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The Teachers Monthly

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

Vol. IX.

April, 1903

No. 4

PARENT AND PASTOR

The charming "Word from Pastor to Parents," which is given almost in full below, was not, it may be explained, written at all with a view to publication beyond the congregation of Cooke's Church, Toronto, to the report of whose Sabbath School it was prefixed, but the editors have begged permission of Rev. Mr. Esler, the pastor, to give it this wider currency:

"As Pastor of the church, it has been a joy to my heart to have received, during the past year, into the communion of the church, no less than thirty-five members of the Sabbath School on the profession of their faith in Christ, and I anticipate that these young disciples will be among the best and most consistent followers of our blessed Lord. The best Christians are those who professed Christ when they were young.

"The one aim of our Sabbath School is to direct the young feet in the way of life. We want only to do good, and in the name of our Lord to bring sunshine and good cheer to the hearts of both parents and children; and we know that in so doing sunshine and good cheer will come back to our own hearts. The parent has the first place as the trainer of the child for eternity and for God. We therefore come in the name of Christ to help you to keep your boy or girl for the Master, and to save him or her in the hour of temptation, of which the world is full.

"We humbly ask your hearty co-operation with us in our work, in the regular and punctual attendance of your child, in the preparation of the lesson, in loyalty to the teachers and the School, and to our blessed

Lord. Pray for us. If sometimes our methods are new to you, do not criticise; be assured we want to lay no trap for your dear child, and we have no other end than to be a blessing to your boys and girls.

"As Pastor of the church, I do love the boys and girls, and I long to do them good, and in this work I have the heartiest sympathy of our teachers. I hope I have yours also. Pray for this work, and may 1903 bring us even greater blessings than even the year that is gone."

THE RISEN CHRIST

By Rev. R. P. Mackay, D.D.

Can it be proved that Jesus rose from the dead? Yes, it can; but then we have long ago got past the need of proof. In their dry wilderness journey the Israelites were like to perish for want of water. Moses smote the rock with his rod, and a sweet, clear stream gushed forth. The people drank and were satisfied. They needed no proof ever after, that Moses had smitten the rock. The flowing stream, their thirst quenched, their lives refreshed, were evidence stronger than any process of reason.

An angel came down and rolled the stone away from the door of the rocky sepulchre in Palestine and Jesus came forth. With Him flowed forth the river of life, from which millions of souls have been drinking and have been satisfied. He has been within them a well of water springing up into everlasting life. They who know Him not may ask for argument to prove that He rose from the grave. To us argument is superfluous, and the best that can be adduced is feeble

and unconvincing, in comparison with the experience of drinking the living waters. "We speak that we do know, and testify that we have seen." He did rise; for He lives, and He is with us all the day. I can never die; for I belong to Him who is the life. "I live; yet not I, but Christ liveth in me," and He is "alive for evermore." Once I was dead, by the law slain, but now I am alive, for I live in Him.

Not even death can hold me, for the portals of death are standing open. Jesus, Samson-like, carried away on His mighty shoulders the gates of death. They could not hold Him and His victory is mine. The resurrection of Jesus is in my soul—the love and joy and faith and song and rest and rapture, are the risen Christ within me, lifting me away with Himself to the Father's home in the skies. In sympathy with my resurrection life, do I now see, as not before, its emblems in earth and heaven. The vernal fields, the bursting buds, "the day that out of darkness breaks," all speak of Him that burst the tomb.

The resurrection is not yet complete. He brought life and immortality to light, but we have not yet seen the fulness of its glory. The Spirit that raised Jesus shall also quicken our mortal bodies, but not yet. In our captivity, let our emancipated spirits feed upon the blissful shores, and be messengers of life and light to them that have not known the resurrection life. We know not what we shall be, but we shall be like Him, because "He is not here," "He is risen indeed." Let the world know, that they too, may rejoice.

Toronto

Over 30
THE INSIGHT OF LOVE

There is such a thing as spiritual genius. As the artist beholds the angel in the marble or as the man of literature sees the secret springs of human feeling and action, there are rare and beautiful spirits who discover good where others perceive nothing but evil, and find the noblest qualities under the least promising exterior.

The best Old Testament example of this power is seen in Jonathan. While David, in

the eyes of Saul, was a designing rebel, the king's son recognized in the shepherd lad one born to a high destiny and possessed of a royal nature. No selfish consideration of his own interests blinded him to the qualities which fitted his comrade to be a leader of men.

Turning to the New Testament, Barnabas manifested in a high degree the same rare insight. He it was, who stood out for Paul as a true disciple when the converted persecutor was regarded with suspicion by the church at Jerusalem. It was he who brought Paul from Tarsus as a leader in the church at Antioch. Again, when Paul positively refused to accept the services of Mark, on account of a former failure, Barnabas so firmly believed in his young kinsman's soundness of heart that he insisted, even at the cost of parting company with Paul, on giving him a second chance.

All other instances of the ability to see good in men, even when overlaid with evil, compared with that of Jesus, are like the flickering candle beside the noonday sun. He entrusted the great task of establishing His kingdom to a company of men amongst whom were numbered two who had shown a spirit of selfish ambition and angry revenge, another who basely denied him, and a third whose obstinate unbelief was removed only by a special revelation. He saw that in spite of all these indications to the contrary, these men were truly devoted to Him and that the interests of His kingdom were safe in their hands.

The secret of this genius which penetrates the husk of evil and finds the kernel of good, can be given in one word. It was love that made Jonathan so keenly alive to the nobility of David. Barnabas saw the sincerity of Paul, not because of his quick intellect, but because of his loving heart. And it was His love to the disciples that made Jesus so quick to discover and so ready to recognize, amidst all their faults and failings, the reality of their attachment to Himself.

The more we have of the love which "believeth all things," the more helpful we shall be in the development of the good that is in others and in bringing it into fuller exercise. For there is nothing that stimu-

lates more strongly the desire after better things, than the knowledge that some one else believes in us and in our possibilities for good.

NOW FOR THE EXAMINATION

The lessons of the Teacher Training Course close for the season with this issue of the *TEACHERS MONTHLY*. They have been widely used within our own church, and have attracted attention abroad. The church is under a debt of obligation to Rev. Professor Falconer, Presbyterian College, Halifax, and Rev. Professor Ballantyne, Knox College, Toronto, by whom respectively the lessons on the contents and growth of the New Testament, and New Testament geography and institutions, have been prepared.

For full particulars in regard to the first Annual Examination in the Teacher Training Course on May 9, apply to Rev. J. M. Duncan, B.D., Confederation Life Building, Toronto. The arrangements made will permit candidates to write without leaving home.

PAUL AND PERILS

By Rev. Robt. Johnston, D.D.

It is the crises of life that reveal character. There are virtues for the exercise of which the commonplace round provides a full field; but the depths are sounded only in the occasional experiences that try all that is in a man. In estimating a life we want to know how it bears the stress of temptation, of anguish, of peril.

Paul was familiar with danger. There was scarce a city that he visited in which opposition was not aroused that threatened his life. He was a warrior, and did not count the perils that beset his path, and when in the path of duty he faced danger, there was no swerving from that path to avoid it. More than this, Paul recognized in danger the circumstances that promised the more abundant fruit for his toil. He might have found pathways of comparative safety in obscure places, but instead he sought the conspicuous arenas, where in the face of all opposing forces he might wage warfare for his Lord. His soul responded to "the stimulus of splendid difficulty."

The apostle's conduct, when warned by Agabus of the dangers that awaited him at Jerusalem, is full of inspiration and instruction. He listened to the warning, so graphically uttered, and he could not but listen to the affectionate entreaties of those who loved him best, as they besought him not to risk a life so precious to them and to the entire church. But, having listened, there is no tremor in his voice nor sign of indecision in his bearing, as he gently but firmly silences their appeal, and declares, "I am ready, not to be bound only, but also to die." He had heard a voice which no warning of prophet or appeal of friend could silence for him—the voice of his Lord. To his heart it was clear that duty and opportunity called him to Jerusalem, and neither afflictions nor bonds nor death itself could deter him from the way that duty lay. To know the path of duty was for Paul the end of all controversy. So it should be for us, for we may rest in the assurance that cheered the great apostle, that He who appoints the way will give also the strength for its toil and the courage for its danger, and whether by our suffering or our service, by our life or our death, will accomplish through us His blessed will and His eternal purpose.

The apostle's conduct recalls the bearing of another hero of the faith. When Luther determined to obey the Emperor's summons, and appear before him at Worms, his friends gathered round him and joined entreaties, protestations and tears in an endeavor to persuade him from a venture, that to them seemed to imperil the life of their leader, and in that life the progress of the Reformation. But to Luther God had spoken, as to Paul; the way of duty was clear, and with equal firmness the great Reformer silenced his too importunate friends, as Paul had silenced the disciples long before. Luther, as Paul, was

"One who never turned his back, but marched breast forward.

Never doubted clouds would break;

Never dreamed, though right were worsted,
wrong would triumph;

Held we fall to rise, are baffled to fight
better,

Sleep to wake."

And does not the conduct of both, that of the Reformer and that of the Apostle, recall the example of Him whom they and we call Lord and Master? Knowing what awaited Him at Jerusalem, seeing clearly the betrayal, the trial, the cross outside the city walls, "He steadfastly set His face to go to Jerusalem." That example, an example which the great apostle so heroically followed, is our inspiration and encouragement to tread bravely the path of duty, even when ease or safety seem to lie another way.

London, Ont.

TEACHER TRAINING

By Professor Walter C. Murray

XVI. INTELLECTUAL CHARACTERISTICS OF YOUTH

The puzzle interest "culminates sharply at 12 and declines rapidly after that." What is the significance of this fact?

Before the rise of constructive imagination the boy is content to receive ideas in the order in which they come, and in that order they are stored in the memory. But when he begins romancing and "castle building in Spain," he breaks up these associations and recombines the ideas in new ways. This work of reconstruction is the forerunner of reasoning. Here images are the counters; in reasoning words take the place of images.

