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Canada's
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and
Heroines
and
Her
Romantic
Past

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The Teachers Monthly

Rev. E. Douglas Fraser, D.D., Editor
Rev. J. M. Duncan, D.D., Associate Editor

Vol. XV.

Toronto, October, 1909

No. 10

The New Bible Class Magazine

We have pleasure in announcing an addition to our series of publications—THE BIBLE CLASS MAGAZINE, which will begin with January, 1910. The issue for that date will be ready as soon as possible after the first of October, so that ministers, superintendents, and especially the teachers and members of Bible Classes, may have an opportunity of seeing the new magazine and of ordering it for the New Year. The magazine will be a 32 page monthly; the subscription price, the extraordinarily small sum of 25c. a year, when five or more go to one address, or 40c. a year for single copies.

THE BIBLE CLASS MAGAZINE is, of course, for Bible Classes,—for the old-fashioned, non-organized class, and the newer organized class. The thirty-two pages will be divided into two about equal parts.

One part will be given to Bible Class methods, activities, and successes. The endeavor will be to keep our Bible Classes in touch with all that is latest and best in Bible Class work, and to help in the already active movement to increase the number and membership of classes.

The other portion of the magazine will provide material on the International Lessons, specially suited to the needs of the Bible Class. There will be an ample explanation of the Lesson Passage, a quiet and earnest look into its deeper significance, a series of paragraphs applying its truths to life, and a list of points for discussion in the class.

The Lesson writers include some of the best known names in the church, and in the portion of the magazine devoted to methods and the promotion and extension of Bible Class work, the Editors have secured the

assistance of Mr. Frank Yeigh, who has much more than a local reputation as a singularly successful Bible Class teacher. Mr. Yeigh's class is in Bloor Street Presbyterian Church, Toronto, and he is the President of the Adult Bible Class Federation of that city, an inter-denominational organization embracing no less than 125 Bible Classes.

We expect a warm welcome for THE BIBLE CLASS MAGAZINE—not because it will be all that it might be, but because there is a need to be supplied, and because the editors and those cooperating with them in producing this new publication, are set upon making it as interesting, as helpful, and as generally useful as possible.

“Kingly Beauty”

By Rev. Gordon Dickie, M.A.

The beauty of any king lies in the fact, that he not merely rules, but represents, his people. We throw up our hats and shout, “God save the king”, until our throats are hoarse, because we believe our sovereign is one with us and represents the best that is in the nation. For over sixty years, good Queen Victoria ruled her people with the sceptre of love. In dark days, as well as in prosperity, she was faithful to her charge, and in return for this fidelity she received such homage as, perhaps, no other sovereign either ancient or modern has enjoyed. And the power of this respect has descended to her son. He also has found favor with his people. King Edward is a sovereign who respects and is respected by the nation.

The beauty of Christ's kingly power, also, lies in the fact, that He represents His people. He interprets their cries. He helps them

bear their burdens, and it is the angel of His presence that saves them. It was for this reason that the common people heard Him gladly. They recognized in Him One who could enter into their lives, and they gave Him their fullest allegiance. That spontaneous burst of praise that poured from ten thousand throats, as He journeyed toward Jerusalem on the day of the triumphal entry, was the greatest tribute that has been accorded to any king.

Jesus' kingly beauty, however, appeals to the heart rather than the eye or the mind. It is "with the heart that man believeth unto righteousness". For many people, religion is merely an appeal to the aesthetic. Art and culture seem to be the very Alpha and Omega of their faith. They worship God in the holyness of beauty rather than the "beauty of holyness". For a man like Keats, beauty was undoubtedly his religion. He tells us, in one of his odes, that "Beauty is truth—truth beauty"; and there is, at least, this to be said, that no man followed his religion more enthusiastically than Keats did. He was thoroughly immersed in the thought of beauty, and if any man has been able to portray in rare gems of speech the thoughts that God gave him, that man is Keats. Nevertheless his religion falls short of the true mark of life, and in his last days afforded but little comfort.

Neither is the true beauty of religion to be appreciated by the intellect. It is not by searching that we find out the Almighty. When Carlyle saw Holman Hunt's picture of Jesus, he was shocked at the portrayal. "Do you call that thing a picture of Jesus Christ? It is a poor mis-shaped presentation of the noblest and most heroic-minded Being that ever walked God's earth." And with much greater truth might we pass the same verdict on the picture of Christ given us by some of those who worship at the shrine of reason. It cannot be a true portrayal of the Master because their eyes have not yet seen the "King in His beauty".

It is only when one looks up to God with the spirit of devotion in his heart, that he comes to understand how good He is. Truly "the secret of the Lord is with them that fear Him". The attitude of the psalmist

was correct, for he said "I will look up unto the hills, from whence cometh my help." It is said that when the great Murillo painted a picture, with all the brilliancy of color that he could muster, and gave it to the monks of the Cathedral in his native city, they were displeased with it, for it appeared to them to be too gaudy. "But put it in the dome", said the painter, "that's where it belongs." And they did so, only to find that the distance softened its lines, and made it wondrously beautiful.

Need we add that God should be put in the place where He belongs. His throne is in the heart. He should be lifted up on high above all other things in life. And when we have done this we shall be able to say "Our eyes have seen the King in His beauty."

St. John, N.B.

Hearing God

By Rev. Wylie C. Clark, B.D.

Innumerable voices claim a hearing from us. The artist in music pours into our delighted ears his entrancing melodies; the newsgatherer brings to us at the opening of each day the world's happenings of the day scarcely closed; scientific searchers proclaim to us their ever-growing discoveries in nature, history and life; teachers from countless platforms and pulpits summon us to listen to the truth and give heed to the law of righteousness.

Above all these voices is the realm of the spiritual, where the soul hears the voice of God. It is this hearing which gives religious experience to the soul. The first sense of it is when the soul recognizes a relationship existing between itself and the divine. This hearing has sometimes driven the soul to joyous salvation, sometimes to hopeless despair, sometimes to open rebellion.

There is the voice of His suffering love,—the Shepherd's voice—the Father's voice. This is the calling voice which reaches the lost sheep, far out on the hills, and the prodigal child in the swine-yard, inviting back to the fold and to the Father's house.

Again, there is the voice of friendship, as God speaks to His own redeemed ones, calling them His "well beloved" and holding rare converse in heavenly things, until they

realize their oneness with Him through Jesus Christ.

At times, there is the voice of reproof. When there has been coldness and carelessness on the part of those who should have followed close and obeyed without questioning. He speaks partly in anger, but mostly with a great pity, so that they may return to their allegiance.

There is the call, too,—which is a bugle blast,—the call to service. Hear it: "Follow

me into the lowly home, the lonely shack, the far-away camp, the island of the sea, the distant jungle, and, as you follow, speak the word of hope, stoop to pick up the fallen, heal the sick, cheer the faint, and everywhere bring heaven's message to the earth."

At last, as the soul draws on towards the end of the journey, it listens for the great invitation: "Come up hither", and then the approving "Well done".

Quebec, Que.

How to Use the Lesson Helps

It will be noted how the following articles, from practical Sabbath School workers, emphasize the importance of first-hand study by the teacher of the Bible itself. That is the text-book alike for teacher and scholars, and Lesson Helps are of value only as they throw light on its teachings. The supreme aim of the Editors is to make the Helps worthy of their name, because they are really aids to teacher and scholars in their efforts to get at the meaning of God's Word for themselves.

Teachers and Scholars

By James McMurchie, Esq., B.A.

I. THE TEACHERS MONTHLY. This is the teacher's Help, and it is well adapted to aid him in the preparation and teaching of the Lesson. Many of our best teachers would feel it a great loss if deprived of the help it affords.

The teacher should early in the week read and re-read the text of the Lesson with care, and make an earnest independent effort to learn the main thoughts which it contains. The passages for daily reading given in the MONTHLY should also be carefully read, as they are selected for the light they throw on the Lesson. After reading and meditating, with the view of acquiring and assimilating the contents of the Lesson, attention should be given to the method of presentation. The teacher should form his own plan before resorting to the MONTHLY; but once he has made an honest effort on his own behalf, it is quite proper to seek aid to improve and complete his work. The MONTHLY will give him new light on the meaning of the text, as well as on the way of presenting the truths of the Lesson to the class. It will also be found helpful in supplying him with new and apt illustrations.

I find the TEACHERS MONTHLY helpful for conducting the desk review of the Lesson. The divisions of the Lesson may be written

on the blackboard and subdivisions set in as they are brought out by questioning the School. At the close a summary of the Lesson appears on the blackboard.

It is well that the praise selections should be in harmony with the Lesson thoughts, and the TEACHERS MONTHLY gives a list of suitable hymns for each Lesson. The use of these gives a unity to the Sabbath School service that is wanting when the hymns are chosen at random. I invariably make use of the Geography Lesson, and sometimes have the scholars reproduce the map from the HOME STUDY QUARTERLY. I also ask test questions, but try to avoid slavishly following the questions set down in the MONTHLY.

As to memory verses, I have adopted the plan of having the scholars commit the Memory Passages of the Lists prepared by the General Assembly's Sabbath School Committee. When a scholar has learned a number of chapters or extended passages so as to be able to repeat them without mistake, the probability is that they will never be forgotten. He has acquired a lasting possession, while if he is just able to repeat a verse or two learned for the occasion, it is forgotten almost as soon as the teacher has given credit for it in his class book.

II. SCHOLARS' HELPS. These also have their place in the Sunday School, but the scholars who can read, should try to famil-

iarize themselves with the Lesson before applying to the Helps, and they should never come to their classes with the QUARTERLY in their hands instead of their Bible.

The use of the QUARTERLY in preparing the Lesson at home is encouraged. The small map of the Geography Lesson may be reproduced by the pupil with advantage, and it is useful to have the pupil write down the answers to the questions set for this purpose, the answers to be examined by the teacher.

The Picture Roll seems to be almost a necessity in the Primary Class. The Lesson can be taught efficiently to the little ones from it, and they are always interested when the picture is unfolded. Their attention is more easily secured and information can be more readily imparted to them in connection with the picture than in any other way. The sense of sight is the avenue through which you can most easily reach the minds of the very young.

Harriston, Ont.

A Superintendent's View

By A. W. Wright, Esq., B.A.

Besides the TEACHERS MONTHLY, I regularly use two other Helps in the preparation of the Lesson. I do not attempt to read all the material that there is in any one of them, but refer to each, as occasion requires, for the purpose of getting suggestions or information.

As superintendent I keep several things in view while preparing the Lesson :

1. A general knowledge of the Lesson facts and teachings. These I try to get first of all from a careful reading of the Lesson text and context. Then I go to the Helps for explanations and fresh points of view.

2. An outline plan for the teachers' meeting, which we hold for half an hour before the mid-week prayer meeting. I sometimes have two or three of these outlines ready, selecting one or all as circumstances seem to require.

3. Material for a brief platform address at the closing service of the Sabbath School. This sometimes takes the form of a review of a few of the Lesson facts. Generally some

leading teaching is impressed, often with reference to the Blackboard Lesson.

4. Material for a Blackboard Lesson. Sometimes an illustration given in the Helps is used without change; sometimes it is modified; sometimes one is worked out independently.

5. Hymns in harmony with the Lesson theme. Suggestions made in the Helps are often useful here, for it is often no easy matter to secure three selections that are in accord with the Lesson idea, and that are at the same time fairly well known to the School.

The Lesson Helps are very useful; in a way they are indispensable. But the more original research, the more prayerful thought, the more careful attention one gives to the Word itself, without referring to aids, the greater the satisfaction one has in one's teaching, and the more impressive it is found on the taught. I always begin preparation a week ahead. I try to do a little every day. I use the Helps only at home, and discourage their use in class by teachers or scholars. Many uses of the Helps I am obliged to neglect on account of the limitations of time and other circumstances.

Mount Forest, Ont.

Assimilating the Material

By William Aberhart, Esq.

Lesson Helps, I take it, bear the same relation to the teacher, that a well equipped library would. They do not teach the Lesson for us, but they supply us with information which will help us to teach it. We find the Eastern customs explained; we have the geographical positions and conditions pointed out; and we have careful expositions of difficult passages, just as we might find such materials in the best Bible commentary, dictionary or encyclopædia.

In preparing a Lesson, however, it seems to me, there is one danger to guard against. The information is so easily obtainable and so close at hand, that we are apt to neglect making it our own, and consequently we oftentimes use the Help as a text-book, rather than a reference book. In my experience, I have known teachers who use the Lesson Helps in the class room instead of the

Bible. This is not a legitimate or fair use of even the best Lesson Help.

I have always obtained the best results by using Lesson Helps, as I would use a reference library. I first study my Lesson carefully from the Bible, just as if I had no Helps. I read it over and over, to get the events in mind as they occurred. I analyze it, and get the leading thought. Then I lay out my plan, my Lesson skeleton, the frame-work upon which to build and fill in.

My next step is to compare my plan with the one suggested in the *TEACHERS MONTHLY*. I follow out the Daily Bible Readings, that I may be able to refer my pupils to scripture for information.

Next, I go carefully through the Bible text to see if there are any phrases that I can not explain. This brings me once more to the Lesson Helps, to get the exposition offered there. I am thus prepared to answer any questions, and to draw fair inferences from the Lesson.

Now, again following my regular order of procedure, I consider carefully, apart from Lesson Helps altogether, the application to make of the Lesson. When I have done the best I can, I turn to the Application and Lesson Points in the *TEACHERS MONTHLY*, rearranging, adding to, and taking from, as I feel suitable to my particular class or School.

There is one more step, and then I feel prepared to take the responsibility of the Lesson. I must prepare to give this information in a clear, distinct way. I must have my illustrations in mind and my questions thought out. After recalling all I can in my own experience or the experience of my class which will illustrate, I then turn to Teaching Hints and Test Questions, where I generally find something choice. Furthermore, the continuous instruction on the Catechism and Missions, with the explanations, gives me something at hand which enables me to drill my pupils along these two important lines.

Lesson Helps as helps are indispensable to the ordinary teacher; but teachers, to do the most effective work, must assimilate and give out in their own way the information which they have gathered.

Brantford, Ont.

Help from the Daily Readings

By Mrs. D. C. Cameron

I use the Lesson Helps as the name implies, and must say I find them of great value.

The Daily Readings are to me a great help. Each day's reading gives, as it were, a stronger grasp of the Lesson, and it helps to broaden the mind of the scholars when they can give scripture proof for what they are telling you.

After much perseverance, I have succeeded in getting my class to read at home the Daily Readings. They leave their Helps at home, and they all bring their Bibles to School. They have succeeded in interesting their parents by reading to them. This means a great deal to the teacher.

The Question on Missions is invaluable. The Catechism is learned by the most of our scholars. The superintendent urges strongly the necessity of this being done.

Allandale, Ont.

For Home Preparation

By J. R. Lowden, Esq.

At present, that is, for the past few months, we have not had our Teacher Training class during the week, but when we had, it was quite evident from the interest taken and the answers given, that the teachers had made use of the Lesson Helps. This class we hope to take up again the coming winter, as it cannot help but be a great assistance to the teacher in dividing up the Lesson and putting it into shape to bring before the class. Thoughts are brought out that the average teacher would not be able to bring out of the Lesson. Then to the busy man who has not the time to search for himself, the Helps furnish material to which he can add more and from which he can branch out, with much less arduous study. We do not, however, allow any teacher to use the Helps in the class. They are for the preparation of the Lesson only in the home and to be left there.

I frequently find the scholars' Leaflet used in the Sabbath School. I speak against this every time I find it. It, also, is for the study of the Lesson at home and to be left there. When scholars bring the Leaflet, they often

do not bring their Bibles, which every child should have, to study a Lesson properly, otherwise he cannot turn up a verse for reference, which is very necessary to good teaching. I would suggest a line at the foot of Leaflet, *To be used only at home for the study of the Lesson.*

Montreal

A Pen Picture of Paul

By Rev. George H. Smith, D.D.

It may be disappointing to think of Paul as below the medium height. As he grew older, the hardships he was forced to endure could not but have told upon him. He hints at some of these in 2 Cor. 11 : 23-27. "Hints", I say, for he was not a man to glory in these, nor to unduly magnify nor parade them before his friends. Born in Tarsus, a Hebrew of the Hebrews, he must have borne the features so well known in the Jew. Doubtless he bore the marks of some physical infirmity, of which he writes in 2 Cor. 12 : 7, calling it "a thorn in the flesh".

What this really was we do not know. Some affirm that it was an affection resulting from the peculiar circumstances attending his conversion. That it was not epilepsy, as some have conjectured, might be inferred from the increasing vigor of his mind as he grew older. The reverse would have been expected, if he had been afflicted with this malady. It may have been a weakness of the eyes, some think it to have been a partial paralysis of some part of the body. This last, however, is hardly likely, when we remember his wonderful powers of endurance. For example, the journey of one hundred and fifty miles from Puteoli to Rome, after the anxieties and hardships of shipwreck, must have called forth more than ordinary physical energy.

Paul's manner of address was free from the studied rhetoric of the Greek orators, his logic was without a flaw, his argument was convincing, and his words were accompanied by a subtle power that drove them to the hearts of such as a Felix and an Agrippa. He must have been a man easy of approach, and as an educated man he could conduct himself with ease and freedom in the company

of people of every rank in life. Nay, he studied to be "all things to all men".

Paul was a man of untiring zeal, and entered enthusiastically into everything he undertook to do. With "great zeal" a persecutor, when he was truly enlightened with equal zeal he became a champion of the cause he had formerly denounced. He was not the stern man one might imagine in view of the life he led, fraught with its many hardships and persecutions. He had evidently seen and enjoyed the national games of the Greeks, for he makes frequent reference to them, and deduces from them apt illustrations for the Christian life in "running", "fighting" and prize-winning.

There was a strong dash of humor in Paul's make-up, as appears, for example, in his apt play, in Philemon 10, 11, on the name of Onesimus, the runaway slave, which means "useful". "You once found him useless", v. 11 may be translated, "but you will find him—and so will I—right useful now."

A careful study of these touches may help us to form a better mental portrait of the very greatest apostle of Christianity, who was lovable and human, rather than stern and forbidding as often imagined and pictured.

St. Catharines, Ont.

Already Planted

By Cora S. Day

"I sometimes wonder if it is any use trying to instil goodness and any or all of the virtues the word includes, into that boy. I've worked at the problem until I am about discouraged." It was the confession of one who had tried, seemingly in vain, to elevate a particularly unpromising specimen.

"Suppose you stop trying to plant goodness in him, and try finding and cultivating what is already in him", suggested the hearer. "What is his most prominent good trait?"

The first speaker stared in amazement for an instant at the idea of talking about his good traits. She had never thought him guilty of any. But now she caught at the straw, and thought hard. With thought came the answer to the question.

"He is always on time at the class", she announced, as one who has made a discovery.

"Fine. Start with that. Tell the whole class what a fine thing punctuality is; mention him as a shining example—and then see if that does not open the way to new virtues in him quicker than any other method. For you know Schiller says: 'Foster the good, and thou shalt tend the flower already sown on earth.' Try it and see if I am not right."

Perhaps others of us make the same mistake sometimes. We think it is our task to sow the good, when in reality it has already been sown in some form by a stronger Hand than ours, and our part is to foster it, to find and encourage it, to open the way for its growth and increase by our care and sympathy and appreciation. You cannot always drive goodness into a heart; but often you can find and draw out and develop that already there, and add to it mightily.

The Officers of the School

By Rev. A. Macgillivray

VI. THE LIBRARIAN

First, get your library. Of the making of books there is no end. To get a suitable collection for a Sunday School library, is no easy matter, calling for knowledge, care and taste in the selection. A little more is needed than a number of books that will furnish entertaining and harmless reading for the members of the School.

A library should be educational, and selected to aid both teacher and scholar in their study. The needs of the community must determine to what extent books of fiction, history, biography, travel, poetry, etc., shall be provided. Whatever is supplied, let the quality be good.

The question is often asked, If a School cannot afford both a library and illustrated weekly papers, what? We would say the illustrated papers. They are fresh, up-to-date, and furnish a fine blend of fiction, history, biography, poetry, missionary intelligence, etc., and, besides, those of our own church have a high religious tone, and a fine national and patriotic flavor.

As to our librarian, he will, of course, be a lover of books, with a varied and intimate knowledge of them. He will know what is in his library, not only from the

catalogue, but from personal contact. It does not take so very long to learn what is inside the covers of a book. The librarian will be invested with considerable discretionary power. With his committee, he should select new books in limited numbers from time to time,—better add a few frequently than make large additions at long intervals; that will keep the library up to date, and the announcement from the platform of the books added will maintain and stimulate the interest of the readers.

No book should be purchased till it has been read and approved by at least two members of the Library Committee. In a library that is serving a large School there should be duplicate copies of at least half the books. The rules governing the library should be few and explicit, and strictly enforced. Books must be returned promptly and lost ones replaced. It is startling how a library can dwindle, how books disappear.

"Eternal vigilance" is the price of a good library, holding what you have—and looking out for what you need.

The teacher must ever be in league with the librarian. He will help his pupils in their selection, discuss with them the contents of the books, and will see that the book is returned within the specified time.

