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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. XXXI.]

NOVEMBER, 1897.

[No. 11.]

The Comforter.

BY LLEWELLYN A. MORRISON.

"Let not your heart be troubled,
neither let it be afraid."

O, troubled heart, pain-swept by Fear,
Why dost thou Grief's dark vestments
borrow ?

Or, with the Comforter so near,
Why still consortest thou with Sorrow ?

God sees the cloud-way overhead ;
He knows the bound where visions
falter ;

He hears the heart-beats, numb with
dread,

Nor yet doth any purpose alter.

He will not come to thee too late ;
Thy faintest beat of hope He heareth ;
Be still ; trust on ; His pleasure wait ;
The herald of the King appeareth.

Heaven will be large enough for all ;
And every soul, by Christ, may gain it ;
What though the gnomes of Time appal—
Celestial records will explain it.

He aims to mould and make thee pure,—
From venal, earthly things to win thee ;
To gain thee riches which endure,
And thus begin thy heaven within thee.

Rest thou in Him, for He doth rest
Within thy soul, in safe confiding,
A winsome, holy, helpful guest ;
Thou art secure in His confiding.
London. Ont.

A Need of the Sunday-school.

Here is often a puzzle. It is desired to replenish the library of the Sunday-school. The money is on hand. Who has a list of new, fresh, safe books ? It would be a great favour if any reader knowing such volumes would give the size, price, and publisher. If you have read even one choice book fit for such a library, please write on a postal card its name, number of pages, and the address of the publisher. We will print it. Your name will not appear unless you desire.

A burning need is a winnowed list of one hundred, two hundred, three hundred, or five hundred Sunday-school books. Precious money is weekly wasted on worthless, even hurtful, volumes that bring sheer ignorance.

There are, as all know, "libraries" cut and dried. But suppose that the school has finished these libraries, and desires a couple of hundred of taking new and clever books, where are they ? What are their titles ? We conjure the brethren and sisters to help the Committee on Literature to find them.

If you have seen a pernicious book in a Sunday-school library, name it, so that it may be avoided.—Richmond Christian Advocate.

If you will put a character to the severest of all tests, see whether it can bear without faltering the little common ills and hindrances of life.—Horace Bushnell.

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Sunday School Banner.

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

TORONTO, NOVEMBER, 1897.

The Home Department.

At the Sunday-school Convention in Boston, last year, a gentleman told the following story :

A Sunday-school superintendent was out on a holiday hunting excursion. He got caught in a heavy rain-storm and crept into a hollow pine log for refuge. The rain, so the story goes, so swelled the tissue of the log that the hunter was almost squeezed to death. He wondered how on earth he would ever get out, till he remembered how shamefully he had neglected the Home Department of Sunday-school work. He instantly felt so small that he crept out of the hollow log without any difficulty.

I am afraid a good many of us are like our ingenious Yankee friend. We have neglected too much one of the most promising departments of church work. It is true that the Home Department schools have been started in many of our churches, and with very marked suc-

cess. Still, there has not been the general movement in that direction that is greatly to be desired.

A very gratifying feature of the statistical report for 1897 is the marked growth in the Home Department. The number of persons returned as studying the Sunday-school lessons in the Home Department is 5,435, an increase of 2,016 on the number for 1896, which was an increase of 1,563 on the number for 1895. We hope, and through the kind co-operation of the teachers and superintendents of our schools, to make this department of Bible study one of the very first in importance in connection with our church work.

HOW IT WORKS IN CANADA.

At the Provincial Sunday-school Convention, of last year, Mr. Fred. B. Holtby gave a stirring address on the Home Department of the Sunday-school, of which the following is a summary :

He said : I have heard it stated that we have only one-fifth of the people in the Sunday-schools, and the Home Department is after the other four-fifths.

No school is living up to its privilege or filling its entire mission until it is carrying on the systematic work of reaching every man, woman and child. We are glad to know that this house-to-house visitation is growing both in popularity and effectiveness. Read of its power and blessing where the work has been faithfully done, and you will be inspired to push the work and make this a regular department of your school. The sleepy Christians are awakened, the family altars are rebuilt, children are gathered into the Sunday-school, the horizon of many lives is broadened. Any school, no matter how small, can have it and profit by it. You may not use all the machinery that would be necessary in a large school, but any plan that will increase the number of those who read and study the Word of God would be welcomed and be a power and help to the school. Let us view the Home Department in its two-fold aspect : (1) The daily home readings by those who attend Sunday-school ; (2) The daily readings and study of the Sunday-school lesson by those who cannot attend.

I. How can this be accomplished and what will be gained ?

1. The superintendent can do more than all others toward securing home-study. (1) By questioning the scholars individually before the teaching of the

lesson, or (2) by teaching a class here and there to find out who are the home students, and (3) by giving out advance work.

2. Teachers.—(1) By taking up the readings themselves. (2) By giving the scholar credit marks for the daily home readings.

3. Parents.—By taking the home readings themselves, and using them at family worship. Be as careful to see that your children daily study the Bible as you are to see that they study other secular lessons.

II. The daily home reading by those who do not attend school.

I have talked with several superintendents who have not tried the Home Department in their schools, and their feelings I find are very similar to mine before I started this work, viz.: The work is so great, time so limited, fear lest it be a failure. It has been said that an evangelized parish is one where every person has been made to feel that both God and his people want him and are seeking him with a loving, personal persistence which does not know how to accept denial.

It takes walking as well as talking to reach the people. We find many homes, right under the shadow of the church, where the inmates never read the Scriptures or darken a church door. The Home Department gets them interested in the Word of God, and in many cases is the means of bringing them to the feet of the Master. Place a superintendent over this work and have him give full quarterly reports. The success of every Home Department depends almost entirely upon the interest and faithfulness of the visitors. It is certainly the work of the Master, going about doing good. In our work I only know of one case where the visitors were not received courteously.

It is no small gain to any church to have a band of Christian visitors start out every three months and make their round of calls. How much their calls must kindle loyalty to the church. Visitors must make their calls regularly and promptly. Never allow the Home Department to be a side issue. It is as much a department of the school as the primary or intermediate. See that your visitors attend the meetings of the Committee of Management and are thoroughly in touch with the whole school. Do not be stingy with this department; see that the homes are provided with the necessary helps. You will find it will

pay. Our Home Department was organized the beginning of this year, and shows every element of permanency. Those under each visitor are called a class, and at present we have a membership of 196. We furnish free to every home the Scholars' Quarterly.

How to start: (1) Go over the church roll and mark all who do not attend Bible class. (2) Find out how many parents of the scholars are not members of the church or school. (3) Make a complete canvass of the parish—all churches uniting—taking the names of all between the age of five and twenty-one who are not attending Sunday-school. The object is two-fold, to get the children to Sunday-school and the parents into the Home Department. (4) Call together those who are interested in the work, select your workers, explain to them the work and furnish them with cards and envelopes. The names are all entered in a book, and a proper record kept. The Home Department has not been in use very long, but it has made rapid growth and it has glorious possibilities. Thousands to-day are studying the Word regularly each week in their homes, to whom a few years ago it was an unknown book.

HOW IT WORKS IN THE UNITED STATES.

"Nothing succeeds like success," it has been said. No department of church work has had anything like the success of this home work. From The International Evangel we glean the following information:

The Home Department at Ore Hill, Pa., is said to be the largest in the world. The Sunday-school at that place has only fifty-two members, but the Home Department numbers eight hundred and twenty.

The effort at establishing a Home Department was begun only last October. The superintendent writes that they do not angle for Home Department members, but use the Gospel net with meshes so fine that they take in all the children that can learn a lesson on their mother's knee. That which makes the success of this Home Department peculiarly interesting is the fact that the community is largely Catholic, and yet in that place they have one hundred and eight members. In Mt. Riga, just adjoining, they have forty-seven; and in that district it is said that there are not half a dozen persons old or young who do not belong. In other districts the members number from twenty-five to nearly sixty. The

fact is that that Home Department has widened its borders so that it has penetrated into the adjoining State of New York. Mr. E. F. Sanford, the superintendent, offered a nice Bible to the one who would bring in the largest number of new members, including Home Department members. January a hundred and four accessions were reported, and by May 2nd, the membership had run up to eight hundred and twenty. This is a splendid example of what can be done through the Home Department.

The Connecticut Sunday-school Record, referring to the Sunday-school Conventions of the past seasons, thus speaks of the Home Department as it came up on their programmes :

The universal testimony, publicly and privately expressed, as to the efficacy of the Home Department method of work, by those who have adopted it, was a striking feature of the Conventions. Men and women thrilled with enthusiasm while recounting its many blessings. They were unanimous in presenting this as the solution of the pressing problem of how to reach those outside of the regularly established Bible influences. The house-to-house visitation necessitated by its adoption, brings the lay members of the churches into contact with many needy ones who would otherwise be unknown. The numerical increase in Sunday-school attendance, through its attraction of the members of the Department, brings renewed courage and joy to the hearts of many despondent superintendents. Numerous hopeful conversions, caused by new knowledge gained of the love of God, shows that this work proves the Bible to be, as ever, the "power of God unto salvation," through belief in Jesus Christ. Visitors who begin the work with timidity are transformed by their experiences into wise and courageous workers.

The Sunday-school Magazine, of the M. E. Church, South, speaks these good words for the Home Department :

We are glad to note that in some of our leading Conferences the Home Department work is claiming the thoughtful attention of the preachers and laymen. This is manifest from the strong articles on the subject seen in our exchanges. This is right. Push the matter, brethren, till in every home where the influence of our Methodism is felt we shall have

old and young engaged in the regular, systematic study of the Word of Life.

The Third Reformed Church Sunday-school, of Albany, pushes its Home Department with the same vigour which is manifest in the other departments. On the ends of the Collection Envelope are these suggestions and directions :

Understand that you are a member of the Sunday-school, and entitled to all of its privileges, including the library. Visit the school as often as you can.

We expect you will keep your promise to study the lesson as best you can. Place the offering in the envelope every Sunday. This offering is voluntary on your part, yet we are confident you will aid us.

The following letter was received from a lady superintendent of a Home Department :

Dear Sir,—Our church Sunday-school voted last fall to have a "Home Department," in connection with our Sunday-school, and I was chosen superintendent of same. I canvassed as thoroughly as possible, considering the inclement weather at that season of the year, and reported to our school an enrollment of twenty-four members; for the second quarter, beginning April 1st, I was glad to report an addition of ten members, making a total of thirty-four members at this writing, and under discouraging circumstances, as many of our people said we had no need of anything of the kind, but there are many yet in our little district who do not attend Sunday-school, although some of them attend the church services.

We should be glad to hear from those of our friends who are pushing this Home Department, to learn of their successes or difficulties, and shall be glad to make our periodicals increasingly useful in this as in every other respect.

Wise Counsels on Teaching.*

Canada is proud of its educational system. It is one of the best in the world. Its foundations were laid broad and deep by the late Dr. Ryerson, and wise mas-

* "School Management and the Principles and Practice of Teaching." With an Appendix, containing the Statutory Provisions and the Regulations relating to Continuation Classes, Duties of Teachers and Pupils, Agreements, etc., the Courses of Study and Requirements for High and Public Schools, County Model Schools, Normal Schools, and the Ontario Normal College. By JOHN MILLAR, B.A., Deputy Minister of Education for Ontario. Methodist Book Rooms: Toronto, Montreal and Halifax.

ter-builders have built thereon. Dr. Hodgins, Dr. Ross, Mr. Millar, the present Deputy Minister of Education, Dr. MacLennan, Mr. J. L. Hughes, and others, have all borne an important part in this regard. The science of pedagogy is receiving greatly increased attention. "It seeks to bring to light," says Mr. Millar, "the philosophical principles of psychology, physiology, and ethics."

The author of this book has a high conception of the duty of the educator. "The important work of character building," he says, "must be maintained as the chief function of the school that its pupils may be influenced by lofty aims and noble impulses." Mr. Millar gives here the result of several years' experience and observation as a teacher, and a careful study of many of the best books on the subject of teaching.

The book is eminently practicable and cannot fail to be of great service to any teacher who will study its pages. It

discusses such subjects as physical culture, intellectual development, the place of religion in school, moral training, character building, the teacher's qualifications, discipline, punishments, school incentives, school organization, principles of teaching, and kindred topics.

Mr. Millar is a firm believer in the importance of teaching Christian ethics in our schools. "Every civilized nation," he says, "has assumed in its legal enactments, and in its administration of justice, the omnipotence of God. The civil oath which is exacted by the State shows the character of the national will. It assumes that religion is a quickener of the individual conscience, and that a belief in moral responsibility is firmly established in the human heart. On these grounds the use of religion, but not necessarily religious instruction, has its place in every well-conducted Bible school. Like the State, the school may employ for its own ends those motives and incentives which human nature possesses as its divine attributes.

(Continued on page 702.)

OPENING SERVICE FOR THE FOURTH QUARTER.

I. SILENCE.

II. RESPONSIVE SENTENCES. [1 John 4. 9-12, 16.]

SUPT. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

SCHOOL. Herein is love, not that we love God, but that he loved us, and sent his Son to be the propitiation for our sins.

SUPT. Beloved, if God so loved us, we ought also to love one another.

SCHOOL. No man hath seen God at any time.

SUPT. If we love one another, God dwelleth in us, and his love is perfected in us.

SCHOOL. God is love; and he that dwelleth in love dwelleth in God, and God in him.

III. SINGING.

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

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

VI. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, AND OUTLINE by the school in concert.

IV. REVIEW AND APPLICATION OF THE LESSON by Pastor or Superintendent.

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

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

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. Although the fig tree shall not blossom, neither shall fruit be in the vines;

SCHOOL. The labor of the olive shall fail, and the field shall yield no meat;

SUPT. The flock shall be cut off from the fold, and there shall be no herd in the stalls;

SCHOOL. Yet I will rejoice in the Lord, I will joy in the God of my salvation.

III. DISMISSAL.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN THE ACTS AND EPISTLES.—

CONTINUED.

A. D. 60.]

LESSON VI. PAUL IN MELITA AND ROME.

[Nov. 7,

GOLDEN TEXT. We know that all things work together for good to them that love God,

Rom. 8. 28.

AUTHORIZED VERSION.

Acts 28. 1-16. [*Commit to memory verses 3-5.*]

1 And when they were escaped, then they knew that the island was called Meli-ta.

2 And the barbarous people showed us no little kindness: for they kindled a fire, and received us everyone, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publi-us; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publi-us lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honored us with many honors; and when we departed, they laded *us* with such things as were necessary.

11 And after three months we departed in a ship of Al-ex-an-dri-a, which had wintered in the isle, whose sign was Cas'tor and Pol'lux.

12 And landing at Syr'a-cuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhe'gi-um: and after one day the south wind blew, and we came the next day to Pu-te-oli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Ap'pi-i Fo-rum, and the Three Taverns; whom when Paul saw, he thanked God, and took courage.

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

REVISED VERSION.

1 And when we were escaped, then we knew
2 that the island was called Meli-ta. And the
barbarians shewed us no common kindness:
for they kindled a fire, and received us all, be-
cause of the present rain, and because of the
3 cold. But when Paul had gathered a bundle of
sticks, and laid them on the fire, a viper came
out by reason of the heat, and fastened on his
4 hand. And when the barbarians saw the beast
hanging from his hand, they said one to an-
other, No doubt this man is a murderer, whom,
though he hath escaped from the sea, yet
5 Justice hath not suffered to live. Howbeit he
shook off the beast into the fire, and took no
6 harm. But they expected that he would have
swollen, or fallen down dead suddenly: but
when they were long in expectation, and be-
held nothing amiss come to him, they changed
their minds, and said that he was a god.

7 Now in the neighborhood of that place were
lands belonging to the chief man of the island,
named Pub'li-us; who received us, and enter-
8 tained us three days courteously. And it was
so, that the father of Pub'li-us lay sick of fever
and dysentery: unto whom Paul entered in,
and prayed, and laying his hands on him healed
9 him. And when this was done, the rest also
which had diseases in the island came, and
10 were cured: who also honored us with many
honours; and when we sailed, they put on
board such things as we needed.

11 And after three months we set sail in a ship
of Al-ex-an'dri-a, which had wintered in the
island, whose sign was The Twin Brothers.
12 And touching at Syr'a-cuse, we tarried there
13 three days. And from thence we made a cir-
cuit, and arrived at Rhe'gi-um: and after one
day a south wind sprang up, and on the second
14 day we came to Pu-te-oli: where we found
brethren, and were intreated to tarry with
them seven days: and so we came to Rome.
15 And from thence the brethren, when they
heard of us, came to meet us as far as The
Market of Ap'pi-us, and The Three Taverns:
whom when Paul saw, he thanked God, and
took courage.

16 And when we entered into Rome, Paul was
suffered to abide by himself with the soldier
that guarded him.

Time and Place.—Close to those of the last lesson.

Home Readings.

- M.* Paul in Melita and Rome. Acts 28, 1-6.
Tu. Paul in Melita and Rome. Acts 28, 7-16.
W. Desire to visit Rome. Rom. 1, 7-16.
Th. Power over serpents. Luke 10, 17-22.
F. The Lord a deliverer. Psalm 34, 15-22.
S. Trust in the Lord. Psalm 37, 5-18.
Sa. Miraculous deliverance. Psalm 124.

Lesson Hymns.

No. 246, New Canadian Hymnal.

In the Christian's home in glory,
 There remains a land of rest;

No. 244, New Canadian Hymnal.

We speak of the land of the blest,
 That country so bright and so fair,

No. 242, New Canadian Hymnal.

Jerusalem the golden,
 With milk and honey blest,

QUESTIONS FOR SENIOR SCHOLARS.

1. **Saved**, v. 1-6.
 To what land did the ship's company escape?
 What marks of kindness did they receive?
 What new peril beset Paul?
 What did the islanders conclude?
 How was Paul saved from the viper?
 What result were the people expecting?
 What conclusion about Paul did they reach?
 Where before had Paul been regarded as a god?
 See chap. 14, 11.

2. **Honored**, v. 7-10.
 What honor was extended to Paul and his company?

What deed of mercy did Paul perform?
 To what other cures did this lead?
 How did the people show their gratitude?

3. **Welcomed**, v. 11-16.
 How long did the company remain in Melita?
 To what city did they first go? Where next?
 Where did they find disciples?
 Where did brethren from Rome meet them?
 How did their coming affect Paul?
 What was done with the prisoners?
 How does this lesson illustrate the GOLDEN TEXT.

Teachings of the Lesson.

1. "Kind hearts are more than coronets."
 Deeds of mercy win divine notice and regard.
 God is not unmindful of any work and labor of love. Heb. 6, 10. A cup of cool water to a disciple has a memorial in heaven.
2. Mercy is twice blessed. God sends back

richer gifts than we bestow. Kindness to Paul brought healing to the people.

3. Christian communion brings cheer and courage. The touch of a hand with a heart in it gives strength. "Help us to help each other, Lord."

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **Saved**, v. 1-6.
 How were the shipwrecked crew and passengers received by the people?
 What happened to Paul?
 How did the sight affect the people?
 What did Paul do?
 What then did they think of Paul?
 What is our GOLDEN TEXT?
2. **Honored**, v. 7-10.
 How did Publius treat Paul?
 What did Paul do for Publius's father?
 How were Paul and his company treated?
3. **Welcomed**, v. 11-16.
 How long did they remain in Malta?
 In what city did they tarry three days?
 Where did they disembark?
 Whom did they find in Puteoli?
 Where did other brethren meet them?
 How did their kindness affect Paul?

Practical Teachings.

- Where does this lesson teach —
1. God's care of faithful servants?
 2. The fickleness of public opinion?
 3. The helpfulness of Christian communion?

QUESTIONS FOR YOUNGER SCHOLARS.

- What finally became of the ship in which Paul sailed?
 What became of the men on board?
 What was then and what is now the name of the island?
 How did the people receive the shipwrecked men?
 What happened to Paul?
 What is a viper? **A poisonous serpent.**
 What did Paul prove true?
 Who entertained Paul at his house?
 How was he rewarded?
 What made the people honor Paul?
 How long did he stay there?
 What had he taught while there?
 What did he find at Rome?
 How did he live there?

Paul Proved, and So May I—

- That if I trust God he will preserve me.
 That if I love others I shall be loved.
 That if I give I shall receive.

THE LESSON CATECHISM.

(For the entire school.)

1. What was the island to which Paul and his companions escaped? **Melita, now called Malta.**
2. How did the people receive them? **Kindly.**
3. What happened to Paul when putting sticks on the fire? **A viper fastened on his hand.**
4. What did Paul do to the sick people on the island? **He healed them.**
5. What happened to Paul and his companions when nearing Rome? **The brethren came to meet them.**

6. What is the **GOLDEN TEXT**? "**We know,**" etc.

OUR CHURCH CATECHISM.

77. How do evil spirits tempt men to sin?
By putting evil thoughts and desires into their minds.
- Luke xxii. 3. Satan entered into Judas who was called Iscariot.
78. Is there any other temptation?
Yes; that which comes from our own evil heart.

THE LESSON OUTLINE.

BY J. L. HURLBUT, D. D.

"He Thanked God."

I. FOR DELIVERANCE FROM DANGER.

When they were escaped. v. 1.

This poor man cried. Psalm 34. 6, 7.

Commit thy way. Psalm 37. 5.

II. FOR HUMAN HOSPITALITY.

Showed... no little kindness. v. 2.

Entertain strangers. Heb. 13. 2.

Ye have done it unto me. Matt. 25. 35, 40.

III. FOR DIVINE CARE.

A viper... felt no harm. v. 3-6.

Tread on serpents. Luke 10. 19.

Take up serpents. Mark 16. 18.

IV. FOR HEALING POWER.

Healed him. v. 7-9.

If ye have faith. Matt. 17. 19, 20.

The Lord shall raise him up. Jas. 5. 14, 15.

V. FOR PROVISION FOR NEED.

Laded us... necessary. v. 10.

My God shall supply. Phil. 4. 19.

I shall not want. Psalm 23. 1.

VI. FOR CHRISTIAN FELLOWSHIP.

We found brethren. v. 11-15.

One body in Christ. Rom. 12. 5.

By one Spirit baptized. 1 Cor. 12. 13, 13.

VII. FOR FULFILLMENT OF PROMISE.

We came to Rome. v. 16.

Bear witness.... at Rome. Acts 23. 11.

All things work.... for good. Rom. 8. 28.

EXPLANATORY AND PRACTICAL NOTES.

The prophecy of Paul, given in verses 22-25 of the last lesson, is fulfilled, and the two hundred and seventy-six voyagers stand safe on the beach, not a life lost, while their vessel lies a wreck on the bar. The very place where the ship drifted ashore has been almost certainly discovered at Koura Point, on the island of Malta. "The shore is too low to be seen at night, but the spot is well known for its breakers. Immediately after passing it the depth is twenty fathoms, and a little farther fifteen fathoms. A pebbly beach lies just where Paul's companions saw it (Acts 27. 39), and the narrow channel between the little island of Salomonetta and the mainland has exactly the appearance of a place where two seas meet. The identification is complete at every point."—*Stock*. A fire is kindled, and the chilled and drenched company gather about it, comforted by the hospitality of the natives. A singular proof of God's care for the apostle is here given. The ruler of the island welcomes Paul and his companions to his home to find that he entertains angels unawares. The whole island rejoices in Paul's health-giving presence, as the whole world shall yet rejoice in the saving truth which he proclaimed. After three months of waiting for the winter to pass, the company is again gathered on the shore, gifts of gratitude are heaped upon the apostle and his friends, and they embark on another Alexandrian ship for Rome. Malta fades from view; Sicily draws near. They pause at Syracuse and beat against unfavorable winds toward Rhegium. They thread the narrow waters of Messina, and at last they disembark, their voyage ended, at the port of Puteoli, on the bay of Naples. Thence they walk toward Rome, with the waves on their left, and the Volscian Hills above them on their right. Word of the apostle's coming is dispatched to the metropolis, and on the way two bands of brethren meet him, bringing joy to his anxious heart.

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Verse 1. When they were escaped. From their struggle with the destructive sea. **They knew.** They ascertained. There is better authority for reading, "we were escaped," and "we knew." **The island was called Melita.** Every incident of the narrative favors the supposition that this island was Malta, which lies on the direct route from Alexandria to Rome. The opinion, now nearly exploded, that an island of similar name (Meleda) off the coast of Dalmatia is intended was based on a misapprehension of "Adria," in Acts 27. 27. The time taken for the journey from Claudia to Melita corresponds with the distance between Claudia and Malta; but to drift from Meleda would take much longer. The mention of Syracuse, Rhegium, and Puteoli (verses 12, 13) as the nearest points in the journey onward is additional evidence that the place of escape was Malta.

2. Barbarous people. That is, foreigners; people who spoke neither Greek nor Latin. The Maltese of Paul's day were of Phœnician race, and not at all "barbarous" according to our use of that word. Their island was busy with manufactures and had admirable architectural features. The modern Maltese show the traits of the North African Arabs, with whom they mingled much in the Middle Ages. **No little kindness.** "No common kindness." **The present rain.** "The rain that had set in;" heavy continuous rain. **The cold.** According to the most correct chronology this wreck occurred toward the middle of November.

3. When Paul had gathered a bundle of sticks. Of dry brushwood. Commentators have noted how Paul's energy of body and soul is shown even in this. **There came a viper out of the heat.** "By reason of the heat." Roused from its winter torpor by the sudden heat, it flung its deadly fangs into his hand. At present there are no venomous serpents in Malta; probably because of the density of the population.

