur in his side, to be the more earnest and more wholly busied in living much to God. The past may suffice; it is

enough. Oh! too much to have lived so long so miserable a life." "Oh, corrupt lusts and deluding world! Look for no more; I have served you too long. The rest; whatsoever it is, must be to my Lord; to Him by whom I live; and ashamed and grieved I am, I was so long in beginning." (Archbishop Leighton). But when the soul breaks off from that sinful past, when the penitent leaves the company he has kept, when the convert enters on the new life in Christ, the world raises a protest. Your leaving your former life and former companions is a condemnation of them. Therefore they speak evil of you.

They cannot understand this new life. They think it strange that you cannot run with them in their practices; they see no harm in them. Our defence and comfort under such evil speaking is in this, that our friends are not able to understand our motives and conduct; therefore we do not attach importance to their words, and besides, and chiefly, it is the judgment of God which is to pronounce on them and on us. Therefore, their evil-speaking may be regarded with indifference.

This is the end for which the gospel was preached in former times, and is preached now, that we should be delivered from our sins and should walk in the light of God's judgment. Whatever difficulty attaches to the interpretation of verse 6 the practical teaching is clear and simple, that the end which the gospel has in view, and always had in view, is the producing of holy lives.

The above reference to the judgment of God, the manner of spending our time, leads to the reminding of His readers that the end of all things is at hand. In view of that the state of mind to be cultivated is thoughtfulness, prudent consideration of the situation. Be ye therefore sober. In his instructions to Titus the apostle Paul tells him to exhort young men to be sober-minded. Such a state of mind is not opposed to a bright hopefulness, to a cheerful, mirthful spirit. It is opposed to silliness, frivolity, unmanliness, but it is compatible with every noble and heroic feeling. The great means by which we may rise to this high standard of life set before us, and by which we may be kept in that thoughtful and watchful state of mind which becomes the christian, is prayer. This must be our daily, continual habit. The great pressure of public and private engagements in our present

day modes of life is apt to take up so much time as to leave too little for prayer. No diligence or activity can, however, be a substitute for this or make up for the neglect of it. "The end of all things is at hand." "An end of a few poor delights, and the many vexations of this wretched life; an end of temptations and sins, the worst of all evils; yea, an end of the imperfect fashion of our best things here; an end of prayer itself, to which succeeds that new song of endless praises."

The crowning grace of the christian life is charity, that spirit of love which Christ imparts, and which is shown in the love of our brethren and in the love of our fellow men. Our Lord Himself makes this the one test and evidence of our discipleship. It puts an end to that envy and striving for self and depreciation of others, which are so much and so frequently manifested even in christian society. Have it, the apostle says, "among yourselves." Truly, "We know that we have passed from death into life because we love the brethren. He that loveth not his brother abideth in death." Have it "fervently," that is, so that it shall act powerfully in binding together in bonds of peace and unity all who love the Lord Jesus in sincerity. Malice and prejudice and unkind judging of one another, are quite incompatible with the Spirit of Christ. This rather shall cover the multitude of sins. It teaches us to cast a veil over the infirmities of our brethren rather than expose them, and to look at them with sorrow and compassion. It leads us to give a charitable interpretation to our neighbor's conduct, and to be slow to put the worst construction upon it. Even when an act is distinctly sinful, this spirit will lead us to look on it in the light of all the temptations to it, of all the mitigations of it, and to regard it with pity and in the true spirit of forgiveness.

Here, indeed, we are to have the same mind which was in Christ Jesus. "Even them that oppose" the apostly says to Timothy, "instruct with meekness if you peradventure will give them repentance to the acknowledging of the truth." (See also Gal. 6: 1-2).

The Sabbath School Committee has decided to issue no special order blank this year, so as to prevent confusion, seeing that the one relating to lesson helps will be sent out by the Record Committee. Yet the convener will be glad to procure any supplies, not published by our own church, if the orders are sent to him. There is a slight profit to the Committee on all such orders. Address Rev. T. F. Fotheringham, St. John, N. B.

