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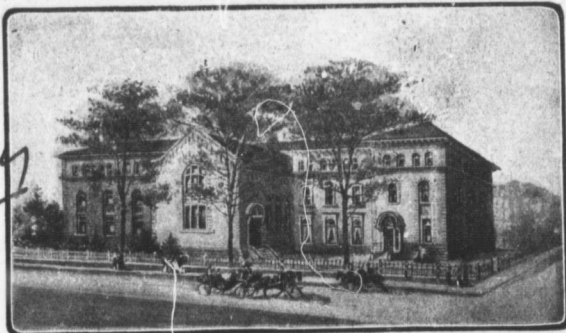
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TEACHERS MONTHLY



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Presbyterian Church in Canada

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The Teachers Monthly

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

Vol. IX.

June, 1903

No. 6

The dilemmas for memorizing issued since last General Assembly number about 1,200, and are pretty evenly divided between Scripture and the Shorter Catechism, the latter being somewhat in excess.

The whole Church will be glad to learn that the report of the Committee of Sabbath-school Publications to the General Assembly is most encouraging, with balances on the right side. The launching of EAST AND WEST, the new paper for the older scholars and the young people, has been successfully accomplished. It completes the series of our publications, and has already won a sure place for itself. The Committee has been publishing since the New Year a weekly paper in French, chiefly for the French Protestant children of the Province of Quebec. It is called *Le Rayon*. It is published in conjunction with the General Assembly's Sabbath School Committee and the Board of French Evangelization. Revs. Dr. Amaron and R. P. Ducloux, of Montreal, have supplied the material for *Le Rayon*.

At a recent meeting in Washington of the International S. S. Lesson Committee the outline of the six years' course from 1906 to 1911 was determined on, as follows:

January, 1906 to June, 1907, the life and character of the Jesus in Matthew, Mark and Luke (or studies in the synoptic gospels). July, 1907 to June, 1908, studies in the Old Testament; the patriarchs and the making of Israel (Moses to Samuel). July to December, 1908, the words and works of Jesus (studies in John). 1909, the expansion of the early church (or studies in the Acts and the

Epistles). 1910, the glory and decline of Israel (or from Samuel to Isaiah). January to June, 1911, the Son of man, (or studies in Luke). July to December, 1911, the captivity and return of Israel (or from Isaiah to Malachi).

There will be, perhaps, no subject of greater importance before the General Assembly than the Sabbath Schools of the church, their present numbers and condition, the possibilities of the work, and the best means for its development and extension. The Sabbath School Committee is asking for a permanent secretary. There is certainly work enough, and far more than enough, for the entire time and energies of one man.

PAUL'S FRIENDS

By Rev. Professor James Ross, D.D.

Paul was constitutionally adapted for warm friendships by his woman-like tenderness. His nervous organism was finely strung and quivered with sensibility, and naturally he was strong in his likes and dislikes. He did not soon forget an injury. He could forgive his Jewish brethren who were conscientious in persecuting him; but where it was the result of personal spite, he felt it more.

We might number among his friends, his converts in most of the churches he founded. His heart goes out to them in most endearing terms, as if they were indeed members of his own family. For the Philippians especially he overflows with warm, grateful affection, because they had responded more heartily to his services than some others.

That he had the power, in a high degree, of inspiring affection in others, is shown by the enthusiasm of the band of young men he had around him, who became his fellow-laborers, and to whose character and services he makes generous references in the greetings with which his letters close. He also attached very warmly to himself men of mature age like the elders of Ephesus.

Among his most intimate personal friends were his dearly beloved fellow-laborer, Philemon, a wealthy and generous-spirited citizen of Colosse, to whom he wrote a charming personal letter; and Aquila and Priscilla, in whose home he had spent many happy days, who for his life had laid down their own necks, and of whom he retained very tender memories. Epaphras, the founder of the church at Colosse, a bondservant and faithful minister of Jesus Christ, who visited Paul during his first imprisonment, evidently stood high in his esteem. Epaphroditus, a presbyter of the church at Philippi, brought messages and gifts to the apostle during the same period of confinement. He was retained by Paul for a time to work under his direction in Rome, and a warm attachment was formed between them, which greatly cheered the prisoner. A severe sickness prostrated the Philippian, and when he recovered, Paul, who had been very anxious about him, consented to his returning home, and gave him the letter to his church.

Titus is not often mentioned, but always with affection as son, brother, partner, and fellow-helper. He was evidently a man of great force of character, on whom Paul relied to do difficult duties.

Luke, the beloved physician, was with Paul from about the time of the first attack of his mysterious malady, very likely, in part at least, for professional reasons. Throughout the Acts there is evident in the doctor's expressions a strong personal affection and enthusiastic admiration for Paul. In the apostle's last imprisonment, when all the rest of his friends had fled or had been sent away, Luke was with him, and in all likelihood remained with him to the end.

But chief among all those dear to him was Timothy, the youthful pastor of Ephesus. He was a man of delicate physical frame and

extremely sensitive, who shrank from opposition and responsibility, and needed to be inspired and stimulated by a stronger nature. Paul's affectionate and oft-repeated terms, "mine own son," "my dearly beloved son," show how tender were the relations between them. Paul had much experience of insincerity and fickleness on the part of false friends, but Timothy remained true. His expressions of tender solicitude for Timothy are his last words that have come down to us.

Presbyterian College, Montreal.

THE SUMMER SCHOOLS.

By all accounts the various summer schools—at Halifax, St. John, Charlotte-town, Sydney and Toronto, are likely to be well attended and successful. It is well worth the while of Sabbath School workers and young people to arrange to attend. The expens is trifling. For instance, six dollars covers the whole expense at Toronto, \$1.00 for registration, \$5.00 for ten days' board at Knox College. The expense at the other centres is equally moderate.

THE TEACHER'S DREAM

The teacher was dreaming. Sunday school teachers often dream, and sometimes their dreams are nightmares. But this dream contained the Lord Jesus. He was standing with His arms stretched out, and in His eyes was an eager look. "Where are the souls of my children?" He asked the teacher. "Here are their bodies," the teacher was able to reply. "They come to school very regularly and promptly." Jesus took the bodies and they turned to dust in His hands. "Where are the souls of my children?" Christ insisted. "Here are their manners," faltered the teacher. "They are quiet and respectful; they listen carefully. Indeed, they are beautifully behaved." Jesus took their manners, and they turned to ashes in His hands. Our Lord repeated His question. "Where are the souls of my children?" "I can give you their brains," the teacher answered. "They can name all the books of the Bible, forward and backward. They can repeat the list of the Hebrew kings. They know in order the seventy events of

your life on earth. They can recite the Sermon on the Mount from the beginning to end. Really they are excellent scholars." Jesus took their brains, and, lo! they dissolved to vapor, and a puff of wind blew them away. "Where are the *souls* of my children?" urged our Lord with sorrowful longing. Then the teacher was filled with an agony of shame that broke the bands of sleep. "Alas!" cried the teacher, "I have done much for my children; but it is all nothing, because I have not also done the One thing. Henceforth my teaching, though it traverse many ways, shall have one goal, and perhaps it will be given me to dream that dream again."

—The Scottish National
Sabbath School Magazine

TEACHER TRAINING

By Professor Walter C. Murray

XVIII. THE ENTHUSIASMS OF YOUTH

"Children are enthusiastic; but for the unrestrained, exuberant, overflowing enthusiasm that surmounts all barriers, that defies all conventions, that disregards the impossible, one must turn to the young man in his teens." (Gulick.) To be convinced of this one has but to watch the devotion of the youth to the fortunes of the football or hockey team. Had his elders a tith of his enthusiasm, the cause of reform, political and moral, would not be in a languishing state. A hero-worship, not far removed from idolatry, an idealism, that borders on fanaticism, are other forms of the enthusiasm of youth.

Youthful enthusiasm, if rightly directed, may accomplish marvels. Two illustrations of this may be mentioned. Within ten years after the origination of the Student Volunteer Movement, the number of students of higher educational institutions in America who had volunteered for work in the Foreign Field rose from a stray one here and there to over four thousand, of whom nearly twelve hundred were actually in the field; contributions for missionary purposes from students increased eightfold, from five to forty thousand; and the spiritual life of fully eight hundred institutions of learning was greatly quickened. The enthusiastic devotion of stu-

dents to the missionary idea has completely changed the problem of Foreign Missions.

The other illustration is taken from the history of the Korean Mission of the Presbyterian Church in Canada. Ten years ago the lion-hearted McKenzie, with the permission but without the support of the Church, set out for Korea, to face difficulties and dangers formidable enough to check the boldest spirit. Two brief years were spent in a district where English speech was unheard, and where Europeans came not. Then a severe illness found him without medical aid, deprived of physical comforts, and surrounded by an ignorant and curious people, whose dumb sympathy only intensified the longing for those he had left. His tragic death might well have deterred others from taking up the work, but to-day the Canadian church is represented in that field by ten men and women, several of whom went out, as McKenzie had gone, trusting to the generosity of a few friends for their support. The missionary enthusiasm of one man has stirred the church in Eastern Canada in a manner unknown since the departure of John Geddie and the martyrdom of the Gordons in those days—sixty years ago—when the Synod of Nova Scotia was opening the first mission undertaken by a British colony.

In other spheres youthful enthusiasm has wrought wonders. The enthusiasm of a young British general accomplished the impossible, scaled the heights of Quebec, and gave Canada to the Empire. The other month the enthusiasm of a band of young college graduates saved the day for reform in New York and defeated the strongest municipal organization in America. Of the value of enthusiasm it is unnecessary to say more; but a few words may be said of other forms.

Attention has already been called to the "passion for reading" that takes possession of the boy as he passes into the youth. The changing forms of the intellectual passion have been happily described by Professor Munsterberg in an article, largely autobiographical, on School Reform (Atlantic Monthly, May, 1900). Botany, electricity, Arabic, and ethnology in turn for a brief period of two or three years won his enthusiastic devotion.

The passion for art or music, which

reaches its most intense form about the fifteenth year, is not a sign of unusual artistic ability, but of the awakening of the new life. The brightly-colored pictures of children or animals in action, which took the fancy of the child, yield the first place in the devotion of the youth to "quiet pictures of still life or nature" or to those that "represent deep feeling or portray the soul of the artist." The child's delight in music with a strong rhythm gives way to the youth's love of quiet, soft, dreamy music that deeply moves the emotions.

Perhaps most characteristic of all, is the fondness for solitude, which rests on the newly-awakened love of nature. "In solitude talent is perfected." In solitude the genius broods upon his visions. In solitude the future of the youth takes shape in dreams and the passion for their realization gathers strength. It is in solitude that the youth finds Nature sympathizing with his moods. Thus one writes, "I became fond of solitude. The mystery of the world, the key to unlock it, some Holy Grail to harmonize me and the world, were sought. The open secret of nature seemed just before me, but always slipping away. The world was strange and refused to become familiar. I was a wanderer in infinite space and time." Another expresses delight in spending whole days alone in the woods; another in the weird grandeur of the woods in rain and storm. To some nature becomes a real, almost a human, thing. The earth and all things growing upon it are felt almost as a part of their personality.

Is not the secret of this passion for nature to be found in the sudden revelation of his inner life, that comes to the youth and awakens in him an intense curiosity about an inner life behind the shadows of the things of sense? Sympathy prompts him to reveal himself to other human beings, and to crave from them a similar revelation of the life within. In nature, too, he seeks and finds sympathy. Thus one writes, "Under the influence of the silent and over-arching trees I felt a strange, light, soothing melancholy." "When sad, I like the trees for company. They give me a restful feeling." Another says, "The beauty of the hills, the

changing lights, the eddying waters, so affected me that I could not contain my feelings any longer." The passion for nature, the fondness for solitude, spring from a new sense of an inner life in the world about the youth, which throbs in unison with the life within, that has recently welled up in the stream of consciousness.

Dalhousie University, Halifax, N.S.

BOOKS FOR TEACHERS

The Lessons for the coming six months of this year take us back to the reigns of Saul, David and Solomon, the first three kings of Israel. In the opening lessons we catch a last glimpse of Samuel as he sets apart first Saul and then David, to the kingly office created in response to the demand of the people, while Jonathan, one of the most beautiful of Old Testament characters, appears on the scene in connection with his friend David. The course of the history is interrupted more than once to make room for some of the Psalms.

There are many books on this period and on the great figures who moved in it, which the teacher may read with profit. Of these, we mention, with the price, those which will be found most helpful. The price named in each case includes postage.

The best commentaries on the two Books of Samuel are those by H. P. Smith in the International Critical Commentary (\$3.00, net); by Kirkpatrick in the Cambridge Bible (2 vols., 60c. per vol., net); and by Blaikie in the Expositor's Bible (2 vols., \$1.16 per vol., net). The first of these, while it is written specially for those acquainted with Hebrew, throws a great deal of light on the text, even for the English reader. Kirkpatrick's commentary is closely packed with the results of the best scholarship, given in clear language and a simple style. Blaikie abounds in applications to every-day life of the lessons to be drawn from the sacred history.

On the Psalms the student of Hebrew should not fail to consult Delitzsch, (3 vols., \$2.00 per vol.). Perowse also (2 vols., \$4.00) is a rich mine of suggestion. The English reader will find his wants met with great

fulness by Kirkpatrick's volume in the Cambridge Bible (\$1.80), which has all the merits of the author's book on First and Second Samuel mentioned above. In the Expositor's Bible, Maclaren, of Manchester, gives a new translation of the Psalms, with valuable comments on each (3 vols., \$1.16 per vol., net). The nature of the book by the same author, *The Life of David as Reflected in the Psalms* (\$1.00), is sufficiently indicated by its title.

Passing from commentaries to biographies, the first to be named is Meyer's *Samuel* (75c.), which contains a vivid picture of a great career, and a skilful exposition of its spiritual lessons. Deane's *Saul and Samuel, in The Men of the Bible* (75c.) is a more prosaic, but full and accurate account of these two great men. The best biographies of David are those by Taylor (\$1.50), Meyer (75c.) and Deane (75c.), the two former of which discuss the outstanding events in the life of their hero and the lessons to be drawn from them, while the latter gives the story of his life and times in greater detail. To these larger works may be added *The Life of David, and The Life and Reign of Solomon, in the Bible Class Primer Series* (20c. each).