The librarian and his assistants will do their work so as not to interfere with the devotional or teaching exercises of the School. Books for distribution should be left with the teacher to be given out at the close of the School.

The librarian has a great opportunity to choose and put in circulation helpful books, to stimulate a taste for good reading and to help in the formation of habits and character. Help the brother. Appreciate his work.

Toronto

The Teachers' Meeting

By Rev. A. J. W. Myers, B.D.

Our Teachers' Meetings are executive meetings, as well, and officers, teachers and others interested attend. First the executive work is taken up, each department in turn: for example, Home Department, Library, etc., and the leader or superintendent of each

speaks of the work, needs, plans, difficulties, and all freely join in the discussion. It is an inspiration to meet with these bright, keen, active workers, to see how deeply interested they are, and to hear how intelligently, and with what sympathy and grasp, the various problems and plans are discussed: A few such meetings will do more to convince one of the great work which even our little country Sunday Schools are doing, than the reading of many fine theories.

When the business is disposed of,—and this is quickly done, except in one or two cases during the year,—we examine as many of the four following Lessons as time will permit, for it is possible to meet with each of four of our School only once a month. Our object is not to prepare “predigested” food for the teachers, that they may, with less diligence than usual, get up their work. Quite the opposite would more nearly represent it. An attempt is made to break up as much as possible the old grooves, to get a wider sweep, and to leave an impression of the wealth that lies in each Lesson, not always on the surface, so that the difficulty in teaching will not lie in lack of material, but in selecting.

One definite question is never forgotten: What do we want to teach in this Lesson? It is not what is the subject, but what one deep impression shall we seek to leave with the class? It might surprise some to find how many teachers are nonplussed by this question, the first time it is asked; and yet it is one essential principle of all teaching, that we have a clear grasp of the end sought. The answer to the question must be given in the teacher's own words, however roundabout, and the working out of the answer is often the most enlightening way to study the Lesson. This done, the “plan” forms itself. Take, for instance, the splendid Lesson of June 6. The subject is, The Power of the Tongue. We decided that the specific impression we wanted to leave on the class was, how much good we can do by kind, sympathetic, clean acts and words and how delightful such doing is; and that we shall not injure anyone by lies, swearing, thoughtless or unkind words. We insist that the thing we want done should be emphasized, the ideal painted, the positive side presented

so that the child will wish to rush out and do the good and heroic thing; while the negative is made unpopular and despicable. With this central idea, the Lesson Plan is easily seen.

The meetings are delightfully informal, and questions are asked and suggestions made by anyone. It is remarkable what really brilliant answers and definitions are given to the most puzzling questions of a Lesson, by teachers, when they are thrown back upon themselves and their own words.

The minister enjoys the meetings, and does not like to miss one; and sometimes, when one is necessarily dropped, teachers have said, “Don't forget our Teachers' Meeting next month.”

Black River Bridge, N.B.

How to Hold the Attention of Our Pupils

By Rev. Professor Charles Bieler

[Translated from Mons. Bieler's, *The Apprenticeship of the Teacher*. See January number for a previous article from the same source, *How to Arrest the Attention of Our Pupils*.—Errors.]

First of all: *Be interesting*, and you will be so, according as you are interested in the subject with which you are dealing. It goes without saying, that if it wearies you, you will communicate this weariness to the listeners. But every subject in the Bible will be interesting, if it has been carefully studied and sifted, and if we have tried to transpose it to our modern world.

Do not divide your attention between your pupils and your subject: this is the best way to fail in your undertaking. Put your whole mind on your lesson. The little remarks: John, keep still! Paul, be quiet! which you put in with your expositions, do not increase the charm, but on the contrary decrease it, and soon your lesson becomes tiresome and wearisome for those who are forced to listen to it.

When you relate a scene, *prepare yourselves to see it* with that inward eye which often gives so much color to things. Follow, in imagination, all the details of the scene, see the picturesque and also the dramatic side of it. Your pupils will follow you easily in this way: they will see with you the Master in Galilee or in Jerusalem, it will seem to

them that He is living and that He is speaking to them !

Do not go into endless explanations about each detail : press forward, without stopping to consider each shrub along the road, and complete your journey. Tell what is necessary to understand the lesson, and avoid enfeebling digressions. The interest must not be interrupted.

Another recommendation of the first order will be this : *Seek the cooperation of your pupils*. We have said it already, we will not cease repeating it, for it is too important a rule for you to fail in recalling it, namely, that *those whom we wish to instruct must not remain passive!* If we perceive that the interest is flagging because our lesson is too much of a monologue, let us be quick with our *questions*, that is oftentimes of more value than a sharp remark ; let us have the pupils repeat an outstanding word, an explanation ; let us have them look for examples. This will be a little exercise for the mind which will make it more lively. You have no doubt learned quite often, that children love riddles, squared words, everything which calls for effort : they always enjoy infinitely more what they have found out themselves than what we have told them. It is for them to draw conclusions, to discover the principles which underlie. "The secret of tiresomeness is to tell everything."

Finally, and this will be our last advice : *Endeavor to come to the end of your subject*. A teacher admirably gifted, may tell a story ; but her commencement is so full of detail and each scene takes up so much time, that

she will not be able to finish : her scholars know, to be sure, that Absalom has revolted, but they never learn what his punishment is, and the explorers of Canaan in Numbers leave indeed for the Promised Land, but they remain there so long that they are never seen to return ! The child loves a story which ends !

Have we said all that should be said ? It is for each one to complete that which we have tried to explain. The essential thing is that each teacher should be filled with this conviction : My pupils must listen to me, must understand me, and must profit by my lesson.

Presbyterian College, Montreal

The Geodes and the Hammer

It is with the written Word of God that the Sunday School has to do. Nearly twenty centuries have fled away since even the last of its recorded utterances was spoken. Hence the forms in which we find these mighty thoughts of God are strange to us and our times. These flinty geodes that have come out of the long past of human experience do not readily yield their treasures. They must be smitten with the hammer of competent knowledge before their crystalline contents become available for the instruction of men in faith and practice. It belongs to the lesson writer to wield this hammer.—Rev. John A. McKamy, D.

"The object of the Sunday School is ever the same, 'The next generation for Christ'."

Lesson Calendar : Fourth Quarter

1. October 3 Paul a Prisoner—The Arrest. Acts 21 : 27-39.
2. October 10 Paul a Prisoner—The Plot. Acts 23 : 11-24.
3. October 17 Paul a Prisoner—Before Felix. Acts 24 : 10-27.
4. October 24 Paul a Prisoner—Before Festus and Agrippa. Acts 26 : 19-32.
5. October 31 Paul a Prisoner—The Voyage. Acts 27 : 13-26.
6. November 7 Paul a Prisoner—The Shipwreck. Acts 27 : 39 to 28 : 10.
7. November 14 Paul a Prisoner—In Rome. Acts 28 : 11-24, 30, 31.
8. November 21 Paul's Story of his Life. 2 Corinthians 11 : 22-28 ; 12 : 1-10.
9. November 28 Paul on Self-Denial—World's Temperance Sunday. Rom '4 : 10-21.
10. December 5 Paul on the Grace of Giving. 2 Corinthians 8 : 1-15.
11. December 12 Paul's Last Words. 2 Timothy 4 : 1-8, 16-18.
12. December 19 REVIEW.
13. December 26 The Birth of Christ. Matthew 2 : 1-12.

*AN ORDER OF SERVICE : Fourth Quarter

Opening Exercises

I. SILENCE.

II. SINGING.

Praise God from whom all blessings flow :
Praise Him, all creatures here below ;
Praise Him above, ye heavenly host ;
Praise Father, Son, and Holy Ghost. Amen.
—Hymn 615, Book of Praise

III. PRAYER.

IV. READ IN CONCERT. See SPECIAL SCRIPTURE READING in the TEACHERS MONTHLY in connection with each Lesson.

V. SINGING. Hymn 439, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons will be memorized during the Quarter.)

VI. RESPONSIVE SENTENCES. Ephesians 4 : 1-6.

Superintendent. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.

School. With all lowliness and meekness, with longsuffering, forbearing one another in love ;

Superintendent. Endeavouring to keep the unity of the Spirit.

School. In the bond of peace.

Superintendent. There is one body, and one Spirit,

School. Even as ye are called in one hope of your calling ;

Superintendent. One Lord, one faith, one baptism.

School. One God and Father of all,

Superintendent and School. Who is above all, and through all, and in you all.

VII. SINGING. Psalm or Hymn selected.

VIII. BIBLE WORK. From the Supplemental Lessons.

IX. READING OF LESSON PASSAGE.

X. SINGING.

The Son of God goes forth to war,
A kingly crown to gain ;
His blood-red banner streams afar :
Who follows in His train ?

Who best can drink His cup of woe,
Triumphant over pain,

Who patient bears His cross below,—
He follows in His train.

—Hymn 250, Book of Praise

Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

II. OFFERING ; which may be taken by teacher or Class Treasurer in a class envelope, or class and report envelope.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.

IV. LESSON STUDY.

Closing Exercises

I. ANNOUNCEMENTS.

II. SINGING. Psalm or Hymn selected. (This selection may usually be that marked, "From the PRIMARY QUARTERLY".)

III. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

IV. SINGING.

'Follow Me,' the Master said :

We will follow Jesus :

By His word and Spirit led,

We will follow Jesus :

Still for us He lives to plead,

At the throne doth intercede,

Offers help in time of need :

We will follow Jesus.

—Hymn 534, Book of Praise

V. REPEAT IN CONCERT. Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you, Eph. 4 : 32.

VI. BENEDICTION.

Lesson I.

PAUL A PRISONER—THE ARREST

October 3, 1909

Acts 21 : 27-39. *Commit to memory v. 39. Study Acts 21 : 17 to 22 : 29.

GOLDEN TEXT—Thou therefore endure hardness, as a good soldier of Jesus Christ.—2 Timothy 2 : 3.

27 And when the seven days were almost ¹ ended, the Jews ² which were of A'sia, when they saw him in the temple, stirred up all the ³ people, and laid hands on him.

28 Crying out, Men of Is'rael, help : This is the man, that teacheth all *men* every where against the people, and the law, and this place : and ⁴ further brought Greeks also into the temple, and hath ⁵ polluted this holy place.

29 (For they had seen before with him in the city Troph'imus ⁶ an Ephe'sian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together : and they ⁷ took Paul, and ⁸ drew him out of the temple : and ⁹ forthwith the doors were shut.

31 And as they ¹⁰ went about to kill him, tidings came ¹¹ unto the chief captain of the band, that all Jeru'salem was in ¹² an uproar.

32 ¹³ Who immediately took soldiers and centurions, and ran down ¹⁴ unto them : and ¹⁵ when they saw the chief captain and the soldiers, ¹⁶ they left beating ¹⁷ of Paul.

33 Then the chief captain came near, and ⁷ took

Revised Version—completed ; ² from Asia ; ³ multitude ; ⁴ moreover he brought ; ⁵ defiled ; ⁶ the ; ⁷ laid hold on ; ⁸ dragged ; ⁹ straightway ; ¹⁰ were seeking ; ¹¹ up to ; ¹² confusion ; ¹³ And forthwith he took ; ¹⁴ upon ; ¹⁵ they ; ¹⁶ left off ; ¹⁷ Omit of ; ¹⁸ inquired ; ¹⁹ shouted ; ²⁰ crowd ; ²¹ uproar ; ²² brought ; ²³ out ; ²⁴ about to be brought ; ²⁵ saith ; ²⁶ say something ; ²⁷ And he said ; ²⁸ Dost thou know Greek ? ²⁹ thou not then the Egyptian ; ³⁰ stirred up to sedition and led out ; ³¹ of the Assassins ; ³² a Jew of Tarsus in Cilicia ; ³³ give me leave.

LESSON PLAN

I. An Attack, 27-31.

II. A Rescue, 32-36.

III. A Speech, 37-39.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Paul a prisoner—the arrest, Acts 21 : 17-26.
T.—Paul a prisoner—the arrest, Acts 21 : 27-40.
W.—Paul a prisoner—the arrest, Acts 22 : 1-16.
Th.—Paul a prisoner—the arrest, Acts 22 : 17-29.
F.—“ Away with Him”, Luke 23 : 8-23. S.—Roman citizens, Acts 16 : 35-40. S.—Tribulation and reward, Rev. 2 : 1-11.

Shorter Catechism—Ques. 30. *How doth the Spirit apply to us the redemption purchased by Christ ?*
A. The Spirit applieth to us the redemption pur-

chased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

The Question on Missions—(Fourth Quarter, THE FORMOSA CHRISTIANS.)—1. Where is the island of Formosa ? Formosa is near the southwest coast of China, separated from it by the Formosa Channel, which, at its narrowest part, is about 80 miles wide.

Lesson Hymns—Book of Praise, 439 (Supplemental Lesson) ; 250 ; 260 ; 96 (Ps. Sel.) ; 252 (from PRIMARY QUARTERLY) ; 251.

Special Scripture Reading—John 19 : 1-16. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 185, Paul's Arrest. For Question on Missions, F. 5, Map of Formosa.

EXPOSITION

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

Time and Place—A. D. 56 ; Jerusalem.

The Lesson follows immediately on Lesson XI., Third Quarter, Acts 21 : 1-17, which describes the close of Paul's Third Missionary Journey.

Connecting Links—When Paul arrived at Jerusalem, he immediately sought an interview with the leaders of the church, and rehearsed the things done by him among the Gentiles. The brethren received Paul's story with great joy, but asked him to consider the feelings of a large number of Christians who had been Jews, and had still clung to their old religious customs, faithfully observing circumcision and holding strictly their re-

lation to the Mosaic law. Accordingly, Paul determined to join some Jewish Christians who were fulfilling the terms of the Nazirite vow (Num. 6 : 1-21), and spend seven days in the temple, fulfilling the terms of the vow. The whole time of a Nazirite's vow, as mentioned by Josephus, was thirty days.

I. An Attack, 27-31.

V. 27. *Seven days . . . almost ended* ; the time during which Paul was observing the vow. *The Jews from Asia* (Rev. Ver.) ; from the region of Ephesus, who had opposed Paul there, or at any rate knew of him and his teaching. *These Asian Jews* had come to

*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

Jerusalem for the Feast of Pentecost then in progress. *In the temple*; probably in the Court of the Women, between the outer Court of the Gentiles and the inner Court of the Men of Israel. Along the inner wall of the Court of the Women were small chambers in which the Nazirites lived during the last seven days of their vow. This Court was entered from the Court of the Gentiles by the Gate Beautiful (see ch. 3 : 2). On either side of the gate were pillars bearing inscriptions in the Greek language, forbidding Gentiles to pass through the gate, upon pain of death. *Stirred up all the multitude* (Rev. Ver.); the festival crowds thronging the temple courts. *Laid hands on him*; with murder in their hearts.

Vs. 28, 29. *Men of Israel*; a title which would rouse their national pride and jealousy for their religious laws and customs. *Help*; as if to prevent or avenge some great outrage. *This is the man*, etc. There is a world of hatred and contempt in the words; and yet they might have seen in Paul's presence amongst the Nazirites his respect for the law which they charged him with breaking and for the temple which they accused him with profaning. But their eyes were blinded by passion. *Teacheth all men everywhere*. The charge was exaggerated to the extremest point. *Against the people*; of Israel, putting them on a level with the despised Gentiles. *The law*; of Moses. *This place*; the temple (compare Mark 14 : 58 ; Acts 6 : 13). *Brought Greeks*; Gentiles. See on v. 27. *Trophimus*. See ch. 20 : 4.

Vs. 30, 31. *All the city was moved*. The outcry of the Asian Jews was like a spark in a coal mine full of explosive gas. *The people ran together*. There was a rush of the people. *Dragged him out of the temple* (Rev. Ver.); so as not to profane the holy place with his blood. *Doors were shut*; by the Levite guards in charge of the temple. (See on v. 27.) *Seeking to kill him* (Rev. Ver.); intending to have him beaten to death in the crowd, so mad was their rage against him. *Tidings came up* (Rev. Ver.); to the Tower or Castle of Antonia (see Light from the East). *The chief captain*; an officer like our colonel. *Of the band*; the cohort of six hundred men making up the castle garrison.

II. A Rescue, 32-36.

Vs. 32-36. *Soldiers and centurions* (captains of hundreds) *ran down upon them* (Rev. Ver.); by the stairs connecting the castle with the temple area. *Bound with two chains*; one from each of his arms to a soldier on either side of him (compare ch. 12 : 6). The chief captain seems to have taken Paul for the leader of the disturbance. *Could not know the certainty*. Probably the greater number of the mob knew as little as the chief captain himself. *Brought into the castle* (Rev. Ver.); literally, "the encampment",—the soldiers' barracks in the castle enclosure. *Upon the stairs*. See on v. 32. *Borne of the soldiers*. Some of these carried Paul up the steps, while others kept back the onrushing crowd. *Away with him*. Compare Luke 23 : 18 ; John 19 : 15.

III. A Speech, 37-39.

Vs. 37, 38. *May I speak unto thee?* Paul was the coolest of all the throng. *Canst thou speak Greek?* Greek was one of the two languages spoken by Paul, Hebrew being the other. *That Egyptian*; a pretended Messiah. *Leddest out into the wilderness*; the desolate region between Jerusalem and the Dead Sea. *Four thousand . . . of the Assassins* (Rev. Ver.); literally "dagger men", members of a Jewish patriotic league, who went about with daggers in their sleeves, pledged to free their land from Roman rule, by killing traitors and tyrants.

V. 39. *I am a Jew, of Tarsus in Cilicia* (Rev. Ver.); a Roman district at the southeast corner of Asia Minor: Tarsus was its capital. *No mean city*. Paul was proud of his city, which was the seat of a great University as well as a place of commercial prominence. *Give me leave to speak* (Rev. Ver.). Once Paul himself had been like those in the frenzied mob, taking part in the stoning of Stephen, ch. 8 : 1. Jesus had changed his heart; he longed to see their hearts changed by the same Saviour, through his appeal to them.

V. 40 to Ch. 22 : 29. Paul, in his address from the castle stairs, shows how it was only after a special manifestation from God that he began to preach the gospel to the Gentiles. But the mention of these hated aliens so enrages the Jewish hearers, that Paul's life

is again in peril, and the Roman commander orders him to be taken into the Castle. Here the apostle escapes scourging by declaring his Roman citizenship, and is safely lodged in the castle.

Light from the East

By Rev. James Ross, D.D., London, Ont.

CASTLE—In Nehemiah's time there was a fortress in Jerusalem connected with the temple. Josephus says there was a citadel on the north side of the temple, with square, strong walls, built by the Hasmonæan kings, and called the Tower. When Herod rebuilt the temple, he also greatly extended and strengthened this fortress, and called it Antonia after his friend and patron Mark Antony. It was built along the outside of the northern wall of the temple. The rock at

the northwest corner of the sacred enclosure was twenty feet higher than the sacred rock itself, so that the Roman sentinels could see whatever was taking place in the temple courts. The castle had four corner towers and a large inner space with courts, baths, and places for camps, and it could accommodate probably a thousand men. It was connected with the temple by cloisters and stairs, and the permanent Roman garrison was quartered there, so that they could command the temple and quell any riot that rose. When the Jews revolted, they destroyed the communications between Antonia and the temple. The Turkish barracks and the governor's house stand on the site to-day, and from this they keep order among the pilgrims of various creeds, as the Roman soldiers kept order among the inflammable Jews.

APPLICATION

By Rev. J. M. Duncan, D.D.

Seven days were almost ended, v. 27. "When you are in Rome, you must do as Rome does." So runs the old proverb, and, on one side, it is a good rule. If we have Water or Rock formed one plan for a day's pleasure and our companions wish us to join them in something else, or, if of an evening we would prefer music, while the rest of our family circle would rather spend the hours in quiet conversation or reading, we show our strength best by setting aside our own wishes in favor of the desires of others. But, on another side the proverb is as false and evil as it can well be. If, for example, on coming to a strange town or city, one is tempted to begin tipping or to frequent questionable places of amusement, because the majority of his companions do these things, he should be ready to stand alone, if need be, on the side of principle. Where it is a question of our own feelings alone, we should be yielding as water; when it comes to be a question of right or wrong, we should be firm as a rock.

The doors were shut, v. 30. Every Christian church has its Gate Beautiful, like that between the Court of the Gentiles and the Court of the Women, in the ancient Jewish temple enclosure. But, while on pillars at either

side of that old-time gate were engraved commands forbidding, on pain of death, any save Jews to enter the inner Court leading towards the temple itself with its holy place and its holiest of all, the Christian Gate Beautiful is flung wide open to all comers, and the invitation to enter is given to those of every country and class and color. Right through that gate, and on, on, into the very presence of God, all may go, without let or hindrance, since He has given them the right who is the Lord. No one dares to shut the gospel Gate Beautiful in the face of any human being, since it has been thrown open and is held open by the hands that were nailed to Calvary's cross, to remove every barrier between God and man.