The puzzle passion indicates a delight in making new combinations to attain a certain end. Perhaps not yet is the reasoning abstract. Images not words, may still be the counters. But delight in puzzles is an indication of the rapid development of the reasoning powers.

Dr. Starbuck also says that Mrs. Barnes, in her study of the historic sense, found that the ability of the boys to make proper inferences from a historical incident showed a rapid increase at 12, a falling off at 13, and a rise again at 14.

He also reports that a boy's ability to make an abstract interpretation of a picture after seeing it for a short interval, shows a definite improvement at 12, a decided falling off at 13, and great improvement at 14. (Psychology of Religion, p. 36.)

Dr. Coe says the youth becomes a "con-

scious logician"; a "remorseless critic"; "he will settle everything by rigorous logic." Consistency is his foible. He is less concerned about facts than about consistency. He accepts certain premises and remorselessly draws the most startling conclusions. His reasoning is in the deductive stage.

A boy's reasoning power develops rapidly after it has begun. One is rather apt to underrate his skill and to continue to treat him as a child long after he is capable of better things. I have heard two boys, the elder not sixteen and the younger not more than fourteen, discuss the questions of miracles and predestination and free will with much of the skill of an advanced critic. Many of the most serious difficulties, which confront every defender of the faith, were advanced by them, apparently as their own discoveries. Their words and phrases were not the hackneyed terms of the schools.

There are three fairly well marked stages in the period of youth which are of special significance with respect to doubt. The stage of ferment, from 12 to 16, when the new wine is straining the leather of the old bottles: the crisis, 16 to 18, the leather bursting, the spill; the reconstruction, 18 to 24, the new bottles. The acme of the doubt period is about 18 for boys and 15 for girls.

Starbuck says that a period of doubt, when religious authority and theological doctrines were seriously questioned, was experienced by 79 per cent. of the men and 53 per cent. of the women whose religious experiences were made known to him. The cases of 100 men and 150 women were considered. Dr. Burnham reported that 75 per cent. of his cases were troubled with doubts. Similarly Coe found that 23 out of 100 men and 2 out of 24 women passed through a period of doubt.

From these and many similar facts Dr. Coe draws the following conclusions: (1) "Some sort of intellectual movement and ferment is the natural correlate of the new birth of the physical organism;" (2) "Reconstruction must come in one form or another"; (3) "We are not to expect intellectual rest and contentment in youth" Starbuck says that "adulthood (or youth) is, for women, primarily a

period of storm and stress, while for men it is in the highest sense a period of doubt."*

These conclusions indicate the absolute necessity on the part of the teacher of boys and girls of the charity which "beareth all things, hopeth all things." Discerning patience is the quality in the teacher most promising for a happy ending to the period of doubt in the scholar. Let the truth be taught in love, and with not too great haste for the ripened harvest.

A third characteristic of the period of youth is the passion for reading which usually appears about the eighth year, increases rapidly from the eleventh to the fourteenth, culminates about the fifteenth, then rapidly declines until the eighteenth, when it reaches its lowest level. Dr. Lancaster's studies found that nearly 90 percent of the men and women (523) whom he questioned, had experienced this passion sometime during the period of youth.

The intensity of this passion we are prone to underrate, and perhaps to question its utility. But we may change our opinions, when we find that the greatest electrical inventor of the age, Edison, when a boy, attempted to read through the Detroit Free Library, and read fifteen solid feet before he was stopped; also that Joseph Henry, the electrician, a rival of Faraday's in originality, at the age of 10 followed a rabbit under the Public Library at Albany and found a hole in the floor that admitted him to the shelves; took down a novel, read it, and unknown to anyone read all the fiction in the library; then began physics, astronomy and chemistry, and developed a passion for science.

It is most important that the teacher make use of this craze to develop reading habits. Unfortunately our school courses and the athletic interests choke the promising plant. What we Canadians need is not energy, nor independence nor natural gifts, but more scholarship, a more extensive and exact knowledge of the best that has been thought and done.

Dalhousie University, Halifax, N.S.

*Those interested in this subject will find much useful descriptive matter in Starbuck's, *Psychology of Religion*, ch. 26, and many excellent practical suggestions in Coe's, *The Spiritual Life*, ch. 2.

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Bible Dictionary

BIBLE DICTIONARY FOR SECOND QUARTER, 1903.

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

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

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

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

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

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

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

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

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

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

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

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

He'-brews. Another name for the Jews.

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

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

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

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

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

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

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

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

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

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

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LESSON CALENDAR: SECOND QUARTER

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

Lesson I.

PAUL'S FAREWELL TO EPHESUS

April 5, 1903

Acts 20: 28-38. Study vs. 17-38. Commit to memory vs. 31-34. Read vs. 1-16.

28 Take heed ¹therefore unto yourselves, and to all the flock, ²over the which the Holy Ghost hath made you ³oversers, to feed the church of God, which ⁴he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 ⁵Also of your own selves shall men arise, speaking perverse things, to draw away ⁶disciples after them.

31 ⁷Therefore watch, and remember, that by the space of three years I ceased not to ⁸warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you ⁹an inheritance among all them which are sanctified.

Revised Version—1 *Omit* therefore; 3 in; 8 bishops; 4 he purchase; 5 And from among; 6 the; 7 Wherefore watch ye, remembering; 8 admonish; 9 I coveted; 10 *Omit* have; 11 In all things I gave you an example; 12 help; 13 he himself; 14 word; 15 had spoken; 16 behold; 17 brought him on his way.

GOLDEN TEXT

Acts 20: 35. Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

DAILY READINGS

- | | |
|-----------------------|-----------------------------|
| M.—Acts 20: 16-27. | Address to the elders. |
| T.—Acts 20: 28-38. | Paul's farewell to Ephesus. |
| W.—1 Peter 5: 1-11. | Elders exhorted. |
| Th.—2 Cor. 12: 10-19. | Strength in weakness. |
| F.—2 John. | Warning against deceivers. |
| S.—1 Cor. 4: 6-16. | A pattern. |
| S.—Col. 2: 1-9. | Steadfast in the truth. |

CATECHISM

Q. 70. Which is the seventh commandment?

A. The seventh commandment is, Thou shalt not commit adultery.

Q. 71. What is required in the seventh commandment?

A. The seventh commandment requireth the pre-

33 I ¹⁰have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands ¹¹have ministered unto my necessities, and to them that were with me.

35 ¹²I have shewed you all things, how that so labouring ye ought to ¹³support the weak, and to remember the words of the Lord Je'sus, how ¹⁴he said, It is more blessed to give than to receive.

36 And when he had thus spoken, he kneeled down and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the ¹⁵words which he ¹⁶spoke, that they should ¹⁷see his face no more. And they ¹⁸accompanied him unto the ship.

servation of our own and our neighbour's chastity, in heart, speech and behaviour.

TIME AND PLACE

Paul arrived at Miletus on Thursday, April 20, A. D. 58. If he sent for the elders on Thursday afternoon, they might have arrived by the following sabbath. Miletus is a city of Asia Minor, 36 miles south of Ephesus, at the mouth of the river Meander.

LESSON PLAN

I. A Solemn Charge, 28-31.

Given by Paul to the Ephesian elders.

II. A Noble Example, 32-35.

Shown by Paul while living at Ephesus.

III. A Sorrowful Parting, 36-38.

Of Paul from his Ephesian friends.

LESSON HYMNS

Book of Praise, 464; 35 (Ps. Sel.); 246; 260; 404; 682.

EXPOSITION

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

Connecting Links—After the riot at Ephesus (Lesson XI., First Quarter), Paul visited the churches of Europe, ch. 20: 1, 2. A plot of the Jews led him to return the way he had gone (ch. 20: 3); and from Philippi in Macedonia he sailed for Troas in Asia

Minor. From Troas he sailed to Miletus, 36 miles south of Ephesus. He did not call at the latter place, for he was hastening to reach Jerusalem by Pentecost, ch. 20: 6-16.

From Miletus he sent for the elders of the church of Ephesus, and delivered to them

his farewell address, which we study to-day. He reminds them of his three years' (v. 31) ministry among them (vs. 17-21), and refers to the future with its many uncertainties, but is unmoved in his purpose of preaching the gospel of Christ, vs. 22-24. He does not expect to meet them again on earth, but leaves them with the consciousness that he has been to them a faithful and true pastor, vs. 25-27.

I. A Solemn Charge, 28-31.

V. 28. *Take heed unto yourselves.* They needed salvation as well as others. If they neglected their own spiritual welfare they would not be diligent in seeking that of "the flock." *To all the flock;* a figure used frequently in the Old Testament (Isa. 40: 11), and also elsewhere in the New by Christ (Luke 12: 32; John 21: 15-17) and by Peter (1 Pet. 5: 2) to denote believers. *In the which* (Rev. Ver.). They were a part of the flock as well as having authority over it. *The Holy Ghost;* either directly (ch. 13: 2), or through appointment by the church, ch. 6: 5. *Overseers.* From the Greek word comes our word "bishop," and it is so translated in the Rev. Ver. The same persons, however, are spoken of in v. 17 as presbyters or elders; so that in the apostolic church a presbyter or elder was the same as a bishop. *To feed;* to care for, protect and guide them in spiritual matters with the diligence and tenderness of a shepherd for his sheep. *The church of God.* Believers are peculiarly God's people (Tit. 2: 14), for He has redeemed them (1 Pet. 1: 18, 19) and has made them members of the church under Jesus Christ its great Head, Col. 1: 18. *Purchased with his own blood.* Therefore Christians are very precious to God, and should be carefully and tenderly guarded by their overseers. Note that Jesus Christ is here directly called God.

V. 29. *I know.* He had learned this by observation and experience. *Grievous wolves;* false teachers, particularly those who sought to take Christians back to the rites of the Old Testament. They were known as Judaizers. *Enter in;* by becoming members of the church. *Not sparing;* but by their false teaching making unhappy divisions in the church, thus rending the flock like wolves.