#### ADDED POINTS.

1. Consider the power of example as an instrument of instruction; how much greater than precept alone.
2. Our aim in conduct should be the highest, even the life of Christ Himself. Having so high an aim urges us to higher attainment.
3. The life of the christian is distinguished for its separateness from the world.
4. We should not be moved by the opinions of worldly men from a right course. We must stand upon our own convictions of truth and duty.
5. Remember, in regard to all our actions, God alone can judge us right, and He has the last word. It is by His judgment we stand.
6. We should have a definite end in our teaching, and that should be the production of christian lives.
7. We should labor always under the influence of the fact that our time of labor one day will soon end. Whatsoever thy hand findeth to do, do now.
8. There can be no success in any service of Christ without the divine blessing, which we should seek in persevering prayer.
9. We must have the love of God shed abroad in our heart before we can serve Him in saving others.
10. All gifts without the charity of Christ are of no avail.

#### THE BLACKBOARD.

### FIVE TEMPERANCE PRINCIPLES

Be	Self-sacrificing (v. 1)
Do	God's will (v. 2)
Live	A new life (v. 3, 4)
Remember	The Judgment Day (v. 5-7)
Help	Others (v. 8)

"Let us, who are of the day,  
be sober." (1 Thess. 5: 8).

# Primary Department.

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

## LESSON V.—October 31st, 1897.

### Paul's Voyage and Shipwreck. Acts 27 : 13-26.

I. GOLDEN TEXT : "Be of good cheer ; for I believe God, that it shall be even as it was told me." Acts 27 : 25.

II. PREVIEW THOUGHT FOR THE QUARTER : Paul the hero.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON : Paul the cheerful hero.

IV. REVIEW : 1. How long was Paul kept in prison at Cæsarea ? 2. Before what king was Paul taken ? 3. Did the king set him free ? 4. What did he decide to do with Paul ?

V. SYNOPSIS OF LESSON : Paul had appealed to Cæsar, and to Cæsar he had to go. Two years had now elapsed since, under the escort of the Roman soldiers, Paul was brought down from Jerusalem to Cæsarea. Arrangements were made by the authorities, and Paul and a number of other prisoners were to be transported to Rome. The contingent was in charge of one Julius, a centurion. The 27th chapter gives an account of this eventful voyage, and our lesson is so chosen as to bring in the whole of it. The Golden Text shows Paul's confidence in God, and as a result, his cheerfulness of disposition even in the time of apparently great danger.

The voyage may be summed up as follows : (a) Preparation ; (b) Commander Julius ; (c) Company, probably Paul and Luke and a large number of other prisoners and passengers. When the ship was wrecked there were on board 276 souls—verse 27. (d) Route and changes



of ship : 1. They embarked on a vessel. 2. Coasted along the shore till they came to Myra in Lycia. 3. There they found a ship of Alexand.a ready for sailing to Italy. 4. Embarked on this ship. (e) Events just preceding the wreck : 1. Sailed slowly ; were kept back by head winds. 2. Reached Fair Haven, south of Crete. 3. Paul's advice to remain where

they were. 4. Paul's advice rejected ; setting sail for Phenice to winter there. (f) The wreck : 1. Encountering a tempestuous wind called Euroclydon, the ship being exceedingly tossed. 2. Lightening the ship and casting out the tackling. 3. Continuation of the storm and all hope that they should be saved taken away. 4. Paul's words of encouragement and assurances that they should all be saved. 5. Sounding, and fearing the rocks ; casting four anchors out of the stern. 6. Advice of Paul. 7. Ship aground. 8. The escape of all safe to land.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON :

1. Review last lesson : (a) The story. (b) The Golden Text. (c) Who has been pointing to Jesus the last week ? How have you been pointing ?

2. To-day we are to learn another way by which we can point to Jesus. Tell a story of a cheerful life.

3. Tell the intervening events: (a) The preparation for the voyage. (b) Julius and others. (c) Draw a map; sketch the journey. Have a picture of a ship and move it as the voyage proceeds; tear it in two when the wreck occurs. The teacher can have the journey drawn with lead or slate pencil on the board beforehand, and follow the lines with chalk as the map is drawn and the story is told. 4. What made Felix tremble? Hold up the heart used in Lesson III. He knew he was disobeying God. He was afraid of God—just the same as a boy I know is afraid to meet his mother because he has disobeyed her.