They went about to kill him, v. 31. A gentleman in India made a pet of a tiger cub, which was, at first, as playful and harmless as a kitten. One day, however, when it had grown larger and stronger, in licking its master's hands, it drew forth and tasted blood. At once, the tiger nature was roused, and the beast sprang upon his master, who, to save his own life, was obliged to shoot his pet dead with a revolver. From the case of the Jews who were ready to murder Paul, we see how evil passions, allowed to slumber in the heart,

The Gospel
Gate Beautiful

when they are roused, may lead to the worst of crimes. Our only sure safety lies in shooting them dead.

A citizen of no mean city, v. 39. A true citizen will always cherish pride in his own district or town. Its good name will be dear to him. He will feel that its honor is in his keeping. What he does will bring credit or disgrace on the old home. It is a great thing, when it can be said of any place, as is the case with regard to many a country neighborhood and town in Canada, that young people from that place can be counted upon for industry and integrity. And such a reputation can only be gained and kept by any locality, as each one going forth from it, lives nobly and worthily.

Suffer me to speak, v. 39. In one of the famous Duke of Marlborough's campaigns, the town of Lille, in France, was being held against a besieging force under the Prince of Savoy. The garrison came into great straits for powder. To relieve this lack, a body of French horsemen carried powder into the

**The Church's
Heroes**

town, each man bearing forty pounds behind him, in spite of a cavalry attack and fierce infantry fire from the besiegers. Half of the men engaged in this daring adventure were blown to pieces, but the garrison was supplied with the powder so greatly needed. So, in all the ages of the church's history, missionaries with the spirit of Paul have willingly and cheerfully risked their very lives, to make known the gospel message of salvation.

Lesson Points

By Rev. J. M. Duncan, D.D.

When passion enters the heart, justice takes its flight. v. 28.

No sham is so bad as the pretence of piety which cloaks a wicked purpose. vs. 30, 31.

The law is a whip for the backs of evil-doers. v. 32.

Jesus never permits trials to come upon His followers which He has not Himself endured. v. 36.

Loyalty to the King of kings includes loyalty to earthly king and country. v. 39.

Truth conquers opposition, not by force, but by persuasion. v. 39.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

By Rev. A. Wylie Mahon, B.D., St. Andrews, N.B.

In Lesson XI. of the Third Quarter, we accompanied Paul up to Jerusalem on his return from his Third Missionary Journey, and saw him happily housed with an early disciple, and gladly welcomed by the brethren. The next day, all the leaders of the church at Jerusalem were gathered together to meet Paul and hear the marvelous story which he had to tell. The question, Was it more marvelous than the story which some of our missionaries have to tell to-day? should elicit information and discussion. Bring out clearly what took place at that meeting. Paul hears what some Jewish Christians are saying about him. Recall the agreement come to by the Council at Jerusalem (ch. 15 : 23-29), which gave freedom to the Gentiles from the forms and ceremonies of Moses' law, but did not legislate for the Christian Jews.

What proposition did the leaders of the church at Jerusalem make, to conciliate the people who were saying slanderous things about Paul? Refer to the terms of the Nazirite vow (see Num. 6 : 1-21). Was it wise of the church leaders to make such a request of Paul? Was it wise of Paul to consent? At any rate, it was love which prompted him to spend a week in this way. In the spirit of Christ he was anxious to do all in his power to remove Jewish prejudices against the gospel.

1. *The mob*, vs. 27-31. Note that the ringleaders were his old enemies from Asia Minor, probably from Ephesus. This is a good illustration of the perseverance of some people who are not saints. Note the false charges, and with what ease "they supposed" that Paul had done something wrong. We "suppose" a good many things that never happened. The ringleaders succeeded so quickly in gathering a mad mob and in dragging Paul out of the temple, that they must have felt that they could teach their old friend Demetrius of Ephesus (see

ch. 19 : 24, etc.), a thing or two.

2. *The rescue of the prisoner from the Jewish mob*, vs. 31, 32. It was just in the nick of time that the Roman soldiers arrived. The chief captain felt that perhaps he had on his hands some desperado. Yet we are sure Paul did not look like a dangerous character. What a farce it was for the Roman soldiers to bind a man like Paul with two chains, a man with a good, honest face! Paul is carried a prisoner into the castle, vs. 34-39. Note his interview with the captain, on the stairs. Every word the captain utters expresses his surprise to find that, instead of a desperado, he has for a prisoner a man who looks and speaks like a gentleman. He readily grants Paul's request to speak to the crowd.

3. *Paul's address to the people*, ch. 22 : 1-21. Note Paul's account of, (a) his zeal for the Jewish religion (vs. 1-5); (b) the wonderful vision that changed his course (vs. 6-11); (c) the divine command to preach to the Gentiles, v. 31.

Vs. 22-29 tell of the Jews' rage at the mention of the Gentiles, of the apostle's removal to the castle and of his deliverance from scourging by standing on his rights as a Roman citizen.

For Teachers of the Boys and Girls

By Rev. R. Douglas Fraser, D.D.

Next to the story of our Lord's own life on earth, there is nothing in the Bible, nor, indeed, in all literature, to excel in interest and importance the story of the closing years of the life and ministry of the great apostle Paul, as it is told in the later chapters of the Acts and in his Epistles. That story is to be the chief subject of the Lessons of the Quarter. It will tell on the success of all the Lessons, if the interest of the story is emphasized now. One way of doing this is by a question review of the portion of Paul's life already studied, with a special view to bringing out the greatness and uniqueness of the man and his mission.

Be sure to mark very distinctly the break in Paul's career, which to-day's Lesson records: up to this time, he was a free man; after this, he was mostly a prisoner,—what cannot even a prisoner do in his Lord's name and work, if he be set upon the doing of it?

Will eight headings be too many? It might be worth while to say, at the beginning, that there will be eight, and then bring them out by questioning. Otherwise, one by one.

1. *A glad welcome*, v. 17. This gives a link with Lesson XI. of the previous Quarter. Question as to the reasons for the joy.

2. *An anxious consultation*, vs. 18-22. How the weaker brethren are to be dealt with. See Connecting Links for details; recall Lesson XIII., previous Quarter (1 Cor. 10 : 23-33) as to the principle involved. Paul lived up to the rule he himself lays down.

3. *The fulfilling of a vow*, vs. 23-26. The Exposition explains; and Num. 6 : 1-21. One cannot help wondering how mean some of those weaker brethren, who at this stage were almost more Jew than Christian, would feel afterwards, when they had outgrown their present knowledge, for having subjected the great apostle to such peril for their foolish scruples.

4. *The rush*, vs. 27-30. Paul's old enemies from Ephesus, their hatred still burning hot; their reckless, lying slanders, v. 28 (v. 29 is an example of how big a story malice can make out of a very little shred of fact); the quick gathering of the mob; the queer scruple of the would-be murderers—they will kill Paul, but not within sacred precincts.

5. *The arrest*, vs. 31-39. Have one of the scholars describe the incident—the news brought to the Roman commander (see Exposition), the quick descent of the soldiers from the castle, the arrest, the confusion that follows, the commander's bewilderment, Paul's calm: he is like a rock in a whirlpool.

6. *The "great silence"*, v. 40, etc. Paul's calm stills the tumult, as his Master had stilled the waves (Mark 4 : 39). Mark Paul's tact in speaking to the people in their own sacred language. Bring out, also, the chief point of his defence—he is a Christian because Christ Jesus Himself had called him; he is a preacher to the Gentiles because Christ had so commissioned him: with Paul, it is Christ Jesus first and always.

7. *A fresh outbreak*, ch. 22 : 22-24. Could race hatred, and religious bigotry, go further? No need to dwell on their hideousness.

8. *An unexpected ending*, vs. 25-29. The details are interesting as an illustration of the

rights which Roman citizenship conferred, and of Paul's skill and self-possession; and as an example to present-day missionaries,

who are justified in insisting on their rights, say as British subjects, for the protection of their lives, and for liberty to preach the gospel.

THE GEOGRAPHY LESSON

By Rev. J. M. Duncan, D.D.



The teacher should bring out the following points regarding Tarsus, a city famous as the birthplace of the apostle Paul: (1) It was the chief city of Cilicia, a country in the southeast corner of Asia Minor. (2) It was situated in a rich and fertile plain, about 10 miles, at its nearest point, from the sea. The river Cydnus flowed through the middle of Tarsus, and, some distance below the city, widened out into a lake called the Rhegma. This lake formed a harbor for Tarsus, but, in ancient times, ships could sail right up to the city. (3) Tarsus was a place of great commercial importance, not only because it possessed a good harbor and a rich territory, but also because it stood at the southern end of the great trade and war route, through the Cilician Gates into the interior of Asia Minor. (4) Under the Romans, Tarsus became a free city, having the power of self-government and being exempt from imperial taxation. (5) In Tarsus was situated one of the three great Universities of the ancient world, the other two being in Athens and Alexandria. (6) The modern Tarsus is a wretched town of the Turkish style, little more than a large col-

lection of hovels, with a trying climate and an oppressive atmosphere.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Some Test Questions

[NOTE: These Questions are not intended for use in the class, but as samples of questions by which the teacher may test the thoroughness of his own preparation of the Lesson. He will also find it of great advantage to be familiar with the Questions set for the scholars in the HOME STUDY, INTERMEDIATE and PRIMARY, QUARTERLIES and LEAFLETS. The scholars should be encouraged to use these as a guide in their study of the Lesson.]

1. With whom did Paul meet on his arrival in Jerusalem? About what did he tell them?
2. What did they counsel him to do? How did he carry out their advice?
3. Who came upon him in the temple? Of what did these accuse him? On what ground?
4. What was the effect of this throughout

the city? In which temple Court did the mob find Paul?

5. To which Court was he taken? Why was this done? What doors were shut? By whom?

6. What was the purpose of the mob? How was this prevented? In what manner did the Roman commander treat Paul?

7. What did he ask of the crowd? With what result? Whither did he order Paul to be carried?

8. What did the crowd demand? In what language did Paul speak to the commander?

9. Why was the commander surprised at this? Who was "that Egyptian"?

10. Who did Paul say that he was? What request did he make?

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]
1. In an earlier chapter of Acts, find the story which Paul told in his address.

2. In John's Gospel we read of a Jerusalem mob shouting, "Away with Him!" at another Man. Who was this? Find the verse.

ANSWERS, Lesson XIII., Third Quarter
—(1) Rom. 15 : 2. (2) James 1 : 12.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]
1. The difference between prejudice and principle.

2. True patriotism.

Prove from Scripture

That believers have a city in heaven.

The Catechism

Ques. 30. *How the Holy Spirit applies redemption.* The last Question told us that it is the work of the Holy Spirit to apply, that is, bring home to us, the redemption purchased by Christ. The present Question tells how the Spirit does this. We shall understand the Question if we think of a deep-flowing river, with a bridge thrown across it. The bridge unites the two sides of the river, making traffic possible between them. Our faith in Christ is like that bridge. It unites us with Him, so that His redemption, with all its blessings, now and in heaven, can

come to us. It is the Holy Spirit who produces this saving faith in us. Only through His power are we able to believe. "Effectual calling" will be explained in Ques. 31, the Question for next week.

The Question on Missions

By Rev. William Gauld, B.A., Tamsui, North Formosa

Ques. 1. The island of Formosa is near the China coast opposite Fukien Province, from which it is separated by the Formosa Channel, which is, at its narrowest part, about 80 miles wide. Two-fifths of the island lie south of the Tropic of Cancer. North Formosa, which is under the care of the Canadian Presbyterian Mission, lies north of this great circle, and enjoys a semi-tropical climate, with never any snow on the low levels. Formosa is one of a chain of islands, that girds the east coast of Asia. The Philippine islands, and the original Empire of Japan, belong to the same chain. For this reason there are Japanese who claim that the island by nature should belong to their Empire, and that, in 1895, when they demanded and obtained the island from China as part of their war indemnity, they asked for only what nature had designed to be theirs. But the island is much nearer China than Japan, as it is about 668 miles distant from the southern extremity of Japan.

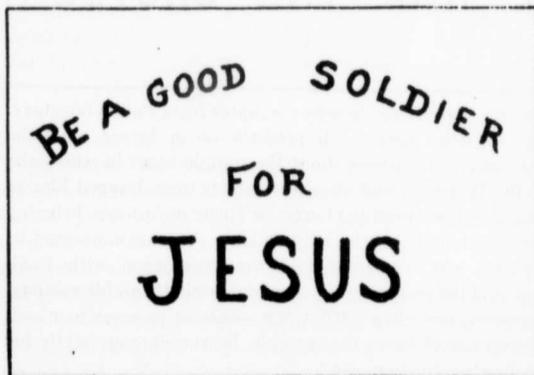
FOR TEACHERS OF THE LITTLE ONES

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

Subject for the Quarter—Paul, the missionary prisoner.

Golden Text for the Quarter—"I have fought a good fight", etc., 2 Tim. 4 : 7.

Introduction—Paul speaks of himself as a soldier and a racer (Golden Text). Speak about soldiers and racers. What do these do? Paul's life has been a fight—against his own sin and weakness, against opposition of enemies, etc. Now the fight is nearly ended. He has fought a good fight, and will receive the praise of the One for whose sake he has fought. Paul has been like a racer running a race. Now we see him nearly at the end of the course, nearly at the goal. He has kept only One in



view,—Jesus Christ. The fight was for His cause. The race was for the prize He gives,—a crown of life.

Lesson Subject—Paul arrested.

Introduction—We have been hearing about Paul as a traveler going on journeys, willingly, to carry the Word of God (Recall). Now our Lesson stories are going to tell us about Paul traveling again, but this time in what a different way! Now he is being taken on a long journey to Rome. Paul is a prisoner now. We'll draw a picture of a chain and handcuffs, as our symbol for each Lesson.

Review—Recall Lesson XI., September 12, Acts 21 : 1-17. Paul came to Jerusalem, although Agabus the prophet had told him he would be taken prisoner there. He told the Christians in Jerusalem of the things about his preaching and teaching amongst the Gentiles. They heard his story with joy.

Golden Text—Put a picture of a soldier on the board. Let the children think about Paul as a soldier. Talk about soldiers. Now let me whisper a secret to you. Soldiers do not all carry guns. A little laddie fell and hurt his knee, but he did not cry. Not he. He bravely got upon his feet and choked back the cry, and his father said, "Ah, my laddie is a brave little soldier." Bearing pain

and trouble bravely is acting like a soldier. Print, **SOLDIERS MUST BE BRAVE. PAUL WAS AS BRAVE AS ANY SOLDIER. SOLDIERS MUST ENDURE HARDSHIP. SO DID PAUL. SOLDIERS MUST FIGHT. SO DID PAUL FIGHT WITH HIMSELF AND WITH EVIL ROUND ABOUT HIM, ALL FOR JESUS' SAKE. REPEAT GOLDEN TEXT.**

Lesson—Our story tells how Paul, by joining some Jews in worshipping God (v. 26), showed that he wished not to hurt the Jews' feelings; but even this did not stop the anger of the Jews (vs. 27-29), and they were about to kill Paul, vs. 30, 31. Tell of the rescue of Paul. Describe the arrival on the scene of the "chief captain" with his band of soldiers. Picture Paul upon the stairs leading up to the castle, making that great, brave speech, ch. 22 : 1-21. As Paul finishes talking, listen to the shouts of the people! (v. 22). (Tell verses 23-29.)

Practical Thought—Paul and we have the same Captain. Let us obey His orders and fight for Him and, if need be, suffer for Him.

Hymn—Sing :

"Onward, Christian soldiers, marching as
to war,

Looking unto Jesus, who is gone before."

Something to Think About—I should be a good soldier for Jesus.

FROM THE PLATFORM

By Rev. J. M. Duncan, D.D.

THE TEMPLE AND THE CASTLE

Begin by telling the scholars that we have in the Lesson a chapter from Paul's life story, which may be called, **THE TEMPLE AND THE CASTLE**. Reproduce on a larger scale the illustration in the **HOME STUDY QUARTERLY**. Question about the temple court in which the mob came upon Paul (the Court of the Women), and that into which they dragged him to take his life (the Court of the Gentiles). Ask also about the Castle or Tower of Antonia, bringing out its situation on an elevation above the temple courts, with which a staircase connected it. Now have the scholars tell you the reason why the Jewish mob were so enraged with Paul, and describe the fierce attack upon him and the rescue by the "chief captain" and his soldiers. Have the Golden Text repeated in concert, and close with a few words as to ways in which girls and boys can show courage in the service of Jesus, for example, by standing up boldly for Him amongst their companions, resisting temptation, etc.

Lesson II.

PAUL A PRISONER—THE PLOT

October 10, 1909

Acts 23 : 11-24. Commit to memory v. 11. Study Acts 22 : 30 to 13 : 35.

GOLDEN TEXT—I will say of the Lord, He is my refuge and my fortress : my God ; in him will I trust.—Psalm 91 : 2.

11 And the night following the Lord stood by him, and said, Be of good cheer, ¹ Paul : for as thou hast testified ² of me ³ in Jeru'salem, so must thou bear witness also at Rome.

12 And when it was day, ⁴ certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which ⁵ had made this conspiracy.

14 And they came to the chief priests and ⁶ elders, and said, We have bound ourselves under a great curse, ⁷ that we will eat nothing until we have ⁸ slain Paul.

15 Now therefore ⁹ ye with the council signify to the chief captain that he bring him down unto you ¹⁰ to-morrow, as though ye would ¹¹ enquire something more perfectly concerning him : and ¹² ye, or ever he come near, are ready to ¹³ kill him.

16 ¹⁴ And when Paul's sister's son heard of their lying in wait, ¹⁵ he went and entered into the castle, and told Paul.

17 ¹⁶ Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain : for he hath ¹⁷ a certain thing to tell him.

18 So he took him, and brought him to the chief

Revised Version—¹ Omit Paul ; ² concerning ; ³ at ; ⁴ Omit certain of ; ⁵ Omit had ; ⁶ the ; ⁷ to taste nothing ; ⁸ killed ; ⁹ do ; ¹⁰ Omit to-morrow ; ¹¹ judge of his case more exactly ; ¹² slay ; ¹³ But Paul's ; ¹⁴ and he came ; ¹⁵ And Paul called unto him one of the centurions ; ¹⁶ something ; ¹⁷ saith ; ¹⁸ asked ; ¹⁹ to ; ²⁰ And the ; ²¹ going aside asked him privately ; ²² ask ; ²³ to bring down ; ²⁴ unto ; ²⁵ thou wouldest ; ²⁶ more exactly concerning him ; ²⁷ Do not thou therefore yield ; ²⁸ under a curse, neither ²⁹ eat nor to drink ; ³⁰ slain ; ³¹ Omit then ; ³² go, charging him, tell ; ³³ signified ; ³⁴ of the centurions, and said ; ³⁵ as far as ; ³⁶ he bade them provide beasts ; ³⁷ night ; ³⁸ thereon.

LESSON PLAN

I. A Plot Contrived, 11-15.

II. A Plot Revealed, 16-22.

III. A Plot Defeated, 23, 24.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Paul a prisoner—the plot, Acts 22 : 30 to 23 : 11.

T.—Paul a prisoner—the plot, Acts 23 : 12-22. W—

Paul a prisoner—the plot, Acts 23 : 23-35. Th.—

Paul a Pharisee, Phil. 3 : 1-14. F.—Warning and

comfort, Luke 21 : 10-19. S.—A hiding place, Ps. 27.

S.—My Refuge, Ps. 91.

Shorter Catechism—Ques. 31. *What is effectual**calling ?* A. Effectual calling is the work of God's

Spirit, whereby convincing us of our sin and misery,

captain, and ¹⁷ said, Paul the prisoner called me unto him, and ¹⁸ prayed me to bring this young man unto thee, who hath something to say ¹⁹ unto thee.

19 ²⁰ Then the chief captain took him by the hand, and ²¹ went with him aside privately, and asked him, What is that thou hast to tell me ?

20 And he said, The Jews have agreed to ²² desire thee ²³ that thou wouldest bring down Paul to-morrow ²⁴ into the council, as though ²⁵ they would enquire somewhat ²⁶ of him more perfectly.

21 ²⁷ But do not thou yield unto them ; for there lie in wait for him of them more than forty men, which have bound themselves ²⁸ with an oath, that they will neither eat nor drink till they have ²⁹ killed him : and now are they ready, looking for ³⁰ a promise from thee.

22 So the chief captain ³¹ then let the young man ³² depart, and charged him, *See thou tell no man that thou hast ³³ shewed these things to me.*

23 And he called unto him two ³⁴ centurions, saying, Make ready two hundred soldiers to go ³⁵ to Caesare'a, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night ;

24 And ³⁶ provide them beasts, that they ³⁷ may set Paul ³⁸ on, and bring him safe unto Felix the governor.

enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

The Question on Missions—2. How large is the island of Formosa, and what is its population ? Formosa is 264 miles long, and 80 miles wide at its widest part. Only about one-third of the island is cultivated, the other two-thirds being a mass of mountains. The population is about 3,000,000.

Lesson Hymns—Book of Praise, 439 (Supplemental Lesson) ; 295 ; 293 ; 100 (Ps. Sel.) ; Ps. Sel. 34 (from PRIMARY QUARTERLY) ; 297.