4. When the barbarians saw the venomous beast hang on his hand. Paul was probably in chains; chains, however, did not prove guilt; for Roman magistrates were often unjust; but surely the gods were just! **No doubt this man is a murderer.** The logic of this conclusion was in harmony with the prevailing sentiment of that age—a sentiment which, in spite of our Saviour's rebuke, is widespread even to-day. **Vengeance suffereth not to live.** "Vengeance" was a goddess, the avenger of crime, who requited like with like, killing with killing. If now this man's doom had indeed been declared by the heavenly powers the islanders would watch its execution with great interest.

5. He shook off the beast into the fire, and felt no harm. The story plainly indicates that the viper had bitten Paul. Read Mark 16. 18 and Luke 10. 19. But, as Professor Lindsay says, to have escaped biting in such a case was almost as much a miracle as to have been bitten and not suffered from the bite.

6. They looked. Continued to look. **When he should have swollen.** Have become inflamed. **Or fallen down dead.** So virulent and fatal were the fangs of the viper known to be. **They changed their minds.** Which easily-impressed people are very apt to do. **Said that he was a god.** They stopped not halfway; a startling calamity proved its victim an assassin: power to ignore it proved him a god. Compare Acts 14. 11-19.

7. The same quarters. The same neighborhood. **Possessions.** The estate. **The chief man.** The *Protos*, "the first man." This is an unusual phrase, but inscriptions have been found in Malta, in both Latin and Greek, which use it as the official title of the chief Roman magistrate of Malta, "the Maltese representative of the Roman pretor of Sicily," or else as an honorary title given to one who had been magistrate. **Received us.** Paul and his two companions; they were probably treated better than some of their fellows because they were venerated as religious teachers. **Lodged us three days.** Till winter quarters for the whole party could be prepared. Tradition tells us that Publius afterward became Bishop of Malta.

8. Sick of a fever. Literally, "fevers," meaning what we would now call an intermittent fever. **Bloody flux.** Dysentery. Luke's professional interest gives peculiar vividness to his descriptions of disease. **Prayed.** Vocal prayer was of value in such cases as an evidence that the cure was the result of faith in God's power, and not of magical charms. **Laid his hands on him and healed him.** This is a second fulfillment of the promise of Mark 16. 18. Compare James 5. 14, 15.

9. Others also. "All the rest;" all who were diseased during the apostle's three months' stay. **Came and were healed.** "Kept coming and getting healed." Bishop Jacobson comments on the singular brevity of an historian who can thus record a long series of astonishing and picturesque facts and add not one word concerning their moral effect or the unwearied evangelical labors that accompanied them.

10. Many honors. Manifestations of reverence. In the ancient world a religious teacher was sure to be given one of two sorts of treatment, and to be given it with emphasis: either reverence as a messenger of God or contempt as

a fraudulent pretender. **When we departed.** "When we were setting sail." The chronologists date this in February or early in March. **They laded us with such things as were necessary.** Moved by gratitude they supplied us, to overflow, with the things travelers need. These gifts were timely, for Paul and his companions had lost all their goods in the wreck.

11. After three months. Dated from the shipwreck. **A ship of Alexandria.** Alexandrian grain ships were familiar to the Mediterranean ports. The one which had just been wrecked was large enough to accommodate two hundred and seventy-six people, counting both crew and passengers; and it was not unusually large, for Josephus tells us of one which had six hundred on board. **Had wintered.** The captain of this ship had acted wiser than he with whom Paul and his companions had sailed; for he had taken timely refuge from the destroying storm. **Whose sign was Castor and Pollux.** Ancient shipbuilders carved in relief on each side of the prow a figure which gave name to the ship. Castor and Pollux were divinities whom seamen especially venerated. It is a pleasing coincidence that a famous modern steamer—one of the finest ever built in any country—bears the name, or "Sign," of St. Paul.

12. Syracuse, the chief city of Sicily, was eighty miles from Malta. **Tarried there three days.** Ships of that day, being without any motor but the wind, were at the mercy of every breeze that blew. Voyagers frequently had to wait for the weather. It is a favorite tradition in Sicily that Paul, "instant in season and out of season," took advantage of this delay to go ashore and preach the Gospel, and that he was able to found the church there before the wind changed.

13. We fetched a compass. "Proceeded circuitously; worked to windward, availing ourselves of the sinuosities of the coast."—*Smith.* **Rhegium.** A little town now called Rheggio, at the very extremity of Italy—its southwestern corner. It is worthy of note that the coins of this ancient town presented the profiles of Castor and Pollux as its guardian deities. **After one day** spent here **the south wind,** for want of which they had been compelled first to "tarry," and then to "fetch a compass," or tack, **blew,** and with everything in their favor they soon reached **Puteoli,** now called Pozzuoli, in the northeast angle of the Bay of Naples. "This was the port at which the Egyptian grain was usually unloaded." Its ruins include fragments of a great heathen temple and a mole with twenty-five arches.

14. We found brethren. So Christianity

was already established in Puteoli, whether it had come thither from Rome, or from Alexandria, or from Jerusalem. **We desired—'Invited.'** **To tarry with them seven days.** The narrative throughout indicates that singular privileges were given by the centurion Julius to his Christian prisoners. Probably the greatest of all these privileges was this permission, close to the gates of Rome, to spend a week of loving intercourse with the Christians of Puteoli. **And so we went toward Rome.** Starting from Puteoli by land.

15. From thence. From Rome. **When the brethren heard of us.** The simple inference is that the Christians of Puteoli notified the Christians of Rome (perhaps certain godly Hebrews also) of the arrival of this distinguished rabbi. **As far as Appii Forum.** About forty-three miles from Rome. **Three Taverns.** About thirty-three miles from Rome. **He thanked God and took courage.** Paul had a special disposition to thank God, as is shown in all his epistles. In the later years there had been much to depress him. The chagrin of his failure in Jerusalem, the apparent lack of sympathy on the part of Jerusalem Christians, the wearisome captivity in Caesarea, the terrible incidents of the voyage, the dreary winter in Malta—there was not much pleasure in any of these events; but the true-hearted greetings of these two parties of Roman Christians, come to show him that the faith to which he had given his life's energies had already taken root in the imperial city, chased all difficulties away from before his peerless soul.

16. The centurion. Julius. The captain of the guard. The Pretorian prefect, who, if our chronology is correct, was Burrus Afframus, a noble man, a distinguished general, Seneca's friend, and Nero's tutor. (The oldest manuscripts, however, omit the words between "Rome" and "Paul.") **Suffered to dwell by himself.** This, like other kindly incidents, seems to indicate an unusual indulgence to this very unusual prisoner. It was a favor allowed by Roman law only to prisoners not suspected of serious offenses. Probably Festus had sent a favorable report of Paul; certainly Julius would speak well of him; then, too, his own conduct in contributing to the safety of his escort and his fellow-prisoners would make a favorable impression on the authorities at Rome. **A soldier.** Revised Version, *the soldier*; the one to whom he was bound with a chain. See Acts 24, 27; Eph. 6, 20; Col. 4, 18. These guardsmen were periodically changed, and Paul was kept so long in custody that he must have been chained in turn to a large number of the members of the famous Pretorian

guard. A holy impression made on these men would inevitably reach to the inmost of the concentric imperial circles. From Phil. 1, 12, 13, we learn that Paul was distinctly aware of

the great influence God's mysterious providence had thus secured him, and regarded it as at once a great responsibility and a great privilege.

CRITICAL AND HOMILETICAL NOTES.

Paul experienced many hindrances in his effort to carry the Gospel to Rome—hindrances too constant and too exceptional to be regarded as the mere chances of life. His desire to visit the city was for no selfish ambition; nor did it arise out of any willfulness. It was awakened by the promise of God and a holy wish to gather "some fruit" at the capital of the nations. It seemed peculiarly fitting that he, the apostle to the Gentiles, should at the world's center touch springs of influence that would vibrate to the circumference. Rom. 1, 11-13. But he was constantly and in a great variety of ways prevented. For twenty years the work of the churches held him back; and at last, when he thought he saw the way clear, hindrances of another character arose. He was arrested, held in prison for two years, and finally started in chains.

Up to the point of his leaving Cæsarea we can explain the delay as plainly providential. Paul himself needed a preparation for his work at Rome, and his presence there must be delayed until the time is ripe. His experience at Athens is a good illustration of how a holy effort of an able man may miscarry through unguarded infirmity. To fail at Rome as at Athens would be an irreparable calamity. Not permitted to be the founder of the church at Rome nor for many years to preach the Gospel in that city, he felt it to be his duty to give to the faithful there his gospel in writing. That masterpiece of spiritual reason, the Epistle to the Romans, is itself a sufficient answer to the question, "Why this long delay?" If, as is probably the fact, Luke wrote his gospel under the eye of Paul during the two years at Cæsarea, we have another reason for the delay. Plainly the same wisdom which waited four thousand years before sending the Redeemer was "keeping" the steps of the apostle to the Gentiles.

But from Cæsarea to Rome we find a class of hindrances of another character—chains, storms, serpent. The first was occasioned by malice of the (Jews) and injustice (Felix); the others were the hostile forces of nature. They combined, if possible, to prevent the mission to Rome. Were these not the assaults of the invisible powers of evil? We cannot regard them as a series of chances with no inciting will. Nor in the absence of any statement of the fact can we think of them

as inflicted by the will of Him whom Paul was serving.

Verse 3. There came a viper out of the heat. The mere fact of a man's being bitten by a serpent is not a thing of particular significance. But occurring as it did on this occasion, in an uninterrupted series of natural disasters, which accompanied the steps of Paul in a mission which was destined to dethrone the prince of this world, we cannot think of it as a mere incident. There was a malignant spirit inciting every force that came within its domain, to prevent the loss of his dominion. That same spirit had excited the wrath of bigotry and the inaction of greed. Later it stirred the storm and slowly yielded to the omnipotence that placed bounds to his effort.

5. He shook off the beast into the fire and felt no harm. Satan's efforts are turned by God's omnipotence into a triumph for unyielding faith. There are those who hold that certain mental and spiritual conditions render the subject superior to physical disease, and that the entire removal of sin from our race would bring the extinction of all bodily ill. The persistence with which this doctrine asserts itself in all ages forbids our treating it with contempt. But we are not yet able to state definitely the measure of truth there is in it, or how to relate it to such incidents as this in our text. We know that he who cast off the serpent was a man with "oft infirmities" and "a thorn in his flesh," which an exalted experience did not remove. Our belief is that by the direct will of God the virus of the serpent's bite failed to cause the usual result. God turned an evil into good. And it is ever thus. He whose faith fails not is absolutely secure; and out of the worst that Satan can do God's love can bring blessing. This event secured the reverence of the inhabitants (verse 6), shelter (7), and an opportunity of showing the people the benedictions of the Jesus whom he preached. 8, 9.

8. The father of Publius lay sick. It is notable now that the preaching of the Gospel was accompanied with the healing of diseases. Jesus himself preached the kingdom of God and healed the sick. In all its history the Church of Christ turns with sympathy to those who are stricken with bodily ills. It erects hospitals and asylums and uses every possible means for re-

lieving distress. It cultivates and encourages the true science which is discovering the nature of disease and the proper remedies for its healing. It comes with its love and cheer to the sick chamber and lifts the hope and faith of the invalid, so helpful in effecting a cure.

13. We fetched a compass. Better rendered (Revised Version), "We made a circuit." It really describes the course of a vessel tacking before an adverse wind. The doctrine of Satanic agencies at work within the sphere of nature is entirely biblical, and its phenomena are more and more commanding scientific investigation.

15. He thanked God and took courage. The probability is that Paul was anticipating his work at Rome with some measure of anxiety. His way had been peculiarly embarrassed. Especially since parting with the elders of Ephesus did his course seem hindered. He had heard the warnings of prophets and the pleadings of love. Malice and greed, storm and viper—Satanic malignity dogged his footsteps. Was this all a suggestion of worse calamities at Rome? The coming of the disciples from out of the city to meet him gave him great encouragement. He found that the feeling of suspicion and half-confidence which greeted him at Jerusalem was not in the hearts of the Roman Christians. Evidently his epistle had done its purposed work. His delay for years was indeed providential. None stands in such need of sympathy as the great heart which lavishes its love upon others in generous helpfulness. But those who give much are supposed to be superior to the need of similar love, and rarely get it in the measure they crave. It is really pathetic to see the overflowing gratitude and returning courage of Paul when he was welcomed on the Appian Way by his brethren.

Thoughts for Young People.

Better to Us than our Fears.

1. The storms of life are not so disastrous as we often apprehend. Verse 1. Exalted faith takes all events from God's hand and is confident that the best will surely come to the trusting heart. With such a faith we may be reconciled to death, even the death of those we love. But why in any case should we be constantly fearing? There are uncounted more escapes than disasters. In every storm at sea there are many saved for one drowned. In every business panic hundreds endure for one who fails. The command of God most frequently repeated in the Bible is "Fear not!" Even if the God of nature were not, as he is, our loving heavenly Father, it would be foolish to fear, for most storms blow over.

2. Bad people are better than we give them credit

for being. Verse 2. There is much of homely wisdom in Whitcomb Riley's verse: "The bad are as good as the good are bad." Paul's companions, expecting to be drowned, were surprised that they escaped; expecting to be robbed, probably even murdered, by the inhabitants of Malta, they were still more surprised that the barbarous people showed them kindness. There is a germ of virtue in every heart.

3. The forces of nature are under God's control. Verses 5, 8. This is true alike of storms, of wild animals, and of diseases. Not always when we pray for a diseased person may we be sure of his recovery; for "God moves in a mysterious way his wonders to perform," and he makes disease, as well as the wrath of man, to praise him. There were illnesses which even Paul failed to cure. Phil. 2, 25-27; 2 Tim. 4, 20. In sickness all medicinal means should be used for recovery. To use medicine in illness is as much a Christian duty as to use food in health. Nevertheless, this fact remains true, that there is immeasurably more healing power in prayer than in medicine, and that whatever we ask in accordance with God's will will be granted.

4. There is much of gratitude in this world. Verse 10. True, there is much of ingratitude also. But ingratitude is such a repulsive and hurtful trait that it fills our vision, and we are in danger of forgetting how much of genuine gratitude and simple-hearted love is manifested all about us. Cultivate the art of seeing the lovable qualities of your fellow-beings.

5. There is much of genuine Christianity among Christians. Verses 14, 15. The Christly love, in which Paul luxuriated when he met the brethren at Puteoli, and at Appli Forum, and at the Three Taverns, and at Rome itself, was a panacea for all the troubles and griefs he had endured on his journey as a prisoner.

Orientalisms of the Lesson.

BY J. T. GRACEY, D.D.

The confusion of thought about the people of Malta being styled "barbarous" arises chiefly from attaching a modern meaning to the English word in the text. It appears to have been common with the Egyptians to use the term "barbarous" of people whose language they did not understand, and Dr. Clark says the Greeks and Romans also used this term of peoples whose language to them was unintelligible. Other writers say the term was a general one for all people other than Greeks and Romans, without meaning any reproach any more than we should mean in speaking of Germans or Austrians as "foreigners." But the Island of Malta, as many

others in the Mediterranean Sea, was colonized by Phœnicians, among whom their ancient language was still in use. They were of rough, uncultured Punic origin. Bishop Pierce thinks the term "barbarian" had its origin in connection with their common use of the word "Bar," "son," in connection with family names. The English append "son" to father's name, as Robert-son; the Celtic in Ireland and Scotland prefix "mac," son, as McPherson. The Phœnicians did as the Celts and put "son of" before the father's name, the word for "son" in their language being "Bar," thus giving us Bar-Jonas or son of Jonas; Bar-Jesus, son of Jesus. We might speak of Celts as being "Maes," and thus the Phœnicians might come to be spoken of as "Bar"- or "Bar"-ians. This is more than merely a curious etymology, as it lets us into the custom of the Phœnicians.

In verse third is another notion prevalent through much of the heathen world, though in a great many forms, expressive of the certainty of vengeance overtaking great wickedness; though they escape it in one form, yet it must meet them in some other way. The Jewish nation held stoutly to faith in the divine retributive justice. They expected that punishments should be meted out by the Sanhedrin, but deeper down than that was the superintending divine Providence, which none could bribe, and none escape. Even after the great court of the Hebrew nation, the Sanhedrin, ceased to exist, they lost not faith but that God would execute judgment; hence in the Jewish literature are found such passages as this, "Although the Sanhedrin is ceased, yet are not the four deaths ceased. For he that deserves stoning (supposing him to escape that punishment) either falls from his house, or a wild beast tears him. He that deserves burning (supposing as before that this be not executed on him) either falls into the fire or a serpent bites him. He that deserveth cutting off with the sword (not getting his deserts this way) is either betrayed into the power of heathen kingdoms, or robbers break in upon him. He that deserves strangling is either suffocated in water or dies of quinsy." It is this thought which the "barbarians" of Melita, held in common with many heathen peoples, expressed when they said the goddess Dike or Vengeance was pursuing Paul as a victim who should have been punished in some form, but as he escaped his just dues in that form Vengeance suffered him not to live, but followed him with death by viper's sting. It was an easy transition from thinking him a felon to thinking he was a deity, for they worshipped Hercules, the "dispeller of evil," who was reputed to have destroyed two serpents when an infant in his cradle. These

Phœnicians, like other heathens, lived in the constant presence and recognition of the supernatural.

In verse 11 it is said they departed "after three months." There must have been great stress of winter weather, for mariners were not allowed to delay their cargoes. If they were convicted of not having used their utmost diligence to get their freight safely and quickly to its destination they were liable to be put to death for their neglect; and the commercial companies themselves received sore punishment if convicted of mismanagement. The commissioners or managers and even the magistrates who did not push forward the ships laden with consignments to Rome, and the shareholders in the company were liable to confiscation of their estates. Rome often suffered great scarcity of provisions. Augustus opened the canals of the Nile, which had been obstructed in war, and demanded a certain quantity of wheat annually sent to Rome, some say 160,000 tons. These were brought over in ships of great burden, generally sailing together in fleets. They were usually consigned to Puteoli, as they were too large for the Tiber. Smaller vessels went before them to give notice of their approach, and they were received with the greatest welcome on account of their freight, and were allowed the unusual honor of entering the harbor with their topsails flying, a privilege accorded to no other vessels.

The ships were generally ornamented with images of the tutelary gods to whom they were dedicated. These were painted or carved on the prow of the ship. When the sailors reached harbor in safety they were supposed at once to crown the image of the god who was patron of the ship. Virgil speaks of the *Tiger*, others of the *Centaur* and similarly named vessels. Castor and Pollux were twin brothers, sea gods, very popular with sailors, whom they specially implored in times of danger at sea. It is noted that Luke does not give the name of the ship, but the sign "Castor and Pollux," or as the Revised Version has it, "The Twin Brothers," which they were, being the reputed sons of Jupiter and Leda, translated to heaven, and become the constellation of "The Twins" or Gemini.

By Way of Illustration.

BY JENNIE M. BINGHAM.

Paul gathering sticks for a fire. Paul could perform lowly service even though he was the great apostle to the Gentiles. This has always been the spirit of our great missionaries, because it is the spirit of Christ. They have been willing to

do the thing which needed to be done. Dr. Cyrus Hamlin, missionary to Turkey, found that his converts had to be given employment. He accordingly invented a rat-trap and opened a bakery, and established a laundry, things which he had never thought to engage in when he started for his field; but they were the schemes which made possible the establishment of his mission. Missionaries to the North American Indians have had to be schoolmasters, carpenters, the teachers of trades, builders, captains of schooners, and masters of sawmills.

"What is your work?" was asked of a woman missionary; "I always think of you as sitting in a rich oriental Hindu zenana, teaching the Bible." To which the missionary replied: "My work is everything. It is washing the faces of filthy children; it is teaching housework and sewing to ignorant native girls; it is looking after the physical wants of a boarding school, and many things of that sort, besides teaching the Bible. We who are out here serve in every direction."

A viper. Right in the midst of his good doing Paul was attacked by a viper. A timid Christian worker was about to abandon his undertaking because he was evil spoken against. "I cannot understand," he said, "how the Lord can let a man who is working for him be attacked in this way." It is not at all an unusual thing for vipers of envy and calumny to attack men and women when they are doing good. They have to trust that good will come out of it, as in this experience of Paul's.

Verses 8-10. Calamities have always drawn "barbarous people" toward the missionary. The awful earthquakes of Japan, when four hundred thousand people were made homeless, and the missionary could minister to their distresses, did more to unite missionary and natives than any other agency. The awful seasons of famine and cholera in India, when the missionary could serve the wretched ones, have been open doors into the hearts of that people. William Duncan among the Indians met much opposition until smallpox broke out, and he introduced vaccination and good nursing, caring for the sick with his own hands. From that time he had their confidence and love.

Verse 11. God used an Egyptian ship with heathen symbols to bear his Gospel to Italy. The railroads and the ships men build for worldly ends God uses as the highways of the Gospel. All the results of modern civilization, the telegraphs, the printing presses, the business, the wealth, architecture, science, art, literature, are to be used by God as instruments for spreading the Gospel. David, while an exile in Gath,

sang the songs of Zion on the heathen musical instrument.—*Select Notes.*

Verse 15. Paul thanked God and took courage. The great missionary was cheered by some humble Christians. When Fidelia Fiske was among the Nestorians she had a period of great discouragement. One day as she sat on a mat in her own little house she felt that some one had come behind her to offer support for her back. The voice of a native woman said, "Lean against me; if you love me lean hard." The comfort of that little act brought new courage to the disheartened missionary.

Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

"We know that all things work together for good to them that love God." What a comfort to be sure of something, and of such a good thing as this! In the midst of so much that is dark and doubtful, how like a bright patch of blue in a troubled sky is Saint Paul's cheerful "We know!"

He had written this in a letter to the Romans before he started on the journey to Rome. He did not know what perils of persecution and shipwreck he would meet, but if he had known he would have written it just the same. He knew God his Father, and Jesus was to him so real a friend that he believed in spite of appearance that the things which seemed to hinder most were really helping toward everything good under his direction and care. We very much need the comfort and strength of such a belief. Nothing helps so much in the battle of life as a cheerful courage. Discouragement takes the nerve out of us; a buoyant spirit tones up the whole being and makes us press on to victory. What a solid basis for courage in the midst of difficulties is the persuasion that all will come out right at last! You could hopefully watch beside one suffering severe illness if you were sure the fever, the pain, the uncomfortable remedies were working together toward an outcome of better health and vigor than before. We can bear hopefully the pain and discomfort of life if we are sure, as Saint Paul was, that all is working together for the best.

I think there were three ways by which he arrived at this comfortable conclusion. If you read the whole of the eighth chapter of Romans you will see that he came to it logically. Our Father in heaven has a purpose to "conform us to the image of his Son;" to give us the family likeness; to make us in full accord with the interests, comforts, and enjoyments of the family of God, and to share in their possessions. So

there is but one conclusion—everything must work into this plan; no matter how adverse it seems, every circumstance must contribute to the final outcome of his purpose, the good of his children. Then Paul came to this conclusion through the promises of the word, and through personal experience of the overruling care of God. If you and I can reach in the same way the same happy assurance we shall be ready to join in the song of rejoicing which we find in verses 31-38 of this chapter.

Sometimes this Golden Text is quoted in a way quite foreign to its meaning. People say, "I am sure things ought to work for good to that person, for he surely loves God;" or, "I think things are working for my good," meaning they hope things will come out as they want them. Paul doesn't say we know that. In fact, we know just the opposite. Some of God's dearest and best meet with great disappointments. They lose their money; they have sorrows that cut to the heart. Things do not come out as it would seem "good" at all. If we go by the sight of our eyes we should say things are working very ill for some who, we are sure, love God. But faith is better than sight.

All things would work for good for everyone if God could have his way. But if we will not fall in with his plan for us, how can he do us the good he would? A father may have great plans for a son; he is ready to give him every advantage in education or business; but the son chooses a way of his own; the father knows it will result in disaster, but he cannot turn the boy to his way of thinking, and things do not work for his good as the father had planned. But it is the boy's own fault. He loves his own way better than his father's, and has to take the consequences. God does not arbitrarily say, "If you love me I will make all things come out right for you; and if you do not love me I will not help you." He does not retaliate as men do. He gives good gifts to the unthankful and the evil. But he cannot make all things work for good for those who are not in sympathy with his plans and do not choose his will.

The Teachers' Meeting.

Draw the map showing Malta, Sicily, Italy, as far north as Rome. . . . Locate on it the places of the lesson—Syracuse, Rhegium, Puteoli, Appii Forum, Three Taverns, Rome, and tell the story as associated with the places. . . . An outline for teaching the lesson may be found in the following: (1) Help afforded, verses 1-3; (2) Harm escaped, verses 3-6; (3) Hospitality enjoyed, verse 7; (4) Healing received, verses 8, 9; (5)

Honors bestowed, verse 10; (6) Voyage ended, verse 11-13; (7) Courage renewed, verses 14, 15. . . . Or, count up the apostle's grounds for gratitude: (1) Deliverance from shipwreck; (2) Human hospitality; (3) Protection to life; (4) Spiritual power; Paul carried with him a divine miraculous agency; (5) Provision for need; (6) Christian fellowship; (7) A fulfillment of God's promise. Then apply by an appeal to the pupils to count their mercies, to thank God for their environments, and to take courage for future work.

Before the Class.

BY REV. A. H. MCKINNEY.

Material needed. Map; model of a small reptile to represent a viper; bottle of medicine.

Introduction. Review last week's lesson and be able to give a summary of the facts narrated in chapter 27, 27-44. Point out on the map Melita (modern Malta, the history of which look up), Syracuse, Rhegium, Puteoli, and Rome.

LESSON STORY.

1. *Paul's reception.* Describe the reception by the natives of Malta.