Vs. 30, 31. *Of your own selves.* Danger would arise also from ambitious persons among themselves. *Speaking perverse things;* twisting and perverting the truth to suit their own purposes. *To draw away;* from the truth taught by Paul (Gal. 1: 11, 12) into error, thus breaking the church up into sects, 1 Tim. 1: 20; 2 Tim. 2: 17, 18. *Therefore watch;* with that unsleeping alertness which can never be taken by surprise, 1 Pet. 5: 8. *And remember;* Paul's life among them was to be their example and inspiration. *I ceased not.* Paul with constant watchfulness had looked after their spiritual welfare. *With tears;* showing how deep was his interest in their salvation.

II. A Noble Example, 32-35.

V. 32. *I commend you to God;* for safe-keeping from the errors and temptations of life. *The word of his grace;* the gracious promises of the gospel, such as those found in John 17: 7-12. *Which is able.* This must refer to "God" and not to "the word of His grace." It is God who can build up His people, and give them a heavenly inheritance. *To build you up.* Christians are likened to the costly and beautiful temples familiar to the Ephesians. (See Eph. 2: 20.) This is a frequent figure of Paul's to denote spiritual growth. *To give you an inheritance.* As each Israelite received a definite portion of ground in the promised land, so there is provided for every Christian his share in the spiritual blessings of the heavenly Canaan, 1 Pet. 1: 4.

Vs. 33-35. *I have coveted, etc.* Paul, in contrast to the example of the false teachers (1 Tim. 6: 5, 6; Rom. 16: 17, 18), did not seek their money, but themselves, nor did he envy those among them who were richer than himself. *Apparel.* The wealth of Eastern lands consisted partly in costly garments and ornaments, Luke 16: 19. *Ye yourselves know.* It was common knowledge that Paul supported himself and those with him (1 Cor. 4: 12) by working at his trade, ch. 18: 3. He had a right to his support, but he refused it in the Gentile churches, lest they should misunderstand his motives, 1 Cor. 9: 11-15. *These hands;* "holding them out, that all might see the marks of toil." (Lindsay.) *In all things I gave you an ex-*

ample (Rev. Ver.). Compare John 13 : 15. *How that so labouring.* The Greek word denotes "wearying toil." *The weak*; the poor and needy as well as the weak in faith. *The words.* These words are not recorded in the gospels. (See John 21 : 25.) *It is more blessed.* The secret of happiness is in helping others, Matt. 20 : 28. Paul himself had practiced this precept by giving his services freely.

III. A Sorrowful Parting.

Vs. 36-38. *Kneeled down, etc.*; perhaps on the shore near the harbor as in ch. 21 : 5. *They wept sore*; showing how dearly they loved the man who had so tenderly cared for them. *Kissed him.* The Greek word means to kiss repeatedly and tenderly. *Should see his face no more*; Paul did not intend to revisit Ephesus. It was to be a last farewell.

APPLICATION

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

Take heed unto yourselves, v. 28. We cannot be wise and skilful leaders in the conflict with evil, unless we have trained ourselves to foil the tactics and resist the assaults of the tempter on the battle ground of our own hearts. The measure of our influence over others depends upon the keeping up the strength of our own spiritual life by personal devotion and private prayer. It is those who go from the secret place of God's love, who lift their fellows into holier places.

And to all the flock, v. 28. The law of Christ's kingdom is the law of service. We never feel the claim of this law so strongly as when we have entered into the fellowship of the Saviour. We learn from Him, that the church is one flock and that each member has a claim upon our sympathy and helpfulness. He teaches us that our outlook should be wide, embracing all the world. "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd," John 10 : 16.

The church of God, v. 28. We should love the church and count it one of the greatest honors of our life that we belong to it. We have been called into its fold in order that we may improve and strengthen it. Children by baptism are already members of the church, and should be taught to understand the privilege of such membership, so that, when they come to years of discretion, they may outwardly confess their faith in Christ and actively share in the blessings of the church.

Which he hath purchased with his own blood, v. 28. The great cost at which God has redeemed the church is the guarantee that He will not allow any power to destroy it and that

He will at last deliver it from everything that is evil. Even "the gates of hell shall not prevail against it," Matt. 16 : 18.

Speaking perverse things, v. 30. Sometimes a great railway disaster, involving the loss of much property and many lives, has been due to the blundering of some man in showing wrong signals. The responsibilities of Christians are great, and if they are giving wrong impressions about Christ the blame that rests upon them is heavy.

I commend you to God, v. 32. There are men to whom we would trust anything, our money, our life, our reputation. If men are in so many cases worthy of the utmost trust and confidence, how much more ready we should be to rely upon the promises of God, whose faithfulness has never failed!

Which is able to build you up, v. 32. By the influence of His Spirit, by the teachings of His word and by all the experiences, joyful or sorrowful of their lives, God, the great Architect, is building up the characters of His people into a beautiful and stately structure. He knows just what is required to bring every grace of character and every capacity of service to its full perfection. We have but to yield our lives to Him, and they will grow daily in strength and beauty.

To give you an inheritance, v. 32. How different is the heavenly inheritance from those of earth! In the case of earthly inheritances, the share of each heir decreases as their number increases. But each of those who share in the heavenly inheritance finds his riches of joy increasing as others claim their portion.

I have coveted, v. 33. The spirit of love leads us to rejoice in the happiness and prosperity of others, as heartily as if they were

our own. It keeps us from grudging to others possessions which may be greater than our own, and sets us free from all envy.

It is more blessed to give than to receive, v. 35. In India they tell the story of a great king who employed a skilful builder to erect in the mountains of snow a splendid palace. But the builder, instead of spending the king's money on the palace, used it and all his own in feeding the people of the neighborhood, who were starving on account of a great famine. The angry king was about to put the builder to death, when he was shown in a dream, a palace in heaven more

magnificent than any on earth, called the "Palace of Merciful Deeds," which had been built with his money, and which should endure when all earthly things had passed away. The lesson of the story is, that the life which is spent in the service of Christ will bring a reward of true and enduring blessedness. Nothing is ever wasted which is given to Him.

Prayed with them, v. 36. Life is continually a meeting and parting; and death is the most solemn and trying of all our farewells. The only parting that leaves no regret is that which follows upon a life of usefulness and duty.

POINTS AND PARAGRAPHS

By The Associate Editor

A good example adds weight to wise warnings. v. 28.

We are quick to see the danger of those whom we love. v. 29.

A disloyal subject is worse than a foreign foe. v. 30.

The greater the danger, the more earnest should be our warnings. v. 31.

God's past faithfulness is good ground for our present confidence. v. 32.

In covetousness there lies the germ of every sin. v. 33.

An unselfish motive ennobles the lowliest toil. v. 34.

Proper forms help, but cannot replace, the spirit of prayer. v. 35.

The strongest are apt to be the tenderest. v. 36.

Since any farewell may be final, every farewell should be sacred. v. 37.

If the home is reared on twin pillars of love and unselfishness, if each member of the family has learned to take a place subordinate to the welfare of the whole, and to yield instinctively a point whenever the interests of one collide with those of all, there will issue from such a household men and women who are fit for the life of the state and worthy to be entrusted with the task of government.—Horton.

"The blessings and hopes of Christian

faith, which are so dear to us, are blood bought. By Christ's stripes we are healed. We have joy, because He endured sorrow. We have peace in the midst of storm, because He faced the tempest. We have forgiveness of sin, because the darkness gathered about His soul on the cross. We have life, eternal life, because He died in shame. The grave has no gloom for us, because He lay in it wrapping its gloom about His own soul. Every blessing comes to us baptized with blood, the blood of the Son of God. The hands that save us are pierced hands, pierced in saving us."

"The question was once asked why the Dead Sea received the name it bears. One answered appropriately, 'Because it is always receiving and never letting out.' Water, to be pure, must be kept flowing. No man can be a Christian and keep it all to himself."

"The covetous man is like a camel with a great hunch on his back; heaven's gate must be made higher and broader, or he will hardly get in."

"My Father worketh hitherto, and I work." "And I work!" Say that too. Swing into line with the eternal energy, be a force among forces, a toiler, a producer, a factor, and life never loses its tone and flavor, its bit of glamor. There is no real taste to bread nor bliss in sleep for the idler. He is the doubter, the skeptic, the unhappy man.—Dr. Maltbie D. Babcock.

Prayer pulls the rope below, and the great bell rings above in the ears of God. Some scarcely stir the bell, for they pray so languidly; others give but an occasional pluck at the rope; but he who wins with heaven

is the man who grasps the rope boldly and pulls continuously with all his might.—Spurgeon.

It is ours in every emergency to do our best and then leave results in God's hand.

LIGHT FROM THE EAST

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

OVERSEERS (Rev. Ver., "bishops")—The same persons who are called bishops in v. 28 are called elders in v. 17. Bishop in Greek speech was a general term, somewhat like "president" or "chairman" among us, and elder was the well-known office-bearer of the Jewish synagogue. The worship and government of each Christian congregation were at first in the hands of the elders as a body, both terms were applied to them, and each individual among them was assigned work according to his gifts. But after the apostles were all dead, and each congregation grew larger and the number of congregations multiplied, their organization became more complex. As there were many

actions of government and worship which required to be performed by one elder acting for the rest, so in time one came to be permanently elevated above the rest of the presbyters, and the title of bishop was applied to him alone. Some suppose that the reason why the title bishop and not presbyter came to be given to the superior officer, was because it seems from some inscriptions to have denoted the financial officers of the social clubs and guilds of the time, and the bishops had charge of all the funds of the church for the support of the widows, orphans, aged and infirm among the brethren. The qualifications for the office are mentioned in 1 Tim. 1-7.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

By the late Principal MacVicar, D.D., LL.D.