Besides commentaries and biographies, some books of a more general character may be mentioned. Geikie's, *Hours with the Bible* (\$4.50), is full of interesting information concerning the period to be studied. For harmonies and arrangements of the Bible narrative, Rev. W. D. Crockett's, *A Harmony of Samuel, Kings and Chronicles* (\$2.00), and Professor Little's *Royal Houses of Israel and Judah* (\$3.00), are helpful.

Teachers who can buy only one or two books are advised to get the volumes of the Cambridge Bible on 1 and 2 Samuel and on the Psalms. Blaikie on the two Books of Samuel, Maclaren on the Psalms, Taylor's, David King of Israel, and Geikie's, *Hours with the Bible*, would be a most helpful addition to the list.

In Winnipeg during the past winter Principal Patrick conducted a class in the Art of Teaching for the benefit of Sabbath School workers. The class reached an attendance of sixty, and the work done was of the most thorough sort.

Our Publications

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BIBLE DICTIONARY FOR SECOND QUARTER, 1903.

Ag'-a-bus. A prophet of Judæa who foretold the famine in Acts 11 : 27-30, and warned Paul of the danger that threatened him in Jerusalem, Acts 21 : 10, 11.

A-grip'-pa. King Agrippa II., ruler of a small kingdom east and north-east of the Sea of Galilee. He visited Festus at Cæsarea to congratulate him upon his appointment as governor of Judæa. There he met Paul, and heard him make his defence. He was king for nearly fifty years, and died A.D. 100.

Cæs'-sar. An official title of the Roman emperors who succeeded the great Julius Cæsar. Properly, the title belonged to his family, but Augustus and his successors assumed it.

Cæs'-sar-e'-a. A city on the Mediterranean about 70 miles from Jerusalem. It was in Paul's time the place of residence of the Roman governor of Judæa. Returning from his third missionary journey, Paul passed through Cæsarea on his way to Jerusalem, Acts 21 : 8. Being arrested at the latter place and a conspiracy having been formed to take his life, he was sent back to Cæsarea, Acts 21 : 27-34 ; 23 : 12-24. There he was unjustly detained for more than two years by the governor, Felix (Acts 24 : 26, 27), before being sent to Rome by the new governor, Festus.

Ci-lic'-ia. A province of Asia Minor. Its chief town was Tarsus, the birth-place of Paul.

Cy'-prus. An island in the Mediterranean, 41 miles from the coast of Palestine. It is now owned by Britain.

Dam-as'-cus. The oldest city in the world, 140 miles north-east of Jerusalem. It is situated in a great plain watered by the river Abana. Travellers have always celebrated the beauty of its gardens and its orchards ; and the Arab, passing from the burning desert to its green plains and cooling streams, has ever regarded it as an earthly paradise. It was while Saul of Tarsus was nearing Damascus to persecute the Christians there, that he was stricken down by a light from heaven which ended in his remarkable conversion, Acts 9 : 1-9.

Dru-sill'-a. The daughter of Herod Agrippa I. (Acts 12 : 20-23), and sister of Herod Agrippa II., Acts 25 : 13. She was divorced from the king of Enesa to become the wife of Felix, the governor of Judæa. She and her only child were buried amid the ruins of Pompeii.

E-gyp'-tian. An adventurer who gathered around him 30,000 people, including 4,000 brigands. He deceived the people by

stating that he was a great prophet, and that in obedience to his word the walls of Jerusalem would fall as did the walls of Jericho. Felix, the governor of Judæa, attacked him, slew or dispersed his followers, and forced him to flee for his life. The captain of the Roman soldiers who rescued Paul from the violence of the Jews in Jerusalem, thought he was the Egyptian, Acts 21 : 38.

Fe'-lix. Once a slave in Rome, but, liberated by the emperor Claudius, he rose to be governor of Judæa, A.D. 52 or 53, which position he held for several years. His wife was Drusilla, the sister of King Agrippa II., before whom Paul spoke at Cæsarea, Acts 25 : 13. Felix was cruel and covetous, Acts 24 : 26. As Tacitus says, he exercised kingly power with the soul of a slave.

Fest'-us. The successor of Felix as governor of Judæa, about A.D. 60. He was cynical and sceptical, but was less depraved than Felix. It was by him that Paul was sent to Rome for trial before Cæsar, Acts 25 : 12.

He'-brews. Another name for the Jews. **Is'-ra-el.** The new name given to Jacob at the brook Jabbok. It became the name of his descendants. (See "Hebrews.")

Je-ru'-sa-lem. The capital of Judæa, and the seat of Jewish worship. It was destroyed by the Romans about 40 years after the death of Christ.

Ju-dæ'-a. The southern province of Palestine. Its capital was Jerusalem.

Mo'-ses. The great statesman and law-giver of Israel.

Phil'-ip. One of the seven deacons. Driven from Jerusalem by persecution, he made a preaching tour of Samaria, and finally settled at Cæsarea, Acts 8 : 1, 5, 40.

Ptol'-e-ma'-is. A celebrated seaport town on the frontier between Palestine and Phenicia. It figured in the crusades, and has sustained many a siege. Its modern name is Acre.

Rome. The capital of the Roman empire, on the river Tiber in Italy. It had a population of about two millions in the time of Paul, half of whom were slaves.

Sy'-ri-a. The country on the north of Palestine, reaching to the Euphrates on the north-east, and to Asia Minor on the north-west.

Tar'-sus. The capital of Cilicia in Asia Minor. It was the seat of a university and the birthplace of Paul.

Tyre. A famous commercial city of Phenicia on the seacoast. It is now a poor city of less than 5,000 population. "The steamers on the Syrian coast that call at the Bay of Acre and Zidon consider Tyre too insignificant to deserve a visit."

International Bible Lessons

Studies in the Book of the Acts.

LESSON CALENDAR: SECOND QUARTER

1. April 5. Paul's Farewell to Ephesus. Acts 20: 28-38.
2. April 12. The Resurrection. 1 Cor. 15: 20, 21; 50-58.
3. April 19. The Law of Love. Rom. 13: 7-14.
4. April 26. Paul's Journey to Jerusalem. Acts 21: 3-12.
5. May 3. Paul Arrested. Acts 21: 30-39.
6. May 10. The Plot Against Paul, Acts 23: 12-22.
7. May 17. Paul Before Felix. Acts 24: 10-16, 24-26.
8. May 24. Paul Before Agrippa. Acts 26: 19-29.
9. May 31. The Life-Giving Spirit. Rom. 8: 1-14.
10. June 7. Paul's Voyage and Shipwreck. Acts 27: 33-44.
11. June 14. Paul at Rome. Acts 28: 16-24, 30, 31.
12. June 21. Paul's Charge to Timothy. 2 Tim. 3: 14 to 4: 8.
13. June 28. REVIEW.

Lesson X.

PAUL'S VOYAGE AND SHIPWRECK

June 7, 1903

Acts 27: 33-44. Study vs. 1-44. Commit to memory vs. 41-44.

33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat.

36 Then were they all of good cheer, and they also took some meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore,

Revised Version—1 Some food; 2 wait and continue; 3 beseech; 4 food; 5 safety; 6 perish; 7 said this, and had taken bread, he; 8 the presence of all; 9 and he brake it, and began; 10 themselves also took food; 11 throwing; 12 perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it; 13 casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; 14 hoisting up the foresail; 15 they made for the beach; 16 But lighting upon; 17 vessel; 18 foreship struck and; 19 the stern began to break up by; 20 desiring; 21 stayed; 22 overboard; 23 first; 24 planks; 25 other things from.

GOLDEN TEXT

Ps. 107: 9. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.

DAILY READINGS

M.—Acts 27: 1-10. Danger anticipated.
 T.—Acts 27: 11-20. The tempest.
 W.—Acts 27: 21-32. Cheering words.
 Th.—Acts 27: 33-44. Paul's voyage and shipwreck.
 F.—Mark 4: 35-41. Christ in the ship.
 S.—Psalm 107: 1-10. Saved from trouble.
 S.—Psalm 107: 21-32. Storm and calm.

CATECHISM

Q. 81. What is forbidden in the tenth commandment?
 A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate notions and affections to anything that is his.

into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors they committed themselves unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from their purpose, and commanded that they which could swim should cast themselves first into the sea, and get to land:

44 And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

TIME AND PLACE

Early in November of 60 A. D. St. Paul's Bay at the north-west extremity of the island of Melita, now called Malta. This bay is formed by the main shore on the south, and the island of Salmonecca on the north. Paul was on his way from Caesarea to Rome to be judged by the Emperor.

LESSON PLAN

- I. A Divine Promise, 33-37. That all in the ship should be saved.
- II. A Prudent Plan, 38-41. Formed and carried out by the sailors.
- III. A Happy Result, 42-44. The escape of the ship's company from death.

LESSON HYMNS

Book of Praise, 8: 67 (Ps. Sel.); 278; 493; 494; 277.

EXPOSITION

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

Connecting Links—This lesson is connected with Lesson VIII., where Paul, making his defence before Agrippa, was inter-

rupted by Festus. Though Agrippa had answered Paul's personal question with a sneer (ch. 26: 28), he was yet convinced that

the apostle was not guilty of any crime, and might have been set at liberty by Festus but for his appeal to Cæsar, ch. 26 : 31, 32. Paul having appealed to Cæsar (25 : 11, 12), nothing now remained but to send him to Rome. Taking ship at Cæsarea, they sailed round the north of Cyprus and arrived at Myra. Here Paul was transferred to another ship, which, failing to make the port of Cnidus, turned south to Fair Havens in the island of Crete. Paul advised remaining here all winter, but the captain thought otherwise and they sailed for a port further west. The ship, however, was caught in a very great storm and was driven for 480 miles to the island of Melita, now called Malta, where she was anchored to prevent her being thrown upon the rocky coast, ch. 27 : 32.

I. A Divine Promise, 33-37.

V. 33. *While the day was coming on*; before it was light enough to see the best thing to do. They had anchored during the night (v. 29) to avoid being driven ashore, and were now anxiously awaiting the coming of the day which should decide their fate. *Paul besought them*. For the fourth time (see vs. 10, 21, 31), Paul, the prisoner, assumes the direction of the company, wisely and carefully providing for the approaching crisis. *To take meat*; the old word for food. They must be strengthened for the hard work that lay before them. *The fourteenth day*; since the storm overtook them, v. 27. *Continued fasting*; without regular meals, snatching a little food now and then as they worked or waited.

V. 34. *This is for your safety* (Rev. Ver.). They needed all their physical strength to face the crisis and secure their safety at the breaking of the day. "Effort on their part was necessary, and yet no hair of their heads should perish; what a significant union of faith in God and self-help!" *There shall not an hair fall*; a proverbial phrase expressing complete deliverance, 1 Sam. 14 : 45; 2 Sam. 14 : 11; 1 Kgs. 1 : 52; Luke 21 : 18. The fulfilment of Paul's previous prediction (v. 10) would make his companions more ready to believe him now.

Vs. 35-37. *He took bread, and gave thanks*. Luke uses the same words (Luke 22 : 19) of

the Lord's Supper. Here they convey the idea that Paul's prayer made this common meal a thanksgiving service. *In the presence of them all*. His taking a cheerful and leisurely meal in the midst of so great danger would do much to restore the courage of his companions. *Then were they all of good cheer*. This was the second time that Paul had encouraged them by his faith and prudence, vs. 22-25. *Two hundred three score and sixteen*. It has been estimated that the ship would be of about five hundred tons burden, a large vessel for those days. Ships of considerable size were built by the Romans. (See "Light from the East", page 251.)

II. A Prudent Plan, 38-41.

V. 38. *They lightened the ship*; by casting out the wheat. The rest of the cargo and the tackling had already been cast overboard, vs. 18, 19. The *wheat*, the first cargo of the vessel from Alexandria, and doubtless the heaviest part of the freight, may have been retained as ballast during the storm, but they now lighten her to run her ashore.

V. 39. *They knew not the land*. The sailors probably knew the island, which was Malta (ch. 28 : 1), but this part of it, being remote from the great harbor, was unfamiliar to them. *A creek*; that is, an inlet, now called St. Paul's Bay, in the north-eastern part of the island. *With a bench* (Rev. Ver.); "that is, smooth and fit for a vessel's landing-place."

Vs. 40, 41. *Casting off the anchors* (Rev. Ver.). They unfastened the cables that bound the four anchors to the ship, v. 29, and *left them in the sea* (Rev. Ver.). *Loosing the bands of the rudders* (Rev. Ver.). Ancient ships were not steered by a helm like a modern vessel, but by two large paddles or oars. These had been lifted up and lashed to the ship, that they might not interfere with the anchors, v. 29. The lashings were now cut, because the paddles were needed to steer the ship to the shore. *Hoisting up the foresail* (Rev. Ver.); to give them speed in running upon the beach. It was the best sail to use in the circumstances. The sailors used all their knowledge and skill. *Where two seas met*; in a channel separating a little island,

Salmonetta, from Malta. *The forepart stuck fast*; in the muddy clay. The Greek word for "stuck fast" is a strong one, "planted itself firmly."

III. A Happy Result, 42-44.

Vs. 42-44. *The soldiers' counsel.* A Roman soldier was responsible with his own life for

the escape of a prisoner in his charge; hence their thought of killing the prisoners on the ship, v. 1. *The centurion, willing.* The Greek word expresses a strong desire. Paul's character and conduct on the voyage had deeply impressed this officer. *They escaped all safe to land*; a happy ending of a perilous experience by a marvelous deliverance.

APPLICATION

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

While the day was coming on, v. 33. The night may be dark and stormy, but the dawn will surely come. We may be surrounded now by difficulties which put the severest strain on our pluck and patience. But if we go steadily on, with a stout heart, and above all, with a firm confidence in God, the success that will surely come to us, will be all the sweeter because it has been so hardly won.

Paul besought them, v. 33. A storm is a time that tests faith and courage. We sometimes wonder if we would be strong enough to endure the hardships of the former persecutions, or if we could be bold in the day of calamity. The best preparation for any severe test is, to become strong in faith, and to be true to our small duties, during the present period of ease. Faithfulness to God in the time of calm promotes courage in the moments of danger.