2. *Paul and the viper.* Paul was not idle. He gathered some wood and laid it on the fire. Picture the viper (show model) hanging on Paul's hand, and the looks and actions of the barbarians (see notes for meaning of this word). Tell what Paul did, and how and why the natives changed their opinions regarding him.

3. *Paul and the islanders.* Take the bottle of medicine and by questioning draw out the fact that, as a rule, when people are ill the physicians give them medicine. Describe the healing of Publius by prayer and the laying on of hands. Note also the healing of others. Question as to how Paul was able to perform these cures. Show that as a result of the effects produced by the cures, the islanders gave Paul and the others necessary articles.

4. *Paul continues his journey.* See introduction. But little time need be spent on this part of the narrative.

5. *Paul at Rome.* Describe the coming of the brethren who conducted Paul to Rome, which, although he was a prisoner, became the center of his missionary operations.

APPLICATION.

Theme: "God Cares for His Own." Dwell on the fact that God intended that Paul should go to Rome and that nothing could prevent this being accomplished. In the lesson we have three illustrations of how God cared for Paul:

1. *Paul saved from shipwreck.* Recall last week's

lesson, Paul's declaration concerning the vision and his prediction that those on the ship should be cast upon an island, chapter 27. 26. Show how Paul assumed control at the time of the shipwreck and that in obedience to his entreaty the soldiers remained on the ship until the proper time for abandoning her came, and then for Paul's sake all were saved. Draw out by questions, and emphasize the fact that Paul was able to say and do what he did because he knew and was willing to follow God's will and that others were benefited because he led them to follow God's will.

2. *Paul saved from the viper.* Show model, and question concerning the poison of venomous beasts. According to the laws of nature, which we should strive to understand and obey, Paul should have died. God controls the laws of nature and for his servant's sake he overruled them, so that Paul did not die.

3. *Paul helped onward by strangers.* Show the bottle of medicine. The power of God working through Paul was more powerful than any medicine could have been, and Publius and others were cured of their diseases. Now recall that Paul and his companions must have lost most of their possessions in the shipwreck. Show how the islanders helped the accomplishing of God's will by furnishing the articles necessary for the completion of the journey. God overrules even his enemies to bring about his designs.

NOTE.—As there may be some doubt in the minds of the pupils concerning the truth that God cares for his own, ask for the names of some of his people for whom God did not seem to care. Such names as Stephen, James, and others will be mentioned. Show that even through their death God was accomplishing his will, as their deaths meant for them entrance into glory and through them many were led to everlasting life.

Ask: 1. Who will make and keep this resolve?

I WILL LEARN
I WILL DO
I WILL DECLARE **GOD'S WILL.**

2. Who will memorize the hymn beginning: "God moves in a mysterious way."

OPTIONAL HYMNS.

Fear not!
All the way my Saviour leads me.
He leadeth me.
I love thy will.
My times are in thy hand.

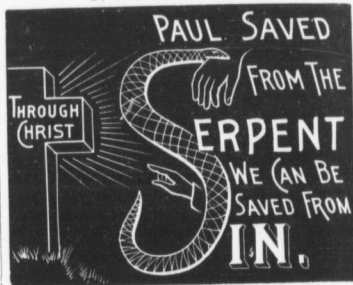
All for Jesus.
Striving to do my Master's will.
Ready to follow God's command.
All the way the Saviour leads me.

References.

FREEMAN'S HANDBOOK. Ver. 11: Ships named, 850. Ver. 16: Prisoners chained, 831.

Blackboard.

BY J. F. HARTNAGEL, ESQ.



A. D. 61.]

LESSON VII. PAUL'S MINISTRY IN ROME.

[Nov. 14.]

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

AUTHORIZED VERSION.

Acts 28. 17-31. [Commit to memory vs. 30, 31.]

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

18 Who, when they had examined me, would have let me go, because there was no cause of death in me.

REVISED VERSION.

17 And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Je-ru'-sa-lem into the hands of the

18 Ro'mans: who, when they had examined me, desired to set me at liberty, because there was

19 no cause of death in me. But when the Jews spake against it, I was constrained to appeal

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

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Is'ra-el I am bound with this chain.

21 And they said unto him, We neither received letters out of Ju-de'a concerning thee, neither any of the brethren that came showed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Je'sus, both out of the law of Mo'ses, and *out of* the prophets, from morning till evening.

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

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by E-sa'ias the prophet unto our fathers.

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed: lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gen'tiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him.

31 Preaching the kingdom of God, and teaching those things which concern the Lord Je'sus Christ, with all confidence, no man forbidding him.

unto Cæsar; not that I had ought to accuse my nation of. For this cause therefore did I entreat you to see and to speak with *me*: for because of the hope of Is'ra-el I am bound with this chain. And they said unto him, We neither received letters from Ju-de'a concerning thee, nor did any of the brethren come lither and report or speak any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

23 And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Je'sus, both from the law of Mo'ses and from the prophets, from morning till evening. And some believed the things which were spoken, and some disbe-

25 lieved. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Isa'iah the prophet unto your fathers, saying,

Go thou unto this people, and say,
By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:

27 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; Lest haply they should perceive with *their* eyes,
And hear with *their* ears,
And understand with *their* heart,
And should turn again,
And I should heal them.

28 Be it known therefore unto you, that this salvation of God is sent unto the Gen'tiles: they will also hear.

30 And he abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Je'sus Christ with all boldness, none forbidding him.

Time.—Paul reached Rome about March 1, A. D. 61. **Place.**—Rome, the capital of the empire, the center of the world.

Lesson Hymns.

No. 135, New Canadian Hymnal.

Come, let us, who in Christ believe,
Our common Saviour praise,
To him with joyful voices give
The glory of his grace.

No. 139, New Canadian Hymnal.
Jesus, thy blood and Righteousness
My beauty are, my glorious dress:

No. 141, New Canadian Hymnal.
My Shepherd will supply my need,
Jehovah is his name;

Home Readings.

M. Paul's Ministry in Rome. Acts 28. 17-22.
Th. Paul's Ministry in Rome. Acts 28. 23-31.
W. The words of Isaiah. Isa. 6. 5-10.

- T*. Christ in the Scriptures. John 5. 39-47.
F. Hearing without profit. Rom. 10. 13-21.
S. Hindrance of unbelief. Heb. 3. 7-19.
S. Shut out. Heb. 4. 1-11.

QUESTIONS FOR SENIOR SCHOLARS.

- 1. Promptly at Work**, v. 17-22.
 For whom did Paul first send, and why?
 What did he say about his arrest?
 What proof of his innocence did he submit?
 Why was he not set at liberty?
 For what was he bound?
 What reply did the Jews make about Paul?
 What request did they prefer?
- 2. Proclaiming Jesus**, v. 23-29.
 What did Paul do at the next meeting?
 How was his message received?
 What was the message to such as believed?
 See Rom. 1. 16.
 Whose words did Paul quote to the unbelievers?
 What was the prophetic warning?
 To whom was the Gospel therefore sent?
 What did the Jews then do?
- 3. Preaching the Kingdom**, v. 30, 31.
 Where and how long did Paul preach in Rome?
 About what and whom did he preach?
 Why was he unhindered?
 What fact does his labor illustrate? GOLDEN

TEXT.

Teachings of the Lesson.

- Where in this lesson is there an illustration of—
1. Christian zeal?
 2. The courage of innocence?
 3. Manly candor?
 4. The power of prejudice?
 5. Faithful service?
 6. The truth of God's word?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Promptly at Work**, v. 17-22.
 Why did Paul summon the Jews at Rome?
 Into whose hands had he been delivered prisoner?
 To whom had he appealed?
 For what hope was he bound?
 What had the Jews heard about him?
 What did they wish to hear?
 What did they say about the Christians?
 What had Paul previously written concerning the Gospel of Christ? GOLDEN TEXT.
- 2. Proclaiming Jesus**, v. 23-29.
 What was the theme of Paul's teaching?
 By what witnesses did he prove Jesus to be the Messiah?

- How long did the service continue?
 How were his words received by the Jews?
 What was the message to such as believed?
 Rom. 1. 16.
 From whom did Paul quote his final words to the Jews?
 What words did he quote?
 To whom, also, was the Gospel sent?
 How would the Gentiles receive it?
 What did the Jews then do?
- 3. Preaching the Kingdom**, v. 30, 31.
 How long did Paul remain in Rome?
 To whom did he preach?
 About what did he preach?
 Who hindered him in his work?
 What is your testimony as to the Gospel?

Practical Teachings.

Where in this lesson have we an illustration—

1. Of Christian zeal?
2. Of manly candor?
3. Of faithful service?

QUESTIONS FOR YOUNGER SCHOLARS.

- How did Paul live in Rome? **In his own hired house.**
 Whom did he ask to visit him there?
 What did he think?
 What did he tell the Jews who visited him?
 What did they want to hear?
 How did Paul prove what he said?
 What was the result?
 Will all who hear the Gospel accept it?
 Why not?
 How long did Paul stay in Rome?
 What did he continue to do?
 What else did he do? **He wrote letters to the churches.**
 How did Paul finally die?

Learn from Paul—

- To be "not slothful in business;
 Fervent in spirit;
 Serving the Lord,"
At all times and in all places.

THE LESSON CATECHISM.

[For the entire school.]

1. Whom did Paul call to speak with concerning his imprisonment? **The chief men of the Jews.**
2. What did they say? **We have heard no harm of thee.**
3. What did they desire? **To hear him concerning Jesus.**
4. What was the result of Paul's preaching to

them? **Some believed, and some believed not.**

5. Unto whom, besides the Jews, is the salvation of God sent? **Unto the Gentiles.**

6. What did Paul testify? **GOLDEN TEXT:**
"I am not ashamed," etc.

OUR CHURCH CATECHISM.

79. What is redemption?
 R. redemption is the deliverance of mankind from

the curse and penalty of sin through the death of the Redeemer.

80. Who is the Redeemer of mankind?
 Our Lord Jesus Christ.

Galatians iii. 13. Christ redeemed us from the curse of the law.

Ephesians i. 7. In Whom we have our redemption through His blood.

THE LESSON OUTLINE.

A Sermon in Rome.

I. THE PREACHER.

1. *After three days.* v. 17.
Be instant in season. 2 Tim. 4. 2.
2. *Delivered prisoner.* v. 17.
The prisoner of the Lord. Eph. 4. 1.
3. *Bound with this chain.* v. 20.
Word... is not bound. 2 Tim. 2. 9.

II. THE PLACE.

- His lodging.* v. 23.
His own hired house. v. 30.
 Church in thy house. Philem. 2.

III. THE CONGREGATION.

1. *The chief of the Jews.* v. 17.
To the Jew first. Rom. 1. 16.

IV. THE THEME.

- The kingdom of God.* v. 23.
 The kingdom of heaven. Matt. 4. 17.

V. THE AUTHORITY.

1. *The law of Moses.* v. 23.
Of whom Moses... did write. John 1. 45.
2. *The prophets.* v. 23.
Propheesied of the grace. 1 Peter 1. 10.

VI. THE METHOD.

1. *He expounded.* v. 23.
Concerning himself. Luke 24. 27.
2. *And testified.* v. 23.
That which we have seen. 1 John 1. 3.
3. *From morning till evening.* v. 23.
Not... weary in well doing. Gal. 6. 9.

VII. THE WARNING.

1. *Heart... waxed gross.* v. 27.
An adamant stone. Zech. 7. 12.
2. *Ears are dull.* v. 27.
Refused to Hearken. Zech. 7. 11.
3. *Eyes have they closed.* v. 27.
Eyes and see not. Jer. 5. 21.

VIII. THE PROMISE.

1. *The salvation of God.* v. 28.
By grace are ye saved. Eph. 2. 8.
2. *Unto the Gentiles.* v. 28.
Whosoever believeth. John 3. 16.
3. *They will hear it.* v. 28.
One fold... one shepherd. John 10. 16.

EXPLANATORY AND PRACTICAL NOTES.

Paul reached Rome about March 1, A. D. 61. How the hearts of Roman Christians must have leaped when they first saw the wonderful man who had written to them a letter which even to-day (eighteen hundred and thirty-six years later) is one of the chief treasures of Christendom! And how thoroughly lovable their kind attentions must have seemed to him who through weary weeks had watched wild mobs, truculent accusers, unjust judges, sailors who proposed to let Euroclydon drown him, and soldiers who proposed to cut his throat lest he should escape! Now, at length, he looked into the faces of men and women who regarded him with tender affection. No wonder he "thanked God, and took courage," as we learned in our last lesson. In those days Rome used to have triumphal entries—surpassingly splendid receptions given to successful generals. This gang of Asiatic prisoners, as chained together they tramped over the stone streets, did not look very triumphant. Nevertheless, Rome's greatest conqueror entered it that morning. Our lesson shows him preaching Christ to inquiring countrymen. At once the company divides, some accepting, some rejecting Jesus. Two years pass. With untiring energy Paul preaches the Gospel. He receives Christian visitors from Philippi, Ephesus, and other remote places. He writes letters which shall never die to the churches in Ephesus, Colosse, Philippi, and to Philemon. Two years; and then—the curtain suddenly falls. Whether or not he was liberated, whether or not he preached the Gospel in Spain, is doubtful. Most scholars believe that in the spring of 63 he was released, and visited in turn Antioch, Colosse, Ephesus, Philippi, and Corinth; that in 64 he wrote the First Epistle to Timothy and the Epistle to Titus; that in the autumn of 65 he was made prisoner at Ephesus, and was taken to Rome, where he wrote the Second Epistle to Timothy from his prison; and that two, or perhaps four, years later, soon after the martyrdom of Peter, Paul was beheaded. But inspiration tells nothing concerning the later life of the greatest man in Christian history.

Verse 17. After three days. If, as is probable, the Jewish mode of reckoning is here adopted this interval was not as long as three of our days, but it was all that the zealous apostle could spare for rest after travel, for intercourse with friends, and to settle his own lodging place. **The chief of the Jews.** The representative men. Rome had a large population of Jews. When, some years before this, Jerusalem sent fifty men to complain of the misrule of Archelaus, no less than eight thousand Jewish residents of Rome supported that complaint. The Emperor Claudius, had, it is true, banished male Jews from Rome, but his law was not long operative, and throughout Nero's reign the Jews in Rome multiplied and prospered. To the "chief of the Jews" Paul now makes four statements concerning himself: 1. In spite of his chains and his appeal to the emperor he had been neither unpatriotic nor irreligious as a Jew; 2. Roman courts had declared him innocent from any breach of Roman order; 3. He had appealed to Caesar, not against his countrymen, but as the only means of saving his life; 4. His only crime was his belief in Jesus as the Messiah, and in his resurrection as a proof of his Messiahship and of a general resurrection. Paul's old life had ceased on the day when he was rescued from a Jerusalem mob by the Roman captain. Since then the weeks had hurried past—weeks of intense interest and varied dangers; indeed, the most venturesome part of his life was tucked in between that riot in Jerusalem and this arrival at Rome. It must have been a great privilege for him again to address his countrymen. He takes up the accusations where the mob laid them down, and denies the reports which he assumes have come from Jerusalem to Rome. **Was I delivered prisoner . . . into the hands of Romans.** In exact fulfillment of the prophecy of Agabus. Acts 21. 11.

18. There was no cause of death in me. Compare the words of four prominent Roman officials. Acts 23. 29; 24. 23; 25. 18, 19, 25; 26. 31, 32.

19. I was constrained to appeal unto Cæsar. This was a horrible action to the mind of a Jew. It seemed to be an appeal away from "the Judge of all the earth," who will "do right," to a heathen tribunal; it seemed to be a surrender of national independence. Paul wants it understood that he is on the offensive.

20. The hope of Israel. The national hope of a Messiah, and the hope of a resurrection from the dead. **Bound with this chain.** That he deeply felt the indignity of chains is shown by many passages, for example, Eph. 3. 1; 4. 1; Phil. 1. 13, 16; Col. 4. 18; Philem. 1. 9, 10. He was chained to a soldier.

21. We neither received letters out of Judea concerning thee. There was no occasion to write to the Roman Jews about Paul while he was in prison in Caesarea. And he was started off for Rome so soon after his appeal, and travel was so difficult, that if any letters had been sent from Jerusalem he reached Rome before they did. **The brethren,** in this verse, are Jews, not Christians.

22. We desire to hear of thee what thou thinkest. These Jewish elders sincerely desire a statement of Paul's doctrine from his own lips. **This sect.** This party. There is nothing of contempt in the phrase. Three or four great parties already existed in Judaism—Pharisees, Sadducees, Essenes—each antagonistic to the others, perhaps, and yet all loyal Hebrews. Christianity was a new party. It was very strong in Jerusalem, but **everywhere it is spoken against.** Now that one of its leaders has come to Rome they will give him a fair hearing. It seems strange, at first sight, that the existence of a Christian Church at Rome is not even hinted at. If, as is likely, the Christians of Rome were of the poor and lowly classes, these "chief Jews," aristocratic and learned, would regard them with indifference. But Paul was a rabbi himself, as learned as any; besides, he was treated with very peculiar respect by the imperial officers who held him in custody. **Everywhere spoken against.** The rapid spread of Christianity was a source of astonished delight to its friends and of consternation to its foes. It outmarched even the armies of Rome. From all classes its ranks were recruited, and all sorts of people denounced it. Tacitus, Suetonius, and Pliny, among the *literati*, and the mobs of every city, alike.

23. His lodging. Not the hired house mentioned in verse 30, but his stopping place, probably at the house of a friend. The home of Aquila and Priscilla, who were now in Rome (apparently), has been suggested by imaginative commentators as a likely place for him to lodge. **To whom he expounded.** "To whom he expounded the matter." **And testified.** "Testifying." **The kingdom of God.** The new interpretation of that kingdom, which originated with our Lord Jesus. Paul's argument was that the "hope of Israel," for which he was bound with chains, was founded on the uniform teaching of the Old Testament, both **the law and the prophets.**

24. Some believed, . . . and some believed not. "The Jews must have been startled and perplexed when they found that one who was in bonds for all that they most revered and loved was a new teacher of a new sect. Paul's quotation seems to imply that the majority were unbelievers."—Cook.

25. They departed. They (the unbelieving

majority) dissolved the meeting. This they had a right to do, for it was they who had "appointed the day," verse 23. **One word.** A final statement of the responsibility of these Jews for their own mental blindness and of the sure acceptance of Christ by the Gentiles. **Well spake the Holy Ghost by Esaias.** Isa. 6. 9, 10. Quoted by our Lord himself. Matt. 23. 14, 15; Mark 4. 12; Luke 8. 10.

28. Therefore. Because of your hardness of heart. **The salvation of God.** "This salvation of God." **They will hear it.** "They will also hear." Matt. 21. 43.

29. This verse is not to be found in the best manuscripts.

30. Two whole years. This seems, even in our day of legal delays, to be a very long time to wait for trial; but Roman legal processes were proverbially tardy. The accusers must appear in person and confront the accused; and to search them out in Jerusalem and to bring them to Rome would necessarily be a lengthy process. Besides, as Dr. Howson suggests, the official re-

port of the case, and the documents connected with it, were probably lost in the shipwreck. At the expiration of the two years Paul was probably liberated. That he went to places which, so far as we know, he had not visited before his first imprisonment, is evident from 1 Tim. 1. 3; 2 Tim. 4. 13-20; Acts 25. 6; and Titus 1. 15; 3. 12. During his imprisonment at Rome Paul had the fellowship of Luke, Aristarchus, Timothy, Tychicus, Epaphroditus, and Mark. **His own hired house (or room).** The pretorian camp was very large, and the "hired house" was probably within its confines. To meet his expenses Paul accepted gifts of money from the church at Philippi. **All that came in unto him.** An intimation that he was not allowed to go out of the camp.

31. Preaching the kingdom of God. As we have seen, this preaching had deep and wide effect. **No man forbidding him.** He had here a freedom of speech which, very evidently, he had not had at Caesarea. By his activity in Gospel preaching other Christians were stirred up. Phil. 1. 12-14.

CRITICAL AND HOMILETICAL NOTES.

PAUL IN ROME. In the last two lessons we saw Paul sadly hindered in his effort to reach the world's great capital. In this lesson we see how all those hindrances really served his innermost desire, which was to preach Christ most effectively here in the world's center. It was the malice of the Jerusalem Jews that compelled him to appeal unto Cæsar (25. 11). It was this appeal that made his release impossible when it was found that there was no cause for his imprisonment (26. 32.) Thus it came to pass that in Rome he was chained to a Roman soldier. His appearance before Agrippa had won for him the favor both of the king and the procurator Festus. His manly bearing in protracted peril had secured the active good will of Julius the centurion. And these together were the secret of his peculiar liberty while in the city. His time was spent in his own hired house, verse 30. Thus he was a prisoner for two years. Now all this was for his manifest advantage.

1. Chained to the soldier it was impossible for him to go to the synagogue, where by public discussion public discussions would probably be created, as had been the frequent fact elsewhere. His brethren must come to him, where in his own home and under military protection he was secure, verse 17.

2. It enlarged his opportunities: for there was no limit of time or prescribed mode of teaching as would have been the case in the synagogue, verse 23. These all-day discussions were probably of the conversational kind.

3. It gave him access to the soldiers. He himself wrote to the Philippian, "The things which happened unto me have fallen out rather unto the progress of the gospel; so that my bonds became manifest in Christ throughout the whole pretorian guard." Phil. 1. 12, 13. With every change of the watch a new Roman touched his hand and must have felt his heart. Many a soldier went back to the barracks of the Palatine a witness for Jesus, and from thence they went to distant parts of the world. Professor Lumby thinks that Roman soldiers carried the Gospel from Paul's prison to England. And through them men of eminence were reached. The catacombs of Rome reveal the fact that among the early Christians were many names belonging to the noblest families of the city, some of them closely related to the imperial family. There is strong argument for the tradition that the noblest of the Romans at that time, Seneca, sought and conversed with Paul.

4. Unable to heed the calls for his presence in other fields he reached them through his pen. From this leisure of captivity came four precious letters—Philemon, the Christian emancipation proclamation; Colossians, a heavenly meditation; Ephesians, "the divinest composition of man" (*Coleridge*), and Philipian, "the love letter of the New Testament" (*Davis*).

5. Paul's confinement impelled his brethren to go out in personal work for others. Thus ministries were multiplied. Phil. 1. 14.

6. It drew to him the sympathy of all the dis-

inciples; a thing which his great heart craved, and which came to him with the "supply of the spirit of Jesus Christ." We could hardly find a more perfect illustration of "the advantage of disadvantages."

THE GOSPEL AND THE JEWS. 1. Paul's first work in Rome is to preach the Gospel to his countrymen, verses 17-23. This had been his practice from the first, following the example of Jesus himself. And this was in accord with the plan of God. Israel was the first and only nation raised up and trained to be the bearer of salvation to the world. In all others it was a question for the individual; in Israel it was a question for the nation's conscience and life. That was its destiny. Its glory lay in its accomplishments; its shame in its failure. Hence the Gospel is offered "first to the Jews."

2. Paul's theme is "the hope of Israel," verse 29—their expectation of the Messiah by whom the great salvation was to be achieved. This hope was based upon the law of Moses and the prophets, to which the apostle appealed for his argument that Jesus was their fulfillment. He was their Messiah. Thus far his countrymen might follow without any serious, at least without any fatal, difficulty. This would not destroy the national sentiment nor impair the authority of the law. A man might be a Christian and remain a Jew. But Paul went beyond this, as indicated by his Epistle to the Romans, chapters 9, 10, 11, and his quotation from Isaiah, verses 26, 27.

3. The coming of the Messiah was the end of the legal dispensation. While it was allowable for a man to conform to the Jewish ritual (Paul himself did so when in Jerusalem), yet it could no longer be taught as essential to salvation. The Gospel faith differs from the old Jewish system in two essential characteristics: first, its freeness—it is of faith; and, secondly, its universality. If, then, Israel accepts Jesus as the Messiah and is true to its mission, it will gladly carry the tidings of a free and universal salvation to all nations without constraining them to become proselytes.

4. If Israel, in order to preserve its nationality and to perpetuate its law, refuses to see this innermost meaning and purpose of its being, it will be punished with blindness, verses 26, 27. When the heart voluntarily fails to open to the first beams of truth that illumine it, the brighter ones that follow will only blind it. Spiritual blindness is, then, a divine judgment. It was so in Isaiah's time, and God made Israel feel the fact by calling them not "my people," but "this people." Beyond this our lesson does not carry us; but there can be no doubt that Paul added

in his all-day discussions what he had stated in his epistle, namely:

5. What the nation will not aid by its obedience, it will aid by its ruin.

6. The nation will continue to exist through all subsequent ages an unwilling witness of the great truth it has rejected, until that which God has foretold will come to pass, and Israel as a nation will believe and be saved—"The first shall be last." Rom. 11.

Thoughts for Young People.

Working for Christ.

1. We should work for Christ in the face of difficulty. If Paul, a chained captive, could work, we can work despite discouragement.

2. We should begin work for Christ promptly—just as soon as the opportunity comes. Paul was at work in three days after his arrival in Rome.

3. We should work for Christ in a spirit of forgiving kindness. Though the Jews had wronged Paul he "had nothing to accuse his nation of."

4. In our work for Christ the Bible should be used as our chief tool and weapon. Thus Paul used the Scriptures in his discussion.

5. In our work for Christ we must not attempt to measure our success. Statistical tables help to warn and encourage workers, but they are never to be regarded as tests of success. When the unbelievers left it must have seemed to Paul that he had made a failure; but what a strategic victory was his!

6. We should work for Christ perseveringly and incessantly, so long as the opportunity is afforded us. Like Paul, "our body with our charge lay down, and cease at once to work and live."

Orientalisms of the Lesson.

