

JULY  
1897

Vol. 31  
No. 7



### CONTENTS.

	PAGE
“To Him that Overcometh” .....	i
The League and the Sunday-school .....	i
Dr. Buckley's History of Methodism .....	ii
The Children and the Church .....	iv
Keep Your Library Fresh .....	iv
The Promise of God .....	v
“Methodsit Magazine and Review” for June, 1897 .....	v
The Old Age of Saint Paul .....	vi
Lookout Committee's Blanks for Absentees .....	vii
Opening and Closing Services .....	vii
International Bible Lessons .....	396
Primary Teachers' Department .....	431
Book Notices .....	443
Class Question Book .....	443

SIXTY CENTS  
A YEAR

TORONTO:  
**WILLIAM BRIGGS**

SINGLE COPIES  
TEN CENTS

\*  
Montreal:  
C. W. COATES

... Publisher ...

\*  
Halifax:  
S. F. HUESTIS

## Diamond Jubilee Books

- Social Progress During the Sixty Years' Reign of the Queen.**  
By Henry T. Smart. Paper..... 5c.
- Victoria, R.I.**  
A Biographical Sketch of the Queen. Paper... 5c.
- The Life and Reign of Queen Victoria, 1837-1897.**  
By Emma Leslie. With fifteen illustrations. Paper..... 5c.
- Jubilee, Patriotic, and Other Poems.**  
By Robert Awde. Paper..... 10c.
- Our Gracious Queen.**  
Pictures and Stories from Her Majesty's Life. A beautiful book for the Home. By Mrs. O. F. Walton. Cloth boards..... 37c.
- Rhymes of the Kings and Queens of England.**  
By Mary Leslie. Cloth..... \$1.00
- The Personal Life of the Queen.**  
By Sarah A. Tooley. Cloth, gilt edges, illustrated..... 2.25

## OUR... Stationery Department

To those who may not be aware that we have a Stationery Department, we are pleased to say that we have a fine stock of Note Papers, Envelopes, Pens, Inks, Mucilage, Pencils, etc., to which we are continually adding new lines. Exercise, Reporters' and Memo Books, Rubber Bands, Erasers and Office Supplies.

Our prices are low; and customers will receive prompt and careful attention. Card Engraving a specialty.

## SOUVENIR VIEWS OF TORONTO.

Showing Photo-Engravings of Churches, Public Buildings, Glimpses of Residential Streets, Parks, etc. Every visitor to the city should get one or more of these Popular Views of Toronto, at the extremely low price of 10 cents each.


WILLIAM BRIGGS, Wesley Buildings. TORONTO.

## For Over Fifty Years MRS. WINSLOW'S SOOTHING SYRUP

has been used for children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic, regulates the stomach and bowels, and is the best remedy for diarrhoea. Twenty-five cents a bottle. Sold by all druggists throughout the world.

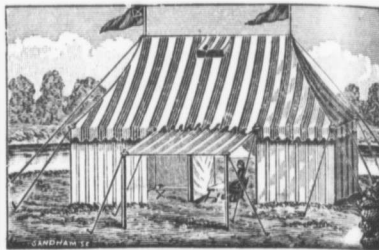
In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.

## HALF OF MY CUSTOMERS

 have eyes jewellers have monkeyed with and failed to fit. Don't be a clam and waste your money with a watch-maker that claims to have an optician. I fit them all. Gold spectacles, usually sold at \$5, for \$3. PROF. CHAMBERLAIN, Eye Specialist, 79 King St. East.

Mention SUNDAY-SCHOOL BANNER.

Telephone No. 1291.



"This is our Family Tent."

**D. PIKE,** Manufacturer of Tents, Awnings, Flags and Sails, Horse and Wagon Covers, Life Preservers, Tents to rent for all purposes. 123 King St. East, Toronto, Ont. Different grades of Canvas always on hand. Hoist and wire ropes spliced.

Mention SUNDAY-SCHOOL BANNER.

## Spencerian Pens.

THE STANDARD AMERICAN BRAND.

Made in Birmingham, England, for over forty years.



Samples for trial on receipt of return postage.

SPENCERIAN CO., 450 Broome Street, NEW YORK.

**MORE** than a year ago Rev. T. Watson, of Coburn, Ont., wrote the following: **K.D.C.** has produced in me a wonderful change, almost from the first time of using. My indigestion is all gone. K.D.C. has my heartiest and unqualified commendation.

(Aug. 14, 1896) he writes again: I am thankful to say that the benefits derived from K.D.C. in my case did not prove merely temporary, but abiding.

**K.D.C.** ought to be found in every home. **K.D.C. PILLS** are splendid for the liver and bowels. **K.D.C. COMPANY, Ltd.,** New Glasgow, N.S., and 127 State St., Boston, Mass.

# SUNDAY SCHOOL BARRER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. XXXI.]

JULY, 1897.

[No. 7.

## "To Him that Overcometh."

(Rev. 2 and 3.)

BY R. V. CLEMENT.

To him that overcometh

While this mortal life endures,  
Will I give the fruit celestial  
That a deathless life ensures.

To him that overcometh

'Till nature's night entomb,  
In scenes of fadeless glory  
No second night shall come.

To him that overcometh

Will I give my hidden food  
To restore his soul in secret,  
As manna sent from God ;  
To him, too, shall be given,  
Inscribed in stone, snow-white,  
A private name, denoting  
His merit in God's sight.

To him that overcometh,

And his headstrong self controls,  
Will I give a world-wide power  
O'er the destinies of souls ;

To him, too, shall be given

The morning star's bright ray—  
The promise of the dawning  
Of the blaze of endless day.

To him that overcometh

Shall a spotless robe be given,  
And his name shall ne'er be blotted  
From the death-freed roll of heaven ;  
But before the hosts attendant  
That surround the Father's throne  
Shall I, his Saviour, witness,  
"He is numbered with 'my own.'"

To him that overcometh

Will I render honour meet—  
He shall bide in strength and beauty  
As a pillar in God's seat ;  
And on him will I blazon  
Three triumphal names divine,  
The Father's and His city's,  
And the new best name of mine.

To him that overcometh

Will I give to sit with me  
On the throne of God, my Father,  
And to share my victory.  
Kingsville, Ont.

## The League and the Sunday-school.

There is no conflict between them. They have different ends to serve, and are mutually helpful. The Sunday-school is what its name implies—a school. The study of the Bible is the main thing there. The League is what its name implies—a band of workers. We put in practice in the League what we have learned in the Sunday-school. The Sunday-school does not put forward young men and women to hold religious meetings, to visit and relieve the poor, to study good literature and the history and doctrines of the Church. Let us have done with the wrong idea that there is an overlapping of agencies here. The Sunday-school and the League are entirely separate.—Epworth Era.

## OUR PUBLICATIONS.

Christian Guardian, weekly	\$1 00
Methodist Magazine and Review, monthly	2 00
Magazine and Review, and Guardian of Wesleyan	2 75
Magazine and Review, Guardian and Onward	3 25
The Wesleyan, Halifax, weekly	1 00
Sunday-school Banner, monthly	0 60
Onward, Spp. 4to, weekly, under 5 copies	0 60
5 copies and upwards	0 50
Pleasant Hours, 4pp. 4to, weekly, single copies	0 30
Less than 20 copies	0 25
Over 20 copies	0 21
Sunbeam, fortnightly, less than 10 copies	0 15
10 copies and upwards	0 12
Happy Days, fortnightly, less than 10 copies	0 15
10 copies and upwards	0 12
Dew Drops, weekly, per year	0 07
Per quarter	0 02
Berean Leaves, 100 copies per month	5 50
Berean Quarterly, 100 copies per quarter	6 00
Quarterly Review Service. By the year, 21 cents a dozen; \$2 per 100. Per quarter, 6 cents a dozen; per 100	0 50

Address— WILLIAM BRIGGS,  
Publisher, Toronto.

C. W. COATES, S. F. HUERTIS,  
2176 St. Catherine St., Meth. Book Room,  
Montreal, Que. Halifax, N.S.

## Sunday School Banner.

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

TORONTO, JULY, 1897.

### Dr. Buckley's History of Methodism.\*

Dr. Buckley has a noble theme, and treats it in a very noble manner. Although ostensibly a history of Methodism in the United States, yet as a necessary prelude he gives over a hundred pages on the origin and development of Methodism in Great Britain. In a preliminary chapter he describes the development of the Protestant religion, and especially the Nonconformist Churches under the tyrannous treatment of the Tudors, Stuarts, and early Georges.

But, as Emerson remarks, an institution is the lengthened shadow of one

\* "A History of Methodism in the United States." By Rev. James M. Buckley, LL.D. Two vols. Illustrated. New York: The Christian Literature Company. Toronto: William Briggs. Pp. xxvii.-953. Price, \$6.

man; the Reformation, of Luther; Methodism, of Wesley. Three chapters are therefore devoted to this Man of Providence, his remarkable training, his intellectual and spiritual development, and his great work. A generous tribute is paid to the real mother of Methodism, Susannah Wesley, a woman, judging from her portrait, of queenly presence, of intellectual vigour, of moral power. Those were the days of large families. Susannah Wesley was herself the twenty-fifth child of Dr. Samuel Annesley, and became the mother of nineteen children. That Christian home of Epworth was indeed the cradle of Methodism, that child of Providence whose goings forth are seen in all lands.

"Abundant proof," says our author, of the mother of Methodism, "exists of a thoroughly disciplined mind, extraordinary penetration, accurate knowledge on every current subject, remarkable facility in theological discussions, and excellent style as a writer." It is not generally known that the founder of Methodism was named John Benjamin after two younger brothers who died in infancy.

Dr. Buckley paints a dark picture of

#### THE CONDITION OF ENGLAND

before the religious revival of the eighteenth century. The Bishop of Lichfield said in 1724: "The Lord's Day is now the devil's market-day. More lewdness, more drunkenness, more quarrels and murders, more sin, is contrived and committed on this day than on all the other days of the week together. . . . Sin, in general, is grown so hardened and rampant as that immoralities are defended, yea, justified on principle. . . . Every kind of sin has found a writer to teach and vindicate it, and a bookseller and hawk to divulge and spread it."

Another author declares that the darkest period in the religious annals of England was that prior to the preaching of Whitefield and the Wesleys. At Oxford the life of John Wesley was a continual protest against the moral evils and the religious laxity of the time. He observed the Wednesday and Friday fasts, tasting no food till three in the afternoon. He and his colleagues carried asceticism and devotion to study so far as nearly to ruin their health. From their devotional habit they won the name of the "Holy Club," "Bible Bigots," "Bible Moths," and "Methodists."



A condensed history of early Methodism follows, of the journey to Georgia of the two Wesleys, of the influence of the Moravians, and how in the Aldersgate street meeting-house John Wesley felt his heart "strangely warmed" while listening to the reading of Luther's preface to the Epistle to the Romans, and received the assurance of the forgiveness of sins.

#### METHODISM IN AMERICA.

An interesting account is given of the beginnings of Methodism in the New World through the inspiration of Barbara Heck, and the ministry of Philip Embury, Captain Webb, and Robert Strawbridge. The portrait of Barbara Heck reveals a strikingly winsome countenance. It seems strange that there should have arisen any controversy as to the identity and influence of this mother in Israel, yet the theory has been maintained that her name was not Heck, but Hick, that she died not in Canada but in New York, and a marble tablet to that effect exists in old John Street church. Dr. Buckley, however, disposes of this extraordinary theory and confirms the now universally accepted record of the early migration of the Palatine Methodists to Canada, and the great and providential part she played as the mother of Methodism in this land as well as in the United States.

Dr. Buckley also sustains the precedence of the New York Methodism above that of Baltimore or Philadelphia. He recounts the heroic story of the pioneer Methodist preachers of the New World, the ranging of Whitefield throughout the continent, the labours of Boardman and Pilmoor; the frequent visits of Coke, the father of Methodist missions; the consecrated labours of Francis Asbury, the first bishop of American Methodism, as heroic a figure as any in the annals of the Christian Church.

The blended romance and reality of this conquest of the continent for Christ and His Church form a stirring chapter. In graphic phrase Dr. Buckley thus describes those days:

"Methodism had now for eighteen years run like a fire to and fro in this continent, here through dry stubble, there almost quenched in swamps and along watercourses, again kindled at distant points by wind-blown sparks, until the land was dotted with societies, none of which dared to call themselves

churches, and whose members were without the sacraments except as they received them from clergymen of the Church of England, who in many instances regarded them with indifference."

The early history of Methodism is written on the tombstones of the pioneers and path-finders of civilization. Some of these early itinerants were men of marvellous powers, as Benjamin Abbott, Jesse Lee, Freeborn Garretson, William Black, the founder of Methodism in Nova Scotia, the others whose names, unrecorded on earth, are written in the Lamb's book of life.

There are a number of incidental references to

#### CANADIAN METHODISM

in these volumes. Asbury, and Hedding, and Bangs, and Elder Case, traversed as missionaries this land, then an almost pathless wilderness. During the war of 1812-1815, Methodism in Canada suffered exceedingly. The circuits in Upper Canada were manned, but those in Montreal, on the St. Francis and Ottawa were without regular supplies. The church in Quebec had no regular pastor for two years of the struggle, but a Methodist surgeon in a British regiment preached there efficiently, and when his regiment was removed a local preacher was developed.

When peace was declared the membership in Canada had been reduced to little more than half the number at the beginning of hostilities. The Genesee Conference resumed care of the country. William Case was made presiding elder of the Upper Canada, and Henry Ryan of the Lower Canada district. The British Conference, however, sent over three missionaries for Montreal and Quebec.

The increase of members in the United States in 1815 was but thirty-six, and of preachers, seventeen, justifying Wesley's aphorism that "war is always a foe to true religion."

The second volume describes the irrepressible conflict between the anti-slavery and slavery sentiment, and what Dr. Buckley mildly calls the "bisection of the Methodist Episcopal Church." That he has been eminently fair and impartial, weighing the evidence and giving judgment, is shown in the cordial acceptance of his statement by the leading journal of the Southern Church.

Then follows the record of the fratricidal War of Secession and its sequels,

the wonderful development of the publishing interests, church extension, missionary societies, educational work, the founding of the theological and secular colleges, use of the press, Ecumenical Conferences, the Chautauqua and Epworth League movements, the employment of deaconess homes, asylums, and orphanages. A generous tribute is paid to the progress of the Methodist Episcopal Church, South.

The publishers have done their part well in these two volumes. The books are sumptuously printed and illustrated with scores of engravings of persons and places famous in the history of Methodism. They are well indexed and handsomely bound. Dr. Buckley has laid, not only his own church, but all the churches, under a great obligation by his judicious, impartial, broad-minded survey of the growth and development of that great movement called Methodism.

---

### The Children and the Church.

We frequently hear anxious and solicitous inquiry as to the probable outcome of the present policy which so nearly excludes the children from the regular church service. We confess that we do not know. We have no data by which we can reckon. It is said, however, that it is largely an unknown quantity. Comparatively few of the children now know anything of Church influences, outside of what is brought to bear upon them in the Sunday-school. If there is anything essential in the formal presentation of the truth by a living ministry, few of the children are getting the benefit of this. Our own opinion is that neither the Sunday-school nor any other religious organization conducted in the interest of the children, can be a substitute for the preaching of the Word, and it will require the coming upon the stage of another generation to reveal fully the folly of a system which undertakes the experiment.

Parents who plan wisely for the proper education and training of their children will not neglect to carry them to the house of God, where their young hearts may be impressed by the Word as it falls in earnest message from the man of God. What if they do complain of fatigue, and urge the objection that such services are

irksome and without interest? The same objection is urged by children to the restraints of home, yet no wise parent will be willing to yield to them, and turn them over with license to abandon the home and run at large in the community. Objection to church-going is a mere whim of childhood, and usually comes at the suggestion of some who have been demoralized by foolish indulgence.

There can be nothing more important to the Church and society at the present time than for the millions of children to be turned toward the sanctuary. It is a sad sight on Sunday morning to see great throngs of children going away from the house of God, while the bell is calling the people to worship. Let Sunday-school superintendents and parents co-operate with pastors everywhere to correct this state of affairs. It will be a happy day for the Church when all her children are dedicated to God, and kept ever near her altars.—North Carolina Christian Advocate.

---

### Keep Your Library Fresh.

The old-fashioned way of replenishing a Sunday-school library was to make additions only once in five years or more. When the books became so battered that they would not hold together, and so familiar to every scholar that no one would take them, a committee was appointed to select new books. A goodly sum of money was collected; books were purchased after prolonged search in the book stores, and the bright, fresh volumes made the children's eyes sparkle. The librarian was kept busy, and not a little perplexed, to supply the demand. Time passed. The new books in turn lost their freshness and became delapidated; the same old method of refurnishing was adopted.

There is a better way. Keep your library fresh. Add the new books as they come out. A few dollars at a time will secure the latest issues. Your scholars have the reading of the new books while they are new. A wholesome meal for the mind is always ready, instead of the old way—"first a feast and then a famine."—Sunday-school World.

## The Promise of God.

BY LLEWELLYN A. MORRISON.

I magnify the promise of God ;  
 All their wise and gracious helpfulness  
 I laud ;  
 They are broad and full and free  
 And my soul keeps jubilee  
 When I scan the plighted promises of  
 God,  
 Every morning, in its pureness, is a  
 promise in completion ;  
 Every springtime buds and blossoms  
 at the magic of His word ;  
 All the summer's wealth of splendour  
 and the autumn's fruitful fleetness  
 Are responses to a promise of the Lord.

His promises are perfect unto all,  
 And in tenderness for tranquil trust do  
 call ;  
 God—when heart-potentials fade—  
 Doth delight to lend His aid,  
 For His promises are perfect unto all.  
 Every sinner, poor and lowly, owns a  
 promise of a pardon ;  
 Every vile one, harsh and hateful,  
 hath a "Credit" for His grace,  
 Never rang a breaking heart call 'neath  
 a desolating burden  
 But above it shone His own benignant  
 face.

His promises are fragrant for the poor ;  
 Their eternal help and succour are  
 secure :  
 From the valleys and the hills,  
 From the rivers and the rills,  
 Pour His answered benedictions for the  
 poor.  
 Like the dove wings, silvered over, they  
 shall rise in His awaking,  
 He will lift them up from dung-hills  
 unto everlasting thrones ;  
 All Time's unrequited toilers shall have  
 mansions of His making,  
 And have treasure,—all the gifts the  
 Father owns.

"To him that overcometh." Like the  
 stars—  
 Which no mist from earth arising ever  
 mars—  
 They shall shine enthroned above,  
 Kept by perfect care and love,  
 Who hath overcome by Him who lights  
 the stars.

Unto him that overcometh, there's a fair  
 home in God's city,  
 And a White Stone and a New Name  
 and the manna pure and sweet,  
 While the Father tells the angels of their  
 Christ-crowned, helpful pity  
 Which makes heaven in all its har-  
 monies complete.

## Methodist Magazine and Review for June, 1897.

Methodist Magazine and Review for  
 June, 1897. Toronto: William Briggs.  
 Price, \$2.00 a year; \$1.00 for six  
 months; single number, 20 cents.

The Methodist Magazine and Review  
 for June completes its forty-fifth volume  
 with one of the best numbers yet issued.  
 It opens with a generous appreciation of  
 "John Wesley," by Dean Farrar, and a  
 splendid frontispiece portrait of the  
 founder of Methodism. The Queen's  
 highway across the continent, and the  
 Empire of Japan are illustrated with  
 numerous engravings. "The Land of  
 the Sky" has several illustrations of the  
 picturesque mountain-region of North  
 Carolina. "Deaconess Work in Canada,"  
 by Miss E. Jean Scott, Superintendent  
 of the Deaconess Institute, Toronto, and  
 the "Problem of the Poor," by the Rev.  
 H. A. Fish, Superintendent of the Fred  
 Victor Mission, with a portrait of young  
 Mr. Massey, whom this mission com-  
 memorates, are of intense interest.  
 "The Latest News from the Moon" has  
 graphic engravings of our nearest cele-  
 stial neighbour. Another stirring paper  
 on "The Gold Boom in Cariboo," by Rev.  
 A. Browning, is given. Reviews of such  
 important books as Buckley's "History  
 of Methodism," Captain Mahan's "Life  
 of Nelson," and others, are given, with  
 illustrated notes of "World's Progress"  
 and "Science Notes."

The Queen's Jubilee number, with  
 eleven articles and many illustrations  
 on the Queen's long reign, can still be  
 supplied. Price, 20 cents; or, for \$1.00  
 will be sent eight numbers containing  
 the special Cabot number, and the be-  
 ginning of the remarkable story of Phillip  
 Strong.

Keep yourself pure, and God will keep  
 you safe.

## The Old Age of Saint Paul.

BY REV. CHARLES EDWARD LOCKE, D.D.

The only trustworthy sources of information of the life and works of Saint Paul are the Acts of the Apostles and the few inspired epistles which Paul wrote to the early Church. The sacred historian does not seek to heroize this noble man; personal references are incidental; and, indeed, it seems but accidental that we have any particulars of the great apostle's individual life.

In every age God has not been without some living incarnation of His infinite purpose. Men who respond to God are drawn up into higher stature than their heedless fellows. As the lofty mountain wraps its exposed shoulders in snowy mantles, and seizes from the higher altitudes the secret of life, and then permits its treasures to be opened in the spring-time by the soft sunbeams which slip aside the icy bolts, hurrying rivulet and torrent into the beautiful valleys below, so some men communicate God to mankind. Paul was a Mount Hermon in the topography of life.

We rarely think of Paul as having reached old age. He was permitted to come almost to the seventies; but not in courage, or in mentality, or in optimism, or in eloquence, or in holiness, are there any indications of infirmity. When the officer comes to inform Paul that the hour of his execution has arrived, the brave warrior lays aside his armour and hurries a line to his dear son, Timothy: "I am now ready to be offered; I have fought a good fight; I have kept the faith." He falls before his foe; his zeal unflagging, his vigour unwasted, his hope undimmed; he may have come to advanced years, but to senility never; he was seventy years young!

The final years of Paul's life were spent in Rome awaiting the judgment of the authorities. In chains he established in the imperial city the Gospel which was to emancipate the world. From his imprisonment he wrote many of his epistles; phenomenal letters, profound, logical, poetical, revealing marvellous insight into the Master's mind.

There is little doubt but that Paul enjoyed a release of perhaps three years from imprisonment, during which time he returned to his former fields of la-

bour, but it is certain he was again apprehended and returned to Rome. He was not now, however, treated as an honourable state prisoner, but as a common felon, for all Christians rested under public condemnation because of the false and treacherous charge of the diabolical king. Notwithstanding wily Nero's villainy and conflagration, Paul and the early Christians sanctified their convictions with their own blood and declared undying truths which, at length, seized the scepter of the Caesars and numbered the days of the long-boasted eternal city. Error is never eternal. Paul was imprisoned, despised, slain, but not until the conquering influence of love had commenced its noiseless but always victorious assault against the supposed impregnable walls and palaces and temples of this ancient capital. The tent-maker became a builder of nations!

During Paul's old age he became fondly attached to a sincere and studious young man of Lycaonia, a Grecian Jew, who was a convert to Christianity. Between Timothy, young, pious, ambitious, and Paul, aged, wise, confident, a beautiful friendship ripened into the holiest devotion. Through Timothy, Paul organized a true apostolic succession, which includes the Chrysostoms, the Savonarolas, the Luthers, the Wesleys, the Simpsons, and the William Taylors.

Nor was the doomed prisoner left entirely alone in those last days, for grateful Onesiphorus left his home in Ephesus and searched the charred city of Rome until he found Paul chained to a soldier. Luke the faithful physician was there also, not only to prescribe for physical ailments, but to pour oil of sweetest flavour into the infirmities and loneliness and privations of the last years of his friend.

Outside the present city of Rome stands a superb basilica which is supposed to mark the site of Paul's martyrdom. No temple of worship equals this one in the exquisite finish of its columns and in the refined taste and artistic skill of the architect and sculptor. So does the peerless character of Paul stand unparalleled.

Paul and Nero! Nero, selfish, bestial, devilish; Paul, generous, holy, Christ-like. Nero, the degraded representative of a dying age; Paul, the morning star of a brilliant era. Nero quenching inordinate appetites with the innocent blood of the dying; Paul pleading with men to drink of the fountains of life eternal.

Nero with minions cringing in debasing sycophancy; Paul with an angelic host bringing celestial greetings. Nero, ex-crated, extinct; Paul, hallowed, immortal. Nero, Satan, eternal death; Paul, Jesus, rapturous eternities of love, light, and life!

It is but a picturesque legend that upon the site of Paul's martyrdom three sparkling fountains sprang out of the earth tossing jewels of spray among the sunbeams, but it is certain that the trinity of Christian graces, faith, hope, and love, have flowed in rhythmic currents from Paul's learning, humility, and sacrifice.

O matchless man! From devastating Saul to pleading Paul! From pagan Tarsus to Christian Antioch: From the feet of Gamaliel to the heart of Christ! Paul, eloquent upon Mars' Hill; caustic in Corinth; convincing before Agrippa; tender, tumultuous, catholic Paul! But for him Christianity might have become a Jewish sect!—S. S. Journal.

Lead on! God knows whom He can trust; God knows how to pick His men; God knows your work and you the worker and the final outcome. If He can afford to trust you, you can surely afford to trust Him.—The S. S. Times.

**Lookout Committee's Blanks for Absentees.**

Absentees are to be looked after somehow,—no doubt of its importance. The Methodist Sunday-school of Souris, Manitoba, has a Lookout Committee. Once a month its secretary reports the absentees, class by class, with such answered questions as his blank form indicates, given below. This monthly inquiry ought to stimulate teachers and scholars to look out for their own classes, and to have a special care for absentees.

**Methodist Sunday-School, Souris.**

REPORT OF LOOKOUT COMMITTEE.

Class.....  
.....Sec'y of Committee.

Sunday Absent.	Name of Member.	When Last Present.	Cause of Absence.	Has Member Received Notice When Absent?	Date when Likely (D.V.) to be Present Again.

**OPENING SERVICE FOR THE THIRD QUARTER.**

I. SILENCE.

II. RESPONSIVE SENTENCES. [Psalm 46, 1-5.]

- SUPT. God is our refuge and strength.
- SCHOOL. A very present help in trouble.
- SUPT. Therefore will not we fear though the earth be removed,
- SCHOOL. And though the mountains be carried into the midst of the sea;
- SUPT. Though the waters thereof roar and be troubled,
- SCHOOL. Though the mountains shake with the swelling thereof.

SUPT. There is a river the streams whereof shall make glad the city of God,

SCHOOL. The holy place of the tabernacles of the Most High.

SUPT. God is in the midst of her; she shall not be moved;

SCHOOL. God shall help her, and that right early.

III. SINGING.

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

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

VI. SINGING.

**LESSON SERVICE.**

- I. CLASS STUDY OF THE LESSON.
- II. SINGING LESSON HYMN.
- III. RECITATION OF THE TITLE, GOLDEN TEXT, AND OUTLINE by the school in concert.
- IV. REVIEW AND APPLICATION OF THE LESSON by Pastor or Superintendent.

V. SUPPLEMENTAL LESSON. [Special lesson in the Church Catechism may here be introduced.]

VI. ANNOUNCEMENTS [especially of the church service and the Epworth League and week-evening prayer meetings].

**CLOSING SERVICE.**

- I. SINGING.
- II. RESPONSIVE SENTENCES.
- SUPT. O the depths of the riches both of the wisdom and knowledge of God!

SCHOOL. How unsearchable are his judgments, and his ways past finding out.

SUPT. For of him, and through him, are all things,

SCHOOL. To whom be glory forever. Amen.

III. DISMISSAL.



# INTERNATIONAL BIBLE LESSONS.

## THIRD QUARTER: STUDIES IN THE ACTS AND EPISTLES.—

CONTINUED.

### LESSON I. FIRST CONVERTS IN EUROPE.

[July 4.]

**GOLDEN TEXT.** The entrance of thy words giveth light. Psalm 119. 130.

**AUTHORIZED VERSION.**

**Acts 16. 6-15.**

[Commit to memory verses  
13-15.]

[Read chapter 15. 35, to 16.5.]

6 Now when they had gone throughout Phryg'i-a and the region of Ga-la-ti-a, and were forbidden of the Holy Ghost to preach the word in A'si-a, 7 After they were come to Mys'i-a, they assayed to go into Bi-thyn'i-a: but the Spirit suffered them not.