Some children are afraid of many things they ought not to be afraid of. One I know is afraid of a dark room. Do you know why? It is because he does not quite believe God's word, which says, "The Lord shall preserve thee from all evil." If we believed that truly, we would be real heroes like Paul. He believed God's word and was of good cheer, and lived so on board the ship, although it was a time of great danger. God will take care of us just as he did Paul if we trust him.

5. Here teach the Golden Text.

6. One time a gentleman and a little girl were going along a dark road together, and the gentleman said, "Georgie, you would be afraid to go along this dark road if I were not with you, wouldn't you?" "Afraid!" she said, "No, I wouldn't be afraid, God would take care of me." The gentleman said, "How do you know He would take care of you?" She said, "Because He says He loves children, and He holds the whole world in the hollow of His hand." That little girl believed God's word and was not afraid.

7. Recall the first Golden Text of the quarter. Paul was not afraid to die. Why? Because he believed God's word. If we trust Him He will take care of us whether we live or die. God will keep us in perfect peace.

## LESSON VI—November 7th, 1897.

### Paul in Melita and Rome. ACTS 28: 1-16.

I. GOLDEN TEXT: "We know that all things work together for good to them that love God." Rom. 8: 28.

II. PREVIEW THOUGHT FOR THE QUARTER: Paul, the hero.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: Paul, the trusting hero.

IV. REVIEW:

1. Under whose charge was Paul sent to Rome?
2. Which of his friends went with him?
3. What kind of weather did they have on the voyage?
4. What was the result?

**SYNOPSIS OF LESSON:** Having been cast upon the island of Melita, the native people showed Paul, and the others who had been saved from the wreck, no small kindness. Owing to the cold and the rain, fires were necessary, for it was now the winter time. As Paul picked up a bundle of wood to put upon the fire, a viper came out therefrom, and fastened on his hand. The serpent was a venomous one, and but for God's care of Paul he would probably have died as a result of the bite. Indeed the natives looked for his death, supposing him to be a murderer, but when, after looking for a great time for bad results from the bite, and seeing none, they changed their minds, and said he was a god.

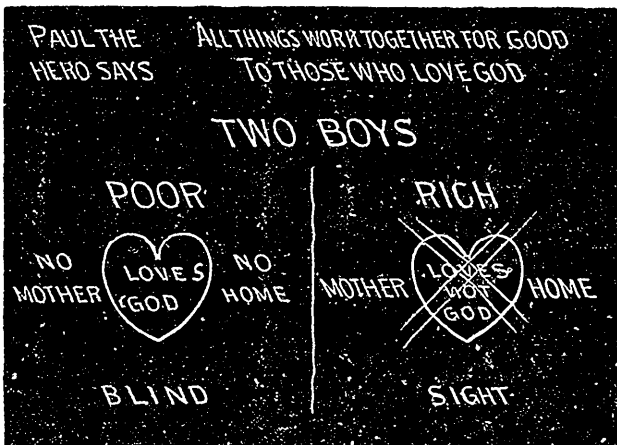
The chief man of the Island, Publius, took care of some of the party, among whom Paul seems to have been. The father of Publius lay sick of a fever, and was restored in a miraculous way by the apostle. Many others came, and were also healed. As a result of this gifts were given to Paul and the others, and after three months they set sail in a ship of Alexandria on their way to Rome. From Syracuse they went to Rhegium, and thence to Puteoli. On arrival at Rome Julius delivered the prisoners to the captain of the guard; "But Paul was suffered to dwell by himself, with a soldier that kept him."

## VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. Begin with an illustration as suggested in cut. Make two double hearts, inside one printed on a piece of paper, put the words **LOVES GOD**. Inside the other the words **LOVES NOT GOD**. As you proceed to tell a story of two boys, hold up the two hearts, then, as you tell of one, pin it to the board and print **POOR, NO MOTHER, BLIND**. As each step is developed, ask is it a good thing to be poor? To have no home? etc., etc. The children will answer no. Then develop the thoughts around the other heart; **RICH, MOTHER, HOME, SIGHT**. Are these good things? Yes.

2. Now turn to the Golden Text and repeat it again and again.

3. All things. You told me to be poor was not a good thing. To be blind was not a good thing, etc., etc. Now teach that even these seemingly bad things, may be good things, will be good if our heart is like this. Look inside the heart, and bring out from the children through the Golden Text the kind of a boy to whom this heart belongs. One who loves God.