For your health, v. 34. Health is a factor in the religious life. Lack of exercise, and carelessness as to what is eaten, result sometimes in depression and rob us of the joy which belongs to us as Christians by right. The "neglecting of the body" is a sin to be avoided, Col. 2: 23. We do much better work when well, and hence it is our duty to do what is in our power to keep well. Strength is needed, too, for the storms of life.

There shall not an hair fall, v. 34. What a helpful promise to have, in the face of those wild breakers that threatened every moment to overwhelm them! Every lurch the boat made might be the last, and yet a hair of their head could not fall.

"Trembled the mariners,

Peril was nigh:

Then said the God of gods,

'Peace! it is I.'"

Gave thanks to God, v. 35. Rescue from any great danger ought to be the ground for returning praise to God. The recovery of friends or of oneself from sickness, success in work—these may well be celebrated by some additional act of love to our Father, from whom comes every good and perfect gift.

Was not the precious ointment (John 12: 3), in part at least, Mary's way of expressing her gratitude to her Lord for the restoration of her brother Lazarus? In the stimulating Life of Bishop Patteson, it is told, that after his brother was saved from a serious accident, he wrote to his sister thus, "I would like to join you in showing gratitude to God by some deed of charity."

In the presence of them all, v. 35. Open confession of their faith is the duty of all who believe in Christ. We are marching through a country thick with the enemies of our Lord and of His cause. There is need that each of His loyal followers should boldly display His banner, and march in step with those who are fighting His battles.

He began to eat. Then were they all of good cheer, vs. 35, 36. Paul's good spirits revived a ship full, so great is the influence of one upon another, and so much may one hopeful, courageous spirit do. The whole matter of personal influence is a wonder. If a person comes into a room, howsoever silently, you at once feel that some one is near. How a little child, even, may sway a great man, as the helm, the ship! There is no greater power in the spreading abroad of Christ's kingdom than that of personal influence.

They discovered a certain creek, v. 39. Children of God learn much of His love here, but it will be an employment that will last through a blissful eternity to explore its still

unknown oceans and continents. Each discovery will be a fresh starting-point for others still more glorious.

Ran the ship aground, v. 41. We have sometimes to give up smaller benefits, in order to gain a larger one. The ship sometimes must be sacrificed to save life. If we are not willing to make the lower sacrifice, we cannot attain the higher blessing. He that would buy the pearl of great price, must sell the less valuable jewels in order to buy it. Well for us if we know what we may surrender with profit in view of our eternal future.

The centurion, willing to save Paul, v. 43. In his "Paradise Lost," Milton relates that Satan, who, on entering Eden, had assumed the appearance of a toad, was compelled to

stand forth in his real form when touched by the spear of Ithuriel, the angel sent from heaven to search for him. The true character of men is revealed when they come into contact with some person of surpassing excellence. The estimate we form of men like Paul, and especially of the perfect Man, Christ Jesus, is in reality a judgment passed on ourselves.

Escaped all safe to land, v. 44. So Paul had said (vs. 22, 34), and so the Almighty God, who rules the wind and waves, made good. It is gross unbelief to fear that we shall fall short of final safety and glory if we have placed ourselves in His hand. No storm is as strong as His word, and no tempest will outlast His love and care. There is no danger from which He cannot save us.

POINTS AND PARAGRAPHS

By The Associate Editor

The darkest midnight carries in its bosom the promise of a new dawn. v. 33.

Divine decrees are executed by means of human diligence. v. 34.

A thankful spirit makes every meal a sacrament. v. 35.

Courage is contagious. v. 36.

We cannot lay hold of heaven without letting go our hold of the world. v. 37.

Each day brings fresh discoveries of God's goodness. v. 39.

When we see what to do, we should do it with our might. v. 40.

True kindness is not checked by ingratitude. v. 42.

To recognize nobility in others is a mark of a noble soul. v. 43.

The promises of God are always fulfilled to the letter. v. 44.

The journal of this voyage is acknowledged to be the most valuable document in existence concerning the seamanship of ancient times.—Stalker.

What a leader of men Paul appears! A captive going to judgment, he naturally becomes the heart and soul of the company, when they have abandoned themselves to listless despair.—Lindsay.

Weak and trembling Christians, that give way to doubts and fears about their spiritual state, continue fasting from the Lord's Supper, and fasting from divine consolations, and then complain they cannot go on in their spiritual work and warfare. If they would feed and feast, as they ought, upon the provision Christ has made for them, they would be strengthened, and it would be for their soul's health and salvation.—Matthew Henry.

"On the north coast of Malta there is a promontory called Koura Point, which a vessel drifting, as the one in which Paul was, did, would just clear. The shore is too low to be seen at night, but the spot is well known for its breakers. Immediately after passing it, the depth is actually 20 fathoms, and a little further 15 fathoms, v. 28. A pebbly beach lies just where Paul's companions saw it (v. 39); and the narrow channel between the little island of Salomonetta and the mainland has exactly the appearance of 'a place where two seas met,' v. 41. The identification is complete at every point. The bay between Koura Point and Salomonetta is still called St. Paul's Bay.

"The foresail being hoisted showed good judgment, though the distance was so small, as it would not only enable them to steer

more correctly than without it, but would press the ship further on upon the land, and thus enable them the more easily to get to the shore."

"How was it that Paul gained such influence? I suspect it was in the same way in which, centuries before, Joseph gained such influence in Potiphar's house, though he was a slave. It was by a combination of good common sense and sterling moral character. The centurion had plenty of opportunity to talk with Paul, and observe his mental and moral nature."

As Paul had already been thrice shipwrecked, and had been in the deep a night and a day, we may be sure that he was among those who were told off to swim ashore.—Cambridge Bible.

"The providence of God is the queen and governess of the world; it is the eye that sees, and the hand that turns all the wheels in the universe. God is not like an artificer that builds a house, and then leaves it, and is gone; but like a pilot that does with a great deal of care steer on the ship of the whole creation."

LIGHT FROM THE EAST

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

SHIP—Lucian describes a corn ship of Alexandria which was 180 feet long, 45 feet wide and 45½ feet deep from the upper deck to the pump in the hold. Many of them must have been capable of carrying from 1,000 to 1,500 tons. The vessel in which Josephus was wrecked carried 600 men. The ships of war carried altogether about 200 men, were propelled by three banks of oars, and were capable of almost as high a speed as a cargo steamer of to-day. The freight ships, however, depended altogether on the wind, and, although not so good as modern vessels at tacking and sailing near the wind, they could make good headway

before a fair breeze. To sail from Rhegium to Puteoli in one day would require a speed of nearly eight miles an hour through the whole twenty-four hours. Owing to the very limited use of iron in their construction, the joints were liable to become very loose, and they often required to be undergirded by passing cables around the middle of the ship and then tightening them by means of pulleys and levers. As they had no compass, they were compelled to steer by the headlands of the coast by day and by the stars at night, and in winter navigation ceased altogether. The ships of New Testament times belonged chiefly to the Romans.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

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

The account of Paul's last voyage from Caesarea to Malta is remarkable for its minute nautical details, all of which have of late years been critically examined by experts and found to be correct. This is one of many evidences of the historical accuracy of Luke, the writer of the Acts. In teaching the lesson we may emphasize:

1. The apostle's "perils in the sea" on this occasion. (a) The ship of Alexandria on which he and his fellow-passengers embarked at Myra was driven by contrary winds to

the east and south of Crete, where Paul advised they should remain, and warned them plainly of coming danger. The centurion, however, decided otherwise, vs. 6-12. (b) Shortly after leaving Crete, they were suddenly overtaken by a violent storm, which lasted many days, until all hope of escape was given up. On the fourteenth night they approached land. (c) Then a new danger arose among themselves. The sailors attempted to abandon the ship, v. 30. After being wrecked, when "the hinder part (of the ship) was broken with the violence of the waves" (v. 41), another peril confronted Paul. "The soldiers' counsel was to kill the prisoners;" but their hour was not yet come, as is shown by the sequel.

2. The apostle's services to his fellow-passen-

*See also...
for the various grades in the school.*

gers. (a) When his earnest warning and advice were disregarded, and the opinion of the captain, centurion, and owner of the ship prevailed, he was not soured. He firmly adhered to the truth he had told them, and repeated it with an emphasis derived from their environment, v. 21. (b) He cheered the distracted and distressed, v. 22. This is our mission, to cheer, to comfort, to lift up the disconsolate and helpless. (c) He delivered the message of God to them, v. 22-26. He touched in a most practical manner their pressing necessities, alluded to their long fast, probably enforced through terror and inability, amid a raging tempest, to prepare food. He urged them to eat, and assured them of ultimate safety, vs. 33, 34. (d) He taught them to acknowledge God in all things. In presence of the two hundred and seventy-six sailors, soldiers, prisoners and passengers, he gave thanks and broke the bread and began to eat, v. 35. This he did, not as administering the communion, as some have suggested. His primary design was to induce the rest to eat. We read accordingly that "then were they all of good cheer, and took meat." (e) He was instrumental in saving the lives of all the prisoners, vs. 42, 43. The centurion, "willing to save Paul," kept the soldiers from killing them. As a Roman military officer, he was bound to be faithful to his trust. But we may readily suppose that he was also influenced in his decision by the potent teaching and Christian spirit and example of the apostle during the short time that they had journeyed together. And we should not fail to observe the rich benefits others enjoy by contact with the man of God. These prisoners owed their lives to him. Christians are the light of the world.

3. *The hand of God was in all the events of Paul's voyage and shipwreck.* (a) After the apostle narrowly escaped "being pulled in pieces" before the Sanhedrim in Jerusalem, "the night following the Lord stood by him" and assured him that he would reach Rome in safety, ch. 23: 10, 11. Accordingly he delivered him from the forty murderers who conspired to put him to death, ch. 23: 12-24. (b) During the perilous voyage divine interposition was equally manifest;

but Paul and the rest must do their utmost to save themselves. The sailors must abide in the ship (v. 31), they must lighten the ship for the third time, they must loose the rudder, hoist the foresail and thrust the ship to the shore. Swimmers must cast themselves first into the sea, and the rest must betake themselves to boards and broken pieces of the ship, v. 44. God's purpose was to save them from the angry sea, but they must themselves also act.

For Teachers of the Boys and Girls

By The Editor

More than once we have seen Paul in situations of great danger. The mob in Jerusalem was ready to kill him. A plot was laid against his life by bitter and determined foes. His courage and prudence never failed him. Now we are to see how he conducted himself in a shipwreck. The teacher will find it easy to interest the class in the details of the voyage and of the storm. Take the class on, point by point, till the morning that is to decide the fate of the vessel and those on board is at hand. Three scenes follow:

SCENE I. Paul, the prominent figure. He stands out as the leader and counsellor of the whole company. What wise advice he gives! Hard work lies before them as soon as day shall break, and for this they must strengthen themselves with food. The apostle urges them to eat, and sets them an example. How much one cool, brave man can do to guide a crowd in a time of danger! But they need to have their hearts cheered, as well as their bodies nourished. What a blessed promise Paul has for their encouragement, v. 34.

SCENE II. Paul in the background; the sailors at work. Day has dawned. They see a beach on which they may run the ship. The anchors are cut off, the steering oars are loosed for use, the foresail is set, and they make for the shore. But before the shore is reached, the ship sticks fast in the mud and begins to go to pieces.

SCENE III. The centurion comes to the front. He has watched this strange prisoner during the voyage; doubtless has had conversation with him, and has come to feel, proud Roman officer as he is, a profound

respect and affection for this wonderful Jew. Kill such a man! So prudent, so brave, so evidently in communion with the unseen God, who rules storm and wave. He will take the risk of saving Paul, even though some of the prisoners *should* escape. A man so nobly high-minded as this centurion, we may expect to manifest practical wisdom also, and it is no surprise that the directions of vs. 43, 44 are given.

Paul's conduct on that eventful morning is a lesson in the sublimity of trust in God, and in its practical value as well. The sailors, ready of device and quick of hand, illustrate man's part in the deliverances God works. The centurion stands for all who put honor and gratitude in the foreground, happen what may.

Some Test Questions

- What is meant by "fasting"? v. 1.
 What did Paul advise?
 What assurance did he give?
 What example did he set?
 With what result?
 Describe the course taken by the sailors?
 What counsel did the soldiers give?
 Who hindered it?
 How did the ship's company get ashore?
 What do we learn as to:

- (1) The importance of preserving health?

- (2) The contagiousness of courage?
 (3) The sin of ingratitude?
 (4) The influence of a noble character?

Prove from Scripture

That trust in God gives courage.

For Special Study

(To be assigned the Sabbath previous.)

- (1) The voyage from Cesarea to Malta.
 (2) St. Paul's Bay.
 (3) Deliverance in answer to prayer.

The Catechism

By The Associate Editor

Ques. 81. What the Tenth Commandment forbids. Special attention may be directed to the final clause of the answer. The commandment forbids any inordinate notions and affections to anything that is "our neighbor's." There are desires for things not in our possession which are lawful and right. The boy at school and the youth at college may without sin desire the prizes offered. We are not forbidden to desire success and honor in the work of life. We are warranted in praying for such temporal blessings as health and prosperity. It is not wrong to strive for positions which are open to all. But our desire for all these things must not be "inordinate." They must be kept in subjection to the will of God and give way to the rights of others.

FOR TEACHERS OF THE LITTLE ONES

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

Review—Show some kind of fruit. How does it grow? Last Sunday we talked of a kind of fruit that does not grow on trees or bushes or vines. Here is the place where it grows

(outline a heart). Here is the root (print HOLY SPIRIT). The branches spread out in our lives and bear fruit. (Recall Lesson.) How did Paul show the "fruit of the Spirit" in his life? Where was he when we last heard of him?

Lesson Subject—Paul's life, a letter showing cheerfulness in times of trouble.

Introduction—"Little Ned, who slept with his father, never went to sleep in the dark without asking, 'Papa, are you there?'"



"Yes, my son."

"Will you take care of me to-night?"

"Yes, my son."

"Then Ned would turn over and go contentedly to sleep."