In this farewell address to the elders or bishops at Ephesus Paul urges them to fidelity in the discharge of official duties, especially by four distinct considerations:

1. *His own example.* (a) He unhesitatingly appeals to his record of incessant service day and night for three years, warning them of duty and danger individually with melting tenderness, v. 31. Here was the manifestation of the true ministerial and missionary spirit. (b) He claims to have been thoroughly disinterested, unselfish, in no way seeking to enrich himself, v. 33. As he wrote to the Corinthians (2 Cor. 12: 14), so he acted at Ephesus. He worked with Aquila and Priscilla at tent-making, Acts 18: 3. While he had the right to demand support as the reward of his spiritual labors, yet for the sake of others, he waived the exercise of that power, 1 Cor. 9: 12-15. (c) He showed

them by example that Christians should work to "support the weak," and cited, in support of his doctrine and practice, the words of Jesus, "It is more blessed to give than to receive," v. 35. Why? Because it promotes the happiness, the moral and spiritual good, both of the giver and of the receiver.

2. *The call to office by the Holy Spirit.* (a) The office was that of the elder, which, in the New Testament, is the same as that of the bishop. The persons sent for from Miletus were the elders (v. 17), and in v. 28 they are called bishops (Greek, *episcopous*). (b) The call to this office is primarily from the Holy Spirit, Acts 13: 2. He also qualifies men for the discharge of its duties, 1 Cor. 12: 8. The elders are to act as shepherds "in" the flock, not "over" it, but as part of it. This means more than "to feed"; it includes care, protection and government. The flock is the church, the ecclesia or assembly of those purchased by the blood of Christ out of all kindreds and nations. See Isa. 40: 11; Luke 12: 32; Rev. 5: 9. Christ is the Good Shepherd

(John 10: 14), and the elders are to act under Him, taking heed to their own piety, opinions, teaching and conduct, as well as to all classes of the flock, the old, the young, the rich and poor, the ignorant and cultured, John 21: 15-17; 1 Pet. 5: 2-4.

3. *The dangers of the flock was to encounter.* (a) Dangers from without, v. 29. (Compare Matt. 7: 15.) (b) Dangers from within, v. 30. For what purpose? "To draw away disciples after them"—for sectarian ends, and for self-glorification like Diotrephes (3 John 9), and like Phygellus and Hermogenes, 2 Tim. 1: 15. In view of these dangers his word to the elders is, "Take heed unto yourselves," "watch." This is in line with the teaching of Jesus, who declared that false prophets, religious imposters, would seek to seduce, if it were possible, even the elect, Mark 13: 22.

4. *The apostle's counsels were made impressive and pathetic by his farewell words and acts.* (a) He commended them to God and the word of His grace, assuring them of His un-failing faithfulness, which he had proved by personal experience, and of the certainty of their enjoyment of an eternal inheritance, v. 32. (b) He melted their hearts by the announcement that he was about to part from them for the last time, v. 38. (c) Then followed the final valedictory prayer-meeting, which was dissolved in tears, v. 37. Talk of sternness and harshness as characterizing this great apostle! Such talk shows gross ignorance of his character and career.

For Teachers of the Boys and Girls

By the Associate Editor

Describe the scene on the sea-shore. We are to listen to Paul's last words to his friends and witness their affectionate parting. The following outline may be followed:

1. *Paul's instructions to the elders.* Tell, or, better still, get the scholars to tell how the shepherd in Eastern lands cares for his flock, calling his sheep out of the fold in the morning, and going before them to find pasture for the day, and bringing them back again at night to the shelter of the fold. So the elders were to care for the church.

2. *Paul's fears for the church.* The flocks in these Eastern lands had their enemies.

The class will remember how David killed a lion and a bear while he was watching over his father's sheep. Paul saw that false teachers, like the wolves who devour the sheep, would come into the church at Ephesus, and warns the elders to be on their guard against these.

3. *Paul's desire for his converts.* He wished that they might all have a share in the heavenly inheritance. Our thoughts go back to the division of the promised land among the Israelites. So there is a portion in heaven for each true follower of Christ. But our possession of this inheritance depends on our character. It is for those who are "sanctified." God makes us fit for the inheritance as well as bestows it upon us.

4. *Paul's life in Ephesus.* What a busy three years the apostle had spent in this great city! How diligent he was! How earnest! And how unselfish!

5. *Paul's parting with his friends.* This is a most touching scene. Paul had shown his love for the Ephesians and they had learned to love him in return; and now the time for parting has come. So far as any of them could know, it was a final parting. They would never see one another, they thought again. They bade one another a most affectionate farewell. Then his friends accompany the apostle to the ship and watch it go out to sea, straining their eyes to get a last look at the one they loved so much.

How ungrateful the people at Ephesus would have been had they paid no heed to the words of one who had done so much for them! We have parents and ministers and teachers who seek lovingly to guide us in the right path. We should listen to them and follow their wise counsel.

Some Test Questions

- The name here given church rulers?
 What other name given to them?
 By whom were they appointed?
 What were their duties?
 What are false teachers called?
 How long had Paul lived in Ephesus?
 To whom does the church belong?
 What price was paid for it?
 What does Paul deny?
 How had he supported himself?

Why did he act thus?

What words did he quote?

Describe the parting.

What do we learn as to :

- The divinity of Jesus Christ?
- The authority of the Holy Spirit?
- The power that sanctifies?
- The duty of helpfulness?

Prove from Scripture

That we should shun covetousness.

For Special Study

(To be assigned the Sabbath previous.)

- False teachers in the church.
- Watchfulness.
- The Christian inheritance.

The Catechism

By The Associate Editor

[For Examination in Doctrine in the General Assembly's Teacher Training Course.]

Ques. 70, 71. *The Seventh Commandment and what it requires.* This law guards the institution of marriage. Everywhere throughout scripture the sanctity of the marriage relation is taught. Man lived in this estate before he lost his innocence. The old Testament pronounces it the best and happiest state, Prov. 18 : 22 ; 31 : 10, 28. The same high estimate of marriage is found in the New Testament. Our Lord adorned with his gracious pre-

sence the marriage feast at Cana (John 2 : 1-11) and more than once added the weight of his authority to the original law of marriage, Matt. 19 : 5 ; Mark 10 : 7. In Hebrews marriage is declared to be "honorable" (ch. 13 : 4), and in Eph. 5 : 31 it is used as an emblem of the union between Christ and the church.

The Seventh Commandment requires "chastity." This word comes from a Latin word meaning "clean" or "pure." Our bodies are "the temples of the Holy Ghost." They are the places in which God dwells, and the instruments which are used in His worship and service. They are, therefore, to be kept free from all impurity. (See 1 Cor. 3 : 16, 17 ; 6 : 13, 19 ; 2 Cor. 6 : 16).

The requirement of purity extends to every part of our nature and applies to all our activity. The "heart" as well as the "speech" and "behaviour" must be pure. The heart with its thoughts and feelings and choices, is the fountain that gives rise to the stream of outward speech and conduct. The fountain cannot be polluted without conveying impurity to the stream. Christ warns us against uncleanness in thought and look as well as in word or deed (Matt. 5 : 27, 28) and Paul teaches us to "keep under" our bodies, bringing every passion under the rule of our higher nature, 1 Cor. 9 : 27.

FOR TEACHERS OF THE LITTLE ONES

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

Review—Shew a silver ornament. Speak of silversmiths. Recall the riot at Ephesus. Thought for the Quarter—Paul calls Christians an epistle

of Christ (explain) known and read of all men, 2 Cor. 3 : 3 (Rev. Ver.) We shall see Paul as "an epistle of Christ." Our lives should be letters showing the mind and spirit of Jesus Christ. (Lives are read more than books.)

Lesson Subject—Paul's life showing kindness to others.

Paul's Journey Continued—With a little paper ship, trace Paul's journey from Ephesus. Touch at Troas, then across to Macedonia, then to Corinth. The Christians in Macedonia gave Paul some money for the



poor Christians at Jerusalem: he is going to give it to them, ch. 20 : 3-17.

Lesson—Picture the farewell at Miletus, (strokes, ships, etc.)

Golden Text—Repeat (stretching out hands).

Blackboard—Outline a "getting" and a "giving" hand.

Selfishness—Always holding out the getting hand makes us selfish.

What We Can Give—Is it only money we can give? No! there are many other things people need from us.

Print—

We can give **KIND** looks deeds words **JESUS'** messages commands to all.

Lesson Story—Jimmy was the stingiest boy you ever knew. He couldn't bear to give away a penny, nor a bite of apple, nor a crumb of candy; he couldn't bear to lend his sled, or his hoop, or his skates. All his friends were very sorry he was so stingy and talked to him about it.

"Why should I give away what I want?"

"Because it is nice to think about the happiness of others. It makes you feel happier yourself. If you give your hoop to little ragged Johnny, who never had one

you will feel a hundred times better watching him enjoy it than if you keep it."

"Well," said Jimmy, "I'll try it."

The hoop was sent off. "How soon shall I feel better? I don't feel as well as I did when I had the hoop," said Jimmy.

"If you keep on giving something away you will feel better all the sooner," said his mother.

Then he gave away his kite, and his ten cents that he meant to spend for taffy.

"I don't like giving away things, I don't feel any better. I like being stingy better."

Just then ragged Johnny ran up the street bowling the hoop, looking proud as a prince. Jimmy began to smile as he watched him.

"Mother, give Johnny my old overcoat, he doesn't seem to have one. I think—I know—I am beginning to feel better. I'm glad I gave Johnny my hoop. And Johnny has felt better ever since.

How May I be an Epistle of Christ—On a large paper envelope (or outline on board) print—Letter No. 1—MY LIFE SHOULD SHOW KINDNESS TO OTHERS. The blackboard outline for the day may be cut out and placed in the envelope for Review, also a slip of paper with "I SHOULD BE HELPFUL" on it.

BLACKBOARD REVIEW

By The Associate Editor

PATIENT
ALERT
UNSELFISH
LOVING

Print on the blackboard the name "Paul," as above. Get the scholars to tell about the three years of labor which Paul spent in Ephesus. Draw out by questioning the qualities which he showed in his work. He had many difficulties and under all these he was PATIENT. Then he was constantly busy. During the day he worked at his trade and all his spare time he spent in teaching and preaching. He was ALERT. While other men were devoting themselves to make money, Paul thought only of doing good to others. He was UNSELFISH. We see from the parting between him and his friends how dearly they loved him. This love of theirs had been called forth by the love which he had shown to them. He was LOVING. Paul told the elders that he had given them an example which they should follow. He is an example also to each of us. Let us try and follow him.