A good deal of interest attaches to the condition under which Paul lived and preached during his stay at Rome. In verse 16 it is said Paul was delivered with other prisoners to the "captain of the guard." This was the "commander of the camp," or emperor's guard. These soldiers, known as the Pretorian Guard, were kept in camp near the city of Rome, a custom instituted by Tiberius, but which was kept up by his successors. Doddridge says it was "customary for prisoners brought to Rome to be delivered to this officer, who had charge of the State prisoners." It has been of late, however, pointed out that several misapprehensions are common concerning what the historian Luke, and Paul in his letters,

say. Luke only specifies that the centurion "reported" to the captain of this guard. He does not say that these prisoners continued in this camp or in the custody of this captain. Of Paul he definitely tells us, "he was suffered to dwell by himself with a soldier." Luke does not so much as say that the "captain of the guard" ordered this. Mommsen has affirmed that it was not the business of this captain as pretorian commander to take charge of prisoners or have any responsibility for them. The pretorian commanders, he says, were judges, not jailers.

Some Greek manuscripts, one early Latin version, and some others, it has lately been discovered, give the technical title of the jailer, as opposed to the "captain." He was another officer, *princeps peregrinorum castrorum*, whose duty it was to receive and be responsible for prisoners brought from the provinces for trial at Rome. This is a new contribution to our knowledge of ancient history, for such official title appears but rarely in any modern treatise on Roman antiquities, and has been supposed to have not been in use till the latter part of the second century, but Mommsen says it must have been an office instituted by Augustus, and the reason for its nonappearance in literature is that it was a colloquial term, and not a proper official name in the first century; and hence it was not used in official documents, or inscriptions which were official, until A. D. 200. The common vernacular of Asia Minor was the language often adopted by Luke in Acts as the language the traveler familiarly met with and used. Dr. Ramsay calls it "educated editorial usage," and says, "Thus at one stroke the accuracy of Acts is vindicated, the original form of the text as written by Luke restored after it had been lost from the great manuscripts, and an addition made to our knowledge of Roman antiquities by the evidence of Acts."

Paul was suffered to live in private quarters which he "hired;" but this never admitted of his being left without a military guard, and to that guard or soldier he was necessarily chained, and as these were frequently relieved in the course of two years a good number of them must have learned something of the Gospel.

Paul sent for the Christians in Rome to explain to them how he came to be there, and also to the "chief of the Jews," by which title, or rather by the title "First," the leading rabbi of the synagogues in Rome would be known. Jews were everywhere in Roman colonies, and Appii-Forum contained a large number of them, among whom were some Christians. They heard of Paul's coming and met him with a welcome, joining the brethren from Rome. The Jews at Jerusalem were

diligent in spreading prejudice against the Christian sect, so that (verse 22) the Jews at Rome could well say, "Concerning this sect it is everywhere spoken against." Justin Martyr says that the Jews not only cursed the Christian sect in their synagogues, but sent out chosen men from Jerusalem to notify the world, and specially Jews, against them as "atheistical and wicked, and to be detested and abhorred." But the Jerusalem Jews had not followed up Paul's case from the court room at Casarea, probably because they knew they could not succeed at Rome in showing that Paul was at all dangerous to the civil or military order of the Roman emperor.

By Way of Illustration.

Rejected by the Jews. If you will persist in putting your eyes out, or in barring God's daylight out, there is no help for you; you must die in the dark. Sin has made your soul sick, and if you will not even try Christ's medicine, then the blood poison of unbelief will run its fatal course. Unbelief never won a victory, never healed a headache, never produced a ray of sunshine, never saved an immortal soul. The sick boy who took revenge on his physician by pretending that he had taken the medicine which he had thrown out, and who died in consequence thereof, was not more foolish than those now who willfully reject their Saviour.—*Cuyler.*

"Spoken against." Verse 22. The term "Christian" was then one of deepest reproach and derision. There was a time when the name "Protestant" and the nick-name "Methodist" were spoken with a sneer. Look out for the man who has been derided. He may be crowned to-morrow. Many of the statues in the parks of our cities are of men who have been "spoken against," who have, perhaps, been hunted and mobbed like wild beasts.

"God knoweth." A woman of great usefulness was laid aside, helpless with chronic rheumatism. It seemed a great mystery. She had an illuminated text hung over her bed which said, "God knoweth," and thus she trusted him. Her nurse, a girl with infidel tendencies, was brought through her association with the suffering saint to believe in the genuineness of the Christian faith. O, the blessing which has come from Paul's imprisonment at Rome! He said of it, "the things which happened unto me have fallen out rather unto the furtherance of the Gospel!"

Paul's personal work. The pastor of a church which had a large increase in its membership was asked what was the most efficient agency in bringing success. Without hesitation he replied, "The personal hand-to-hand work of my people. I have a company of young men every one of

whom is a good personal worker. Each one goes out after another one." Jesus Christ held nineteen personal interviews with individuals.

Prison literature. Paul wrote not less than six precious epistles while he was a prisoner. Bunyan's *Pilgrim's Progress* was written while the author was a prisoner in Bedford jail. Madame Guyon's beautiful hymn, "My Lord how full of sweet content," which has comforted so many heavy hearts, was written in prison, and so were the *Letters* of the "holy Rutherford," which book has become a sacred classic. James Montgomery wrote his hymn, "Spirit, leave thy house of clay," in York Castle, where he was unjustly imprisoned. It was composed on the occasion of the death of one of his fellow-prisoners, who, with seven others, was suffering in bonds for conscience' sake.

Heart Talks on the Lesson.

There is a verse in Psalm 145 which says, "He will fulfill the desire of them that fear him." In Rom. 1. 10-12 Paul wrote to his friends in Rome that he was praying if by any means he might have a prosperous journey by the will of God to come to them, for he longed to see them.

And now his prayer is answered; his desire is fulfilled; he is preaching in Rome the Gospel which is "the power of God unto salvation to every one that believeth." God fulfills the desire of his people in ways which seem strange and sometimes hard and perplexing. He intended Paul should get to Rome, but how strangely he led him there! God hears prayer; he answers prayer; but the way in which he answers often tests our faith. You remember Elijah prayed that no rain should fall for three years. The answer to his own request left him beside a drying brook where there was not a drop of water to drink nor food to eat. Paul's prayer that he might go to Rome was made in the spirit which pleases God. He asked to go only if it were his will; he wished to go only for his glory, and God promised him in a dream one night that his desire should be fulfilled. Yet, as we have seen in our lessons, every step of the way was difficult; nothing was made easy for him. A man of less faith and courage would have been quite disheartened; would have said, "there must be some mistake, the Lord surely is not pleased to have me take this journey." But the things which seemed so disastrous were included in the answer to his prayer.

That eventual journey to Jerusalem; the scourging and imprisonment; the going to Caesarea; the hearing before the governor; the appeal to Caesar; the two years' imprisonment; the

shipwreck on the way to Italy—all these were the direct path toward the place of his desire.

And while these circumstances appeared so adverse every one afforded him an opportunity to preach the Gospel more effectively than he could have preached it if he had been able to go from Ephesus to Rome without delay or hindrance.

Felix and the people around him would never have heard of righteousness, temperance, and judgment if Paul had not been arrested in Jerusalem. Agrippa and the proud Roman court would never have been stirred by the eloquent recital of his conversion if he had not been sent to Caesarea; the men on board the ship would never have seen what Christian faith can do for a man in danger if the shipwreck had not occurred; and what the soldiers to whom Paul was bound with a chain so long learned from him of Jesus we shall never know, unless, indeed, we may meet them some time in the other world and talk over the wise and good thoughts of God toward us in the things which we call hardships now. They will look very different in the light of heaven. We shall understand then that some things we now consider hindrances in our heavenward journey were steps in the way thither, and that our sorest trials were our best opportunities to show to others the saving grace of the Lord Jesus.

Everything which comes to you this week will be a step heavenward if your face is set that way. Every disappointment, every trial, will be your opportunity to show that Jesus is indeed your friend and Saviour.

The Teachers' Meeting.

Begin with some account of Rome and its importance, showing a picture of some of its buildings or drawing a map of the city, etc. . . . Show the manner in which Paul entered Rome . . . Paul's condition in Rome—what was it? wherein free? wherein under control? . . . How did Paul seek opportunities of doing good in Rome? . . . How did he use them? . . . There are three aspects in which we may consider this lesson: 1. What God did for Paul at Rome; 2. What Paul did for the Gospel at Rome; 3. How Paul's efforts for the Gospel were received. . . . Notice in this lesson how to preach the Gospel: 1. Plainly; 2. Frankly; 3. Courteously; 4. — ? 5. — ? 6. — ? 7. — ? . . . See the "Thoughts for Young People" for a useful line of teaching—six characteristics of effective work for Christ. . . . As an illustration of how "this sect was everywhere spoken against," tell how in the cellar of the palace of the Caesars, where the slaves dwelt, there has been found a

rude picture of very early date, showing a man doing reverence to a cross on which hangs a human figure with an ass's head. Around is written, "Alexameios worships his God."

Before the Class.

Material needed. Pads; four large envelopes marked respectively Ephesians, Colossians, Philippians and Philemon; two scrolls; and the chain used to illustrate the lesson for October 24.

Introduction. This lesson directly follows the one for last week. Little time, therefore, need be spent in reviewing. Make clear the fact that although Paul was a prisoner he was allowed to receive visitors in the house which he hired. Who paid the rent? See Phil. 4, 14, 18.

TEACHINGS.

In this lesson we may emphasize its truths as we develop the lesson story. Let us look at Paul's ministry in Rome under three heads:

1. *Paul working.* Show the chain and remind the class that although Paul was bound he did not idly sit down to bewail his fate, but three days after his arrival in the city he sent for the chief of the Jews, so that he could tell them why he was a prisoner (verse 19) and also arrange to have them come and hear him preach. These Jews were not believers, and therefore Paul was anxious to tell them about his Saviour. Question somewhat as follows: Had not Paul a good excuse for not working for Christ? What are some of the excuses which persons give now for their lack of effort? Are you working for Christ? Why not? Are you in any worse position than was Paul?

2. *Paul witnessing.* On the day appointed many came to his dwelling and Paul testified the kingdom of God; that is, "bore witness from his own experience." Show the scrolls, one to represent the law of Moses and the other to represent the prophets. Show that the best way to witness for Christ is to be able to testify from personal experience. A religion based on God's word is good; an experimental knowledge of divine things is better; a faith based on the word and on the witness of the Spirit is best of all. Question the class: Are you witnessing for Jesus? How are you witnessing? Would you not be better witnesses if you knew more of God's Word? Would you not be still better if you could speak from personal experience? The lesson is plain. If we wish to testify for God we must know his word and be led by his Spirit. Remind the class that the fact that men do not accept our testimony is, in itself, no evidence that we are not true witnesses. See verse 25 and Luke 13, 34.

3. *Paul writing.* Now take the four envelopes,

Show the names written thereon and ask for the names of the epistles written by Paul at this time. In senior classes a few minutes may be spent in learning the date and reason for writing each epistle. Show what large circles of disciples Paul was able to reach by his letters, even while he was confined in Rome. (The teacher may take a hint here. Letter-writing is one of the best ways of reaching the members of the class.) Show that all can write letters to absent friends, in which they can say some word for Jesus.

APPLICATION.

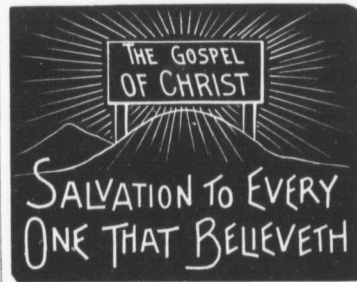
Let all take pads and have each one print

I WILL NOT BE

A WORKER FOR JESUS

Let those who are not working, etc., for Jesus understand that this expresses the truth which they silently declare by their lives. Perhaps they have never thought of it in just this way; but is it not so? Now let all who work and witness for Jesus, or who will honestly promise to do so, draw their pencils through the "not" and then read the declaration.

Blackboard.



References.

FREEMAN. Ver. 20: Prisoners bound with chains, 831.

OPTIONAL HYMNS.

'Tis the promise of God.
Take my life, and let it be.
Blessed assurance.
Lord Jesus, I long to be perfectly whole.
I love to tell the story.

Tenderly our Father,
How gentle God's commands!
There is a name I love to hear.
All glory to Jesus be given.
Look up to Jesus, lift up thy neighbor.

A. D. 62.]

LESSON VIII. THE CHRISTIAN ARMOR.

[Nov. 21.]

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

AUTHORIZED VERSION.

Eph. 6. 10-20. [*Commit to memory verses 13-17.*]
[Read the whole chapter.]

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

REVISED VERSION.

10 Finally, be strong in the Lord, and in the 11 strength of his might. Put on the whole armor of God, that ye may be able to stand 12 against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly 13 places. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. 14 Stand therefore, having girded your loins with truth, and having put on the breastplate of 15 righteousness, and having shod your feet with the preparation of the gospel of peace; 16 withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery 17 darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which 18 is the word of God: with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance 19 and supplication for all the saints, and on my behalf, that utterance may be given unto me in opening my mouth, to make known with 20 boldness the mystery of the gospel, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

Time and Place.—The Epistle to the Ephesians is the first in order of those written from Rome (not far from A. D. 62). **Circumstances.**—For three or four years the apostle had never been alone. A rough Roman soldier was always with him. That soldier's armor, and weapons, and prompt obedience to his officer furnished to Paul a fine illustration for an exhortation, the keynote of which is our GOLDEN TEXT.

Home Readings.

- M. The Christian Armor. Eph. 6. 10-20.
Th. The warfare. Rom. 7. 12-25.
W. Our weapons. 2 Cor. 10. 1-6.
Th. "It is written." Matt. 4. 1-11.
F. The enemy vanquished. Rev. 20. 1-10.
S. The arm of salvation. Isa. 59. 12-21.
S. Our refuge. Psalm 46.

Lesson Hymns.

No. 190, New Canadian Hymnal.

Soldiers of Christ, arise,
And put your armour on;
Strong in the strength which God supplies
Through his eternal Son.

No. 186, New Canadian Hymnal.

"Must I go—and empty handed—
Thus my dear Redeemer meet?"

No. 185, New Canadian Hymnal.

I want to be a worker for the Lord,
I want to love and trust his holy word;

QUESTIONS FOR SENIOR SCHOLARS.

1. **The Christian's Foe**, v. 10-12.
Whence is the Christian's strength?
What armor should he wear? Why?
What is this armor called in Rom. 13. 12? In 2 Cor. 6. 7?
With whom has he to strive?
Who is the leader of all these forces? 1 Peter 5. 8.
What injunction should we all heed? GOLDEN TEXT.

2. **The Christian's Armor**, v. 13-18.

- How should we prepare for the evil day?
What armor is provided for the body?
How should the feet be clad?
What shield is needed, and for what purpose?
What is the protection for the head?
What weapon should be used?

What says Heb. 4. 12 of this weapon?
 What two duties are urged on the Christian warrior?

How often should we pray? See 1 Thess. 5. 17.
3. The Christian's Duty, v. 19, 20.
 For whom does Paul ask prayer?
 What special grace did he desire?
 How does he speak of himself?
 Where was he at the time of this writing?

Teachings of the Lesson.

1. Our enemy is alert, unscrupulous, cunning, powerful. He would deceive the very elect. We know his devices, 2 Cor. 2. 11; we know his malice; we do well to be vigilant against surprise.
 2. Our defense is in our armor and our valor. The first God provides; the second he requires. There can be no substitute for either. We must "watch, and fight, and pray."
 3. Our duty: Put on the armor; put forth endeavor. Be watchful, be prayerful, be brave. Prayer and pains go together; victory is sure to the faithful. See Rev. 2. 10.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Christian's Foe**, v. 10-12.
 Wherein are we bidden to be strong? GOLDEN TEXT.
 What is it to be strong in the Lord?
 What are we exhorted to put on?
 What is this armor called in Rom. 13. 12?
 Who is our enemy?
 What is his character? 1 Peter 5. 8.
 What is said of our foes in verse 12?
 Can we alone successfully contend against them?
 Who will help us, and how? 1 Cor. 10. 13.
2. The Christian's Armor, v. 13-18.
 What is our duty during the evil day?
 What shall be our duty at the end?
 What shall we have girt about us?
 How is this stated in 2 Cor. 6. 7?
 What is our breastplate?
 How is it mentioned in Isa. 59. 17?
 What should we wear on our feet?
 How is this illustrated by Isa. 52. 7?
 What is our shield? And its use?
 What should be on our head?
 What is our sword?
 What is the first duty named?
 What does this show? **Our need of divine help.**
 How should we pray?
 For whom should we pray?
 What other duty is named?
 Against what must a soldier watch?
 How should we watch?
 What is Christ's command? Matt. 24. 42.

What is Paul's exhortation and its reason?
 1 Thess. 5. 5, 6.

3. The Christian's Duty, v. 19, 20.
 For what special grace does Paul ask prayers?
 What does he mean by the phrase "an ambassador in bonds?"

Practical Teachings.

Where in this lesson do we learn—
 1. That there is an evil spirit?
 2. That we need protection against his wiles?
 3. That we can have power to withstand them?

QUESTIONS FOR YOUNGER SCHOLARS.

To whom was this letter written?
 By whom?
 Why did Paul write it?
 Who is our great enemy?
 Who is our great Captain?
 Why are Christians like soldiers?
 Why do we need an armor?
 Who has provided an armor for us?
 What are the pieces of armor which Paul names?
 What does the girdle stand for?
 What is the breastplate?
 How must the Christian soldier be shod?
 What is the shield he carries?
 What kind of a helmet does he wear?
 What is his sword?
 What have we to do with this armor? **Put it on and wear it.**

What a Little Soldier Can Do.

Fight for King Jesus.
 Carry the banner of a good life.
 Show his colors everywhere.

THE LESSON CATECHISM.

[For the entire school.]

- 1.** What is our GOLDEN TEXT? **"Be strong,"** etc.
2. Against what does the Christian fight? **Spiritual wickedness.**
3. What is his girdle? **Truth.**
4. What is his breastplate? **Righteousness.**
5. How is he shod? **With the preparation of the Gospel of peace.**
6. What is his shield? **Faith.**
7. What is his helmet? **Knowledge of salvation.**
8. What is his duty? **Praying always, and, having done all, to stand.**

OUR CHURCH CATECHISM.

- 81.** Who is Jesus Christ?
 Jesus Christ is the eternal Son of God, who became man, and so was, and continues to be, God and man, in two distinct natures and one Person for ever.
 John i. 1. In the beginning was the Word, and the Word was with God, and the Word was God.

THE LESSON OUTLINE.

The Christian Soldier.

I. HIS FOES.

1. *The wiles of the devil.* v. 11.
Not ignorant... devices. 2 Cor. 2. 11.
2. *Principalities... powers.* v. 12.
The prince of this world. John 14. 30.
3. *Spiritual wickedness.* v. 12.
Satan which deceiveth. Rev. 12. 9.

II. HIS ARMOR.

1. *Your loins... with truth.* v. 14.
The word of truth. 2 Cor. 6. 7.
2. *Breastplate of righteousness.* v. 14.
A conscience void of offense. Acts 24. 16.
3. *Feet shod... gospel.* v. 15.
Bringeth good tidings. Isa. 52. 7.

4. *Shield of faith.* v. 16.
The victory... our faith. 1 John 5. 4.
5. *Helmet of salvation.* v. 17.
The hope of salvation. 1 Thess. 5. 8.
6. *Sword of the Spirit.* v. 17.
Sharper... two-edged sword. Heb. 4. 12.

III. HIS DUTY.

1. *Be strong in the Lord.* v. 10.
Strengthened with all might. Col. 1. 11.
2. *Withstand... to stand.* v. 13.
Stand fast in the Lord. Phil. 4. 1.
3. *Praying always.* v. 18.
Instant in prayer. Rom. 12. 12.
4. *Watching... all perseverance.* v. 18.
Sober... watch unto prayer. 1 Peter 4. 7.

EXPLANATORY AND PRACTICAL NOTES.

On the Asiatic shore of the Ægean Sea stood the city of Ephesus, founded by the Greeks in the earliest ages, and renowned for its commerce, its wealth, the luxury of its inhabitants, and its magnificent Temple of Diana, one of the wonders of the world. On the return of the apostle Paul from his second tour he paused for a short time in the city, and on his third tour made it his home during more than two years of diligent labor and bitter persecution. With the church there planted he ever maintained the most intimate friendship. On his last journey to Jerusalem he sent for its elders, and bade them a loving farewell on the shore at Miletus. From his prison at Rome, A. D. 61 or 62, he wrote this epistle, which was probably sent by the hands of Tychicus and Onesimus, who were bearing letters to Colosse, and would pass through the city of Ephesus. Its theme is the Church of Christ, chosen, redeemed, united in its Head. The latter portion of the epistle deals in practical counsels, in close analogy with those in Colossians, closing with a picture of the Christian as a warrior, perhaps suggested by the presence of the Roman soldier who was ever in the prison and at the side of the apostle (Acts 28. 16).

Verse 10. Finally. "Henceforward," as in Gal. 6. 17. **Be strong in the Lord.** Literally, "be strengthened in the Lord." Our courage in God's service is not to be mere self-assurance, but strength imparted from on high. He who clothes us with his armor must also confirm us with the **power of his might**, or "mighty power," as in Eph. 1. 19.

11. Put on the whole armor of God. An armor which we cannot buy or forge for ourselves; it is furnished only by God. Compare Psalm 35. 1-3. It is not "carnal"—that is, fleshly, fitted to our physical bodies—but spiritual (2 Cor. 10. 4), and fitted to defend every side of our spiritual natures. 2 Cor. 6. 7. The fabled hero was invulnerable except in one heel. The Christian is in every part weak and susceptible, but may be in every part so abundantly defended that Satan cannot reach tongue or eye or ear, hands or feet, brain or stomach or heart. The "armor of God" is called the "armor of light" (Rom. 13. 12), for it antagonizes the "powers of darkness." It includes offensive weapons as

well as defensive mail, for it is "mighty through God to the pulling down of strongholds." **Able to stand.** Invincible. **The wiles.** The "stratagems," or "schemes." **The devil.** Paul profoundly believed in a personal devil, who rules an organized kingdom of evil spirits.

12. We wrestle not. "Our wrestling is not," etc. The word in the original is that which expresses an individual hand-to-hand struggle. Not only is there a general warfare between good and evil; each person must fight his own battle with his own foe. **Flesh and blood.** Human foes. It seems strange that Paul could thus write in the face of Jerusalem's mobs and Rome's persecutions. Surely it was "flesh and blood" that had hunted him, stoned him, locked him in inner prisons, thrown him to wild beasts, and subjected his poor body to numberless strains and pains; but he saw that back of all "flesh and blood foes" stood the real foe—the devil, and it was with *him* that the real conflict must be waged. **Against principalities, against powers.** "Against *the* principalities, against

the powers." Paul repeatedly alludes to the ranks into which the world of spirits, both bad and good, is divided. Compare Rom. 8. 38, 1 Cor. 15. 24; Col. 2. 15. Certain philosophizing teachers in western Asia Minor had given names to these ranks and orders. Paul ignores all such useless fancies, but clearly teaches the elaborate organization of the entire world of devils for the dreadful purpose of accomplishing the spiritual ruin of mankind. **The rulers of the darkness of this world.** The "world-rulers of this darkness"—the bad powers which control this depraved world. The devil and his lieutenants are usurpers of our Lord's rightful kingdom. **Spiritual wickedness in high places.** "The spiritual hosts of wickedness in the regions of air." The apostle is as greatly impressed by the wickedness of our spiritual antagonists as by their power. The Greek is literally "heavenly places;" but the devil is "the prince of the power of the air," and the thought is that of the invisible spiritual surrounding of every human being. Our enemies infest the very regions where our spiritual helpers are to be found, for we are "blessed with all spiritual blessings in heavenly places." Eph. 1. 3.

13. Wherefore. In view of the foes against whom we have to contend. **Take.** "Take up." God supplies us with armor; we must put it on. **In the evil day.** The day of hard trial and conflict. **Having done all.** Everything which the crisis demands. **To stand.** "To stand firm," like that Roman sentry who stood immovable at the gate of Pompeii while the fiery shower of ashes burned him with the doomed city, and whose skeleton was found still upright, seventeen centuries after. Steadfastness and perseverance are as important as earnestness and courage. Those who make the boldest beginnings may yet come to cowardly conclusions; there is not a more pressing duty than this, "Having done all, to stand."

14. Loins girt about. The girdle or belt, made of leather and covered with scales of metal, was an important part of the armor: it kept the several pieces in place and protected the most delicate parts of the body. **Truth.** Sincerity, frankness to God and men. 2 Cor. 1. 12; 1 Tim. 1. 5, 18; 3. 9. Let this virtue keep together the flowing robes of our life, and we shall be instantly ready for God's commands. So "faithfulness" was the girdle of the Messiah. Isa. 11. 5. **Having on.** "Having put on." **Breastplate of righteousness.** See Isa. 59. 17. Uprightness of character is one of the Christian's strongest defenses. But in 1 Thess. 5. 8 the breastplate is described as "of faith and love." The breastplate (cuirass or shirt of mail) covered the shoulders

and breast. It was at first a shirt made of linen or leather with scales of horn or metal fastened upon it. Later bands of steel folding over each other were introduced. There were cuirasses also of chain mail. Some were made of very hard leather carved in detail so as to resemble the human body. When placed upon its lower edge such a cuirass stood erect. It was made in two parts, one for the breast and one for the back, and they were connected by bands passing over the shoulders. So should faith, working righteousness by love, surround us and keep us safe.