"Ned is now an old man of sixty-seven, but he never goes to sleep without looking up into his heavenly Father's face, saying, 'Father will you take care of me to-night?' and God has never failed to send an answer to that prayer."

Tell me the name of the man about whom we have had so many stories, whom God kept in safety in so many dangers.

A Storm—Let us all stand and raise arms high and shew how a wind storm begins amongst the leaves in the trees (flutter fingers). As the wind gets stronger the little twigs (hands) wave, then the great branches (arms) sway in the storm.

We are going to hear about a great storm of wind on the water. Have you ever seen the water lashed into great waves by the wind? Were you ever on a boat? Did the wind blow? Did the boat rock about? Were you afraid?

Lesson—Where did we last see Paul? (Outline a prison.) Now here he is on board this little ship (outline) being taken to Rome

with other prisoners. See the waves dashing about the ship! It is a storm at sea. Picture the eventful journey. (Map.) (Vs. 1-19.) Describe the gloomy days and starless nights (fourteen days). Were all the people on the ship afraid of the storm? Did any of them do as Ned in our story did? Yes! Here is Paul, calm and cheerful, not afraid, because God had said, "Fear not, Paul," vs. 23, 24. See Paul standing on the tossing ship trying to cheer and help the poor, frightened men, vs. 21, 36. Picture the safe arrival on shore, vs. 37-44.

Golden Text—Repeat.

God's Plan—God's plan for us will be carried out. Paul must get safely to Rome because God intended him to tell the people there about Jesus. If we are God's little messengers, He will take care of us even as He took care of Paul.

Blackboard—Outline an anchor. Explain use. God can keep us safe through the storms of life. (Illustrate by some experience in child life.)

How can I be an Epistle of Christ?—On an envelope (or outline) print LETTER NO. X.—CHEERFULNESS IN TIME OF TROUBLE. Inside the envelope put the blackboard outline for the day and a slip—I SHOULD BE CHEERFUL.

BLACKBOARD REVIEW

By The Associate Editor

PAUL SAVING SAVED

Where do we see Paul now? On board a ship going to Rome. What has happened? A great storm. In what condition are the sailors and soldiers and passengers? Hungry and discouraged. How does Paul help them? By persuading them to eat. In what other way? By encouraging them with a divine promise. Here, then, we have PAUL SAVING others by preparing them to help themselves. What did the soldiers wish to do with Paul? Kill him. Why? So that they might not be punished for allowing a prisoner to escape. Who hindered them from carrying out their plan? The centurion. Why did this officer interfere? Because he liked and respected Paul. We saw Paul Saving. Now we see PAUL SAVED. Who enabled Paul to save others and influenced the centurion to save him? It was God, in whom he trusted and to whom he had prayed in the storm. We should care for others and trust God to care for us.

Lesson XI.

PAUL AT ROME

June 14, 1903

Acts 28 : 16-24, 30, 31. Study vs. 16-31. Commit to memory vs. 30, 31. Read Acts 28 : 1-15.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, have not had me let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

Revised Version—entered into; 2 Omit, from the centurion to but; 3 abide; 4 guarded; 5 had done; 6 desired to set me at liberty; 7 did I intreat you to see and to speak with me; for because of the hope; 8 from Judea; 9 nor did; 10 come hither and report or speak; 11 they came to him; 12 in great number; 13 the matter, testifying; 14 from the; 15 disbelieved; 16 he abode; 17 dwelling; 18 went; 19 the things concerning; 20 boldness, none forbidding him.

GOLDEN TEXT

Rom. 1 : 16. I am not ashamed of the gospel of Christ.

DAILY READINGS

M.—Acts 28 : 1-15. Journey to Rome.
T.—Acts 28 : 16-22. Paul at Rome.
W.—Acts 28 : 23-31. Paul at Rome.
Th.—Isa. 6 : 5-12. Isaiah's words.
F.—Rom. 10 : 11-21. Hearing and obeying.
S.—Heb. 3 : 1-13. The heart of unbelief.
S.—Rom. 1 : 1-16. Paul's letter to Rome.

CATECHISM

Q. 82. Is there any man able perfectly to keep the commandments of God?

A. No mere man since the fall is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.

TIME AND PLACE

61 A.D. to 63 A.D.; Rome, on the Tiber, in Italy, the capital of the Roman empire. Nero was emperor. Festus who had sent Paul to Rome, died about the time of Paul's arrival. During the interval between Festus' death and the appointment of his successor, James, the writer of the Epistle of James, was murdered by the Jews in Jerusalem.

LESSON PLAN

I. An Explanation Offered, 16-22.

By Paul to his fellow-countrymen of his arrest.

II. Work Begun, 23, 24.

By preaching the gospel to the Jews.

III. Work Extended, 30, 31.

By preaching the gospel to the Gentiles.

LESSON HYMNS

Book of Praise, 64 : 2 (Ps. Sel.) ; 445 ; 449 ; 457 ; 557.

EXPOSITION

Connecting Links—On the island of Melita, or Malta, Paul and the ship-wrecked soldiers, sailors and passengers remained all winter, where they were kindly treated by the inhabitants, over whom Paul exercised a very great influence by his miraculous power, vs. 1-10. In the spring they resumed their voyage in another vessel and, arriving at Puteoli in Italy, they proceeded to Rome by land, vs. 11-15.

I. An Explanation Offered, 16-22.

V. 16. *When we came to Rome.* It had been Paul's great desire, in accordance with his policy of preaching in the great centres of population, to visit Rome, ch. 19 : 21. It was the capital of the empire, which then embraced nearly the whole known world. A blow struck at Rome against idolatry and

for the kingdom of Christ would be felt throughout the whole empire. *The centurion*; Julius, ch. 27 : 1. He had proved a good friend to Paul. *The captain of the guard*; "that is, of the prætorian troops, about 10,000 strong, who served as the body-guard of the emperor." The command of these troops had been divided originally between two officers, called prefects, but in the reign of Claudius (41-54 A.D.) the sole command was given to Burrus Afranius, who retained it till at least A.D. 62. It was the duty of this officer to take charge of prisoners sent to Rome from the provinces for trial. To him Paul was handed over. The fact that one prefect is spoken of here instead of two is one of the many instances of Luke's accuracy in details. *Paul was suffered to dwell by himself.* The centurion Julius, who was

greatly interested in him (ch. 27 : 43), may have spoken a good word for him and secured him this privilege. Very likely Festus also had sent a kindly report in regard to him. The indulgence granted to Paul was permitted by the Roman law to prisoners not suspected of very serious offences. *With the soldier that kept him*; to whom he was fastened with a chain. Different soldiers relieved each other of this duty, so that Paul would become acquainted with a large number of the praetorian guard, Phil. 1 : 12, 13 (Rev. Ver.).

V. 17. *The chief of the Jews*; the principal Jews of the city. Paul called them together to disarm their prejudices against his preaching by showing that the charges against him (ch. 24 : 5, 6) were false. *Committed nothing against the people*; against their rights and privileges as Jews. He had everywhere shown his desire that they should hear the gospel first. *Or customs*. He had attended synagogue and temple, and had not forbidden circumcision. Paul looked upon Christianity, not as opposed to the Jewish religion, but as a higher form of it, ch. 24 : 14. *Was delivered prisoner*. This was practically true, for though he had personally appealed to Rome (ch. 25 : 11), it was the treachery of the Jews (ch. 23 : 13-15) and the proposal of Festus (ch. 25 : 9, 10) that had compelled him to do so.

Vs. 18, 19. *Who*; Felix (ch. 24), Festus (ch. 25), Agrippa (a Roman ruler, though a Jew born, ch. 26). *Would have let me go*, Compare ch. 25 : 9 ; 26 : 32. *The Jews spake against it*. (See ch. 25 : 8, 9.) It would seem that Festus thought of setting him free, but the Jews opposed it, and then Festus made the compromise offer of ch. 25 : 9 which led Paul to appeal to Rome. This puts both Festus and the Jews in a very bad light. *Ought to accuse my nation of*. It was to protect himself, and not to accuse the Jews, that he appealed to Rome. The apostle describes with great courtesy and mildness the opposition of his fellow-countrymen.

V. 20. *For this cause*; to make clear his position and to remove all prejudice from their minds. *For because* (Rev. Ver.). He was not a traitor to the Jewish faith, but was rather suffering for it. *The hope of Israel*;

the Jewish nation. This hope was twofold : (1) The expectation of the Messiah as bringing in the kingdom of heaven ; (2) The hope of a resurrection attested by the resurrection, which proved (Rom. 1 : 3, 4) that Jesus was the Christ, the Son of God." (Plumptre.)

Vs. 21, 22. *Neither received letters*. They had received no information by special letter from Jerusalem about the case. *Neither any of the brethren*. They had received no oral message casually or otherwise. "There had been a very short interval between Paul's appeal and his departure for Rome ; he had been at Rome only three days, and so it is very possible that no report had yet reached Rome concerning him at this early season of the year." *This sect*. The Jews looked upon Christians as a division of Judaism, like the Pharisees, Sadducees and Essenes. *Everywhere spoken against*. Although they had nothing to say against Paul, they had heard many false reports about the Christians.

II. Work Begun, 23, 24.

Vs. 23, 24. *Appointed him a day*; to hear him expound his views of the Christian religion. *His lodging*. On his arrival at Rome Paul may at first have retired to a friend's house and afterwards rented an apartment of his own, v. 30. *He expounded*; argued from the scriptures, proving that the Messiah had indeed come. *Testified the kingdom of God*; bore witness to the fact that it is a spiritual kingdom founded by Jesus through His death and resurrection. He could give testimony both from scripture and experience, that Christ's kingdom is in the hearts and lives of men (Luke 17 : 21 ; Gal. 2 : 20), and not an outward, material kingdom such as the Jews expected. *Persuading*; trying to convince them of the truth of his words. *Some believed . . . some believed not*; the usual effect of the preaching of the gospel, 2 Cor. 2 : 16.

A few were convinced of the truth of Paul's words, but the great majority were not, and Paul, having applied to them the words of the prophet Isaiah (Isa. 6 : 9-10), turned to the Gentiles, vs. 25-29.

III. Work Extended, 30, 31.

Vs. 30, 31. *Dwelt two whole years*. During these two years, he wrote the Epistles to the Philippians, Ephesians, Colossians and to

Philemon. *In his own hired house.* Paul received aid in money from the church at Philippi, Phil. 4 : 14, 18. *Preaching the kingdom of God*; proclaiming the glad tidings of Christ and His salvation. (See above on v. 23.) *And teaching*; explaining and apply-

ing the truths of the gospel. *With all confidence, no man forbidding him.* He was allowed complete freedom of speech, and used it to speak boldly to all who came to him. His example encouraged others, and so the gospel spread, Phil. 1 : 12-14.

APPLICATION

When we came to Rome, v. 16. The reward of patient striving, the answer to earnest prayer, is sure to come, though it may be long delayed. When it does come, it will amply repay us for the most strenuous and prolonged effort. The moment of triumph, when the successful athlete in the Greek games felt the laurel wreath placed on his brows by the judges, was a sufficient recompense for the months of severe training and the stern contest of the arena. The hope of success casts its cheering light over the rugged and toilsome path which leads to it. In the case of those who serve Christ this hope will never be disappointed. Work for Him will bring the purest satisfaction our souls can know in this life, and in the life to come the welcome and commendation of the glorified Master Himself.

Paul called the chief of the Jews together, v. 17. However others may injure us, we should never allow ourselves to wish them harm, or slacken in our desire to do them good. It may be that one more helpful deed, or one more kindly word, will win for us their friendship, and enable us to influence them for good. And even if so we do repay love with hate, we can endure it with patience, when we remember that our Lord Himself received the like treatment.

The Jews spake against it, v. 19. Thus Paul describes the hateful conduct of his foes. When truth obliges us to speak about the evil deeds of others, love should lead us to use the mildest possible language. Children of God, while they heartily hate and boldly condemn everything that is sinful, ought to be kindly in their feelings and gentle in their speech towards wrong-doers, for the heavenly Father, while sin is most hateful to Him, shows unflinching love to the greatest sinner.

For the hope of Israel, v. 20. Christ is the sure holding ground of the Christian's hope of forgiveness, of purity, of immortality.

This hope, like the anchor of a ship firmly imbedded in a tenacious bottom, steadies the soul of the believer and keeps him from drifting with the current of worldly influences or being driven away by the storm of temptation.

I am bound with this chain, v. 20. How many slaves have been set free by the gospel which Paul, the prisoner, preached! In his day there were a million slaves in the city of Rome, and even while Paul was in Rome four hundred of them were put to death by law, because one slave had killed his master. Now, in all the lands where Christianity prevails, slavery has been abolished. It is not only from the limbs of man that the fetters of bondage have been struck off. They have been set free from the more degrading captivity of superstition and vice. Multitudes once held fast in the bonds of passion and appetite have become free men in Christ Jesus.

Dwelt two whole years, v. 30. There are large tracts of dry, barren soil in our Canadian northwest, which a few years ago were looked upon as utterly useless for farming purposes; but enterprising settlers made channels to convey to all parts of this region the water of streams fed by the melting snow of the mountains, and now each year a splendid harvest covers the fields, upon which it seemed that nothing green could grow. Through the grace of God we may often get out of those parts of our lives, which seem most incapable of producing any good results, our best work for the building up of God's kingdom and the helping of our fellow-men.

All that came in unto him, v. 30. The blessings of the gospel are not limited to any class or nation. As the Gulf Stream, that mighty river without banks, whose flow never fails and whose volume never decreases, carries the genial warmth of Mexico

across the Atlantic to temper the colder climates of northern Europe, so the vast river of salvation, which has its source in the throne of God, will not stay its progress until its life-giving current has reached the remotest bounds of earth and caused to spring up in every land the beautiful flowers of truth and righteousness.

Preaching the Kingdom of God, v. 31. How insignificant seemed the kingdom which Paul preached, in comparison with the mighty empire over which Nero, his judge, ruled! And yet, while the Roman power has long fallen into decline and decay, the

kingdom of God remains and grows among men. And it will ever continue to extend its boundaries and increase its influence until it has subdued all the kingdoms of this world. Those who link their fortunes with the progress of this kingdom will share in the certain glory of its triumph.