4. Show in a similar manner how one who does not love God may find that things that seem good do not always prove so to him. Illustrate this in a simple way by the story of a rich boy who went wrong.

If we love God we will trust Him, and will believe the teaching of the Golden Text as Paul did, that all things work together for good to them that love God.

5. Who wrote the words of the Golden Text? Paul. Why did he write them? Because he knew they were true, and he was trusting God. He was put in prison for two years and found it was for the best. He was shipwrecked, he was sent to Rome and made a prisoner, and yet he trusted God.

## LESSON VII—November 14th, 1897.

### Paul's Ministry in Rome. ACTS 28: 17-31.

I. **GOLDEN TEXT**: I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom. 1: 16.

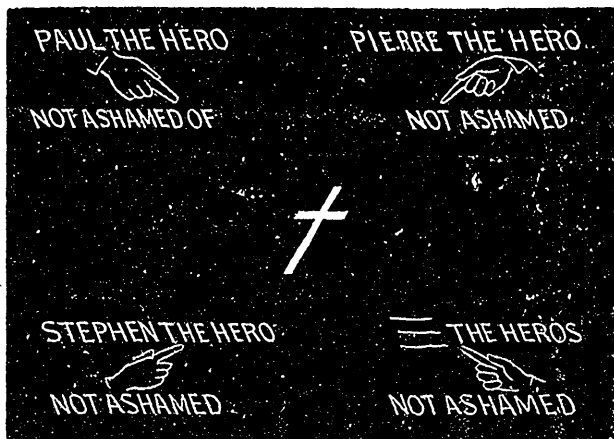
II. **PREVIEW THOUGHT FOR THE QUARTER**: Paul, the hero.

III. **PREVIEW THOUGHT FOR TODAY'S LESSON**: Paul, the faithful hero.

#### IV. REVIEW.

1. On what island were Paul, and his companions ship-wrecked?
2. How were they treated by the people of the island?
3. What made the people think that Paul would die?
4. What did Paul do for the people of the island?

V. **SYNOPSIS OF LESSON**: Paul while in Rome seems to have been regarded as rather an extraordinary prisoner, for he was allowed to live under surveillance in his own hired house.



Three days after arriving in Rome he called together the chief of the Jews and explained to them how he came to be a prisoner at Rome. He told them of his belief in Jesus Christ, and a day was appointed for him to fully place before them his views, which when they heard, some believed, and some believed not. He told these Jews of Rome that if he would

not receive them, he would, as elsewhere, turn to the Gentiles, and from that time forth, during two whole years he "preached the gospel in his own house and received all that came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

#### VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. What is the Golden Text? Repeat it together.

2. Paul was a hero. He was not always one. Once his life and his hand pointed to Satan rather than to Jesus. Once he was ashamed of Christ and persecuted all who believed on him, but now the Holy Spirit was in his heart and it was all afire for Jesus, and in the Golden Text he says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

3. Peter was once ashamed of Jesus, he was not faithful to his best friend. Tell the story of Peter's denial.

- (a) Christ's warning.
- (b) Peter sleeping.
- (c) Christ's arrest.
- (d) Peter's denial.
- (e) The cock crowing.
- (f) Peter's repentance and subsequent forgiveness.
- (g) Baptism of the Holy Spirit.

Now Peter is a hero like Paul, his heart too has been filled with love.

4. Tell the story of Stephen's martyrdom—Stephen was not always a hero, nor faithful to Jesus, but after the Holy Spirit came into his heart, he was made like Paul and Peter, full of love to Jesus, was never again ashamed of the gospel of Christ, and showed he was faithful even unto death.

5. What made these men so brave? They believed and were saved—Repeat the Golden Text again.

6. What is it to believe? Teach that to believe is more than head belief. It is a willingness to place the life under God's control and management, and to desire to do anything he tells us in His word. When we thus give ourselves to God, He sends His Holy Spirit into our hearts, and that is what makes us heroes and not ashamed of Jesus, and His word.

Who wants to be a hero?

7. Who will let God manage his life?

Let me write on the blackboard the initials of those who are willing to do this?