15. Your feet shod. The Roman soldiers wore shoes or sandals with soles thickly studded with nails, giving firmness of footing. They were bound by thongs over the instep and around the ankle. **Preparation of the gospel.** "Preparedness of the Gospel, readiness in the Gospel." In the service of the Gospel "the feet of the soldier should be the residence of readiness, alertness, nimbleness."—*Whedon*. The **peace** within, writes *Dr. David Brown*, forms a beautiful contrast to the raging of the outward conflict. Isa. 26. 3; Phil. 4. 7.

16. Above all. Not "on top of all," but "in addition to all." **The shield.** The shield of the Roman infantry soldier was oval in form, two and a half feet broad and four feet long, made of wood or wickerwork covered with leather, and curved on the inner side. It was held on the left arm by a handle. **Faith.** A strong trust in God, which will defend the heart in every trial. **Fiery darts.** Literally, "the darts, those which have been set on fire." In ancient warfare burning missiles were often thrown upon the foe; sometimes arrows, bound around with tow, besmeared with pitch, and set aflame; sometimes larger missiles made on the same plan. The thought of the text is not only of flaming temptation, but of temptation impelled from a distance. The flame of Satan's arrows spreads. Temptation acts on inflammable material; but the shield of faith takes away fuel from the dart. **The wicked.** "The wicked one." Satan is conquered by faith in God.

17. Take the helmet of salvation. In place of "take" read "receive," as from God. The meaning is, "the helmet which is salvation," protection for the head. It was usually a cap of leather-covered metal, and furnished with a visor to defend the face. In the head our thinking is done. The strokes of false doctrine, doubt, despair, are all aimed by Satan's soldiers at our heads. *Dr. Hodge* says: "That which enables the Christian to hold up his head with confidence and joy is the fact that he is saved." **Sword of the Spirit.** The only offensive weapon named, and all that is needed, is that sword which

was forged by the Spirit and bestowed upon us by the Spirit—the word of God. We should follow Christ's example in temptation (Matt. 4. 1-11), and meet Satan with Scripture.

18. Praying. "Prayer must buckle on all the other parts of the Christian armor."—*Matthew Henry. Always.* Better, "on every occasion." **All prayer.** Prayer of every kind, public, secret, vocal, silent, impromptu, ritualistic. **Prayer and supplication.** One word denotes prayer in general; the other, special petitions. **Watching thereunto.** Watching for occasions of prayer; giving our minds to prayer. **With all perseverance.** Never wearying. **For all saints.** Especially for the children of God.

19. For me. The holiest Christian most acutely feels his needs. That utterance may be given unto me. He did not seek prayer for his liberty from the chain and the soldier by his side, but for courage and freedom in the declaration of the Gospel message. **Boldly.** Note the different order of words in the Revised Version. "Boldly" should connect with "make known," not with "open my mouth." **Mystery.** That truth to which men needed introduction and initiation—revelation.

20. Ambassador. Though a prisoner to Rome, still an ambassador of Christ. **In bonds.** Literally, "in a chain," coupled by irons to the wrist of his guard.

CRITICAL AND HOMILETICAL NOTES.

Verse 10. Be strong in the Lord and in the power of his might. A more forceful statement of power could hardly be made than in these words. There are three terms of varying shades of meaning, "strong," "power," "might," united to impress a single feeling, namely, the imperative need of the utmost strength which one may attain. But it is not merely the measure of the power that is here emphasized, but its quality. It is as if Paul said, "Unlike this soldier clad in armor to combat a visible foe, you are to be strengthened with a might within to combat foes invisible. There is but one power equal to that, the Lord's strength—his might." Paul had spoken of this before in this epistle (1. 19 and 3. 16). The power he wished the Ephesian Christians to possess is the power that raised Jesus from the dead and set him at God's right hand. That same power was also theirs. It had already raised them and set them in the heavenly places. Its elements are faith in Jesus and the life within awakened by the Spirit. In them they were secure as though enfolded in the arms of the Saviour. There is a power which will overcome all weakness of dependency or sinkings of doubt or fears of the flesh. It is Christ himself our strength.

11. The wiles of the devil. The apostle Paul and all other writers of the Scriptures, and our Lord himself, believed in the existence of a personal devil and hosts of evil spirits under his direction. The Revised Version correctly renders the words "spiritual wickedness" of verse 12 "the spiritual hosts of wickedness." The disposition of modern times to deny the existence of supernatural malignant spirits is not altogether due to a revolt from superstition, but is a feature of the drift of thought toward materialism, which would reduce all spiritual phe-

nomena to natural causes. The same argument by which we would prove Satan to be a mere abstract principle of evil, or would identify him with the soul's own movement toward wrong, would prove God to be merely an abstract principle of good, and all there is of God in the universe to be the movement of the soul toward good. To deny the personal devil is to affirm that our Lord and Paul were mistaken. The doctrine is so inwrought in the story of revelation that, as Dr. Townsend affirms, "the body of revelation stands or falls with its admission, or rejection." In our lesson Paul distinctly affirms that these malign forces with which we struggle are not of earthly or human origin, "not flesh and blood," etc., but are superearthly, from out of the domain visible, "world-rulers of this darkness" (so rendered by Eadie), organized; "principalities, dominions, powers" (*Wiley*), verse 11. The words "devil" and "Satan" designate the same person, the former word describing his relation to men, the latter his relation to God.

12. In high places. The true rendering is as in Revised Version, "in the heavenly places." Various have been the efforts of interpreters to explain the meaning of Satanic conflicts in heavenly places. Some think it means bad men in spiritual office, like the Jewish rabbinical doctors; others, like Dr. Whedon, think it means "the spiritual forces of evil in the aerial regions." Others say it describes the conflicting powers in the devil's abodes invisible wherever they may be. We are inclined to the view that the expression "heavenly places" in verse 12 is the same in sense as in chapter 1. 3 of this epistle. There it describes the lofty places into which the believer is brought in Christ. And it is just there that the Christian sustains his direst conflicts with the devil. It is commonly thought that our

greatest temptations are those that come upon us on the lower levels of religious life. When we are as near the world line as possible, like pickets, we are most exposed to the shots of the enemy. But the most subtle, and in some respects the most dangerous attacks, are made in the highest spiritual places. The deepest abysses are just over the edge of the loftiest crags. A rich religious experience is almost sure to be followed by the severest temptation. It was just after the descent of the heavenly dove at his baptism that Jesus was driven into the wilderness to be tempted of the devil. Persecution assailing "flesh and blood" only intensified the glowing zeal of the Church; but on the line of her ardent search for the mysteries of God and the shaping of her doctrine the devil wiled her into entangling speculations, and darkened her vision by vague mysticisms, and spoiled her purity by gnostic heresies. Where the Christian fails is often on the level of his profoundest convictions, which lead him through the devil's wiles into uncharity and intolerance.

13. The whole armor. The Christian armor is mainly defensive, there being only one offensive weapon. The most effective way to combat error is to live the truth. The best way to scatter darkness is to bring in the light. The most positive aggression is noncombative.

14. Girt about with truth. The Christian's girdle is a firm conviction. All good conduct is rooted in some truth, and he only who knows what and why he believes is capable of sustained courage in trying duty. **The breast-plate of righteousness.** This may mean "moral rectitude" (*Meyer, Olshausen, Elliott*), or it may mean the righteousness of which Paul so constantly preaches, that of faith—justification (*Eadie, Finlay*). If the latter, it includes the former.

15. Feet shod. The mission of the feet is movement. Isaiah declares the "feet of him that bringeth good tidings, that publisheth peace" are beautiful. Isa. 52. 7. Paul suggests they protect. A strong defensive weapon of the Church is missionary work.

16. Shield of faith. "Faith is here symbolized in its conservative power, warding off, according to the fullness of its strength, all the shafts of unbelief," etc.—*Whedon*.

17. Take the helmet of salvation. There is no surer protection for the head than a saved heart. Our opinions are determined not so much by what we have studied as by what we have wished. It is our love that fixes the direction of our thought far more than our thought that fixes the direction of our affections. **The sword . . . which is the word of God.** It

is often remarked that this is the Christian's only offensive weapon. He who steps aside to search for weapons other than this is only burdened thereby. Nothing is so effective in winning men to Christ as the simple putting of the Bible story.

Thoughts for Young People.

Thoughts Concerning the Christian Warfare.

1. Everyone who intends to be earnest in the service of the Lord must expect to find opposition and experience a warfare.
2. We have foes that are insidious, invisible, and mighty.
3. We need, therefore, strength from on high to resist them successfully.
4. We must have firmness of will and persevering steadfastness in the struggle of life.
5. We need armor for every part, in order to be prepared for attack at any point.
6. We require but one offensive weapon, the word of God in our hands as on our tongues.
7. We need to watch and to wrestle in prayer as well as to fight, if we would win success.

Orientalisms of the Lesson.

Paul's ground of appeal to put on the whole panoply of the Christian is that there are superior intelligences which oppose our efforts to be good and to do good, though some contend that by the spiritually wicked in high places is meant the Jewish rulers and rabbis, false teachers who endeavored to corrupt Christian truth. The Jews, it is said, called Jerusalem "the ruler of the world." But it is generally conceded that "spiritual wickednesses" are the fallen angels. The Jews held that there were various orders of angels, and in the writings of the later Jews distinctions of rank are marked by distinct names. The practice of the Jews was to refer every special manifestation of the great power of God to angels, as the Gentiles referred all marvelous phenomena to their gods. Both the Greeks and the Hebrews taught that spirits had a body, though it was not of a nature that we can see or handle. The Arabs believe in angels of different degrees; they attribute great power to Gabriel, and Esraphil is another angel who always stands with a trumpet to his lips ready to proclaim the day of judgment. Of the Greeks and Romans, the first called these spirits, "demons," and the latter, "lares," or "genii." Ecclesiastical writers in the early history of the Christian Church make a hierarchy of nine orders of angels; others make nine orders, but three hierarchies, according to Scriptures; to the first belong seraphim, cherubim, and thrones; to the second, do-

minions, virtues, and powers; to the third, principalities, archangels, and angels. The Jews reckoned four orders or companies of angels, each headed by an archangel.

"The whole armor" included defensive or protective measures as well as offensive weapons. Paul mentions the girdle, breastplate, greaves, shield, and sword. The girdle served to brace the armor tight, and to support daggers, short swords, and other weapons frequently stuck into it, as is common in Asiatic countries still. One rarely meets a warrior of the rude races in Asiatic mountainous regions but he is impressed with the number and character of knives, short swords, or daggers that are stuck about the loin-cloth in such manner as to be instantly available in danger. No Arab would consider himself fully arrayed even though he had spear or modern rifle, unless his girdle held pistols and daggers of some sort. Close combat is always possible in Asiatic warfare, far more so than in modern warfare, where instruments of battle are adapted to long range. Paul recognizes that the Christian must be prepared for the closest contest, hand-to-hand, desperate conflict with the unseen forces of evil. "The whole armor" included the protection of the chest and the vital organs, by breastplates before and behind, called "wings." The earliest body armor was of dried skins, then of brass or iron hoops, later of iron rings set on edge. The greaves were a sort of brass war-boots covering the front of the lower leg or shin. They were used as early as the time of David. Sometimes they were bound by thongs. The Greeks used longer greaves, elastic behind, covering nearly the whole leg, and raised in front. The Egyptians wore a brass shoe, or at least metal pointed. These war-boots were not only to protect against weapons such as arrows, but against the iron stakes often placed in the way of an approaching army to gall and wound them. All this was body armor.

The shield is the only piece mentioned by Paul here that was separate from the body. The variety in the material used caused a variety of names for the same. The Hebrews used the word *tsinnah* for a great shield, defense, or protection. It was the shelter for heavily-armed infantry. A buckler was a smaller shield, the defense of chiefs and cavalry and of lighter armed infantry. In the more advanced stages of civilization shields were made of light wood not liable to split, covered with leather of bullhide, two or three thicknesses, and bordered with metal; still lighter ones were of wickerwork; and still others had only one thickness of leather, but that very thick and boiled in oil and dried in the

sun. The large-sized *tsinnah* was best adapted for men not burdened with other body armor, and was used in close combat in open countries or sieges. It was five feet high, pointed at the top and square below. In times of peace it was covered to preserve it from the sun, and to uncover it was a sign of impending war; hence this sign in poetry for peace and war. The loss of the shield in fight was greatly resented by Hebrew warriors, as well as lamented by them. It was a cause of public mourning when "the shield of the mighty was vilely cast away" (2 Sam. 1. 21), as David the mighty warrior phrased it in his beautiful elegy on the death of Saul. Other ancient nations also counted it infamous to cast away or lose the shield. All this gives emphasis to Paul's selecting "faith" as the virtue which stands to the Christian in the relation that the shield did to ancient warriors.

The only offensive weapon named in this catalogue is the sword. This is the most ancient weapon mentioned in the Bible. Swords appear to have been of two kinds, one with one edge, called "the mouth" in Hebrew, and a shorter one with two edges. The modern Arabs wear a saber on one side and a dagger in their girdles. In early times these swords were all made of brass, as were all the swords of Homer's heroes.

By Way of Illustration.

"Be strong in the Lord." My little girl refused to let me take hold of her hand when we were walking together. She thought she could go alone. But when we came to a place which was slippery, she took hold, first of my little finger, and then as it grew more icy, of my whole hand. As we went on, and it was growing worse, she let go entirely and said, "Papa, take hold of me." She knew I was strong, and that she could not fall unless I fell. We are strong only when we are depending upon God's strength.—*Moody.*

The Girdle of Truth. The girdle supported the body and held the sword. So truth makes the man strong, and makes it possible for him to use the sword, God's word.

The Breastplate of Righteousness. Only a man who is right in all his life is safe from attacks. When David sinned he was like a soldier—without a breastplate.

Sandals of Swiftmess. It is said that the "itinerancy must go." To be sure, it "must go" into all the world and preach the Gospel to every creature. In China there is a "Heavenly Foot Society," organized first to oppose foot-binding, and now known as the society whose feet are swift and beautiful for Jesus.

Shield of Faith. Stanley says that his worst

enemies in Africa were a race of dwarfs who shot little poisoned arrows. The little dwarfs with the little poisoned arrows make sad havoc with Christian converts, because their appearance is not alarming. "How shall I get the victory over besetting temptations?" was asked of Mr. Moody. "Trust in God, moment by moment."

The Helmet of Salvation. This protects his head—it gives him hope. Luther and Melancthon were talking gloomily about the prospects of the Church. They could see no hope of deliverance. After a while Luther arose and, said: "Come, Philip, let us sing the forty-sixth psalm." God cannot use a discouraged man. His soldiers must have courage.

The Sword of the Spirit, the Word of God. The successful soul-winners are those who know how to use God's word. A soldier never argues about his sword. If an opponent declares that it is tin the soldier gives him a thrust. Try this with God's word. Jesus vanquished the devil with the word of God.

Prayer. In praying we are blessed. It is with prayer as with study. When a youth is at college he is apt to fancy that the chief reward of his industry will be the prize or degree for which he is contending. But in after years he finds that the most coveted prize is of small value compared with the mental discipline of study. So, in prayer, we are apt to think that the chief benefit will be the obtaining of our requests, and yet these things are of less value than the growth of soul which comes from communion with God.—*Bertram.*

Heart Talks on the Lesson.

There is a tremendous conflict in the world between good and evil, and you and I are in the midst of it. We must fight and win, or be taken by the enemy. No ancient knight ever needed a coat of mail to cover him from head to foot so much as we need the spiritual armor to guard us from our foe, and a ready sword to turn against him at every point. It is well to understand that there is a battle and a real enemy to fight. Do not let him take us unawares. We are to "put on the whole armor of God that we may be able to stand against the wiles of the devil;" not merely "evil influences," but a person from whom the evil influence proceeds. It is harder to stand firm than to run away. A wily foe who deceives us is more dangerous than one who meets us in open field. We would resist temptation if we knew it was Satan tempting us, but he comes as an angel of light. We are not safe without the whole armor.

The first requisite is the girdle of truth. Other parts of the armor are unavailable and useless

without it. To gird our loins with truth is to have a mind made up with resolute conviction; a firm purpose, unflinching integrity, sincerity, truth of heart, truth of speech, truth of action. As the girdle bound the flowing garments of old-time warriors so that they should not hinder his movements, so this spiritual girdle traces the soul so that it can stand or fight in the evil day. You cannot be a strong Christian unless you are sincere.

But this girdle, essential to begin with, cannot take the place of the breastplate of righteousness. Suppose you are sincerely trying to do right, but what about being right? What will you do with those old sins which you think of with shame? How will you resist temptation with that sinful nature within you? What is to change you so that you will love goodness and hate evil? Nothing but the righteousness which is of faith can do this. O, I pray you may understand the peril of trying to fight your enemy without the breastplate of righteousness through faith in Jesus. "And your feet shod." Ready for service; to stand or to march as the Leader may command. We need to be well shod to stand in slippery places, and in rough places, too, where the stones and briars cut. The gospel of peace is the only preparation for trial or for active duty. The peace of pardon, of trust, of rest in the will of God, is preparation for whatever may come. Above all covering, protecting all, is the shield of faith. A bow shot at a venture pierced the king of Israel in the joints of his breastplate so that he died. If the shield had covered his whole armor the dart would have glanced off harmless. Faith in the God of love; faith in the Saviour who gave himself for us; faith in the Holy Spirit, the Comforter. O what a shield is this to quench every fiery dart! Salvation for a helmet. If the enemy can get at our heads, filling the mind with unholy thoughts, or with discouragement so that we believe everything is going wrong, there is great danger of our being mortally wounded. Present, conscious salvation in Jesus clears the brain, and is the "glory and lifter up" of the head. "Salvation" is a great word. It means wonderful things for us and for all the human race. And now, with this impenetrable armor covering head, heart, and feet, you may take the sword of the Spirit, your Bible, and use it with great effect. Jesus never argued with the tempter. He said, "It is written," and Satan fled before that sword. Finally, to keep our armor bright and in good repair we must pray always, in the spirit, not for ourselves only, but for all saints, and especially for our minister and our Sunday school teacher. I shall be a better teacher if you pray for me.

The Teachers' Meeting.

A word picture of Paul in prison chained to a Roman soldier....I. In what sense every Christian is a soldier....II. Our enemies: (1) Satan; (2) The world; (3) The flesh;....Characteristics of our enemies: (1) Numerous; (2) Crafty; (3) Invisible; (4) Powerful....III. Our defense: (1) Truth; (2) —; (3) —; etc....Show the need, use, and spiritual reference of each part in the armor....IV. Our weapon: God's word....Its power....What do we need to avail ourselves of it?...How may we employ it in temptation?...V. Our duty: (1) "Be strong;" (2) "Put on the armor;" (3) "Stand;" (4) "Wrestle;" (5) "Pray;" (6) "Watch."

Before the Class.

Material Needed. Map; pads; the large envelope marked "Ephesians;" a picture of a wrestler; and any piece of armor. A toy sword and shield are the most easily procurable.

Introduction. Point out Ephesus on the map and tell something of the city. Be able to give in outline the history of the church at Ephesus. Then to test the pupil's understanding of the salient points concerning this church, ask: When? By whom? Under what circumstances was it founded? The name of what apostle is intimately connected with its history? Show envelope marked "Ephesians" and ask: By whom, when, and why was this epistle written? Refer to Revelation 2:1-7. Ask the class to give the various figures by which the Christian life is described. Impress the fact that Rome was synonymous with warfare and that in writing from that city it was natural for the apostle to think of soldiers. While he wrote he probably was chained to a soldier. Let the teacher note how he got his objects to illustrate the great truths of our lesson.

LESSON STUDY.

Young and old delight in pictures. Five pictures may be drawn from the lesson text. Present them as follows and let each member of the class write the names of the pictures on their pads.

1. *An armed soldier.* Verses 11 and 13-17. Show the piece of armor. In a few short sentences picture the soldier encased in the various pieces of armor, namely, girdle, breastplate, sandals, shield, helmet, sword. Ask questions as to the value and uses of these parts. Show how, in the Christian warfare, they are replaced by truth, righteousness, the Gospel, faith, salvation, and the word, explaining the meaning of these terms. Now ask: Are you armed against the powers of darkness? Are you warring against them? Are

you victorious? If not, what is the remedy? See verse 11.

2. *A wrestling soldier.* Verse 12. Picture by word painting the Roman wrestler, or show the picture of one and explain it. Ask: With what does this wrestler contend? With what is the Christian to contend? Have the answer given or read from verse 12 and explain the meaning of "flesh," "blood," "principalities," "powers," "rulers of darkness," and "spiritual hosts of wickedness." By questions and answers teach the members of the class that if they are not wrestling against evil the probabilities are that it is getting the better of them.

3. *A praying soldier.* Verse 18. Look up the life of General Gordon, so as to be prepared to give from real life the picture of a praying soldier. Some Christians struggle very hard and fail. Why? Some pray much and fail. Why? The true soldier prays and wrestles both. Ask: Do you pray? Do you try to answer your prayers by struggling against evil?

4. *A standing soldier.* Verse 14. Picture a soldier, now standing as a sentinel, now standing, awaiting the word of command and again standing awaiting the onslaught of the enemy. There are plenty of runaways. The King needs soldiers who will stand. Ask: What is the girdle and what is the breastplate that will enable the Christian to stand? Will you put on this girdle and this breastplate? The devil has no trouble in tripping up the pretended Christian who is untruthful and unrighteous.

5. *A watching soldier.* Verse 18. Picture a soldier in Indian warfare watching for the approach of the enemy, whom he could not see but whose presence he suspected. It is easy to begin a battle. It is not difficult to forget oneself in the heat of conflict. Ask: Is it easy to watch for unseen foes? Why do Christians so frequently fail? Because in the Christian warfare it is not the first rush that counts but the perseverance which is called "watching." See Matt. 26:41.

APPLICATION.

Have each pupil print on the pad
AM I A SOLDIER
FIGHTING IN ARMOR
OR USELESS IN THE HOSPITAL?

Ask all to keep singing during the week the well-known hymn, beginning: "Am I a soldier of the cross."

References.

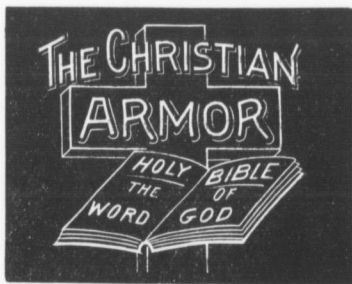
FREEMAN. Ver. 14: The military girdle, 318; the breastplate, 251. Ver. 15: Military sandals, 874. Ver. 16: The shield, 253; "fiery darts," 873.

OPTIONAL HYMNS.

We've listed in a holy war.
Soldiers of the cross, arise.
Sound the battle cry.
March along together.
Stand up, stand up for Jesus.
Soldiers of Christ, arise.

Soldiers of the cross, arise.
O, we are volunteers.
Forth to the flight.
Soldiers of Christ.

Blackboard.



A. D. 65.]

LESSON IX. SALUTARY WARNINGS.

[Nov. 28.]

GOLDEN TEXT. Be ye therefore sober, and watch unto prayer. 1 Peter 4. 7.

AUTHORIZED VERSION.

REVISED VERSION.

1 Peter 4. 1-8. *Concord to memory verses 7, 8.*

1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin:

2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*:

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

Time and Place.—The First Epistle of Peter appears to have been written from Babylon, not before 63, and probably not long after 67 A. D. It appears to be addressed to the districts in which Paul had labored, and especially to persons under trial (evidently converted Gentiles), and it contains elevated Christian doctrine mixed with practical exhortation.

Home Readings.

M. Salutory Warnings (Temperance) 1 Peter

4. 1-8.

Tu. Wise counsel. Prov. 23. 15-23.

- 1 Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin; that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God. For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibblings, revellings, carousings, and abominable idolatries: wherein they think it strange that ye run not with *them* into the same excess of riot, speaking evil of *you*: who shall give account to him that is ready to judge the quick and the dead. For unto this end was the gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit.
- 7 But the end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer: above all things being fervent in your love among yourselves; for love covereth a multitude of sins.

W. Blessedness of watching. Luke 12. 31-40.

Th. Punishment of unfaithfulness. Luke 12.

41-48.

F. Be ready! Matt. 24. 42-51.

S. Watch and be sober! 1 Thess. 5. 1-11.

S. Watch and pray! Mark 13. 28-37.

Lesson Hymns.

No. 531, New Canadian Hymnal.

Saviour, breathe an evening blessing,

Ere repose our spirits seal;

No. 330, New Canadian Hymnal.

Abide with me, fast falls the eventide;
The darkness deepens: Lord with me abide!¹
When other helpers fail, and comforts flee,
Help of the helpless, oh, abide with me!

No. 327, New Canadian Hymnal.

Softly fades the twilight ray
Of the holy Sabbath day;
Gently as life's setting sun,
When the Christian's course is run.

QUESTIONS FOR SENIOR SCHOLARS.**1. The Past, v. 1-4.**

What has Christ done for us?
Why should we imitate him?
What past evil-doings are named?
What ought to be our decision as to these?
What occasions surprise to worldly people?

2. The Future, v. 5, 6.

To whom must we give account?
Who is this Judge? See 2 Tim. 4. 1.
Why was the Gospel preached to the dead?

3. The Present, v. 7, 8.

What is "at hand"?
What is the Christian's duty?
What supreme grace is commended?
What does Paul call this grace? See Col. 3. 14.

Teachings of the Lesson.

We should cease from sin—

1. Because Christ has redeemed us. We belong to him; we should seek to please him; we should walk in his steps.

2. Because of the uncertainty of life. "The end is at hand;" how soon it will come none can tell. Be ready!

3. Because of the certainty of judgment. Of that there is no room for doubt. Watch! Pray!

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. The Past, v. 1-4.**

Who suffered for us in the flesh?
As a consequence of this what should we do?
How can we arm ourselves with the mind that was in Christ?