With all confidence, v. 31. The life that is confident of the truth and bold to proclaim it, is the life that tells. Nothing can take the place of earnestness; it is a condition of helpful service. Let us shun the dangers of half-heartedness.

POINTS AND PARAGRAPHS

Here on earth the servant of God may be a prisoner bound, but in heaven he will be a conqueror crowned. v. 16.

A loving heart is the fountain of gentle speech. v. 17.

Innocence may not prevent suffering but it can take away its bitterness. v. 18.

It is genuine patriotism that is not quenched by persecution. v. 19.

Hope illumines the darkness of earth with the radiance of heaven. v. 20.

There is often a wide difference between rumor and reality. v. 22.

People are brought to Christ by persuasion, not by compulsion. v. 23.

The faithfulness of the preacher cannot make up for the carelessness of the hearer. v. 24.

The gospel says to all, "Come and welcome." v. 30.

The true preacher will find a pulpit anywhere. v. 31.

"God fulfilled Paul's desire to see Rome in this way, probably for two reasons: First, for safety's sake, and secondly for the wider audience that awaited him."

"Satan endeavors to cast all the reproach on religion that he can. 'As for this sect, we know that it is everywhere spoken against.' But wise men measure things by the end; what is the end of a religious life? It ends in a kingdom. Would a prince regard the jeers of a few insignificant people,

when he is going to be crowned? You who are beginners, bind their reproaches as a crown about your head, despite their censures as much as their praise; a kingdom is coming."

There were many possible reasons why the hearing of Paul's appeal was so long delayed. The record of the previous proceedings forwarded by Festus may have been lost in the wreck, and it was therefore necessary to wait for fresh official information, as the prisoner's accusers had not arrived. And when they arrived, it is very possible that they may have been willing to interpose fresh obstacles, and that they would be content to keep Paul bound as before; as evidence was probably wanted, not only from Jerusalem, but from various parts of the empire, the interposition of these fresh delays was easy. Paul had himself suggested that the Jews in Asia should be summoned, ch. 24: 19.—Knowing.

Appeals to the Emperor were heard by a judge appointed for the purpose, and not necessarily by the Emperor himself.

For Englishmen there must arise the thought that perhaps from some of these Roman soldiers who heard Paul in his prison the message of the gospel came first to our island.—Cambridge Bible.

Thy soul was like a star and dwelt apart;

Thou had'st a voice whose sound was like the sea;

Pure as the naked heavens, majestic, free;
So did'st thou travel on life's common way.

In cheerful godliness; and yet thy heart
The lowest duties on itself did lay.

—Wordsworth on Milton

"Do not fret at the limitations and disabilities of your life. They constitute your opportunity. Storm and shipwreck, centurion and sea captain, soldier and fetter, Caesarea and Rome—all are part of the plan, all work together for good, all are achieving God's ideal, and making you what, in your best hours, you have asked to become."

"Roman Christians learned to go to Paul's room as to a shrine. Many a Christian teacher got his sword sharpened there."

At the beginning of the Acts, Luke recorded for us the "marching orders" given to the church on the day of the Ascension. . . . He has told how through persecution, suffering and death the followers of Jesus have won their conquests, and how they have left—like garrisons in a conquered territory—a countless array of little Christian churches, not only in Palestine, but scattered throughout Asia, Africa and Europe, to claim and hold the land for Christ. Now, in his last sentence, he shows us the standard raised and the garrison planted in the center of Imperial Rome—the apostle preaching the truth with all boldness, no man forbidding him. It is the victory of God's truth.

It is the triumph of the gospel of Christ. It is the fitting close of the Book of Acts.—Professor William Robertson.

Light from the East

APPEAL.—In the Roman provinces the supreme criminal jurisdiction was exercised by the governors, and to them the provincials were subject without appeal. But the Roman citizens in the province, although they were tried in the first instance, before the governor, were, under the Republic, protected from the abuse of his authority by the right which they had of stopping his proceedings against them by appealing to the tribunes, whose intervention at once transferred the cognizance of the cause to the courts at Rome. In Paul's time the emperor stood in the place of the tribunes, and constitutionally possessed the same right of intercession, as it was called, by which he could not only arrest the execution of the sentence of other magistrates, but could also hear causes over again, and reverse or alter the previous decisions at his pleasure. Thus the imperial tribunal became a supreme court of appeal for all inferior courts in Rome and in the provinces. All that the accused had to do was to pronounce the words, "I appeal," and it was allowed, except in some very exceptional cases.

TRACING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

The danger and hardships of the apostle's journey to Rome were diminished as he approached the city. On arriving at Puteoli he found Christian brethren, with whom he remained seven days. Permission to do so must have been granted by the centurion, probably on account of his regard for Paul. From this seaport they would naturally proceed to Capua, about twelve miles, the nearest point on the Appian Way, along which they journeyed to Rome. The distance from Capua to Rome by this road was about one hundred and twenty miles.

At Appii Forum, a small town about forty

miles from Rome, and at the Three Taverns another obscure town ten miles nearer the Eternal City, Paul was warmly greeted by brethren who came to meet him. This greatly cheered his heart, and so "he thanked God and took courage," vs. 14, 15. We notice:

1. *His meeting with the chief of the Jews.* (a) Paul, along with the other prisoners, was delivered to the praetorian prefect; but he was allowed to dwell by himself and was free to receive all who came to him. He was, however, chained to a soldier, and likely to a different one in turn daily. Hence he speaks of his bonds in Christ being known in the pretorium, that is, the quarters of the praetorian guard, Phil. 1: 13 (Rev. Ver.). (b) After three days he called for, not the Christians, but the chief, that is,

the rulers of the Jews. His first business was to justify himself before the rulers of synagogues—his own co-religionists. (c) Hence his statement, vs. 17-20. He pleaded "not guilty" of any offence against the people and customs of their fathers. He was present among them as a prisoner in chains, not to lay charges against his own nation, but to confer with them, because he thus suffered "for the hope of Israel." (d) Their response was frank and reasonable. They had received no letters or charges against him and desired to hear him fully. Accordingly a day was fixed for this purpose, vs. 21, 22. Hence:

2. *The second meeting held by the apostle.* (a) It was held in "his lodging," v. 23. This may have been the "hired house" (v. 30), or a friend's house, such as that of Aquila and Priscilla, where he was guest, Rom. 16 : 3. (b) The assembly was large, and doubtless drawn together through various motives. The occasion was memorable, and certainly fraught with momentous significance. (c) His discourse was comprehensive and pointed. "He expounded and testified the kingdom of God," v. 23. This was the grand theme of the Saviour's ministry, and is specially mentioned as having been dwelt upon by Him during the forty days between His resurrection and ascension, ch. 1 : 3. "Persuading them," that is, arguing, reasoning with them; showing them, from Moses and the predictions of their own prophets, that Jesus was the Messiah. This was Paul's uniform method of instructing his countrymen. See ch. 13 : 27 ; 19 : 8 ; 24 : 14 ; 26 : 22, 27. (d) The results of this expository discourse. Some were convinced and believed, while others continued in unbelief. It would seem from what follows that the majority were of the latter class. (e) The apostle closed his long and earnest day's work, "from morning till evening," by a solemn and awful warning to unbelieving Jews, that the salvation of God was now sent unto the Gentiles, vs. 25-28. No wonder that they "had great reasoning among themselves."

3. *The apostle's two years' service.* (a) Our information regarding this period is meagre. His work was preaching the gospel and

writing letters to the churches. (b) He carried on his limited mission with safety and success. He enjoyed the protection of the Roman government, and while excluded from the synagogues, "he received all that came in unto him" (v. 30), and some came from great distances, for example, Epaphroditus from Philippi, bringing gifts to him, Phil. 4 : 10-18. The gospel penetrated into Nero's palace, and there were saints of Caesar's household, Phil. 4 : 22.

For Teachers of the Boys and Girls

The scholars are by no means tired of Paul. What last? and what next? are questions that will swing them at once into the excitement of those eventful days of shipwreck, and miracle, and the facing of foes in the world's great capital.

What last? This will call up the weary battle with the storm, the night of anxiety, the swift rush of events in the morning—all at last, little as they could have hoped for it, safe on land. Do not allow the class to forget that Paul's trust in God was the key to the situation. One man's hold on God had saved the lives of all that forlorn, storm-driven ship-load of people.

What next? The story is worth the telling, even before our lesson is reached—a viper fastening itself on Paul's hand, and shaken off into the fire, no hurt following, and the people looking upon Paul as a god. Then many healed of diseases, and Paul and his companions honored "with many honors" and laden with gifts. The voyage, resumed; the journey—on foot, for the prisoners at least—toward Rome. One wonders what Paul was thinking of as the city came in sight. Certainly not sight-seeing, nor yet of ways by which he might escape an adverse verdict; but of how he might glorify his Master's name.

Arrived at Rome, there are first the three days "settling", vs. 16, 17—mark the kindness and the mildness of the military officers. Paul the courteous, high-minded, Christian gentleman, had but to show himself among right-thinking people, to be recognized as genuine.

Then there is the call to his own countrymen—always first in his thoughts (Rom. 9 :

3 reveals Paul's love for them). His story of how he came to be a prisoner and at Rome, covers ground, made familiar by the lessons of these few weeks past, as does his reasoning with the Jews concerning Jesus and the kingdom of God, afford a good opportunity for a brief review of those lessons. Their rejection of his message is also, alas, familiar; and as in like circumstances before, Paul turns to the Gentiles, v. 28.

Very beautiful are the closing verses—two years of quiet and fruitful labor, an open house to all who came, a full and fearless preaching of the Lord Christ, who had protected Paul in the stormy waves and of whom Paul was "not ashamed" before his bitterest foes.

Some Test Questions

- Who was the "centurion", v. 16?
 Into whose charge was Paul now given?
 What persons did Paul summon?
 What charge did he deny?
 Who were responsible for his imprisonment?
 How did Paul speak of them?
 What desire did his hearers express?
 Where did they assemble?
 The topics of Paul's address?
 The length of his imprisonment?
 How did he employ this period?
 What do we learn as to:

- (1) How the Romans treated prisoners?
- (2) The reason of Paul's appeal?
- (3) The effects of gospel preaching?
- (4) Making the best of disadvantages?

Prove from Scripture

That we should tell others of Jesus.

For Special Study

(To be assigned the Sabbath previous.)

1. Paul's regard for the Jews.
2. Appealing to Caesar.
3. The power of the gospel.

The Catechism

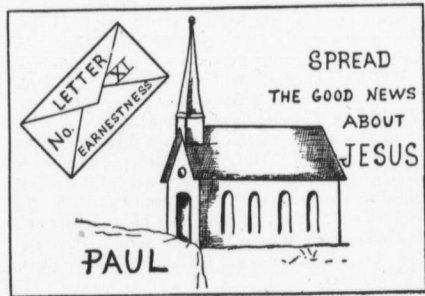
Ques. 82. *Man's inability to keep the Commandments of God.* The plain statement of this answer is true to the teaching of the Bible, Rom. 3: 10. All men with One exception, have failed in obedience to the divine law. This single exception is carefully marked by the phrase "mere man." Jesus Christ, the only sinless One belonging to the human race, was more than man. Note too, that men were not always sinners, but only "since the fall." Nor is it intended that our inability to do God's will perfectly shall always continue. As long as we are "in this life" we shall not be entirely free from sin, but through grace we may have perfect freedom in the life to come. Meanwhile, in "thought, word, and deed," there is sin to be confessed and forgiven.

FOR TEACHERS OF THE LITTLE ONES

Review—Recall Paul's voyage and shipwreck and safe arrival on shore, by means of the anchor or ship outline, or by the waving arms to represent the windstorm. Have we ever tried to cheer any one in trouble?

Lesson Subject—Paul's life showing earnestness in working for the kingdom of God. make the lesson a missionary one.

A Little Messenger—A little boy said to his mother, "I should like to have lived when Jesus lived; I might have done something for Him." His mother smiled. "What would you have done to show your love?" "I would have run every-where doing His



errands for Him," he replied.

When there is love for Jesus in a little heart, it will always find a way to show it.

Paul a Great Messenger—That is just what Paul did. He loved Jesus, and went everywhere doing His errands, carrying His messages. Now we see him in Rome. (Square.) (Map.)

Lesson—Tell Paul's experiences after being shipwrecked on the island of Melita, the kind treatment of the natives, the miracles performed by Paul, his journey to Rome, ch. 28 : 1-14.

In Rome at Last—Picture Paul's arrival in Rome. (His prayer is answered.) Describe his earnest preaching about the kingdom of God.

Golden Text—Repeat—We should never be afraid or ashamed to tell of Jesus.

Rome was then the greatest city in the world. Whatever was done in Rome was known and talked of everywhere.

Blackboard—Outline a church. There were Christians already at Rome. Paul was anxious to tell more of the people there about Christ. God will take care of each of us till we get through the work He wants

each of us to do for Him in our lives.

Spread the Good News—This news has reached us. How can we spread the news?

Hymn—Sing No. 564 (chant), Book of Praise (or 562). Let us show our love to Jesus by running every-where doing His errands. Amongst those around us we can go, and when we cannot go we can send other messengers. (Mention ways in which children can aid in missionary work at home and abroad. A story of what one child did will be an inspiration.)

Give, Freely Give—Repeat or sing (Tune, "Happy Land," Book of Praise, 593).

Child of a Christian land,

Give, freely give! (Stretch out hands.)
On India's coral strand

Poor heathen live.

Oh, there are thousands now

Who to wood and stone will bow!

That they our God may know,

Give, freely give. (Gesture.)

How can I be an Epistle of Christ?—On an envelope (or outline) print LETTER NO. XI.—MY LIFE SHOULD SHOW EARNESTNESS IN WORKING FOR THE KINGDOM OF GOD. Inside the envelope the Blackboard outline for the day, and a slip—I SHOULD BE EARNEST.