8 And they passing by Mys'i-a came down to Tro'as.

9 And a vision appeared to Paul in the night; There stood a man of Mac-e-do'ni-a, and prayed him, saying, Come over into Mac-e-do'ni-a, and help us.

10 And after he had seen the vision, immediately we endeavored to go into Mac-e-do'ni-a, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Tro'as, we came with a straight course to Sam-o-thra'ci-a, and the next day to Ne-ap'o-lis;

12 And from thence to Phil-ip'pi, which is the chief city of that part of Mac-e-do'ni-a, and a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14 And a certain woman named Lyd'i-a, a seller of purple, of the city of Thy-a-ti-ra, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

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

**REVISED VERSION.**

6 And they went through the region of Phryg'i-a and Ga-la-ti-a, having been forbidden of the Holy Ghost to speak the word in A'si-a; and when they were come over against Mys'i-a, they assayed to go into Bi-thyn'i-a; and the Spirit of Je'sus suffered them not; and passing by Mys'i-a, they came down to Tro'as. And a vision appeared to Paul in the night; There was a man of Mac-e-do'ni-a standing, beseeching him, and saying, Come over into Mac-e-do'ni-a, and help us. And when he had seen the vision, straightway we sought to go forth into Mac-e-do'ni-a, concluding that God had called us for to preach the gospel unto them.

11 Setting sail therefore from Tro'as, we made a straight course to Sam-o-thra'ce, and the day 12 following to Ne-ap'o-lis; and from thence to Phil-ip'pi, which is a city of Mac-e-do'ni-a, the first of the district, a Roman colony; and we 13 were in this city carrying certain days. And on the sabbath day we went forth without the gate by a riverside, where we supposed there was a place of prayer; and we sat down, and spake unto the women which were come together. 14 And a certain woman named Lyd'i-a, a seller of purple, of the city of Thy-a-ti-ra, one that worshiped God, heard us: whose heart the Lord opened, to give heed unto the things which were 15 spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

**Time.**—A. D. 51 and 52. **Places.**—Various points in Asia Minor; Macedonia in Europe. **Paul** was now about fifty years of age, and had been a Christian for fifteen years.

**Home Readings.**

*M.* First Converts in Europe. Acts 16. 6-15.

*Tu.* The journey referred to. 2 Cor. 2. 12-17.

*W.* Letter to Philippi. Phil. 1. 1-11.

*Th.* Fellow-laborers. Phil. 4. 1-9.

*F.* Desire for worship. Psalm 84.

*S.* Jesus at the well. John 4. 5-15.

*S.* A heart opened. Luke 19. 1-10.

**Lesson Hymns.**

No. 112, New Canadian Hymnal.

Jesus, my Lord to thee I cry,  
Unless thou help me I must die.

No. 114, New Canadian Hymnal.

"Nearer the cross!" my heart can say,  
I am coming nearer.

No. 120, New Canadian Hymnal

I am thine, O Lord, I have heard thy voice,  
And it told thy love to me.



**QUESTIONS FOR SENIOR SCHOLARS.****1. A New Field, v. 6-8.**

Through what fields had the apostles already gone?

Where were they kept from labor, and how?

Why were they thus hindered?

To what seaport did they then go?

What privilege came from this visit? See

2 Cor. 2. 12.

**2. A New Call, v. 9-12.**

Through what medium did the new call come?

What was the call? From whom?

What conclusion did Paul draw from the vision?

Why was it safer to trust to visions than than now?

Who here joined the company?

What evidence is there of this accession?

To what city did they sail?

Through what place did they pass?

Why was Philippi selected as a place to begin?

**3. A New Convert, v. 13-15.**

Where did the missionaries spend the Sabbath?

To whom did they there preach?

What new convert was won?

To what message did Lydia give heed?

Who opened her heart to the truth?

What effect has the truth on an open heart?

**GOLDEN TEXT.**

**Teachings of the Lesson.**

Where in this lesson have we an illustration of—

1. Divine guidance in Christian labor?
2. Intelligent devotion to Christian duty?
3. Divine indorsement of Christian truth?

**QUESTIONS FOR INTERMEDIATE SCHOLARS.****1. A New Field, v. 6-8.**

Through what provinces had Paul journeyed?

Why did he not tarry in Asia?

Who hindered his going into Bithynia?

Where then did he go?

**2. A New Call, v. 9-12.**

To whom did the vision appear?

What did Paul see in the vision?

What did the man say to him?

What did Paul think the vision meant?

What did he at once try to do?

To what place did Paul first sail?

Where the next day?

Where did he go from Neapolis?

What shows that Philippi was a place of importance?

**3. A New Convert, v. 13-15.**

Where did Paul go on the Sabbath?

To whom did he preach?

What woman heard the message favorably?

What did the Lord do for Lydia?

What shows that she became a Christian?

What kindness did she show to Paul?

What says Peter about the grace of hospitality?

1 Peter 4. 9.

What is our **GOLDEN TEXT**?

**Practical Teachings.**

Where in this lesson are we taught—

1. That God guides those who trust him?
2. That God blesses those who worship him?
3. That God honors those who work for him?

**QUESTIONS FOR YOUNGER SCHOLARS.**

Who traveled with Paul through Asia?

Which Asia was it?

What did these four ministers do?

What is a minister? **One who serves.**

Who was their leader?

To what town on the seacoast did they come?

Who spoke to Paul that night?

What did he say?

How did he speak? **In a vision.**

What other helper had joined Paul?

What books did Luke write? **The Gospel of**

**Luke and the Acts.**

Where did they all go?

How did they travel?

To what city did they first go?

Where did they go on the Sabbath?

Who heard about Jesus and believed?

What did she persuade the ministers to do?

**Words for Me.**

God wants to be **MY** Leader.

He will tell me where to go if I listen.

He will go with me and help me work for him.

**THE LESSON CATECHISM.**

[For the entire school.]

1. Who guided the movements of Paul and his companions? **The Holy Ghost.**

2. What appeared to Paul in the night at Troas? **A vision of a man.**

3. Where did the vision lead Paul? **Into Macedonia.**

4. Where at Philippi did the apostles go on the Sabbath? **Where prayer was wont to be made.**

5. What is said of Lydia? **The Lord opened her heart.**

6. What is the **GOLDEN TEXT**? **"The entrance,"** etc.

**OUR CHURCH CATECHISM.**

41. What is meant by saying that God is all-wise?

That God does everything in the best and most perfect way, for the accomplishment of His purpose.

Job xii. 13.

## THE LESSON OUTLINE.

BY J. L. HURLBUT, D.D.

## The Spirit of the Gospel.

## I. A WORKING SPIRIT.

*Gone throughout Phrygia, etc.* vs. 6-8.  
 Woe...if I preach not. 1 Cor 9. 16.  
 I am debtor. Rom. 1. 14.

## II. A SUBMISSIVE SPIRIT.

*Forbidden....Holy Ghost,* vs. 6-8.  
 Led by the Spirit. Rom. 8. 14.  
 Spirit....dwelleth in you. 1 Cor. 3. 16.

## III. A SPIRIT OF DIVINE COMMUNION.

*A vision appeared,* v. 9.  
 I will speak....dream. Num. 12. 6.  
 The secret of the Lord. Psalm 25. 14.

## IV. A SPIRIT OF PROMPTNESS.

*Immediately we endeavored,* vs. 10, 11.  
 I made haste. Psalm 119. 60.  
 Do it with thy might. Eccles. 9. 10.

## V. A WORSHIPING SPIRIT.

*On the Sabbath....prayer,* v. 13.  
 As his custom was. Luke 4. 16.  
 Not forsaking....assembling. Heb. 10. 25.

## VI. A SPIRIT OF TESTIMONY.

*Spake unto the women* v. 13.  
 Ye are my witnesses. Isa. 43. 10.  
 Shall be witnesses. Acts 1. 8.

## VII. A SPIRIT OF FAITH.

*Heart....Lord opened,* v. 14.  
 Faith cometh by hearing. Rom. 10. 17.  
 With the heart. Rom. 10. 10.

## VIII. A SPIRIT OF HOSPITALITY.

*Come into my house,* v. 15.  
 Entertain strangers. Heb. 13. 2.  
 Ye took me in. Matt. 25. 35.

## EXPLANATORY AND PRACTICAL NOTES.

When we left the story of Paul (May 23, Lesson VIII of the Second Quarter) he was with Barnabas in Jerusalem, making the report to the apostles of their first great missionary tour to the Gentiles. There and then the first great theological perplexity of the Christian Church was settled, involving the terms on which Gentiles could be received into the Church. We venture to guess that the conference at Jerusalem was held in A. D. 51, possibly in A. D. 50. In less than twelve months the second missionary journey was begun, and concerning some important events of this journey we study to-day. Barnabas and Paul differed in judgment concerning their former companion, "John, whose surname was Mark," and "the contention was so sharp between them that they parted asunder one from the other." Paul chose Silas as his companion instead of Barnabas. His evangelistic tour led him to Derbe and Lystra, where he added to his company the youthful Timothy. In every city Paul and Silas delivered the decrees of the council of Jerusalem, and found to their universal joy the churches "established in the faith and increased in numbers daily." The events of this lesson may probably be dated in 52. Paul was about fifty years of age, and had been about sixteen years a Christian.

**Verse 6. Now when they had gone throughout Phrygia.** A midland district of Asia Minor, not far from Antioch of Pisidia. Its boundaries are undefined. It included two of "the seven churches of Asia," Laodicea and Thyatira, and also the church of Colosse, to which eleven or twelve years later Paul wrote an epistle. **And the region of Galatia.** This phrase has generally been understood to refer to the great tableland northeast of Phrygia, a rough district without trees, peopled by the Galatæ. It had been overrun and settled by Gauls (kindred to the Gaels and Celts of Europe) in the earlier part of the third century before Christ. Their history was turbulent. Twenty-five years before the Christian era the Romans formed the province of Galatia, which included, not only the region inhabited by the Gauls, but Lycaonia also, and parts of Phrygia and Pisidia. Paul has been supposed to have traveled at this time over this province and founded the churches to which afterward he wrote "Galatians." The outline of his journey, as usually given on maps,

took him to the towns of Ancyra and Tavium in the middle of this table-land. Earlier commentators were fond of tracing Celtic traits in the faults scored by Paul in his epistle. But later scholarship has advanced quite another theory, which now bids fair to be generally accepted. He who carefully reads the Epistle to the Galatians must notice (especially in Gal. 4. 13) that Paul seems to have gone to Galatia for the purpose of recovery from a severe illness, and it is argued that he could not have ventured for such a purpose into so barbarous and rough a region as northern Galatia; furthermore, we have no account of the founding of any churches in that locality. The later view is that Paul and his companions came to Perga with the view of evangelizing the next place on their route, and that suddenly the plan was altered and they passed over the Pamphylian lowlands and the Pisidian mountain lands to Antioch. This interprets the phrase "region of Phrygia and Galatia" to include a country more southerly and more healthful than that usually marked off on our maps. The towns of

North Galatia lay far apart, and there were few Greeks and Jews there. The whole story as told in Acts and alluded to in the epistles seems to favor what is now known as the South Galatian theory. This theory is strongly maintained by the Rev. W. F. Moulton, in an article on this subject. **Were forbidden of the Holy Ghost to preach the word in Asia.** Forbidden, perhaps, by what we now call "Providence;" perhaps by a direct message of the Holy Ghost to the evangelists. "Asia" was a province bordering the Ægean Sea, and included the smaller provinces of Mysia, Lydia, and Caria. The question why the evangelists were forbidden to preach the Gospel in Asia is well answered by Dr. Cowles, "The Lord had many apostles, but one Paul." No other man was so well adapted to introduce the Gospel to the great thought-centers of the age. Philippi, Athens, Corinth, Rome, all lay outside the forbidden circle. Other men could and did very thoroughly spread the Gospel throughout "Asia;" Paul was destined to fill out the great flower of his life in the great European capitals.

**7. After they were come to Mysia.** A province on the Ægean; part of Asia. **Assayed.** Planned, proposed, desired. **To go into Bithynia.** A province of Asia Minor, on the shore of the Black Sea. **But the Spirit suffered them not.** Revised Version, "the Spirit of Jesus." Only one route remained open to Paul—to the seacoast and to Europe. Again we are in doubt as to the method of the prohibition, but its reason, strange as it must at the time have seemed to Paul, soon became clear. The remoteness of Bithynia and the large number of important cities in proconsular Asia would have served to postpone the evangelization of Europe had Paul first visited them.

**8. And they passing by Mysia came down to Troas.** "Passing by" means not remaining or preaching in it. Troas was a Greek town about four miles from the site of ancient Troy. It was the port at which the merchant vessels running between Macedonia and Asia Minor harbored. "They" "came down" to it because it was on the level coast lands, and they had been journeying on the high lands. The harbor of Troas may still be traced.

**9. A vision appeared to Paul in the night.** To an astonishing degree the decisions of Paul's life seem to have been pivoted on visions. From his conversion until he passes from view in almost every emergency he sees a holy vision or hears a holy voice. Professor Ramsay, with a beauty of imagination that reminds one of Professor Plumptre, suggests that the **man of Macedonia** was Luke, "the beloved physician." While this theory is "incapable of either proof or disproof" it throws light on the relationship of these two men, and it is not without some substantial reasons for a basis. 1. The phrase is really "a certain

man," though neither the Authorized Version nor the Revised Version indicates this—a phrase which would indicate that the man was personally known to Paul. 2. The inference that early commentators drew that a Macedonian would be recognized by his dress is now understood to be in part mistaken. It is true that generally "each nation had a dress of its own and a distinct type of countenance," but at this time the Macedonians were anxious to be regarded as Greeks and would dress accordingly. So in all probability "the certain man" in the vision was known to Paul as a Macedonian. 3. Notice also the first occurrence of the pronoun "we" in the next verse, the earliest intimation of Luke's presence. 4. Lastly, there is a strong connection of Luke with Philippi. These four reasons combine to make us believe that "Paul immediately on coming to Troas came into close companionship with the Macedonian Luke, and that in vision of the night he beheld him beckoning him onward to his own country."—*Ramsay. Prayed him.* The Revised Version, "beseeching him." **Come over into Macedonia, and help us.** The unuttered cry of sorrow-stricken and sin-sick humanity thrills every heart that has been touched by Christ. "It is death to the Church, and death to the Christian, either not to hear this unconscious cry of heathendom and abandoned Christendom, or, having heard it, not to heed it."—*Riddle.* Macedonia at this time had Thessalonica as its capital. This province stretched across the great peninsula north of Greece. In early Greek history it appears as the home of barbarians, later as the seat of the kingdom of Philip. Alexander the Great made it the center of the world's power. It continued influential among the nations of the earth until absorbed by Rome. Later it was the center, or near to it, of the Eastern empire, and later still of the empire of the Turks; it may at this writing be roughly defined as Turkey in Europe.

**10. After he had seen the vision, immediately we endeavored to go.** Notice the change in the pronoun—"he had seen;" "we endeavored." It has been supposed that Paul's severe illness (Gal. 4. 13-15) may have led to his intimacy at this time with the physician Luke. "Immediately" is characteristic; like all men who have made history, Paul acted with the utmost promptitude. "Endeavored to go" points to the efforts they made to secure means of travel, which were not at hand in those ancient days as now. Search for a ship may have consumed days. **Assuredly gathering.** The verb has the sense, says Dr. Farrar, of coming to a conclusion from putting things side by side. Paul watched the intimations of Providence as well as listened to the messages of the Spirit. **The Lord had called us for to preach the gospel unto them.** That is, unto the Macedonians. Paul ascertained first that the Lord had not called him to preach the Gospel at that time in Asia; or in

Bithynia, and, like an impetuous current, he flows through the first channel that opens.

**11. Loosing from.** "Setting sail." **We came with a straight course.** "We sailed before the wind." **Samothracia.** An island of the Aegean Sea. **Neapolis.** The seaport of Philippi, in Macedonia. The journey from Trouas to Neapolis was sixty-five miles long. Neapolis is the same word as "Naples." It means the same as Newtown. Dr. Stalker calls attention to the importance of this journey to the subsequent history of the world. When Alexander carried the arms and the civilization of Greece into the heart of Asia; when Caesar landed on the shores of Britain; even when Columbus discovered a new world, the event was of less importance than the arrival of Paul at Neapolis.

**12. Thence to Philippi.** A distance of eight or ten miles. The road from one town to the other was a busy one. **Which is the chief city of that part of Macedonia.** It had been founded by the great Philip. In what sense it was the chief city of that part of Macedonia it is hard to say. The Revised Version makes it the first of the district; it may simply mean that Philippi was the first city which the apostle and his companion reached after crossing the hills from Neapolis; it may mean that it was the chief city of the district; but the directer meaning of the phrase intimates such an excessive partiality for the city as a native might have had for it. **A colony.** Revised Version, "a Roman colony." See "Orientalisms," page 402. **Certain days.** Possibly the days between their arrival and the Sabbath.

**13. On the sabbath.** If our supposition of the last sentence be correct this was the first Sabbath after Paul's arrival in Philippi. **We went out of the city.** Revised Version, "We went forth without the gate." **By a riverside, where prayer was wont to be made.** There was a "place of prayer," whether a building or not we do not know. The Jews, of whom not many seem to have dwelt in Philippi, were fond of establishing their places of worship near to a stream, because of the formal ablutions connected with their worship. **We sat down, and spake unto the women.** Dr. Lindsay explains the absence of men by the recent decree of Claudius, banishing male Jews from Roman colonies. Paul always sought the acquaintance of the devout Jews first on his entrance into a city. The first Christian church in Europe was founded by means of a women's prayer meeting.

**14. Lydia.** Her story is told in this and the following verses. She was a **seller of purple**, that is, of the Tyrian purple dyes, and of goods dyed with them. The Tyrian dye ran through many tints and shades, from rose red to sea green and deep blue. It was one of the most highly

valued products of ancient handicraft. In all countries to be clothed in purple was a sign of wealth and high blood. At times it was a crime, punishable with death, for any but sovereigns and supreme judges to wear garments dyed with Tyrian dyes. So costly was it at this time that a pound of wool double dyed was worth \$270. Lydia was a native of **Thyatira**, an Asiatic city. God moves in a mysterious way surely when his Spirit prevents his apostles preaching the Gospel in Thyatira, and sends them to a European city where the first hospitable heart they meet has come from Thyatira. **Which worshiped God.** This expression shows that Lydia was not a Jewess; it is only used of Gentiles who had forsaken idolatry. **Heard us.** Great stress is laid in the Bible on hearing. "Faith cometh by hearing." In our modern times men may read the Gospel also, but except the Gospel be preached by word and printed page the world cannot be converted. **She attended.** She eagerly laid hold of the great truths she heard; applied Gospel truth to her own case. Many people hold moral umbrellas over their heads by which to save themselves from the showers of conviction and grace, and then watch the droppings of the sanctuary being poured out over their neighbors. This is all wrong. There can be no good got from worship without close, unflinching attention to the words of God, whether written in the Holy Scriptures or whispered directly to the heart. "Let us therefore pay the more earnest heed to the things which we have heard." "Hear, and your souls shall live." **Whose heart the Lord opened.** The word of God is effective in proportion as it is blessed by the Spirit of God. The Lord will open every man's heart if he be welcome to do so, but God always respects man's free will. Observe that it was not first of all her intellect that was opened. The "thoughts of the heart," to use a Bible phrase, are the items which determine our moral character. The world of physical beauty with which we are surrounded is the product of the thoughts of God's mind; the Gospel of grace is the product of the thoughts of God's heart. So our earthly life in its highest and noblest phases comes within the realm of the thoughts of our mind, and our spiritual life is lived in our heart. An open Bible for the teacher and an open heart for the scholar are indispensable.

**15. And when she was baptized.** Just as soon as she believed she made a public profession of her faith in the way appointed by God. **And her household.** We cannot tell, for we are not told, of what this household consisted. **If ye have judged me to be faithful to the Lord.** Which they had done, as was evidenced by their baptizing her. **Come into my house.** To found a church there and to establish intimate friendly fellowship with its inmates. **She con-**

strained us. Her first motive, doubtless, was that of Christian hospitality, so lovingly produced wherever Christ reigns. Another reason, however, may be that these good men, free of charge, might propagate the Gospel in the city. Up to this time the evangelists had probably supported themselves

by their work. Paul we know was a tentmaker, and Luke was a physician. Dr. C. S. Robinson very beautifully enumerates five evidences of Lydia's conversion: 1. An open heart. 2. An open mind. 3. An open mouth. 4. An open hand. 5. An open house.

### CRITICAL AND HOMILETICAL NOTES.

**Verses 6-12. Phrygia, Galatia, Asia, Mysia, Bithynia, Troas, Samothracia, Neapolis, Philippi, Macedonia.** This is a most fascinating geographical study; for it marks the providential path by which the Gospel came into Europe. Paul, with other plans in mind, is hindered and diverted till he finds himself out of Asia, on the shore of another continent.

The Revised Version rendering of verse 6 is unquestionably correct. The translators of the Authorized Version seemed to take the term "Asia" in the wide sense in which we use it; and, in order to avoid a contradiction in the text, make the Spirit's prohibition occur after Paul had passed through Phrygia and Galatia. But the modern use of the term "Asia" was never known by the writers of the New Testament. It designated the proconsular province in which Mysia was situated, and which joined the province of Bithynia. Thus the correct grammatical construction accords with the facts of geography and history.

That Spirit-guided journey of Paul and his companions, as seen in the light of historic results, is far more significant than Marathon, where the genius of Miltiades barred the door of Europe to Persian conquest, or Poitiers, where the hammer of Charles broke the power of the advancing Moslems. Asia conquered Europe only by the Gospel of Christ, and in doing so saved it from the ruin into which it was hopelessly falling. Eliminate Christianity from the first thousand years of our era, and it means the burial of civilization under the tread of barbarous hosts from the East. As it is, Christian civilization is almost exclusively European. And as now the Gospel is returning to Asia from the West it is not too much to say that, as Marathon means the liberty of Greece, Philippi means the salvation of the world.

**6, 7. Forbidden of the Holy Ghost. The Spirit suffered them not.** This may have been in part some mental reluctance, the source of which is untraced, or the absence of that holy compulsion which heretofore was both Paul's liberty and his strength. We read how on another occasion he was "constrained by the word," Acts 18. 5, Revised Version. A better rendering still is that suggested by Bengel, "Straitened in his teaching" the Jews. He took that to be a hindrance by the Spirit, and thereafter gave his attention more especially to the teaching

of the Gentiles. The spiritual intentions of a godly man will sometimes, with no apparent reason, revolt from the very thing for which in good conscience he started out. Paul "assayed to go into Bithynia," but the absence of the constraining force, which up to this point had unerringly guided his steps, causes him to halt as though he had heard the divine prohibition. The moral propulsions which stimulate a true man and the moral revulsions which hinder him are undoubtedly the work of the Holy Ghost. They are not always easily distinguishable. They are sometimes confounded with selfish emotions or fleshly sensations. Men have frequently mistaken their mystical vagaries for the Spirit's intuition. But the habitually devout man is not apt to be mistaken. The sheep will know the shepherd's voice. And these inward motions are sure in some way to be confirmed or corrected, as in the history before us, by providential circumstances. To obey them gives joy and efficiency. Neglect results in feebleness and sorrow.

**9. And a vision appeared to Paul in the night.** The Hebrew idea of a vision is not a dream; nor is it the hallucination of intense reflection. Mental exaltation will sometimes give external reality to the idea which fills it. Ghosts are only a man's own self reflected like the specter of the Brocken on the clouds of his fancy. To say that Paul saw the ghost of his own passion in splendid image on the curtain of the night is to read into this history a modern idea totally foreign to the Hebrews' conception. With them "vision" was spirit-sight informed by supernatural actuality. Moreover, it appears from the narration that Paul's thought was not to go into Macedonia at all. It was the vision that originated the idea rather than the idea that created the vision. **A man of Macedonia,** seen in Paul's vision, may have been an angel of God, or merely an apparition representing the people of that land. Those who, like Paul, were trained in Hebrew culture would never confound the image of the vision with the great verity represented. The living creatures of Ezekiel's vision were not actual beasts, but only the mode in which the spiritual facts were shown. It was not an actual dove that came on Jesus at his baptism. That was the vision; but the verity was the Holy Ghost. So the objective reality in Paul's vision was not an actual Macedonian, but the crying need of that land for the Gospel of Christ. It is not



necessary for us to suppose that the Macedonians were conscious of their need—the history indicates that the reverse was the fact. But their sin and misery, which only the Gospel could relieve, was the burning want which God revealed to Paul, and his cry was, "Come and help us."

**11. Therefore loosing from Troas, we came.** From this verse on the writer is evidently an eyewitness of what he relates. In the opening words of this history it appears that the writer is also the author of the Gospel According to Luke. Modern criticism has offered us nothing on the authorship of the Acts which is at once so natural and simple, and so satisfactory to the lover of clear truth, as the traditional testimony of the Church that it was written by Paul's companion, "the beloved physician," before the martyrdom of the great apostle. We know no other solution of the question of authorship which merits serious investigation. The devout critic adjudges them all to be forced, unnatural, and inconsistent. **With a straight course.** The favorable wind which brought the missionaries to Macedonia in so brief a time—"the next day"—is stated as a happy fact which inspired them with confidence. But it was not the favoring breeze that determined for them their conviction of the divinity of their mission. That was already done by the Spirit and the vision. There is undoubtedly a sense in which all nature is in accord with God's great purposes in the world, and he who would be sheltered by great Nature must keep his feet in the path of Right. But it would be perilous to poise our conscience like a vane to the shifting winds. The disciples, sailing in obedience to Jesus's command, were "buffeted by contrary winds." On another occasion it took Paul five days to make this same voyage (Acts 20. 6). In the line of duty he was once hindered by protracted storm and shipwreck. We are not to be deflected from duty by adverse events in our outer life. Blind Milton was in accord with Paul when he sang:

"Yet I argue not  
Against Heaven's hand or will, nor bate a jot  
Of heart or hope; but still bear up and steer  
Right onward."

**13. We sat down, and spake unto the women.** Not because women have the stronger affinity for lessons of purity and truth, but because at that time male Jews were banished from the colony. The place of women in the Gospel history is peculiarly significant.

### Thoughts for Young People.

#### On the Opening of the Human Heart.

**1. Often God opens our hearts very gradually and gently.** Over and over again sinners have been called to God by such a sudden manifestation of his power as shocked Paul into Christianity, but not many human beings are so startled by

divine truth. Most of us have heard it and have been largely affected by it from our cradles, and so the work of God becomes in many cases a gradual work. Lydia first of all probably had tried to satisfy her soul with the rites of paganism, and in her yearnings after goodness up to a certain stage of her spiritual life she may have got good even from sticks and stones. But God opened her heart too wide for the idols to fill and she embraced Judaism, and united with devout Jewesses in the services of the Lord at the riverside. Judaism at its worst was superior to paganism at its best, but Judaism at its best was too narrow for one whose heart God had opened; there still was a great aching void, and when the Gospel was preached she gladly passed over from the religion of aspiration to the religion of satisfaction. In all this she is a type of many of the present day.

**2. But sometimes God's work on our hearts is neither gradual nor gentle.** Paul in his early days had so stiffened his nature and cast it in the mold of Judaism that when the word of God would come to his soul it had first to break it in pieces as a hammer breaks a rock. Further on in this chapter (in our next lesson) we read a story of a very different conversion, that of the jailer. His conversion was the work of a brief hour, a very terrible hour; nothing gradual or gentle about it. And there are conversions of that sort also in the present day.

**3. But the power of the Spirit of God is equally manifested, whether it grinds the heart to powder like a hammer, or melts it as the fire melts wax.** Either way the change is quite real, and the secker after God should pray for God's method: for the hammer if God sees that he needs to be smitten, but for light and heat if they will do.

**4. True conversion is evidenced by conduct.** Lydia was forthwith baptized. She was not ashamed to make a public profession of the new religion. Neighbors talked in those days as in these. And as this woman had changed from idolatry to Judaism, and now was about to change again, what a subject for gossip she would be! But notice this, that she constantly changed in the direction of goodness. It is not necessary for a soul to be consistent with itself; it is necessary to be consistent with God. It is not necessary to be consistent with the past; it is necessary to be consistent with the light which one at the present time enjoys.