How can we cease from sin?

To whose will should we conform?

What does "work the will of the Gentiles" mean?

Are Christians tempted to this now?

What do worldly-minded people think strange?

Why do they misrepresent Christians?

Is it worldly-wise to indulge in revelry and intoxication?

Is such conduct advantageous to ourselves or our friends?

Is it morally justifiable?

2. The Future, v. 5, 6.

Who is "Him that is ready to judge"?

What class of people especially shall be made to give account to him?

What does "the quick and the dead" mean?

It is generally explained to mean those that are alive when God judges the world and those that are till then dead.

When, with this understanding, was the Gospel preached to them that are dead? **When they were alive.**

3. The Present, v. 7, 8.

What is at hand?

What should we therefore be?

What should we do?

What should we have?

What is the meaning of charity?

In what sense does love cover the multitude of sins?

Practical Teachings.

Where in this lesson do we learn—

1. That sinners always misunderstand true Christians?

2. That all men everywhere can be saved?

3. That we should be sober and watch unto prayer?

4. That the root of all virtue is love?

QUESTIONS FOR YOUNGER SCHOLARS.

What apostle besides Paul wrote letters to Christians?

How many of his letters are in the Bible?

To whom was this one written?

Who were these "strangers?" Where were they? 1 Peter 1. 1.

What had Peter probably taught them?

Why did they still need to be taught?

Were they in greater danger than we are?

Who suffered temptations for our sakes?

What do we need to resist temptations? **The mind of Christ.**

What will this mind lead us to do?

Why should we be sober and watchful?

What covers many sins?

Where may we get love?

I May Have—

The mind of Christ,
The sober, watching spirit,
The mantle of love,
If I want them.

THE LESSON CATECHISM.

[For the entire school.]

1. What is the Christian's imperative duty? **To think as Christ thought, and stand at Christ's point of view.**

2. What duty follows this? **To turn away from all wicked practices.**

3. What will sinners do and say? **They will speak evil of us.**

4. Who will make all things right? **The great Judge.**

5. What is our GOLDEN TEXT? **"Be ye therefore sober,"** etc.

6. What are we taught about love? **"Love covers the multitude of sins."**

OUR CHURCH CATECHISM.

82. How did Christ, being the Son of God, become man?

By taking to Himself a true human body and soul, being conceived of the Holy Ghost and born of the Virgin Mary, yet without sin.

THE LESSON OUTLINE.

Commands to Christians.

I. BE CHRISTLIKE.

As Christ... the same mind. v. 1.

Given you an example. John 13. 15.

Follow his steps. 1 Peter 2. 21, 22.

II. BE OBEDIENT.

Live... to the will of God. v. 2.

Whom I serve. Acts 27. 23.

Servants to God. Rom. 6. 22.

III. BE PURE.

Post... may suffice... lusts. v. 3.

Mortify... your members. Col. 3. 5.

Abstain from fleshly lusts. 1 Peter 2. 11.

IV. BE SOBER.

Wine, revelings, banquetings. v. 3.

Be not drunk with wine. Eph. 5. 18.

Not in rioting. Rom. 13. 13.

V. BE UNWORLDLY.

Run not with them. v. 4.

Love not the world. 1 John 2. 15.

Be ye separate. 2 Cor. 6. 17.

VI. BE WATCHFUL.

Watch unto prayer. v. 7.

Ye know not the hour. Matt. 24. 42.

Watch thou in all things. 2 Tim. 4. 5.

VII. BE KIND.

Have... charity among yourselves. v. 8.

Beareth all things. 1 Cor. 13. 7.

Fulfilling of the law. Rom. 13. 10.

EXPLANATORY AND PRACTICAL NOTES.

The First Epistle of Peter appears to have been written from Babylon (1 Peter 5. 13), and it is most natural to understand by this the well-known city of that name. At the date of Col. 4. 10 Mark was in Rome, but about to visit Asia Minor; at that of 2 Tim. 4. 11 he was in Asia Minor, and about to be brought by Timothy to Rome to rejoin Paul. He may have spent the interval with Peter in Babylon or may have gone thither after the death of Paul. On one supposition the epistle was written between 63-67 A. D.; on the other, after 67 A. D. We do not know whether or not the Silvanus of 1 Peter 5. 12 was identical with the Silas of Acts 15. 22, 32, 40; 16. 19, 25; 17. 4, 10, 14; 18. 5, and the Silvanus of 1 Thess. 1. 1; 2 Thess. 1. 1; 2 Cor. 1. 19. This epistle appears to be addressed (1 Peter 1. 1) to the very districts in which Paul had labored, and this suggests that it may have been written during his imprisonment or some temporary withdrawal from work. Compare Gal. 2. 9. It was addressed especially to persons under trial (1 Peter 1. 7; 2. 21), evidently converted Gentiles, and contains elevated Christian doctrine, mixed with practical exhortation.

Verse 1. This lesson, down to verse 7, is part of a series of exhortations (which begin 1 Peter 2. 1) with reference to Christian behavior toward the heathen world. It should be studied in connection with the entire series. **Forasmuch then as Christ hath suffered for us in the flesh.** "For us" is omitted from two of the oldest manuscripts, and the famous Sinaitic manuscript reads "for you." But in either case the substantial meaning is the same. The sufferings of Jesus "the Messiah," especially his death,

have been cited in the previous chapter. Here they are presented as an example to his followers, that they may entirely separate themselves from ungodly surroundings. Christ's sufferings in the flesh were "for sins—a just person for unjust persons—that he might bring us to God." 1 Peter 3. 18. **Arm yourselves likewise with the same mind.** As a soldier puts on armor for defense in battle, do you arm yourselves with his *resolution*—for that is what "mind" here means. The reference is to "suffering in the

flesh;" he was "minded," or resolved, thus to suffer; so should you be "minded." **For.** Because. Here comes the reason for the command, "Arm yourselves." You will need this protection because—**He that hath suffered in the flesh hath ceased from sin.** Nothing could be farther from the apostle's meaning than that priestly penance or monkish tortures have any power to purify the soul. He is, rather, teaching a doctrine that Paul taught by an equally difficult phrase, "Mortify [that is, kill] the deeds of the body." The life of the ancient, unchristian world was—even more manifestly than the lives of worldlings now—sensual and fleshly. The religions and the philosophies of the heathen were "carnal." Always before there can be "life to righteousness" there must be "death to sin." And so gross and foul was ordinary life in those days that when a man became a Christian he had to break with nearly every association of business, friendship, home, and temple. This could not be without acute suffering; and the suffering is called "in the flesh," by way of contrast to those "sufferings in the spirit" which the awakened conscience feels. The self-denial of the fleshly life ended in an entire freedom from sin. "The suffering in the flesh, and the being made to cease from sin are commensurate in their progress."—*Alford.* Carefully consider Rom. 6. 7.

2. This verse may be read: "That *ye* no longer should live the rest of *your* time in the flesh by the lusts of men, but by the will of God." What the "lusts" are is shown in the next verse. Their indulgence was the ordinary rule of life in the ancient pagan world. It is far more generally the rule of our unchristian fellow-citizens than we in our respectable self-satisfaction care to acknowledge. But *our* rule is to be the will of God, and according to that will we are to live out the rest of our time in the flesh—our lifetime.

3. For the time past of our life may suffice us to have wrought out. "Surely sufficient is the past time to have wrought out." As if, says *Alford*, the course of evil is closed and done, and looked back on as a standing and accomplished fact. The word **Gentiles** is here used in the sense of "pagans." Their will means their tastes, inclinations, and habits. **Lasciviousness.** In the plural form—outbreaks of lasciviousness. **Lusts.** Longings for iniquity. **Excess of wine.** Winebibbings. Amid modern conditions and in ordinary circumstances all indulgence in wine is excess. **Revelings.** Frolics, originating in the rites of false religion, which degenerated into the maddest and foulest of orgies. **Banquetings.** Drinking bouts. **Abom-**

inable idolatries. This last reference to the sensuality of heathen worship makes it almost certain that the Christians to whom Peter wrote were Gentiles.

4. Wherein they think it strange. They cannot understand why you have ceased such practices. **Ye run not with them.** "The idea is that of a multitude running on together."—*Alford.* **The same excess of riot.** The same slough, sink, or puddle of profligacy. **Speaking evil of you.** See the testimony of the Jewish elders at Rome in Lesson VII. The pagans grossly misunderstood the practices and beliefs of the Christians, and supposed them to be unchaste, murderous, haters of mankind, and seditions.

5. Who. Your maligners. **Ready to judge the quick and the dead.** God knows which is right, and God will justify you against all false scandal.

6. For for this cause was the gospel preached also to them that are dead. This is usually explained to mean that all responsible human beings now dead received in their lifetime sufficient light to enable them, if so disposed, to be saved by the atonement of Christ; the Old Testament Church, especially, received the Gospel in a very true sense, in the Mosaic rites and ceremonies; for essentially the two testaments are one, the Gospel being the fulfillment of the law. **Live according to God** "means live a life with God, such as God lives, divine; as contrasted with according to men in the flesh, that is, a life such as men live in the flesh."—*J., F., B.*

7. The end of all things is at hand. "Has come near." The apostles seem to have expected the speedy second coming of Christ. But there are other explanations: the "destruction of Jerusalem, the end of the temple ritual, the end of the Levitical priesthood, the end of the whole Jewish economy."—*M. R. Vincent.* **Be ye therefore sober, and watch unto prayer.** Be therefore of temperate mind, and be sober with a view to prayers.

8. Have fervent charity among yourselves. "Having your love toward one another intense." **Charity shall cover the multitude of sins.** This covering of sins relates to men, not to God. Nothing can cover one's sin before God except the blood of Christ through personal faith. Nevertheless, as has been well said, he whose love for his fellows forgives their misdeeds toward himself, prevents further transgressions by kindness of word and deed, and intercedes with God for his sinful brother, in a very true sense covers a multitude of sins.

CRITICAL AND HOMILETICAL NOTES.

The thought of verses 1-4 is remarkably like that of Paul (Rom. 6), but not stated with the clearness and accuracy of that master in spiritual dialectics. Even in the Greek the language somewhat clouds the idea. It is still more obscured in the translation of the Authorized Version. The Revised Version is much better. In verse 1 omit "for us." Instead of "mind" read "thought." Also read "hath been made to cease from sin." In verses 2 and 3 read "ye" and "your" instead of "we" and "our." The idea is that in view of the fact that Christ has suffered unto death for the sake of our redemption from sin, we should let that thought so possess us as to deliver us actually from sin. Such a transformation will doubtless excite the criticism of the world. But Christ himself is our Judge as indeed he is of all.

THE RELATION OF CHRIST'S DEATH TO THE BELIEVER'S DELIVERANCE FROM SIN. 1. Christ died as our representative, and what he did for us and in our name God accepts as done by us. In 2 Cor. 5. 14 we read, "If one died for all then were all dead." The tense of the last verb does not imply a continued state, but a finished act—"then all died." If one acts for all officially, then his act is the act of all. What an accepted representative does, binds the one represented. Christ is our representative or advocate, and as such takes our sins upon himself, carries them, and makes propitiation for them on the cross. "He hath made him to be sin for us, who knew no sin," etc., 2 Cor. 5. 21. The sinful Israelite before he slew the victim before the altar, laid his hands upon its head confessing his sins, and his victim carried them. It was only a type of that great fact which Peter preached. Christ took on himself our sins, and in his voluntary offering of himself on the cross, we see that which we deserve, but which God for his son's sake, forbears to demand of us. Thus, in Christ's death, we are officially free from sin.

2. There is another sense in which we may be said to die with Christ, and without which the first is not efficient. That "mind" of Christ which he exhibited in his sacrifice for us, becomes ours when we acquiesce in his death. The moving principle of that sacrifice becomes the very soul of our own, the innermost spring of our conduct. That is the leading thought of the exhortation, "Arm yourselves with the same mind." To assent to Christ as our Saviour, and to live in sin, is a contradiction and an absurdity. The cross rouses in all who accept it a conscience to break with sin altogether. Thus it is that "the Christian life is a perpetual repetition and completion of the sacrifice of Christ."

THE CONTRASTED LIVES. "The lusts of men and the will of God." Man's twofold nature makes it possible for him to be either divine or an animal. He cannot be both at the same time. To live in God is to be elevated above the degrading lusts of the flesh. That is true nature. To depart from God is to stray surely into the false path of fleshly lusts. Animalism will become tyrannous, and regarded as nature itself. It will accuse the divine life of being strange—a thing unnatural. Man's degradation will be progressive, sinking deeper and deeper in the mire of passion. The description given in verse 3 is not overdrawn, and the end is utter ruin. Undoubtedly there are unbelievers whom this verse does not describe. But he who rejects God, both in legal relation and spiritual faculty, is in the same class. He is under the dominion of his lower nature, and his doom is sure. The noblest nations which knew not God, Egypt, Greece, Rome, especially after their deliberate rejection of him, seeking the supply of their great need through the flesh, descended with rapidly increasing velocity till the divine faculty was utterly lost in low animalism.

The gospel preached to the dead. Verse 6 is confessedly a most difficult one for expositors. Many and varied interpretations have been made. The one which is most in accord with the general sentiment of the Church, and which seems most fully to chord with other portions of Scripture on the same theme is the following. Peter has been exhorting believers to endure suffering which their faith had incurred, even like Jesus unto the point of death. But the fact that a Christian should die at all, was the thing that most embarrassed them who were looking for the speedy coming of Christ (verse 7) who was to be their judge and vindicator. Where was the vindication of those whose faith had brought them to a violent and bloody death like Stephen and James? Peter's reply is that the death of believers prior to the advent will not prevent their participation in the judgment which is to follow the coming of the Lord. They will be vindicated just as truly as those who are yet in the flesh. **For this cause.** The vindication of suffering and martyr believers. **Was the gospel preached to them that are dead.** Preached to them when they were living. Peter is speaking of the departed believers. **That they might be judged according to men in the flesh.** That is, in the same way they would have been judged had they continued to live till the Lord came.

And live according to God in the spirit. And no longer be numbered among the dead, but by the mighty power of God live in that

glorified spiritual body into which all who believe shall be exalted when he comes. 1 Thess. 4. 17. The death of Christ was not designed to deliver us from mortal death, but to lift us into a nobler life—spiritual and eternal; which will be perfected in the resurrection.

The end of all things is at hand. The old order of things is approaching the final catastrophe, and the new order predicted by the Saviour is near. Peter felt the crisis in which he was living and properly interpreted its significance but he could not measure time as God measured it. Christ is doubtless coming. He is on the way even now. These turnings and over-turnings are the crackling of the stubble under his approaching feet. But he is under no pressure of time. If need be he can stretch it out ages upon ages until the hour of his revelation strikes. Time counts but little before the supreme fact—he comes.

The attitude of waiting the Lord's coming. 1. Sobriety. 2. Watchfulness. 3. Prayer. 4. Charity.

Thoughts for Young People.

The Past, the Present, and the Future.

1. *The Past.* Peter in writing to Gentile Christians paints a loathsome picture of the "time past of their lives." They had been no worse than most of those who lived in that day, but the list of their vices given in verse 3 is too abominable. Thank God, most of us have no such black record to face! For most of us, life began in a Christian home. Nevertheless from very early years we did wrong and were conscious of condemnation; and though no such overt sins as those described in our lesson are on our record, nevertheless until we give our hearts to God we live "in the flesh," and not "according to the will of God."

2. *The Present.* Peter gives very timely instruction (in the last two verses of our lesson) for present behavior. Young Christians to-day need the virtues of sobriety and of watchfulness, the practice of prayer and of love as greatly as did the primitive Christians. Let us, too, be of sound mind, self-restrained, not intoxicated with worldly cares or pleasures, discreet. Let us be prayerful, morning, noon, and night, full of prayer for all our associates and for all we can help. Let us be loving, with an affection that goes over all boundaries, and includes the low as well as the high, the poor as much as the well-to-do, the uncouth as much as the lovable, the sinner as really as the saint.

3. *The Future.* Peter directs our glance to the universal day of judgment. When it will come

we know not. Under what conditions the human race will be judged we know little. But we know that "every one of us shall give account of himself." We know that the Judge of all the earth will do right. We know that if we have taken advantage of the atonement of the Lord Jesus Christ we may, even now, triumphantly join in the hymn:

"Bold shall I stand in thy great day,
For who aught to my charge shall lay?
Fully absolved through these I am,
From sin and fear, from guilt and shame."

Orientalisms of the Lesson.

"That he should no longer live in the flesh," is a general term for all lust excesses and worldliness, and Peter's letter being sent not to any one church but to all the churches would find application in the riotous lusts of the heathen festivals in many countries. At idol-feasts men not only worshipped the idol, but did it with the most obscene and abominable rites. This is the manner of heathen skill in many parts of the world, where not only do whole crowds become drunken, but where women are released from all ordinary moral restraints, and it is considered a religious act for them to sell their virtue for the time of the festival that the proceeds may be given to the idol temple. Not all of these festivities were thus vile, and the entire community was drawn into some form of social pleasure. The early Church could not join in these festivities, but as unconverted relatives still did so, the Christians were counted "strange," unsocial, and peculiar, and they became an object of dislike, and were spoken evil of, as prudish, unnecessarily strict, and foolish.

By Way of Illustration

Verse 1. Really no promise is ours till it fits our necessity and comforts our sorrow. Bookbinders lay over the back of the volume a broad layer of gold leaf, but only the letters burned into the binding remain, and cannot be wiped away. So out of the broad gold leaf of God's words spread over our memories, only the truth and promise burnt in by experience remain ours forever.—*C. L. Noyes.*

Verse 2. The new life. I saw in the museum at Chautauqua the exquisite leaves of the silver tree from South Africa. The seed of this beautiful tree will not germinate until the ground has been swept clean by a devastating forest fire. So the beautiful new life, the divine life does not spring up until the old life has been burned out, and the heart has been swept clean.

Verses 3, 4. A little girl, having heard a sermon on "Keep the body under," reported it at home as on the text, "Keep the soul on top."

The drunkard digs his own grave. General Scott was in command of a camp at Rock Island, Ill. Cholera made its appearance in the camp and the General issued an order that any soldier who should be found drunk, should be compelled, as soon as his strength would permit to dig a grave in a suitable burying place, large enough for his own reception, "as such a grave cannot fall soon to be wanted for the drunken man himself or some drunken companion." In a less literal sense, it may be said that every drunkard digs his own grave—the grave, at least, of his health, will-power and ambition.—*Youth's Companion.*

"*Have fervent love.*" At the mouth of the Gulf of Mexico are two currents; one, the great warm current that flows out from the Gulf of Mexico, bathes all the shore of Europe and carries the fig and the olive and the grape wherever it goes; the other, the cold current flowing down from the Arctic Ocean into the Gulf of Mexico. Are you carrying in your soul the Arctic or the Tropic Zone? Do you touch lives to bless them or to chill them. Your Master intends that you shall be life-giving, a tropic and not an Arctic influence.—*Lyman Abbott.*

Heart Talks on the Lesson.

I come to my class to-day with a wistful heart. As the mother bird when her brood is in danger calls out with a peculiar cry of warning to fly for safety under her wings, so I pray a cry of warning may come to you such as you will not forget from this lesson on temperance. The other day I saw a little bird learning to fly. In the joy of using its wings with the freedom of independence it went farther from the home nest than was safe, and fell helpless upon the grass. I saw coming toward it with stealthy step and glistening eyes a watchful cat. Presently I heard such a flutter and chirping, and the mother bird flew to the little one with earnest outcry and encouragement to lift its wings and fly back to the nest with her. But she was too late; the destroyer carried off his prey right before her eyes. I was very sorry for that little bird and its broken-hearted mother; but that is nothing compared to the heartaches over boys and girls, young men and women, who are destroyed by the curse of liquor.

They feel so independent they like to get away from the home nest; they think it "smart" to do as others do; they are old enough to think for themselves; mother is too strict; anyhow

they do not intend to go very far; they would never be so foolish as to get drunk, no indeed; but a glass of beer now and then, or a little wine just to be social; surely there is no harm in that. And so the habit comes on like the stealthy cat, and before they know it they are helpless in its grasp. If I could put into one sentence all the intense, burning, withering words in every language I could not tell you how I fear and abhor intoxicating liquor. I wish I might make you feel the same. You are never safe if you touch it. I have seen boys and girls carrying pails of beer to their homes and to the shops, and I have seen them take a drink as they walked along. O, how sad it is! because the taste for it grows and by and by becomes a habit which cannot be overcome. I suppose no other one thing in the world has caused so much sorrow and suffering as liquor drinking. Men and women in the prisons will tell you they committed crime under the influence of liquor. It destroys the brain so that many a man who started in life with bright prospects, at middle life has lost the power to do business well. It destroys the heart so that one who would be kind if sober is awfully cruel even to those he loves best. It destroys the soul, for God has said no drunkard shall inherit the kingdom of heaven. The money spent for liquor would make homes comfortable and happy that are now wretched and miserable. You know all this better than I can tell you, for you see it every day. But knowing these facts does not prevent people from using the thing which causes this ruin, for drinking is truly the snare of the devil. It catches one before he is aware. What then shall we do? Fear it as we would our worst enemy; never touch it ourselves; never offer it to others; use all our influence against it. "Be sober and watch unto prayer."

Teachers' Meeting.

This lesson may be well considered as a temperance lesson. Five principles are here laid down which directly apply to the temperance reform. 1. Self-denial. Christ suffered for our sins, and we should be ready to suffer, if necessary, for others. Certainly we should abstain from intoxicants for their sakes. 2. Loyalty to God. A Christian must submit his will to the will of God. Who can doubt God's will concerning the drinking of intoxicating liquors? 3. The new creation. The Christian has broken all connection with the world of sin in which he once lived. He is a new creature and must lead a new life. Because of this he should abstain and should induce others to do so. 4. Accountability. At

the judgment-seat of Christ we must meet the reckoning for every deed of shame, for every secret sin, for every sensual pleasure. 5. Charity or love. He that loves his brother man will never show him an example that will corrupt his character.

Before the Class.

Material needed. A large envelope marked "1 Peter," a small hand mirror, and a piece of cloth to represent a covering.

Introduction. By questioning, draw from the members of the class what they know about the life of Peter, supplementing their statements and correcting their mistakes. Show envelope and ask concerning the epistle. By whom, to whom, when, where, and why was it written?

THEME: THE CHRISTIAN'S LIFE.
This Scripture shows that it should be,

**NOT TO THE FLESH,
BUT TO THE WILL OF GOD.**

Some, who know but little about its essence, object to Christianity because they say it is not practical and positive. It is true, Christianity has its prohibitions; its "thou shalt not," but a negative Christianity is only a pretense for the genuine article. Christianity is positive. Today we consider some of its positive commands. That the pupils may remember them, have them write across the top of their pads: "A SWARM OF BEES," and underneath in order the six bees, as they are referred to, as follows:

1. *Be armed.* Briefly review the last lesson and show that in addition to the armor spoken of there, the Christian is to be armed with Christ's mind; that is, he is to hate those things which Christ hates and to love those things which he loves. Ask for some of the things which Christ hates and for some which he loves. When a person hates evil and loves what is good, he has made a long stride toward becoming positive in his life, toward turning away from the flesh and doing the will of God.

2. *Be pure.* Purity of heart is the reverse of the abominations mentioned in verse 3. Now take the mirror and ask: For what is this used? Why do people look at their faces? Various answers will be given. Emphasize the fact that people look into mirrors to learn if the face is clean and free from blemish. Teach that God does not look at the face, but at the heart. If it be impure, it makes no difference how fair the face may be. Now ask: What is the mirror into which you may look to learn if your heart is pure? [The Bible]. How may your heart be purified? 1 John 1. 9. What is the reward of purity of heart? Matt. 5. 8. Ask the pupils to read the whole of Matt. 5 after they reach home.

2. *Be of sound mind.* This is the meaning of the word translated sober. (See Revised Version.) There is nothing that will produce soundness of mind so quickly and so surely as purity of heart. As this soundness of mind undoubtedly means "be temperate," we will dwell on this and the following two bees together.

4. *Be sober.* See the next "be."

5. *Be prayerful.* The translation according to the Revised Version is:

6. *Be sober unto prayer.* Here we have a good opportunity to review and reimpres that part of last week's lesson in connection with the pictures: "A watching soldier," and "A praying soldier." The powers of darkness tempt the Christian through his appetite. If a man becomes a slave to drink, the devil has him in his power. In order to live according to the will of God, the Christian must be sober.

As this is the Temperance Lesson of the Quarter many teachers will prefer to dwell on this part of it. The teacher who wishes to make this a temperance lesson should let the class take a clean sheet of their pads and across the top print the question:

WHAT IS IT TO BE SOBER?

About one third down the sheet, the question:

WHY SHOULD I BE SOBER?

And about two thirds down the sheet, the question:

HOW SHALL I BE SOBER?

By questioning, draw out the answers to these three questions and let the pupils write them on their pads. The only way to be perfectly sure of being sober is to be a total abstainer. I should be sober for my own sake and for the sake of others. See Rom. 14. 21. The second part of Eph. 5. 18 shows us how to be sober.

7. *Be loving.* Show the piece of cloth. Teach that love will cover a multitude of sins. If we love Christ, God covers our sins. If we love men we will try to have their sins covered.