8. How will we show this week that we are not ashamed of Jesus?

## LESSON VIII—November 21st, 1897.

### The Christian Armour. EPH. 6: 10-20.

I. GOLDEN TEXT: Be strong in the Lord, and in the power of his might. Eph. 6: 10.

II. PREVIEW THOUGHT FOR THE QUARTER: Paul, the hero.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: Paul, the prepared hero.

IV. REVIEW.

1. To whom was Paul delivered when he arrived in Rome?

2. How was he treated?

3. Where was he allowed to live?

4. How was he occupied when in Rome?

V. SYNOPSIS OF THE LESSON: In our last lesson we left Paul in Rome, living in his own hired house, but in charge of a Roman soldier. While living thus, he had in mind the

churches he had founded, and amongst other letters he wrote to them, is the one from which our lesson is taken.

The epistle to the Ephesians was probably a circular letter sent to more than one church, several copies being made, and each authenticated by Paul's own autograph.

The epistle deals in the first three chapters with doctrinal subjects amongst others—The grace of God as manifested in Christ,—the unity and headship of Christ.

The fifth and sixth chapters are of a practical character and it is from the latter our lesson today is taken—He teaches the Ephesians on all occasions that Christians ought not to fight. He shows them that there is an enemy to overcome, and whether in offensive conflict or in defence in the onslaughts of the enemy, he teaches us to be prepared by having on the armour of God.

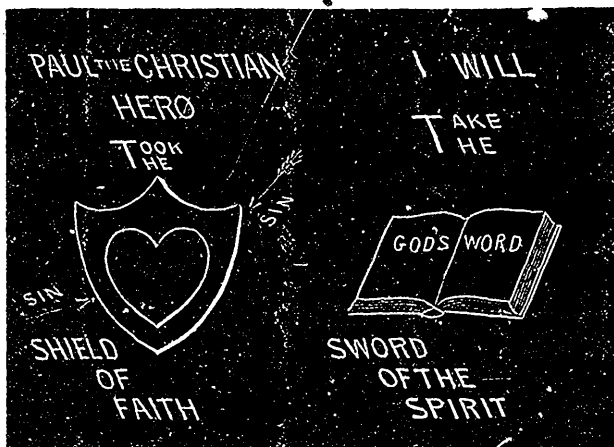
VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. Tell the story of the giants used all through last quarter.

Once upon a time, many years ago (the fable says) there was a wicked king, who had kept some bad giants locked up in a dark cave. These giants did not want to stay in the cave, and asked the king to let them out and allow them to go about the world where they pleased. The king said "If I let you go free you can never come back to this cave again to live, but will have to find another home." As soon as the giants were set at liberty they went roving around the world, but as their king had told them they soon found they wanted a place to live in. The place they liked the best was in the hearts of boys and girls, and men and women, and sought, and still are seeking every day for opportunities to get into these hearts. They enter without an invitation, and before we know it are living in our hearts. These giants are so big, and so strong, that we are not able to drive them out by ourselves, and we must every day ask Jesus to be our Saviour, and keep us from these enemies.

2. Giant killers must be strong. Paul was a hero. Paul was a giant-killer and in today's lesson he tells us how to be prepared for the giants when they come and try to get into our hearts.

Teach the Golden Text. "Be strong in the Lord and in the power of his might." How can





we be strong? Paul, the hero tells us to (a) take the helmet of salvation—We must first be christians—We must take Jesus into our hearts that is what Paul means, when he says take the helmet of salvation.

(b) Take the shield of faith.

To teach this, make a shield, and draw a heart. Show how Satan sends his arrows of sin at our hearts, and then place over the heart as suggested in the cut, the shield with the word FAITH on it

Satan's arrows cannot harm us if Jesus covers over our hearts with his shield. He will do this if we have faith.

(c) Again we must be ready to fight Satan and drive him away when he comes to us, and we can only do this as Jesus did when Satan came to him tempting him again and again. He took the words of scripture and drove him away. Paul calls the Bible the sword of the Spirit. We must love it, we must learn it, we must use it to fight Satan with. When he comes and tells you "God does'nt love you," you must drive him away. How? By answering him from the Bible as Jesus did in the words of this quarter's Golden Text; "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." When Satan tells us to be afraid in the dark answer him again from God's word; "Fear thou not for I am with thee," and many other such beautiful and sure promises.