### Orientalisms of the Lesson.

As Paul is moving about southern Europe we find him in a number of cases in what he speaks of as a "colony," which according to Roman usage was very unlike what we usually intend when we speak of a modern colony. A colony as it appears in the



entire biography of St. Paul was a miniature Rome; a part of Rome which was transplanted to some other geographical place and annexed, as we would say, its inhabitants having all the privileges that they would have were they resident in the city of Rome itself, and were they citizens of Rome itself politically considered. All persons being colonists or descendants of colonists were Roman citizens, and were still enrolled in one of the Roman tribes and possessed the privilege of voting at Rome. The colonists who departed from Rome went with all the pride and with all the rights and privileges of Roman citizens not only to represent but to reproduce that city in the midst of an alien population. When they established a city it became a sort of ward of Rome, the limits or boundaries of the new city being marked out by the plow. They set up the insignia of Rome and used the Latin language and were in every sense subject to Roman law, and to that law alone. The Latin language was used on their coins, and inscriptions in public places were in this language. If Rome had its senate, so had the colony its magistrates, and everyone of these Roman citizens was subject to the laws enacted by this local senate, and the administration of these local magistrates was the same as it would have been were they still resident in the imperial city.

*Verse 13.* It was a common custom of the Jews to resort to some bank of a river, lake, or seashore as a fitting place to offer up their prayers, possibly because it afforded them opportunity for washings necessary to ceremonial purity. Josephus, speaking of the privileges accorded to the Jews under foreign rulers, says that among them from time to time was the privilege accorded to them of having their prayers near the shore. Tertullian makes the statement that on the occasion of their great feasts the Jews left their synagogue and assembled on shores convenient for them to offer their prayers to heaven.

Possibly because there were few Jews at Philippi there was no synagogue in the place, and the Jews were accustomed to resort to the banks of one of the tributaries of the Strymon. Here they had a *proseucha*, a prayer house or chapel of God, a sort of oratory. This prayer chapel was usually a large uncovered building, the seats being arranged in a semicircle and rising one above another. Sometimes a grove or a shady tree afforded such a place for prayer. That this prayer meeting was held outside the gates of the city points to another custom besides that of the resort to river banks, namely, the establishment of common markets on the edge of the city because of the fierce character of the mountaineer traders, just as is the custom to-day in some of the towns of northern Africa where the Kabyles have allotted to them a market place outside of the walls for the sale of the produce they bring and are not allowed to enter the city.

The business which brought Lydia to Philippi was connected with the dyeing trade which had

flourished from a very early period in the neighborhood of Thyatira, communication with which by the great Roman roads was at this time very easy. The purple traffic of this region was very ancient, and women were the purplers. Whether Lydia was dealing in the dyes themselves or only in the vestments colored with these dyes does not appear. The purple coloring matter, as is well known, was obtained from a secretion of a species of shellfish found in various parts of the Mediterranean Sea, both on the coasts of Phoenicia and of Asia Minor. It was contained in a small vessel in the throat of the fish and but a single drop could be secured from each animal, the valuation of the dye being proportionately high. Robes of purple color were worn by kings and the highest officers, civil and religious, and by the very wealthy and luxurious classes among the Greeks and Romans, as well as by those in Asia. A corporation of dyers is mentioned in three inscriptions of the Roman empire by Thespasian and Cariculla, and it has been suggested that Lydia belonged to this. The waters about Thyatira were so suited to dyeing that it is said nowhere is the scarlet fez thought to be made so brilliant and permanent as here. Lydia was a native of Thyatira and a proselyte of the gate, being thus a devout Gentile.

### By Way of Illustration.

BY JENNIE M. BINGHAM.

*Verses 6-8.* The importance of divine guidance cannot be exaggerated, so much of our power and peace consists in knowing where God would have us be and in being just there. The manna only falls where the cloudy pillar broods. If we are precisely where our heavenly Father would have us to be we are perfectly sure that he will provide food and raiment and everything else. When he sends his servants to Cherih he will make even the ravens to bring them food. We know how Abraham left kundred and country and started with no other guide than God across the trackless desert to a land which he knew not. We know how Joshua in entering the land of promise was able to overcome great and warlike nations, because the captain of the Lord's hosts led him. We know that in the early Church the apostles solved most perplexing problems, and overcame great difficulties, because it was revealed to them what they should do and say by the Holy Spirit.—*F. B. Meyer.*

*Verse 9.* "A man of Macedonia." What was this Macedonia and this Europe which the man represented? Did it want the Gospel? Not at all. Europe was going on perfectly contented in its heathenism. So far as we know there was not one man in Macedonia who wanted Paul. When he went there, the next day, he found what? A few bigoted Jews, multitudes of indifferent heathen, a few open-hearted men and women who heard and believed, but not one who met him at the ship and said,

"We sent for you; we want your help." But what, then, means the man from Macedonia? Who was he? Who sent him? Ah! there is just the key to it. God sent him. Not the Macedonians themselves. They did not want the Gospel. God sent him because he saw that they needed the Gospel. The mysterious man was an utterance, not of the conscious want, but of the unconscious need, of these poor people. How noble and touching is this picture of God! The unconscious needs of the world are all appeals and cries to him. He does not want to hear the voice of conscious want. The mere poverty is a supplication for wealth; the mere darkness cries for light.—*Phillips Brooks.*

*Versé 14. Lydia.* Many a church has had its beginning in the sitting room or kitchen of some godly woman who stood alone. A church now noted for its strength treasures a little table because about it gathered the first company of communicants in that town. Only three or four persons met in the humble home of the first Christian woman of that community, to celebrate the Lord's Supper.

*Versé 15. Hospitality.* I heard a generous man whose home has been noted for its hospitality say, "Our guests have represented all sorts and conditions of men and women—frontier preachers, deaconesses, bishops, secretaries, missionaries, presiding elders. They have more than repaid us by the information they have imparted and the wide outlook they gave us. Their prayers at our family altar, their benedictions and letters have been an untold blessing to us."—*Dr. J. B. Young.*

### Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

Here we have our introduction to the young man, Timothy, to whom Paul wrote the good advice we were considering a few Sundays ago. He had a fine reputation among the people who knew him best. That speaks well for him. That was the reason Paul chose him for a companion in his travels and a helper in the great work of preaching the Gospel. If you want to know the real worth of a person find out what the folks at home think of him. Some who look very well in public are not at all beautiful in their everyday dress and manners. But a truly lovely and worthy character will bear the inspection of eyes which observe it all the time.

It seems strange that when Paul and Silas had a purpose to carry the Gospel to certain places the Holy Spirit should forbid them. How he forbade them we do not know. It may have been by circumstances they recognized as providential, or it may have been by a strong impression upon the mind that this was not the best course to pursue. But suppose they had gone right on with their plans without waiting the guidance of God, what a mis-

take it would have proved! God knew where they could work with the best results. We are sure to accomplish something if we follow his guidance. Remember that. It is true in everyday affairs as in especially religious work. They did not have to wait long for an intimation of the right thing to do. In the night Paul had a vision. What wonderful things followed that dream! A man from Macedonia with outstretched hands implores, "Come over and help us." A man who had been waiting the guidance of God immediately endeavors to go into Macedonia. The result, as we see it after nearly nineteen centuries, is Christianity covering the continent of Europe. That man of Macedonia represents the Christian world. It wants help; its only help is the Gospel. Just as the vision stood before Paul the millions who have not Jesus stand before us now. The cry is very pitiful. O, how much they need help! Only those who have a "passion for souls," as Paul had, see the vision and hear the cry. But when he reached Macedonia nobody was standing with open arms to receive him. If he had been, as we often are, discouraged by appearances, he would have said, "There must be some mistake about this; that was only a dream; we might better have gone where there was prospect of doing something." They were in Philippi several days, with no opening at all for the Gospel, it seems. On the Sabbath they went to a prayer meeting—a good place to begin. But there were only a few women present. It looked very unpromising. A long journey; great expense; much effort and exposure; and now only a few women to talk to! What a waste of time! But they used the opportunity as it was given; one woman "heard," and the Lord opened her heart so that she attended to the things that were spoken by Paul. That was the entrance of the Gospel into Europe. A mighty river rose from that little spring of obedient, faithful service which has brought life to many nations, tongues, and people. What an opportunity would have been lost if Paul had turned away from Macedonia because he found only a few women to whom he could preach!

The best work in a Sunday school class is sometimes done on a rainy day when only two or three are present.

### The Teachers' Meeting.

This is a good lesson to present *in the line of its characters*, with applications from each. We have: (1) Silas, a broad-minded, devoted worker for Christ. See Acts 15. 22-41. (2) Timothy, not directly mentioned in this lesson, but present in all its events, a gentle-minded, tender-hearted youth, who joined Paul at Lystra and continued to be his helper through life. (3) Luke, the loyal friend, physician, evangelist. He was a modest man—never mentions his own name; he was a broad man, as is

shown by the very structure of the gospel and the Book of Acts; he was a careful, methodical, painstaking man. But for these homely and priceless qualities we should be without the most comprehensive of the original lives of Christ, and without the history of the early Church. (4) Paul, whose example covers almost every phase of practical Christianity, and here shows the virtue of conciliation, activity for Christ, and obedience to the Spirit of God. Notice also his earnestness, his power over men, his communion with God, his promptitude, etc. (5) Lydia, the first Christian in Europe. It was a man who first sought the Gospel for Europe, it was a woman who first received it. Both are characteristic facts. She was a working woman, a worshipping woman, a believing woman, a self-sacrificing woman.... This is an equally good lesson to treat in a series of pictures. Draw the map of Asia Minor and show its provinces, especially those named in this lesson. Leave room for the coast of Europe and the province of Macedonia. Trace Paul's route from Antioch in Syria to Troas and to Philippi. Hang the story on the localities. Or picture (1) Paul standing on the ruins of old Troy, forbidden to preach in Asia, eager and restless to spread the Gospel. (2) Picture Paul still suffering from the severe illness, meeting with Luke, the physician, so brotherly and skillful. (3) Picture Paul's visions of the man of Macedonia, possibly Luke himself. Note its significance in the missionary movement. Let us shut our own eyes and, calling up a vision of heathen lands and forlorn neighborhoods in our own land, listen to the appeal that comes from them. (4) Picture the meeting by the riverside of Philippi—the place, the worshippers, the four strangers, the message. (5) Picture the first Christian of Europe, the first church in Europe.... This is a good lesson also to present in the line of God's providence and spiritual leadership. (1) The divine impulse to preach. (2) The prohibition to preach in Asia. (3) The vision of invitation. (4) The divine unrest of Lydia, which had already led her to renounce her idols and sit as an inquiring worshiper among the Hebrews. (5) The "opening of the heart" by the Lord.

### Before the Class.

BY MARY BINGHAM MYERS.

For advanced scholars have a Map Drill. The teacher will draw a map on blackboard or paper before the class. Each pupil, being furnished with slips of paper by the teacher, draws with the teacher. Locate successively each place in Paul's journey. Give location of countries and relative distances. Encourage each to try, however faulty he may consider his work. Commend the work. Younger scholars may find the places mentioned, in the lesson, on the map.

The last lesson in the history we had May 26,

and a brief review of that lesson and the intervening verses will help to place events in their order. How many missionary journeys did Paul take? Which one includes our lesson to-day? Who was his companion in the first? Who in the second? Where was Barnabas?

Call attention to the fact that the beginning of the second journey was marred by a dispute between two friends who meant to perform it together. They parted and never met again. The quarrel was dropped and the old love soon returned. Paul mentions Barnabas with honor in his writings, and years later said of Mark that he was profitable to him for the ministry.

This episode shows the human side of these great men, who were of "like passions as we are," who had the same temptations and differences of opinion. This was overruled by God. The result to the Church was that the missionary influence was doubled, as they took different routes, and both did good work for the cause they represented. God can do a great work for the salvation of men with imperfect instruments, not because they are imperfect, but in spite of their imperfections.

The more timid pupils could answer questions where you might indicate the verse in which they would find the answer. Who started with Paul on this journey? Who joined them at Lystra? Note the change from "they" or "he" to "we," showing that here Luke joined the company.

Call on one to describe Paul's vision. Notice the form of the vision; it comes not as a command from God but a petition from man—Paul recognizes it as a divine summons—he is promptly obedient.

Locate on the map Troas, Samothracia, Neapolis, Philippi. In connection with verse 13, note the prominent part taken by women in the founding of the church. The conversion of Lydia at the first Christian service held on European soil prefigured what woman in Europe was to become under the influence of Christianity.

Probably the great and learned of Philippi would have scorned the idea had they been told that the chief title of their city to be remembered would be the presence in it of that insignificant Jew and his letter to the church founded on that morning.

### PRACTICAL SUGGESTIONS.

Had Paul's vision beckoned him east instead of west missionaries from India and China might be coming to this country at the present day to tell the story of the cross. Stalker writes, "Providence conferred on Europe a blessed priority and the fate of our continent was decided when Paul crossed the Aegean."

The facts stated by the teacher or drawn by him from the scholars should be drilled upon by the teacher while the lesson is in progress. Some questions are intended to find out what the scholar

knows and needs; other questions quietly put knowledge into the scholar's brain; and a third class of questions call back the knowledge thus given. "Questioning in" is the grandest method of the trained teacher in teaching new facts and thoughts; "questioning out" is the only certain way of fastening them in the mind.

The repetition drill should be varied as much as possible, the answers should be partly general and partly individual, and always brisk and lively. If possible gather from every answer given something that may be used, thus making the one who answers feel that he has done something for the general enlightenment of the class.

#### References.

FREEMAN'S HANDBOOK. Ver. 13: Places of prayer, 888.

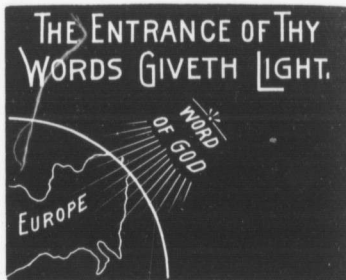
#### OPTIONAL HYMNS.

Sing them over again to me.  
Jesus, my Lord, to thee I cry.  
Jesus, my Saviour, thou Lamb of God.  
Awake! awake! the Master now is calling.  
Gather them in.

Come, every soul by sin oppressed.  
God loved the world of sinners lost.  
He was not willing.  
Heirs to the kingdom of Jesus  
There's a call comes ringing.

#### Elackboard.

BY J. T. HARTNAGEL, ESQ.



### LESSON II. PAUL AND THE PHILIPPIAN JAILER. [July 11.]

**GOLDEN TEXT.** Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Acts 16. 31.

#### AUTHORIZED VERSION.

**Acts 16. 22-34.** [*Commit to memory verses 28-31.*]

[Read verses 16-40.]

22 And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailer to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Paul and Si'las prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Si'las,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

#### REVISED VERSION.

22 And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging 24 the jailer to keep them safely: who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks. 25 But about midnight Paul and Si'las were praying and singing hymns unto God, and the prisoners were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed. And the jailer being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had 25 escaped. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all 27 here. And he called for lights, and sprang in, and, trembling for fear, fell down before Paul and Si'las, and brought them out, and said, 31 Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou 32 shalt be saved, thou and thy house. And they spake the word of the Lord unto him,

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

33 with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set meat before them, and rejoiced greatly, with all his house, having believed in God.

**Time.**—A. D. 52. Shortly after the events of the last lesson. **Place.**—The court of justice and prison in Philippi.

### Home Readings.

M. Paul and the Philippian Jailer. Acts 16. 16-24.

Tu. Paul and the Philippian Jailer. Acts 16. 25-34.

W. Brought out. Acts 16. 35-40.

Th. Shamefully entreated. 1 Thess. 2. 1-9.

F. A mighty Deliverer. Dan. 3. 21-30.

S. Faith and life. John 3. 14-21.

S. Faith and salvation. 1 Peter 1. 1-9.

### Lesson Hymns.

No. 124, New Canadian Hymnal.

Oh, for a heart to praise my God,  
A heart from sin set free!

No. 56, New Canadian Hymnal.

I am trusting thee, Lord Jesus,  
Trusting only thee.

No. 109, New Canadian Hymnal.

She only touched the hem of his garment,  
As to his side she stole.

### QUESTIONS FOR SENIOR SCHOLARS.

#### 1. The Prisoners, v. 22-25.

Who were these prisoners?  
What act of mercy had they performed?  
What false charge was made against them?  
What unjust command was issued?  
What says Paul of his scourgings? See 2 Cor.

11. 23.

To whose care were the prisoners given, and with what charge?

How did the jailer make all secure?  
What strange sounds were heard in the prison?  
What said Paul of this experience afterward?  
2 Cor. 7. 4.

#### 2. The Deliverance, v. 26-34.

What startling event occurred without the prison?  
What then happened within?  
Why was the jailer so alarmed?  
How was he saved from suicide?  
What did he at once do?  
What question did he ask?  
How was he answered? GOLDEN TEXT.

How would his faith save his house?

What evidence of faith did he show?

What fruit of salvation appeared? See Rom. 14. 17; Gal. 5. 22.

### Teachings of the Lesson.

Where in this lesson may we find an illustration of—

1. Returning evil for good?
2. Returning good for evil?
3. The only way of salvation?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. The Prisoners, v. 22-25.

Who arrested Paul and Silas? Verse 19.  
Why were they arrested? See verses 16-18.  
Before whom were they taken?  
What charge was made against them?  
Who joined in the clamor against them?  
What did the magistrates do and say?  
What is said of the beating?  
How many times was Paul thus beaten? 2 Cor. 11. 25.  
What command was given the jailer?  
How did he secure the prisoners?  
How did all this affect Paul and Silas?  
What does Paul say of his treatment at Philippi?  
1 Thess. 2. 2.

#### 2. The Deliverance, v. 26-34.

What disturbance suddenly occurred?  
What happened to the prison and the prisoners?  
What was the jailer about to do, and why?  
Who hindered him, and how?  
What did the jailer then do?  
What earnest question did he ask?  
What was the reply? GOLDEN TEXT.  
What more did Paul and Silas do?  
What did the jailer at once do for them?  
What did they do for him and his household?  
What further did the jailer do?  
What was the cause of his joy? Rom. 5. 1.

### Practical Teachings.

Where in this lesson are we shown—

1. The need of salvation?
2. The blessedness of salvation?
3. The way to be saved?

### QUESTIONS FOR YOUNGER SCHOLARS.

What came upon Paul in a little while?  
Why were the masters of the fortune teller angry?  
Why were the people angry?



Which of the ministers did they seize?  
 How did they treat them?  
 How did the jailer show his ill will?  
 What sound was heard in the prison at midnight?

How could Paul and Silas rejoice in such trials?  
**They knew God would bring good out of evil.**

What happened then?  
 Why was the jailer so frightened?  
 What was he about to do?  
 Who called to him?  
 What did he ask Paul and Silas?  
 What did they tell him to do?  
 What did he and all his family do?  
 How did he show that his heart was changed?  
 What good came from this evil treatment? **The conversion of a whole family.**

#### Remember—

That God is with his children in time of trouble.  
 That no chain is too strong for him to break.  
 That he knows how to bring good out of evil.

### THE LESSON CATECHISM.

(For the entire school.)

1. What did the magistrates do to Paul and Silas?  
**Beat them and cast them into prison.**
2. What happened while Paul and Silas were singing in the prison? **There came a great earthquake.**
3. What was the effect? **All the doors were opened.**
4. What did the keeper of the prison ask Paul?  
**“What must I do to be saved?”**
5. What did Paul reply? **GOLDEN TEXT: “Believe on the Lord Jesus Christ?”**

### OUR CHURCH CATECHISM.

42. What is meant by saying that God is holy?  
 That His nature is perfectly good and without the possibility of evil, and that He cannot allow sin in His creatures.
43. How is God righteous or just?  
 His laws and government are righteous; and He will reward and punish justly.

### THE LESSON OUTLINE.

#### Steps from Sin to Salvation.

#### I. SIN.

*Thrust them into . . . prison.* v. 24.  
 Dead in trespasses. Eph. 2. 1.  
 Works of the flesh. Gal. 5. 19-21.

#### II. CONVICTION.

*Came trembling . . . fell down.* v. 29.  
 Pricked in their heart. Acts 2. 37.  
 Sin . . . believe not. John 16. 9.

#### III. INQUIRY.

*What must I do?* v. 30.  
 What shall we do? Luke 8. 10.  
 What wilt . . . me do? Acts 9. 16.

#### IV. FAITH.

*Believe on . . . Lord Jesus Christ.* v. 31.  
 Believesth . . . everlasting life. John 3. 16.  
 Justified by faith. Rom. 3. 28.

#### V. CONFESSION.

*Baptized, he, and all his.* v. 33.  
 Put ye on the Lord Jesus. Rom. 13. 14.  
 Baptized into Christ. Gal. 3. 27.

#### VI. REJOICING.

*Rejoiced believing in God.* v. 34.  
 Peace and joy . . . Holy Ghost. Rom. 14. 17.  
 With joy unspeakable. 1 Peter 1. 8, 9.

### EXPLANATORY AND PRACTICAL NOTES.

The kindly welcome to Philippi, told of in our last lesson, was soon followed by hostility. Certain remorseless men had purchased a poor girl bereft of reason and “possessed” by wild spirits. They exhibited her as a sort of prophetic, and made money out of her insane misery. Paul healed her; but her cure destroyed the profits of her owners, and they planned revenge. By false reports the enmity of the masses and of the magistrates was aroused, and Paul and Silas were arrested, scourged, and imprisoned. And now it is midnight. The mob, tired out, has scattered. The unjust judges are probably sleeping in peace, for injustice was the normal characteristic of many Roman judges. Doubtless in remote homes a few Christians are praying for their leader. The jailer, probably like most Roman jailers, himself a criminal, has left his prisoners bruised and bleeding, lying in the stocks, and has locked the iron door and gone. All is still save the measured footstep of the Roman sentry in the corridor. Suddenly a sweet strain of song comes from between the iron bars of the inner prison, and the convicts, used to curses and to wails, listen with wonder to a midnight hymn of praise. Now the hymn is ended. All is again still. How strangely oppressive the hot atmosphere has become! Not the slightest breath of air is felt. It becomes difficult to think, almost difficult to breathe. Is that thunder—that low, deep roll? And what was that? Why, the very earth shudders; the walls of the prison are shaken; those iron doors are falling from their hinges. The very chains are loosened from their fastenings, and now Paul’s feet and Silas’s are free. That is how things look from the inside;



but outside—wild terror! The streets, deserted five minutes ago, are now filled with frightened people. They stand trembling, for where can one run to? I notice one man runs, though—see how he runs! Can he have found a place of safety? Why, it is the jailer! His conscience, which has slept soundly through so many years, woke wide at the first tremor of the earthquake. A long line of unpardoned sins rose before his sight, and not the least one was the last one—the cruelty with which he had treated the prisoners committed to his care last night. It is to these prisoners he is running. He cries out for help to the men whom yesterday he bound, and receives an answer which guides him in the way to peace. This very night his soul enters into liberty, and he receives the baptismal token, confessing Christ. In an hour he has trodden the steps upward to light, from Satan's power into Christ's service.

**Verse 22. The multitude rose up.** A mob excited by prejudice observes neither law nor justice. (1) *Crowds never stop to reason or to judge impartially.* **The magistrates.** For the sake of a moment's popularity they submitted to the clamors of a riotous crowd. **Commanded to beat them.** According to the Roman usage the victim of the scourge was stripped, stretched with cords or thongs upon a wooden frame, and, lying upon his face, was beaten with rods to a degree that always covered his body with blood, and often resulted in speedy death.

**23. Many stripes.** By Jewish usage only thirty-nine stripes could be inflicted; but the merciless Roman law had no limit. **Into prison.** The worst jails in Christendom are, no doubt, far in advance, as respects comfort, of the best in ancient heathendom. They were foul, unventilated, pestilential places, where the manacles rusted on the prisoner's limbs, and where not a ray of light penetrated.

**24. The stocks.** A heavy beam into which the feet were fastened wide apart, compelling the victims to lie on their backs, all sore and wounded, on the hard dungeon floor.

**25. At midnight.** Paul and Silas were fettered in the stocks and unable to stand or to kneel, yet their hearts and their tongues were free. **Sang praises.** Perhaps the psalms of David, familiar to all Jews; perhaps some newer Christian song. **Prisoners heard.** These were not generally in separate cells, but in large rooms; perhaps some in the dungeon with the apostles. (2) *A prison may be made happier than a palace if Christ be there.* (3) *What men are is of more importance than where they are.*

**26. There was a great earthquake.** This was God's answer to their prayer, and was the divine sign that the prisoners were not unnoticed from on high. **Foundations . . . shaken.** (4) *God knows how to deliver his people from the power of their enemies.* **All the doors were opened.** Flung apart, perhaps off their hinges, by the shock. **Bands were loosed.** As the prisoners were chained to rings or staples in the wall, they were set free when the stones were loosened.

**27. Keeper of the prison . . . would have**

**killed himself.** Suicide was considered an honorable death in the ancient world. At this very city Brutus and Cassius killed themselves to avoid falling into the hands of Augustus. (5) *Christianity has educated the world to higher views of the value of human life.* **Supposing that the prisoners.** By the severe Roman law he would be required to receive the same punishment as his prisoners if they escaped while in his keeping.

**28. Paul cried.** That is, said in a loud tone. In the confusion, as everywhere, Paul was calm and self-possessed. **Do thyself no harm.** Perhaps some utterance of the jailer showed his purpose. (6) *This is the message of the Gospel to every one who harms himself, as every sinner does, by a life of wickedness.* **We are all here.** The prisoners may have been terrified by the earthquake.

**29. Called for a light.** Lights were needed to know the condition of the prison and bring it to order. **Sprang in.** Into the cell where the prisoners were confined. **Came trembling.** Overwhelmed with the consciousness that there must be something supernatural in the event, and that it was connected with the two men whom he had fettered. Thoughts move quickly in such exciting moments.

**30. Brought them out.** From the dungeon into the hall or vestibule. **What must I do to be saved?** As in the storm the sailor feels the need of prayer, so in all great and sudden crises souls awake to spiritual realities and spiritual needs. Perhaps, too, Paul and Silas had spoken to the jailer about his salvation, as we know persecuted saints often did to their captors. It is clear that it was the salvation of his soul which he sought, not any temporal relief.

**31. They said.** Silas, as well as Paul, took part in the conversation, which was doubtless longer than the mere sentence given, though that sentence embodies its essence. **Believe.** The word means more than a mental process. It includes an act of the will, the complete surrender of self to Christ, with submission to his will and dependence on him for salvation. **The Lord Jesus Christ.** He had called them "lords" (translated "sirs"); they answer that there is one Lord. **Thou shalt be saved.** Taken out of sin and placed in a con-

dition of salvation; forgiven, renewed, and made a child of God. (7) *There is but one way, and that is an easy way, for every man to be saved.* **And thy house.** Not that his family could be saved merely by his act, but that his faith would influence theirs. (8) *No man goes to heaven or hell alone.*

**32. They spake.** This was after the lights had been brought, the prisoners led out of the corridor into the jailer's quarters and his family gathered about him. **The word of the Lord.** An account of the way of salvation presented in a brief but clear manner. **To all . . . in his house.** His family, the under jailers, and perhaps some of the prisoners, were gathered in the company.

**33. Washed their stripes.** The wounds of the prisoners had remained thus far unwashed and unaddressed; now the clotted blood was washed away

and they received careful ministrations from grateful hands. **Was baptized.** This was the token that he had taken Christ as his Master, and henceforth was to be recognized as a disciple. **He and all his.** In nearly every mention of baptism in the Acts we find the whole family baptized with its head, a recognition of the unity of the whole family.

**34. Into his house.** Which was connected with the prison. **Set meat.** Literally, "set a table." Paul and Silas had received no food since their arrest. **Rejoiced.** Now transferred from a cruel heathen into a joyous Christian. (9) *God's people are the only ones who have a right to be happy.* **Believing in God.** This expression would be used only of one who had been a heathen. Of a Jew it would have been said, "Believing in Christ."

### CRITICAL AND HOMILETICAL NOTES.

**Verse 22. And the multitude rose up together against them.** Paul's experience at Philippi may have been a surprise to him after his vision of invitation at Troas. If so, however, he gives no hint of it either on this occasion or afterward in his epistles. He certainly learned sometime that a man cannot be a helper of men without suffering. Sin is sponged out only by the blood of the innocent. The witnesses of Christ's truth, as the word means, are "martyrs." Paul reckoned it a continuation of Christ's own suffering. Col. 1. 24.