CONCLUSION: Have all write on their pads:

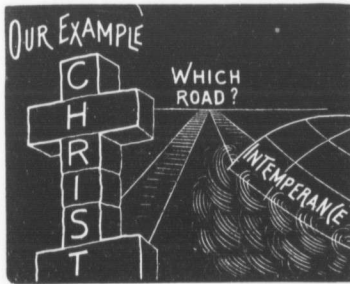
**I WILL NOT
LIVE TO THE FLESH.**

(OPTIONAL HYMN.)

in the secret of his presence.
My Shepherd's mighty aid,
Dare to do right,
O God, my youth is thine,
O scatter seeds of loving deeds.

Ever looking upward,
My body, soul and spirit,
Sow, ere the evening falls,
Rally for the cause of temp'rance,
Help the erring.

Blackboard.



Thoughts for the Quiet Hour.

— He that unduly fears man cannot truly fear God; and he that lives much in the fear of God will not regard overmuch what man can do unto him; the want of faith is the root of all such fear which becomes less and less as faith gathers strength and increases in the soul.—*Serle*.

— We should never land in triumph at the haven of rest, if we were not tossed upon the sea of trouble.—*Secker*.

— We are like vessels tossed on the bosom of the deep; our passions are the winds that sweep us impetuously forward; each pleasure is a rock; the whole life is a wide ocean. Reason is the pilot to guide us, but often allows itself to be led astray by the storms of pride.—*Metastasio*.

— The wise providence of God many times pays us with our own choice, so as when we think to have brought about our own ends to our best content, we bring about his purposes to our own confusion.—*Bishop Hall*.

— For the Christian soldier there is no rest except in the grave. Let a man conquer, and fresh trials will open and fresh victories will ensue. Trials will assail us where we are most vulnerable—everywhere, head and heart and heel. We must dismiss, therefore, the thought that we can ever put off the armor.—*Robertson*.

— The breath of prayer comes from the life of faith.—*Mason*.

— To be always intending to live a new life, but never to find time to set about it, is as if a man should put off eating and drinking from one day to another till he is starved and destroyed.—*Gillotson*.

— We must be watchful, especially in the beginning of the temptation; for the enemy is then more easily overcome, if he be not suffered to enter the door of your hearts, but be resisted

without the gate at his first knock.—*Thomas à Kempis*.

— To part with one's reason when we have need of as much more, if we could get it, is like breaking the compass, and throwing the pilot overboard in a storm.—*Collier*.

— Eternity; thither of a truth, not elsewhere, art thou and all things bound!—*Carlyle*.

— The human intellect has had placed before it by him who made it one object, and one only, worthy of its efforts, and that is truth—truth, not for the sake of any ulterior object however high or holy, but truth for its own sake. We must seek and desire truth even as though it existed by and for itself alone.—*Dean Stanley*.

Maker and High Priest,

I ask thee not my joys to multiply—

Only to make me worthier of the least.

—*E. B. Browning*.

— Unless I give my heart wholly to God and make my religion my great and engrossing concern, I shall be a stranger not only to duty but to all solid peace and enjoyment.—*Chalmers*.

— Coming to Christ must not end with the coming; it is those who follow his leading and endure to the end who will be saved. "Abide in Me, and ye shall bear much fruit;" and that is the one sure way to be delivered from the curse and infamy of a barren life.—*Cuyler*.

— Why should we live half way up the hill and be swathed in mists, when we might have an unclouded sky and a visible sun over our heads, if we would climb up higher and walk in the light of His face?—*Maclaren*.

Here and There.

... Through the photograph all the world is brought into our parlor, and for a few dollars one can possess all the cathedrals and masterpieces of Europe. A firm in Syracuse, N. Y. (Francis Hendricks & Co.), send "blue prints" of two thousand works of art for two cents each, even less, when purchased in quantity. They have prepared a series of blue print illustrations upon the lessons for 1898; so that a teacher can supply his class, or a superintendent his school with copies of a handsome picture at a very small expense. This catalogue is sent free to all who desire it enough to inclose a postage stamp. In one family we know of a little lady who has begun a collection of blue-print Madonnas by the great masters, and a youth who has in his album quite an array of cathedrals; and each is learning a love for art and gaining knowledge of it through the pictures.

PRIMARY TEACHERS' DEPARTMENT.

The Foundations.

"He's a growing Christian. I keep watch of the men and women who were once the little ones in my primary class. I tried to lay the foundations right, and when I see them standing firm, and growing up toward God, I am so glad and thankful! I tell you it pays for the primary teacher to look after the foundations. I know there are new methods now, and it's all very pretty and interesting—the little picture, and the little song, and all that, but there must be the time found somehow to lay good, strong foundations, or the house will fall down some day!"

It was a bit of homely wisdom, well worth the passing on. There is danger that in the multiplicity of new and charming devices, which cause the teacher to be well accounted of, and which undoubtedly attract the children, the time may be wanting for the foundation work, which is plain and commonplace work after all.

An intelligent little girl of eight or nine years, devotedly attached to her teacher, when asked what the lesson was about one Sabbath-day evening, said enthusiastically, "It was perfectly beautiful, and O, so interesting, but I really can't remember what it was about." If even a little genuine foundation work had been done that day, would the child's mind have been the blank it was?

Lay the foundations, teachers! There are those in every class who will never have the old story of sin by nature, and salvation by grace of Jesus Christ worked into the warp and woof of their being unless you do it. Study how to do it. Use Scripture text, and song, and story, and blackboard illustrations as your aids, but never let any help, however new and enticing, crowd out the deep, sweet, strong foundation truths of the Gospel of Life!

"Out of the Mouth of Babes."

THE following testimony was lately given by a workingman, and it may cheer those who labor among the young: "I don't know exactly how to put it, but I've heard tell how teachers of little children don't get much encouragement, and don't see much fruit of their trouble. Well, I think the lady that takes the infant class, and teaches our little chap would like to know what good he has done me with one of his hymns. I

had an anxious load to bear, and I was carrying it on my mind day and night, never thinking about the Lord, who could have given me rest, till I became so worried that one night I lay tossing about and couldn't get a bit of sleep, I was so perplexed. Our little boy was ill, and he woke up restless too, but what does he do in the dark but break out into singing, and it seemed like a message right into my heart; it was only a child's hymn, learned among the infants, but it was just what I wanted then. My little chap sang on about Him I had forgotten, and then and there I was able to gather up my trouble every bit and take it to my Father."—*Selected.*

The Children's Gifts—A Missionary Exercise.

BY OLIVE E. DANA.

1. SINGING: Air, "From Greenland's icy mountains."

Far, far across the ocean
In strange and distant lands,
We see the little children
Reach out appealing hands;
They have not heard of Jesus,
His dear and tender love;
The sweet old Bible story,
Come down from heaven above.

Who will the message carry
With swift and willing feet?
Who will the sweet, old story
Of Jesus' love repeat?
Ah, we whose eager voices
Our joyful anthems raise,
Would teach these other children
The songs of love and praise!

2. Thus saith the Lord, he that created the heavens, and stretched them forth; he that spread forth the earth, and that which cometh out of it; he that giveth breath to the people upon it, and spirit to them that walk therein. . . .

"I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images. . . . I, even I, am the Lord, and beside me there is no Saviour. . . . I am the first, and I am the last; and beside me there is no God."

3. "We know that an idol is nothing in the

world, and that there is none other God but one."

"For though there be that are called gods, whether in heaven or on earth. . . ."

"To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

"Howbeit there is not in every man that knowledge."

4. There are many, many men and women and children in the world who believe that a thing like this [holds up a small idol] made them, and all that they see around them. That it gives the sunshine and the rain, the frost and flood, the blighted or bountiful harvest. They think it sends whatever comes to make them glad or sorry, and that their troubles are because they have in some way displeased it. And to please it or appease it they are ready to do many things, and to give what is most dear and precious to them. Some of them will even sacrifice their little children, believing that their gods, who are idols or images like this, require it of them. Of the true God who is Spirit, who made all that they see, and created and sustains every living being, who seeks to have every man, woman, and little child know that they all are his children, and very dear to him: who has sent his Son, our Lord Jesus Christ, to tell us this, and show us what we ought always to do—the most of them have never even heard. It is to tell them this that our missionaries and teachers go to them. Some of the people hear the story very gladly, as if they had been long waiting for it. Some are slower to believe it, and have to hear it many times, even as some of us do. And some of them, a great many, have not yet been once told of it.

5. "All say: "It is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things."

6. Singing: Air, "I am so glad that our Father in heaven."

I am so glad that our Father above
Sendeth afar his evangel of love;
Glad that our Saviour is calling to-day
Hearts that are sinful from Satan's dark way.

Refrain:

I am so glad that he loves us all, he loves us all;
he loves us all;
I am so glad that he loves us all—our Saviour is
seeking us all!

Though some may know not his love and his truth,
Still we must seek them, while yet in their youth;
Tell them, yes, over and over again,
How Christ came to bless all the children of men.

Refrain:

I am so glad that he loves us all, he loves us all,
he loves us all;

I am so glad that he loves us all, our Saviour is
seeking us all!

7. Small child speaks:

How shall we tell the story,
We, who may never go
To make the far-off people
God's love and pity know?

They cannot hear our voices,
Nor understand our speech;
How shall the call of Jesus
The waiting children reach?

8. Larger child:

I have a little servitor;
He's small, and brown, and round;
His brother, I am very sure,
With each of you is found.

And he, ah, it is very queer,
Can go this wide world through,
And in each country he will find
Some helpful thing to do.

I cannot go across the seas,
And tell the children dear
The story of our Father's love
For all, both far or near.

But these brown pennies here can go [holds
up pennies],
And do what I would do;
Tongue, hands, heart, brain; they can become,
These helpers brave and true.

They send the preachers, kind and wise,
They print the Bibles, true;
They sail the ships and build the homes,
And feed the hungry, too.

So bring the pennies, one and all;
Our messengers they are:
And everyone shall help to bear,
The love of Christ afar!

9. Singing: Air, "The morning light is breaking."

The light of God is shining
O'er places far and dim,
And Christ is daily calling
The nations unto him.

O, little sunbeams, hasten
Each some dark spot to light.
O little hands, your treasure
Helps make the dark world bright!

10. The children come forward with their offer-

ings, and a brief prayer of oblation may be offered by pastor or superintendent.

11. Singing: Air, "Jesus, tender Shepherd, hear me."

Jesus, loving Saviour, hear us!
Take, O take our gifts we pray;
Let thy tender blessing hallow
Every offering to-day!

Every gift, of gold or silver,
Every penny that we bring,
Use, we ask, for the preparing
Of thy ways, O Christ, our King.

Bringing the Old Sheep Home.

BY REV. E. C. RAND.

So long was the night! Nothing but white stars to be seen when Jennie Maynard lifted the curtain to find out if the sky gave any promise of a morning.

And all this time the baby sister of Elsie Souther lay sleeping in a bed where pneumonia had imprisoned her. Elsie was a scholar in the primary class of which Jennie had charge. The baby's case now promised well, but the mother was weary and Jennie had come in to "spell" her.

Time and the night, though, like an incubus, pressed heavily upon the teacher. It was tiresome just to sit there holding her hands, now and then rising to pay her patient any little attention. It was a welcome change when the baby needed to be carried. Then came a period of listless waiting.

"O, I have it now!" she said. "Good!"

She pulled out of her pocket a little notebook. This was for the Sunday school lesson. Early after a Sunday it was her custom to begin to prepare for the next Sunday, and if she found anything helpful in her reading, or dug it up out of her thoughts, she would make a note of it, and pack it away in what she called her "omnibus."

"Let me think—next Sunday's lesson is upon 'The Scriptures,' and it brings up what Paul said to Timothy about knowing from a child the Holy Scriptures and it—it is a great thing how to teach God's word—and what can I do? How can I help my children know these Holy Scriptures? O, there is the baby stirring!"

She went to the little patient's bed, gave it relief, and came back to her "omnibus."

"It says, 'hast known the Holy Scriptures'—O, I have one idea and I will jot that down. I must show what the Scriptures were like at one time, how men wrote them on skins, and these were rolled up. Put down this, 'rolls of the law.' O, I can make something—a roll of something to look like it and take that into the class. Now I

want some portion of Scripture to tell them about. I wish I could think of something. My ideas don't run off readily to-night. I wonder if there is any sign of daylight now. Baby is a bit uneasy. I'll take her round."

She rose, went to a window, raised the curtain, and looked out.

"Why, the day has come and I did not know it, this thick curtain shutting out everything. There is the sun just winking its red eye over the top of Fox Hill!"

She looked down into the yard, and there was Elsie Souther's father, Bartholomew, coming from the sheep pasture, carrying on his shoulder a lamb.

"Why, that man has been out early and is bringing home that lamb, hurt some way. It makes you think of the shepherd psalm. I wonder if he ever thinks of it; and there is the parable of the lost sheep, too, the Saviour told. I don't suppose the man ever thinks of that either. Everybody says Bartholomew Souther is an odd stick. He talks about church members as 'them religious,' and he don't want 'nary body to think out his religion for him.' O dear, I wonder he ever let Elsie come to Sunday school—hark, there's a step! Quiet, baby! There comes—"

It was Elsie's mother, a thin, anxious, careworn woman, coming in to relieve the watcher. She took her little one and Jennie soon started for home.

On the way there she stopped at the sheep pasture, looked over the fence and packed into "the omnibus" a few notes that might help her tell her class about the parable of the lost sheep.

"O," she thought, "get Elsie to sing 'The ninety and nine;' she can do it—that is a good one. Not that down!"

That day she gave her "omnibus" a few other suggestions to carry:

"Get my toy woolly sheep and take that to school." "Get a picture in our parlor of a flock feeding." "Find some stones to make a mountain."

When Jennie went to Sunday school it seemed to her as if it were a moving time in the history of the household, so filled were her arms. And her soul was filled too, for she had been praying all the week that she might be in the right mood to tell about the poor lost sheep in the parable and about the good Shepherd that went out into the wild land to find it.

In school she set before the class all she had gathered—a roll of the law, a picture of a flock of sheep, a picture of the mountains, her woolly sheep, her stone heap and her "mountain," on one side of which her woolly toy was to be found. She made excellent preparation for her story.

And then it seemed to Jennie as if she made a poor, sorry attempt. Her thoughts were confused and she stammered through the story.

"O dear," she sighed, "I have failed."

But could she not tell one thing clearly, without confusion? She began:

"I thought you would like to know what put this story in my mind, children. I saw a man the other morning bringing a lamb on his shoulder from the sheep pasture. I don't suppose the lamb ever knew how long the farmer had been carrying it. No, no! And we don't know how much trouble we give our Saviour who carries us so patiently."

There seemed to be a noise at the door, but Jennie saw no one coming in, and she called Elsie forward to sing her "Ninety and nine." It was not a success. She sang through one verse, but it was a going on crutches, and the teacher quietly withdrew her soloist.

"It was real int'restin'," a scholar was kind enough to say to the teacher after the school.

"You are an angel!" said Jennie, kissing her.

But who was that coming into the Sunday school room?

It was a man who held in his arms a child's cloak.

"The weather has changed, miss, and Elsie's mother sent her this to wear home," he said.

It was Bartholomew Souther, and the tears were in his eyes.

"Could you come up in this corner, miss?" he asked.

The teacher went to a quiet corner with him.

He explained: "I've been out in the entry a waitin', and the door bein' ajar I heard ye, and it teched me, what you said 'bout—a farmer—I knew who it was—when you were at the house tendin' baby and—'bout a lamb not knowin' or thinkin' 'bout it—and I'm the old sheep—no lamb 'bout me—the Lord has been carryin' all these years and I didn't know it—I"—he paused and then began again—"can't stand it, no, I can't. I want some one to pray with me, won't you?"

Elsie's quick feet took home the story of what had happened, and her mother listened eagerly. Then she broke out:

"And teacher told a story, did she, and your father heard it, and it broke him, Elsie? And it was about the shepherd bringing a sheep home? I don't wonder it broke him. Teacher has been practicin' what she preached. Didn't I hear her call our baby a lamb, and hasn't teacher been a-carryin' round a lamb? Your father knew all about that, and it broke him. O, yes, people may tell stories, but they must live as well as tell 'em."

INTERNATIONAL BIBLE LESSONS. FOURTH QUARTER.

LESSON VI. (November 7.)

PAUL IN MELITA AND ROME. Acts 28.
1-18.

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

Primary Notes.

BY MARTHA VAN MARGER.



Eddy was a temperance boy. He had been taught that strong drink is like a poison serpent, and he had wisely made up his mind that he would never touch it. Some rough boys knew his principles, and tried to make him drink some hard cider. One held him, while the others tried to pour the cider down his throat. Eddy saw that he could not help himself, and so he dropped on his knees right there and asked God to help him! This made the rough boys afraid and they let him go. There is safety from the sting of the serpent sin, for anyone who will trust God.

[Pin to the board a picture of a shipwreck, or of a ship in a storm at sea; with this in sight, tell the story of the shipwreck in a vivid way, recalling incidents and teachings from the last lesson. Let some child point out the island of Malta on the map, explaining that this is the name by which the island is now known.]

The Place of Danger. Were you ever in a place of danger? Once a little boy was on a ship in a great storm. The big waves pounded the strong ship until the captain saw that she must go to pieces. Then the little boats were put down into the water, and the people ran to get into them. There was not room for all, and when the little boy's mother came, carrying him in her arms, there was not room for both! The mother dropped her boy into the boat, and he was saved. The child's safety lay in what Paul's safety did—love and faith. It was the mother's love that put her child's life before her own, and it was the child's faith that made him do just as mother said. Paul was in great danger from the poison serpent, but he trusted the love of his heavenly Father, and did just as he told him to do—shook off the viper into the fire, and felt no harm from it. [Tell how this caused the people to change their minds and say that Paul was a god.]

Two Kinds of Giving. Do you remember how

many there were on the ship that was wrecked? That was a great many for the poor people of the little island to take care of, was it not? They had to stay a long time—three months—waiting for a ship to come and take them away. But the people were kind, and did all they could to help the shipwrecked sailors and soldiers. A rich man who lived in a fine house on the island took Paul to his house and kept him three days and was very kind to him. Paul could not give him money, but he paid him in another way. He prayed for the father of Publius, who was sick, and laid his hands on him and healed him! That was very good pay, do you not think so? But do you know that if you love Jesus you too can give prayers, and good words, and loving help in his name? Almost anyone can give food, and drink, and clothing to those in need, but only God's children can give the best kind of a gift—the knowledge of the good God! Do you not want to have this knowledge, so that you may give it away to the poor, unhappy people who do not have it, and who need it so much?

What I May Have. Do you know why all these Bible stories are given to us? It is so that we may learn what not to do, as well as what to do. Do the stories about Paul teach us what is right, or what is wrong? A boy once asked another whom he would like to resemble, and the answer came quickly, "Paul." Do you think it was a good answer? If you want to be like Paul, you must try to learn from these lessons how you may be.

What is this you see on the board? Yes, a hand. How do you think Paul used his hands? To help and to bless others "for Jesus' sake," and so God took care of the hands that belonged to him, and would not let the viper sting them.



Do you think Paul let his feet carry him on wrong errands? No, they belonged to God, and so they had to go on right errands. [In like manner work out the remainder of the blackboard lesson, letting the class repeat the verse as they go on, until they are able at the close to give it readily.]

Kindergarten Hints.

BY MRS. MARY J. CHISHOLM FOSTER.

KINDERGARTEN DEPARTMENT. Paul in Melita. Acts 28, 4, 5, 7, 12-16.

GOLDEN TEXT. "All things work together for good to them that love God." Rom. 8, 28.

AIDS TO THE KINDERGARTNER. Holy Bible, Acts 28; *History of the Planting and Training of the Christian Church* (Neander); *Life and Works of Saint Paul* (Canon Farrar).

ATTENTION STORY.

The people in the ship felt easier after Paul had spoken the words of cheer, but there was a time one night when they thought they might be near the shore of some country, and they did not want the ship to strike any rocks. They held it off the shores by throwing out four anchors. The boys and girls living near the ocean or any large body of water where sailboats are seen every day will understand this very well. The story of this we can read in the twenty-seventh and twenty-ninth verses. Some of the men wanted to go off in a little boat, but Paul told the captain to have them stay in the ship, for here they would be safe. Then he asked them to eat some bread, and they did so. After that they thought the ship was too heavy, and so they threw out something more. Let us see what. [Read Acts 27, 38.] By and by they came to land and found that all were safe; they were on an island. People were living there, people who were rough and had not learned very much, but they had learned one good thing which we like to learn, and that was how to be kind. They made these poor, tired people from the ship comfortable. One verse in our lesson says so. Let us read the story of the lesson. [Read Acts 28, 1-7, 12-16.]

Explain unusual words: "Explained," "barbarous," "venomous," "Publius," "lodged," etc.

OUTLINE.

Sunday. Attention Story, Bible lesson, Golden Text, conversations about the lesson.

Monday. Talk of the great politeness of the savage people living far away on an island. Teach a lesson of hospitality, and develop the imagination of the children by a vivid description of the scene of the landing and the reception.

Tuesday. Paul's industry is commendable. Dear, good Paul, always busy, always helpful. He gathered sticks for the fire. Talk of God's care of him when the viper came upon his hand. Many times little children have some things happen to them when they are doing what they ought to do, but God cares for them.

Wednesday. The people who lived on the island, and who had not known of God as Paul knew him, were greatly surprised that Paul was not hurt. Talk of the promise of God's watchfulness over his children.

Thursday. Brotherly love is shown by the interest and hospitality mentioned in verses 14 and

15. The thoughtfulness and courage of Paul came through his loving care of others. He could not have done his work so well but for the helpfulness of others. So we, and even little children, are helping each other now. Make this very practical.

Friday. The Golden Text forms the thought of yesterday, for not only do people help by love, but whatever things are done work together and all help in the service which we are glad to give to God as we serve each other.

NATURE WORK. Islands form a broad and full topic. Of what are they formed? A coral island is a study of wonderful insect life. Show specimens of the different kinds of coral. It is mentioned in the Bible.

ART WORK. Show pictures of buildings and streets of Rome; they can be borrowed easily. Note the likeness and the differences between our surroundings and those of the Romans.

HAND WORK. Make pictures of an anchor. This is connected with a verse in the Attention Story. A compass may be shown and the children may make pictures of it, and of the anchor with sticks. Explain their uses.

The **TRANSITION CLASS**, being large boys and girls, may find something about the Syracuse mentioned in the lesson. Let them write this out and give it to the teacher next Sunday.

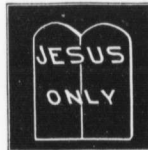
SCIENCE AT HOME WITH THE MOTHER. Talk of the uses of an anchor, explaining that hope is like an anchor because it holds fast our trust which we put in people, in what is said to us, and in God. Talk of hopes. Let the large children read about it in Psalm 43. 5. Hope in God, and about an anchor, in Heb. 6. 19.

LESSON VII. (November 14.)

PAUL'S MINISTRY IN ROME. Acts 28. 17-31.

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

Primary Notes.



When Maysie was a little girl she dearly loved to read. One time she went to make a visit to her sister who lived in a village four miles from Maysie's home. A long rain storm came on, and Maysie grew very lonely. She thought she had read all the books in the house, but one day she remembered that she had not yet read any of the dear old Bible stories. So she got the big Bible with pictures in, and what a

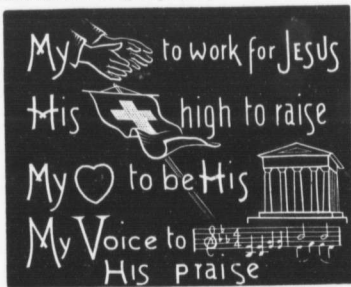
good time she did have! She read some stories for the first time, and after reading a story she would tell it all over to little Ralph, and he would clap his fat hands with glee. "I do think," said Maysie after she went home, "that the Bible is a beautiful book." Do you think so?

Paul in Rome. Who can find Rome on the map? It was a great city, and many of the people who lived in it were idolaters. There were some Jews there, but they did not believe in Jesus, and so Paul would find plenty to do there. How do you think Paul could work for Jesus when he was bound with a chain? He did, and this lesson tells how he called the people to come to him, and told them about Jesus, the Saviour of the world, so tenderly and so lovingly that they came again and again, and many were won to Jesus and became his true followers. We must never think that we are too little or too poor to work for Jesus. Think of Paul a prisoner, chained to a soldier, and how he preached the Gospel and taught many to believe in the Lord! Then think—is there not something that I can do for him who has done so much for me? A little girl picked berries in the hot sun and earned a dollar to help send the Gospel to Africa. Her brother earned money by raking the lawn. They were glad to use their hands for Jesus. [Speak of other ways in which children may help, at home and abroad, and show the blackboard, letting the class read the first line of the verse several times.]

Paul was not ashamed to be known in that gay city as a follower of Jesus, even if the wise people there did not believe in Him. Just as soon as he could he sent for the leading men among the Jews and told them that he was a prisoner there, not because he had done anything wrong, but because the Jews of Jerusalem were not willing to have him preach and teach Jesus. What is this you see here? Yes, it is a banner; and what do you see on it? What a beautiful symbol—"the Cross!" Paul raised his banner for all to see. Some boys and girls are ashamed or afraid to have others know that they belong to Jesus! Brave Paul tells us not to be ashamed. [Sing, or read, the lesson hymn. The children will be much more interested in it if you tell that it was written by a boy. Make plain what is meant by raising high the banner, and have the two lines repeated until all have learned them.] Do you know why Paul loved to work for Jesus, even though it was with chains on his hands? It was because he had given his heart to Jesus, and loved Him more than he loved his own ease or pleasure. He gave his heart to Jesus to be the temple in which he would dwell. [Read from the Bible 1 Cor. 3. 16.] Do you think that because

Paul was a strong man and a very good man he could be a temple of God, but that you cannot be? That is not true. Any heart that is truly given to Jesus becomes his temple, in which he comes to dwell. Is it not wonderful, and do you not want it to be true of you? Let us all say it now with the right hand on the heart, slowly and reverently, "My heart to be his temple." [Drill on the three lines with appropriate motions: first line, hands outstretched; second, right hand raised high; third, right hand on heart.]