Special Scripture Reading—Ps. 91. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 186. Paul a Prisoner. For Question on Missions, F. 6, Harbor of Kelung, North Formosa.

EXPOSITION

Time and Place—56 A.D. ; Jerusalem.

Connecting Links—Lesson II. continues the narrative from the point reached at the close of Lesson I., Paul's arrest and commitment to the castle.

On the morning after Paul's arrest, the chief captain brings him before the Sanhedrin. After the incident of the smiting of Paul by order of the high priest, the apostle declares that he has been accused because he preached the resurrection of the dead, which the Pharisees believed and the Sadducees disbelieved. The result was a quarrel so violent between the two parties, the one protecting Paul and the other seeking to tear him from them, that the chief captain

feared for the apostle's life and sent down soldiers from the Tower of Antonia to rescue him, ch. 22 : 30 to 23 : 10.

I. A Plot Contrived, 11-15.

V. 11. *The night following ;* after the day of anxiety and Paul's bold confession of Jesus in the capital of Judaism and before the supreme Jewish Council. *The Lord ;* that is, Jesus. *Stood by him ;* as He had done in Corinth when the apostle was discouraged by bitter opposition (see ch. 18 : 6, 9, 10). *Be of good cheer.* Compare Matt. 9 : 2 ; 14 : 27 ; John 16 : 33. Paul had sore need of cheering words. He had just escaped from death. He was wearied after his two days of excitement and exertion. His work

in Jerusalem appeared to be a failure. The longing of his heart to visit Rome (ch. 19 : 21) seemed likely to be disappointed. *Bear witness . . . at Rome.* On one side was human opposition, on the other the divine purpose. Nothing would hearten Paul like this assurance that his plan was also the Lord's plan. Success was then certain.

Vs. 12, 13. *When it was day*; after a night spent in planning murder, while Paul was receiving comfort from the Lord,—in the castle cell, the brightness of heaven, amongst the plotters, the blackness of hell. *Certain of the Jews banded together.* These may have been such desperadoes as the "murderers" (literally dagger men) of ch. 21 : 38. *Under a curse*; that is, they invoked upon themselves the most awful punishment, if they did not fulfil their vow. *Neither eat nor drink till they had killed Paul*; so speedily did they count on making away with him. They resorted to this extreme method, because the Jews had no authority to execute capital punishment, and because the Roman "captain" seemed inclined to treat Paul leniently. *More than forty . . . made this conspiracy (plot)*; showing how virulent and widespread was the hatred against Paul.

Vs. 14, 15. *Came to the chief priests.* These were Sadducees, and therefore Paul's bitter enemies. *And the elders* (Rev. Ver.); that is, such of the elders as belonged to the same party. These would gladly approve of the plan to get rid of Paul.

II. A Plot Revealed, 16-22.

Vs. 16-22. *Paul's sister's son.* This is the only mention of any of Paul's relatives in the Acts. Rom. 16 : 7, 11 refers to his kinsmen. The fact that the lad got information of the plot is not astonishing, when we remember the number of those concerned in it. *Told Paul.* The apostle was not held as a criminal, but only for safe keeping, and therefore his friends would be allowed to visit him. *Centurions*; officers in command of hundreds. *Chief captain*; the commander of the Roman garrison. *Paul the prisoner.* Compare Eph. 3 : 1 ; 4 : 1 ; 2 Tim. 1 : 8 ; Philemon 9. *Took him by the hand*; to give the lad confidence. *Tell no man.* Plot must be met by counterplot, and to the success of this, secrecy was required.

III. A Plot Defeated, 23, 24.

V. 23. *Called . . . two of the centurions* (Rev. Ver.); carefully chosen, doubtless, for their trustworthiness. The three classes of Roman soldiers are given : the *soldiers* are the heavy-armed infantry ; the *horsemen* are the cavalry, and the *spearmen* are the light-armed troops carrying a light spear or javelin in the right hand, hence called, literally, "graspers by the right hand". *The third hour*; 9 o'clock at night. By daybreak Paul would be out of peril.

V. 24. *Beasts, that they may set Paul on*; asses or horses, but not war-horses. More than one would be required, to provide for relays or for baggage. *Felix*; the governor of Judea from about A.D. 52 to A.D. 60, with headquarters at Cæsarea. He had originally been a slave in the household of Claudius the Emperor, who afterwards selected him for his important position. His rule was very bad, and Tacitus, the Roman historian, says that he wielded "the power of a tyrant with the temper of a slave".

Vs. 25-35. The letter which Lysias sends seems to be given here word for word. Perhaps a copy of it may have been given to Paul, or Luke may have heard it read in court. It is the letter of a Roman official who wishes to take credit for strict justice, and who is impatient of the religious quarrels of the Jews. Paul reaches Cæsarea, and appears before Felix. Felix questions him as to his birthplace, to make sure as to his control over him. "Cilicia (with its capital, Tarsus, in which Paul had been born) then went along with the province of Syria, the legate of which was the superior of Felix, who could therefore hear the case as deputy." The hearing of the case is then deferred, until Paul's accusers appear, the apostle meanwhile being kept a prisoner in the governor's palace. Ancient palaces were often provided with prison cells.

Light from the East

READY TO KILL—The teaching which produced this fierce fanaticism is well illustrated by a passage from Philo of Alexandria, one of the noblest teachers of Judaism outside the Bible. He says concerning the assassination of apostates from Judaism, "It is highly proper that all who have a zeal for

virtue should have a right to punish with their own hands, without delay, those who are guilty of this crime, not carrying them before a court of judicature, or the Council, or, in short, before any magistrate, but they should indulge the abhorrence of evil, the love of God, which they entertain, by inflicting immediate punishment on such impious apostates, regarding themselves for the time as all things, senates, judges, prætors, sergeants, witnesses, the laws, the people, so that, hindered by nothing, they may without

fear and with all promptitude, espouse the cause of "piety".

SOLDIERS—The heavily armed legionaries, whose armor, arms and baggage would weigh about sixty pounds, but for a forced march like this these would be considerably lightened. A number of horsemen were attached to every legion, to cover the flanks of the infantry during an engagement. The spearmen were light-armed soldiers, carrying a circular buckler about three feet in diameter and a javelin or short spear.

APPLICATION

The Lord stood by him, v. 11. In modern battleships, platforms are erected high above the decks. These are connected by telephone with the batteries and gunners, and with those below whose business it is to discover for the gunners the range of the enemy. From these lofty platforms officers observe the movements of the hostile fleet, and direct the fire from their ships so as to accomplish the best results. Much depends in a naval battle on "the man behind the gun"; but without "the man above the gun", the courage and skill of the man below will fail of their best possible achievements. In all our work,—and we should put our utmost of energy and wisdom into our work,—our sweetest comfort and surest confidence comes from knowing that One above is directing our efforts so that they will, at last, reach the goal of success.

Be of good cheer, Paul, v. 11. It was on one of the lakes of northern Ontario, with thickly wooded shores and islands, and deeply indented with numerous bays and inlets. The night was pitch dark. The trees could not be distinguished one from another by a passenger on the steamer plowing its way through the waters, but presented the appearance of one black, gloomy mass of foliage. It was impossible to make out the entrance into the bays of inky darkness. But every now and then the searchlight of the steamer would throw its rays on the shore, and reveal a charming scene, with a cottage or two in the background, half hidden amongst the greenness of the trees, and in the foreground a

wharf running out into the lake, with a care-free, merry-faced group upon it, waiting to welcome the approaching boat. So, in the dark hours of life, does Jesus, the world's great Light, send His illuminating and cheering rays on the way that seems so full of gloom before us. Such visions as Paul had in his castle cell, were proof to him and to us, that the blessed Lord is ever near to those who are doing His will. With this assurance we may well be of good cheer, for He will safely keep and guide us.

In Jerusalem. . . at Rome, v. 11. The first city was the centre of the Jewish religion; the second, the capital of the great empire which then embraced practically the whole known world. In Jerusalem the cause of Christ had to meet the pride and prejudice that had sent the Saviour Himself to the cruel cross. In Rome it had to contend against wickedness and idolatry in every form. But that cause triumphed over the opposition met in these two great centres of the ancient world. Judaism to-day is the religion of a people scattered in all parts of the world, without country or a home. The vast Roman Empire has long since fallen under the weight of its own vices, while the kingdom of Christ abides and grows with every passing year, and will one day gather under its sway all the nations of the earth. To-day, Jesus sends His servants to witness for Him in the strongholds of heathenism. And these, too, will surely fall and give place to His kingdom which shall have no end. The followers of our King have but to be brave and faithful, and their triumph is sure.

"Above
the Gun"

Turning on the
Searchlight

"A Tale of
Two Cities"

This conspiracy, v. 13.

“ ‘Won't you walk into my parlor?’
said the spider to the fly.

“ ‘Tis the prettiest little parlor that
ever you did spy.

The way into my parlor is up a winding
stair,

And I have many pretty things to
show you while you're there.’ ”

Trickery and cunning are poor rules for busi-
ness or for life. “ By hook or

**British and
Christian**

by crook ”, is the motto of
some men. But on the crest
of a certain Highland clan is inscribed,
“ By courage, not by craft ”. No one will
question which is the more manful motto.
It is not true even that “ all's fair in war ”.
To fire on a foe beneath a flag of truce is
unfair and detestable. No true sportsman
will shoot at a bird unless the bird is on the
wing. In the contests of the athletic field
and in the more serious affairs of business
and social life, let there be straightfor-
wardness and fair play. That is British ; and,
more, it is Christian.

Paul's sister's son . . . entered into the castle,
v. 16. There is a story of a British drummer
boy in the days of the wars against Napoleon.

**What Boys and
Girls May Do** The lad had wandered beyond
the British lines into the French
camp, and was seated and

brought before the Emperor. Napoleon
ordered him to beat an advance on his drum.
The boy obeyed. “ Now beat a retreat.”
The drummer thought that should he disobey
this order, he would be instantly shot ; but
he flung down the drum, and answered :
“ I cannot : British soldiers never retreat.”

Napoleon was so pleased with the lad's
spirit, that he wrote a letter in his praise to
the British general, and then sent him back
in safety and with all honor. We do not
know the name of Paul's nephew any more
than that of the lad with whose five loaves
and two fishes our Lord fed the five thousand,
or of the Hebrew slave girl who waited on
Naaman's wife. But all alike are examples
of the service boys and girls can render in
the Lord's cause. None are so young but
that they can find some work to do.

Lesson Points

As little can human opposition prevail
against the divine purpose as the waves can
move the solid rock. v. 11.

A crime is all the worse when it is com-
mitted in the name of religion. v. 12.

Our individual guilt will be none the less
because it is shared by others. v. 13.

Those who countenance evil doing in others
are sharers in its guilt. v. 14.

By assuming the mask of innocence wicked-
ness condemns itself. v. 15.

No one is so weak that he cannot become
a channel of divine power. v. 16.

God's servants should work as if everything
depended on their efforts ; they should trust
as if nothing depended on them. vs. 17, 18.

Gentleness is a part of all true greatness.
v. 19.

It is as much the duty of a witness to be
truthful as of a judge to be just. vs. 20, 21.

We can often be more helpful by our
silence than by our speech. v. 23.

All human rulers are under the control of
Him who rules in heaven. vs. 23, 24.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

The Roman captain was so puzzled over
this strange Jewish prisoner who was a
Roman citizen, that he asked the members
of the Jewish Council to meet, to see if he
could find out from them what they had
against Paul. It was a stormy meeting.
Get some scholar to tell what took place.

Paul seems to have been nervously sensitive
to brutal insult that day. The strain upon
him of the previous day had been great.
We are sure that he is pale and haggard.
He cannot stand the insolent brutality of
Ananias, the high priest. He tells that
worthy what he thinks of him in language
unconventional. But when he learns that
Annas is the high priest, he apologizes like
the gentleman he was. If we feel some com-
fort in thinking that Paul in his weakness
is related to us, let us make sure that we are

related to Paul in making the *amende honorable*.

Note how the Council was divided by Paul's straightforward declaration as to his teaching about the resurrection,—a shining illustration of the proverb, "Honesty is the best policy." Describe the tumult which ensued, and which led the Roman captain to rescue Paul. The poor puzzled Roman had not learned much that day about the prisoner.

1. *Paul's friendly Visitor*, v. 11. The Visitor who came to Paul in the prison in the night, required no passport, asked nobody for a permit. We have heard Paul sing in prison, but we do not believe that he had any heart to sing that night. Two such days as he had passed through in Jerusalem had taken all the music out of him. He had nobody to stand by him. What a joy and comfort to find the Lord standing by him, to know that nothing that Jewish hatred could do could harm him. Impress upon the class the inestimable comfort of practising the presence of God. Refer to Hymn 311, Book of Praise, v. 1.

2. *The plot*, vs. 12-15. Get some member to describe the plot. It was ingenious; but it was not perfect. There was some danger in murdering, in broad daylight on the streets of Jerusalem, a man who was in charge of Roman soldiers, but the conspirators were willing to run the risk. Too many people were in the secret; but this seemed unavoidable, for it was necessary to have the cooperation of the Sanhedrin. The great blunder consisted in forgetting that there is One in the world whom it is more difficult to outwit and overcome than Roman soldiers. He plots too low, who plots beneath the skies.

3. *The plot foiled*, vs. 16-24. How? There is a touch of romance about it all,—how a boy relative succeeded in finding out about the plot, how he succeeded in getting access to Paul in the prison, how his story influenced the Roman captain to do a very remarkable thing. The divine Hand is visible in this brief record. God had plans for His servant, and no Jewish plot could frustrate them. "We bless the Hand that guides, we bless the Heart that planned."

For Teachers of the Boys and Girls

THE HAPPENINGS OF TWO NIGHTS, the Lesson may be named, each night preceded by an eventful day.

Lead the class in a conversation on the events of last Sunday's Lesson, which ended in Paul's commitment to the castle cells, a prisoner, bound, but protected from scourging by his Roman citizenship; but, as we shall see, by no means secure of his life.

Continue the conversation, to cover the appearing of Paul before the Sanhedrin, or great Council of the Jews, ch. 22:30. Paul's clear-cut, outspoken first sentence (ch. 23:1); the unjust and brutal command of the high priest; Paul's sharp retort (Was it right or wrong?); his prompt and gracious apology; his shrewd and courageous declaration of himself as a Pharisee and a believer in the resurrection of the dead; the dissension between the Pharisees and Sadducees that followed; the fierce struggle—Paul like to be pulled in pieces; and the rush of the soldiers to the rescue;—these are fruitful topics.

They bring the story to—

The First Night, v. 11. Perhaps the class may be able to recall Elijah's discouragement after his day's contest with the prophets of Baal (1 Kgs., chs. 18, 19). Paul was apparently in like case. Go over once more the events of the day and of the previous days, to show how this might well be. Physical and mental exhaustion tend to spiritual depression—explain this in simple words to the scholars. He was a timely Visitor, therefore, who came to Paul that night. Recall ch. 18:6, 9, 10. Have one of the class read Matt. 14:22-27. Discuss how much comfort and strength may be in even five little words—"Be of good cheer, Paul", especially when it is the Lord of the universe who utters them. Discuss also the reason why this particular promise in the last part of v. 11 would give cheer to Paul. God's promises and blessings are never misfits. They always suit the case.

The Second Night. This, too, turns upon the events of the day that precedes it. See Exposition on v. 12, "when it was day", and converse with the class on the malice,

the villainy and the desperation of the plotters. Vs. 14, 15 throw a lurid light on the character of the chief priests and elders—bring this out clearly. (The plotters must have been sure of their sympathy before approaching them with such a sinister proposal.)

Like a silver shield on a background of black, Paul's nephew stands out. Make a little study of him with the class—his interest in Paul as his mother's brother, almost certainly, also, as a brother in Christ; his prompt visit to the prisoner; his revelation of the plot, how modestly, but yet how courageously and clearly. Paul's nephew need have no shame in standing beside Paul himself, for resoluteness and courage, for his own life

would be in danger for this disclosure.

The scholars will be eager to tell how the story ends. Get one of them to impersonate Paul's nephew, who keeps on the watch, and at 9 o'clock at night sees—vs. 23, 24 tell what. The three classes of soldiers will be interesting (see Exposition); and the chief captain's letter to the governor Felix (Explain who Felix was: see Exposition), and then follow Paul on that night journey (see Geography Lesson), and see him safely handed over to Felix' care.

If the class be asked which Psalm Paul would turn to that evening in his new prison, some scholar will be almost sure to say, the Ninety-first.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

This Lesson should trace the journey of Paul the prisoner, with his escort of Roman soldiers, from Jerusalem to Cæsarea, 64 miles distant. Leaving Jerusalem at 9 o'clock at night, the company traveled northwards, along the high mountainous region which divides the valley of the Jordan from the great western plain of Judea. About midnight, they quitted the northerly road, which ran up through Samaria and on to Damascus, once traveled by Paul under widely different circumstances, and turned westward toward the Mediterranean coast. Descending amongst the western hills and valleys of the mountain country, they came,

about daybreak, to the ridge of the last hill, from which they overlooked the great plain of Sharon. Turning northwards along this rich and lovely plain, the way led through fields of wheat and barley, just then almost ready for harvest, to the town of Antipatris. Here the foot-soldiers would leave the company and return to Jerusalem, since they were no longer required for protection from ambushed attacks by the way, while they might very likely be needed in the fortress of Antonia. The horsemen, with Paul, continued on their way, until, some time in the afternoon, they entered the streets of Cæsarea, and their toilsome journey was ended.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Some Test Questions

1. Between what parties in the Sanhedrin did a quarrel arise about Paul? Who feared for the apostle's life? Who were sent to rescue him?

2. Who appeared to Paul by night? What words of encouragement did He speak? What promise did He give?

3. Who formed a plot to kill Paul? By what oath did they bind themselves?

4. Whose approval did they seek? Why would these sympathize with the conspiracy?

5. What relative of Paul's heard of the

plot? To whom did he at once make it known?

6. For whom did Paul send? What request did he make of them?

7. How was Paul's nephew received by the "chief captain"? What charge was given to him, when he had told his story?

8. What arrangements were made for Paul's safety? Describe the three classes of Roman soldiers here mentioned.

9. In what manner did Paul travel to Cæsarea? Who was the Roman governor at that place?

10. What were the contents of Lysias' letter to Felix? Why did Felix question Paul as to his native province?

Something to Look Up

1. Paul was safe in Jesus' care, even in the midst of plots against his life. For, we are told in the Psalms that the steps of a good man are ordered by the Lord. Find these words.

2. One other time Paul escaped to Cæsarea from enemies at Jerusalem. Find the account of it.

ANSWERS, Lesson I.—(1) Acts 9 : 1-19. (2) Jesus ; John 19 : 15.

For Discussion

1. How God overrules opposition for the furthering of His purposes.

2. Should evil vows be kept ?

Prove from Scripture

That God is a Shield.

The Catechism

Ques. 31. *Effectual calling.* This is a calling of the Spirit of God that is effectual in saving the soul, which preaching the gospel may or may not be. It is a "work", not an "act", because there are different stages in it. The steps are : (1) to "convince us of our sin and misery" : we must be subdued to God's way of looking at things ; (2) to "enlighten our minds", because naturally we are blind to the beauty and sufficiency of Christ ; (3) to "renew our wills", which

are by nature and habit set in the wrong direction. It is the Spirit's aim to bring us to Christ ; but He does not compel us. He "persuades" and "enables" us ; but we must make choice of Christ for ourselves.

The Question on Missions

Ques. 2. Not more than one-third of the island of Formosa is cultivated. Most of the remaining two-thirds is a mass of mountains. There are reported to be 1,336,000 acres under cultivation, and about 1,790,000 acres of arable land still untouched. The mountains are the home of savage "head-hunters", who number 104,334. According to official survey, land in Formosa at less than 1,500 feet above the sea level is covered with grass, and has few, if any, trees, while above 1,500 feet and below 3,500 feet, it is clothed with dense forests, teeming with large and valuable trees, the most valuable of which is the camphor wood, which sometimes grows to an immense size ; there is one plank in the mission which measures 8 feet square. A census, taken Dec. 31, 1904, gives the entire population to be 3,079,692, that is, of the main island, the Pescadores, which have a population of 57,505, and fourteen smaller adjacent islands. North Formosa, which is under the care of the Canadian Presbyterian Mission, had that year a population of 1,013,018.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Paul rescued.

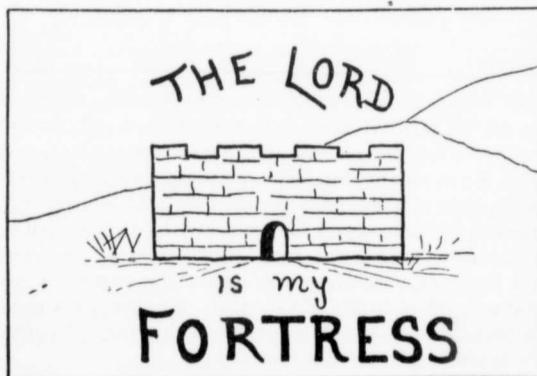
Introduction—Draw a picture of a fortress. Who live in a fortress ? Why do they live

there ? Make the children understand that a fortress means safety for the people.