**26. And suddenly there was a great earthquake.** In the first century of our era earthquakes were not infrequent in the neighborhood of Philippi. And they undoubtedly occurred by processes entirely natural. Our ignorance of seismic law, by which alone we might explain the phenomena, does not cloud our faith in the perfect naturalness of the occurrences. But there are events in this particular earthquake which remove it so far from the sphere of the natural as to force the conviction that it was supernatural. The time of its occurrence, while the apostles sang praises; the loosing of the bands; no man harmed; the mysterious spell that held the prisoners within the apartments when the doors were all open, are an array of facts which have effectually silenced all rationalistic efforts at explanation. The only possible escape from the supernaturalism of the events is to deny the history. But he is a rash antagonist who attempts to transfer his point of attack from the sphere of the metaphysical to that of historical science. The earthquake occurring as it did, while the bleeding prisoners were praying in the lower dungeon of the Philippian jail, reminds us of the startling phenomena in the natural world when the Son of God "gave up the ghost." There is a closer connection between our spiritual state and nature's

processes than most men think. Paul speaks of the travail of all creation because of the suffering of the saints. Rom. 8. 22. The seven trumpets (Rev. 8. 9) proclaim a series of dreadful disasters in earth, sea, rivers, and air, because of the moral condition of the people. The moral and physical domains are so connected by secret affinities that moral decline compels earthquakes, siroccos, tidal waves, disastrous storms, cyclones, pestilences, plagues. There never has been any great moral convulsion in history without corresponding convulsions in the physical world. Reman in speaking of the period we are considering in these lessons describes at length the terrible disasters occurring in the natural world, and then says, "It was as if the globe and mankind were taken with fever simultaneously." These facts cannot be shooed away by the cry, "Superstition!" Science cannot ignore the bearing of man's spiritual life on physical nature; and its discoveries here, as in other lines of investigation, will bring knowledge more in line with biblical teaching.

**30. What must I do to be saved?** This was not an ejaculation of sudden fear, but, as indicated by the result, a cry of genuine evangelical penitence. The jailer was not seeking an escape from the earthquake, for that was already past; nor from official dishonor, which the escape of the prisoners might incur. The sword of the suicide would have relieved that. Besides, he was assured that the prisoners were all there. This was the distinct utterance of his innermost consciousness of sin and its peril. It is probable that up to that hour his guilt had no confessed place in his thought; certainly it was not an item in any formulated scheme of belief that he would acknowledge. But underneath all our acknowledged thinkings, in our deep subconsciousness where the Spirit of God works in man, there is an unerring truth which haunts the

soul, and which we cannot easily ignore. One of the items of this innermost theology is the fact of guilt and its doom. It pervades, like truth in solution, all fiction, and all literature of unbelief where it is formally rejected, and all heathendom. Thus this jailer was prepared by the Spirit for the Gospel which Paul was bringing to him. It is probable also that this sense of his sin was intensified by the frantic cry of the crazed slave girl whom the superstition of the city regarded a prophetic of the Pythian Apollo. "These men are the servants of the most high God which show unto us the way of salvation." Another thing that undoubtedly impressed him was the dignity and character of Paul and his companions. He addresses them as "lords," not "sirs," as in the accepted version. It is the character of the teacher quite as much as the truth he teaches that moves the consciences of men. When, in addition to all this, the earth shook in such a way as to release the prisoners, his conviction was complete, and found expression in his will by the question he asked.

**31. Believe on the Lord Jesus Christ, and thou shalt be saved.** The word "Christ" is omitted in most manuscripts. It is the Greek of the Hebrew "Messiah," and describes the Messianic character of Jesus. Paul did not thrust the Jewish doctrine upon the faith of this Macedonian. It is not our faith in abstruse doctrines concerning the Saviour that is our salvation. It is Jesus only who saves; and the one object of our faith is not to inform our intellect concerning the mysteries of his person, but to get us to him. The mind indeed is not prepared to understand the character and mission of Jesus until it is vitalized by contact with him by faith. The true order is not through doctrine to Christ, but through Christ to doctrine. It is astonishing how little instruction is needed to guide a genuine penitent into faith.

**33. The same hour of the night—straightway**—the jailer was baptized. Those who have had much practical experience in directing seeking souls have learned to trust, for the guidance of the penitent, more to the Spirit that produced the conviction than to learned instruction. Overmuch instruction in faith is more apt to confuse than to illumine the mind of the seeker. The elements of faith are better understood after believing than before, just as the time to study colors is after rather than before they are seen.

Speedy as was the faith of this jailer, the details of the narrative reveal the fact that in every radical and fundamental particular it was identical with that by which we who are trained in Christian culture come into the joy of pardon and a new life. The elements of faith are: (1) An act of the intellect, by which we believe what the Lord has told us. (2) An act of the heart by which we trust ourselves implicitly to him. (3) An act of the will by which we enter upon the new order of life which

the divine law requires. So far it is saving faith. But beyond that it is (4) an intuition by which the spirit discerns spiritual verities.

## Thoughts for Young People.

### Sight and Insight.

1. We see here the untrustworthiness of public opinion—utter falsity of the motto, "The voice of the people is the voice of God." The world is often astray, alike in its praise and its blame, its crowns of laurel and its crowns of thorn.
2. We see the power of a high and noble purpose to cheer in seasons of trial. Consciousness that they were in the path of duty and the assurance of divine favor made Paul and Silas happy beneath the rod and in the cell.
3. We see God's interest in the affairs of earth and the progress of his kingdom. He speaks in the earthquake-voice when his cause needs it.
4. We see the steps to salvation illustrated in the jailer: (1) Hardheartedness; (2) Awakening; (3) Conviction; (4) Submission; (5) Seeking; (6) Faith; (7) Rejoicing; (8) Union with the Church.
5. We see how quickly, yet how completely, a soul may be converted.

### Orientalisms of the Lesson.

Persons afflicted with some phase of nervous disease, such as epilepsy, were supposed to be the subjects of possession by spirits. Some of these nervously disordered and spiritually possessed people were accustomed to fall into prophetic states of mind, becoming thus more or less irregularly oracles at the times of their convulsions or nervous excitement. Sometimes these persons were of the highest condition of society, yet would go about the streets like insane impostors of the lowest rank. When the prophetic spirit was present it was supposed to manifest itself in the form of muttering, or ventriloquism. Some of these were slaves, not infrequently being owned by several men in a species of partnership. Thus it was with the damsel mentioned in this lesson.

When her proprietors found that through Paul's agency the spirit of divination was destroyed they caused Paul and Silas to be seized where they were in the market outside the walls and taken into the civic market where the magistrates sat. These would naturally take them for Thracian mountaineers or itinerant traders among this rude and riotous class who were prohibited entering the city. Recognizing them as Jews, but not inquiring whether they were possessed of the Roman franchise and consequently exempt from corporal outrage, they handed them over to the rough soldiers who ordered them scourged. It was usual for the Roman magistrates to command the victors to rend open the clothes of the criminal that he might the mor-

easily be beaten with rods. No care was taken of the garments on these occasions, but they were suddenly and with violence rent open and stripped from them that they might be scourged upon their naked backs. The phrase, "the magistrates rent off their clothes," does not mean that they rent their own garments as the Jewish high priest in the case of the utterance of blasphemy in his presence. The phrase used by the court according to the custom would be, "Go, lictors; strip off their garments; let them be scourged."

*Verse 21* says the charge against them was that they introduced customs not lawful. The Roman magistrate had power to forbid all foreign religious rites and to punish all who attempted to introduce them. This case was not tried by the magistrates, but they ordered the imprisonment of Paul and Silas after the men had been beaten by the rod bearers, sheriffs, or constables called "lictors," who carried a bundle of rods as their ensign of office, or hore rods and axes as implements for scourging and beheading. The magistrates were guilty of two violations of Roman law. First, in allowing no trial, and, secondly, in condemning Paul, who was a Roman citizen, and thereby exempt from stripes and punishments only visited upon slaves.

*Verse 24.* The Roman prison usually had three distinct parts; in the upper one the prisoners had light and fresh air; in the middle one they were shut off by iron gates with strong bars and locks; and the third was a dungeon, a place rather for execution of the prisoners than for mere imprisonment. Sometimes the prisoner was tortured in a wooden machine bound with iron in which the arms and head were confined, but more frequently, as in this case, the legs and the feet, the latter being severely bruised by it. The legs sometimes were distended painfully as the prisoner lay on his bare back, in this case sore with the scourging, on the hard or dusty ground.

*Verse 27.* Dr. Clarke says every jailer was made responsible for his prisoner under the same penalty to which the prisoner himself was exposed, and that it was customary among the heathen when they found death inevitable to take away their own lives; a custom which was applauded by their philosophers and sanctioned by some of their greatest men. This is a custom quite common also among the Chinese. When the Emperor of China has determined upon the execution of a man he sometimes gives him the alternative of taking his own life. The jailer under the Roman law was to undergo the same punishment which the malefactors who escaped by his negligence were to have suffered, hence he chose to die by his own hand rather than at the hands of the public executioner, just as it is recorded in *Niebuhr's Lives*, that the majority of the proscribed who survived the battles of Philippi put an end to their own lives, as they despaired of being pardoned.

### By Way of Illustration.

*Verses 22-24.* The Acts of the Apostles are quite generally followed by the acts of the people. Indignation and quick violence are often the response to the plain message of the Gospel or to the humane deeds of its messengers.—*D. S. Clark.*

*Verse 25.* O, the gladness of Christian service! The Bible compares it to a banquet. The night after the battle of Shiloh, when there were thousands of wounded on the field, one Christian soldier lying there dying under the starlight began to sing, "There is a land of pure delight," and when he came to the next line there were scores of voices singing, "Where saints immortal reign." The song was caught up all through the fields among the wounded until it was said there were at least ten thousand wounded men uniting in the triumphant closing verses of that beautiful hymn. He giveth songs in the night to his children.—*Talmage.*

Our Lord within an hour of Gethsemane held a song service with his disciples, and we know what they sang. It was Psalm 118, a hallelujah chorus of triumph, and under the very shadow of the cross.

*Verses 26 and 27.* Our work is to use the omnipotent power which comes through consecration and faith in the Holy Spirit. There is a difference between influence and power. Influence is our relation to each other; power is our relation to God. The word "influence" occurs but once in the whole Bible, and that is where Jehovah is talking with the patriarch Job, and speaks of "the sweet influences of the Pleiades." The word that pulsates with the warmth of God's heart is the New Testament word "power." Jesus Christ was not a man of influence. He made himself of no reputation. The early disciples were not men of influence, with one exception, the apostle Paul, and he lost all he had the day he was converted, and had to rely on power. Paul and Silas on one occasion did not have enough influence to keep out of jail, but after they were put into jail they had power enough to shake the doors open and walk out.—*A. C. Dixon.*

*Verse 31.* A Hindu woman who had gone from shrine to shrine, who had endured every penance and bodily infliction and suffering to earn salvation, heard of Jesus. And when the missionary said, "Believe on the Lord Jesus Christ, and thou shalt be saved," she fell on her face and cried, "Is that all? Is that all? Jesus, I take thee; I trust thee forever; thou art mine." Such is the simplicity of the Gospel!

### Heart Talks on the Lesson.

This is one of the times when Paul learned the power of Christ to bless and to keep; a time when he learned by experience that his grace is sufficient for all circumstances. Let us read what he says in

2 Cor  
have  
had a  
sign t  
kingd  
wh  
touch  
geous  
gain  
their  
It is  
the li  
it th  
were  
ture,  
supp  
to th  
to-da  
mon  
ness  
vesti  
cient  
the  
Thin  
been  
they  
priso  
if the  
talk  
trium  
No  
All  
thos  
We  
has  
inter  
of a  
tion  
T  
jail  
alth  
find  
thou  
a b  
que  
unc  
will  
like  
hea  
earl  
gen  
to  
jail  
sha  
salv  
but  
neg  
kno  
kno  
see

2 Cor. 11. 23-33, and 12. 1-10. He would never have understood these strong, rich truths if he had had an easy time preaching the Gospel. It is a sign that we are successfully antagonizing Satan's kingdom when we meet rough times. The men who owned this poor, demented slave girl were touched in a very sensitive place by Paul's courageous work in the name of Jesus. Their hope of gain was gone. No more money to be made out of their wicked traffic. Of course they were angry. It is the same now. Uncompromising war against the liquor business rouses violent opposition because it threatens the gains of the liquor seller. If there were no money in gambling, liquor, impure literature, and all other vices, it would not be hard to suppress them. "The love of money" blinds men to the evil they do. But think how rich Paul is to-day, and how poor the men who had nothing but money when they went out of the world. Righteousness and truth are the only permanently paying investments. The saving of one poor girl was joy sufficient to make Paul and Silas quite indifferent to the fact that their feet were fast in the stocks. Think how surprised the other prisoners must have been to hear them singing at midnight. I imagine they sang well, with strong, rich voices, and the prisoners were charmed as well as surprised; for if they had not loved to sing they would only have talked praises. But they could, and did sing triumphantly.

Now, you know we are reading a bit of history. All this really occurred. The power of God opened those prison doors and loosed everyone's bands. We put God too far away from human affairs. He has his hand on all, and uses natural forces in the interest of his spiritual kingdom. The conversion of a soul and an earthquake may have a close relation in his plans.

That was a great awakening out of sleep for the jailer. He felt the presence of an awful God, although he did not know him. The necessity of finding how to be saved was his all-absorbing thought. "What must I do to be saved?" It is a blessed hour when the startled soul asks that question. It is far better than to sleep on in sin, unconscious of danger. O, I hope none of my class will sleep until God must send some terrible thing like an earthquake to waken you! It is better to hear the sweet voices that call us like birds in the early morning; better to have our hearts open gently, like Lydia's, to the word of God. It speaks to you just now in the words Paul said to the jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved." There is no question about the salvation if you only believe. It is very simple; but it means life if we do it, and death if we neglect it. My heart longs to have you truly know what it means to be saved. This blessed knowledge of salvation you may have if you will seek it. "Seek, and ye shall find."

### The Teachers' Meeting.

The facts and thoughts of the lesson may be grouped around the following outline: 1. *Sufferings*. Who caused them? Who inflicted them? For what cause? See here a warning against—? Who endured them? In what spirit? See here a lesson of—? 2. *Songs in the night*. Of what kind? Where sung? By whom? An example of—? By whom heard? A lesson of—? 3. *Sudden alarm*. Its cause? Who showed it? How shown? A lesson of—? How relieved? Showing—? 4. *Salvation sought*. By whom? In what spirit? With what steps? 5. *Salvation proclaimed*. By whom? To whom? At what time? With what results? Showing what—? This lesson should be an easy one for the teacher. The story awakens its own interest and presents its own application. Hence we need only to make a few suggestions: 1. Show the spirit of the world in the conduct of the people and rulers. 2. Show the spirit of a Christian in Paul and Silas. 3. Show the way of salvation in the conversion of the jailer.

### Before the Class.

The first question should secure the attention of all the scholars. The teacher might ask, Were Paul and Silas bad men? Why imprisoned? Does interfering with unjust gain arouse opposition to Christ?

Review briefly how Paul came to be in Europe, and as you follow his journey on the map call for events connected with each place. Study to bring out the historic connections of each lesson.

Note the woman element. The first convert in Europe was a woman, and the first opposition came through a woman. The value of the slave girl was so great that she was the property of a joint stock company.

Compare the Christian spirit and the worldly spirit. The first would heal the afflicted girl; the last would make money out of her misfortune.

Call on one to describe the humiliation and suffering of Paul and Silas. Ask others to look up references. 2 Cor. 11. 25; 1 Thess. 2. 2.

Such was the reception given to the first missionaries in Europe. They came to proclaim liberty, and they were bound and consigned to the deepest dungeon. They came to bring light into the hearts and homes of all men, and they were imprisoned in utter darkness.

### THE VOICE OF SINGING.

Stalker says, "What they sang we may infer, for David's trustful utterances would well suit their needs and hearts." Dr. Wm. Butler said, "It is an historic fact that Christianity is the only religion that inspires men to sing." Karl Gerok gives us the following outline of this wonderful religious service: 1. The unusual hour—midnight. 2. The singular temple—a prison. 3. The remarkable com-



ductors of the service—Paul and Silas in the stocks. 4. The strange congregation—the prisoners in their cells.

Clarke calls attention to the earthquake and loosening the bonds of the prisoners as being symbolic of the nature of that religion which they preached. While it terrifies the guilty it proclaims deliverance to the captive and the opening of prison doors to them that are bound.

Why should the jailer attempt suicide? Call attention to the difference in the message to a man in despair from a Christian or a heathen. Seneca said: "If life pleases you, live; if not, you have a right to return whence you came." The message of the Gospel is, "Do thyself no harm."

What is the great question? What the great answer? Ask for proofs that the jailer was converted. Ask for the three conversions reported in Acts 16. Direct attention to the universality and power of the Gospel.

#### PRACTICAL TEACHING.

Joy is in the person, not in the place. It is self that must be changed, not our circumstances or possessions, in order to have the heart overflowing with joy.

It is a significant fact that the most joyous of Paul's epistles is that written to the church at Philippi born out of his experience of suffering. This truth is illustrated, too, by Daniel in the lions' den and the king in the palace.

#### ESSAY SUBJECTS FOR ADVANCED CLASSES.

1. Roman prisons, how kept. 2. City of Philippi, its history and government. 3. Bible instances of deliverance from prison. 4. All that is known about Silas. 5. What the Bible says about soothsayers.

In using the question and answer method in teaching, name the person who is to answer the question at the end of the question, not at the beginning. If the person be named at the beginning the rest of the class are not so apt to pay attention

to the question, and their interest lags. If the name be not given till the question is finished, all attend or have the thought in mind, as they do not know who will be called on till the name is heard.

#### OPTIONAL HYMNS.

Come, ye sinners.  
Father, I stretch my hands to thee.  
Jesus, my Lord, to thee I cry.  
'Tis the promise of God.  
Just as I am.

Come, every soul by sin oppressed.  
Jesus, I come.  
Once for all the Saviour died.  
Out on the midnight deep.  
I am trusting thee, Lord Jesus.

#### References.

FREEMAN. Ver. 23 : Scourging, 724. Ver. 24 : The stocks, 839. Ver. 27 : Responsibility of jailers, 840.

#### Blackboard.



### LESSON III. PAUL AT THESSALONICA AND BERECA. [July 18.]

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

#### AUTHORIZED VERSION.

Acts 17. 1-12. (*Commit to memory verses 10-12.*)  
[Read 1 Thess., chapters 1 and 2.]

1 Now when they had passed through Am-philip'olis and Ap-ol-lo'ni-a, they came to Thes-sa-lo-ni'-ca, where was a synagogue of the Jews :

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures,

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead ; and that this Je'sus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted

#### REVISED VERSION.

1 Now when they had passed through Am-philip'olis and Ap-ol-lo'ni-a, they came to Thes-sa-lo-ni'-ca, where was a synagogue of the Jews : 2 and Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them 3 from the scriptures, opening and alleging, that it behoved the Christ to suffer, and to rise again from the dead ; and that this Je'sus, whom, said 4 he, I proclaim unto you, is the Christ. And some of them were persuaded and consorted with

with P  
a great  
few.

5 But  
enry, to  
baser so  
city on  
and sou

6 An  
Jaron  
city, or  
side dou

7 W  
contrar  
is anoth

8 An  
the city

9 An  
and of  
10 A  
and Si  
thither

11 T  
sa-to-m  
reading  
daily,

12 T  
orable  
a few.

Tim  
Bereca.

M. P  
Tu. P  
W. T  
Th. T  
F. S  
S. D  
S. S

No

No

No

QUE

1. T  
Wh  
Wh  
Wh  
Fro  
Wh



with Paul and Si'las; and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Ja'son, and sought to bring them out to the people.

6 And when they found them not, they drew Ja'son and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Ja'son hath received: and these all do contrary to the decrees of Cæ'sar, saying that there is another king, *one* Je'sus.

8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Ja'son, and of the others, they let them go.

10 And the brethren immediately sent away Paul and Si'las by night unto Be-re'a: who coming thither went into the synagogue of the Jews.

11 These were more noble than those in Thes-sa-lo-ni'ca, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few.

Paul and Si'las; and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Ja'son, they sought to bring them forth to the people. And when they found them not, they dragged Ja'son and certain brethren before the rulers of the city,

6 crying, These that have turned the world upside down are come hither also; whom Ja'son hath received: and these all act contrary to the decrees

7 of Cæ'sar, saying that there is another king, *one* Je'sus. And they troubled the multitude and the rulers of the city, when they heard these

8 things. And when they had taken security from Ja'son and the rest, they let them go.

9 And the brethren immediately sent away Paul and Si'las by night unto Be-re'a: who when they were come thither went into the synagogue

10 of the Jews. Now these were more noble than those in Thes-sa-lo-ni'ca, in that they received

11 the word with all readiness of mind, examining the scriptures daily, whether these things were

12 so. Many of them therefore believed; also of the Greek women of honorable estate, and of

men, not a few.

**Time.**—A.D. 52. **Places.**—Thessalonica and Berea.

### Home Readings.

- M.* Paul at Thessalonica and Berea. Acts 17. 1-9.  
*Tu.* Paul at Thessalonica and Berea. Acts 17. 10-15.  
*W.* The Gospel with power. 1 Thess. 1.  
*Th.* The apostles' joy. 1 Thess. 3.  
*F.* Search the Scriptures. John 5. 32-39.  
*S.* Diligent study. Deut. 6. 1-9.  
*S.* Scripture opened. Luke 24. 25-32.

### Lesson Hymns.

- No. 295, New Canadian Hymnal.  
 Father of mercies, in thy word  
 What endless glory shines!
- No. 289, New Canadian Hymnal.  
 Sing them over again to me,  
 Wonderful words of Life.
- No. 296, New Canadian Hymnal.

I love to tell the Story  
 Of unseen things above.

### QUESTIONS FOR SENIOR SCHOLARS.

1. **The Gospel Preached**, v. 1-4.  
 What journey did the apostles make?  
 Where did Paul go to preach the Gospel?  
 What great truth did he present?  
 From what source did he draw his proof?  
 What effect followed his preaching?

What was Paul's constant theme? See 1 Cor. 1. 23, 24.

### 2. The Gospel Opposed

, v. 5-9.

- Who were the chief opposers?  
 How did they show their opposition?  
 What testimony did they give to the power of the Gospel?  
 In what sense does the Gospel turn the world upside down?

What false charge was made against the apostles?  
 What effect had these charges?  
 What did the rulers do?

### 3. The Gospel Believed

, v. 10-12.

- Where did the apostles next go?  
 What traits of nobility did the Bereans show?  
 What injunction of Scripture did they thus obey? See Isa. 8. 20.

### Teachings of the Lesson.

Where may we find—

1. A lesson in churchgoing?
  2. A lesson in searching the Scriptures?
  3. A lesson as to the power of the Gospel?
1. Paul went to the synagogue to do good. Others who were there received good. God sends a message to willing ears. Hearers are as essential as speakers.
2. "They searched the Scriptures daily," "therefore many of them believed." That is a normal result. An honest searching of God's word will induce faith. So it did in Lord Lyttleton; so it did in Gilbert West. What did they each write as the result?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Gospel Preached, v. 1-4.**  
What did Paul find at Thessalonica?  
How did he spend his Sabbaths?  
What great truth did he preach?  
What great fact did he proclaim?  
What class especially received the truth?
- 2. The Gospel Opposed, v. 5-9.**  
Who made opposition? Why?  
Where did they seek for Paul?  
Whom did they take in his place?  
What charge did they bring against Paul and Silas? What against his friends?  
What was the effect of this tumult upon the rulers?  
What did they do to quiet it?
- 3. The Gospel Believed, v. 10-12.**  
What night journey was made by Paul and Silas?  
At what place did they seek to labor?  
What was the character of the Jews at that place?  
How was the word received and tested? GOLDEN TEXT.  
What command did our Lord give in regard to Bible study? John 5. 39.  
What was the result of this Bible study in Berea?  
In what should we imitate the Bereans?  
Who opposed Paul's preaching?  
What defeated their opposition?

#### Practical Teachings.

- Where do we find in this lesson—
1. An example of the fruits of envy?
  2. A model Bible student?
  3. An example of brotherly love?

### QUESTIONS FOR YOUNGER SCHOLARS.

- When did Paul and Silas come out of prison?  
Who set them free?  
To whose house did they go?  
Where did they go next?

### THE LESSON OUTLINE.

#### Some Helps to the Gospel.

- I. ZEALOUS WORKERS.**  
*Passed through... went in.* vs. 1, 2.  
A chosen vessel. Acts 9. 15.  
For the Gospel's sake. 1 Cor. 9. 23.
- II. THE PUBLIC WORSHIP.**  
*A synagogue of the Jews.* vs. 1, 2.  
Spake often one to another. Mal. 3. 16.  
A day in thy courts. Psalm 84. 10.
- III. THE HOLY SCRIPTURES.**  
*Out of the Scriptures.* vs. 2, 3.  
All the prophets witness. Acts 10. 43.  
They... testify of me. John 5. 39.

- After whom was this city named?  
What did Paul and Silas do on the Sabbath?  
What did they teach the people?  
Who became believers?  
What did some wicked Jews do?  
What charge did they make against Paul and Silas? Verse 6.  
How did Paul and Silas escape?  
Where did they go?  
How did the Bereans show themselves noble?  
What came from earnest study of the Scriptures?

#### Questions for You.

- Do you read the Bible every day?  
Do you read it to find the truth about Jesus?  
If you do, God himself will be your teacher.

### THE LESSON CATECHISM.

(For the entire school.)

1. What did Paul declare to the Thessalonians?  
**That Jesus was the Christ.**
2. How many of the Greeks believed? **A great multitude.**
3. How did the unbelieving Jews receive his preaching? **"They set the city in an uproar."**
4. How did those at Berea receive the word?  
GOLDEN TEXT: **"They received the word,"** etc.

### OUR CHURCH CATECHISM.

44. How is God faithful and true?  
His words are always true and His promises can never fail.
45. What is meant by saying that God is gracious and merciful?  
That He is full of compassion, slow to punish sin, and ready to forgive.

Under  
They se  
they en  
ers, so  
idols, t  
catch t  
chief sp  
come, a  
save all  
a few  
old sto  
escape.  
be dest  
ties; a  
mission  
hundre  
truth.  
a patter  
truth.

Ver  
othly;  
Pass  
church  
popula  
A city  
surrou  
name,  
Apoll  
olis.  
sister  
the sec  
known  
edonia  
priate  
Europ  
Jews f  
Christ,  
giously  
familia  
though  
and re  
the sy  
2.  
custon  
Jews,  
the Sa  
trade  
sabb  
discou  
stay, v  
some  
Held  
the se  
in the  
mal t  
tures  
ment

## EXPLANATORY AND PRACTICAL NOTES.

Under the portals of Thessalonica pass two travel-stained men, without retinue or companions. They seek a lowly lodging place and engage during the week in manual labor. On the Jewish Sabbath they enter the synagogue to worship the God of their fathers. There they meet a company of worshippers, some formal, others sincere; some Jews, and many inquiring Gentiles, who, sick of the folly of idols, are groping after the true God. In the gallery above, through the lattice, they may perhaps catch the gleam of eyes which show that women are eagerly listening. One of the two travelers, "the chief speaker," delivers an address, presenting the wondrous news that the long-expected Messiah has come, and come just as the Scriptures foretold, to suffer, to die, to rise again, and, greatest of all, to save all mankind on the same condition of faith. Narrow-minded Jews listen with scorn and hate, but a few liberal souls, and many Gentiles, are touched to the heart, and accept the Gospel. There is the old story of enraged enemies, of false accusation, of truth misrepresented, of a mob, and a sudden escape. Paul goes forth from Thessalonica, but not until he has founded a church too deeply fixed to be destroyed; a church ever after held in the heart of the apostle, and addressed in his earliest epistles; a church from which sounded forth in trumpet tones the truth to all the lands around. The missionaries seek a quiet refuge at Berea, where the word falls upon good ground, and springs up a hundredfold. Here the hearers listen with candid minds, and search the word for its testimony to the truth. As a result the Gospel enters many hearts and brings its abundant fruit. The Bereans became a pattern to ages after and to lands afar in diligent study of the Scripture and obedient following of the truth.