BLACKBOARD REVIEW

A PRISONER PATRIOT PREACHER

Who, in the lesson, was a PRISONER? To what city had he been brought? Under whose charge? Into whose care was he now given? Who guarded him? How were soldier and prisoner fastened together? We can hardly expect much from a prisoner. Will this man's courage give way? Will his zeal cool? Will his tongue as well as his hands be bound? We shall see. What is a PATRIOT? Every scholar knows: One who loves his country and his people. To what race did Paul belong? How had he shown his love for his fellow-countrymen? By making them in every place the first offer of the gospel. How did he show his interest in them now? He is a poor patriot, who does not seek to make his fellow-countrymen better. True love of country will lead one to live and work for his country's good. What was Paul's great life-work? He was a PREACHER. To whom did he first preach the gospel in Rome? How did they treat his message? To whom did he then turn? How was Paul's two years' stay in Rome spent? Have the scholars recite the Golden Text together—and again and again, until it thrills them like a battle-cry. That was the spirit of Paul's ministry.

Lesson XII.

PAUL'S CHARGE TO TIMOTHY

June 21, 1903

2 Timothy 3: 14 to 4: 8. Commit to memory vs. 12-14. Read the epistle.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

Chap. 4: 1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom:

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

Revised Version—1 abide; 2 babe; 3 sacred writings; 4 Every scripture inspired of God is also profitable for teaching; 5 which is in; 6 complete, furnished completely unto every good work; 7 in the sight of God; 8 of Christ Jesus; 9 and by his appearing; 10 teaching; 11 the; 12 having itching ears, will heap to themselves teachers after their own lusts; 13 And will turn; 14 turn aside; 15 be thou sober; 16 suffer hardship; 17 fulfill thy ministry; 18 already being offered; 19 come; 20 the; 21 have loved.

GOLDEN TEXT

2 Tim. 4: 8. There is laid up for me a crown of righteousness.

DAILY READINGS

M.—2 Tim. 3: 14 to 4: 8. Paul's charge to Timothy.
T.—1 Tim. 1: 12-20. Warring a good warfare.
W.—1 Tim. 6: 11-21. Keeping the faith.
Th.—2 Tim. 2: 1-13. A good soldier.
F.—2 Tim. 2: 14-26. Approved by God.
S.—Psalm 119: 9-16. The word in the heart.
S.—James 1: 1-12. The crown of life.

CATECHISM

Q. 82. Are all transgressions of the law equally heinous?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

EXPOSITION

Connecting Links—The opinion generally held, that Paul was liberated at the close of the two years spoken of in Acts 28: 30, is supported by the following considerations: (1) He expected to be released, Phil. 1: 25; 2: 23, 24; Philem. 22. (2) No place can be found in the narrative of the Acts for the labors and journeys referred to in the Epistles to Timothy and Titus. These must, therefore, have occurred after the period covered by the Acts. (3) The testimony of the early church asserts a second Roman imprisonment. The exact order of Paul's movements is not known. We find him in Crete (Titus 1: 5), at Miletus (2 Tim. 4: 20), at Ephesus and in Macedonia (1 Tim. 1: 3), at Troas (2 Tim. 4: 13), at Corinth (2 Tim. 4: 20) and at Nicopolis in Epirus (Tit. 3: 12). His arrest likely followed soon after. Nero having burned Rome accused the Christians of having done the deed and issued an edict making it a criminal offence to profess

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

TIME AND PLACE

67 A. D.; a dungeon in the Mamertine prison in Rome. Here, shortly before his death, Paul wrote his second epistle to Timothy who was a minister of the church at Ephesus. After his release from the imprisonment of Acts 28: 30, 31, Paul made two journeys to Asia Minor and between them one to Spain, before he was again imprisoned.

LESSON PLAN

I. Christian Knowledge, 14-17.

To be found in the Holy Scriptures.

II. Christian Duty, ch. 4: 1-5.

To proclaim the gospel of Jesus Christ.

III. Christian Reward, 6-8.

To be given to all faithful servants of Christ.

LESSON HYMNS

Book of Praise, 321; 17 (Ps. Sel.); 334; 251; 256; 589.

the Christian faith. The Jews probably took advantage of this and had Paul sent to Rome as a criminal dangerous to the state. From his gloomy prison Paul writes to Timothy to come to him (ch. 4: 9, 21) and as his successor to stand up manfully for the truth, ch. 2: 1-3.

I. Christian Knowledge, 14-17.

V. 14. *Abide thou* (Rev. Ver.); a ringing appeal to Timothy to be steadfast in the faith. Timothy was young and inexperienced, and would feel keenly the death of Paul, which was near at hand, ch. 4: 6. But Paul nerves him for the crisis, and with words of cheer and exhortation bids him be loyal to the truth in the face of many foes, 4: 1-9. *Which thou hast learned*. Timothy had been carefully taught in the Old Testament scriptures by his good mother and grandmother, ch. 1: 5. He had also been instructed in gospel truth by Paul himself.

Of whom thou hast heard them. He had been instructed in the home (ch. 1: 5), by Paul (ch. 1: 13), and by the Holy Ghost, John 14: 24. He would, therefore, have been very blameworthy had he allowed himself to be influenced by bad men, v. 1-9.

V. 15. *And that from a child*; an added reason why he should be loyal to the faith—the instruction one receives when young sinks deepest and holds longest. *The holy scriptures*; literally, "sacred writings." The Greek expression occurs nowhere else in the New Testament. It must refer to the Old Testament, as even when Paul wrote this letter, few of the New Testament books, excepting his own epistles, were in existence. No part of the New Testament had been written at the time when Timothy was a child. *Wise unto salvation.* To be saved we must have knowledge of Christ. *Through faith.* But to know is not enough; we must trust in Him.

Vs. 16, 17. *All scripture is given by inspiration of God.* Literally, "All scripture is God-breathed." The truth taught in the Bible was breathed into men by God. (See 2 Pet. 1: 21). Paul here uses this term of the Old Testament. May we not with even greater force apply it to the New Testament? *Profitable for teaching* (Rev. Ver.); by showing clearly to men the way of salvation. *For reproof*; by convicting us of sin, and rebuking us on account of it, 1 Tim. 5: 20; Tit. 2: 15. *For correction*; by working amendment in us. *For instruction in righteousness*; by advancing us in the Christian life. *The man of God*; not an official title, but a general and very significant designation of Christians. *Thoroughly furnished*; like a soldier with his weapons or a workman with his tools. *Unto all good works*; holy service of God and man.

II. Christian Duty, Ch. 4: 1-5.

Ch. 4: 1. *I charge thee*; as a preacher of the inspired word of God, 3: 16, 17. *Before God.* He urges as the great motive for earnest Christian work, that the eye of God is upon him, and that his work will be tested in the light of the great white throne. *The quick and the dead*; those who are alive and those who are in the grave. (See 1 Thess. 5: 16, 17 for these two classes.)

V. 2. *Preach the word*; proclaim, as a herald, the message of salvation. *Be instant*; keep your attention and activity directed to the great work of preaching. *In season, out of season*; whether the message be welcome or not welcome. *Zeal* should not exclude tact, neither should tact exclude zeal. *Reprove.* This "includes blame of everything blameworthy." *Rebuke*; a stronger word than "reprove." It means "blame, with a decided manifestation of dislike." *Exhort*; to forsake sin, comforting and consoling with the assurance of God's forgiveness. Encouragement to do better should accompany blame for evil-doing. *With all longsuffering*; with great patience. *And teaching* (Rev. Ver.). Both blame and encouragement should be supported by sound reasons.

V. 3. *The time will come.* A reason is now given for earnest, faithful preaching while the opportunity lasts. *Will not endure*; find unbearable because it is opposed to their evil desires. *Sound doctrine*; "the (well-known) healthful teaching," Christian truth which promotes the health of the soul. *Their own lusts*; sinful desires of their nature. *Heap to themselves*; "gather round them a rabble." The Greek word indicates the contemptibleness of their conduct. *Having itching ears*; listening merely to be pleased, not for profit.

Vs. 4, 5. *Turned into fables*; false and foolish teaching. *Watch thou in all things*; be wakeful and attentive to duty. *An evangelist.* (See *Light from the East*, p. 267.) *Fulfil thy ministry* (Rev. Ver.); leaving nothing undone that he could do.

III. Christian Reward, 6-8.

V. 6. *For*; giving a second reason why Timothy should earnestly pursue the work of preaching. *I am already being offered* (Rev. Ver.). The Greek word translated "offered" means poured out as a drink-offering, Num. 15: 5. *The time of my departure.* The first session of his trial was over (v. 16), and he knew that death was near. Of his leaving this life, Paul used the word employed to describe a ship's being let go from its moorings to begin the voyage, or an army's striking its tents to set out on the march.

Vs. 7, 8. *I have fought*; a figure from the wrestling contest in the Greek games. Paul,

too, had wrestled with temptations and with difficulties, and had prevailed. *Finished my course*; another figure from the ancient games. He had run the Christian race and won a prize, not earthly, but eternal. *Kept the faith*. He had been faithful to Christ and to his great mission, Acts 9: 15. *Henceforth*. The conquest over, he looked for his

reward. *The crown of righteousness*. The crown he coveted was holiness and Christ-likeness. *The righteous judge*; who will judge the world justly at the last day. *Not to me only*. Even at the gates of death this brave, unselfish soul was thinking of others. A little later his head fell by the axe of the executioner outside the gates of Rome.

APPLICATION

Continue thou, v. 14. Continuance always counts. The sun by its steady shining hour after hour melts the fetters of frost, which through a long winter have bound the earth. By persistent dropping the rain at last softens the soil and makes it ready to receive the seed. It is by dint of unwearied plodding that the diligent student attains the soundest scholarship. The doors of success will sooner or later open to the constant knocking of the one who is "always at it." It is the man who sticks to his principles and lives out his beliefs, in spite of all attempts to draw him into other paths, who is a tower of strength and encouragement to all about him.

From a child, v. 15. A Swiss teacher once said, "The world has not yet learned how malleable childhood is." Boys and girls are like the iron brought to a white heat, which the smith is able to fashion as he wills, while men and women are like the same iron become cold and unyielding. Since youthful hearts and minds are so easily influenced for good or evil, those who are older should see to it most carefully that no word or deed of theirs gives to the character of their younger companions a bent towards evil; while young people themselves should carefully avoid books and companions and associations which will be not helpful, but injurious, to them at this formative period of their lives.

Wise unto salvation, v. 15. A man, whose boat has been swamped by a sudden squall and who has been thrown into the water, would give all the learning he might possess for the knowledge of the single art of swimming, if that were the only means by which he could reach the shore. For poor lost man, knowledge of the way of salvation outweighs all other knowledge.

Through faith which is in Christ Jesus, v. 15. Suppose you wish to cross the Atlantic. You

go down to a seaport, and there lies the great steamship. You examine it carefully. You learn all you can about its machinery, its accommodation for passengers and other particulars. But though you should learn all that can be known about the vessel, your knowledge would not take you a foot on the way. You will never reach the other side of the ocean unless you actually go aboard the ship. We may know a great deal about Christ, but we shall never be saved until we put our trust in Him.

Given by inspiration of God, v. 16. In the human body, the heart, like a pumping engine, drives the blood to every part, so that, if the body be cut at any point, the blood will flow. If we read any portion of God's word reverently and believingly, we shall feel in it the influence of the Holy Spirit who is its Author. Every limb and organ of the body shares in its common life, and the life-giving Spirit pervades every portion of scripture.

Profitable, v. 16. There is a story told of some children who found in an attic the parts of an old telescope and used them in their play, knowing nothing of the use for which they were intended. Some one came in who understood such instruments and reconstructed the telescope, putting each piece in its proper place. Then it was turned toward the sky and through it the beauty of the starry heavens could be seen. Sin has so marred our nature that it is like the broken telescope, unfit for the purpose which God intended in its creation. But the Bible teaches us how our nature so marred and broken may be restored. Must not the book which brings to us such a revelation come from God?

Watch thou in all things, v. 5. The engineer on an express train running at a high

rate of speed dares not take his eyes for a moment off the track before him, for if he should do so, in that moment he might pass unnoticed a warning signal and rush on to certain disaster. All through life we are surrounded by temptations, and if we are off our guard for a single moment, there is danger that we shall be surprised and overcome.

I have fought a good fight, v. 7. No one can inspire us with confidence in a military leader, like the battle-scarred veteran who has followed him through many a hard fight to invariable victory. The triumphant ex-

perience of those who have fought the good fight of faith is our strongest encouragement in the conflicts of the Christian life.

A crown of righteousness, v. 8. There are many earthly prizes for which men strive with great earnestness. Some of these are of great value and may rightly be desired. But there is one difference at least between the best of them and the prize which is the reward of the Christian race. They will not endure. In time they will perish. The crown which the Lord places upon the brows of His faithful followers shall never fade away. It is everlasting.

POINTS AND PARAGRAPHS

Faithful conduct springs from firm conviction. v. 14.

The scriptures are a guide, but Christ is the goal. v. 15.

The Creator alone knows fully the needs of his creatures. v. 16.

The scriptures are the Christian's armory. v. 17.

Diligence in service delivers us from dread of judgment, ch. 4 : 1.

We are responsible for proclaiming the gospel ; the results are in the hands of God. v. 2.

Good hearing is no less important than good preaching. v. 3.

The foolish are the easy prey of the false.

The safety of the camp depends upon the wakefulness of the sentry. v. 5.

Death for the Christian is a brief journey to his everlasting home. v. 6.

Our experience may be an encouragement to others. v. 7.

Love to Christ is the supreme test of character. v. 8.

Timothy, born at Lystra, or possibly Derbe, in Asia Minor (Acts 16 : 1 ; 20 : 4), was converted by Paul, probably on his first missionary journey. He accompanied Paul to Europe on his second missionary journey and was the apostle's comrade and friend for the rest of his life. After Paul's release

from his first imprisonment Timothy was placed in charge of the church at Ephesus. Here he labored until his own martyrdom. He is said to have been killed in a popular tumult, because he attempted to dissuade the people from taking part in the licentious practices of a heathen festival.

The name of Timothy is joined with Paul's in the salutations of six epistles—in itself a clear enough indication of the apostle's affection for him and confidence in him.—McGiffert.

Paul's views ever ran straight to conduct and life—from the principle of conduct to the conduct it enjoined.—Robert E. Speer.

I have said that, as long as the newspaper affords us more attractions than the Bible, something must be wrong.—General Gordon.