Golden Text—Our Golden Text tells us of [a fortress to which we may all run in time of trouble or danger. Repeat Golden Text, and print it above the fortress. We are going to see from our story how God was a Refuge and Fortress to Paul, helping to rescue him from his enemies.

Review—Recall last Lesson briefly.

Lesson—Paul is now before the great Jewish Council, telling all



about himself, showing that he is doing no wrong. We'll draw a lot of strokes on this side and call them, Pharisees, and a lot more here and call these, Sadducees. Some of the Jews belonged to one side, and some to the other side. When Paul said that he had been born a Pharisee and believed as the Pharisees believed, the Sadducees became angry, and the Pharisees and Sadducees began to quarrel. The Pharisees took Paul's part, and that made the Sadducees more angry than ever against him. There arose great confusion, and the chief captain, fearing lest Paul should be killed, ordered the soldiers to go down from the castle (fortress), and take Paul away from his enemies and bring him to the castle. See! Here are the soldiers marching down (strokes), and taking Paul back to the castle.

Jesus Watched Over Paul—Picture Paul in a room in the castle. The walls are of stone. one small window high up in the wall. No one may go out or in, except those who are allowed by the soldiers on guard around the castle. But there is One who cannot be kept out by bolts, or bars, or soldiers who is watching over Paul suffering for His sake. Jesus comes to Paul in the night with words of cheer and help,—“Be of good cheer, Paul.”

Jesus tells him he will not be harmed. He must yet go to Rome to preach of Jesus there.

The Plot to Kill Paul—Tell of the plot to kill Paul, vs. 12-15. But Jesus knows all about it. He, too, has a plan, to rescue Paul.

A Visitor—See! Paul is having a visitor now, his nephew, his sister's son. Listen! What is he telling Paul? To whom does Paul send him (vs. 17-22)?

Paul Rescued from his Enemies—Tell the story, vs. 23-35. Picture the procession, as the soldiers take Paul away from the castle and also carry a letter to the Roman governor Felix at Cæsarea. They arrive in Cæsarea, and Felix reads the letter, and orders Paul to be kept for trial. It was Jesus who had rescued Paul. He allowed the young nephew to learn about the men plotting to kill Paul, and helped him to tell the story to Paul and to the chief captain. It was Jesus who put it into the heart of the chief captain and the Roman governor to do as they did. Jesus watches over us.

My Verse—All repeat:

“Jesus watches o'er me,

Seeing all I do;

He will keep me safely

All life's journey through.”

To Think About—Jesus watches over me.

FROM THE PLATFORM

PLOT AND COUNTERPLOT

Say to the scholars that the Lesson tells of a PLOT AND COUNTERPLOT (Print). Get them to describe the plot,—the banding together of the forty conspirators, their impious and murderous oath, their crafty arrangement with the council to outwit the Roman commandant, and so get Paul in their power. Now turn to the counterplot. The questions here (and in this Lesson there will be less need even than usual of telling from the platform; the scholars will be keen to tell the story), should bring out the discovery of the conspiracy by Paul's nephew, his bringing the news to his uncle in the castle, his interview with the commandant, the hasty summons of an escort of soldiers and Paul's departure by night, under their protection, for Cæsarea (be sure to bring out the stir and rush of it all). Leave time, of course, for a word about the great power behind Paul's deliverance (v. 11 tells whose power this was). Impress the lesson of our real safety, whatever happens, if God be our Protector.

Lesson III.

PAUL A PRISONER—BEFORE FELIX

October 17, 1909

Acts 24 : 10-27. Commit to memory vs. 25, 26. Study Acts 24.

GOLDEN TEXT—Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.—Acts 24 : 16.

10¹ Then Paul, after that the governor had beckoned unto him to speak, ² answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do ³ the more cheerfully answer for myself :

11⁴ Because that thou mayest understand, that there are yet but twelve days since I went up ⁵ to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city :

13 Neither can they prove ⁶ the things whereof they now accuse me.

14 But this I confess unto thee, that after the ⁷ way which they call ⁸ heresy, so ⁹ worship I the God of ¹⁰ my fathers, believing all things which are ¹¹ written in the law and in the prophets :

15 And have hope toward God, which ¹² they themselves also allow, that there shall be a resurrection ¹³ of the dead, both of the just and unjust.

16¹⁴ And herein do I exercise myself, to have ¹⁵ always a conscience void of offence toward God, and ¹⁶ toward men.

17 Now after many years I came to bring alms to my nation, and offerings.

18¹⁷ Whereupon certain Jews from A'sia found me purified in the temple, ¹⁸ neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and ¹⁹ object, if they had ²⁰ ought against me.

Revised Version—¹ And when the governor ; ² Paul ; ³ cheerfully make my defence ; ⁴ seeing that thou canst take knowledge, that it is not more than twelve ; ⁵ to worship at Jerusalem : and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues ; ⁶ to thee ; ⁷ Way (large W) ; ⁸ a sect ; ⁹ serve ; ¹⁰ our ; ¹¹ according to the law, and which are written in the prophets : having hope ; ¹² these also themselves look for ; ¹³ Omit of the dead ; ¹⁴ Herein do I also ; ¹⁵ Omit always ; ¹⁶ men always ; ¹⁷ amidst which they found ; ¹⁸ with no crowd, nor yet with tumult : but there were certain Jews from Asia—who ought ; ¹⁹ to make accusation ; ²⁰ ought ; ²¹ men themselves say what wrong-doing they found, when I stood ; ²² before ; ²³ But Felix, having more exact knowledge concerning the Way ; ²⁴ saying ; ²⁵ determine your matter ; ²⁶ gave order to the centurion, that he should be kept in charge, and should have indulgence ; and not to forbid any of his friends to minister unto him ; ²⁷ But ; ²⁸ Omit when ; ²⁹ and sent ; ³⁰ Jesus ; ³¹ and ; ³² the judgement ; ³³ was terrified ; ³⁴ thee unto me ; ³⁵ withal ; ³⁶ would be given ; ³⁷ Omit five words ; ³⁸ also ; ³⁹ when two years were fulfilled, Felix was succeeded by Porcius Festus, and desiring to gain favor with the Jews, Felix left Paul in bonds.

LESSON PLAN

- I. A Complete Denial, 10-16.
- II. A Straight Story, 17-21.
- III. A Cowardly Judgment, 22-27.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Paul before Felix, Acts 24 : 1-16. T.—Paul before Felix, Acts 24 : 17-27. W.—Reference to the journey, Rom. 15 : 17-27. Th.—A good conscience, Heb. 13 : 13-21. F.—“Void of offence”, 2 Cor. 4 : 1-7. S.—Promise of help, Isa. 41 : 8-14. S.—A bold face, Isa. 50 : 5-11.

Shorter Catechism—Ques. 32. *What benefits do they that are effectually called partake of in this life ?*
A. They that are effectually called do in this life partake of justification, adoption, and sanctification,

20 Or else let these ²¹ same *here* say, if they have found any evil doing in me, while I stood before the council.

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question ²² by you this day.

22²³ And when Fe'lix heard these things, having more perfect knowledge of *that* way, he deferred them, ²⁴ and said, When Lys'ias the chief captain shall come down, I will ²⁵ know the uttermost of your matter.

23 And he ²⁶ commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24²⁷ And after certain days, ²⁸ when Fe'lix came with his wife Drusil'a, which was a Jew'ess, ²⁹ he sent for Paul, and heard him concerning the faith in ³⁰ Christ.

25 And as he reasoned of righteousness, ³¹ temperance, and ³² judgment to come, Fe'lix ³³ trembled, and answered, Go thy way for this time ; ³⁴ when I have a convenient season, I will call ³⁵ for thee.

26 He hoped ³⁶ also that money ³⁷ should have been given him of Paul, ³⁸ that he might loose him : wherefore ³⁹ he sent for him the oftener, and communed with him.

27 But ⁴⁰ after two years Por'cius Festus came into Fe'lix' room : and Fe'lix, willing to shew the Jews a pleasure, left Paul bound.

and the several benefits which, in this life, do either accompany or flow from them.

The Question on Missions—3. What races compose the population of Formosa ? The aboriginal inhabitants of Malay origin, the Chinese, and the Japanese. The Japanese are the rulers, and took possession in June, 1895. At the beginning of 1905 they numbered about 50,000; the mountain “head-hunters” number about 100,000; and the Chinese nearly 3,000,000.

Lesson Hymns—Book of Praise, 439 (Supplemental Lesson) ; 256 ; 246 ; 90 (Ps. Sel.) ; 275 (from PRIMARY QUARTERLY) ; 245.

Special Scripture Reading—1 Pet. 2 : 19-24. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 169, Paul Before Felix and Drusilla. For Question on Missions, F. 7, A Savage Mountain Chief, Formosa.

EXPOSITION

Time and Place—A.D. 56 ; Cæsarea.

Connecting Links—The Lesson follows immediately upon that for last Sabbath.

Five days after Paul's arrival at Cæsarea, Ananias, the Jewish high priest, came down to Cæsarea, accompanied by certain of the elders and Tertullus, an eminent Roman lawyer, whom they had engaged to lay their accusations against Paul before Felix, vs. 1-9.

I. A Complete Denial, 10-16.

V. 10. *Then Paul . answered* ; the charges laid against him by Tertullus, namely : (1) “sedition” (v. 5), that is, stirring up treason and insurrection against the Roman government ; (2) “heresy” (v. 14), that is, opposition to the Jewish religion ; (3) “sacrilege”, in setting himself to “profane the temple”, v. 6. *Many years a judge*. Felix had now

held the office of governor of Judea for five or six years. *Cheerfully make my defence* (Rev. Ver.); because Felix, from his long residence amongst the Jewish nation, would readily understand the case. The simple and dignified courtesy of Paul is to be noted.

V. 11. *Twelve days*; so short a time that his movements could easily be traced. *Went up* ("up", because "Jerusalem" was built on hills, and because it was the capital of the country) . . . *to worship*. This declaration of his purpose squarely meets the three accusations against him,—reverence towards God, not rebellion against the Roman authorities; obedience to Jewish custom, not heresy; worship, not profaning the temple.

Vs. 12, 13. *Neither . . . in the temple*, etc. See ch. 21 : 26. Paul flatly denies Tertullus' charges (vs. 5, 6), both as to "disputing" and exciting a tumult either in the "temple" or in the *synagogues* (Jewish places of worship, of which there were a great number in Jerusalem), or up and down the streets of the city. *Neither can they prove*, etc. It is easy to make accusations; to support them by credible testimony is another matter.

V. 14. *This I confess*. Says Bengel, "One crime he confesses, but declares it to be no crime." *After the way* (Rev. Ver.). See chs. 9 : 2; 19 : 9 (Rev. Ver.). *A sect* (Rev. Ver.). See Light from the East. *Serve I* (Rev. Ver.); not only in worship, but with the devotion of his whole life. *The God of our fathers* (Rev. Ver.); the God worshiped by the Jewish race. *Believing all things*, etc. For Paul, Christianity was not a separation from the Jewish religion, but rather a fulfilment of its promises and hopes (see ch. 13 : 32, 33).

Vs. 15, 16. *Hope toward God*; hope built upon God Himself, and His promises. *Resurrection*; the general belief of the Jewish people. *Just and unjust*. See Dan. 12 : 2, 3. This was a keen thrust at Felix, whose evil life was notorious. *Herein*; because he believes in the resurrection and the judgment to follow. *I exercise myself*; as an athlete training for a race. *A conscience void of offence*, etc.; a conscience that neither offends God nor causes his brethren to stumble.

II. A Straight Story, 17-21.

Vs. 17-21. *After many years*. Four or five years had passed since Paul had been in

Jerusalem, ch. 18 : 21, 22. *Came to bring alms*; the contributions which he had gathered in the churches of Europe for the poor Christians at Jerusalem, Rom. 15 : 26; 1 Cor. 16 : 1; 2 Cor. 8 : 4. *Offerings*; the sacrifices connected with the Nazirite vow, ch. 21 : 23-26, Lesson I., Oct. 3. *Jews from Asia*. See ch. 21 : 27, 28. *Purified* (according to the Jewish law) *in the temple*; "then, how did I profane it?" (Chrysostom.) *Ought to have been here*; to make their charges in open court. *Let these men . . . say* (Rev. Ver.); Ananias the high priest, and those with him. *Touching the resurrection*, etc. The real secret of the proceedings against Paul was the opposition of the Sadducees to his preaching the resurrection of Jesus.

III. A Cowardly Judgment, 22-27.

Vs. 22, 23. *More exact knowledge* (Rev. Ver.); perhaps from Cornelius (ch. 10 : 1) and Philip, ch. 21 : 8. Felix knew that no case could be made out against Paul in the Roman courts, and he could have dismissed the case at once and released Paul, had he so chosen. *Lysias . . . come down*. It was Lysias who had sent Paul to Felix, ch. 23 : 25, 26, etc. *Felix . . . with . . . Drusilla*. See Light from the East. *Sent for Paul*; to gratify the curiosity of Drusilla, and perhaps also because his own conscience had been touched. *Rigorousness*. Felix had murdered a high priest. *Temperance*; self-control. Felix had notoriously yielded to his evil passions. *Judgment to come*; where his wickedness would be brought home to him. *Was terrified* (Rev. Ver.); tormented by conscience, but not persuaded to seek a change of heart and life. *A convenient season*; which, alas, never came. *Hoped . . . money . . . given him*. The presence of Paul's many friends aroused in Felix the idea that perhaps they would buy his release. Such things were and still are not uncommon with Oriental rulers. *After two years*; about A.D. 58. *Gain favor with the Jews*, etc. (Rev. Ver.); and so turn the edge of the complaints of his unjust rule they were ready to make to the Emperor.

Light from the East

HERESY—"A sect" (Rev. Ver.). Paul was charged with three things,—with causing disturbance among the Jews throughout the

whole empire, with being a ringleader of the sect of the Nazarenes, as the Christians were contemptuously called by the Jews, and with an attempt to profane the temple. Paul emphatically denied the charge of sedition and demanded the proofs. His defence against the second charge has been thus expanded, "Our nation has become divided into religious parties which are called sects; there is the sect of the Pharisees, the sect of the Sadducees, and the sect of the Essenes, so now we are called the sect of the Nazarenes. I do not deny that I belong to it, but I claim for it the same toleration which is extended

by Roman law to the others. I claim the right which you allow to all nations under your government, of worshiping their national gods."

DRUSILLA—Was the daughter of Herod Agrippa I., and sister of Herod Agrippa II. She was a woman of extraordinary beauty, but of no principle, and had been enticed from her lawful husband Azizus, Prince of Emesa, by Felix, through the arts of Simon the sorcerer (see Acts 8 : 9, etc.). She had a son, along with whom she perished in the terrible eruption of Vesuvius in the year A.D. 79, which destroyed Herculaneum and Pompeii.

APPLICATION

I do cheerfully make my defence (Rev. Ver.), v. 10. A little girl's evening prayer contained the two petitions, that the Lord would make all bad people good, and that He would make all the good people nice. Paul, in Romans 5 : 7, speaks of "a righteous man", that is, one who always does his duty, and "a good man", one who not only does his duty, but does it with a sweetness and sympathy that attracts others to him. From the gentle courtesy of the apostle before Felix, we may learn to make our lives not only upright, but also pleasant and agreeable.

After the Way (Rev. Ver.), v. 14. A pretty fable tells of one who cast a seed into the earth, and "up there came a flower". But so insignificant did the flower appear at first, that the passers-by called it in contempt but a weed. By and by, however, the flower grew tall, and burst out into its full, glorious beauty. Then thieves came over the garden wall, who stole the seed and scattered it far and wide, until the splendid flower was found everywhere. But now that it had become so common, people began to think lightly of it and again to call it a weed. Sad indeed if, because the gospel story is so familiar, we neglect or despise its wonderful message.

All things . . . in the law, and in the prophets, v. 14. In the constellation known as the Great Bear, there are two stars called the "pointer stars", because they lead up to the North star, from which, in the absence of

a compass, the traveler can take his bearings. The only one who can give us sure and certain guidance on our way through life is Jesus Christ who did the Father's will perfectly Himself and can teach us how to do that will. But the laws and the prophecies, the services and the ceremonies of the Old Testament, are like the "pointer stars" showing us the way to Him.

A conscience void of offence toward God, v. 16. All over the city of Quebec are numberless clocks and watches to tell the time of day. If one were able to see all these timepieces, he would discover considerable differences in the time indicated by them. But every day exactly at noon, a cannon is fired from the citadel, and thus the people can set their clocks and watches right. If we were left to ourselves, our consciences might lead us astray; but we have the standard of God's will made known in His Word and in His Son to which we may bring our consciences and have them set right, so that they will guide us safely and surely.

Let him have liberty, v. 23. So Luther had "liberty", when he was shut up in Wartburg Castle, and he used it to translate the Word of God into the tongue of his own German people. Bunyan was kept in prison for twelve years, and the fruit was the Pilgrim's Progress, in which he has been preaching to millions for centuries, instead of to thousands for years, as would have been the case had he not been imprisoned. Our prison walls

"Good and Nice"

5 : 7,

The Noon-day Gun

Flower or Weed

Pointer Stars

North star,

may be our unfavorable surroundings or ill-health, or lack of education, or what not. But in spite of all these, we, too, can find our opportunities of serving God and helping others by deeds of loving service.

A convenient season, v. 25. When the cement is first laid, in building a walk, it is so soft that the lightest touch of the finger will leave an impression upon it. But in a few

hours, it sets, and then it is so hard that the throngs pass over it, without making a dint on its surface. As the atmosphere and the sun harden the cement, so is the heart hardened by frequent hearing of the gospel without yielding to its claims. No season is so "convenient" for becoming a Christian as now.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

In the last Lesson, we saw how Paul was delivered from those who were plotting to murder him. The Roman captain sent a letter to Felix the governor. What did the letter contain? What did the governor do with the prisoner? After five days, Paul's bitterest enemies came down from Jerusalem to testify against him before Felix. To make sure of success, they engaged a Roman lawyer to plead their cause for them. Note how well Ananias, had coached the lawyer. How many counts were there in the indictment?

1. *Paul's defence*, vs. 10-21. Contrast the quiet dignity of his opening words with the fulsome flattery of the Roman lawyer. To how many of the counts in the indictment does Paul plead not guilty? To how many does he plead guilty? Note the complete absence of abusive epithets from Paul's address. The Roman lawyer had called him hard names, but Paul followed the example of his Master, who, "when He was reviled, reviled not again", 1 Pet. 2:23. Impress upon the class what a poor business calling names is. Those who are most proficient at it, are not the best people in the community.

Note how much of the gospel Paul put into his address, vs. 14-16. It was an opportunity to preach the gospel which he determined not to miss.

2. *Judgment in the case was deferred*, vs. 22, 23. The prisoner had denied all the charges of a political or criminal character which had been preferred against him, and the way in which he had done so must have convinced Felix that Paul was innocent. His treatment of the prisoner after the trial

indicates the favorable impression Paul had made upon the governor. Discuss Felix' pretence for delaying judgment; and his real reason.

3. *Personal interviews with the prisoner*, vs. 24-27. Note the supreme effort of Paul to win Felix to Christ. The gospel was made personal, but was so mixed with love in him that preached it, that Felix was not repelled. He was visibly awakened to the danger of living as he was doing. Corrupt as he was, he had a bit of a conscience tucked away somewhere beneath the rubbish of his life which Paul succeeded in finding, but he felt that the present was not a convenient season for turning over a new leaf in his most unsatisfactory life. Why was it not a convenient season? V. 26, and v. 27 may help to answer the question. When is the most convenient season for becoming a Christian?

For Teachers of the Boys and Girls

A man on his defence is brought into a strong, clear light. The man that he is, or is not, is likely to come out very clearly. Recall this in the case of Paul's address to the Jewish mob from the castle stairs, ch. 22,—his absolute frankness, his undaunted courage, his loyalty to the Lord, who had bidden him carry the gospel to the Gentiles.

He is now again on his defence; this time before a Roman governor, who sits as judge in a regularly constituted court of law. Have the scholars watch for his characteristics as these come out in the narrative.

Begin with the court: (1) The place. The Roman governor's palace at Cæsarea, the Roman capital of Syria: if Paul could anywhere have been appalled by worldly dignity or show of power, this was the place; (2) The judge. The Roman governor, who represented the Roman Emperor, in those

days the source of all power; (3) Fierce accusers from amongst the highest of the Jewish rulers; (4) A famous lawyer in their employ, who was evidently set on doing his whole duty to his clients; (5) Slanderously false accusations, each one of itself sufficient, if proven, to condemn him to death. This is a summary of the first eight verses.

Study Paul's defence.

1. He is courteous to the court, v. 10; an example of wholesome tact.

2. He refrains from recrimination: simply denies the accusations made, and challenges proof; hasn't a spiteful word to say in answer to his accusers: therein displaying true Christian forbearance, vs. 12, 13.