**Verse 1. When they.** Paul, Silas, and Timothy; Luke having been left at Philippi. **Passed through.** Without stopping to plant churches, probably because they found no Jewish population and no synagogues. **Amphipolis.** A city thirty-three miles west of Philippi, almost surrounded by the river Strymon, whence its name, which means, "surrounding the city." **Apollonia.** A small city, southwest of Amphipolis. **Thessalonica.** A city named after a sister of Alexander the Great, and still existing as the second in importance in European Turkey, known as Salonica. It was the metropolis of Macedonia and northern Greece, and hence an appropriate place from which to extend the Gospel in Europe. **A synagogue.** The meeting of the Jews for worship offered a foothold for preaching Christ, as it brought together not only the religiously minded of the Jewish people who were familiar with the Old Testament, but also the thoughtful Gentiles who were inquiring after God, and ready to renounce idolatry. Thus to many the synagogue became the vestibule of the Church.

**2. As his manner was.** According to his custom, making the first offer of the Gospel to the Jews. **Went in.** To the synagogue worship on the Sabbath. Through the week he worked at his trade of tentmaking. 2 Thess. 3. 8. **Three sabbath days.** This shows the number of his discourses in the synagogue, not the length of his stay, which was continued among the Gentiles for some weeks or months. **Reasoned with them.** Held discussions, with arguments *pro* and *con*, in the services, as was allowed by the Jewish custom in the synagogue, where the worship was less formal than in the temple. **Out of the Scriptures.** Showing the prophecies of the Old Testament accomplished under the Gospel. (1) *We*

*should use the word of God as our weapon in Christian warfare.* (2) *The Old Testament is as full of Christ as the New.*

**3. Opening and alleging.** Presenting the truth, and supporting it by proof. **That Christ must needs have suffered.** Revised Version, "that it behooved the Christ to suffer." The doctrine of a suffering Messiah was repugnant to the Jewish mind, though clearly presented in all the sacrificial system. Paul probably gave the line of argument on this subject shown in the Epistle to the Hebrews. **Jesus . . . is Christ.** All Jews believed and looked for the coming of the Christ, or Messiah, as their national deliverer. Paul showed that he had come in the person of Jesus of Nazareth. (3) *Let us keep Christ ever in the foreground of our thought and teaching.*

**4. Some of them.** Mainly the proselytes to Jewish views from among the heathen, not the Jews by birth, as it is evident from the epistles that the Thessalonian church was principally of Gentiles. **Believed.** Accepted Jesus as the Christ, and embraced him as their Saviour. **Consorted with Paul and Silas.** Forsook the synagogue for their companionship, and cast in their lot with those who shared their views. (4) *Christians in faith will seek Christians for fellowship.* **Devout Greeks.** Gentiles who had renounced idolatry, and were worshippers of God, but had not received circumcision as proselytes to Judaism. Such were often called by the Jews "proselytes of the gate," that is, at the door of the Church. **Chief women.** Throughout the Roman world many women, especially those of the higher ranks of society, attended the worship of the synagogue, sitting in latticed galleries apart from the men. Many of them became proselytes, and by their zeal and social position exercised

great influence. Some of these were among the listeners to Paul's teaching, and eagerly accepted the Saviour.

**5. The Jews.** The Revised Version omits "which believed not," for nearly all the Jews were enemies to the Gospel. **Moved with envy.** Revised Version, "jealousy," at the rapid progress of the Gospel among the intelligent classes of worshipping Gentiles. **Lewd fellows of the baser sort.** Revised Version, "vile fellows of the rabble"—the idle and shiftless vagabonds of an oriental city, the very scum of the population, always ready for a riot. **Assaulted the house of Jason.** At whose house Paul and his companions were entertained during their stay. **To bring them out.** To drag out Paul and his companions for trial, which was held in the free Greek cities, of which Thessalonica was one, before an assembly of the people. (5) *Persecution is ever unreasoning and unreasonable in its dealings with the Gospel.*

**6. Found them not.** Probably they had retired to some other house for safety. **Jason.** There is no reason to suppose that this is the Jason of Rom. 16. 21, a kinsman of Paul. **Certain brethren.** Members of the young Christian Church, and converted as the result of Paul's labors. **Unto the rulers.** Greek, "politarchs," not the same title as at Philippi, an instance of Luke's accuracy. See "Critical and Homiletical Notes." **Turned the world upside down.** This declaration shows the rapidity with which the Gospel was spreading and the deep impression made by Paul's labors. (6) *When the world is wrong side up its greatest need is to be turned upside down.*

**7-9. Contrary to the decrees of Cæsar.** The title of the emperor at Rome. **Another king.** A manifest perversion of Paul's teaching, which was loyal to the State, even when the government was not friendly to the Church. **Troubled the people and the rulers.** The people feared a tumult, and the rulers were alarmed at the charge of disloyalty. **Taken security.** Exacting a pledge that the peace should not be broken and that there should be no further cause for the riotous

demonstrations. **Let them go.** The rulers of Thessalonica, though somewhat controlled by public sentiment, were far more just than those of Philippi.

**10. Sent away.** They could do no more good in a city where they were under bonds, and their presence endangered the Christians of the place. **By night.** A journey of fifty miles at night, crossing no less than three rivers and in an unknown region. **Berea.** A small and retired place, where Jewish hate would not soon find out the apostle. It is now a town of twenty thousand people, called *Phera*. **Into the synagogue.** As everywhere, the synagogue gave opportunity for the Gospel and an audience prepared, by acquaintance with Scripture, to receive it. (7) *Let no past discouragements keep us from bearing testimony to the Saviour.*

**11. More noble.** Literally, "of higher birth;" here referring to the generous, loyal character. **Received the word.** Rarely, indeed, did Paul find his countrymen willing to receive, or even to hear, the truth which he preached. **Searched the Scriptures.** This willingness was not like the credulity of Lystra (Acts 14. 11), nor the impulsiveness of Galatia (Gal. 4. 14), but an intelligent, thoughtful hearing, followed by close investigation. (8) *The Gospel welcomes the most searching study, provided it be in a candid spirit.* (9) *We should seek God's word as the test of all truth.* (10) *May these ancient worthies find many followers in the Bereans of to-day!*

**12. Therefore many of them believed.** Not all, yet many; for most are convinced who give the Gospel a fair investigation. **Honorable women.** Revised Version, "Greek women of honorable estate." These were women of the higher orders who attended the synagogue and had renounced idolatry, as in verse 4. **Not a few.** So the Church in Berea, of which we should like to know more than is contained in this brief mention, was made up of intelligent people, Bible students, both Jews and Greeks, of the better class in society.

### CRITICAL AND HOMILETICAL NOTES.

**Verse 1. Thessalonica.** The church at Thessalonica enjoys the peculiar honor of having evoked what is unquestionably the oldest extant of Paul's epistles and probably the earliest of all the Christian writings. It may have been written in 52 A. D., certainly not later than 54. The epistles to this church wonderfully illumine the history related here, and should be read in this connection. "Our Gospel came to you not in word only, but also in power and in the Holy Ghost, and in much assurance," etc. 1 Thess. 1. 5, *sq.*

**2. Three sabbaths.** There are several facts that have led many students of history to believe

that Paul's stay at Thessalonica was much longer than three weeks. It is argued that while there he worked with his own hands for a livelihood, 1 Thess. 2. 9; 2 Thess. 3. 8; and that the Philippians, who were one hundred Roman miles away, more than once sent supplies for him and his companions' maintenance, Phil. 4. 15, 16. These facts, together with the statement that "a great multitude" was won to the faith, indicate a ministry somewhat protracted. Nor is there anything in the text to contradict it. It may have been that Paul addressed the Jews in the synagogue but three times during his stay in the city, and at other times gave his

attenti  
plete  
accord  
"three

3. 0  
lies  
the ap  
The s  
Paul t  
which  
"set t  
that i  
book,  
testim  
to disc  
script  
in a r  
found  
reason  
confes  
not fir  
John  
dishea  
slown  
that d  
and ec  
things  
the ve  
The ef  
"pow  
newed  
"wrat  
ancien  
contai

6.  
them  
city,  
those  
were  
nica  
the se  
city,"  
found  
have  
cism  
serve  
carve  
once  
stones  
in the  
Alfor  
ously  
occur  
Berea  
Mace  
to the

11.  
in T  
"bett  
better

attention to the Greeks. And as three is the complete number it would not be altogether out of accord with the Hebrew idiom to understand by "three" "several" Sabbaths.

**3. Opening and alleging.** In the Greek *diase* are highly picturesque words which describe the apostle's method of teaching the Gospel truth. The second participle means "setting before." Paul took the Old Testament Scriptures as a casket which he opened, and taking out its rare treasures "set them before" the people. He showed them that its supreme treasure was Jesus. That old book, from the *protevangeli*um to Mal. 4, is a testimony to him; only it is not given to unbelief to discern its heavenly meanings. In studying the Scriptures for himself Jesus saw himself there as in a mirror. It explained all the otherwise profound mysteries of his person and history. The reason the Pharisees of his day, who possessed and confessedly revered these same Scriptures, did not find him there, was their voluntary unbelief. John 5. 40. On the way to Emmaus he told the disheartened disciples that, if it were not for the slowness of their hearts to believe, the very facts that dashed their hopes to despair would awaken and confirm them; for by the Scriptures these very things "ought to be." Luke 24. 25, 26. This was the very method that Paul followed at Thessalonica. The effect was twofold—among those who believed, "power in the Holy Ghost, much assurance, renewed lives;" among those who would not believe, "wrath," which, in the name of loyalty to the ancient truth, combated the very life which it contained.

**6. The rulers of the city.** Luke describes them here as *politarchai*. They are officers of a free city, differing in name and official function from those of the city of Philippi. There the officers were *stratagai*, provincial magistrates. Thessalonica was, at the time of this history, the capital of the senatorial province of Macedonia and a "free city." Farrar says that the name *politarch* is found in no ancient author, and would certainly have been set down as a blunder by skeptical criticism but for the happy providence that has preserved it on a large inscription of St. Paul's day, carved in the entablature of a triumphal arch which once spanned the main street of the city. The stones bearing the inscription are now preserved in the British Museum. The full text appears in Alford's Commentary, where he remarks, "Curiously enough we have here three names which occur in the epistles of Paul, namely, Sospater of Berea, Secundus of Thessalonica, and Gaius the Macedonian." Thus the very stones bear testimony to the strict accuracy of our narrative.

**11. These were more noble than those in Thessalonica.** "More noble" literally is "better born." The Bereans were probably a better social cast than those of the other city. The

lower classes are reached mainly through their emotions, which oftentimes are as ephemeral as they are superficial. But when their conversion is genuine and permanent their new life bears the marked characteristic of "power." The cultivated classes are apt to distrust their feelings as motives for action unless their judgment approves. These Bereans were no doubt deeply stirred by the Gospel news; but it impelled them to investigation rather than immediate faith. The word here translated "searched" is not the same as in John 5. 39, "Ye search the Scriptures because ye think that in them ye have eternal life," etc. In this latter case the word exactly characterizes rabbinical study, which is but little better than the dissection of the letter. There is no spiritual illumination in such intellectualism. As was the case with those whom our Lord addressed, such searching the Scriptures will produce an effect the exact reverse of what was intended—unbelief. But the Bereans searched **with all readiness of mind**—a willingness to accept **if these things were so**—and their search resulted in faith. This contrast illustrates both the positive and negative side of the voluntary character of faith or unbelief. It is the wish of the heart that decides the track of mental search and discovery. Moral antipathy is the real cause of unbelief.

### Thoughts for Young People. The Sincere Seeker after Truth.

1. The sincere seekers after truth are to be found in the assemblages where God is worshiped and his word is read. Verse 1.
2. The sincere seeker recognizes the authority of Scripture, and turns to it as the final test of truth. Verses 2, 11.
3. The sincere seeker seeks the companionship of those who hold the truth and can explain it, so that he learns by fellowship as well as by listening to the word. Verse 4.
4. The sincere seeker appeals, not to prejudice, but reason; and meets opposing views with arguments, not with force. Verses 5, 8.
5. The sincere seeker represents the views of others fairly, not striving to pervert their statements. Verse 7.
6. The sincere seeker is candid, open to receive knowledge, and willing to investigate it. Verse 11.
7. The sincere seeker, following his convictions, and acting according to the light received, attains to an enlightened faith in Christ. Verse 12.

### Orientalisms of the Lesson.

There were no Roman soldiers in Thessalonica, nor were the Roman eagles and other insignia there. The city was not like the "colony" spoken of in the last lesson. That was a miniature Rome, and



an annex of the city, however remote from it. But this was a "free city," with the right to govern itself, not even the state or provincial government having any control over it. It is a mark of delicate accuracy in accord with the facts of history that Paul is not said to be brought before a "magistrate." The supreme authority was in the people, not in Cæsar, not in magistrates. The administration of law was in the hands of a council or bench of seven judges, called by a Greek name *politarchai*, who ruled the town. There was no appeal from their decision, as there was no other court or council, judge or governor above them, because the city had been made a "free city," a *municipium*, a rare privilege bestowed by the imperial Roman government on certain cities for some special cause generally connected with political or military affairs. The mode of government differed in these "free" cities, as they were allowed to maintain whatever form of government they had when they came into the empire, or whatever kind happened to exist at the time when they were made "free." These cities were very zealous in their loyalty to the Roman empire, and when the apostles spoke of another kingdom it was easy to arouse the prejudice of the populace.

By a singular coincidence we find a similar state of things to-day. The Turkish government has the control of Thessalonica to-day as the Roman government had then, and the censors of the Turkish press at Constantinople would not allow to-day the preaching of the "Kingdom of Christ" in Salonica (Thessalonica), the third city in European Turkey, nor the singing of "Hold the fort, for I am coming," nor "Forward, Christian soldier," nor any other Christian music or publication or preaching which speaks of the "Kingdom of God." The Sultan will have no desire expressed for any other kingdom than his own. Even the Lord's Prayer has been prohibited because of the sentence, "Thy kingdom come."

### By Way of Illustration.

*Verses 1-5.* In Isaiah 40 the Spirit says, "Get thee up into the high mountain, lift up thy voice with strength; say, behold your God." The cry is not "my God," but "your God." I cannot tell you what a rush of feeling came over me when I realized that the message tells of God as the God of the heathen as well as the God of the Christian! He is their Father as well as your Father. Every human being has a right to the heart of God. "Behold your God."—A. T. Pierson.

*Preaching Jesus.* An unbeliever went to hear a great preacher whose theology he intended to confute at his club next day. But the preacher preached Jesus the Messiah in such a simple, earnest way, that there was nothing to confute. He could not but be attracted to the picture of Jesus, and he went again to hear more, at last accepting Jesus the Messiah.

*Verses 4-9.* Some of the multitudes believed, while others started the mob in its hateful work. The Gospel is to some a savor of life unto life, and to others of death unto death. It is as the sunbeam that gives light to the healthy eye, but strikes the diseased eye with blindness. The sunlight, that weaves the tender fabric of the violet, hardens the clay almost to stone. The law that protects the innocent is the standard of condemnation for the guilty. The Christ who was set for the rising again of many in Israel was also the reason for the falling of others. Multitudes in Thessalonica simply acted as do multitudes to-day upon hearing the truth.

*Verses 10-12.* Merely reading the Bible is not what God wants. Again and again I am exhorted to search. If a friend were to see me searching about a building and were to come up and say, "Moody, what are you looking for? have you lost something?" and I answered, "I am not looking for anything in particular," I fancy he would think me very foolish. But if I were to say, "Yes, I have lost a dollar," then I might expect him to help me find it. Read the Bible as if you were seeking for something of value. A man once made an artificial bee which was so like a real bee that he challenged another man to tell the difference. It made just such a buzzing as the live bee and looked the same. The other said, "I will tell you the difference very soon." He then put a drop of honey on the ground by the bees, and the live bee went for the honey. There are a lot of people who profess to be Christians, but they are artificial, and they don't know when you give them honey. The real bees go for honey every time.—Moody.

### Heart Talks on the Lesson.

As Paul went from city to city we see he had one custom, the importance of which I would like to impress earnestly upon my class. "As his manner was" he went into the synagogue on the Sabbath day. In our lesson two weeks ago we found him in a little prayer meeting on the Sabbath. Anywhere, where the people few or many gathered for worship, there this true servant of God went. It was his habit. Nothing is easier than to fall out of the habit of going to church. If you stay away once or twice, it is easy to stay away again. If you go regularly, it will not seem right to do anything else. A habit of attendance upon worship has a valuable effect upon character. Let us look at this carefully. If we get this one thought worked out into a steadfast principle from our lesson to-day, we shall have found the stronghold which commands the whole field of Christian privilege and duty.

We must remember Paul was a workman. In his letter to the Thessalonians, chapter 1, 2-9, he reminds them that he labored all the week to support himself. He had no time for excursions,

bicycle runs (if they had bicycles in those days), or social meetings. Yet it never occurred to him that he could take the Sabbath for such things. His custom was the same as that of Jesus. We read in Luke 4, 16, that he came to Nazareth, where he was brought up, and as his custom was he went into the synagogue on the Sabbath day. Too many fall out of the good habits in which they were brought up, and the loss to them is great. "It is rainy; there will be only a few out;" "My dress is not quite what I want to wear;" "It is too warm to sit in church;" "I need exercise, I must go on my wheel;" "It takes all the morning to read the Sunday paper"—these and many other excuses, which you know perhaps better than I can tell you, keep hundreds away from Sunday worship. The same thoughts that occupy them all the week go tramping through the brain just the same on Sunday. The mind and heart do not get the food and refreshment they need. Suppose you do not like the preacher? Well, if he preaches the Gospel we ought to care for his message whether we like the way it is given or not. If these people at Thessalonica had stayed away from the synagogue that day they would have missed a great deal, for Paul gave them a very convincing talk about Jesus. The Gospel is the bread of life. We starve spiritually if we do not feed upon it. A young man who had been hard at work all the week threw himself in an easy chair one Sunday morning, saying, "I believe I'll rest to-day." One said, "You will rest better after you have heard a good sermon. Go and hear Dr. M." After service he said, "O, I wouldn't have missed that for anything. I'm glad you made me go!" Let me tell you, you always miss something you cannot afford to lose when you neglect public worship on the Lord's Day. During this summer vacation keep up the good habit. Many a backward step is taken in the Christian life by lounging on hotel piazzas, talking small talk on the beach, or taking excursions with thoughtless companions in the mountains. Wherever we are, let us go to the place of worship for the good we may get ourselves and the help we may give to others.

### The Teachers' Meeting.

Draw a map showing Paul's journey through Philippi, Amphipolis, Apollonia, Thessalonica, Berea.... Show Paul's method of working: (1) Labor at tentmaking through the week; (2) At synagogue on Sabbath (why use synagogue?); (3) His subject of preaching, verse 3; (4) His use of Scripture; (5) The classes of people who were influenced, verses 4, 12; (6) The opposition excited. .... Notice three classes of people in this lesson: (1) The conduct and spirit of the apostle Paul; (2) The conduct and spirit of the Thessalonian unbelievers; (3) The conduct and spirit of the Berean truth seekers.... The duties inculcated by this les-

son: (1) Seeking opportunities for the Gospel; (2) Finding and showing the Christ in the Scriptures, especially in the Old Testament; (3) Candor and justice in representing the views of others, avoiding the perversion of truth, verse 7; (4) Perseverance in God's work; (5) Study of Scripture; (6) Fidelity to conviction of duty.

### Before the Class.

*General suggestions.* Let the teacher learn and teach the class to paraphrase the lesson. With younger scholars get a verbal paraphrase. With older scholars encourage a written paraphrase. Ask some scholar who is sure to do well at first to tell in his own language the story of the lesson; commend an honest effort, though imperfect. The others may watch and supply omissions, if any, or the teacher may call on a second pupil to tell the story. Let the teacher repeat the story herself. If there has been no previous drill let the teacher set the example by telling the story herself first.

If pupils have not looked at the lesson and claim to be unprepared, give time to read the lesson attentively, then lay aside the text and call on individuals to give the story of the lesson.

*Advantages.* Pupils will be more apt to prepare for the next lesson by at least reading carefully. This method cultivates verbal expression. It cultivates attentive reading. It cultivates memory. It gives acquaintance with Bible thought.

In an advanced class ask two or three who are sure to do well to prepare a written paraphrase for the next Sunday. A preview of the next lesson will assist.

Farrar thus describes the three wandering missionaries: "Silas, Timothy, and Paul went along the great Roman road toward the southwest. One was a grave elder from Jerusalem; another a timid and youthful deacon from the bleak highlands of Lycaonia; the third was a worn and suffering Jew of Tarsus. The whole aspect of the persecuted wanderers bespoke their poverty, their sufferings, and their earthly insignificance."

Note the change in pronoun from "we" to "they;" Luke was probably left at Philippi. Find on the map the cities mentioned. Notice Paul's manner; he always offered salvation first to the Jews; his method—"Opening an I alleging," proving by citation. The Jews acknowledged the Bible as true and every letter they valued as divine. So Paul gave them: 1. The prophecies of the Messiah. 2. He applied them to Jesus, showing that in him all were fulfilled. 3. He showed that Messiah must needs suffer. 4. He corrected their false ideas of a triumphant Messiah by argument, not by assertion. 5. He preached a living Christ, a present Saviour and Lord, the rightful king of all the earth.

In the fifth verse: 1. Why were the Jews envi-

ous? 2. What sort of people did they employ to drive out Paul and Silas? 3. What exaggerated statement did they make regarding Paul and Silas? 4. Did they not unwittingly testify to the power of the Gospel? Paul and Silas had the very character our forefathers had for preaching the Gospel. Find illustrations in early Methodist history.

The first Christians of Thessalonica seemed to have had an overwhelming sense of the nearness of the second advent. Each chapter in the First Epistle to the Thessalonians closes with an allusion to the subject.

The "Jews of Berea were more noble than those of Thessalonica." 1. They received the word. 2. They searched the Scriptures. 3. They believed.

#### PRACTICAL TEACHING.

Paul preached not himself. He did not talk of his recent hardships, but he spoke with the earnestness of a man who had no time to lose. He preached not himself, but Christ crucified. He put Christ into every lesson—Christ, the children's Saviour; Christ, the divine. Christ is to be studied as artists study their ideal. Christ is to be looked for until his second coming.

#### References.

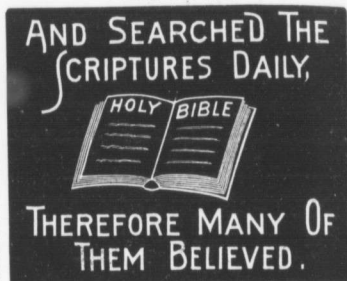
FREEMAN. Ver. 10: The synagogue, 686.

#### OPTIONAL HYMNS.

O for a thousand tongues, to sing.  
Thy word, almighty Lord.  
There is a friend.  
O could I speak the matchless worth.  
I love to tell the story.

Come, sinner, to the gospel feast.  
Lift up the gospel banner.  
Sowing in the morning.  
In from the highways.  
Ready to follow God's command.

#### Blackboard.



### LESSON IV. PAUL PREACHING IN ATHENS.

[July 25.]

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

#### AUTHORIZED VERSION.

**Acts 17. 22-34.** [Commit to memory verses 24-27.]

[Read verses 13-21.]

22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Ath'ens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

#### REVISED VERSION.

22 And Paul stood in the midst of the A-re-op'a-gus, and said,

Ye men of Ath'ens, in all things I perceive that ye are somewhat superstitious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set I forth unto you.

24 The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands;

25 neither is he served by men's hands, as though he needed anything, seeing he himself giveth

26 to all life, and breath, and all things; and he made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their

27 habitation; that they should seek God, if haply they might feel after him, and find him, though

28 he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men everywhere to repent:

31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which was Di-o-nys'i-us the A-re-op'a-gite, and a woman named Dam'a-ris, and others with them.

29 also his offspring. Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art

30 and device of man. The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere

31 repent: inasmuch as he hath appointed a day, in the which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 Now when they heard of the resurrection of the dead, some mocked; but others said, We

33 will hear thee concerning this yet again. Thus

34 Paul went out from among them. But certain men clave unto him, and believed; among whom also was Di-o-nys'i-us the A-re-op'a-gite, and a woman named Dam'a-ris, and others with them.

**Time.**—Close of A. D. 52, soon after the events of the last lesson. **Place.**—Mars' Hill (or the Areopagus), the meeting place of the Council of Athens.

#### Home Readings.

M. The new doctrine. Acts 17. 16-21.

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

W. The mighty God. Isa. 40. 9-17.

Th. Incomparable. Isa. 40. 18-26.

F. The true God. Jer. 10. 1-12.

S. God is a Spirit. John 4. 19-26.

S. Judgment by Christ. 2 Cor. 5. 1-10.

#### Lesson Hymns.

No. 19, New Canadian Hymnal.

Come, Holy Spirit, heavenly Dove,  
With all thy quickening powers.

No. 20, New Canadian Hymnal.

Holy Spirit, faithful Guide,  
Ever near the Christian's side.

No. 21, New Canadian Hymnal.

Come, Holy Ghost, our hearts inspire,  
Let us thine influence prove.

#### QUESTIONS FOR SENIOR STUDENTS.

1. **The Theme**, v. 22, 23.

Who was the preacher?

Where was the pulpit?

Who were the people addressed?

What was the theme?

Did Paul utter a rebuke or a compliment?

What is God, and what is the only acceptable worship? **GOLDEN TEXT.**

2. **The Sermon**, v. 24-31.

Whom did Paul preach to the Athenians?

How does he describe God?

What does he say of the origin of man?

What of man's duty to God?

What of God's relation to man?

How can a man know God?

To what have men likened God?

What commandment is thus broken?

How did God regard this in the past?

What is his demand now?

What supreme motive enforces this duty?

Who is to be the final judge of the world?

Who must stand the test of the judgment. See Rom. 14. 10, 12.

3. **The Hearers**, v. 32-34.

How did the people receive Paul's words?

Who are named among the believers?

What is an Areopagite?

#### Teachings of the Lesson.

1. We are all the children of God. How? Why? Do we esteem our privilege? Do we act as becomes our station?

2. We have all sinned. God demands repentance. He demands it now. Delay is folly. There is no promise of to-morrow. "Now" is God's time; "now" is our only time.

3. We must all meet the judgment. Are we prepared? Is the Judge our friend? How will we fare when the King comes in?

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Theme**, v. 22, 23.

To whom did Paul preach this sermon?

In what place did he preach?

What did he say to the Athenians?

Why did he thus conclude?

Whom did he preach to them?

What was the great theme of Paul's preaching? 1 Cor. 1. 23.

**2. The Sermon,** v. 24-31.

Of what is God to be declared the creator ?  
 Of what is he Lord ?  
 What is said of His dwelling ?  
 Why can he not be served by men's hands ?  
 What is declared about all nations ?  
 What has God determined for them ?  
 Whom ought they all to seek ?  
 In whom do all live ?  
 What poetry did Paul quote ?  
 What ought not the children of God to think ?  
 How ought the true God to be worshiped ?

## GOLDEN TEXT.

At what evil had God winked ?  
 What does he now require of all ?  
 What assurance of judgment has God given ?  
 Upon whom will judgment be passed ? 2 Cor.  
 5. 10.

**3. The Hearers,** v. 32-34.

What effect had this sermon upon the Athenians ?  
 Who are named as believers ?

**Practical Teachings.**

Where in this lesson are we taught—

1. The nature of true worship ?
2. The necessity of repentance ?
3. The certainty of the judgment ?

**QUESTIONS FOR YOUNGER SCHOLARS**

Where did Paul go from Berea ?  
 What kind of a city was Athens ?  
 Why was Paul sad when he saw its fine temples and statues ?  
 Where did Paul preach in Athens ?  
 What kind of people were the Athenians ?  
 What did they ask Paul to do ?  
 Where did they take him to preach ?  
 What was Mars' Hill sometimes called ? Arcopagus.  
 What temple was on Mars' Hill ?

What did Paul preach about ?  
 What did God send Jesus to do ?  
 By whom will the world be judged ?  
 What did some do when they heard Paul ?  
 What did others say ?  
 Did any believe in Jesus ?

**Do I Believe—**

That all I have comes from God ?  
 That I could not live and move without him ?  
 That he asks me for my heart now ?

**THE LESSON CATECHISM.**

(For the entire school.)