Lesson II.

THE RESURRECTION

April 12, 1903

1 Cor. 15: 20, 21, 50-58. Commit to memory vs. 55-58. Read the whole chapter.

20 But now ¹ is Christ risen from the dead, ² and become the firstfruits of them that ³ slept.

21 For since by man came death, by man came also the resurrection of the dead.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I ⁴ shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 ⁵ So now this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall ⁶ be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is thy ⁷ sting? O ⁸ grave, where is thy ⁹ victory?

56 The sting of death is sin; and the ¹⁰ strength of sin is the law.

57 But thanks be to God, which giveth us the victory through our Lord Je'sus Christ

58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, inasmuch as ye know that your labour is not in vain in the Lord.

Revised Version—¹ hath Christ been raised; ² Omit and become; ³ are asleep; ⁴ tell; ⁵ But; ⁶ come to pass; ⁷ victory; ⁸ death; ⁹ sting; ¹⁰ power.

GOLDEN TEXT

1 Cor. 15: 20. Now is Christ risen from the dead, and become the firstfruits of them that slept.

DAILY READINGS

M.	—1 Cor. 15: 1-11.	Many witnesses.
T.	—1 Cor. 15: 12-21.	} The resurrection.
W.	—1 Cor. 15: 50-58.	
Th.	—1 Thess. 4: 13-18.	Ever with the Lord.
F.	—Isa. 53.	He died for us!
S.	—Acts 13: 26-37.	Glad tidings.
S.	—Matt. 28: 1-10.	He is risen!

CATECHISM

Q. 72. What is forbidden in the seventh commandment?
A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

TIME AND PLACE

When Paul wrote the First Epistle to the Cor-

inthians, he was still at Ephesus, intending to remain until Pentecost, ch. 16: 8. This feast occurred late in the spring. Paul's departure from Ephesus was hastened by the riot, Acts 19: 23-20: 1. The letter was probably written, therefore, early in the spring. The year was 57 A.D.

LESSON PLAN

I. The Pledge of the Resurrection, 20, 21.
Seen in the fact that Christ rose from the dead.

II. The Necessity of the Resurrection, 50.
In order to enter on the heavenly inheritance.

III. The Certainty of the Resurrection, 51-54.
Resting on a revelation from God.

IV. The Glory of the Resurrection, 55-58.
Consisting in victory over sin and death.

LESSON HYMNS

Book of Praise, 38; 8 (Ps. Sel.); 326; 202; 338; 537.

EXPOSITION

Connecting Links—The letter to the Corinthians from which this lesson is taken was written from Ephesus more than a year before the date of last lesson. It was written to answer certain questions which had been asked (ch. 7: 1), and to meet certain errors into which some members of the church had fallen. In this chapter Paul discusses the resurrection, which had been denied by some of the Christians at Corinth, v. 12.

I. The Pledge of the Resurrection, 20, 21.

V. 20. *But now*; having shown how impossible it was to believe the statement, made by some in Corinth, "that there is no resurrection of the dead," v. 12. Paul has been dealing with this statement in vs. 13-19. He says (vs. 13-15) that, if this statement were true, then (1) Christ had not risen; (2) Christians had been believing a falsehood; (3) The preaching of the apostles had been false. More than this, he says (vs. 17-19) that, since the faith of Christians had no foundation, (1) their sins were not forgiven; (2) dead believers had perished; (3) Chris-

tians had no hope beyond this world. All these things would follow if they denied that there was a resurrection of the dead. *Is Christ risen*; a fact proved by the testimony of eye-witnesses, vs. 3-8. There is, therefore, a resurrection of the dead. *The firstfruits*. The reference is to the wave-sheaf of Lev. 23: 10. It was customary to take the first ripe sheaf of the harvest and present it to God as an offering. It was an earnest and sample of the whole harvest. And the resurrection of Jesus, says Paul, is the "firstfruits" of a glorious harvest of souls in the resurrection of believers. The resurrection has begun. *That slept*; the sleep of death.

V. 21. *For*. Paul here explains why Christ's resurrection secures the resurrection of believers. As a man (Adam) was the channel through which the current of death flowed to all mankind (Rom. 5: 12), through a man (Christ) must the counter-current of life also flow, Rom. 5: 15. *By man*; through Adam's disobedience, Gen. 2: 17. Our first parents sinned, we all partake of their sinful nature, and the consequence of sin is death.

By man came also; that is, by the man Christ Jesus. United with Him by faith, we receive from Him our spiritual life (2 Cor. 5 : 17), and His resurrection secures ours.

II. The Necessity of the Resurrection, 50.

V. 50. *Now this I say.* Paul here repeats with much emphasis that the "natural body," contrasted in vs. 35-49 with the "spiritual body," is not fit to enter God's heavenly kingdom. *Flesh and blood; our present living bodies. Cannot inherit the kingdom of God. "The sons of God" (Rom. 8 : 17) have a right to the kingdom, but they cannot possess it until they are free from the "bondage of corruption," Rom. 8 : 21. Neither doth corruption inherit incorruption.* An explanation of the foregoing statement. Our present bodies, before they can be fitted for heaven, where nothing perishable enters, must be changed.

III. The Certainty of the Resurrection, 51-54.

V. 51. *Behold I shew you a mystery; a truth which man could never know without a revelation from God. We shall not all sleep; we shall not all die, for some will be living at the resurrection. But we shall all be changed; that is, all they who are in Christ will be changed, and their bodies glorified and fitted for heaven, 1 Thess. 4. 15-17. "Our perishable flesh and blood, whether through death or not, must undergo a change." (Findlay.) This change will be experienced, not only by the dead in Christ, but also by believers who are alive when the last trumpet sounds. There will be a resurrection also of "the unjust" as well as the "just", Acts 24 : 15.*

V. 52. *In a moment, in the twinkling of an eye.* These two phrases denote the instantaneousness of the change. *At the last trump; on the final day of judgment, Matt. 24 : 31.)* The phrase describes the solemn finality of the change. The sound of the trumpet was a signal for the people of Israel to assemble on national and religious occasions, and hence it is used here as the symbol of a great gathering. *The trumpet shall sound.* The day of judgment shall surely come. *The dead shall be raised; and our perishable bodies shall be changed and made glorious, Phil. 3 : 21.*

Vs. 53, 54. *This corruptible must put on incorruption.* There is a necessity for it, as seen in v. 50. *This mortal; the present body subject to death. Must put on immortality; be so changed that it cannot die.* The change already spoken of is here represented as a "being clothed." (See 2 Cor. 5 : 2-4.) *When this corruptible, etc.; when the great change has taken place, and death has been destroyed, vs. 25, 26. Then shall come to pass; shall be fulfilled. The saying; recorded in Isaiah 25 : 8. Death is swallowed up in victory.* Christ's victory over death will be gloriously complete.

IV. The Glory of the Resurrection, 55-58.

Vs. 55, 56. *O death, etc.;* "a song of triumph over death" in which Paul adopts, with some change, the words of Hos. 13 : 14. Through death Christ has conquered death (Heb. 2 : 14, 15), and, rising from the dead, He has broken the barriers of the grave. *The sting of death is sin.* It is the sense of guilt and the dread of judgment that make death so terrible. *The strength of sin is the law.* The law of God, by requiring of the sinner an obedience which it is impossible for him to render, drives him to despair and thus gives sin greater power over him.

Vs. 57, 58. *Victory through our Lord Jesus Christ.* By His sacrifice Christ has blotted out our sins and thus freed us from the curse of the law. Moreover, by removing our guilt he has delivered us from the fear of death, and by His resurrection He has assured us that we shall rise again. Through Him our victory over sin, death and the law is complete. *Therefore, my beloved brethren; because you are sure of victory. Be ye steadfast; firm and unshaken in the face of all spiritual opposition, Col. 1 : 23.* Corinth was full of unbelief. Heathen philosophers and Jewish Sadducees cast contempt upon the doctrine of a resurrection. Paul bids the Christians of Corinth stand firm in the faith, as some giant rock against which the waves of ocean dash themselves in vain. *Unmoveable; unshaken in their belief in the resurrection by the false doctrines of unsound teachers. Always abounding; never missing an opportunity of doing good.* The outcome of a firm belief in the resurrection should be earnest-

ness and enthusiasm in the service of the risen Lord. *The work of the Lord*; the work which the Lord would have his servants do. *Forasmuch, etc.*; the reward is sure in the resurrection, Matt. 10:42. *Your labour*; painstaking toil. *Is not in vain*; without

result, as the labor would be if there were no resurrection, because then it would bring no blessed reward in the heavenly kingdom. *In the Lord*. Christian service is done in the strength of Christ. Its reward will be a share of Christ's glory.

APPLICATION

Now is Christ risen, v. 20. Christians are redeemed by the blood of Christ. His earthly life and His death on the cross are the price of their freedom. When one has paid the full price of a piece of land or other property, a receipt is given him as evidence that the payment has been satisfactory. The resurrection of Christ from the dead is God's declaration, written in letters large and clear, that the work of Christ is sufficient to deliver all who trust in Him from guilt and condemnation.

The firstfruits of them that slept, v. 20. There is such a real and close union between Christ and those who believe in Him, that His resurrection is the guarantee of theirs. Christ is the head and believers are the members of His body. Since the head has been raised, it is certain that all the members will also rise with Him and in Him.

Flesh and blood, v. 50. On many accounts we should reverence the body. (1) God has created it and we behold in it many proofs of God's power and wisdom. (2) Christ lived His earthly life in a body like ours. (3) We are told that our bodies are temples of the Holy Ghost, 1 Cor. 6:19. (4) We learn here that these bodies of ours are in some sense the seed from which a new and glorious body will one day spring. These are all reasons why we should keep our bodies pure.