3. He defends his conduct: he has done nothing against the Roman authority, for it permits every Jew to worship in his own way; nothing against the Jewish law, for he declares his adherence to their sacred

scriptures; nothing against the beliefs of his countrymen, for the great majority of them believe, as he does, in the resurrection of the dead (vs. 14, 15). This he backs up by a declaration of the purity of his motives (v. 16), and a plain story of what did actually happen, vs. 17-22.

How convincing Paul was, and his defence, is shown by the summary manner in which Felix adjourns the case, and by his generous treatment of the prisoner, vs. 22, 23.

The new hearing, and what followed it (vs. 24-27), form the climax (work it carefully out by questions and explanations),—Paul's brave and faithful preaching of Christ before that vile pair; Felix' fright and sad procrastination, and the bad motives which underlay it.

Contrast, in conclusion, Paul's conscience and conduct (v. 16), and the conscience and conduct of the Roman governor.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

Cæsarea was built by Herod the Great, in order that he might have a seaport on the Mediterranean. On the site chosen, there had been merely a landing place, with a fortress known as Strato's Tower. "Herè", says Dr. George Adam Smith, "Herod laid the lines of 'a magnificent city', and spent twelve years in building it. He erected sumptuous palaces and large edifices for 'containing the people', a temple on raised ground, a theatre, and an amphitheatre with

prospect to the sea. There were also a great number of arches, cellars, and vaults for draining the city, 'which had no less of architecture bestowed on them than had the buildings above ground'. But the greatest work of all was the haven. A breakwater 200 feet wide was formed in twenty fathoms depth by dropping into the waves enormous stones. The entrance of the port was on 'the north, on which side was the gentlest of all the winds in this place'".

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Some Test Questions

1. What religious leaders of the Jews came down to Cæsarea? Whom did they hire to accuse Paul before Felix?

2. What charges had Paul to answer? Why was he the more ready to defend himself before Felix?

3. Why did Paul mention the time which had elapsed since his arrival in Jerusalem? For what purpose had he come?

4. With regard to what three places did Paul deny Tertullus' charges? What did

he challenge his enemies to do?

5. In what light had Tertullus represented Christianity? How did Paul regard it?

6. What great doctrine did Paul proclaim? How did his belief in that doctrine influence his conduct?

7. From whom had Paul brought gifts to Jerusalem? For whose benefit?

8. How had he shown his respect for the Jewish law? What was the real reason of the Sadducees' opposition to his preaching?

9. What should Felix have done at the close of Paul's defence? What did he do? Why?

10. Of what did Paul reason before Felix

and Drusilla? What effect had this on Felix? How did he put Paul off? Why did he leave the apostle a prisoner?

Something to Look Up

1. This present of money which Paul brought to the poor people in Jerusalem is mentioned in his letter to the Romans. Find the reference.

2. Where is Cæsarea first mentioned in the Acts? Who was preaching there?

ANSWERS, Lesson II.—(1) Ps. 37: 23.
(2) Acts 9: 29, 30.

For Discussion

1. The boldness of innocence.
2. The danger of putting off decision for Christ.

Prove from Scripture

That sin makes men cowards.

The Catechism

Ques. 32. *The blessings of believers.* This is the first of seven Questions which deal with the blessings that come to believers. These are divided into three classes, those received in this life, those received at death, and those received at the resurrection. In to-day's Question we have the blessings which belong to this life. The first is "justification", the act of a Sovereign in setting free those condemned by the law. The second is "adoption", or reception into the family

of which God is the Father and Jesus Christ the Elder Brother. The third is "sanctification", a work by which we are made holy. Each one of these benefits is a root from which many others spring.

The Question on Missions

Ques. 3. The Japanese census divides the races as follows,—Japanese, who at the beginning of 1905 numbered 53,365; Formosans, who then numbered 2,915,984; savages, who numbered 104,334; and foreigners, who numbered 6,009. The Formosans are of Chinese blood, as are also most of the foreigners. The savages include the hill tribes, or "head-hunters", and the level-plain tribes, who had adopted Chinese rule, customs, and religion, and are now peaceable subjects of the Japanese rulers; many of these have become Christian in name. The "level-plainers" are supposed to be few in number compared with what they must have been, when they were the owners of the rich rice fields both on the east, and on the west of the island. They are not a strong race; they are lazy, thriftless and drunken. The Japanese are the dominant race. They took possession of the island in June, 1895, and immediately they began to come to the island in large numbers,—officials of various grades, traders, merchants, artisans, laborers, etc.

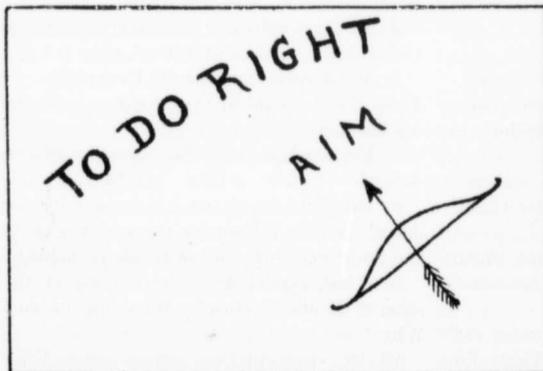
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Paul defending himself.

Introduction—"Here is the little culprit, mother", said Bobby's big sister Ruth, as

she led him into the house, dripping wet from a fall into the water, where his mother had told him not to paddle. "Mudder I's not bad. I did everyfing you telled me to do, but I was watching some wee little fishes what was swimming just near the sand, and I fall'd into the water." The sweet eyes looked up at mother, and she kissed him and said, "I'll not punish you, Bobby." So you see Bobby "defended" himself.

Lesson—In our Lesson today, we hear Paul "defending"



himself, showing Felix, the Roman governor, that he had been doing no wrong that needed punishment. Here is a square for Cæsarea, the city where Paul is now a prisoner.

Tertullus Making a Speech—See here come two people, the high priest and a lawyer named Tertullus, whom the Jews have paid to come to Cæsarea to tell false stories about Paul to Felix. Here is Felix. Before him stands Tertullus making a speech against Paul. (Tell in simple words some of the charges made against Paul, vs. 5-9.)

Paul Making a Speech—Tertullus goes and sits down, and Felix beckons to Paul to come and defend himself, speak for himself, "tell his side of the story". This Paul cheerfully and willingly did, saying he was ready to tell his story to one who had a right to hear it, as Felix had. Tell how Paul defended himself, showing plainly that he had done no wrong (vs. 11-21). Tell also vs. 22-27.

Golden Text—Dwell especially upon the thought in the Golden Text. Repeat and explain the meaning. "Exercise" means to try hard, to work hard at it. So a boy or girl who wants to have a "good conscience", to have no bad thoughts or deeds against God or man, must work hard at it, to keep doing what is right.

Johnnie had taken some candy out of Fred's pocket. Fred did not see him, but God did, and God was grieved and angry at Johnnie for God has told us, "Thou shalt not steal." Mary and Kate had a quarrel. Mary said some unkind things about her playmate Kate, and would not speak to her nor play with her for some time. Do you think Johnnie and Mary were keeping a conscience void of offence toward God and man? (The teacher will think of other suitable illustrations.) Paul meant that he always tried to do right. This is what we each should try to do.

Aim at the Right—Did you ever see a bow and arrow? Outline one on the board. Explain their use. We'll make this one point at a mark up here. Over the mark, we'll print **To Do RIGHT**. This is what every boy and girl should aim at. Then they will be sure to have a good conscience toward God and everybody.

My Verse—Repeat or sing :

Do no sinful action,
Speak no angry word,
Ye belong to Jesus,
Children of the Lord.

—Hymn 529, Book of Praise

Something to Think About—I should always do right.

FROM THE PLATFORM



Draw on the blackboard a chain of three links. Ask the scholars what the first part of Paul's address before Felix and Drusilla was about, and print in the first link R, for "righteousness". Bring out Felix' lack of this virtue (his eagerness to obtain a bribe from Paul is an example). Deal in like manner with the second part in the address, "temperance" (Print T, in the second link). Make it clear that this means self-control, of which Felix was devoid, as was shown by the presence of Drusilla whom he had taken from her lawful husband; and also the third point, "judgment" (Print J in the third link). Show that, while God is infinitely willing to forgive those who repent of their sin, He will surely punish the impenitent. Have a word or two in closing on the effect of Paul's address on Felix, and the importance of forsaking sin and turning to God now, instead of waiting for the "more convenient season", which may never come to us, as it never came to Felix.

Lesson IV.

PAUL A PRISONER—BEFORE FESTUS
AND AGRIPPA

October 24, 1909

Acts 26 : 19-32. Commit to memory vs. 27-29. Study Acts 25 : 6-12; chapter 26.

GOLDEN TEXT—I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.—2 Timothy 1: 12.

19¹ Whereupon, O king Agrip'pa, I was not disobedient unto the heavenly vision :20 But² shewed first unto them of Damas'cus, and at Jeru'salem, and throughout all the³ coasts of Judæ'a, and⁴ then to the Gen'tiles, that they should repent and turn to God,⁵ and do works meet for repentance.21 For⁶ these causes the Jews⁷ caught me in the temple, and⁸ went about to kill me.22 Having therefore obtained⁹ help of God, I continue unto this day, witnessing both to small and great, saying¹⁰ none other things than those which the prophets and Mo'ses did say should come :23¹¹ That Christ should suffer, and¹² that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gen'tiles.24 And as he thus¹⁴ spake for himself, Festus¹⁵ said with a loud voice, Paul, thou art¹⁶ beside thyself ; much learning doth make thee mad.25 But¹⁷ he said, I am not mad, most¹⁸ noble Festus ; but speak forth¹⁹ the words of truth and

Revised Version—¹ Wherefore ; ² declared both to them of Damascus first ; ³ country ; ⁴ also to ; ⁵ doing works worthy of repentance ; ⁶ this cause ; ⁷ seized ; ⁸ assayed ; ⁹ the help that is from God, I stand unto this day testifying ; ¹⁰ nothing but what the prophets ; ¹¹ how that the Christ must suffer ; ¹² how ; ¹³ first by the resurrection of the dead should proclaim light both to the people ; ¹⁴ made his defence ; ¹⁵ saith ; ¹⁶ mad ; thy much learning doth turn thee to madness ; ¹⁷ Paul saith ; ¹⁸ excellent ; ¹⁹ Omit the ; ²⁰ unto ; ²¹ is ; ²² hath not been done ; ²³ And Agrippa ; ²⁴ With but little persuasion thou wouldest fain make me a Christian ; ²⁵ whether with little or with much ; ²⁶ might become such as I am ; ²⁷ Omit five words ; ²⁸ had withdrawn, they spake one to another ; ²⁹ And Agrippa said.

LESSON PLAN

I. Paul the Obedient, 19-23.

II. Festus the Ignorant, 24-26.

III. Agrippa the Indifferent, 27-32.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Paul before Festus and Agrippa, Acts 25 : 1-12.

T.—Paul before Festus and Agrippa, Acts 25 : 13-27.

W.—Paul before Festus and Agrippa, Acts 26 : 1-18.

Th.—Paul before Festus and Agrippa, Acts 26 : 19-32.

F.—Earnestness for the truth, 2 Cor. 5 : 1-15.

S.—Witness of scriptures, John 5 : 39-47. S.—

Strong confidence, 2 Tim. 1 : 1-12.

Shorter Catechism—Ques. 33. *What is justification ?*

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and ac-

soberness.

26 For the king knoweth of these things,²⁰ before whom also I speak freely : for I am persuaded that none of these things²¹ are hidden from him ; for this²² thing was not done in a corner.

27 King Agrip'pa, believest thou the prophets ? I know that thou believest.

28²³ Then Agrip'pa said unto Paul,²⁴ Almost thou persuadest me to be a Chris'tian.29 And Paul said, I would to God, that²⁵ not only thou, but also all that hear me this day,²⁶ were both almost, and altogether such as I am, except these bonds.30 And²⁷ when he had thus spoken, the king rose up, and the governor, and Berni'ce, and they that sat with them :31 And when they²⁸ were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.32²⁹ Then said Agrip'pa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæ'sar.

cepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

The Question on Missions—4. Is Christian work carried on amongst all these races ? It is carried on among the Japanese, Chinese, and the "level-plain" aborigines ; but not yet among the "head-hunters", and a division of the "level-plainers", known as the "south-side" barbarians, who live on the middle east coast of the island.

Lesson Hymns—Book of Praise, 439 (Supplemental Lesson) ; 240 ; 239 ; 89 (Ps. Sel.) ; 255 (from PRIMARY QUARTERLY) ; 447.

Special Scripture Reading—Isa. 6 : 1-8. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 187, Paul Before Festus and Agrippa. For Question on Missions, F. 8, Savages of Eastern Formosa.

EXPOSITION

Time and Place—A.D. 58 ; Cæsarea.

Connecting Links—Festus succeeding Felix as governor at Cæsarea, the Jews at Jerusalem, during a visit which he made to their city, asked him to have Paul brought to them for trial, planning to kill him by the way. This request was refused, and the Jews were ordered to come with their accusations to Cæsarea, the headquarters of the Roman rule. See, however, Exposition.

Before Festus, the Jews laid many false charges, of which the chief was treason against Cæsar. Paul denied all these accusations, and convinced Festus of his innocence. The governor, however, wishing to win favor with the Jews, suggested to Paul that his case

be referred to the Sanhedrin at Jerusalem. Paul refused, and appealed to Cæsar at Rome. Meanwhile King Agrippa came to Cæsarea, with his sister Bernice. Agrippa, having been told by Festus of Paul, expressed his wish to hear the apostle, who was therefore summoned, and addressed Agrippa, Bernice and Festus their host, ch. 25 : 6 to 26 : 18.

I. Paul the Obedient, 19-23.

Vs. 19, 20. *Whereupon*. See vs. 12-18, and compare chs. 9 : 1-19 and 22 : 4-16. *King Agrippa*. See Light from the East. *I was not disobedient* ; but hastened with the utmost promptness to obey the command to preach the gospel to Jews and Gentiles. *Heavenly vision* ; the glorious appearance of

the risen Saviour at the time of Paul's conversion. *Damascus*. See ch. 9 : 19, 20 ; Gal. 1 : 17. *Jerusalem*. See ch. 9 : 28, 29. *Judæa* ; on the way from Jerusalem to Tarsus, ch. 9 : 30. *Gentiles*. See ch. 9 : 15 ; Rom. 11 : 13. *Repent. turn to God. works worthy of repentance* (Rev. Ver.). The three parts of every gospel message : a summons (1) to forsake sin ; (2) to trust unreservedly in God ; (3) to live in new obedience, in proof of living faith within. (See Application.)

Vs. 21, 22. *For this cause* (Rev. Ver.) ; because he placed the Gentiles upon an equality with the Jews. *Seized me. to kill me* (Rev. Ver.) ; though he showed to them the way of life. (See ch. 21 : 28-31.) *Help. from God* (Rev. Ver.) ; the apostle's heavenly Ally, whose presence was the assurance of victory. *I stand* (Rev. Ver.) ; unharmed, though constantly in danger, 2 Cor. 11 : 24-27. *Small and great*. The "great" were such as Agrippa and Festus, to whom salvation was offered on precisely the same terms as to the lowliest of their subjects. *Saying none other things*, etc. He was loyal to the Old Testament scriptures, explaining them and showing how they were fulfilled in Jesus the Messiah.

V. 23. *That the Christ* (the Old Testament Messiah) *must suffer* (Rev. Ver.). It was one of the most difficult lessons which even the disciples had to learn, that the Messiah was not to be a King of outward pomp and glory, but a Man of sorrows. The Jews always found the cross a stumbling-block. Yet the prophets foretold a suffering Messiah. *Rise from the dead* ; as had been foreshadowed in such passages as Ps. 16 : 10. *Shew light* ; bring joy and peace in this present life and the hope of perfect blessedness in the life to come. *People* ; the Jews. *Gentiles*. See Gen. 22 : 18 ; Isa. 42 : 6, 7 ; 60 : 1-3.

II. Festus the ignorant, 24-26.

Vs. 24, 25. *Eside thyself*. Ramsay paraphrases, " Paul, Paul, you are a great philosopher, but you have no common sense." To Festus the idea of a resurrection was absurd, and equally ridiculous did it appear to him that " one who was dead " (ch 25 : 19) should bring light not only to Jews, but also to Gentiles, to Romans like himself. (Compare chs. 2 : 13. 17 : 32.) *Much learning* ; study of the Old Testament

scriptures. *Turn thee to madness* (Rev. Ver.) : as we say, " His head is turned." *Most noble Festus*. Paul is never provoked out of his fine courtesy. *Words of truth* ; and not the wild imaginings of a mind diseased. *Soberness* ; sound sense.

V. 26. *The king knoweth*. Agrippa, at one time, was in charge, under the Romans, of the temple at Jerusalem ; he was well acquainted, therefore, with the religion of the Jews and their expectation of a Messiah. *These things* ; the report of the death and resurrection of Jesus. *Not done in a corner* ; but in Jerusalem, the Jewish capital, in the glare of public knowledge.

III. Agrippa the indifferent, 27-32.

Vs. 27-32. *Thou believest* ; " the prophets ", and therefore he ought to believe in Jesus who fulfilled the teaching of the prophets. *With but little persuasion*, etc. (Rev. Ver.). It was as if he had said, " You think, do you, that with a little speech-making you can make so great a man as I become one of that fanatical sect of Christians ", for such they seemed to the scornful king. *I would to God*. I desire with all my heart. *Such as I am* ; with my present blessings as a Christian and my sure hope of future glory. *Except these bonds* ; the chains which had bound him to his keeper in prison, and which now hung heavily about the apostle. *Nothing worthy of death*. Luke is careful to explain that both the Roman Festus (ch. 25 : 18) and the Jewish Agrippa found Paul to be innocent. This was a great testimony to his hero. *Set at liberty*, etc. ; but his continued imprisonment was to become the means of his being carried to Rome, whither he longed to go with the gospel message.

Light from the East

AGRIPPA II.—Marcus Julius Agrippa, the last of the Herods, was the son of Agrippa I. and was only a youth when his father died. In time, the tetrarchy of Chalcis and the right of nominating the high priest, were conferred on him. Although he was a pagan in culture and in morals, he took a deep interest in all Jewish matters. He finished the temple, and, with the consent of the Sanhedrin, modified very considerably its worship. He rebuilt and beautified his capital, Cæsarea.

Philippi, and offended the Jews by building his palace at Jerusalem, in such a position that he could look into the courts of the temple where the priests were sacrificing. They erected a wall to keep him from seeing what was done, and as it interfered with the view of the soldiers from the castle of Antonia, the procurator ordered them to take it down.

They appealed to the emperor Nero, who, influenced by his wife who was a Jewess, gave them permission to retain the wall. Agrippa earnestly endeavored to persuade the Jews not to go to war with the Romans, but it was all in vain. After the war was over, he lived in Rome, and was raised to the rank of prætor.

APPLICATION

The heavenly vision, v. 19. This included Christ's vision of Saul and Saul's vision of Christ. The Lord saw what Saul the persecutor might, by His grace, become. As, in Old Testament times, Jacob "the Supplanter" was transformed into Israel, "a Prince with God"; Moses, the hot-headed and slow of speech, into the leader and lawgiver of his race; Jeremias, the timid and fearful, into the intrepid and outspoken prophet; so the Lord beheld in this raging foe of His people, the making of the greatest of Christian preachers and missionaries. And because Christ saw the man He had in Saul, Saul was brought to see the Master and Saviour he had in Christ. Not in the same way, but in some way, does God give to each of us a vision of what we may be and do. Everything depends for us, as for Saul, in our being "not disobedient".

Damascus . . . Jerusalem . . . Judæa . . . Gentiles, v. 20. In the Ontario Highlands are numerous chains of lakes, each opening into another, sometimes through a narrow channel, winding through overhanging trees on either side, and suddenly widening out into a broad and beautiful sheet of water. It is one of the delights of the summer tourist or camper to explore these charming waterways. In like manner, the zeal-hearted follower of Jesus Christ rejoices when he sees new regions constantly opening up to the spread of His blessed gospel. It is ours, by our prayers and gifts and work to share in the glad work of spreading the good news throughout the whole world.

Repent . . . turn to God . . . works meet, v. 20. Here the beginning and the growth of the Christian life and character are pictured in a few strong and simple strokes. "Repent",

—there is the root. First of all, there must be a change of mind, so that instead of loving and following sin, we hate and forsake it. "Turn to God",—there is the trunk. With our backs to sin, and faith Godwards in our hearts, we grow in spiritual strength and symmetry. "Works meet",—there are the branches laden with precious fruit. There can be no genuine repentance and faith that do not bring forth right-doing towards God and man. Repentance, faith, good works,—these three God has joined; no man dare put them asunder.

A Christian, v. 28. It was in the wicked city of Antioch in Syria that this name was first given to the followers of Jesus. From the scornful lips of the surrounding heathen the title was hissed out in hot contempt at those who banded themselves together against the idolatry and vice with which the city was crammed. But the highest compliment is paid to Christianity, when its adherents are thus made the aim of a wicked world's hate and scorn. It sometimes happens that a boy in school, or a workman in a shop, or a man in business, is made the butt of his associates' scoffing ridicule, because he takes his stand as a Christian. But every contemptuous word hurled at one who lives as a consistent follower of Christ, is an unconscious testimony to the religion that he professes.