1. At what place in Athens did Paul preach the Gospel ? **Mars' Hill.**

2. Whom did Paul declare unto the Athenians ? **THE UNKNOWN GOD whom they worshiped.**

3. What relation do we bear to God ? **"We are his offspring."**

4. What does the Lord command all men everywhere to do ? **To repent.**

5. What did our Lord say concerning true worship ? **GOLDEN TEXT: "God is a Spirit,"** etc.

**OUR CHURCH CATECHISM.**

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

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

47. How did all things come into being ?

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

48. Why did God create all things ?

For His own pleasure ; to show forth His glory, and to give happiness to His creatures.

**THE LESSON OUTLINE.****The Gospel Conception of God.****I. THE DIVINE CREATOR.**

*God that made the world.* v. 24.  
 In the beginning God created. Gen. 1. 1.  
 My hand made all these. Acts 7. 50.

**II. THE UNIVERSAL LORD.**

*Lord of heaven and earth.* v. 24.  
 O Father, Lord of heaven. Matt. 11. 25.  
 Heaven is my throne. Isa. 66. 1.

**III. THE BOUNTIFUL GIVER.**

*Giveth to all...all things.* v. 25.  
 God, who giveth us richly. 1 Tim. 6. 17.  
 He did good, and gave. Acts 14. 17.

**IV. THE ALMIGHTY RULER.**

*Determined the times.* v. 26.

The Most High...inheritance. Deut. 32. 8.  
 My times are in thy hand. Psalm 131. 15.

**V. THE UNSEEN SPIRIT.**

*Not far from everyone.* v. 27.  
 The Lord is that Spirit. 2 Cor. 3. 17.  
 King eternal...invisible. 1 Tim. 1. 17.

**VI. THE TENDER FATHER.**

*We are the offspring of God.* v. 29.  
 Thou art our Father. Isa. 63. 16.  
 Sons of God. John 1. 12.

**VII. THE RIGHTEOUS JUDGE.**

*He will judge the world.* v. 31.  
 He cometh to judge. Psalm 96. 13.  
 Judge of quick and dead. Acts 10. 42.



## EXPLANATORY AND PRACTICAL NOTES.

We now look upon the scene where the Gospel of Christ appeared for the first time confronting the wisdom of the world. Paul, the foremost leader of the Christian cause, stood upon the marbled summit of the Areopagus, and before him were ranged upon the circling seats the leaders of Grecian thought. To their eyes it was the Gospel standing upon trial, and dismissed with silent contempt; to the enlarged view of heaven it was the learning of man arraigned and sentenced before the bar of God. To all outward appearance it was an uneven match—one man standing alone before many; but one man with the eternal truth and the almighty God upon his side is a majority, and the enduring victory was won by the apostle Paul. He stood surrounded by the outward symbols of a religion the most fascinating ever devised by man, the worship of beauty in its noblest forms; surrounded, too, by the learned men of the age, in the capital which was the center of the world's intelligence. Wisely did the apostle address that assembly, beginning with a courteous recognition of their zeal for worship and their longing after God, and showing that their craving was met in the Gospel alone. Yet with all boldness he attacked their errors. With the statues of the gods on every hand he declared that the Godhead is not like unto images made by man; before a people proud of their origin he asserted the unity and brotherhood of all races; in presence of men who held to the eternity of matter he proclaimed God as the Creator of all things; in the face of scornful glances he preached the resurrection of the dead and the judgment to come.

**Verse 22. Mars' hill.** The Areopagus, or hill of Mars, was an eminence in Athens, northwest of the Acropolis, and rising sixty feet above the valley. Here sat in council the most distinguished citizens of Athens. Before them stood the apostle, not on trial, but making a clear statement of Christianity at the request of philosophers who had previously heard him. The report of Paul's address is very meager, though precise, and gives only the line of thought in what was without doubt an extended discourse. **Men of Athens.** Paul begins his speech by a dignified form of address employed by Athenian orators. **Too superstitious.** Better, "very reverential and religious." This was not an accusation, nor yet a compliment, but a recognition of the fact that the Athenians were a worshipful people. There were at least thirty thousand statues in Athens, all objects of worship. (1) *Notice that the disciple of Christ can see that there is a germ of truth in the heathen forms of religion.*

**23. As I passed by.** In walking from the seaport to the city he may have passed several altars with the inscription referred to. Several ancient writers refer to them. **Beheld your devotions.** Not the worship itself, but the things worshipped. **An altar.** The Greek altars, which were usually beautiful marble structures, small but highly ornamented, were to be found everywhere, and they stood in honor of unnumbered gods and goddesses. But in all the Hebrew world there was only one place of sacrificial worship. **TO THE UNKNOWN GOD.** Such worship arose from a feeling of uncertainty and a deep desire to omit no divinity from their devotions. **Whom therefore,** etc. In all their ignorance they were groping after God, and now the apostle was about to proclaim him, the very Being whom they sought. Paul's opening words showed great skill in attracting attention, employing an illustration, avoiding the

charge of introducing a new object of worship, recognizing the element of truth in their religion, and yet not lowering the standard of the Gospel.

**24. God that made the world.** Paul begins his argument with the declaration that there is a personal God, not a personification of nature. (2) *We must see God if we would worship him aright.* **Lord of heaven.** Paul presents no picture of Olympus with his feasting deities, but one God over all. **Dwelletth not in temples.** The most beautiful temples ever wrought by human hands rose before Paul as he spoke, yet he declares that they do not enshrine God. (3) *The only fit temple for God's indwelling presence is that of the heart which God has created.*

**25. With men's hands.** The popular heathen conception of sacrifice was that the gods needed food and drink, and were dependent on men for such services; the Hebrew doctrine was that the sacrifice represented man's consecration to a higher power and the coming of the Redeemer. **Seeing he giveth.** Since our all comes from God, and we are absolutely dependent upon him, it follows that, while he cannot need us, we need him. (4) *We worship God, not for his benefit, but for our own.*

**26. Hath made of one blood.** Here Paul attacks another of the ideas rooted in the Greek mind, that they were a people of nobler origin than other races. (5) *The unity of man is the natural inference from the unity of God.* (6) *Since all are children of one Father all are brothers.* **Determined the times.** "Their appointed seasons." God has given to each people the sphere of their activity, their duration, and their mission in the world, so that all history shows his plan. **The bounds.** How far their dominion shall extend, and how they ought to use it. (7) *Let our nation remember that God has bestowed its noble heritage.* **27. That they should seek the Lord.** The

great object of all this divine dealing with the world is to bring men to a knowledge of God. **If haply.** The word "haply" indicates a contingency not likely to happen. Notwithstanding all God's dealings with the world few people out of the heathen races, without revelation, have ever obtained a true knowledge of God. **Might feel after him.** As a blind man gropes after an object, so, unaided by revelation, the best minds, like a Socrates and a Seneca, seem to be reaching out ignorantly toward God. **Though he be not far.** Rather, "and yet he is not far." He is near us, seeking us, yet we fail to find him because by our iniquities we separate ourselves from him. **From every one of us.** Even those who are living godless lives are yet followed by the influences of God's Spirit.

**28. In him we live.** Our natural life is dependent upon God, and still more does our spiritual life come from him. **Your own poets.** In addressing a people who knew nothing of the Hebrew Scriptures, Paul appealed to the Greek poets, that at once showing his knowledge and gaining favorable attention from his hearers. **We are also his offspring.** A sentence from the writings of Aratus, a Cilician poet, who lived 272 B. C. (8) *Even those without the light of revelation can perceive that man has some relation to God.*

**29. Forasmuch then.** If we are like God, then the Godhead which is above us cannot be like that which is below us. **The Godhead.** Around Paul were standing many statues of the Grecian divinities—some of them of marble, covered with gold. But Paul boldly declares that to consider those as images of God degrades both God and man, God's offspring.

**30. The times of this ignorance.** The ignorance of men in supposing that God could be likened to images. **God winked at.** God permitted to pass, and admitted it so far as it was sincere seeking after himself, until a clearer revelation should be made. **But now.** Now that Christ has come, and the Gospel is preached to Gentiles as well as Jews. **Commandeth all men.** Not only those who have worshiped God, as the Jews, but those who have sought God through visible forms, as the Greeks. (9) *Increased knowledge brings higher obligations.* **To repent.** Not merely to regret the past, but especially to renounce it and seek God. (10) *God's call to the*

*world to repent is a command to the Church to send the Gospel to the world.*

**31. Because he hath appointed.** The reason why men should make haste to obey the command. **A day.** God's judgment, then, is not a continually recurring fact, but an event to take place upon a fixed day. **He will judge.** Most aptly spoken on the place of judgment, the Areopagus. **In righteousness.** This will constitute its greatest terror, the fact that every sin will then receive its just penalty. **By that man.** Paul emphasizes the humanity of Christ rather than his divinity, because his heathen auditors were likely to misapprehend any declaration of God's appearance upon the earth. (11) *Let us not forget that our judgment is in the hands of One who is still our brother.* **Given assurance.** God marked out Jesus Christ as his chosen one among men by the fact of his resurrection. **Raised him from the dead.** The resurrection showed that Jesus was the Son of God, that his teachings were divine and authoritative, and that there is life beyond the grave.

**32. When they heard.** Doubtless Pöhl spoke at length on this subject of the resurrection and showed its relation to the scheme of Christian truth. **Some mocked.** Showed by look and gesture that they did not believe Paul's teaching. The schools of philosophy at Athens either denied all future life or believed only in a dim and doubtful existence. The conception of a resurrection never entered their views. (12) *How often has human learning put aside the revelation of God as a thing of naught.* **Hear thee again.** A polite dismissal of the subject, yet showing that the truth had made some impression upon their minds.

**33, 34. Paul departed.** His labors at Athens, though not interrupted by persecution, were far less successful than at most places, and he never referred to the city in his letters. **Certain men clave.** Evidently a small number, perhaps not enough to constitute a church. **Dionysius.** An early writer reports that he was afterward bishop at Athens and died a martyr. **Areopagite.** A member of the high court of the Areopagus. **Damaris.** Nothing is known of her history. **Others with them.** If a church was founded it was too small to attract notice; yet in four centuries the idol temples of Athens were closed, and the Parthenon became a Christian church.

### CRITICAL AND HOMILETICAL NOTES.

In order to appreciate this masterful discourse of the great apostle, delivered in the famous Areopagus of Athens, the center of the world's intellectual life, it will be necessary for us to make a few verbal corrections in the text of the Authorized Version. Instead of *Ye Men of Athens* (verse 22), omit the pronoun, and we have the classic mode of

address used by all the Athenian orators, the one which Paul must have known and heard in the *agora* or market place, and which he here used—"Men of Athens." Instead of *I perceive that in all things ye are too superstitious*, an utterance which is as false as it is insulting, read, "I perceive that you carry your religious reverence

July  
very  
point  
very  
fact,  
audie  
he w  
here  
Gree  
signi  
Idola  
the s  
Paul  
infin  
of G  
25  
voti  
of w  
dem  
read  
scrib  
had  
the  
ers,  
ation  
stea  
kno  
from  
supp  
mat  
be r  
alta  
ven  
whi  
des  
But  
mat  
clai  
the  
Chr  
and  
frot  
ter  
eve  
ind  
pre  
Cre  
of  
inf  
ing  
in  
off  
mi  
wh  
rec  
of  
lin  
th  
th  
an

very far" (Alford); or, "I perceive that in every point of view [alluding to the many altars] ye are very religious" (Bengel). This is consummate tact, by which the orator wins the good will of his auditors without in the least abating the great truth he was there to declare. It is worth our noticing here that the word (*Desidainonia*) which the Greeks used to express the worship of the gods signifies, literally, "the fear of superior beings." Idolatry has never been able to lift itself above the sentiment of fear in relation to Deity. How Paul as he pronounced that word must have felt the infinite stretches that separated it from the religion of God in Christ.

**23. As I passed by, and beheld your devotions.** Instead of "devotions" read "objects of worship"—temples, altars, statues of deities, demigods, and heroes. In that same verse also read, "I found an altar on which had been inscribed." The tense indicates that the inscription had been placed there in the past. Ignorance of the unknown God was not peculiar to Paul's hearers, but was theirs in common with previous generations. Another stroke of the orator's skill. Instead of **To the unknown God** read "an unknown god." The definite article which is absent from the Greek text would be a confession of one supreme deity not known by the Athenians. As a matter of fact, they really believed that there might be many unknown gods. There were several such altars in the city. It is thought that some of them were erected to celebrate some great event over which one of their gods, whom they could not designate, presided, and whom they would honor. But Paul by a skillful use of this inscription commands the attention of the Athenians, and proclaims to them "the" unknown God. This was the text of a sermon which was a masterpiece of Christian oratory worthy the occasion, the preacher, and his theme. The ablest thinkers of the Church, from Chrysostom to Neander, have spoken of it in terms of unqualified praise. And thoughtful men everywhere read it with reverence as a discourse indited by the Holy Ghost. The outline is comprehensive, yet simple and clear. A personal God; Creator of the universe; Author of all life; Father of the human race; Director of human history; infinite in compassion; spiritual in nature; seeking expression of himself, not in beautiful art, but in the imprint of his holiness on the being of his off-spring; long-suffering toward sinners, but determined to bring all wrong to judgment by Jesus, whose divine mission he has attested by the resurrection from the dead. This was the mere outline of a sermon which, as a specimen of fresh and sublime thought, might well command the interest of the restless philosophers who were wearied with the stale repetitions of an exhausted intellectualism and craved something new.

Another meritorious feature of this discourse is

the pungency of its appeal to that side of the hearers' nature which is closest to the divine. It appeals to the craving of the soul for the unknown which springs from a nature which is essentially religious. It is a "feeling after God." Stripping their worship of its idolatry, **gold, silver, or stone, graven by art and man's device** (verse 29), there is left a divine element which may be vitalized by the life of God, which even now enfolds all men. It appeals also to the conscience—that troubled sense of sin which neither idolatry nor philosophy can expunge, and which warns all men of an impending judgment. In the classic finish of its rhetoric, the wide sweep of its thought, the logical strength of its analysis, and the pungency of its appeals, this is a triumph of sermon literature which has never been surpassed.

**34. Howbeit certain men came unto him, and believed.** The results of Paul's ministry in Athens were not commensurate with the brilliance of his efforts. One man and one woman are named who, together with a few others, believed. We hear of no church organized in that city as in Philippi, Thessalonica, and Berea. The allusions Paul makes in his epistles to Greek wisdom are marked by a tone of sadness and conscious failure. "The Greeks seek after wisdom; but we preach Christ crucified, . . . to the Greeks foolishness." 1 Cor. 1. 23. The city which surpassed all others in mental endowments and culture, which is fittingly called the world's university, which is thought by many to have reached the highest point attainable by the natural intellect, and which has stimulated the thought of all the Christian centuries, was the one city where the Gospel was a practical failure. The secret of this failure Paul himself states, "The Greeks seek after wisdom." They exalted the rational faculty and ignored the faculty of the spiritual nature—faith. Reason was their idol, and to it was the final appeal of all truth. God himself and all his revelations must be brought to that test. That is an effort to make one organ serve the purpose of the whole. Can a man master the mysteries of astronomy by using an ear trumpet for a telescope? Can he by mathematics know all the rich meanings of music? No more can unaided reason discern the things of God. A sensibility of soul, the organ of discernment which perceives before it proves, and believes without proof other than its own delighted consciousness, is the thing that is needed. An intellectual culture which fails to recognize the divine element in us—the organ of faith—is self-destruction. When the light in us is darkness, "how great is that darkness?"

### Thoughts for Young People.

#### How to Preach to Unbelievers.

1. In order to reach unbelievers it is needful to show tact, and to awaken their interest without at once combating their prejudices.

2. In addressing unbelievers it is well to understand the measure of truth which they already possess, and give it fair recognition. Verses 22, 23.

3. We should not content ourselves with answering the objections of unbelievers, but give them positive truth, awakening thought on their part. Verses 24, 25.

4. We should present the Gospel to unbelievers as that which will lift them up from twilight to noon, and from groping after God to communion with him. Verse 27.

5. We should appeal to the inner consciousness of men as witnessed by themselves, and show how the Gospel meets their needs. Verses 27, 28.

6. We should show that unbelief and ignorance of God is not only an error, but a sin to be repented of. Verse 30.

7. We should not be discouraged if our efforts with unbelievers do not seem to have immediate success. Verse 32.

#### Orientalisms of the Lesson.

There was a striking truth in Paul's allusion to the religious character of the Athenians. Porticos, cloisters, and statues were everywhere. The Agora was full of memorials of their ancient history, statues of great men, Solon, Demosthenes; among them her deified heroes, Hercules, Theseus, and older divinities like Mercurius; there were statues to Apollo, the patron god of the city, and in the center of all the "Altar of the Twelve Gods," which was to Athens what the Golden Milestone was to Rome. On the Areopagus was the temple of Mars, and the sanctuary of the Furies beyond the stone steps and seats of the judges. There were little shrines to Bacchus, Venus, and others in the direction of the Acropolis. Every public place was consecrated in some way to some religious character. The public buildings, court, council, hall, or theater, were all dedicated to some god. Fame, Modesty, Energy, and even Pity received homage. The Greek mind knew no limits in this matter, and when imagination could go no farther they dedicated an altar to "the Unknown God." A Roman writer declared that "in Athens it were easier to find a god than a man," and another writer, possibly with accuracy, affirms that "they were more gods in Athens than in all Greece besides."

#### By Way of Illustration.

*Paul preaching at Athens.* Paul aimed at the great centers. He almost invariably struck the cities. The Salvation Army is doing this to-day. When it has tried in the country districts it has failed to accomplish much; but in the cities, where it has gone down to the submerged, the Salvation Army to-day is doing just what the Christian Church did in the first age. It believes in the redemption of the city life.—*R. E. Speer.*

*Verse 22.* "Ye men of Athens, I perceive that in all things ye carry your religious reverence very far."

This was complimentary and true, and therefore an example of tact and Christian courtesy. The missionaries abroad who have been successful have not launched a tirade against idolatry, but have been kind and sympathetic. "Courtesy opens all doors and all hearts," says a world-wide traveler. Jesus in his approach to the Samaritan woman courteously asked a favor of her which was really a great compliment. A Christian worker who had tried to gain influence over a factory girl obtained it by asking a favor, thus placing himself under obligation to the girl. This won her.

*The heathen altar.* We must meet those who would help on a common ground. Jesus set us an example when, at the miracle of the loaves and fishes, he took the little food they had and multiplied it to feed the multitude. Dr. Ellinwood told us of a missionary in India who found the people awaiting a new incarnation of the great God of whom they knew little except that he would come to earth in a new form. This missionary told them that the new incarnation for which they were waiting had come already—that he was the Christ who became flesh and dwelt among us. The Gospel story presented in this way found ready acceptance.

*Verses 28, 29.* A missionary in India said that he was greatly touched by hearing two, poor, low-down Hindu women sing the familiar chorus, as they ground their grain with the handmill,

"I'm the child of a king."

A city worker in the slums says that it gives him unspeakable comfort to say to the lowest-down, most degraded of his people, "God is your Father. You belong to him. You are his child, his wandering, disobedient child, but his child still, and he wants you to come back to him."

#### Heart Talks on the Lesson.

Paul was waiting at Athens for Timothy and Silas to join him on his journey. But his soul was too full of his Master's business to allow him to wait idly. His spirit was stirred in him by the idolatry he saw. Beautiful Athens! The home of culture and art, which even in ruin we admire to-day. But culture of the mind cannot regenerate the soul. If attractive environment, elegance in material things, or intellectual greatness had inherent power to lift up the moral nature, Athens would be strong and flourishing now. You must accept it as forever settled that only the spiritual is permanent, and the knowledge of God comes only through an obedient heart. "The world by wisdom knew not God," and never will so know him.

It is well to cultivate the mind; art, music, and all things beautiful should be studied; but to be absorbed in these, to the neglect of the spiritual

nature, is a fatal mistake. Art and intellect were at their best in Athens, but they had failed to reveal God.

Yet the people were very religious. They had many temples and innumerable gods, so many that it is said it was "easier to find a god than a man." The city was full of exquisite images of their deities. A few of them you may see in the museums of Europe now, so beautiful that one loves to study their graces of face and form. Yet the morals of these "very religious" Athenians were shameful. Is it possible to be very religious and not know God after all? Yes, it is. Modern Canadians may be in danger of it as well as ancient Athenians. It is religious to attend church, to believe in the Bible as the word of God, to observe a form of prayer, to talk piously of the ways of Providence, and to profess to be a Christian; but all that may be and one not really know God. I am afraid a great many people are worshipping an unknown God right here in this Christian country. How Paul longed to make him known to those intelligent yet ignorant people. It is so sad not to know God. It is like not knowing your father or mother, or somebody else who loves you dearly, and you are missing all the joy of it because you do not know them. To know God is to feel sure of his love, to trust him; to believe and feel that he forgives our sin, and is making us grow pure and good like himself by his Spirit within us. Do you know God that way? We can only know him so when we know Jesus. He takes the blindness from our eyes, the hindrances from our minds, and the sin out of our hearts so that we can see God. There was a little French girl who had been nearly all her life quite blind, and who, by the skill of a physician was made to see. When her eyes were strong enough to have the bandage taken off she looked up at her father who stood beside her and said, joyfully, "To think I have had my dear father all my life, but I never saw him before!" We have had One who loves us all our life. I wish he might not be to any of us an unknown God, but that we might see and know him as our Father and Friend.

### The Teachers' Meeting.

Draw a map of Athens, and show the location of the Areopagus.... Then a word picture of Paul and his surroundings.... Show the purpose and line of thought in his address to present to the Athenians the true conceptions of God as opposed to their idolatrous views.... The aspects of God as presented by Paul.... Our duties toward God: (1) To know God, verse 23; (2) To worship God aright, verses 24, 25; (3) To seek and find God, verse 27; (4) To turn from wrong ways to God, verse 30; (5) To live with the judgment in view, verse 31; (6) To believe in Christ, verse 34.... See in this lesson how to deal with unbelievers. See "Thoughts for Young People.".... Various ways

in which men treat the Gospel: (1) Scoffers; (2) Delayers; (3) Seekers.... Results of Paul's work at Athens.... Even the heathen heart is conscious of a need of God, for in every tribe of men, however low or imbruted, there is some religion and a conception of God; a fetic, a Great Spirit, Jupiter, or Mithras, etc., according to various nations.

### Before the Class.

Lead the pupils to analyze by natural lines of thought. Two great divisions will be noted: 1. The sermon, 22-31. 2. The effect of the sermon, 32-34.

Examine carefully the sermon for its main divisions: 1. Introduction, 22, 23. 2. Cumulative argument to prove that man is the child of God, 24-28. 3. Hence the foolishness of idolatry. Repent and return to primitive belief. 4. Call to repentance—in view of judgment by a risen Christ.

Call out, by questioning, the objective point of the sermon, namely, Christ and the resurrection. Note the skillful approach by Paul. He gains attention by his adroit introduction. Observe the cumulative force of the argument from accepted opinions of Greeks concerning God to the condemnation of existing idolatry and to a clear call and pointing of the way to something better.

#### I. Introduction.

1. "Men of Athens"—a popular and polite manner of address. 2. "I perceive that you are very religious"—a noteworthy, commendable fact, calculated to hold the attention of the audience. 3. A reason for excessive zeal for religion. 4. The promised declaration of a religious mystery—an answer to the unsatisfied longings of the Athenian mind.

#### II. One God, man his offspring.

1. "In the beginning God." Paul's theism and that of his hearers is assumed, hence God's spirituality is emphasized and the need of spiritual worship, 24, 25. He is Creator of all, and especially of man. Hence the close relation between God and man. "We are his offspring." A popular poet is quoted to clinch the argument in the minds of the hearers. 2. Hence the unreasonableness of idolatry—a strong appeal to the intellectual and argumentative Athenian. It is now time in this enlightened age for something better. The argument is strengthened by an appeal to the intelligence of the hearers. 3. Hence we ought to repent, that is, change our minds regarding our worship of God and our relation to him. An added reason for repentance is found in the judgment to come—an appeal to an accepted belief. The climax of the sermon is the personality of the Judge—"the man Christ Jesus," who has been raised from the dead.

#### III. Effect. Sudden and marked at this point.

1. Open ridicule. 2. Thoughtful consideration. 3. Believers! Dionysius, a prominent man; Damaris, a woman.



Call attention to the fact that the mercantile population of Thessalonica and Corinth received the Gospel message with greater readiness than the highly educated and polished Athenian. Ask how many letters we have, by Paul, addressed to the Thessalonians. How many to the Corinthians. How many to the Athenians.

Stalker says: "Paul quitted Athens and never returned to it. Nowhere else had he so completely failed. He had been accustomed to endure the most violent persecution and to rally from it with a light heart. But there is something worse than persecution to a fiery faith like his, and he had to encounter it here; his message roused neither interest nor opposition. The Athenians never thought of persecuting him; they simply did not care for what 'this babbler' said, and the cold disdain cut him more deeply than the stones of the mob or the lictor's rods."

As the first thing in teaching is to secure the attention of the scholars, a little photograph copy of Raphael's cartoon, "Paul Preaching at Athens," might be passed around the class, asking scholars to tell what they see in the picture.

#### PRACTICAL SUGGESTION.

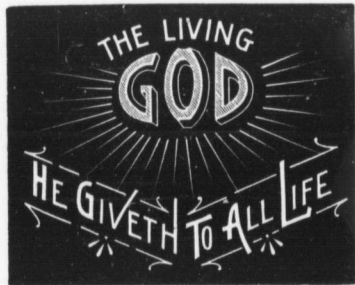
The best of preachers can accomplish more at some times and at some places than at others. It is not always the fault of the teacher when men refuse to accept the Gospel.

#### OPTIONAL HYMNS.

All people that on earth do dwell,  
Angel voices breathing ever.  
Come, thou almighty King,  
Heavenly Father, we adore thee.  
Come, Christian children, come.

Awake, my soul, in joyful lays,  
O T. ou to whom, in ancient time,  
Praise the Lord!  
Glory be to God on high,  
God loved the world of sinners lost.

#### Blackboard.



#### My Method of Teaching.

BY MARGARET E. CARMICHAEL.

I HAVE been asked to state my method of conducting my Bible class. Immediately on taking charge of the large mixed "Normal Class," to which our efficient superintendent introduced me, I made it my plan to find out at once who were Christians in the true sense, and those who desired to become such. This brought a clear understanding between teacher and scholar; the scholars saw that my interest was personal.

When teaching, of course the salient points of the lesson before us were faithfully given and spiritual application made. I resolved to secure the attention of the class, trying several methods for this purpose. I told them to take notes as the lesson went on; just to jot a line down and yet not lose the word in passing. If one seemed heavy or careless, I at once, without seeming to notice the manner, asked questions of the person on the subject. This started a smile or an answer, often most interesting, and fixed attention. "Object teaching" was used—a flower, a stone, the sap, weeds, coal, grasses, trees, birds, animals, buildings, a leaf, the blood, bones, etc.—anything that could instruct or interest was used; and to give out information, I read and searched from one Sabbath to another. I studied the nature of various creeds, and the history of various denominations, so as to be able to answer questions concerning them, for I steadily demanded that they should question me. As soon as a class finds out that the teacher knows more than they do, respect and trust follow.

Resolving to draw my class nearer Christ, I tried to live there myself, to prove that the teacher had a like faith, and so stir them to seek the same. I sought to win their confidence and to know something of their home life; what they were doing through the week; what their hopes were; and when absent (most rarely) my habit was to write each a letter.

No weather or sickness, unless exceptionally severe, kept me away from that beloved circle of over thirty members. Some changes occurred, incident to all circumstances of life, but the number varied little in over twenty-three years. Their ages ranged from eighteen to over seventy-seven years. This class contributed well to the benevolent societies of the Church. I strove to bring them up to an intelligently conscientious giving, and only resigned my beloved work when compelled to remove to another city, where I teach still.

## PRIMARY TEACHERS' DEPARTMENT.

### "The Child Garden."

Our Lord hath a beautiful garden,  
We have chosen our lifework there,  
Where the little ones of his kingdom  
Need constant and loving care.

Guard we these tender flow'rets,  
Turning them toward the light;  
With sunshine of loving-kindness,  
Helping them grow aright.

Then let us look ever upward,  
That they will look upward too,  
And take for our motto in all things,  
"Unto the least be true."

—School Education.

### The Lessons for the Quarter.

How shall we interest little children in these historical lessons? Many teachers—perhaps you among the number—have said, and are saying, "These lessons from the Acts are so difficult! How can I interest the little ones in them?" There is but one answer: Get interested in them yourself by getting acquainted with Paul and his coworkers. When they become real flesh-and-blood men to you (and not until then), you will be able to interest the children in them. Be fully persuaded, in your heart as well as in your mind, that these workers had a great and beautiful work to do, and keep the work always before the eyes of the children.