Inherit the kingdom of God, v. 50. We become heirs of God's kingdom, not by birth, but by character. If we would enter into heaven we must possess the spirit of its inhabitants. In heaven the song of praise sung by those around the throne has in it no discord of sin; the hearts of all go out to their Creator and Redeemer with an undivided affection; and every will moves in perfect harmony with the divine will. We should not find ourselves at home in such a place, unless we cherished the same feelings and were moved by the same desires.

Immortality, v. 54. God has given us hearts which long after blessings more enduring than this world can furnish. If there were no reality corresponding to these desires, it would be as if God had made a fish with fins and given it no water to swim in, or a bird with wings and no air to fly in. Surely, if we do not find such lack of correspondence in the world of nature, we should not expect to find it in the spiritual world. Our very desires after immortality are evidence that life is more than the short span which we now enjoy. We cannot think that God would so mock His own creatures as to place such desires in their hearts only to deceive them.

O grave, where is thy victory? v. 55. "The hope of the Christian is living, because Christ is alive again from the dead. It springs with ever renewed life from that rent tomb. The grave is no longer a terminus. Life and hope endure beyond it. And more than this, there is a fresh principle of fidelity infused into the soul of the new-born child of God. The Spirit, the Life-giver, has made His abode there, and death is swallowed up of victory."

The sting of death is sin, v. 56. The cause of sorrow and death is sin. The wages of sin is death. Sin begins to kill, even in this world. It kills joy and peace. It also makes the future very dark, since the sinner dreads meeting with a righteous and offended God, and each time the unfortunate sinner thinks of death, he must fear the judgment seat.

Victory through our Lord Jesus Christ, v. 57. Sin, Death, Law—these are the three great enemies over which Christ has given us the victory. Sin no longer fills us with terror when we think of death and judgment, because He has borne our sins for us. He has taught us that behind the grim gates of death there is a place of happiness and joy, in which He dwells and to which He will one

day welcome all who believe in Him. The law no longer threatens us with its penalties, because He has rendered an obedience to it which has been placed to our account.

Be ye stedfast, v. 58. We must be watchful and active now, if we are to receive the reward afterwards.

"No, No! the energy of life may be kept on after the grave, but not begun; And he who flagged not in the earthly strife,

From strength to strength advancing—
only he,

His soul well-knit and all his battles won,
Mounts, and that slowly, to eternal life."

Not in vain, v. 58. If there be no resurrection, what matters what you do or leave undone? But if there be a future life, then each labor will go on and on and leave its mark forever. "There shall be no lost good." Every worthy deed, every noble aspiration, will bring its reward in the world to come.

POINTS AND PARAGRAPHS

Facts, not fancies, are the foundation of the Christian's faith. v. 20.

Our gain through Christ exceeds our loss through Adam. v. 21.

On earth we sojourn, in heaven we shall abide. v. 50.

Immortality is not a human guess, but a divine revelation. v. 51.

Delay in God's actions does not prove uncertainty in His purpose. v. 52.

The clothing of earth is not suitable for the climate of heaven. v. 53.

The victory of Christ is the victory of each believer. v. 54.

A song of triumph is the Christian's answer to the challenge of death. v. 55.

The death of Christ has robbed death of its terrors. v. 56.

The best thanksgiving for God's gift is the acceptance of it. v. 57.

Sound doctrine should lead to faithful practice. v. 58.

Sir Walter Raleigh, on the night before his execution, strengthened his faith against the hour of dissolution, in these words: "I have recalled the wisdom of Plato and Socrates in vain: my only assurance is in the resurrection of Christ." That same night he wrote in his prayer-book:

'E'en such is Time that takes in trust
Our youth, our joys and all we have,
And pays us back in sordid dust;
Who in the dark and silent grave,
When we have lived out all our ways,
Shuts up the story of our days.
But from this earth, this grave, this dust,
My God will raise me up, I trust!"

—Dr. D. J. Burrell.

Paul teaches that our present bodies will be, not destroyed but transformed. (1) We shall keep our bodies so as to know each other; they will be spiritual bodies, like that Jesus wore, and the disciples recognized. (2) We shall keep our minds; our present powers of thought and investigation will remain unimpaired. (3) We shall keep our hearts, so as to love and be loved as it is with us here. (4) We shall keep our acquisitions; all of our spiritual and mental and moral wealth will, like king's honors, be brought into the city. (5) We shall keep our activities; our works shall follow us; our embellishments and energies and enthusiasms will all be welcome in the service of God.—C. S. Robinson.

Thou wilt not leave us in the dust:

Thou madest man, he knows not why,

He thinks he was not made to die;

And Thou hast made him: Thou art just.

—Tennyson

"Paper takes its origin from vile rags. These are taken to the mill, and there they are picked, washed, mashed, shaped, and sized, in short, formed into fabric beautiful enough to venture unabashed even into the presence of monarchs and princes. If, however, man's art and device can produce so pure and white a fabric as paper from filthy rags, what should hinder God by His mighty power to raise our vile bodies from the grave, and refine and fashion them like unto the glorious body of the Lord Jesus Christ?"

The New Testament doctrine of the future makes altogether for present purity and righteousness, and self-sacrificing love, in the concrete circumstances of this generation.

It is the thought in which alone man can life his true life now, as a being who is made to glorify God"—and to enjoy Him fully forever. As a matter of fact, no human life is so true, full and beautiful as that which is at once assiduously attentive to present duty and service, and full of the everlasting hope. We live best for to-day by living for heaven.—Moule.

Wherever there is a tear upon any face the Lord wipes it away; and along with the tear, the sin which is its cause.—Delitzsch.

Light from the East

TRUMPET—The ordinary Jewish trumpet was a ram's horn or the horn of an ibex. The silver trumpets made by Moses for the sanctuary were used for calling together the assembly, for ordering the people's march,

for sounding the alarm of war and for celebrating the sacrifices on festivals and new moons. The feast of trumpets on the first day of the seventh month was designed to rouse the people and prepare them for the awful day of atonement ten days afterwards. To the Jew the associations of the trumpet were those of a solemn convocation. And Paul perhaps had also in mind the harsh and fear-inspiring notes of the Roman war trumpet, which are frequently mentioned in the Latin poets. It announced the approach of a monarch, or of his representative, and was intended to assemble the people that they might hear his commands. Here the trumpet is the symbol of the putting forth of that mighty energy of God which will awaken the dead, and command the presence and attention of all whose attendance at the great assize is divinely desired.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

The resurrection of Jesus Christ and the resurrection of all the dead, just and unjust, has a prominent place in apostolic preaching. For example, Peter and John testified to the doctrine before the crowd that gathered around them in the temple (Acts 3: 15, 26) and before the rulers, elders, scribes, etc. (Acts 4: 5-10). Paul did the same before Felix (Acts 24: 15), and before King Agrippa, Acts 26: 23. In the chapter from which our lesson is taken he gives a resumé of the gospel he had delivered to the Corinthians (vs. 1-19), and the lesson opens with:

1. *A direct declaration of the resurrection of Christ, vs. 20, 21.* The doctrine rests upon (a) The testimony of the Old Testament, v. 4. (See Ps. 16: 10; Luke 24: 46.) (b) The testimony of many competent witnesses, vs. 5-8. (c) The necessary consequences of denying this doctrine in the face of this mass of evidence—and these are not all that might be adduced—are such as reason revolts against, namely, preaching is vain, Christian faith is vain, the apostles were false witnesses of God, saints who fell asleep in Jesus have

perished, and all believers are in a most pitiable position, 12-19. This is a summary of what the denial of Christ's resurrection involves.

2. *A change equivalent to a resurrection is to take place in believers who are alive at the last day, vs. 50-54.* (See Phil. 3: 21.) (a) This change will be necessary to fit them for their new conditions of existence in the future state, v. 50. The natural body must be changed into the spiritual body, v. 44. What is corruptible, subject to disease, decay and dissolution must be made incorruptible, free from decay, must put on incorruption; what is mortal, liable to death, must put on immortality. We must dismiss from our minds the thought that in the life to come our bodies are to be clothed and fed and cared for as now. The great questions on which commercial traffic depends, what shall we eat, what shall we drink, wherewithal shall we be clothed? are to have no place in the future world. The children of the resurrection are to be "as the angels of God in heaven," Matt. 22: 30; Luke 20: 36; Rev. 21: 4. (b) The change referred to will be instantaneous, v. 52. It is thus that spiritual life begins in the soul, or that we are regenerated, born again. (c) The change is to be effected by the omnipotence of Christ. John

5 : 28 ; Phil. 3 : 21. This will be a stupendous work, quite beyond the power of man, but easily accomplished by the almighty Saviour.

3. *This resurrection of the dead and instantaneous change of the living is to be the final victory over death and the grave.* It is to be (a) The fulfilment of Old Testament prophecy, and of the words of Christ and his apostles, Isa. 25 : 8 ; John 11 : 25, 26. (b) It is to be the end of death. Those over whom it had triumphed and who were imprisoned in the grave are to be released. "The sting of death," that which introduced death and gives it power to be destructive, "is sin," and that which gives sin "strength," that is, its condemnatory nature, "is the law." Were there no law, there could be no violation of it, and therefore no sin. But the law having been satisfied and honored, and sin having been removed through our Lord Jesus Christ (Heb. 9 : 26), death and the grave are abolished. "There shall be no more death." We can sing a song of thanksgiving and triumph over its defeat and disappearance, "for the former things are passed away," Rev. 21 : 4.

4. *The inferences which the certainty of the resurrection warrants, v. 58.* (a) Steadfastness. (b) Ceaseless and abounding activity "in the work of the Lord," that is, what he enjoins and what He qualifies each to do. (c) Confident hope of reward. Let the hope of resurrection and eternal glory nerve you to self-sacrificing and heroic service.