Do you know if Paul ever sang? [Call back the story of Paul and Silas singing in the jail at midnight, and what came of it.] A heart that loves Jesus loves to sing his praise. A working man was once in so much trouble that he could not sleep. He was a Christian, but in his trouble he thought that God had forgotten him. In the night his little boy, who was ill and could not sleep, began to sing softly a sweet song of trust and love which he had learned in the Sunday school. It reached the heart of the troubled father, and turned his eyes to Jesus, who soon delivered him out of his troubles. Do you sing your sweet songs of praise at home? Let Jesus hear your voice here and in other places too, and do not forget that he wants your heart to go with the words you sing. [Have the entire verse repeated, and after the last line sing some familiar song of praise.]



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Paul Preaching in Rome. Acts 28. 17-24, 30, 31.

GOLDEN TEXT. "Peace from God our Father."

Rom. 1. 7.

AIDS TO THE KINDERGARTNER. Holy Bible, Acts 28; *Gospel of the Resurrection* (B. F. Westcott); *The Soul Here and Hereafter* (Professor C. M. Mead).

ATTENTION STORY.

The captain of one hundred men told an officer to take care of Paul by himself and have a soldier stay with him. After three days of rest Paul called the Jews together and spoke very kindly to

them. He called them brothers, and said he had wanted to see them and so had asked to be brought to their city. He told them all about being taken prisoner, and said it was because of this "hope" that they had put a chain upon him. The people said that they had not heard anything naughty of him, nor had letters about him, but that they had heard that the people who believed the story were not loved much, and they said they would like to hear just what Paul thought about the story. Then they set apart a day and said that they would come to the house where he was staying and would listen to him. When they came he told them about the kingdom of God and spoke of the story as being told by Moses and other good men who lived long ago. He told the story so beautifully that they were interested enough to listen all day long, "from morning until evening," and some believed it. We will read the verses which tell us about it. [Read Acts 28. 17-24, 30, 31.]

Explain unusual words: "Delivered," "examined," "constrained," "spoke," "sect," "confidence."

OUTLINE.

Sunday. With earnestness and enthusiasm begin the fresh story for to-day preceded by a few questions about the lesson of last week. Give the Attention Story and read the Bible lesson, allowing some larger girl or boy to read aloud verse 24, as the result of what Paul had done that day. Learn the Golden Text as a memory exercise for to-day.

Monday. Talk of the eagerness of Paul to share his blessings with others. This time it is the wonderful story which he wishes all to hear. Make this idea practical to the children, showing that they, too, may be ready to do their work and to give good news to others.

Tuesday. The people were just as ready to hear the good news; they wanted to hear for themselves, and not just believe what others said about it.

Wednesday. Some thought one thing and some another. Teach of individuals. It is right and best to think. Each of us should do so.

Thursday. What was Paul doing while he lived there for two years? He was preaching and teaching all who came to him. Verse 31.

Friday. The Golden Text is a wonderful message to the Romans and to us. It was also to others before the time when Paul said it, for it is a part of the song of the angels the night when the star shone and the shepherds watched their flocks. Jesus had spoken of peace, and our lesson to-day may be about this just as we had hope last week. For references see Luke 2. 14; John 14. 27. Once when Jesus was preaching he spoke of those who made peace for others and called them peacemakers. Let us say, together, what he said about them. Repeat the words of Matt. 5. 9; they are the children of God, our dear heavenly Father, for he is the God of peace. You little

ones belong to him, and you will not quarrel, but you will speak gentle words, and do loving acts.

SCIENCE AT HOME WITH THE MOTHER. Talk of peace in the home life. Gentleness is the fruit of a peaceful spirit.

In the home, more than anywhere else, we may serve each other and please God by a good and beautiful life, obeying the words of Jesus when he said, "As ye would that others should do unto you, do ye even so to them."

"To do to others as I would
That they should do to me
Will make me always kind and good,
As children ought to be.

"The golden rule, the golden rule,
O, that's the rule for me,
To do to others as I would
That they should do to me."

In all his life Paul obeyed this rule, and so he had the peace of God in his heart, and he helped others to be peaceful.

LESSON VIII. (November 21.)

THE CHRISTIAN ARMOR. Eph. 6. 10-20.

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

Primary Notes.



Robby and Walter were talking one day about going fishing. "I'd like to go," said Walter, "but mamma and papa are both away, and they told me not to go off anywhere while they were gone." "O, they wouldn't care, come along," said Rob. "What! do what they told me not to?" said Walter. "No, I can't do that!" and he walked away. You see Walter had on the breastplate of right doing, and it kept him in the hour of temptation. Jesus has that breastplate to give to any boy or girl who is willing to wear it. Are you willing?

Review. Where did Paul go after the shipwreck? Did he go alone, and could he go about as he pleased while there? Why not? How long did he live there? Two whole years, in his own hired house. How did he work for Jesus there? What did he do besides preaching and teaching? He wrote letters to Christian Churches. Where do we find these letters? What is the one from which our lesson is taken? The one to the Church at Ephesus.

Who has ever seen a soldier? How did he look? [Let several children give an answer.] What

does he do? [Explain that the soldier must always be ready to fight when he is called, and that he fights for his country, because he loves her. Tell that the good soldier always obeys his captain, and give some incident illustrating the kind of life a soldier leads.]

Do you know that all the time Paul was in Rome [how long was it?] a soldier was with him to watch that he did not go away. This was a Roman soldier, and his business was to fight with the sword and the spear. Perhaps he thought that Paul was no soldier, but he soon found out that Paul could fight too! For whom did Paul fight? Yes, for King Jesus, and he had a sword too, though it did not look like the sword that the Roman soldier carried. Here are the two swords on the blackboard [show the Bible and sword]; which one do you think was Paul's sword? Yes, Paul took the Bible, God's word, and used it as his sharp sword with which to slay sin. He used it every day while he was in Rome. Sometimes he was talking to the people who came to his house, and sometimes writing letters to those who were far away. But always he was using his sword of truth for King Jesus. See what he calls it—"the sword of the Spirit, which is the word of God." A little girl who lived in a Catholic country in some way became the owner of the New Testament. She learned to love it dearly, and learned many of its sweet words by heart. The priest found that she had it, and went to her in a great rage to tell her how wrong it was to read it. She answered him sweetly, and told him that it must be a good book, because it had taught her to be kind and true and to do right. He would not listen, but took it from her and threw it into the fire. She saw it burn, and with the tears in her eyes she said, "How glad I am that you cannot burn the word of God which is in my heart!" She had found what God's word was good for, just as Paul did, and just as you may do.

In this war there are little soldiers as well as big. In this lesson Paul tells every little soldier how to get ready for the fight. "Put on the whole armor," he says. [Tell what armor is, and why it is needed.] Every boy and girl needs the breastplate of right-doing, just as Walter did, for they will all be tempted to do wrong, as he was. Paul tells about the shoes of peace, the girdle of truth, the shield of faith, and the helmet of salvation. Besides all these there is the sword which we have been talking about. What is this sword? Yes, the sword is God's word, and all the other parts of the armor are to be found in that good word! How glad we ought to be that we have the blessed Bible!

A boy who loved the Bible and had learned

many of the texts from it, was urged to take a drink of wine. For everything the tempter said the boy had a voice of the Bible ready, and so he could not be led to do wrong because he had his armor on!

Get God's word into your heart—not into your head only, and it will be your shield from sin. [Show how by holding a shield before the face it cannot be struck by anything aimed at it. Talk about the soldier who wins the victory—the crown of life in heaven, and close with an earnest echo prayer that each child may wear the whole armor and win the victory.]



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. The Christian Armor. Eph. 6. 13-19.

GOLDEN TEXT. "Be strengthened with might by his spirit in the inner man." Eph. 3. 16.

AIDS TO THE KINDERGARTNER. Holy Bible, Eph. 6; *Discourses at Ephesus, including the Site and Remains of the Great Temple Diana* (J. T. Wood); *Philosophy of the Plan of Salvation* (Walker); *Homiletic Review*, July, 1897; *Epistle to the Ephesians*, page 70; *Mother Play and Nursery Song* (Fræbel).

ATTENTION STORY.

While Paul was kept a prisoner by the soldiers, he thought of his friends and of all the people who lived in the places where he had preached. He wrote words of advice to them, and he remembered that they had many things to help them to be good. He thought that they would like to remember that they were a part of one great family with God for the Father, and this family is in heaven and on earth. [Read Eph. 3. 14, 15.] He said that he kneeled down and prayed to the Father of this family. Perhaps he said the same "Our Father who art in heaven" prayer that we say because Jesus had taught it only a little while before the time when Paul was talking and writing to the people. He remembered the children too, and said, "Children, obey your parents," and then he said that everyone was to be strong in God's strength and to have truth, and peace, and faith like an armor which a soldier wore upon his body from head to foot.

Here are the directions for the suit of armor: [Read Eph. 6. 13-19.]

Explain unusual words: "Withstand," "quench," "supplication," etc.

OUTLINE.

Sunday. Tell the Attention Story, and then read the Bible lesson. After the children have talked of the story teach the Golden Text as a memory exercise, explaining that the inside of us must feel strong, and we must think strong before we can do anything that needs strength. If this be so in the power of the body, so we are to be strong to think, and to do good deeds and kind acts and have love under and around all. This comes from within, too, by the Spirit of God. Encourage the children to do something on the blackboard to illustrate a thought of the lesson.

Monday. Talk about what I may mean to be, "girt about with truth." We are to be so truthful that we will feel bound and strengthened as by a band fastened tightly about the body. Explain the strengthening power of truth.

Tuesday. Righteousness, or right doing, is like the breastplate. The action often speaks louder than the word, and any boy or girl is known by his or her acts, as these are to be seen first as the breastplate of the Roman soldier was the thing seen first, being right in front of him.

Wednesday. Peace, Paul said, was to be like shoes upon the feet. Of what use are shoes? They protect the feet from being hurt by stones and the roughness of the way, and keep them dry and warm. The Gospel of peace will keep us from quarrels and dangers, and help us to have warm and loving thoughts toward others. The song of the angels upon Christmas night said, "Peace on earth, good will to men," and this teaches us that with warm loving thoughts for others, we should have wishes for good for them.

Thursday. Praying is talking to God, and this brings peaceful and quiet thoughts to us. Little children are quiet and happy after having a loving talk with their father, so our heavenly Father gives comfort and peace to us when we speak to him even while we say the "Now I lay me down to sleep" prayer.

Friday. Refer to previous lessons where we talked of the voices which are within us. The best and truest voice is that of the Spirit of God. Obeying this will make us feel strong inside so that the outside life may be helpful and powerful.

NATURE WORK. Let the season topic be studied. We may lead the children to see the beauty and use in the gray clouds, driving rain, and early twilight of these November days. The soft rain upon the faded leaves sings a song of

lullaby to the bulbs, grasses, and flowers, giving to them winter sleep. The voice of nature in the song of the rain is very beautiful. All life forces, even in the trees, the sap of which has been busy all the spring and the summer days and nights, is going to rest in a long nap, and after waking can do better work, just as boys and girls are freshened and strengthened by sleep. The night of the seasons is winter, and when the morning of spring comes the vines, grasses, and trees will be stronger to keep on growing and doing their work. Is not this like the life and sleep and growth of children?

ART WORK. Show a picture of a knight in armor. The picture of the knights in the *Mother Playbook* may be used. Let the children name objects in the picture. The small children of the kindergarten may illustrate this lesson about the armor and the knights by working with the gifts and occupations according to either the dictation of the teacher or by invention.

The **TRANSITION CLASS** may find here stories of those who had truth, righteousness, peace, faith, prayer, as their armor. They may choose knights from the texts given, or any others, and write some parts of the story which they read, or at least the name of the knight and the place where the story is found. Noah wore the shield when he did as God told him, and this story you will find in Gen. 7. 1-10. Moses had the breastplate of righteousness, or rightdoing, and you find this story in Exod. 16. 4-31. A wonder story is found in Josh. 4. 1-24. Twelve stones made a monument to truth, which guided Joshua.

SCIENCE AT HOME WITH THE MOTHER. Talk of the use and the beauty of this armor in the home.

LESSON IX. (November 28.)

SALUTARY WARNINGS. 1 Peter 4. 1-8.

GOLDEN TEXT. "Be ye therefore sober, and watch unto prayer." 1 Peter 4. 7.

Primary Notes.



"Please, teacher, may I have all I want?" asked a poor little boy of the deaconess, as he sat down to the picnic lunch. "Yes, indeed, Johnny," said the deaconess heartily, and for the first time in his life, perhaps, Johnny had all he wanted to eat, and knew what it was to have an overflowing cup! This is what the cup running over means—plenty of it. And you see what we need plenty of—LOVE. Even a little love sweetens life, and what do you think a

plenty of it would do? We may each one have plenty if we will take it. There is but one place where we can get it, and that is at the feet of the loving Jesus, the Lord of love.

Introductory. Paul was not the only apostle who wrote letters to the Christians. Our lesson to-day is taken from a letter written by Peter to strangers living in different countries. He wrote two such letters, and they are in the Bible. [Call on some one to find the part of the Bible in which these are found. If children know that they will now and then be called upon to locate the lesson, it will lead them to notice more carefully.]

A Letter to us. This letter was written to all who should ever read or hear it as long as the earth shall stand. So of course it was written to us. God thought about us when he gave Peter these words to say. God thinks about the children, and he wants them to learn all they can while they are little about him and his work. When you get a letter from some one you love, you want to know all that is in it, do you not? This is God's letter to you, written by his servant Peter. Let us see what it teaches us:

Some one asked a little girl three years old what she found to do to keep her busy. "O, I run and play, and say my prayers," said the little one. There is more for children to do than just to run and play. Peter says, "Watch unto prayer." What does he mean? We must pray to God to make us good, and to keep us from sin, and then we must watch ourselves to see that we do not hinder God from doing as we ask! When Grace prayed to Jesus to help to remember to mind mamma all day, and then ran away the first time she had a chance, she hindered God from answering her prayer. Don't you see she did not watch as well as pray? [Have children read the first line as you point to words and pictures on the board—"Little children, watch and pray."]

What is this? Maybe you do not know that it is something we read of in the Bible. It is not strange that you call it a road, and a path, but the Bible calls it a "way," the "narrow way." Whose way do you think it is? Yes, it is the way for the friends of Jesus to walk in. It is not wide enough for evil ways and words or even thoughts, to come in. It is the narrow, beautiful way of love in which Jesus walked, and everyone who walks in that way walks with Jesus. It does not always look like the pleasant way, and that is because the bad spirit keeps our eyes shut to its real beauty.

Dick was a Christian boy and his cousin Fred was not. Fred came to visit Dick, and he told him so many things he was allowed to do, which Dick never did, that he began to think he had but little pleasure in life. One day Fred bought a

package of cigarettes and coaxed Dick to learn to smoke. Dick knew it was wrong, but he thought it would be manly to learn, and he said "What's the use being so particular?" So he tried it, and was a very sick boy as he deserved to be. The next day he owned it all to his mother, and said, "The right way is the pleasantest way after all." He was right.

Keep in the narrow way if you want to be happy. A way always leads to some place. The reason Peter tells us to keep in this narrow way is because it is the only way that leads to the land where the sun always shines. There is no land in this world where this is true, so when we read the next line we see it is "the land of light above." What way leads to this land? Yes, the narrow way, and it is for little children as well as for grown people. The next line tells what makes it a land of light. All the hearts that enter that land have to be full of love. Not love of self, or of pleasure, but love of Jesus. Shall we read the lesson from the blackboard together now, and remember that this is the lesson Peter teaches us—to watch ourselves, to pray to Jesus, to keep in the right way, and so to get to the bright land some day where all is love.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Some words in a letter which Paul wrote while he was a prisoner. Eph. 4, 6, 15, 32; 5, 9, 19, 20.

GOLDEN TEXT. "Children, obey your parents." Eph. 6, 1. "The greatest thoughts ever put into speech are in St. Paul's Epistle to the Ephesians," says Bishop Warren in an article in the *Homiletic Review*, July, 1897, page 47.

AIDS TO THE KINDERGARTNER. Holy Bible, Eph. 4, 5, 6; *Whedon's Commentary on Acts*, page 282, says that the four epistles written by Paul while he was in Rome are Colossians, Philemon, Ephesians, and Philippians; *The Metaphors and Comparisons of St. Paul* (Howson).

ATTENTION STORY.

Paul was busy always, and while in prison at Rome he remembered other people. He knew that by writing letters to them he might help them. In the same letter, when he told them about the armor, he spoke of many other things, and gave good advice to the men, women, and children. Our lesson to-day is about one Father of us all, who is above us, and near us, and with us. Other thoughts which he expresses are about speaking the truth, speaking to each other, singing hymns and songs. Then he speaks of thankfulness to God, obedience to parents, and doing good. Let us read the verses. [Read Eph. 4, 6, 15, 32; 5, 19, 20.]

Explain unusual words. "Melody," "Psalms," "spiritual songs," "receive," "whatsoever," are perhaps the only words in the lesson verses which are not understood by the children.

OUTLINE.

Sunday. Read each verse separately, and let some child who is able to write put upon the blackboard the word carrying the principal idea. In verse six the idea is unity. This is not as simple to a child as the word union, and the idea of oneness or harmony may be made clear by explanation. In verse fifteen unity of thought and heart are expressed by truth and love. The other verses have the thought extended in expression. The whole underlying thought of the lesson is unity, and therefore the lesson for this day may have many suggestions to the children.

Monday. The thought of God in Nature may be the topic for to-day. He made and he keeps all life. In vegetable life and the life of all animals his loving care is shown. Let the children name some plant, and animals known to them, and speak of their needs of water and food.

Tuesday. Truthfulness may be talked of with such emphasis as to cause admiration of this virtue. Hold up the idea of Truth, saying nothing of falsehood or deception, but keep this one topic in thought. Find a simple and true story of some child who was true to a principle or to his word, and lead the children to the thought of dependence and trust in the One who is true always.

Wednesday. The beautiful verse about kindness to each other and forgiveness may be repeated several times and talked over. How may we be kind to each other? What part of the Lord's Prayer says something very like this?

Thursday. Song is the lesson thought for to-day, and it is connected with the truth. Great principles and beautiful thoughts are set to music sometimes and are sung by voices. The "melody in your heart to the Lord" is a little song of happiness. The Thanksgiving Day lessons and the spirit of loving gratitude may be taught. Thanksgiving to God and sometimes the tune of

joy within the heart comes out in pretty humming tones while the girl plays with her doll, or the boy is working with his scroll saw. The wise writer of Proverbs said, "A merry heart doeth good like medicine." Having melody in the heart is speaking to ourselves in hymns and song. We are to thank our Father for "all things." Children are glad always to tell what they are thankful for, and this is an exercise of much profit.

Friday. The Golden Text is a memory gem for this week. Think of it when the father and mother say, "Do this now," and remember that Paul had thoughts of the children when he preached, and when he wrote letters, and we know that he must have prayed for them too, and asked our Father to take care of them. Lessons of the Thanksgiving season may be taught.

NATURE WORK. The first verse of the lesson suggests unbounded opportunity for Nature Work. "God above all" are words inclusive of all nature. Let the children choose a topic each day if you wish to have a spontaneous lesson, and each may be connected with the preceding one. God's care for and thought of the little animals (squirrels, beavers, and others) and the large animals (bears and others) provided a way for them to care for themselves and to provide for their little ones.

ART WORK. A picture of an interior of a house may be shown and talked about.

HAND WORK. Let the children make what will indicate a thought of the Thanksgiving day, or picture the home life. The paper-folding exercise may picture forms used in the home, such as chairs, tables, sofas, etc., and the drawing exercise may picture apples and other fruit.

The **TRANSITION CLASS** of larger children may write a list of favorite names of songs and hymns.

SCIENCE AT HOME WITH THE MOTHER. Look over each Bible verse and, taking one for each day (there are six verses), talk of each topic and dwell especially upon the first six words of verse twenty, the Thanksgiving verse of the lesson.

Whisper Songs for November.

SIXTH LESSON.

"Nothing shall harm you,
Child of my love,"
Jesus is saying
To you from above.

SEVENTH LESSON.

When among strangers
Strengthen me, Lord,
That I may honor
Thy name and thy word.

EIGHTH LESSON.

The Lord is my Captain,
He arms me within
With the strength of his Spirit
To conquer all sin.

NINTH LESSON.

Our Captain has conquered,
And nothing shall harm
The soldiers who trust in
The strength of his arm.

Order of Service.

FOR PRIMARY DEPARTMENT.

Fourth Quarter.

GREETING.

Let the school say or sing, standing :

To God the Father, God the Son,
And God the Spirit, three in one,
Be honor, praise, and glory given,
By all on earth and all in heaven.

Teacher. Make a joyful noise unto the Lord.

Class. Come before his presence with singing.

Teacher. Know ye that the Lord he is God.

Class. It is he that hath made us, and we are his.

Teacher. We are his people, and the sheep of his pasture.

Class. Enter into his gates with thanksgiving.

Teacher. Give thanks unto him and bless his name.
[Prayer, closing with concert prayer in which children join.]

As we pray together now,

We close our eyes, our heads we bow,

We fold our hands, and pray thee, Lord,

To teach us from thy holy word ;

To be among us while we stay

And guard and guide us every day ;

To bring us home at last to thee,

And let our eyes thy beauty see. Amen.

CREED SONG, or COMMANDMENTS in rhyme.

COLLECTION. [Sing marching song while money is being dropped in baskets.]

BIRTHDAY OFFERING, followed by Birthday Prayer.

Jesus, bless our little friend ;

May her whole life be

Full of sweetest joy and peace,

Found in serving thee. Amen.

REVIEW.

SUPPLEMENTAL LESSON.

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

LESSON TEACHING.

ECHO PRAYER, asking God to bless the lesson which has been taught.

Teacher. The Lord be with thee.

Class. And with thy spirit.

Sing or recite :

Peace, peace, farewell,

May the grace of God attend thee,

By his guardian power defend thee,

Peace, peace, farewell.

Peace, peace, farewell,

May the love of God enfold thee,

By his Holy Spirit mould thee,

Peace, peace, farewell.

Wise Councils on Teaching.

(Continued from page v.)

"The State does not foster the special views of any sect, when it admits religion to be the essential basis of morality. The value of religious training may be assumed without an examination of its principles."

"It is not the need of the school," he adds, "to impart religious instruction, but in its devotional exercises to recognize the obligation to God of both teacher and pupils and to awaken and deepen religious emotions as well as to afford a suitable preparation for the sacred nature of school duties.

"Teachers of ability and experience will readily testify to the value of devotional exercises, as a means of strengthening the moral convictions of the pupils, and of sustaining the discipline of the school. It would certainly bode ill for that church unity for which many work and pray, if on the educational field of battle a united front cannot be presented against the common enemy—ignorance and crime."

Mr. Millar insists upon the personality of the teacher as the important element in character building. "As is the teacher so is the school. A high standard of living is demanded of the teacher, not only for its direct influence upon the young, but also for the added power which his words of counsel give. The child naturally looks to him for guidance, and if he finds in the teacher a spirit of reverence, sincerity, honesty, truthfulness, industry, and unselfishness, he is disposed to practice these virtues himself. The teacher, whether good or bad, leaves his everlasting imprint on every child placed under his care. He can hide nothing from the child's power of intuition. Whatever the teacher is becomes immortal through the souls of his pupils. Of all lessons, the best is the living lesson. Example is always better than precept. The Christian teacher will not hide his light. If placed in charge of a school, it matters little to what church he adheres. No need for him to give lessons in the Bible, creed or catechism; he is the real textbook. If he has formed his kinship with the Divine, and has recognized the source of the highest inspiration for his duties, he will be a living epistle, known and read of all."

These principles are applicable in Sunday-school as well as day-school

teaching. Indeed, this book might well be placed in our Sunday-school libraries for the study of those who wish to mould the life and character of the youthful immortals committed to their care. In the chapter on "character building" the author's remarks on truthfulness, honesty, courtesy, on self-control, are full of wise suggestions. This book is a contribution of marked value to the important science of education.

A Good Number.

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

One of the most interesting articles ever published in this magazine is that entitled, "Across Siberia," by the Rev. Dr. Wenyon, a Wesleyan medical missionary who had some remarkable adventures, returning from China over the Siberian post-road. He describes with the aid of graphic illustrations the Siberian exiles and other features of life on the Steppes. "Village Life in Switzerland," by Miss Ewan Macpherson, is a gossip account, with ten engravings, of home life in the tiny republic. "The Indian Famine and Indian Missions" discusses chiefly the wonderful improvement in the condition of women through Christian missions. Under the title, "Religion in High Places," the Editor gives a character-sketch of Sir Arthur Blackwood, head of her Majesty's post-office in Great Britain. "Beauty Blackwood," as he was called, after a reckless career in the Crimea and fashionable life in London, became an active Christian worker and lay preacher, but never lost his exuberant spirits and fondness of athletics. His life is one of extraordinary interest. Two other character studies, with portraits, are "Bayard Taylor," Poet and Traveller, and "Toussaint L'Ouverture," the black patriot of Hayti. Other papers of interest are "Mr. Gladstone's Gift to the Nation," by Rev. J. Ritson; "Her Trial Sermon," by Rev. J. Dodd Jackson; "What is Christian Science?" by George W. Shinn, D.D. Illustrated articles on "Wesley College," and the Canadian poet, C. D. Roberts, are also given, with Recent Science, Discoveries by Mattock and Shovel in Syria, etc.

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