By the blessing of God upon your faithful labors a great ambition to do just this kind of work may be roused in little hearts, never to be lost in the world's rush and hurry! What a hope and stimulus.

### Child-Gardening.

BY MARY A. LATHBURY.

"THE Lord into his garden comes,  
The roses yield their rich perfumes,  
The lilies grow and thrive."

Teacher of the primary class, have you studied your little plot of immortals individually, or in a mass? Is it a bed of pansies, differing in color, perhaps, but still all pansies; or a surprise garden, such as children sometimes make from packets of mixed seeds; or is it a garden wisely planned to hold families of plants, and where, singly or in

groups, each one can be given its own soil, and each provided with the conditions of growth that it by nature demands?

In the season given to the work of the primary teacher it is always "first the blade" that must be ministered to, and it takes a wise gardener to know one species from another at this early stage. But there is a knowledge born of love for plants in gardeners, and there is a heavenly perception given to most women, and to some men, that enables them to recognize life by its first forms.

As the wise gardener knows that the delicate shoots of carnation are not those of the sturdy peony; as he knows the blade of the lily from the crozier of the fern; so the wise-hearted teacher knows her little human plants.

It is always well to prepare the way of the Lord. He alone knows the children—the plants of our heavenly Father's planting. He sets them in your garden and bids you tend them and give them the nurture that they need. He expects that you will study them as individual forms of life, and give them their meat in due season. His spiritual air and sunshine, dew and rain, are always ready to use, and they are yours to use. If you have the culture of little souls upon your heart, you will do as the gardener does. He sets this plant in the full sunshine, and that in partial shade. He enriches the soil of the rose, and plants his mignonette in the sand. He separates these, and he masses those. He gives to this a border space, and to that a trellis, and the plants respond to every touch of the hand that trains them, and blossom out, sooner or later, into the life that was all the time folded up in the tender shoot.

There is a beautiful phrase in the word describing those who wrought for the Tabernacle—"All the women who were wise-hearted." To have that blending of love and wisdom; of mother love and fatherly judgment; of insight and foresight, that the word "wise-hearted" would express, is to be a teacher in the heavenly sense of the word.

Know your children, as you would have your gardener know his plants, if you would help the Lord of the garden to raise up "plants of renown."

Does a teacher say, "It is impossible for me to know my class of one hundred children individually?" True. A friend of mine has six gardeners because the work cannot be done by one. Choose

as many helpers as you need, and choose women who are "wise-hearted," and under the class system your garden of immortals will flourish, so that when

"The Lord into his garden comes"

(and he is always pacing your garden paths) he will say of you, "She hath done what she could,"

### Primary Opening Exercises.

BY JULIA K. PECK.

"My children are tired of having the same set of exercises Sunday after Sunday; I wish I could get up something new," says an anxious primary teacher.

"I am so fond of variety that I change my program for opening exercises every few weeks," says an ambitious primary teacher, "for I do not want my children to grow weary from constant repetition."

They are, however, more likely to grow weary from constant change, if new plans are introduced before they grow accustomed to the old; this because they never feel themselves upon familiar ground, and are always in an unsettled state, because they never know what is coming next. Thus they do not get into the habit of holding themselves on the alert, ready for action; and if these new plans contain much new matter for them to memorize, they grow discouraged because they have on hand already too many half-memorized texts, verses, etc.

Yet the children grow weary of monotony, and we need to vary our plan for opening exercises from time to time, though always within reason. We can often change our order of arrangement without introducing new material, or we can, on a stormy Sunday, when the children have been housed closely for a good many hours, allow them to march as they sing, or to stand more frequently in concert recitation. This gives some variety, and if in their responsive services and concert recitations they can recite perfectly, they have a feeling of ease and sufficiency—that is, they feel themselves equal to the occasion, because they know exactly what is expected of them, and that they can take part with credit to themselves and their teacher.

As soon as the children have acquired this feeling of ease and "at-homeness" in such recitations, it is time to introduce the change which will give them something new to learn and to do, but this need not of necessity change the entire program and leave the children all adrift on unknown seas.

Let them have the new as something which grows out of the old, which adds new meaning to it, which adds also to its attractiveness and enjoyment. In a word, give them a sense of growth, of promotion; they always like that.

Primary opening exercises are such an important part of the lesson hour, that we often spend as much time in their preparation as in our preparation of the lesson proper. Thus, for instance, we have in our classes children who need careful instruction in certain directions. Perhaps we know of some who are extremely untruthful, others who are dishonest, others who have most unhappy homes and whose only glimpse of brightness comes in the Sunday school hour. Most of us use the International Lessons, and study text and commentary carefully in our preparation. We, however, need on many an occasion a special opportunity to comfort abused children, or to teach an emphatic lesson to untruthful and dishonest members, and our lesson text for the day, though most important in itself, does not meet the peculiar needs of the hour, or the case which we feel will admit of no delay in handling. Here, then, in our opening exercises is our opportunity.

If we have an hour to ourselves in the primary room we can divide it evenly between opening exercises and International Lesson. That need not mean teaching two lessons, for we must not weary the children in our opening exercises, and exhaust their limited powers of attention so that they will be mentally unfit for the lesson. In a kindergarten teachers get very near to their children in what they call their "morning talk," which is an informal grouping of the children around their teacher, who introduces some topic especially suited for the day or occasion, and which is of such interest to the children that they join heartily in the conversation, knowing that they are perfectly free to talk and discuss this matter. They do not recognize this "talk" as a lesson; it was not intended that they should, but the seeming spontaneity of it all attracts them, and the informality gives them freedom to ask questions and express their tiny views on the subject, and also to reach out for their teacher's sympathy. Let us have just such a "talk" as this in our opening exercises, and have it bear on the peculiar needs of our child, or children, at this particular time, and in that particular case.

Is it easy to do this? Ask a kindergarten teacher who prepares "morning talks" every day for nine months in the year. After seven years' experience, I can say that it requires serious study.

We need not hold this "talk" for more than five or ten minutes at most, but with careful planning we may make every word of it "tell," and win confidence and a quick response from our children, who will show us what they feel and need and think, if the occasion seems to them to be a spontaneous "heart-to-heart" talk.

### Adaptation.

BY BERTHA W. TUCKER.

THE Spirit's gifts are divine. Not to all is the gift of teaching, and not to all teachers is the gift of infant-class teaching. You have heard, perhaps, the story of the little girl, who, when in a quandary as to which of two dear aunts to visit, at length decided, "I shall go to Aunt Jane, for she always has plenty of cookies, and keeps them on the lowest shelf." Sometimes the minister grows discouraged. With all earnestness he has set before the great congregation that which will keep them unto life eternal, and they, turning aside to the meat that perisheth, will have none of it. The teacher of the little ones need have no such disappointments. If she will take of the blessed truths of God's word and put them within reach of the eager, little hands, they will take what she has provided.

Edward Everett Hale once said, "If you ever hear a minister remark in the midst of his discourse, 'If I had time I would illustrate this point for you,' just ask him for me to tell the story, and let the sermon go." An illustration which illustrates is one of the surest ways of putting truth within reach of the children.

Look intently into a seemingly starless sky, and, one by one, the bright little points will begin to multiply. Truly the world is a storybook our Father has written. Jesus based his parables on the flowers, the wind, the seed planted, the piece of money, the wayward son, the children playing in the market place.

There are principles of salvation, such as repentance, regeneration, consecration, final perfection, which we rightly consider essentials. But an infant-class teacher who should use such terms would be "speaking with tongues," perhaps for her own edification, surely not for the children's. And yet the truths involved in these great words, if rightly presented, the children can understand, and, because they are of the kingdom, perhaps more readily than we. "Repentance" means nothing to them, but "being sorry and trying not to do

it again," is meeting them on their own ground. Instead of "regeneration," tell of the heart with the sin-spots washed in Jesus's blood whiter than snow. They have seen each day the soiled little hand cleansed by the water; they will have no difficulty in conceiving the cleansed heart. Is "consecration" too hard a term? It is not hard to make children feel that they belong to Jesus. There is a simple little consecration prayer which I have never heard repeated by little children save with reverent earnestness:

"Two little eyes to look to God;  
Two little ears to hear his word;  
Two little feet to walk in his ways;  
Two hands to work for him all my days;  
One little tongue to speak his truth;  
One heart to give to him now in my youth.  
Take them, dear Jesus, and let them be  
Always obedient and true to Thee."

In my own week day school we offer each morning a consecration prayer modeled after David's beautiful petition. David's words are too long, so we say, "Let the words of my mouth, and the thoughts of my heart, be well-pleasing in thy sight, O my Lord." All through the year tidings come from the little morning prayer. "I say it every night before I go to sleep," or "every morning when I wake up," every now and then some little one will whisper. "Willie loves that prayer so much. He says it is making a Christian of him," a mother says. And once this year I stood by a flower-strewn couch and looked down at a loved little face asleep, and that mother said, "After he stopped knowing us, he kept saying over and over the words of your little prayer."

### Reviews.

BY ALICE MAY FLEMING.

IN teaching a review lesson the first faculty of the child's mind to be incited is the memory. Therefore it is well to begin at that point in the last lesson which has been liable to make the most impression upon the child.

It is not well to dwell too minutely upon the last lesson, which will confuse the children and make the new lesson less impressive. It is best to choose the most important points and to be sure that the class fully grasps them.

Pass gradually from the review to the new lesson. Show that the one is the natural outcome of the other. In like manner let the lesson of the day contain a hint of the next lesson, thus making the review the bud, the present lesson the flower, and the preview the fruit.

## INTERNATIONAL BIBLE LESSONS. THIRD QUARTER.

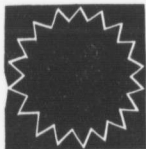
### LESSON I. (July 4.)

#### FIRST CONVERTS IN EUROPE. Acts 16. 6-15.

GOLDEN TEXT. "The entrance of thy words giveth light." Acts 9. 34.

#### Primary Notes.

BY MARTHA VAN MARGER.



[A great golden sun may be drawn on the board or cut from yellow paper. Encourage the children to talk a little about the sun, what it gives, to whom, and why. Tell the story of a very poor child who, hearing others talk about Thanksgiving Day, said she could not think of one thing in her life for which to be thankful. But as she was willing to find something she remembered the blessed sunshine, and said she was thankful for that. Remind the children that the sun is like God, giving to all, shining for all, helping and blessing all.]

*Review.* What great missionary have we been studying about? What is a missionary? Do you remember who went with Paul on his first missionary journey? What church sent the two missionaries out? Who told the people of this church to send these men to the heathen? [Impress upon the children that the call came from the Holy Spirit.] Did you ever see or hear tell of a missionary? Who calls missionaries now? If the Holy Spirit still calls men and women to go and teach the heathen what ought we to do? Help to take care of them. Do you belong to a Mission Band? Would you like to belong to one?

[Show a globe or map of the earth, and see how many can name the four great divisions—Europe, Asia, Africa, and America. Ask if missionaries go to all these parts of the earth, and see if children know to which divisions the greater number go.]

Here in Asia the first family on earth (whose family was it?) lived. In Asia the Christian Church was first formed. The Gospel of Jesus was preached first in Asia, and it was here that Paul and Barnabas had been preaching among the cities of Asia.

But now the Holy Spirit said they must go away from Asia (show on the map) into Europe. The great, warm, beautiful sun shines on all lands, and just so the light of God's love and truth ought to shine everywhere and on all people. This is why we send missionaries now to Asia and Africa, even to some parts of our own Canada—because we want the light of Jesus to shine away sin from all dark hearts.

[Uncover the simple and suggestive blackboard.] Here is a picture of the great light; what do we call it? What book says, "God is a sun?" Here is the cross to remind us of Jesus, who came to show us the light. Do you know who said, "I am the light?"

What are the three little lights? Barnabas was not with Paul now, but Silas and Timothy were. We may name these little lights. The tallest one we will name Paul, the next Silas, and the shortest Timothy, who had not been a believer in Jesus long.

Where did these all get their light? Yes, from God, who is the sun of our souls. There could be no little natural lights in this world if there was not a great sun shining in the heavens, and just so there could be no light in your heart or mine if the great light did not shine down into our darkness.

Away over here in Europe, in the city of Macedonia, were many people in the darkness, who prayed to idols and did not know, or even want to know, about the true God. But the Holy Spirit told Paul to go there and tell them the truth about Jesus. Do you wonder how the Spirit told Paul? In the night, when he was sleeping, he saw in a vision or dream a man of Macedonia saying the words on the board. You may read them. Paul knew this was God's voice, for when anyone really listens, as Paul did, to hear what God will say, he will be very likely not to make a mistake.

Another helper came to Paul, now at Troas, and the four sailed away to Philippi, in Macedonia. We must make another little light now, and this one we will name Luke. What do you know about Luke?

What were these men going to do in Macedonia? The man in the vision said, "Come," "Help." Yes, they were going to help. [Tell what they did on the Sabbath, and who was helped. Show that as soon as Lydia had been helped she wanted to begin helping somebody.]

Do you know that every man, woman, and child in the world either helps or hinders? [Tell how



Paul was once a hinderer, and what changed him into a helper.]



What do we see in the picture shining on the cross? Yes, the sun of love and truth is shining all the time on the cross of Jesus. If we open our eyes to see it we shall be changed from hinderers into helpers, as Paul was. A true helper is a missionary. Are you a little missionary? Would you like to be one?

### Kindergarten Hints.

BY MISS MARY J. CHISHOLM FOSTER.

KINDERGARTEN DEPARTMENT. The First Converts in Europe. Acts 16. 6-15.

GOLDEN TEXT. "Come over into Macedonia, and help us." Acts 16. 9.

AIDS TO THE KINDERGARTEN. Holy Bible, Acts 15. 14; *Christian Missions* (Elbert S. Todd); *Christianity and Oriental Religions*, pp. 32-40; *The Mind of the Master* (Watson); *The Culture of the Cross*, pp. 107-127; *Oratorio of St Paul* (Mendelssohn):

"For know ye that ye are his temple,  
The nations are now the Lord's."

#### ATTENTION STORY.

One night Paul had a dream, or what seemed like one, while he may have been awake. He saw a man from another country, saying, "Come and help us." This man who asked Paul to come to Macedonia loved his country as we love Canada, "The home of the free, and the land of the brave." He said, "help us," showing that he cared for others in his country. To-morrow let us remember the strength, purity and truth shown by the color of our flag as we see it floating in the breeze. While the boys and girls enjoy and celebrate Dominion Day, remember that if we had not this same help which the man of Macedonia asked for we would not have our independent nation, with our homes and churches and schools. We have all these because of the wonderful story of Jesus and of his love to all people. Paul had such a loving heart that he wanted to help everyone, and he started off at once for this man's country. He was sure that it would be pleasing to God to have him preach to the people there. He sailed away to the country called Macedonia, and stayed there doing good unto the people. When Sunday morning came he and his friends went to the side of the river and waited for the people to come. By and by a woman named Lydia came. She heard what Paul said about Jesus, and she believed and was baptized. Then she asked the minister to come and stay at her house. Wherever these men went to preach they found good people who were glad to hear them in their homes. We may find Lydia's name here. [Read Acts 16. 6-15].

Explain unusual words: "Endeavored," "assuredly," "resorted," "attended," "besought."

#### OUTLINE.

*Sunday.* Attention Story, Bible lesson, Golden Text, and Conversation about the lesson. Talk about the vision which Paul had. He was ready to see what he should do, as well as to hear voices, and this may connect the thought of to-day's lesson with the lessons upon voices.

*Monday.* What kind of people lived in Macedonia and called for help? They were brave and generous. Once when they heard that some good people in Jerusalem needed money they sent it. Rom. 15. 26. At one time Paul was trying to have many people give to others and he told them a little story about those who lived in Macedonia giving to other people even when they themselves had very little. 2 Cor. 8. 1-5. Another time the people of Macedonia gave Paul what he needed.

*Tuesday.* Macedonia was a large country, and it had more than one city in it. Paul went to one called Philippi, and on Sunday he went to the riverside because he could see the people and learn something about them and talk to them. Here he saw Lydia, a business woman who lived in another city, where people made clothes of different colors, and the people were called dyers. Lydia sold purple cloth.

*Wednesday.* Talk of worship. Lydia worshipped God. This means that she loved him and prayed to him. Many people who have not heard of the heavenly Father pray to the sun, to fire, and to images which are made by men from wood, iron, and stone. That is why we should go and teach all nations and obey the word of Jesus. We may help tell the story, and without going far away, because people of all nations come to us in our own land.

*Thursday.* The influence of Lydia in her own home was good. The Lord opened her heart as she worshipped, and she with the people of her house were baptized to show that they believed in Jesus.

*Friday.* Talk of the Golden Text. The man who wanted Paul to go to Macedonia said, "help us;" and he knew that the beautiful story which Paul was telling to the people would help all who listened to it. It does always, for it is the most wonderful of all stories—this story of Jesus and his love to all people. It begins with the promise which the good prophets heard and told, and then it tells us of the birth of Jesus and his ministering life as lived for others.

**NATURE WORK.** The stories may be of the season and its wonders. Let the children bring grasses and talk of their color and form. Some blades of grass are smooth, some are rough, and their colors are shades of green and brown. The Bible says, "If God so clothed the grass . . . shall he not much more clothe you?" What kind and color of clothing has he put on the tall, waving grass?

**ART WORK.** Substitute nature, and let the children describe some beauty in the natural world, a cloud, a field, a brook.

**HAND WORK.** Children may try to draw a picture of something out of doors—a tree, a fence, a house.

The TRANSITION CLASS may write a little letter and bring it to the teacher next Sunday. In this letter

tell as much of the lesson story as can be remembered.

**SCIENCE AT HOME WITH THE MOTHER.** Call to mind these things about Lydia. She was a business woman, she had a family, she did good in her home, and she was hospitable, inviting good people to her home and trying to make them comfortable. The Bible says much about entertaining people and being pleasant to them and helpful to all. Can you make your home a pleasant place for some one after you invite them to your house?

### LESSON II. (July 11.)

#### PAUL AND THE PHILIPPIAN JAILER. Acts 16. 22-34.

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

#### Primary Notes.



[Print around the top of the symbol "Shining for Jesus." Ask what we learned last Sunday about the Great Light, and who we saw might be little lights.] Who were some of the little lights we heard about? Where

did Paul and his friends get their light from? Where shall we go to get our lights lighted? What shall we be when they are lighted—helpers or hinderers?

Light in a dark place. [The blackboard is so simple that it can easily be made before the class, and as the teacher talks she may work, bringing out some of the lesson truths, as well as holding the attention of the children.] Who ever saw a prison? Do you think it can be a pleasant place? It is dark and gloomy and very lonely. Two of the "lights" we talked about last Sunday were in a horrible prison now in Philippi. [Make the two candles as you talk.] Had they been doing wrong? No, but some bad men were angry with them for doing right and put them into the jail and told the jailer to make their feet fast in the stocks. This was so they could not get away. Are you thinking how unhappy they must have been? But see—there is a light shining through the prison. Did the jailer let Paul and Silas have a light to cheer them in their gloom? No, but the good God let his light shine there, and it made the prisoners very happy. There is a beautiful hymn which says, "Prisons would palaces prove, if Jesus would dwell with me there." Paul and Silas found this prison a palace because Jesus was with them, and made the place bright with his presence. What do you often do when you feel glad? Yes, you sing, and that is just what Paul and Silas did. How strange it sounded to hear singing at midnight in the prison! The other prisoners

heard it. Maybe it made some of them believe in Jesus. We will hope so.

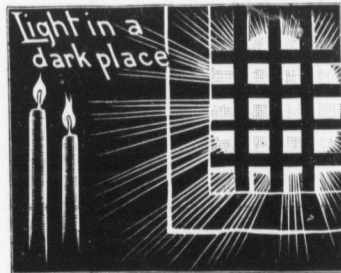
But now there came another and very different sound. It was the sound of an earthquake! It shook the prison, it opened the doors, and even unfastened the chains that bound the prisoners. Paul and Silas felt their feet free from the holes in the boards, so that they might easily have run away, but they did not.

Do you think Paul and Silas were frightened by the earthquake? No, they were not. I will tell you why; they knew that God was taking care of them, and that he would let no harm come to them so long as he had work for them to do. May we trust Jesus in the same way? Yes, if we love Jesus, and try to please him, we may trust him just as Paul and Silas did.

But some one in the jail was very much frightened! Can you think who it was? The jailer had been sleeping, and when the earthquake awakened him he was afraid, for he knew that if the prisoners ran away he might be put to death by the rulers. He was so afraid that he was about to kill himself with his sword when Paul called to him that they were all there. [Tell what he did then, and how his heart was turned to God, by seeing how brave and true believers in Jesus could be. Finish the story, calling attention to the fact that the jailer went to work for others right away.]

How can this lesson help little children who do not get put into prison or have any great troubles to bear? Let us see.

Who was a real prisoner in the jail that night? Not Paul, and not Silas. To be sure, they had their feet fast in the stocks, and did not know how they were to get free. But they were not the real prisoners, for no chains could bind their souls. Do you remember what the jailer was going to do because he was afraid? He was the real prisoner, for he was Satan's servant. Any little boy or girl who lets Satan be the master is a prisoner. [Show how the naughty spirit can bind the hands and feet, and even the tongue. Teach that there is



only One who has power to break the chains with which Satan binds little children. Teach also that

these  
hood  
threac  
The  
childr  
have  
them  
of the  
was s  
that  
kind  
teach  
if we

Kn  
Acts  
Go  
Chris

An  
Acts  
178-  
of T  
nami  
tory  
the C

All  
Lydi  
and p  
did  
preac  
trout  
While  
they  
they  
still  
prais  
penes  
lesso  
time  
and t  
all c  
priso  
Silas  
save  
whic  
and  
men  
belie  
migh  
worc  
came  
Es  
med  
forte

S  
prep  
the v  
nity  
this  
and  
fath

these chains are much more easily broken in childhood than later, using the old illustration of the threads.]

This lesson shows, too, how God takes care of his children in time of trouble. Little children do have real troubles to bear, and God knows about them all, and cares about them too. Tell the story of the little boy who wanted his father to say he was sorry when he had hurt his hand, and teach that God is always sorry for us when we are in any kind of trouble. Show also that this lesson teaches us that we need not be afraid of anything if we are little followers of Jesus.]

### Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Paul at Philippi. Acts 16. 25, 26, 29-36, 40.

GOLDEN TEXT. "Believe on the Lord Jesus Christ." Acts 16. 31.

AIDS TO THE KINDERGARTEN. Holy Bible, Acts 12; *The Mind of the Master* (Watson), pages 178-198, "The Dynamic of Religion;" *The Christ of To-Day* (Gordon), pages 223-226, "Moral Dynamics. God for Humanity;" *New Testament History* (Smith), pages 458-466, "The Entrance of the Gospel into Europe."

### ATTENTION STORY.

All the people did not welcome Paul and Silas as Lydia did, but some wanted them to stop talking and preaching. If everyone had thought as the man did who asked Paul to "come" he could have preached to them, but many people gave much trouble, and at last put Paul and Silas in prison. While they were there they thought it all over, and they knew that they were trying to do good and they had not done wrong. When it was dark and still at night they were heard singing hymns of praise to God. By and by a wonderful thing happened. You remember we have talked in our lessons about angels opening prison doors, and this time the prison was shaken, the doors flew open, and the hands upon the prisoners were loosed so all could go free. The man who had charge of the prison called for a light, and he ran to Paul and Silas and asked them what he should do to be saved from doing wrong and from the punishments which this would bring. He wanted to do right and needed some one to help him. These good men told him of Jesus as the one whom he should believe and love, that he and his whole family might believe in Jesus, and they told the Lord's words to him. Let us read about it and see what came next. [Read Acts 16. 25, 26, 29-36, 40.]

Explain unusual words: "Foundations," "immediately," "sprang," "straightway," "comforted," "departed."

### OUTLINE.

**Sunday.** Tell the Attention Story that it may prepare the children for the Bible lesson, then read the verses of Scripture indicated and give opportunity for the children to express their thoughts of this wonder story. Encourage them to ask questions and to talk of family life among Romans, where the father of the house was obeyed in all things. Teach

the Golden Text by repeating it together, then individually, after asking if any child can repeat it alone and would like to do so; thus making this small service voluntary. Let different children go to the blackboard and each write a word of the text, "Believe on the Lord Jesus Christ."

**Monday.** Talk of the pleasure which song gives, even when people are sorrowful and in trouble. Though these men were in prison they could sing because they knew in their hearts that they tried to please God. It is only wrongdoing that can bring sadness.

**Tuesday.** God caused the ground and the prison to shake so that the doors were opened. All nature obeys his voice. The storms come and go as he directs; the stars go in the paths which he has marked for them. This God whom earth and sea and sky will obey always is our Father, and he loves us.

**Wednesday.** The man who had charge of the prison did not sing, but was afraid because he knew in his heart that he had not done right always. [Let the teacher impress the children with the thought that unrest and trouble of heart and of conscience comes to those who do wrong. Contrast the unhappiness of the jailer with the joy of those who know that they were doing right.]

**Thursday.** Family life and Church life are related to each other. Religion is life, and the unity of family interests and relations to the best conditions is more than theory, it is fact.

**Friday.** The Golden Text has all the story of what we should do if we too would be useful and good and glad always, both in this life and in the better life which is to come.

**NATURE WORK.** The teacher or the kindergarten may explain some of the features of earthquakes. They are "elastic waves" and have occurred more frequently in the countries washed by the Mediterranean Sea than elsewhere. The teacher may find nature wonders to talk of to the children, and during these vacation days they will be glad to collect specimens of grasses, flowers, stones, and other things. *The People's Encyclopedia* (vol ii, page 885) has information on earthquakes, and *The Beauties of Ruskin* (pages 113-115) will give you many points as to meadow grass symbols and utility.

**ART WORK.** Substitute nature. Instead of looking at a picture of a haying scene let the children see the real hayfield, if possible. In the city let children have little excursions into the parks, and learn to look for wonders and see beauties in living things.

**HAND WORK.** The children may build picture houses with their blocks, making them to have flat roofs as the houses in Philippi had. We cannot say whether Lydia or the keeper of the prison had courts with their houses, but many large houses are built around open courts, and we may build in this way also.

The **TRANSITION CLASS** of older boys and girls may write the names of the two men who were joyful enough to sing in a prison. Leave a space under these names, and write the Golden Text. Bring this to the teacher next week.

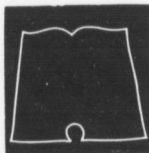
**SCIENCE AT HOME WITH THE MOTHER.** Talk of the customs of Roman family life. A small attractive little volume in Green's History Primer Series may be bought for thirty-five cents. It is called *Roman Antiquities*. Another is *Old Greek Life*. Both these will be interesting reading in the family.

### LESSON III. (July 18.)

#### PAUL AT THESSALONICA AND BEREA. Acts 17. 1-12.

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

#### Primary Notes.



[Print in the book on the board, or, better, let one of the older children print while you talk, "Search Daily." Tell how a child can search daily—think about God, repeat his prayers reverently, listen to the word of God when he hears it read, say over the Golden Text and other texts he may have learned, and try to think what they mean. Talk a little about the Bible, and if the children know "Little children, praise the Lord," have them sing, softly, "Praise him for his holy word."]

**Introductory.** Who can tell the story of the earthquake? Do you not think this would frighten the bad men who sent Paul and Silas to prison? Yes, it did, and they made haste to send them away. They thought their God was fighting for them, and they were afraid some harm might come to them if they went on persecuting the apostles. Paul and Silas went to Lydia's house, and there they found Luke and Timothy. But they did not stay there long. They went to another large city in Macedonia. It was called Thessalonica. This was a fine city. You can see by the map that it was close by the sea. Many rich people lived there, and there were fine shops full of bright stuffs and rich furniture and gay jewels. We shall see how the people here treated the apostles.

**In trouble.** Did you ever see anyone in trouble? Some people make their own trouble, and some have trouble made for them. Harry Lane was always in trouble. He said the boys treated him so badly that he did not want to go to school. But the boys said that Harry was mean and selfish, and that nobody could play with him and have a good and happy time. Do you know it is almost always

the selfish people who have the hardest times? Were Paul and the other apostles selfish? No, for if they had been they would not have gone among these wicked people trying to make them know Jesus so that they might be happy in this world and the next.