For Teachers of the Boys and Girls

The teaching of this lesson may centre about the following five points :

1. *The risen Lord.* Have the class read vs. 1-8 of this chapter, in which Paul gives a list of persons to whom Christ appeared after his resurrection. Find in the gospels the accounts of other appearances. Make clear that the risen Saviour had a real body, in which the print of the nails and the mark of the spear could be seen, John 20 : 27. Christ is called "the firstfruits of them that slept." Just as the cutting of the sheaf waved before the Lord was followed by the reaping of the harvest, so the resurrection of Christ will be followed by that of all be-

lievers. What a beautiful name is given to death ! It is a sleep. Read Mark. 5 : 39 and John 11 : 11.

2. *The changed body.* Get the class to tell about the different forms assumed by the caterpillar ; how it first creeps on the ground, then wraps itself in the cocoon, and by and by comes out the beautiful butterfly. Use this as an illustration of the change which will take place in the bodies of Christ's followers at the resurrection day. How necessary this change is ! There can be no place in heaven for bodies that decay. And how glorious is the inheritance into which this change will introduce the Christian ! Read 1 Pet. 1 : 2-5.

3. *The resurrection morning.* The scene is vividly described. We seem to hear the loud sound of the trumpet and behold the sudden opening of the graves and the change in the bodies of the living. Think of the raising of Lazarus by the power of Christ, and then imagine all the dead being called forth by His voice, and the living changed into His likeness. This is what what will happen on that day.

4. *The victory through Christ.* Direct attention to our three great enemies : sin, death, and the law. Show how Christ overcame all these, and that He did this not for Himself alone, but also for all who believe in Him.

5. *Our present duty.* The lesson has to do with our life here, as well as with the future. Since God has given us so glorious a victory, how lovingly and faithfully we ought to serve Him ! Our work is to be done in the Lord, obeying in all things the commands of Christ and looking to him for strength. And no work done in such a spirit will be in vain. Its reward is certain and glorious. What can we not endure here with the prospect of such blessedness when this short life is over !

Some Test Questions

- What is the force of "now," v. 20 ?
- Explain "firstfruits."
- To what is death compared ?
- What is the present body called ?
- The resurrection body ?
- What is the Christian's inheritance ?
- Why must the body be changed ?

What is meant by a "mystery"?

What two classes in v. 52?

What will happen to each?

Over what does Christ give the victory?

What is the duty of believers? and why?

What do we learn as to:

- (1) How death came into the world?
- (2) The events of the resurrection day?
- (3) The source of sin's power?
- (4) The influence of belief on conduct?

Prove from Scripture

That the dead will rise again.

For Special Study

1. The resurrection of Christ.
2. The spiritual body.
3. The Christian's reward.

The Catechism

(For Examination in Doctrine in the General Assembly's Teacher Training Course.)

Question 72. What the Seventh Commandment forbids. The importance of this Commandment is seen in the fact that under the Mosaic law, offences against it were punished with death. It stands in the same rank as the law's against the worship of false gods, worship by means of images, dishonoring parents and murder. (See Lev. ch. 20.) Adultery has its place along with the worst of sins.

The Seventh Commandment applies prim-

arily to the relation between husband and wife, requiring each of them to be faithful to the other. The gravest offence against the law is any act of unfaithfulness to the marriage vow. But it condemns also all lesser offences against purity.

The prohibition begins with the thoughts. Impure thoughts kindle the flame of desire which spreads to the lips and outward life. If the thoughts be pure the fire will die out for lack of fuel. Unclean speech is a heinous sin, because it not only reveals an evil heart in the one who uses it, but also pollutes the ears and mind of the listener. Frequent warnings are found in the scriptures against impurity in actions. Sins of this kind are given the first place among the deeds of the flesh spoken of in Gal. 5: 19-21.

The Roman Catholic Church forbids its clergy to marry and holds that those who abstain from marriage are living according to a higher moral standard than is possible for those who are married. But, according to such a view, the Almighty was mistaken when He made man male and female; and further, it is contradicted by the fact, that it is in connection with family life that some of the purest and noblest qualities of human nature reach their highest development. The family is the soil most favorable to the growth of kindness, self-denial, forbearance and love.

FOR TEACHERS OF THE LITTLE ONES

Review—All extend hands. Are they giving hands or only getting hands? Which is better? Recall Golden Text and Paul's farewell at Miletus.

Lesson Subject—Paul's life showing fearlessness in the face of death.

Easter—Repeat—

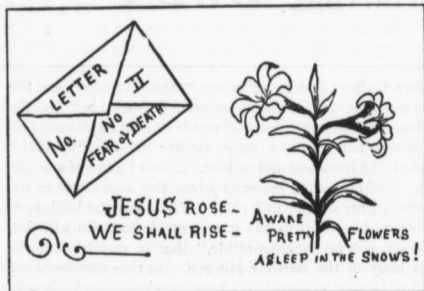
Jesus, our Saviour arose on this day

From the tomb in which loving hands laid Him away.

He died that our sins might be taken away,

He rose that His loved might rise in their day!"

The Story of the Flowers—Show a bunch of pansies or violets, etc. Did you ever hear the flowers talk? There



The Resurrection

is one sweet message which they always bring to me :

"The little flowers came through the ground
(gesture)

At Eastertime, at Eastertime ;
They raised their heads and looked around
(gesture)

At Eastertime, at Eastertime ;
And every little flower did say,
Good people, bless this holy day,
For Christ has risen, the angels say,
At happy Eastertime."

"Little flowers what have you to tell us to-day?" Listen while the little violets answer!

"Just a week ago we were all in bed in the earth under a blanket of snow (or leaves), but a message came from our Master telling us to get up and put on our bright dresses and live again in the sunshine—and here we are!"

The white flower, freed
From snowy sepulchre, may speak
In angel-tone to thee,—
'Oh, fear not ye!
The Saviour whom ye seek
Is risen indeed.' (F. R. Havergal.)

Death—A child died; the parents returned from the burial.

A little sister asked, "Where is baby sister?"

The mother put her arms about the child and tenderly kissing her said, "We laid baby to sleep in the ground with the flowers. Jesus will come to her bed saying, 'Waken, little one, and come up to heaven with me.' Baby will waken and be in heaven with Jesus. It will be brighter there than the brightest morning she ever saw; there will be no more night, no more sickness, no more crying. This is what Jesus has told us about that beautiful place."

Golden Text—Repeat and explain.

Blackboard—Outline some Easter lilies.

How Can I be an Epistle of Christ?—On an envelope (or outline) print—LETTER NO. II.—MY LIFE SHOULD SHOW FEARLESSNESS OF DEATH.—The blackboard outline for the day may be cut out and placed in the envelope for review, also a slip of paper having printed on it—I SHOULD NOT FEAR DEATH.

Sing—

'Christ the Lord is risen to-day,'
Sons of men and angels say?
Raise your joys and triumphs high;
Sing, ye heavens; and earth, reply.

—Hymn 59, Book of Praise

BLACKBOARD REVIEW

THE NATURAL BODY

THE SPIRITUAL BODY

Paul in this chapter speaks of two bodies; one he calls the "natural body" and the other the "spiritual body," v. 44, in our lesson. The first is called "corruptible" and the second "incorruptible." The scholars will understand these words if it is explained that corruptible means that which can be spoiled. For example, clothes become "spoiled," flowers are "spoiled" when they lose their freshness and wither. These bodies of ours are like our clothes, they can be spoiled. Ask now what happens when the seed is put in the ground. It dies, but from it there springs up a beautiful plant. These natural bodies are like that seed. They will some day be laid to sleep in the grave, but from them will rise, if we are Christ's, a spiritual body which will be "incorruptible," that is, which cannot be spoiled, but will be like the glorious body of the Saviour Himself. In this new body our souls will dwell forever.

THE LAW OF LOVE

April 19, 1903

Temperance Lesson

Rom. 13 : 7-14. Study vs. 1-14. Commit to memory vs. 9, 10.

7 Render ¹therefore to all their dues: tribute to whom tribute is due; custom to whom custom; and fear to whom fear; honour to whom honour.

⁸ Owe no man any thing, but to love one another: for he that loveth ²another hath fulfilled the law.

⁹ For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, ³Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is ⁴briefly comprehended in this ⁵saying, namely, Thou shalt love thy neighbour as thyself.

¹⁰ Love worketh no ill to his neighbour; ⁶there-

Revised Version—¹ Omit therefore; ² his neighbour; ³ omitted; ⁴ summed up; ⁵ word; ⁶ love therefore is the fulfilment of the law; ⁷ this; ⁸ season; ⁹ Omit our; ¹⁰ first; ¹¹ revelling; ¹² jealousy.

GOLDEN TEXT

Rom. 13 : 10. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

DAILY READINGS

M. —Rom. 13 : 7-14.

T. —1 Peter, 2 : 9-17.

W. —Col. 3 : 1-14.

Th. —Rom. 6 : 8-18.

F. —Rom. 12 : 1-9.

S. —Rom. 14 : 1-13.

S. —2 Cor. 5 : 16-21.

The law of love.

Glorifying God.

Above all—love.

Dead to sin.

A living sacrifice.

Consideration for others.

A new creature.

CATECHISM

73. Q. Which is the eighth commandment?

A. The eighth commandment is, Thou shalt not steal.

Q. 74. What is required in the eighth commandment?

A. The eighth commandment requireth the lawful

fore love is the fulfilling of the law.

¹¹ And ⁷ that, knowing the ⁸ time, that now ¹² it is high time to awake out of sleep; for now is ⁹ our salvation nearer than when we believed.

¹² The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.

¹³ Let us walk honestly, as in the day; not in ¹¹ rioting and drunkenness, not in chambering and wantonness, not in strife and ¹² envying.

¹⁴ But put ye on the Lord Jesus Christ and make not provision for the flesh, to fulfil the lusts thereof.

procuring and furthering the wealth and outward estate of ourselves and others.

TIME AND PLACE

Though it is placed first in the New Testament collection of Paul's epistles, the Epistle to the Romans was sixth in order of composition. It was written at Corinth towards the spring of 58 A.D. and addressed to the church at Rome, and carried to the church at Rome by Phoebe, a servant of the church at Cenchreae, the eastern sea port of Corinth.