Except these bonds, v. 29. But Agrippa was wrapped round by far worse chains than those which bound Paul. His own passions and desires, his cowardly conformity to the evil practices of his time,—these held him in a slavery that was far more terrible, because he was unconscious of it all, and boasted himself of his freedom. Like the wreckers on

The Tree of
Salvation

The Twofold
Vision

Honorable
Contempt

From Lake
to Lake

A Choked
Conscience

some stormy coast, who begin their operations by taking the tongue out of the bell that hangs on the buoy and putting out the light that beams from the beacon, so, by his wicked deeds, the king had choked his conscience into silence. That warning voice no longer heard, he went on, ever forging for himself stronger chains of sin. No one is in greater soul peril than he who has lost all sense of his danger.

Lesson Points

A heavenly vision is the sure pledge of earthly victories. v. 19.

If we would have God's help, we must be engaged in God's service. v. 22.

There is no madness so great as to sacrifice the soul's salvation for the gains and pleasures of the world. v. 24.

Almost saved is wholly lost. v. 28.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

During Paul's two years' imprisonment at Caesarea, Felix had not found "a convenient season" to change his own life and to set Paul free. When his successor, Festus, became governor, Felix, in order to please the Jews, left Paul bound.

Dwell briefly upon the new trial before Festus. There was nothing new about it except a new judge. There was no new evidence. It terminated in a new way, in Paul's appeal to Cæsar.

Get some member of the class to tell about the two royal visitors who came to Caesarea to pay their respects to the new governor. Festus told them about a most remarkable Jewish prisoner he had on his hands. Agrippa expressed a wish to see the prisoner, and Festus arranged the matter.

1. *Paul's address*, vs. 2-23. He tells the story of his own life. Nothing could interest that audience more than this. Every one would want to know who the prisoner was and what he had done. He had a wonderful story to tell, the story of his conversion,—what he heard and what he saw. He tells of his obedience to the heavenly vision,—how he went everywhere preaching Christ. This was why the Jews hated him and tried to kill him.

2. *The impression made upon Festus*, v. 24. Festus got excited as he listened to Paul. Note this testimony to the earnestness of Paul's manner. How does the Roman interpret what he has heard? (See John 10 : 20.) Every great, earnest soul is thought to be mad

by those who are out of sympathy with every thing great and good. Has anybody ever thought that we were mad?

3. *The impression made upon Agrippa*, vs. 26-29. Agrippa being a Jew, could understand what Paul had said better than Festus. He seems to have had no difficulty in understanding what it was to be a Christian. Nobody in the early days of Christianity seems to have had much difficulty about this matter. Why is there so much difficulty to-day? Why is it necessary for so many of the great teachers to spend their strength in answering such questions as, "What is Christianity?" "What is it to be a Christian?"

4. *Agrippa's testimony to Paul's innocence*. See Exposition. Compare Festus' testimony, ch. 25 : 18.

For Teachers of the Boys and Girls

A great Lesson, this. How to get it into the brief Lesson period is the problem. The heart of the Lesson is Paul's witness to Christ, v. 23, and the effect of this on Festus and on Agrippa. Keeping this in mind, but not mentioning it beforehand to the class, the teacher should seek to make the whole circumstances vivid and memorable.

Stage one : the change in governors and the fiendish plan of Paul's enemies to compass his death, and how the new governor's common sense and sense of justice frustrated this, vs. 1-5.

Stage two : the fierce complaints before Festus' judgment seat, Paul's dignified reply, and Festus' bid for Jewish favor, vs. 6-9.

Stage three : the sudden stop to the trial, by Paul's appealing to the Roman Emperor, a right which every Roman citizen had, vs.

10, 11. Note in latter clause of v. 10, how "straight" Paul can speak—the straightness of a clear conscience, ch. 24 : 16.

Stage four: the visit of Agrippa and Bernice (sister of Drusilla), and the assembling of these three, to hear what Paul had to say, vs. 12-27 (Mark especially v. 23, with its description of the pomp and circumstance of the occasion: a court holiday in honor of Festus' visitors).

The teacher will master vs. 1-18 of ch. 26, so as to make the point of it clear to the class—Paul's defence of himself as a Jew, who had come to believe in, and preach, the Messiah whom all Jews looked and longed for; the interest turning on how he had been led to this belief and declaration, by the appearing to him of the risen Messiah Himself. Verse 18 is a verse to be dwelt upon. It, with v. 20, is a good test to judge preaching by.

"Whereupon, O King Agrippa?" The passage is like great rolling waves, grandeur

following grandeur: (1) The prompt response to the heavenly summons; (2) The loyal service of a willing worker; (3) The casting off of old prejudices, in the face of new light (he preached to Gentiles as freely as to Jews); (4) The declaration of a great gospel—repent, turn to God, live right; (5) A righteous scorn of his foes; (6) A noble continuance in the lofty path of duty and privilege; (7) The root of the whole matter—Christ crucified and risen again, the Light of the world.

Never was sharper contrast to the nobility of Paul and his message, than Festus' ignorant scorn (v. 24), and Agrippa's stinging contempt (v. 28); these brought out into sharper contrast still by Paul's eagerness to win both Festus and Agrippa and all the rest to the love and service of his Christ.

One wonders whether some at least of that gay throng (ch. 25 : 23) were not won for Jesus that day.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

The following points should be brought out regarding Caesarea: (1) Its close connection with Rome. It was the place of residence for the Roman governors of Judea. Imperial troops were quartered here. It was the port by which Judea was entered from the west. The conspicuous object from the sea was a temple dedicated to Caesar and to Rome. The harbor was called the "Augustan Harbor", while the city itself was "Augustan Caesarea", after the Emperor Augustus. (2) The large number of Greek-speaking Jews and Gentiles from foreign countries in its population. There was a standing quarrel between the

Greeks and Jews as to whether it was a Greek city or a Jewish city. This quarrel lasted, until a great war broke out, in which the first act was the slaughter of 20,000 Jews in the streets of Caesarea. (3) The modern Caesarea. Conybeare and Howson say, "On the wide area occupied by its busy population there is silence, interrupted only by the monotonous washing of the sea; and no sign of human life save the occasional encampment of Bedouin Arabs, or the accident of a small coasting vessel anchoring off the shore. The best of the ruins are engulfed by the sand, or concealed by the encroaching sea."

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Some Test Questions

1. What did the Jerusalem Jews request of Festus? What did he order them to do?
2. What was the chief charge which the Jews laid against Paul before Festus?
3. To whom did Paul appeal? Who came to visit Festus at Caesarea? How did it come that Paul spoke before them?

4. To what vision did Paul refer? What effect had it upon him?

5. To whom had he preached the gospel? What were the three great parts of his message?

6. Why had the Jews sought to kill Paul? Whose help had kept him in safety?

7. What had Paul taught concerning the Messiah? Why was it difficult for the Jews to believe this?

8. Why did Festus think that Paul was

beside himself? What did Paul say that Agrippa knew?

9. What appeal did Paul make to Agrippa? Explain the king's reply.

10. What testimony did Agrippa bear to Paul? To what end was the apostle's continued imprisonment to lead?

Something to Look Up

1. The prophet Isaiah foretold Jesus' sufferings. He said that He would be "a Man of sorrows, and acquainted with grief". Find these words.

2. Find a verse telling how Paul preached in Damascus as soon as he was converted.

ANSWERS, Lesson III.—(1) Rom. 15 : 26. (2) Acts 8 : 40 ; Philip.

For Discussion

1. Excusable and inexcusable ignorance.
2. The sin of indifference to Christ.

Prove from Scripture

That conscience may become hardened.

The Catechism

Ques. 33. *Justification*. To justify means to declare just or righteous. A prisoner accused of some crime may be set free in one of two ways. The jury may find him not guilty, or having been found guilty, the king or his representative may grant him a pardon.

It is in the latter way that sinners are freed from condemnation. They are proved guilty, but God pardons them and treats them as righteous. This act of God's is called justification. He justifies the sinner, because Christ in His life and death has perfectly obeyed the law which the sinner has broken. In this obedience He acted for the sinner, so that what He did is put to the sinner's credit, that is, "imputed" to him.

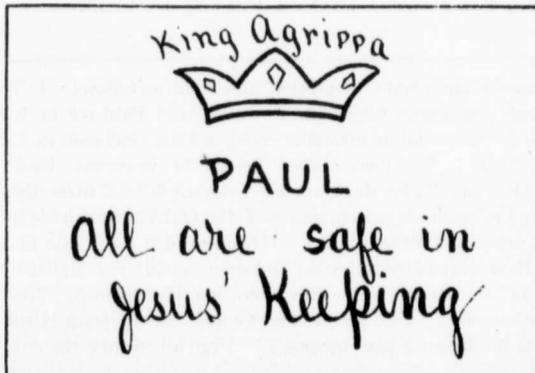
The Question on Missions

Ques. 4. Christian work is already organized in Formosa among the Japanese, the Chinese, and the level-plain aborigines known in some places as the Pepo-hoan, in other places as the Sek-hoan; but it is not yet organized among the hill tribes, often spoken of as the "head-hunters", and the Lam-si-hoan, that is, "the southside barbarians". The last named occupy the long narrow plain on the middle east coast of the island. While the Pepo-hoan, and the Sek-hoan, all speak the Chinese language, the Lam-si-hoan speak no language but their own, and on that account they are harder to reach. The writer was once among them, and found them peaceably disposed and hospitable. According to official report, they numbered at the end of 1904, 18,775 souls. They are a lazy, easy-going, drunken race; but it was for such that Christ died.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Paul preaching before a king.

Introduction—We have not seen our crown for a long time. We'll place it (made of gilt



paper) on the head of one of you, to remind you that we are going to hear something about a king, for a king wears a crown, you remember,—a very beautiful crown made of gold and jewels. Some of you know the name of our own good king. The name of the king in our Lesson story is Agrippa, and we are going to hear Paul preaching to King Agrippa.

Review—We'll print Felix, and you will remember that Paul was a prisoner and was brought before Felix, to be judged. Paul

showed Felix that he had done no wrong. Do you remember what Paul said he always tried to do toward God and man? At what did Paul aim? Then you remember Paul preached to Felix about Jesus, and about all the things Jesus had taught and Felix was afraid. He sent him away, and said some other day he would send for him, and many times he did send for Paul, but always sent him away again. After two years Felix went away, and, to please the Jews, he left Paul a prisoner still.

Lesson—Let us now rub out "Felix" and print FESTUS, for this was the name of the governor who came to Cæsarea in place of Felix. He goes up to Jerusalem to make a visit, and the Jews there tell him about the prisoner Paul, for they are determined to have Paul killed. (Tell the part of the story contained in ch. 25 : 4-12.)

King Agrippa—One day King Agrippa (see Light from the East) arrived with his sister Bernice to visit Festus, and Festus told the king about the prisoner Paul (ch. 25 : 13-21). Agrippa asked Festus to allow him also to hear Paul preach (v. 22). Next day Agrippa and Bernice came, with great pomp, to the place where they were to listen to Paul preaching. Now we see this plain little man

Paul standing a prisoner before this fine King Agrippa and Bernice and Festus, and all the great and wealthy people of the place (ch. 25 : 23-27).

Paul's Great Sermon—Paul told of his past life, and of Jesus' coming to him on the way to Damascus. Paul said he had from that moment obeyed the heavenly vision, and had preached to Jews and Gentiles. The verses of the Lesson may be read to the class. You see Jesus was helping Paul, all the time watching over him and keeping him from death.

Golden Text—Paul tells Timothy that although he is a prisoner and has suffered so many things, he is not sorry that he has "stood up for Jesus". He believes and is sure that Jesus is able to do all He has promised. Repeat Golden Text.

Safe in Jesus' Keeping—With what perfect confidence little Molly came to mother with her new dollie, saying, "Now mother dear, please keep Tillie quite safe for me. Do not let anything happen to her." Will not our loving Friend Jesus keep in perfect safety each one of us? Paul was sure of it. So may we be sure of it.

Something to Think About—I am safe in Jesus' keeping.

FROM THE PLATFORM

- | |
|--|
| <p>I. PAUL THE OBEDIENT
 II. FESTUS THE IGNORANT
 III. AGRIPPA THE INDIFFERENT</p> |
|--|

Call for the headings of the Lesson Plan (Print). Question somewhat as follows : I. To what was Paul obedient? Where did the vision take place? Whom did Paul see in it? Where did he at once begin to preach? What did he preach? Why did the Jews seek to kill him? What did he teach about Christ? II. What caused Festus to interrupt Paul? What did he say to the apostle? Of what did he show himself ignorant? (A little help will be required to make it clear that Festus displayed ignorance of the Old Testament scriptures and the story of Jesus' life and death and resurrection.) III. What did Paul say that Agrippa believed? What should he have learned from the Old Testament about the Messiah? Give Agrippa's reply to Paul (bring out its meaning in the Rev. Ver., see Exposition). Now ask, Was Festus to blame for his ignorance? Yes, for he might have learned from Paul. Emphasize, too, the sin and danger of indifference like Agrippa's. Urge all to take the only safe course,—obedience to Christ.

Lesson V.

PAUL A PRISONER—THE VOYAGE

October 31, 1909

Acts 27: 13-26. Commit to memory vs. 22-24. Study Acts 27: 1-26.

GOLDEN TEXT—Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.—Psalm 37: 5.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, ¹loosing *thence*, they sailed close by Crete.14 But ²not long after there arose against it a tempestuous wind, ³called Euroclydon.15 And when the ship was caught, and could not ⁴bear up into the wind, we let *her* drive.16 And running under ⁵a certain island which is called Clau'da, we had much work to come by the boat:17 ⁶Which when they had ⁷taken up, they used helps, undergirding the ship; and, fearing lest they should ⁸fall into the quicksands, strake sail, and so were driven.18 And ⁹we being exceedingly tossed with a tempest, the next *day* they ¹⁰lightened the ship;19 And the third *day* ¹¹we cast out with ¹²our own hands the tackling of the ship.

Revised Version—¹they weighed anchor and sailed along Crete, close in shore; ²after no long time there beat down from it; ³which is called Euroquilo; ⁴face the wind, we gave way to it, and were driven; ⁵the lee of a small island called Cauda, we were able, with difficulty, to secure the boat; ⁶and when; ⁷hoisted it up; ⁸be cast upon the Syrtis, they lowered the gear; ⁹as we laboured exceedingly with the storm; ¹⁰began to throw the freight overboard; ¹¹they; ¹²their; ¹³shone upon us for many days; ¹⁴now taken; ¹⁵And when they had been long without food, then Paul; ¹⁶set sail; ¹⁷Omit to; ¹⁸gotten; ¹⁹injury; ²⁰Omit any man's; ²¹only; ²²an; ²³the; ²⁴whom also I serve; ²⁵stand before; ²⁶granted; ²⁷so; ²⁸hath been spoken unto.

LESSON PLAN

- I. A Fierce Storm, 13-15.
 II. Despairing Sailors, 16-20.
 III. A Message of Cheer, 21-26.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The voyage, Acts 27: 1-12. T.—The voyage, Acts 27: 13-26. W.—Jesus visits Sidon, Mk. 7: 24-30. Th.—God's power, Ps. 104: 1-9. F.—God's works, Ps. 104: 24-31. S.—God's leading, Ps. 77: 11-20. S.—God's care, Ps. 23.

Shorter Catechism—Review Questions 30-33.

The Question on Missions—5. What churches

are working among the people of Formosa? The English Presbyterian Church, since 1865, in South Formosa, and the Presbyterian Church in Canada since 1872, in North Formosa. In 1895 the Church of Christ in Japan sent a Japanese evangelist; a year or two later the Episcopal Church in Japan sent another.

Lesson Hymns—Book of Praise, 439 (Supplemental Lesson); 162; 155; 67 (Ps. Sel.); 493 (from PRIMARY QUARTERLY); 494.

Special Scripture Reading—Ps. 107: 23-31. (To be read responsively or in concert by the whole school.)

Lantern Slides—For Lesson, B. 188, Paul's Voyage. For Question on Missions F. 9, A Formosa Church.

EXPOSITION

Time and Place—A. D. 58; on the Mediterranean from Caesarea Romewards.

Connecting Links—Paul has appealed to Cæsar, and preparations are made to send him to Rome. The account of the journey is given in the first person, showing that Luke had again become one of Paul's company (compare chs. 16: 10; 21: 1). The whole narrative is so full of life, that it is said to be the best account of a sea journey in all ancient writing. The author also shows how noble the conduct of Paul is under these trying circumstances. For the course of the voyage as far as Fair Havens in Crete (vs. 1-12), see Geography Lesson.

1. The Fierce Storm, 13-15.

V. 13. *South wind blew softly.* This would be a favorable wind. As far as Cape Matala, six miles across a bay from Fair Havens, it would strike the ship from the side. At Cape Matala the coast turns suddenly north, and after the ship had rounded the cape, the

wind would be dead astern. *Obtained their purpose.* "Got their opportunity", Sir William Ramsay translates; that is, of making their way to Phenice or Lutro, twenty-four miles distant from Fair Havens (see v. 12). *Sailed...close in shore* (Rev. Ver.); barely able to clear in a straight course the jutting point of the cape. If the wind had shifted a single point, they could not have made it.

Vs. 14, 15. *Tempestuous wind* (literally a "typhonic" wind, a furious gale). *Euraquilo* (Rev. Ver.); a northeast wind. See Light from the East. *Caught*; as in the grip of a giant. *Could not face* (Rev. Ver.); literally, "look at the wind eye to eye". Eyes were painted on the prows of ancient vessels. *Gave way...driven* (Rev. Ver.). So suddenly did the storm rush down, that the sailors had no time to take down the large sail carried by ancient ships, which it was very difficult to lower, even in fair weather.

II. The Despairing Sailors, 16-20.

Vs. 16, 17. *Running*; before the wind (Luke uses the proper sailor's term), unable to control the ship or check her mad course. *Under the lee* (Rev. Ver.); into smooth water. *Clauda*; twenty-three miles due south from Phenice. *With difficulty*. *secure the boat* (Rev. Ver.); the small boat which had been towed behind. In the heavy sea it was soon waterlogged, and became a dead weight. Thus, even in the quieter water, it was, with difficulty, got on board. *Undergirding the ship*. This operation is called "frapping". It consisted in passing cables round the ship's hull in four or five turns, to hold the timbers together. Some say that the cables were passed round the ship lengthwise from stem to stern, others that they were put crosswise. *Fearing*. *the Syrtis* (Rev. Ver.). The quicksands off the north coast of Africa near Cyrene, the Syrtis, were the terror of all Mediterranean sailors. Lowered the gear (Rev. Ver.); lessened sail. This would prevent the ship from being driven upon the Syrtis. Enough sail was doubtless left spread to make it possible to keep the ship's head to the wind, that is, to the northwest, instead of drifting southwest to the quicksands.

Vs. 18-20. *Freight overboard* (Rev. Ver.); in order to lighten the ship and thus relieve the strain on its timbers. The part of the cargo referred to here was likely that which was on deck, or, at any rate, was easiest to get at. *Cast out*. *the tackling*; the fittings and equipments of the ship, anything movable. *Neither sun nor stars*; the only guides, before the compass was invented, of sailors out of sight of land. *No small tempest*; which had the vessel wholly at its mercy. *All hope*. *taken away*. Gradually the dread of the hapless voyagers had deepened, until now it had become absolute despair.

III. The Message of Cheer, 21-26.

Vs. 21, 22. *Long without food* (Rev. Ver.). It was difficult to prepare food, and their fear left them no heart to eat. *Sirs*; literally, "men". Let them show a manly courage. *Hearkened unto me*. See vs. 9, 10 where Paul recommended caution. *Now*. *be of good cheer*. In the midst of the panic-stricken crowd he is cool, confident and sure of being saved. *No loss of*. *life*. *only* (Rev.

Ver.). *the ship*. How this assurance like a ray of sunlight, would pierce the despair of Paul's hearers.

Vs. 23-26. *Angel of God*. Paul's message was from heaven. *Whose I am*. Anywhere and before any one Paul will confess God. *Whom I serve*; and who will therefore preserve me till my work for Him is done. *Fear not, Paul*; in spite of the terrors of wind and sea. *Before Cæsar*. See ch. 23: 11. *God hath given thee*, etc. Doubtless Paul had prayed for his fellow voyagers, and the sparing of their lives was God's answer. *All*. *with thee*. So the world is to be saved through the prayers of Christians. *Be of good cheer*; keep up heart and hope. *I believe God*; who rules the sea, and can stay its storms. *Cast upon a certain island*. This the angel had told Paul.

Light from the East

WIND—The prevailing wind in the eastern Mediterranean is from the northwest. This wind, which blows nearly all summer, and usually changes in August to the south, had continued longer than usual and hindered them. The autumnal equinox, a dangerous season for ships of that day, was at hand. Yet when the northerly wind ceased, and a light breeze sprang up from the south, the sailors thought their purpose was accomplished, and they immediately set sail. But without a moment's warning the wind shifted, and a regular typhoon came down from the east by northeast, seizing the ship and whirling her round, so that it was impossible for the helmsman to make her keep her course. These sudden hurricanes, which are still well known, are now called "Levancers".