"The Bible is God's chart for you to steer by, to keep you from the bottom of the sea, and to show you where the harbor is, and how to reach it without running on rocks or bars."

The Isthmian games, celebrated every second year, were in ancient times one of the chief means of fostering the feeling of brotherhood in the Hellenic race. None but Greeks of pure blood, who had done nothing to forfeit their citizenship, were allowed to contend in them. They were the greatest of national gatherings ; and even when one state was at war with another, hostilities were suspended during the celebration of the games. And scarcely any greater distinction could be

earned by a Greek citizen than victory in these games.—Marcus Dodds.

The good soldier begrudgeth not to get a probability of victory by the certainty of his own death, and fleeth from nothing so much as from the mention of flying. And though some say he is a madman, our soldier knows that he shall possess the reward of his valor with God in heaven, and also making the world his executor, leave to it the rich inheritance of his memory.—Thomas Fuller.

The "crown" at the Isthmian Games was at first a wreath of parsley, but in later times, a wreath of pine leaves, perishable at the best. How much more earnestly and self-denyingly should we strive for a crown that fadeeth not away!—Century Bible.

The letter (2 Tim.) betrays the miseries of Paul's dungeon. He prays Timothy to bring a cloak he had left at Troas, to defend him from the damp of the cell and the cold of the winter. He asks for his books and parchments, that he may relieve the tedium of his solitary hours with the studies he had always loved. But, above all, he beseeches Timothy to come himself. Was the brave heart then conquered at last? Read the Epistle and see.—Stalker.

Are our lives such that we are longing for Christ's return? Or are we dreading it, because we know that we are not fit to meet

Him, and are making no attempt to become so? Suppose that physicians were to tell us, that we are smitten with a deadly disease, which must end fatally, and that very soon—what would be our feeling?—Plummer, in Expositor's Bible.

Light from the East

THE EVANGELIST—Literally, gospeller or publisher of glad tidings, was a travelling missionary in the early church, appointed at first by the apostles and sometimes by the church itself, to carry on through a wider circle than they could reach, the work which the apostles began. He was sent out to tell the pagans and the Jews the facts about Christ and the meaning of these facts, and to call upon men to repent and believe. He prepared the way for the systematic work of the pastor and teacher, who watched over and trained the congregation when founded. He comes nearest to our foreign missionary, and has no connection with our modern evangelist, or more properly revivalist, who conducts a series of special meetings in an old established congregation, to stir up Christians to greater activity and to bring those who know the truth to a decision for Christ. Timothy, amid his work of organizing and educating Christian believers already gathered in, was not to neglect to be constantly presenting the gospel to the heathen around him.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

"Evil men and impostors shall wax worse and worse, deceiving, and being deceived," v. 13 (Rev. Ver.). They make ruinous progress in sin. With the certain knowledge of this, and a strong conviction as to what was needed to counteract their pernicious influence, Paul delivered his charge to Timothy, in which he specially emphasizes three points:

1. *The attitude he should maintain toward the truth he had learned.* (a) He should show stability, v. 14. What mischief young people and church members do to themselves and to

the cause of Christ by fickleness! Instability is a great weakness in any one, and is especially reprehensible in a public teacher of the truth, Jas. 1:8. (b) He should take this attitude out of respect to his teachers, his mother and grandmother and Paul, "knowing of whom thou hast learned them," v. 14. Much is being now said against hereditary creeds, and we are being rightly urged to prove all things, but our obligation to search for truth does not make void the old Commandment, "Honor thy father and thy mother." (c) He should act as enjoined because of the character and nature of the truth he had been taught. It was divinely communicated, 2 Pet. 1:21. It was "able," that is, potent, efficient, to make him "wise unto salvation through faith which is in Christ

Jesus," v. 15. This, it should be carefully observed, is said of Old Testament truth. Nothing is so powerful for good as the truth of God contained in the Bible from first to last. Hence it is said, "Every scripture inspired of God is also profitable" (Rev. Ver.), and that for four purposes, "teaching," "reproof," "correction," "instruction in righteousness"; and all this for two great specific ends, to build up and complete the character of the man of God, and to put him in possession of the true instruments for successful Christian work.

2. *The great work to which he was to devote himself.* (a) He was to preach, and the substance of his message is defined as "the word," in all its diversified disclosures of God's love, mercy and saving grace, and in all its pointed applications to human duty and destiny. (b) He was to consecrate all his time and energy to this one business. "Be instant," that is, be constant, urgent in the performance of the duties of your vocation. "In season," literally, "in good time," when the way is open and all things are favorable. "Out of season," when there seems to be no opportunity, when hindrances are numerous and formidable. It may be in the street or shop or market-place. Many of Christ's lessons were delivered, and many of His mighty works were performed, by the wayside. The true servant of Christ will be always and everywhere His witness. (c) In his proclamation of the word he was to "reprove," that is, to convince by argument and illustration. Thus the prophet Nathan reproved King David, 2 Samuel 12 : 1-14. He was to "rebuke," to express decided disapprobation of sinful conduct, 1 Tim. 5 : 20 ; Tit. 2 : 15. He was to "exhort," to present the warnings and promises of God so as to move hearers to the faithful discharge of Christian duty . . . This he was to do "with all longsuffering and doctrine," with patient perseverance, refraining from anger, and bitter, irritating words, showing gentleness and love, and trying by every conceivable form and application of truth to attain the desired end.

3. *The motives to inspire activity, and unremitting activity in his calling.* (a) An account of his stewardship must be rendered at last

to God and the Lord Jesus Christ, ch. 4 : 1 ; Rom. 14 : 12 ; 2 Cor. 5 : 10. (b) A sad apostasy was at hand, 4 : 1. The prospect of prevailing ungodliness should stir him up to increased activity. (c) The apostle was about to close his own mission, vs. 6, 7. Hence there was now more work to be devolved upon Timothy. (d) There was a glorious outlook for them both in eternity, "a crown of righteousness."

For Teachers of the Boys and Girls

An old warrior's words to a young soldier. His last words, too ; for this is the very last letter, so far as we know, that Paul wrote, and he wrote it with the headman's axe in sight. A prisoner in a deep dungeon, forsaken by his friends (ch. 4 : 16), but with unshaken confidence in God (v. 17), his words have the ring of triumph in them. He has caught the note of the heavenly song, which he is now to sing in the glory.

The teacher's peril will be in following up every avenue opened up in this magnificent charge of Paul to Timothy. Perhaps these hints may help in selecting :

1. *A well-taught boy.* From the Exposition and from Points and Paragraphs the main facts of Timothy's boyhood may be gleaned. Bring them out. He was a fortunate boy : he had a godly home, and no other atmosphere is so wholesome ; he had the best teachers, his mother and his mother's mother ; he learned from the best book, God's book, breathed into men's souls that they might speak it to their fellow-men.

2. *A sure-footed young man.* At least such he should have been and such Paul was earnest that he should be. Study vs. 14, 17. The solidest young man is one who is well ballasted by his training in the truth of God. Such a one may venture with little fear on stormy seas.

3. *A commissioned officer.* He had risen from the ranks. Read with the class the account of his promotion, Acts 16 : 1-3, and note the ground of promotion—"well reported of." A good name, when he deserves it, is a young man's best asset. For long now, Timothy has been of the inner circle of the Christian workers whom Paul most hon-

ored, because they most deserved honor. Paul's charge is a heavy one for young shoulders; but Timothy has been tried and proved. Take time to analyze the commission, bringing out especially, (a) That it is to preach the word—use freely that wonderful "sword of the Spirit"; (b) To watch against those who have wandered from the truth, and against wandering himself; (c) To endure; (d) To do an evangelist's (missionary's) work—the hardest sort; (e) To fill up his ministry to the full with toil and pains, even as Paul had done.

4. *The fighting soldier's hope.* Teachers need no direction for teaching vs. 6-8. It is a matter of the heart, not the head, to make this shout of the dying hero tell.

Some Test Questions

- What exhortation given to Timothy?
- Who had been his teachers?
- When had his instruction begun?
- What is meant by "the holy scriptures"?
- By whom had they been given?
- For what purposes?
- What was Timothy's great work?
- To whom was he to give account?
- What motives to earnestness urged?
- What is an "evangelist"?
- What does Paul say of his past life?
- What of his expectations?
- Who will share his reward?

FOR TEACHERS OF THE LITTLE ONES

Review—What great messenger did we hear about last Sabbath? Where had he carried the message about God's kingdom? Are there any who need this message now? Are we

trying to send the message to them? In what ways can we do this?

Repeat the lines—

I would be a messenger,
For the God of love; (point
upward.)

Scattering tidings every day
Of a home above.

A messenger! a messenger!
(Gesture.)

Dear Jesus make me one.
(Clasp hands in prayer.)

Let me tell Thy messages,
Thy blessed will be done.

Lesson Subject—Paul's life—

What do we learn as to:

- (1) The way of salvation?
- (2) The judgment at the last day?
- (3) The duty of proclaiming the gospel?
- (4) The work of a Christian minister?

Prove from Scripture

That the scriptures are profitable.

For Special Study

To be assigned the Sabbath previous.

1. Timothy.
2. Paul's references to the Greek games.
3. The reward of Christian service.

The Catechism

Ques. 82. *Degrees of guilt.* While all men are sinners, all sinners are not equally bad. Some kinds of sin are worse than others. It is a greater sin, for example, to take a man's life than to take his property. The sins of the flesh mentioned in Gal 5: 19-21, are not all upon the same level. Then the circumstances in which a sin is committed may increase his guilt. The word "aggravations," is from a Latin word meaning "heavy," and signifies those things which add to the weight of sin, that is, make it heavy. If God has shown special kindness towards us (Amos, 3: 2), or if He has given us fuller knowledge than others (Luke 12: 47, 48), the guilt of our sin will be the greater on this account.



a letter showing hopefulness about the future life.

Rewards—Speak of rewards for good conduct, etc. Mother says, "Learn your lesson well and I'll give you each a nice book." Did you ever run a race and get a prize for being the best runner? In the old Grecian games, when the race was run, the one reaching the goal first was given a crown of parsley or of pine leaves as a reward. Show a gilt paper crown, or paste one on the board, or draw outline with yellow chalk. A crown is a symbol of high honor, worn by kings and queens to mark them as the greatest people in the land. Only those who win crowns may wear them.

We are going to hear about a reward that is promised to all who run the race of life well, who do God's work faithfully.

Lesson—See Paul in prison in Rome! He is writing a letter to a young friend named Timothy, who had learned about Jesus from Paul. We'll hear what he wrote to Timothy. (Tell Paul's message, vs. 14-17.)

Our Privilege—"From a child thou hast known the holy scriptures," v. 14. True of you little ones also. In mother's arms you heard about Jesus, learned to pray at mother's knee. Then you learned your Bible verses and came to Sabbath School. How

thankful we should be that we have God's Holy Bible to tell us about Jesus and what He wants us to do, and the reward He has ready for us! "Continue thou in the things which thou hast learned and hast been assured of."

Golden Text—Print and repeat "There is laid up for me a crown of righteousness." Repeat, "So run, that ye may obtain."

Five Crowns—Outline five crowns:

1. The Crown of Life—for overcoming temptation, Jas. 1 : 12.
2. The Incorruptible Crown—for self-control, 1 Cor. 9 : 24-27.
3. The Crown of Rejoicing—for soul-winning, 1 Thess. 2 : 19.
4. The Crown of Glory—for teaching God's word, 1 Pet. 5 : 1-9.
5. The Crown of Righteousness—for serving Christ faithfully, 2 Tim. 4 : 8.

Explain in simple way how little ones may strive for these rewards.

Hymn—Sing verse 4, Hymn 590, Book of Praise.

How may I be an Epistle of Christ?—On an envelope (or outline) print LETTER NO. XII.—MY LIFE SHOULD SHOW HOPEFULNESS ABOUT THE FUTURE LIFE. Inside the Envelope the Blackboard outline for the day, and a slip—I SHOULD BE HOPEFUL.

BLACKBOARD REVIEW

THE CHRISTIAN'S CONFLICT CROWN

Get the scholars to tell about the Greek games (called the Isthmian games, because they were held on the Isthmus of Corinth). Bring out the points of the long and careful training for these games, the eagerness and earnestness of the contestants, and their joy at receiving the crown of parsley or of pine leaves. Now ask about Paul's CONFLICT. Question about his enemies and difficulties. Next, have the boys and girls tell the difference between the crown offered in the ancient games and the Crowns which Paul expected. Then ask questions to call forth the thought that while only one could win the crown in the Greek games, the crown spoken of here is for every CHRISTIAN. Each of us can win it if we, like Paul, serve Christ faithfully. From the earnestness of the athletes in striving for the perishing crown, draw the lesson that we should be still more earnest in seeking the one that endures.

Lesson XIII.

REVIEW

June 28, 1903

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

GOLDEN TEXT

2 Tim. 4: 18. The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom.

CATECHISM

Review Questions 70-83.

PROVE FROM SCRIPTURE

That the Lord rewards faithfulness.

LESSON HYMNS

Book of Praise, 263; 87 (Ps. Sel.); 161; 278; 293; 590.

DAILY READINGS

M.—Acts 20: 28-38.
T.—Acts 21: 1-12.
W.—Acts 21: 27-39.
Th.—Acts 24: 10-25.
F.—Acts 26: 19-29.
S.—Acts 27: 33-44.
S.—Acts 28: 16-24.

Paul's farewell to Ephesus.
Paul's journey to Jerusalem.
Paul arrested.
Paul before Felix.
Paul before Agrippa.
Paul's voyage and shipwreck.
Paul at Rome.