## LESSON IX—November 28th, 1897.

### Salutary Warnings. I Pet. 4: 1-8.

I. GOLDEN TEXT: "Be ye therefore sober and watch unto prayer." I Pet. 4: 7.

II. PREVIEW THOUGHT FOR THE QUARTER: Paul, the hero.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: Paul, the watchful hero.

IV. REVIEW.

1. Did Paul forget the church in Ephesus, and other places?
2. What did he do to help them while in Rome?
3. To whom does he compare a christian?
4. What does he say faith is like?

V. SYNOPSIS OF LESSON: We pass to-day, for one lesson, from the teachings of Paul to those of Peter. That there is a harmony of the whole, is seen from the fitness of the life of Paul to the teachings of Peter. Coming as it does after the last lesson, it would seem wise that the idea of watchfulness should be emphasized. This first epistle of Peter was either written from Babylon, or Rome, probably the latter. It was written by Peter to the christians in Asia Minor. It is full of the echoes of the teachings of our Lord, which seem to have been deeply impressed upon the heart of the apostle. He exhorts them to live a true life, to give up self and be whole hearted for God. We have lived long enough in sin and we must come to God for our privileges. Let us therefore be sober and watch unto prayer.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON: The teaching of this lesson will be best centered around the Golden Text, for it and the verse following will be found to contain the most suitable teaching for our Primary classes.

1. What is this? (Pin the picture of an eye to the board). What are eyes used for? To see with, to keep us from stumbling, to keep us out of danger. Tell the story of a blind man trying to cross the street, he could not see and was knocked down and badly hurt.

Paul the hero was watchful.

What should we watch?

Thoughts, words, actions, company, etc., etc.

2. As this is our temperance lesson we may emphasize the dangerous habit of intemper-



ance. Pin to the board or draw a wine-glass. Here teach the Golden Text and emphasize the need of watching this habit, for it is very dangerous.

3. But the Golden Text tells us to watch, not only our habits, but to watch unto prayer. What is prayer? Prayer is not only talking to God, but it is letting God talk to us. "If ye abide in me, and my words abide in you, ye shall ask what ye

will and it shall be done unto you." It is just as important for God to talk to us, as it is for us to talk to him, indeed perhaps that is the more important part of prayer. If we can teach the children the importance of their allowing God to speak to them, either by the little voice in the heart, or through his word, we shall do well. Emphasize the idea of watching God's Word and listening to the voice in the heart. As you do so show first the picture of the Bible and then the cross.

4. We must watch our habits and watch the Bible; but we must also watch our hearts. Satan will come or send his giants into our hearts, and we must watch with our eye upon our hearts, and our habits, and we must keep listening to the Saviour's voice in prayer and always be willing to do all that he tells us. If we do this, dislike will be driven out and love will take its place. Dislike grows to hate; but love, be it ever so little, grows greater. Be ye therefore sober, and watch unto prayer.

#### HIGHER RELIGIOUS INSTRUCTION.

Copies of the Syllabus for 1897 have been sent out with the Children's Day Services to every Sabbath School, Minister, and Superintendent. Every teacher should have a copy, and will be gladly supplied with enough for his whole class by sending a request to that effect to Mr. Farquharson. The committee would again direct the attention of our teachers to this method of promoting the efficiency of our schools. The prospect of a written test at the end of each quarter, or at the close of the year, is a wholesome incentive to faithful preparation week by week. Those who write the answers to each week's questions should have no difficulty in taking a good stand at the examinations.

The diploma offered for correct recitation of the Shorter Catechism is taken by an increasing number of our scholars. It ought to be the ambition of every teacher to persuade every scholar to memorize thoroughly this compendium of Scripture truth. For the written examination, scholars are required to take but one-third of the catechism, and the text-book prescribed is quite within the capacity of every intelligent young person. If you could form a class for its study, or if your Young People's Society would adopt the recommendation of the General Assembly's committee, and give a few minutes every meeting to the consideration of the questions for next Sabbath, there ought to be some among them ambitious enough to try for the recognition of their diligence which our Syllabus offers.

The department of Bible History furnishes an exceedingly interesting subject for a special class. The text-book has been secured at an exceedingly low price, and is used throughout the whole four years of the course. For the Syllabus and full particulars, write to Rev. W. Farquharson, Claude, Ont.