UNDERGIRDING—Consisted in passing stout hawsers round the ship, and then tightening them by twisting poles or spars into the slack of them. This is called among English sailors "frapping", and is still sometimes employed. Several waterlogged Canadian timber vessels have been saved at different times by being frapped. In Paul's ship the single mast caused a great strain on the centre. To lessen this, the great yard was lowered near the deck, and enough of the sail exposed to bring her as near the wind as possible.

APPLICATION

Their purpose, v. 13. A pilot, to be of any real service, must know the port to which he is to bring the ship under his charge. Let him be ever so well acquainted with the art of seamanship and ever so skilful in handling the wheel, unless he knows where the harbor to be reached lies, and the way to it, no one would entrust to his direction a vessel with its precious cargo of passengers and freight. All voyagers over the sea of life wish to reach the port of heaven. There is one Pilot who knows where that port lies, and the way thither. Those who trust their lives to the guidance of Jesus, will surely reach, at last, the haven of eternal peace and joy. He will not suffer them to lose their way.

A tempestuous wind, v. 14. Many a young man, who has just left the safe harbor of a sheltered home, to launch out upon life's uncertain sea, knows what it is to have the fierce storm of temptation sweep down upon him with a force that threatens to destroy him. Every one so tempted may learn a lesson of courage and constancy from one who, early in life, was thrown amongst temptations many and strong. But he came through them all unscathed and unspotted. At the close of a useful and honorable life, he said that he had been saved and kept from evil, by having constantly before his mind, the beatitude, "Blessed are the pure in heart: for they shall see God." No young man's motto is better than this.

Could not bear up into the wind, v. 15. Botanists tell us that the fruits on the trees would have developed into new twigs and branches, only some force of nature interfered to prevent this. They were checked on their way, and their growth was stunted. But the life in the tree turned this to marvellous account. Out of the thwarted developments it brought forth the beautiful and delicious fruit. So God causes the disappointments and hindrances of life to work out for His children something far better than they would have obtained had everything gone smoothly. If we only knew how much we owe to the seeming ills of life,

our complaints would be turned into songs of gratitude.

They used helps, v. 17. Early in the present year, the passengers and crew of the steamship Republic, sailing out of New York harbor, were saved by the wonderful invention of wireless telegraphy, which enabled the operator to summon to the assistance of the distressed vessel other ships from miles away. In Paul's day mariners had only the sun and moon and stars to guide them, when land was out of sight. When these heavenly bodies were hidden, they had no human means of directing their course,—not even a compass. But, in modern, no less than in ancient days, does safety at sea depend upon God. For He gave men the power to invent and improve the compass and to discover wireless telegraphy. He works through these "helps" and makes them effective. They all, in some way, reveal His power.

Be of good cheer, v. 22. It is said that an artist, when on his deathbed, called for his greatest picture. The scene was a shipwreck, with dark clouds and raging seas, while the only light was a lurid one that added to the terror. "That cloud", said the dying artist, "is too dark; I must make it brighter." And with the last touch of his brush, he caused a gleam of light to illumine the darkness. There is never a dark cloud in our lives but is brightened by some precious promise of God. There is always the light of hope and joy in His pictures.

I believe God, v. 25. People believe one another, or the business of life would be impossible. For example, the merchant takes in exchange for his goods a little piece of printed paper. He does so because on the bill is the promise of the Government or of some bank to pay to the bearer in gold the amount named on the bill. But Governments have sometimes been unable to pay what they have promised, and banks have not seldom failed. But from the beginning until now not one of God's promises has failed. We can believe Him with the firm assurance that we shall never be disappointed.

A Pilot
Who Knows

A Young
Man's Motto

The Help of
Hindrances

How God
Works

The Touch
of Light

Has Never
Failed

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

After remaining two years a prisoner at Cæsarea, Paul found himself on his way to Rome in charge of a Roman centurion. Tell of his experience in a coasting vessel. Note the confidence the centurion had in his prisoner, v. 3.

When they had reached Myra, they found a large ship bound for Italy in which they took passage. The winds were contrary. How strange! One might have thought that a man like Paul, in the way of duty, would have had his way made pleasant for him, would have sailed in a vessel absolutely secure, under a sky without a cloud, with every breeze propitious. How will Paul interpret all this? He knew that any wind that blew was best. It is a great thing to know this.

Late in the season, when sailing was dangerous, when most sea captains had laid their vessels up for the winter, the ship reached Fair Havens, where they remained for some time, not knowing just what to do. Paul gave some good advice, but those sea dogs attached little value to the opinion of a land-lubber.

1. *The voyage*, vs. 13-20. Get the class to describe it. It was a beautiful day when Paul's vessel sailed out of Fair Havens. The south wind was blowing softly. The sailors knew it was a dangerous thing to do, but on the strength of the south wind they set sail. Great losses were sustained, the greatest of all which was hope.

Impress upon the class that it is well not to make too much of a soft south wind that blows into a danger zone. Apply the Lesson to risky financial ventures, where so many make shipwreck, although setting out finely and favorably, and to risky moral ventures. Tippling and gambling, and all such practices, are in the danger zone, and no soft south wind should tempt any wise person to so hazardous a voyage. Apply the Lesson to risky spiritual ventures. Simple, Sloth, and Presumption in the Pilgrim's Progress were only "a

little out of the way", but they were asleep and their heels were fettered. It is a risky venture to be even "a little out of the way" of reading the Bible, and prayer and church going, and Sabbath observance and Christlike living.

2. *A prisoner of hope*, vs. 21-26. The cheering revelation which Paul makes. Note that he is careful to make it clear that his wisdom is neither of the land nor of the sea: it is from above. Draw attention to Paul's marvelously suggestive description of his own life, v. 23. Ask the class to commit to memory Miss Havergal's beautiful hymn, "Jesus, Master, whose I am", 240 in the Book of Praise.

For Teachers of the Boys and Girls

It will be a point of interest, that Paul's voyage was at the same time of year as the Lesson. If October 31, happens to be, as it well may be, a day of tempest and rain, the plight of Paul's ship will be more readily made real. On that date Paul's perils were at their height.

There is little use of taking time with the early part of the voyage—in peaceful seas. But the scholars may point to the places as the narrative of vs. 2-8 is rapidly gone over, time being taken at the beginning to make up the roster of the ship—captain, sailors, the centurion, the soldiers, Paul and other prisoners: how many, in all, on the second and larger ship taken at Myra (v. 6), vs. 37 tells. The class will be eager for the rough sea and the perils of the storm.

Start with Paul's warning and the captain's disregard of it, vs. 9-12. (By what means did Paul "perceive", v. 10).

One scholar may tell of the setting sail, with smooth seas and gentle wind and sunny skies, v. 13.

Another may tell about the "tempestuous wind", v. 14.

A third may describe the day's run in the grip of the tempest, vs. 15-17.

A fourth, the second day's experiences, v. 18.

A fifth, the third day's, v. 19.

Then follow on with the "many days struggle with the elements", v. 20, the strength of the sailors dwindling away and despair gradually seizing them all.

Be sure to reserve time for the wonderful scene on the sea-washed deck of the driven ship, described in vs. 21-26. Explain the "long abstinence" (no one had the heart to eat). Then call forth the heroic figure of the apostle, the one man who kept heart and head. Was it petty revenge on Paul's part to remind them of their folly? v. 21. Verse 22 should supply a negative. Picture the astonishment at Paul's words, in that verse; and discuss Paul's reason for his hope, vs. 23, 24. Recall ch. 23: 11. Would Paul's fellow voyagers find this hard or easy to believe? Perhaps, not hard; for men in those times believed in such visions, and these men must already have discovered that Paul was something different from themselves. Discuss God's reason for sparing Paul, and God's gift to Paul (v. 24) and Paul's faith in God, v. 25.

Peloubet's outline of The Voyage of Life will make a fitting conclusion. (1) Life is like a voyage at sea. (2) The port to which we should sail,—the kingdom of heaven in ourselves and others. (3) The Captain,

"Jesus, Saviour, pilot me

Over life's tempestuous sea."

(4) The chart and compass, the Holy Scriptures. (5) The cargo, hopes, possibilities, mind, soul, talents, etc. (6) Learning to manage the ship: this is the chief business of youth, to learn how to direct one's life. (7) Peaceful seas—when all goes well. (8) Contrary winds—temptations, etc., whatever opposes our progress in the right direction. (9) Storm and stress, when the obstacles seem ready to overwhelm us. (10) Home at last, when we have reached the haven of a secure and lasting peace with God and ourselves; finally, when heaven has been attained.

THE GEOGRAPHY LESSON

[SEE MAP ON PAGE 3 OF COVER]

On the day after leaving Cæsarea, Paul's vessel, which apparently was engaged in the coasting trade, put into Sidon, about 70 miles to the north. She may have touched there for purposes of trade, or to land passengers, or because the wind was unfavorable for sailing westward. From Sidon, the direct course of the vessel to its destination in Asia Minor lay to the south of Cyprus. But the wind compelled the captain to go to the north of that island. At last Myra was reached, a city in south western Asia Minor. As the coasting vessel was going from Myra up the west coast of Asia Minor, the centurion in

charge of Paul and the other prisoners transferred them to a grain ship of Alexandria in Egypt, bound for Italy. Reaching the port of Cnidus at the extreme southwestern angle of Asia Minor, the ship was obliged, by winds from the north, to turn southward to Cape Salmone at the eastern point of Crete, and thence westward to the harbor of Fair Havens. The centurion, having rejected Paul's counsel to winter here, accepting rather the advice of the ship captain, the vessel sailed on towards Phenice, now called Lutro, another harbor of Crete, 24 miles distant from Fair Havens.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Some Test Questions

1. What proof have we that Luke voyaged with Paul to Rome? Trace the voyage from Cæsarea to Fair Havens.

2. Describe the vessel's course from Fair Havens to Phenice. What was the distance?

3. What wind suddenly came down on the ship? What was the effect of this?

4. Where did the ship come into quieter water? Describe the operation of "undergirding".

5. What quicksands did the sailors dread? How did they keep the vessel from drifting on these?

6. What things were first thrown out of the ship? To what state of mind were the voyagers brought?

7. Who now came forward to cheer his companions? What assurance did he give them?

8. Whence had he obtained this assurance? What account did he give of his life?

9. Before whom had he been told that he should appear? What had he doubtless

done for his fellow voyagers ?

10. What was the secret of Paul's calmness ?
What was to happen to the ship ?

Something to Look Up

1. In one of his letters, Paul has told us that he was often on long voyages and was in perils in the sea. Find these statements.

2. There is a wonderful story in Mark's Gospel of just such a storm as this, on the Lake of Galilee. And it was stilled by three words. What were they ? Who spoke them ? Find the passage.

ANSWERS, Lesson IV.—(1) Isa. 53 :3.
(2) Acts 9 :19, 20.

For Discussion

1. Was the centurion to blame for not having followed Paul's advice at Fair Havens ?

2. The duty and value of prayer for others.

Prove from Scripture

That God will be our Guide.

The Catechism

Ques. 30-33 (Review). Changing the order of the Questions, we get the following helpful arrangement for review purposes : (1) The Fountain, Ques. 30 ; (2) the Stream, Ques. 32, 33 ; (3) the Act of Drinking, Ques. 31. The Fountain of all spiritual blessing is Christ Himself. Only as we are united

with Him can the rich provision of the gospel be ours. The stream of blessing flows into our lives, bringing us an ever fresh supply, suited to every need of our souls. And the act of drinking—what is that, but "embracing" Jesus Christ, taking Him as the Strength of our lives, and the One who brings us peace and pardon and joy. Receiving Him into our hearts, we have within us the "well of water springing up into everlasting life".

The Question on Missions

Ques. 5. Dr. J. L. Maxwell, who is still alive, and resides in London, England, was the first Protestant missionary to engage in work in Formosa during the 19th century. He arrived in South Formosa in 1865. The first Protestant missionary to engage in work in North Formosa, was our own Canadian Presbyterian missionary, the late Dr. George Leslie Mackay, who reached Tamsui, North Formosa, on the 9th. of March, 1872, and died on the 2nd. of June, 1901. Both these missions still continue their work with unabated zeal and hope. They both work among the Chinese, and the level-plain aborigines. When the island was ceded to Japan in 1895, the Church of Christ in Japan at once started work among the Japanese, who then began to come to Formosa. This work for Japanese by Japanese has been very successful, and is now self-supporting.

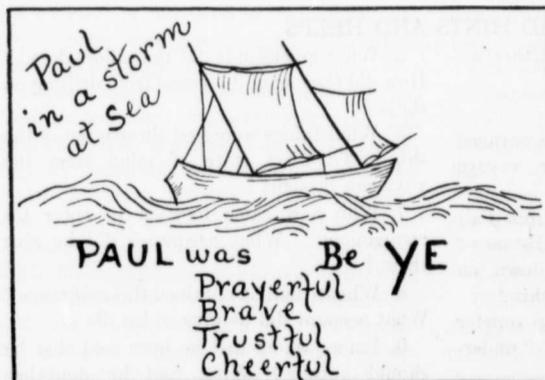
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Paul in a storm at sea.

Introduction—Here is a picture (or outline) of a ship with sails. How many of

you have been in a boat of any kind ? Let the children tell you their experiences on a boat. Was the water calm or were there any big waves dashing about ? What causes the water to "get rough" and toss the boat about ?

Lesson—Our Lesson is about the voyage of a ship in a storm. There is a man on board whom we know well. He is small, and quick in his step as he goes on board the ship, and see he has a chain about his wrists. He is a prisoner. Some one may print



his name, P-A-U-L.

Review—Whither is Paul going in this ship? Recall the fact that Paul, at his own request, was being taken to Rome to be brought before Cæsar to be judged. So he and some other prisoners are being taken on this ship to Rome (Show outline map).

The Voyage—This is not going to be a pleasant voyage. The wind soon began to rise, and the sea got rough and stormy. Here they are at a place called Fair Havens. Paul told the captain that he had better stay here, and not venture out on the stormy sea, but the captain did not follow Paul's advice. He wanted to get to a better harbor to stay during the time of storms; so away they sail again, when the wind has gone down a little.

A Storm at Sea—Soon a terrible wind arose. The waters foamed and dashed the ship about. The sailors could not manage the ship, and it was driven on in the storm. Tell of the throwing out of everything not needed, in order to lighten the ship. Picture the darkness and storm—no sun by day, no stars by night. Now the sailors have lost all hope of being saved.

Paul Sure of Safety—See there is Paul standing up in the midst of the frightened sailors. "Sirs, you should have listened to

me, and not started and brought us into all this trouble." Then Paul tells them to cheer up. He is sure no lives will be lost, nothing but the ship. How does Paul know this (vs. 23-26)? Ah, Paul is sure of help and safety. He knows he can trust God's promises. Paul had, no doubt, been praying for the safety of them all, and God is going to answer his prayer.

Prayer—We can pray for ourselves and for others in time of danger or temptation, and God will answer in the very best way for us all.

Repeat—

"Star of peace to wanderers weary,

Bright the beams that smile on me!

Cheer the pilot's vision dreary,

Far, far at sea."

God's Plan for Paul—God had work for Paul to do in Rome, and nothing could harm Paul while God wanted him to be alive. God has something for each boy and girl to do in life. Nothing can harm you as long as God wants to spare your life, so you need never be afraid. All repeat, "I will fear no evil: for Thou art with me."

Golden Text—Repeat Golden Text. That means, Pray and God will help you. Tell a simple story of a child's trusting prayer.

Something to Think About—God's promises are sure.

FROM THE PLATFORM

THE SHIPS STORM

Begin with a talk about THE SHIPS (Print) in which Paul sailed from Cæsarea to Malta. The first was "a ship of Adramyttium" (v. 2) (a port of northeastern Asia Minor). Trace the coastwise voyage to Sidon, and then round the northeast shore of Cyprus to Myra. The second ship was from Alexandria in Egypt. Follow her course from Myra to Fair Havens in Crete. Question about the STORM (Print)—the "Levanter" wind, the running under the lee of Claudia and the securing of the ship's boat, the undergirding and lightening of the ship, the despair of the crew and passengers, Paul's coolness and its secret, and God's promise by Paul to his fellow voyagers. Make it clear why the apostle could be so fearless and calm. The secret is in v. 25, "I believe God." Paul took his stand squarely on the divine promises, and so nothing could make him afraid. Each of us may have the same confidence, and courage.

BIBLE DICTIONARY FOR FOURTH
QUARTER, 1909

[For additional information in regard to certain of the places, see Geography Lessons.]

A-grip'-pa. Herod Agrippa II., grandson of Herod the Great and son of Herod Agrippa I. (the Herod of Acts 12 : 1). He became ruler, under the Romans, of certain territories east of the Jordan.

Al-ex-an'-dri-a. A city in Egypt founded by Alexander the Great, 322 B.C. It had a famous University, and a large commerce. It was on an Alexandrian wheat ship that Paul was wrecked on his way to Rome.

Ap'-pi-i For'-um. A town about 43 miles from Rome, on the famous road known as the Appian Way from Rome to Capua.

Ber-ni'-ce. The eldest daughter of Herod Agrippa I., and therefore sister of Herod Agrippa II., with whom she visited Festus at Cæsarea and heard Paul speak.

Beth'-le-hem. The "house of bread", a small village, six miles south of Jerusalem, the birthplace of David and the scene of his earthly life (1 Sam. 16 : 1, 4, 13), hence called the "city of David", Luke 2 : 11. Here Jesus was born.

Cas'-tor and Pol'-lux. Two Greek and Roman deities, brothers. They were regarded as the protectors of sailors. Castor was a great charioteer and horse-master. Pollux was a "highly distinguished pugilist".

Ci-lic'-i-a. A province of Asia Minor. Its chief town was Tarsus.

Clau'-da. A small island off the southwest of Crete.

Crete. A large island in the Mediterranean southeast of Greece, now known as Candia. It is about 160 miles long by from 6 to 35 broad.

Da-mas'-cus. One of the oldest cities in the world, about 150 miles northeast of Jerusalem.

Dru-sil'-la. The youngest daughter of Herod Agrippa I. She became the wife of Azizus, king of Emesa, but deserted her husband to marry Felix.

E-gyp'-tian. An adventurer (see Acts 21 : 38) 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 Judea, attacked him, slew or dispersed his followers, and forced him to flee for his life.

Eu-roc'-ly-don. A tempestuous wind which blows from the southeast or east over the Mediterranean. The Rev. Ver., in Acts 27 : 14, has instead Euraquilo, a violent wind from the northeast, now called the Levanter.

Fe'-lix. Once a slave in Rome, but, liberated by the emperor Claudius, he rose to be governor of Judæa, A.D. 52, which position

he held till A.D. 60. Felix was cruel and covetous, Acts 24 : 26. As Tacitus says, he exercised kingly power with the soul of a slave.

Gen'-tiles. All nations of the world other than the Jews.

He'-brews. The national title of the Jews.

Is'-ra-el-ites. The name given to the Jews as the chosen people of God.

Jew'-ess. A woman of the Jewish race.

Ju'-da. Same as Judah, the territory given in Canaan to the fourth son of Jacob.

Ju-dæ'-a. The southernmost province of Palestine under the Roman government, the middle one being Samaria, and the northernmost, Galilee.

Lys'-i-as. The Roman commandant at Jerusalem who rescued Paul from the Jewish mob, Acts 22 : 24.

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

Mar'-y. The mother of Jesus. She was a resident of Nazareth, where the Saviour's birth was announced to her by the angel Gabriel, Luke 1 : 26.

Mel'-i-ta. The island on which Paul was shipwrecked (Acts 28 : 1). It is now called Malta.

Mo'-ses. The great Jewish leader and lawgiver. No name save that of Abraham their ancestor, was held in greater reverence by the Jews, than that of Moses.

Paul. The great apostle to the Gentiles. His Hebrew name was Saul.

Por'-ci-us Fes'-tus. The successor, in A.D. 60, of Felix as governor of Judea.

Pub'-li-us. The chief man in the island of Melita while Paul was there.

Pu-te'-o-li. A seaport in Italy, on the southern shore of the Bay of Naples, which Paul's vessel reached the day after it left Rhegium. A part of the pier on which Paul landed remains to this day.

Rhe'-gi-um. A city on the coast of Italy, opposite to Messina in Sicily.

Ro'-mans. The inhabitants of Rome.

Rome. The capital of the Roman Empire, on the river Tiber in Italy.

Sa'-tan. "The adversary", so called because he is hostile to all goodness and the chief opponent of God and man.

Syr'-a-cuse. A celebrated city on the east coast of Sicily.

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

Ti'-tus. A trusted companion of Paul.

Troph'-i-mus. A Gentile Christian of Ephesus, who was with Paul for a time on his missionary travels, and whom Paul was falsely accused of having brought into the temple in defiance of the law, Acts 20 : 4 ; 21 : 29.

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THE BOOK PAGE

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