REVIEW CHART—Second Quarter

STUDIES IN THE BOOK OF ACTS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Acts 20: 28-38.....	Paul's Farewell to Ephesus.	Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Acts 20: 35.	1. A solemn charge. 2. A noble example. 3. A sorrowful parting.
II.—1 Cor. 15:20,21,50-58.	The Resurrection.	Now is Christ risen from the dead, and become the firstfruits of them that sleep. 1 Cor. 15: 20.	1. The pledge of the resurrection. 2. The necessity of the resurrection. 3. The certainty of the resurrection. 4. The glory of the resurrection.
III.—Rom. 13: 7-14.....	The Law of Love.	Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. Rom. 13:10.	1. Duties described. 2. Duties enforced.
IV.—Acts 21: 3-12.....	Paul's Journey to Jerusalem.	The will of the Lord be done. Acts 21: 14.	1. Paul's voyage. 2. Paul at Tyre. 3. Paul at Caesarea.
V.—Acts 21: 30-39.....	Paul Arrested.	If any man suffer as a Christian, let him not be ashamed. 1 Pet. 4:16.	1. A riotous mob. 2. A prompt rescue. 3. A reasonable claim.
VI.—Acts 23: 12-22.....	The Plot Against Paul.	The Lord stood by him, and said, Be of good cheer. Acts 23:11.	1. The plot made. 2. The plot discovered. 3. The plot reported.
VII.—Acts 24:10-16,24-26	Paul Before Felix.	I will fear no evil: for thou art with me. Ps. 23: 4.	1. The defence offered. 2. The decision postponed.
VIII.—Acts 26: 19-29.....	Paul Before Agrippa.	Having therefore obtained help of God, I continue unto this day. Acts 26: 22.	1. A calm defence. 2. A violent interruption. 3. An earnest appeal.
IX.—Rom. 8: 1-14.....	The Life-giving Spirit.	For as many as are led by the spirit of God, they are the sons of God. Rom. 8: 14.	1. Guilt removed. 2. Life imparted. 3. Privileges bestowed.
X.—Acts 27: 33-44.....	Paul's Voyage and Shipwreck.	Then they cry unto the Lord in their trouble and he bringeth them out of their distresses. Ps. 107: 28.	1. A divine promise. 2. A prudent plan. 3. A happy result.
XI.—Acts 28:16-24,30,31.	Paul at Rome.	I am not ashamed of the gospel of Christ. Rom. 1: 16.	1. An explanation offered. 2. Work commenced. 3. Work extended.
XII.—2 Tim. 3: 14 to 4:8.	Paul's Charge to Timothy.	There is laid up for me a crown of righteousness. 2 Tim. 4: 8.	1. Christian knowledge. 2. Christian duty. 3. Christian reward.

ASK YOURSELF

For Each Lesson—1. What is the title of the Lesson?

2. What is the Golden Text?

3. Time? Place? The Lesson Plan?

4. What persons are mentioned?

5. One truth I may learn from the lesson for my daily life.

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

THE REVIEW

"PAUL, THE TRAVELLER AND THE ROMAN CITIZEN."

Paul's two voyages and his contact with the Roman authorities, during which he more than once made use of his rights as a Roman citizen, suggest the title of Professor W. M. Ramsay's fine book, "Paul the Traveller and the Roman Citizen," as a suitable heading for our quarterly Review. We should have eyes to see, also, the unseen, but almighty, Friend and Companion at his side.

Follow the apostle from place to place, using a map if possible, and so locating definitely the events of each lesson.

LESSON I. MILETUS. Recall, by questioning, Paul's ministry of three years in Ephesus, Acts 19; and also how, on his way to Jerusalem, he summons the elders of the church there to meet him at Miletus, and the touching farewell scene on the sea shore, made more sad by his words that they should see his face no more.

LESSON II. EPHESUS AND CORINTH. The first Epistle to the Corinthians, from which the lesson is taken, binds Ephesus and Corinth together, it was written to the Christians at Corinth, during the three years Paul spent in the former city. Ask about the difficulties which the people of Corinth felt concerning the resurrection, among other matters, and the way in which Paul met them.

LESSONS III., IX. CORINTH AND ROME. These two lessons may be taken together because they both occur in the great Epistle to the Romans, which was written from Corinth and was addressed to the Christians at Rome. Be sure that the scholars understand the two-fold purpose of this epistle: (1) To make clear the way of salvation; and (2) To give directions for Christian living—through faith in Jesus Christ and not by our own works. The two lessons from the epistle teach that: (1) Love to our neighbor will alone enable us to act rightly by him; and (2) In order to holy living we need God's Spirit.

LESSON IV. TYRE AND CÆSAREA. Here we have in quick succession two pictures, each having its own beauty and interest. At Tyre another farewell scene between Paul and his Christian friends and at Cæsarea the weary and travel-worn apostle enjoying delightful rest and happy fellowship in the home of Philip, the Evangelist, in no way dismayed by the prophecies of bonds and imprisonment at the end of the journey.

LESSON V., VI. JERUSALEM. These two lessons are full of turmoil and excitement. First, we see Paul in the hands of an angry mob, who are raging for his life. Then we behold him in his prison cell, learning of a new plot made against him and taking prompt and prudent measures to foil it.

LESSON VII., VIII. CÆSAREA. Here Paul spent two years as a prisoner. During this time he appeared before three Roman rulers. Bring out by questioning the character of each of these men; the self-indulgence of Felix, the indifference of Festus, and the ambition of Agrippa. Contrast with them the brave, eager, unselfish apostle. Recall, too, his faithful witness for Christ before each of them.

LESSON X. MALTA. The story of the shipwreck will still be fresh in the minds of the scholars, and they will be much interested in answering the questions about the plan adopted to get the ship ashore and save those on board. Make Paul, the central figure, stand out clearly, with his calm trust in God, undaunted courage and practical wisdom.

LESSON XI. ROME. At last Paul is in Rome, where he has long desired to preach the gospel. Get the scholars to describe his life of two years in that great city, chained all the time to a Roman soldier and telling the glad message of the gospel to all who came to him.

LESSON XII. ROME AND EPHESUS. Paul is again at Rome and the close of his life is near. He writes his last letter to Timothy, who is at Ephesus carrying on the work which Paul begun. Make memorable (1) The solemn charge to Timothy, as in the sight of God, vs. 1, 2; (2) The spirit in which a Christian hero dies, vs. 6-8.

The Golden Text for the Quarter may now be called for, and every one will see how wonderfully its promise was fulfilled in the case of Paul.

W. J. L. D. S. O. N.

FOR TEACHERS OF THE LITTLE ONES

Farewell Scenes—On a large scroll, print, FAREWELL. We must now say “farewell” to Paul. We have been seeing the sad pictures in Paul’s life. He has had many trials, but he trusts in God and says :—

Golden Text—Repeat the Golden Text for the Quarter.

The Real Winner—“There is a story of one who began to run in a race—ran well—was foremost of all.

“By and by he stopped to lift up a fallen child and place it out of danger, thus losing something of what he had gained. Further on a fainting comrade appealed to his sympathy and he turned aside to help him to rise. Again he stayed his steps for a little while to guide a feeble woman to safety.

“Whenever duty called or sorrow appealed, he left the chosen path to give aid or comfort.

“Thus he fell behind and another won the prize which might have been his. He stood unheeded, uncrowned, with empty hands, at the end of the race.

“But who shall say that in God’s sight he was not the real winner of the race? He had lost the prize, but he had brightened all the path with gentle ministries of love,”

Review Subject—Paul’s life, a letter showing belief in God’s protection and reward.

Review—If envelopes have been used as suggested, show one as each lesson is recalled. Place a sheet of paper on the board, on which is printed the Golden Text for the Quarter, and around this place the envelopes. Describe the blackboard outline for each and let the children recall the lesson. Repeat the Lesson Thought for each lesson.

As the lessons are recalled help the children to see that Paul, like Jesus whom he served, received no earthly crown or prize, no high honors. He was beaten and imprisoned and died a cruel death, but he says, “Henceforth there is laid up for me a crown of righteousness,” 2 Tim. 4 : 8. He was a winner in God’s sight.

In the lesson for this Quarter we have learned that we may be epistles of Christ by showing :

1. Kindness towards others,—*I should be kind.*
2. Fearlessness in the face of death,—*I should not fear death.*
3. Obedience to the law of love,—*I should be ruled by love.*
4. Surrender to the will of God,—*I should do God’s will.*
5. Patience under suffering,—*I should be patient.*
6. Courage in the presence of danger,—*I should be brave.*
7. Boldness in standing up for the right,—*I should resist evil.*
8. Confidence in the help of God,—*I should seek God’s help.*
9. Submission to the Holy Spirit,—*I should obey the Holy Spirit.*
10. Cheerfulness in times of trouble,—*I should be cheerful.*
11. Earnestness in working for the kingdom of God,—*I should be earnest.*
12. Hopefulness in thinking of the future,—*I should be hopeful.*
13. Belief in God’s protection and reward,—*I should be trustful.*



*AN ORDER OF SERVICE: Second Quarter

OPENING EXERCISES

- I. SILENCE.
 II. THE LORD'S PRAYER.
 III. SINGING.

Children of the heavenly King,
 As ye journey sweetly sing:
 Sing your Saviour's worthy praise,
 Glorious in His works and ways.
 Hymn 272, Book of Praise.

- IV. RESPONSIVE SENTENCES—Ps. 27: 1-5.

Superintendent. The Lord is my light and my salvation; whom shall I fear?

School. The Lord is the strength of my life; of whom shall I be afraid?

Superintendent. When the wicked, even mine enemies and my foes, came upon me to eat up my flesh,

School. They stumbled and fell.

Superintendent. Though an host should encamp against me, my heart shall not fear;

School. Though war should rise against me, in this will I be confident.

Superintendent. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life,

School. To behold the beauty of the Lord, and to enquire in His temple.

Superintendent. For in the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me;

School. He shall set me up upon a rock.
 V. SINGING. Psalm or Hymn selected.

VI. PRAYER.

VII. SINGING.

Hark! 'tis the watchman's cry,
 Wake, brethren, wake!
 Jesus our Lord is nigh;
 Wake, brethren, wake.
 Sleep is for sons of night;
 Ye are children of the light,
 Yours is the glory bright;
 Wake, brethren, wake!
 Hymn 83, Book of Praise.

VIII. READING LESSON PASSAGE.

IX. SINGING. Psalm or Hymn selected.

CLASS WORK

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

- I. ROLL CALL.
 II. OFFERING, which may be taken in a class envelope, or class and report envelope.
 III. MEMORY VERSES AND CATECHISM.
 IV. LESSON STUDY.

CLOSING EXERCISES

- I. ANNOUNCEMENTS.
 II. SINGING. Hymn selected.
 III. REVIEW FROM SUPERINTENDENT'S DESK; which may include recitation in concert of Catechism, Lesson Title, Golden Text, Memory Verses and Heads of Lesson Plan.
 IV. SINGING.

All the way my Saviour leads me—
 What have I to ask beside?
 Can I doubt His tender mercy
 Who through life has been my guide?
 Heavenly peace, divinest comfort,
 Here by faith in Him to dwell—
 For I know, what e'er befall me,
 Jesus doeth all things well.
 Hymn 320, Book of Praise.

- V. RESPONSIVE SENTENCES. 1 Thess. 5: 5-10.

Superintendent. Ye are all children of the light, and the children of the day;

School. We are not of the night, nor of darkness.

Superintendent. Therefore let us not sleep as do others;

School. But let us watch and be sober.

Superintendent. Let us, who are of the day, be sober, putting on the breastplate of faith and love;

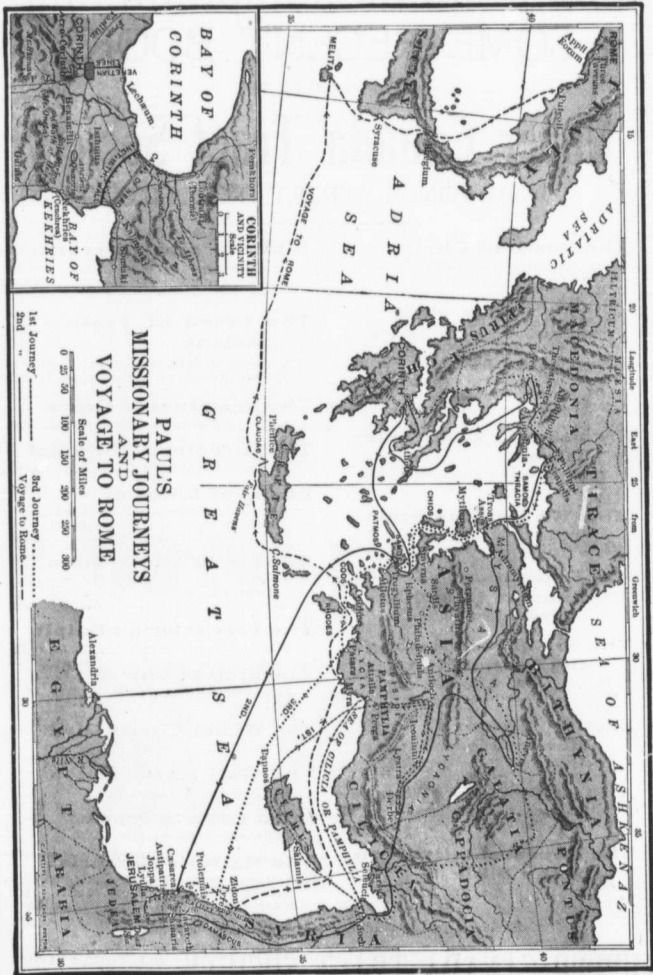
School. And for an helmet the hope of salvation.

Superintendent. For God hath not appointed us to wrath,

School. But to obtain salvation by our Lord Jesus Christ,

Superintendent. Who died for us, that, whether we wake or sleep, we should live together with Him.

VI. BLESSING OR CLOSING PRAYER.



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The student of missions will use Mr. Beach's two fine volumes with ever-increasing profit and delight. A more valuable aid to those seeking accurate and up-to-date information regarding the progress of modern missionary enterprise could scarcely be imagined. The title of Vol. I., Geography, must be taken generously. It contains descriptions and historical sketches of missionary lands and their peoples, and an account of the operations of the various missionary organizations. The clear arrangement and attractive style make the reading of it a real pleasure. With great skill, outstanding facts are presented in some fulness of detail, while the minute particulars about societies and their work are relegated to the statistical tables of the second volume. This is the Atlas, and in it are found fifty-four pages of official and dated statistics, an entirely new feature being the Station Index, in which one can see at a glance where the various mission stations throughout the world are situated, the society or societies represented in a given place, the character of the missionary force, foreign and native, and the different forms of work carried on. Too much can hardly be said in praise of the maps. These are large and full plates

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