Paul and Silas were soon in trouble in Thessalonica, for many there did not want to hear about Jesus, and so it was not long till they had to go to a little quiet city among the hills fifty miles distant. The name of this city was Berea. There were not many rich people in it, and travelers did not often go there. There was a synagogue or church in Berea, and of course Paul and Silas went there on the Sabbath. They had just been driven out of Thessalonica for preaching the truth about Jesus, but they went right into the synagogue at Berea and began teaching the same truth. Where did they find this truth? [Show the blackboard.] What do you see here again? Yes, the beautiful sun, and its warm rays are reaching out just as they always do, trying to reach and bless everybody. And here is something else you have seen before. It is the dear cross of Jesus. The sun of love shone down on that, you know, for Jesus was God's beloved Son. The same sun shines down on all our little crosses and trials. If we think of this it will make them easier to bear. Here are some little lights again; what shall we call them? Yes, Paul and Silas are letting their lights shine in Berea, just as they had done in the other cities. Will the people here try to put their light out?

Did you ever lose something that you loved very much, and try hard to find it? You searched for it did you not? When Willie lost his ball he looked in every place he could think until he found it at last. He did not get tired and give up looking after a little, and it is this kind of earnest searching that we must do in this holy book—the word of God.

Once a little girl said to her mother, "Why must I learn these Bible verses, mamma? I can't understand what they mean at all." Then her mother showed her that the light from God falls upon the word, and that if we obey God and search the Scriptures, as he tells us to do, he will send his light to make it clear and plain. [Show the light on the word in the blackboard picture.]

**What can I do?** What names did you give to the lights in the picture? Yes, we called them Paul and Silas, for they had taken light from God, and they were giving it to other people. Did God want them to give it away? Yes, and that is the only way to keep it! If you should try to save it all for yourself you would soon find it was gone. We must get the light from God's word, and then give it away, just as the apostles did. Little Grace always learned the Golden Text, and then she would repeat it to her papa, who did not love Jesus. What is it that falls upon the word of God? Yes,

the light from God, and by and by the light shone into the father's heart and showed him Jesus. You can tell your texts to some one, maybe!



### Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Paul in Berea. Acts 17. 10-12.

GOLDEN TEXT. "Search the Scriptures." John 5. 39.

AIDS TO THE KINDERGARTNER. Holy Bible, John 5; Isaiah 40; *New Testament History* (Smith), pages 471-474; *What is the Bible?* (Ladd); *Influence on Individuals*, pages 431-433; *Literary Attractions of the Bible* (Halsey); *Sublimity and Beauty in the Bible*, pages 371-390.

### ATTENTION STORY.

After Paul and Silas had stayed at Lydia's house for a little visit they started off again to tell the wonderful story of the love of Jesus, and of this love being for all the people. After passing by two other cities they came to one which was large and had many people living in it, and here they stayed for some weeks, going to church three Sundays. The name of the city was Thessalonica. Is not that a long, hard word? Would you like to see how long it is on the blackboard? Six boys and six girls may speak each letter and the children, one at a time, may take the crayon and make the letter named, joining the letters together to form the word. This was the name of one of the cities of Macedonia, and it was named for a king's daughter. The city of Philippi, where Paul and Silas had been, was named for the king himself. His name was Philip. It was here in Philippi that the first church in Europe was formed of those who were trying to obey the words which Jesus had spoken. In Thessalonica the second church was formed, because many men and women believed the story and said that they would follow Jesus. This city was one hundred miles from Philippi, and it took three days for Paul and Silas to reach it. They rested at night, and traveled on the water during the day. The people at that time thought this was fast traveling. Ships could not go as fast then as they can now; and all because the story has spread so far, and now so many people have heard it that it has helped them to know more and to see how to do things. King David said this word is a lamp, and it has helped men to see how to do wonderful things. Now a man can carry good news very fast in many ways. Paul and Silas started off for a city called Berea, and there they were made very happy by

finding people who read the Bible every day. We will find something about it here. [Read Acts 17. 10-12.]

Explain unusual words: "Thither," "synagogue," "readiness," "daily," "honorable."

### OUTLINE.

*Sunday.* Attention Story, Bible lesson, Golden Text, and Conversation.

*Monday.* Talk of the people whose minds were all ready to hear the story of Jesus, for they had been reading the Bible. The Old Testament had been written for a long time, and it is full of beautiful stories and promises which people read long ago, and they found just as we find that what is promised is sure to come. They had read about darkness and light, summer and winter, which should never cease, and they found the promise true. Repeat it from Gen. 8. 22.

*Tuesday.* Once there was a good man whose name was Isaiah. He heard God's voice in his heart telling him that by and by One who loved all men would come to this earth and make all places light. He would help the naughty people to be good, and he would make the weak to be strong and the lame to walk. Isaiah wrote the promises in his parchment book and they were remembered and looked for, and truly came to be. Read Isa. 15. 1, 3, 5, 6, 10.

*Wednesday.* Another time Isaiah wrote a message saying that people were to be comforted, and that the Lord would come and care for his people as a shepherd would feed his flock, caring tenderly for the little lambs. He would smooth the rough places and make crooked ways straight, and help everyone to be good. Isa. 40. 1, 4, 10, 11.

*Thursday.* By and by all these promises which the people of Berea had been reading came true. The Saviour, Jesus, came and lived among men and gave himself for them. After he had told all who love him to tell the story of his love to all people he went away to heaven, and his disciples told the story; so when Paul and Silas came to Berea they found that the people were all ready to hear more about Jesus, for they read their Bibles every day.

*Friday.* Before Jesus went away he had said to the people, "Search the Scriptures," and that is our Golden Text for this week. In searching the Scriptures we find precious things—truth, light, joy, peace, and the love which is everywhere.

**NATURE WORK.** Let the children choose for topics something in either the animal or vegetable kingdom which has an interest for them and is connected with the season. One insect, the grasshopper, is mentioned several times in the Bible, and is interesting to children always. During these warm July days you may hear him sing in the field and park and country roadside. How does he make the song? Not with his mouth.



"In the hush of the sultry noonday,  
When the flowers are athirst for rain,  
And the birds hide away in the woodland,  
And the grasshopper sings in the plain;  
Then, Lord of the summer day,  
Strengthen our hearts we pray,  
While others may languish and leave thee  
That we may thy precepts obey."

(Prayer hymn for morning, noon, and night, in *Junior Hymnal*.)

**ART WORK.** Study nature's beauty in color, as seen in the butterfly's wing, the changes in cloud and landscape, which is better than looking at a picture. As Mr. Longfellow said, children are living poems and better than all ballads and poems ever written or sung, so a living landscape with blooming flowers, buzzing insects, singing birds, and flying clouds is better than a gallery of imitations of life, of whatever merit.

**HAND WORK.** The children may be told on Sunday that some time during the week they may make some picture, or writing, or even a name of a person or a place which they can remember of the lesson, and let the same be done by the Transition Class.

**SCIENCE AT HOME WITH MOTHER.** The lessons of promises. Truth is found in all God's dealing with us from the promise of seasons, and day and night, to the promise of his Son coming to the world. He is faithful that promised. Let us be true to each other.

#### LESSON IV. (July 25.)

#### PAUL PREACHING IN ATHENS. Acts 17. 22-34.

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

#### Primary Notes.

[Outline an altar on the board, and tell that wherever Paul went he found people who worshiped idols and offered sacrifices to them. What are people called who do this? Are there heathen in this land of ours who worship idols? Tell a little about the Chinese, the Indians, the Alaskans, and the many strange people in our great cities who do not know the true God, and teach that we may sacrifice self on the altar, as Paul did, so as to help others. Print on the altar, "All for Jesus."]

**Review.** [Print "More Noble" on the board, and ask why the Bereans were called more noble than some other people. Who gave us the Bible to read and study? What other names are given

to the Bible? What little text did we learn last week about searching? What is it to search? How many children search the Scriptures?]

**Paul's journey.** [Trace the way on the map from Berea to Athens. Tell that Paul left Silas and Timothy in Berea, but his good friends there did not let him go away alone. Some of them went with him to the seashore, about ten miles away, and even went on the ship with him all the long journey to Athens. Do you know why they loved Paul so much? Do you love those who try to help you to be good and happy?]

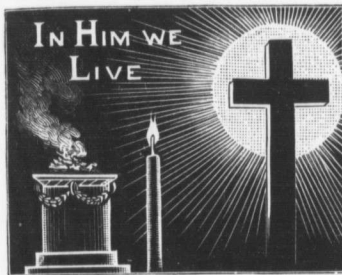
**Athens.** Paul was in Greece now. If you will look on the map you will see that he had left Macedonia. Athens was a very beautiful city. It is said that there was never a city with so many pictures and temples and statues and altars. Do you know what the altars were for? It is sad to tell, and it was sad for Paul to see, but the temples were for the worship of false gods and the statues were the images of false gods! Paul felt sad, though he was in such a beautiful place.

**Paul preaching.** What do think Paul would do in this beautiful, wicked city? What did he have to give away? Did he like to give it? Do you like to share your good things with others? There were some Jews living in Athens, and so there was a synagogue there. On the Sabbath Paul went to the synagogue and preached, and on week days he went to the market place where there were always wise men of Athens, talking and disputing. Some laughed at him and some were angry with him. But at last a plan was made which pleased Paul very much. It was to take him to the top of the high hill where the judges used often to sit to give judgment. It was called "Mars' Hill," after Mars, the god of war. Now Paul had a fine place to preach, and the wisest men of Athens to hear him. O, how much he did want to make them understand about the true God!

**Letting the light shine.** Would Paul dare to preach about Jesus here right where the heathen altars stood? He did not know what they might do to him, but he was not afraid, for he knew it was right to tell the truth about Jesus, his life and his death for us. [Show the blackboard.] Here is the Great Light shining. And here is the little light—what shall we call this? Can you see what the rays fall upon from the Great Light? Yes, they fall upon Paul and upon the cross, and they even reach out to the altars of the false gods. Do you think any would fall upon the mocking Athenians? Yes, I think so, for the kind heavenly Father loves and pities the poor heathen, and that is why we should think about them and try to find some way to help them. How do you think Paul would preach to these heathen people? What did they most need to know? He told them first about God. That is what we all need to know. He told them how God made all things, and that without

him we could not live at all. [Print the words into the blackboard, and talk a little about what we owe to God. Tell in easy words some other things Paul said, and call attention to the brave little light shining there all alone in the darkness. Paul was not afraid, for God was with him.]

*Lessons for me.* My little light may be kindled at the Great Light just as Paul's was, and I may let it shine just as Paul let his shine. Here is one way in which a little child let her light shine: Jessie has a very hot temper, but since she has learned to love Jesus she stops to count ten when she feels her temper rising. That gives the gentle Spirit time to help her, don't you see? This is one way she lets her light shine. There is a way for every one to let his or her light shine. Can you think of a way for you? You may try. And do not forget—Jesus helps each one who tries!



### Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Paul Preaching in Athens. Acts 17. 22-34.

GOLDEN TEXT. "Whom not having seen, ye love." 1 Peter 1. 8.

AIDS TO THE KINDERGARTNER. Holy Bible, John 14; *The Bible in the World's Education* (Bishop Warren), pages 287-320; *The Biblical World* (published by University of Chicago), February, 1897; *Inductive Studies in the Acts* (Clyde W. Votaw); *Attitudes of Worship in Greece* (A. Fairbanks, Yale University); Oratorio: *Woman of Samaria* (Wm. Sterndale Bennett), "God is a Spirit."

### ATTENTION STORY.

After leaving Berea, Paul went alone to another city named Athens, which was beautiful, and the people living there had read and studied much. They liked pictures and other beautiful things, and made forms of persons which they cut in marble and molded in gold and silver. Paul found that the people prayed to the images which they had made, and he was very sorry for this, because he wanted them to know of the heavenly Father and of his love for them. By and by he came to a little praying place which they had left without an image, but had written above it the words, "To the unknown God." Paul said this is the God he would tell them about, for he is the true God. Then he talked very beautifully to the people and said that

God made the world and everything in it, and he could not live in a temple, nor is he worshiped by touching him; so they should not think that God is made of gold or silver or marble, for he is our Father and we are his children. He knows all about us. This is what he said to them. [Acts 17. 22-34.]

Explain unusual words: "Superstitious," "altar," "ignorantly," "declare," "determined," "habitation."

### OUTLINE.

*Sunday.* Attention Story, Bible lesson, and Golden Text. The latter may be explained clearly to the children, for they know that they love absent, unseen friends.

*Monday.* These people of Athens, like all people, had a thought of God, though they did not know him. The religious instinct is given to everyone who comes into the world, but it must be cultivated and nurtured. Make this clear in simple language.

*Tuesday.* The thought of to-day may be of the Creator of all things: "God made the world and all things therein."

*Wednesday.* Let the unity of the race be the topic, "one blood all nations that dwell on the face of the earth." This is a good reason why we should care for everyone, and be interested to have all people helped and comfortable and good. Tell the children of some wonders of other people, and let some of the older children name the races and colors of men.

*Thursday.* The thought of verse 27, "he is not far from everyone of us," may be made clear and beautiful, causing a feeling of loving fellowship between the children and their unseen Friend. "Though unseen, I love the Saviour," may be the expression of each little child's heart. Once a good man wished that he might know where to find God, and he wrote this wish in touching words because he could not see him. He said that he went forward and backward, on his left hand and his right hand, but he could not see God. Then the man was glad after all that God knew him and the way where he was walking. You may read his words in Job 23. 8-10.

*Friday.* We are his children ("offspring," verse 28). Paul said that was a reason why the people of Athens should remember that they were neither gold nor marble, but would be like their Father and able to love. Their Father was not a stone. The heart is more than eyes, ears, or all the other senses, for here is one life force for this world and the love power which lasts forever.

NATURE WORK. Choose what of "all things therein" (verse 24) you would like to talk about. As there are many thousands of children living and visiting beside the sea these warm days, let us talk of a starfish or a shell or a snail. A starfish is the first animal low in the scale which has an eye. It has five arms, and upon each arm there are four

rows of feet on which it draws its clumsy self over the mussel beds. In the end of each arm is a tiny red eye, and in the center of the star is the mouth. Read about this animal, and study one which you may find washed up on the sandy bench.

The sea snail has eyes on the ends of his little horns, and its tongue is called a ribbon though it is hard and horny and covered with teeth. Some shells of the sea snails are beautiful. The shell is his house. God who could make such wonderful animals is not of wood or gold or stone.

**ART WORK.** Try to get a print of Raphael's cartoon, "Paul preaching in Athens," and show to the children.

**HAND WORK.** Let each child bring some picture of a shell, a flower, a ship, or whatever he sees which interests him and causes him to recall anything of Paul's journeys on land or sea.

The **TRANSITION CLASS** may have a memory exercise connected with the lesson, a few lines written by Mrs. Browning, called "A Child's Thought of God." In this poem the little child is looking for God just as Job was, but finds that we cannot see him with these eyes. We love him without seeing him.

## I.

"They say that God lives very high!  
But if you look above the pines  
You cannot see our God. And why?"

## II.

"And if you dig down in the mines  
You never see him in the gold,  
Though from Him all that's glory shines."

## III.

"God is so good, he wears a fold  
Of heaven and earth across his face,  
Like secrets kept, for love untold."

## IV.

"But still I feel that His embrace  
Slides down by thrills through all things made,  
Through sight and sound of every place;"

## V.

"As if my tender mother laid  
On my shut lids her kisses' pressure,  
Half waking me at night, and said,  
'Who kissed you through the dark, dear guesser?'"

**SCIENCE AT HOME WITH MOTHER.** Let the topic of obedience to God's voice be our thought. The loving Father whose children we are is not far from everyone of us. "For this God is our God forever and ever: he will be our guide even unto death." Psalm 48. 14.

### Whisper Songs for July.

## FIRST LESSON.

Dear Lord, beside  
Us ever stay;  
And open wide  
Our hearts, we pray.

## SECOND LESSON.

Because thou, Lord,  
Hast made the night,  
We trust thy word  
Through dark to light.

THIRD LESSON.  
Teach me, O Lord,  
To do my part,  
And hide thy word  
Within my heart.

FOURTH LESSON.  
Where'er I bend  
My knees in prayer,  
Dear Father, send  
Thy Spirit there.

### Order of Service

FOR THE PRIMARY DEPARTMENT.

#### Third Quarter.

## GREETING.

SILENT PRAYER.

## SINGING.

*Teacher.* Why do we come to Sabbath school?  
*Class.* To learn about God.

*Teacher.* What book teaches us about him?

*Class.* The Holy Bible.

*Teacher.* What Teacher have we in our hearts?

*Class.* The Holy Spirit.

*Teacher.* What is God's house?

*Class.* A holy place of prayer.

*Teacher.* What should we all learn to do?

*Class.* Pray to God.

*Teacher.* How should we pray to him?

*Class.* Earnestly, with faith and reverence.

*Teacher.* What did Jesus say?

*Class.* "Ask, and ye shall receive."

[Prayer, followed by Lord's Prayer, all joining.]

The Apostles' Creed or Creed Song.

## REVIEW.

**OFFERING.** While the class recites:

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

"He who saw the widow's mite  
Hears the pennies as they fall;  
From his throne in yonder sky  
Jesus sees and counts them all."

## OFFERING SONG.

## BIRTHDAY SERVICE.

## SUPPLEMENTAL LESSON.

GOLDEN AND TINY TEXTS taught and explained.

**MOTION SONG BEFORE LESSON.** From *Special Songs and Services*, by Mrs. Kennedy.

**ECHO PRAYER,** asking a blessing upon the lesson taught.

**PARTING WORDS.** [Sing or recite.]

"May the grace of Christ our Saviour,  
And the Father's boundless love,  
With the Holy Spirit's favor,  
Rest upon us from above.  
Thus may we abide in union  
With each other and the Lord,  
And possess, in sweet communion,  
Joys which earth cannot afford."

*Teacher.* The Lord bless thee and keep thee.  
*Class.* The Lord watch between thee and me  
when we are absent one from another.

### Book Notices.

"Precious Stones from Zion's Walls. A Record of Personal Experience in Things Connected with the Kingdom of God on Earth." By Eliza Bentley. With an introduction by Rev. Wesley F. Campbell, Ph.D. Methodist Book-Rooms : Toronto, Montreal, and Halifax. Price, \$1.

The story of almost any life may be full of instruction, of inspiration, of encouragement. Every life is so linked to the unseen and the eternal that it becomes, by virtue of these very relations, of infinite moment. In the volume under review, a lady of deep religious experience records her inner life and the way in which she has been graciously led. It will furnish edifying reading.

"Kingless Folk, and Other Addresses on Bible Animals." By the Rev. John Adams, D.D., Inverkeilor. Edinburgh : Oliphant, Anderson & Ferrier. Toronto : William Briggs. Price, 50 cents.

The art of preaching or writing for young people in a manner to secure their interest and leave permanent impressions in their mind is not an easy one. The method of the Master, speaking in parables and stories, is a model of such preaching or writing. This method Dr. Adams has adopted in this book. On such object lessons as the ant, the bear, the dove, the coney, the bee, the swallow, the spider, the eagle, and the lion, he writes a series of fascinating chapters which the young people will read with avidity and which will stick like burrs in their memory. A deal of useful information is given as well as spiritual instruction conveyed.

Henry Altemus, of Philadelphia, will inaugurate a new departure in book publishing. He purposes issuing, under the title of "Altemus' American Series," a line of books at the very low retail price of thirty cents each. These books will be in every way equal to books regularly put forth at prices ranging from \$1.00 to \$1.50 a copy.

The initial volume will be John Habberton's latest and best book, "Trif and Trixy : A Story of a Dreadfully Delightful Little Girl and Her Adoring but Tormented Parents, Relations and Friends."

This is the most delightful story John Habberton has yet written. It is only by printing a first edition of 100,000 copies, with the large accumulated economies that such an enormous edition permits, that the low price of thirty cents a copy is made possible. Additional volumes, now in preparation, will be issued as early as practicable.

### Class Question Book.

Teachers who find it difficult to get their pupils to study their Sunday-school lessons in advance might try the following plan, which has proved successful in the experience of the writer. This plan is to have individual question books.

Small blank books can be purchased for a few cents each, and one should belong to each pupil. Into these books the teacher puts some question on the lesson of the following week, adapting the question to the understanding of the pupil. For advanced scholars, the question ought to require considerable research. The books can be kept as a sort of a private postal system between teacher and scholar, into which each can feel free to write a personal word. Thus opportunity is frequently given to the teacher to ask a personal question or to impress a needed truth. One teacher had a revival begin in her class through the personal questions she asked in some of these little question books.

The books should be given to the scholars the Sunday previous to the lesson to which the questions refer; they, taking them to their homes, to bring them answered on the following Sunday. The teacher can then keep them for a week, and give the pupils a second set, or can ask them each to hunt up (in the intervening week) a hard question to bring the teacher on the following Sunday. These questions are of almost as much value as the others, as the scholars, and often their parents, become interested in hunting up hard questions.

The scholars should be encouraged to keep the books neatly, and to answer the questions carefully. A word of praise occasionally written in the books by the teacher will help to this end.—A. W. Pierson, in Sunday-school Times.

**SOME CHOICE NEW BOOKS**

**Manitoba Memories** Leaves from My Life in the Prairie Province . . .

By **REV. GEORGE YOUNG, D.D.**  
*Founder of Methodist Missions in the "Red River Settlement."*

With introduction by **REV. ALEXANDER SUTHERLAND, D.D.**, General Secretary of the Missionary Society of the Methodist Church.

Vivid Pictures of the Early History of Manitoba. The Riel Rebellion. Fenian Raid of 1871. The Founding of Methodist Missions in the Red River Settlement. Etc., Etc.

In Extra English Cloth Boards, with 15 Portraits and Illustrations. . . .

**Price \$1.00 Net, Postpaid.**

**PAUL: A Herald of the Cross**

By **Mrs. Florence M. Kingsley**  
*Author of "Titus" and "Stephen."*

PAPER, 50 CENTS    ☉    CLOTH, \$1.00

**OVERRULED**

Being a continuation of the characters in "MAKING FATE."

By **Pansy (Mrs. G. R. Alden)**

CLOTH, POSTPAID, 70 CENTS

**MRS. KEITH HAMILTON, M.B.**

A Sequel to "Elizabeth Glen."

By **ANNIE S. SWAN**

Illustrated, Cloth, - - - \$1.00

**POLSON'S PROBATION**

A Manitoba Story

By **JAMES MORTON**

CLOTH, - Postpaid, \$1.00

**Precious Stones for Zion's Walls**

A Record of Personal Experience in things connected with the Kingdom of God on Earth.

By **ELIZA BENTLEY**

With an Introduction by **REV. WESLEY F. CAMPBELL, Ph.D.**

Cloth, with Portrait, - - \$1.00, Postpaid.

**THE LION AND THE LILIES**

A Tale of the Conquest and Other Poems

By **CHAS. EDWIN JAKEWAY**

CLOTH, POSTPAID, \$1.00

**LIFE AND WORK OF**

**D. J. MACDONNELL,**

Minister of St. Andrew's Church, Toronto :::

With a Selection of Sermons and Prayers.

Edited by **PROF. J. F. McCURDY, Ph.D., LL.D.**

One volume, octavo, nearly 500 pages, illustrated, and with complete Index.

Bound in Extra English Cloth Boards.

PRICE, + + + \$1.50, POSTPAID.

The principal object of the present work is to present a life-like portraiture of a man of unique moral and intellectual character, and one of the best beloved men of his time: who was also a strong and enduring force in the religious life of his city and his denomination, and of the Dominion. All the available material that could fairly illustrate his mental and spiritual development, as well as his life-work, has been freely utilized.

**WILLIAM BRIGGS,** - WESLEY BUILDINGS, - TORONTO, ONT.

C. W. COATES, Montreal.

S. F. HUBSTIS, Halifax.



# The Old Testament Vindicated

AS CHRISTIANITY'S  
FOUNDATION - STONE

By George Coulson Workman, M.A., Ph.D.

With Introduction by REV. CHANCELLOR BURWASH, S.T.D.

~~~~~  
CLOTH - 153 PAGES - 60CTS. NET., POSTPAID.  
~~~~~

. . . WHAT IS BEING SAID OF IT . . .

The *Toronto Globe*: "This book is a real message. It bears the stamp of scholarship on every page. . . . Rarely have we met with a more pungent and delightful bit of polemic. It may be called a popular confession of faith written in the language of definition. Dr. Workman exhibits a mastery of the literature, argument and spirit of the Old Testament that is refreshing. . . . We do not hesitate to say that this work is a distinct contribution to the theological literature of the time, and by its sober and rational spirit, its freedom from exaggeration and special pleading, its rational method, it cannot fail to exercise a lasting influence upon the religious thought of this country."

The *Toronto Mail and Empire*: "One of the most remarkable books issued from the press of this country for some time. It is emphatically a book of the period, dealing with living issues of the most vital character touching the foundations of the Christian faith. . . . Though the book is a small one, it is so compactly written that it contains a vast amount of valuable matter. . . . Altogether it is an admirable work, and the Methodist Church is to be congratulated upon having a Biblical scholar capable of producing such a book, and a publishing house capable of sending it out in such form."

The *Christian Guardian*: "Dr. Workman has an unwavering faith in the Bible, and seeks to contribute to that proper knowledge of the sacred book which will save men from scepticism concerning the Bible. . . . Dr. Burwash writes an excellent introduction, which is broad in its vision, judicious in its judgment, and spiritual and sympathetic in its tone. . . . In this book we have the work of a thorough Hebrew scholar, but at the same time the work is not pedantic, but popular."

REV. PRINCIPAL GRANT (in *Christian Guardian*) writes: "We owe this succinct, vigorous little volume to Dr. Goldwin Smith's article on 'Christianity's Millstone.' . . . In furnishing such an answer, Dr. Workman has done a public service, for which he deserves our thanks."

## Diamond Jubilee Sunday-School Souvenir

**A Beautiful Souvenir Card**, for Sunday-school scholars, designed by one of Canada's cleverest artists. Lithographed in six colors, with medallion portraits of the Queen—one as she appeared at her accession, and the other from a recent photograph—these draped with the Union Jack and surrounded with a spray of maple leaves. Also designs emblematic of the various portions of the British Empire, and an open Bible, "the secret of England's greatness," as our good Queen nobly expressed it. This card—6½ x 5 inches in size—will be to the scholars "a thing of beauty and a joy forever," a thoroughly Canadian souvenir of the Diamond Jubilee, that they will retain and prize, and that will be worth keeping. There will be on each card a blank for the name of the scholar.

PRICES: Each, 5 cents; per dozen, 50 cents; per hundred, \$4.00. Orders exceeding 300, at \$3.50 per 100. We pay postage.

If desired, the name of the Sunday-school can be added, at a cost of 30c. per hundred. We print the name of the School free of charge on all orders of 300 or over. If you want these cards to distribute on the 29th of June, order at once. We will be able to fill orders on and after the 16th inst. First come, first served. Hurry on your order.

**WILLIAM BRIGGS, - WESLEY BUILDINGS, - TORONTO, ONT.**

C. W. COATES, Montreal.

S. F. HUESTIS, Halifax.

## Sweetness and Light.

Put a pill in the pulpit if you want practical preaching for the physical man ; then put the pill in the pillory if it does not practise what it preaches. There's a whole gospel in Ayer's Sugar Coated Pills; a "gospel of sweetness and light." People used to value their physic, as they did their religion,—by its bitterness. The more bitter the dose the better the doctor. We've got over that. We take "sugar in ours"—gospel or physic—now-a-days. It's possible to please and to purge at the same time. There may be power in a pleasant pill. That is the gospel of

## Ayer's Cathartic Pills.

More pill particulars in Ayer's Curebook, 100 pages.  
Sent free. J. C. Ayer Co., Lowell, Mass.

## How Old are You?

You need not answer the question, madam, for in your case age is not counted by years. It will always be true that "a woman is as old as she looks." Nothing sets the seal of age so deeply upon woman's beauty as gray hair. It is natural, therefore, that every woman is anxious to preserve her hair in all its original abundance and beauty; or, that being denied the crowning gift of beautiful hair, she longs to possess it. Nothing is easier than to attain to this gift or to preserve it, if already possessed. Ayer's Hair Vigor restores gray or faded hair to its original color. It does this by simply aiding nature, by supplying the nutrition necessary to health and growth. There is no better preparation for the hair than

**AYER'S HAIR VIGOR.**