LESSON PLAN

I. Duties Described, 7-10.

To superiors, v. 7; to all men, 8-10.

II. Duties Enforced, 11-14.

By reference to the coming of Christ.

LESSON HYMNS

Book of Praise, 505; 52 (Ps. Sel.); 251; 83; 508; 528.

EXPOSITION

Connecting Links—About a year later than the date of last lesson, but somewhat earlier than the date of Lesson I., Paul was in Corinth near the close of his third missionary journey. He was constantly looking after the welfare of the churches, either visiting them or writing them letters. There was a church in Rome which some Christians had organized. Paul could not visit it just then, but he wrote a letter telling of the way of salvation and how Christians ought to live. The first eleven chapters are doctrinal. The remaining five are practical. From one of these closing chapters this temperance lesson is taken.

It would seem from the exhortations of the first six verses that there were some Christians of Rome who, like the Jews (Mark 12 : 14), considered it wrong to pay taxes to the Roman state. But Paul exhorts them to obey the laws of the state and to prove themselves good citizens, vs. 1-6.

I. Duties Described, 7-10.

V. 7, 8. *Render therefore to all their dues; give to every man his own.* The reference is primarily to all men who are in positions of

authority. *Tribute*; a property or poll tax. *Custom*; a tax on goods. *Fear to whom fear*; the respectful awe which is due to those who, like judges, exercise the power of punishing evil-doers. *Owe no man anything.* We should meet all our obligations promptly. This is simply the negative form of the injunction in v. 7. But from duties to rulers Paul passes here to the wider subject of the Christian's duties to all men. *But to love one another.* The debt of love is like interest on a loan continuously due to the lender. It is to be paid daily and yet is always owed. The more we pay the more we have to pay, and the more we are willing to pay. Love grows with the loving; and it is a debt we owe to all mankind, Matt 5 : 44. *He that loveth another*; literally "the other man," whoever he may be, with whom the man has to do. *Hath fulfilled the law.* This is why love is so important. By "the law" is meant the law of Moses, of which the Ten Commandments are the summary. He who loves his neighbor has done to him all that this law requires. Paul may have had in mind the words of our Lord in Matt. 22 : 34-40.

V. 9. *For this*; quoting some of man's duties which love is ever ready to perform. *Thou shalt not commit adultery*; the Seventh Commandment. Love requires purity in thought, feeling and action, and it never injures but always blesses another. *Thou shalt not kill*; the Eighth Commandment, which may be broken by thoughtless cruelty as well as by taking a life directly. *Thou shalt not steal*; the Sixth Commandment. We are not to take what is not ours. We are to win things honestly and not by shady or sharp practices. That such practices are under the sanction of law does not save the act from being one of theft in the sight of God. *Thou shalt not bear false witness*; the Ninth Commandment. We should always speak truthfully of others. It is most cruel, as well as wrong, to injure any one by a statement that is false. *Thou shalt not covet*; the Tenth Commandment. The eager desire for anything forbidden is covetousness, and if allowed a place in the heart it will find expression in the life, leading to theft and disgrace, Josh. 7:21. *Comprehended*. The particular duties required by the foregoing Commandments are summed up in a single maxim. *Thou shalt love thy neighbour as thyself*. In Lev. 19:18 this is given as a summary of certain laws, mostly precepts enjoining humanity. Our Lord (Matt 22:39) and Paul (here and in Gal. 5:14) widen its range to embrace all the duties which one man owes to another. James, too, indicates its supremacy by calling it "the royal law," Jas. 2:8. Our "neighbor" is any one whom we have it in our power to help, no matter what his race, class or creed, Luke 10:30-37.

V. 10. *Love worketh no ill*; but moves a man to seek his neighbor's good as earnestly as his own. (See 1 Cor. 13:4-7.) *Therefore*; an inference from what has just been said about love. *Love is the fulfilling of the law*; for if life were governed by love we would keep all the commandments. Perfect love would give a perfect life. Witness the life of Jesus.

II. Duties Enforced, 11-14.

V. 11. *And this* (Rev. Ver.); "this law of love and duty, let us remember, let us follow." *Knowing the time*; the period to be ended by the second coming of Christ. It

was a time requiring great watchfulness. *To awake out of sleep*. The hope of His coming kept constantly before them, would make them alert and active. *For now*; giving the reason why they should be watchful. *Our salvation*; "final and complete deliverance from sin and death, and the reception into the heavenly kingdom of our Lord Jesus Christ." (Expositor's Greek Testament.) *Nearer than when we believed*; than when they first became Christians. "The language is that befitting those who expect the actual coming of Christ almost immediately, but it will fit the circumstances of any Christian for whom death brings the day." (Sanday and Headlam.)

V. 12, 13. *The night is far spent*; the night of trial and disappointment. *The day is at hand*; the day of gospel triumph over heathen Rome, and the day of Christ's coming and of heaven. *Cast off the works of darkness*; renounce forever all forms of sin, "like the uncomely garments of the night." *Put on the armour of light*; such armor ("that is, dispositions, principles, modes of action") as becomes the Christian soldier as a member of the kingdom of light. *Let us walk honestly*; becomingly, with grace and dignity of behaviour. *As in the day*; when everything unbecoming is avoided. *Not in rioting and drunkenness*; not in the revels of a drunkard, which lead to poverty, misery, crime, and are the enemy of society, home, character, the soul and God. (See Prov. 20:1; 23:29-32; 1 Cor. 6:10.) *Chambering and wantonness*; sins of unchastity, which often flow from drunkenness. *Strife and envying*; bitter, passionate and hateful quarreling. Drunkenness, impurity, strife—these three are not of the day but of the night. They are specimens of all open sin and secret vice.

V. 14. *But*; in contrast to the evils of v. 13. *Put ye on the Lord Jesus Christ*. When Christ so influences our lives that we show it in our actions, then we are clothed with Him as with a garment. *Make not provision for the flesh*; for the lower side of our nature with its appetites, passions and earthly desires. *To fulfil the lusts thereof*. It is the desires of the flesh that lead to the sins of v. 13. These should be most carefully restrained and subdued. On the other hand, we should so

cultivate the health, strength and nobleness of our bodies that they will further our spiritual life. The body may be sanctified, as well as the soul, 1 Thess. 5:23. A lamentable cause of drunkenness in the large cities is the evil conditions under which

people are compelled to live. Dwellers in the country, and whose work is in the open fields, free to every air of heaven, have little notion of the depressing physical surroundings of those who live in narrow lanes and work in unwholesome shops.

APPLICATION

Owe no man anything, but to love one another, v. 8. It is a common thing in cities and towns to have a reservoir built on some elevation, into which water is forced from lake or stream. From the reservoir the water is distributed through pipes in every direction. God has freely poured his love into our hearts, and it is His purpose that we should dispense it to others. When we pay our daily debt of love to those around us, we are simply sharing with them what God has given to us.

Fulfilled the law, v. 8. Love cannot injure any one, since it always desires the well-being of those who are loved. There may be lack of wisdom, but there can be no intentional injury where there is sincere affection. Love finds its greatest pleasure in the pleasure of another. If the drunkard were to yield himself to the influence of love, he would no longer bring wretchedness and misery upon others through his selfish indulgence. If all men were controlled by love, the rich would no longer oppress the poor, nor the poor envy the rich. Love is the only true and enduring bond of a universal brotherhood, in which each member will seek not his own good alone, but also the good of his fellow men.

Thou shalt love thy neighbor as thyself, v. 9. Love is the controlling principle in all Christian conduct. Three things are worth being noted regarding this great requirement. (1) Love is a universal duty. It overleaps all barriers of race and color and country. It crosses oceans and climbs mountains to bring its blessings to those whom it has never seen. (2) A principle replaces a law. When the Christian man asks how he is to act in given circumstances, he is not pointed to a code containing many thousands of rules like those prescribed to his followers by Mohammed, but he is required simply to act toward others as he would like others to act towards him.

(3) It is Christ who makes this spirit of love possible. From Him the love of God shines into the hearts of men, and they became reflectors, to direct these blessed rays into the lives of those around. And then Christ teaches us to see in every man, even the worst and most degraded, something that is worthy of love.

Knowing the time, v. 11. How many never stop to remember that the time is going by and the end of all things is drawing near! Jesus does not ask us to think all the time about death and the judgment, for such an attitude would render us unfit for our work, but He does teach us that we should live under the influence of the certain facts, that we must die and that after death comes the judgment.

The day is at hand, v. 12. No religion gives so bright a prospect as the religion of Jesus. Day, and not night, is coming. The future of the Christian is irradiated with the promises of God.

Let us therefore cast off the works off darkness, v. 12. It will be necessary for the Christian to do this as long as he lives in this world. His own sinful nature still retains much of its power and he is surrounded by an atmosphere of evil. He must expect to meet temptations. But in the grace of his Lord he can prevent these clinging to him and dragging him into sin.

Let us walk honestly, as in the day, v. 13. Strange it is, and yet true, that the religion which deals most with the other world is the one most concerned about this present world. Though Christ teaches us about heaven, He yet never fails to insist upon it that we must live aright in this earth below. The duties of common life are never trivial; they may become part of heaven.

Not in drunkenness, v. 13. The teaching of this lesson as regards temperance, may be summed up as follows: (1) Intemperance

makes bad citizens. It does more to fill our jails and prisons than any other cause. It leads men to waste money on drink that ought to be spent in paying their honest debts and supporting in comfort their wives and children. (2) Intemperance makes bad neighbors. The man who is under the influence of drink is ready for folly or crime which may bring great and lasting injury upon those around him. (3) Intemperance imperils a man's future. The gates of the holy city are shut against the drunkard. Drunkards shall not "inherit the kingdom of God," 1 Cor. 6: 10.

Put ye on the Lord Jesus Christ, v. 14. The great Dr. Chalmers was once sitting beside a driver, when one of his horses took fright in a dangerous place. The driver struck the horse a smart blow with the whip. The pain made the animal lose its fear. Dr. Chalmers afterwards wrote a sermon on "The Expulsive Power of a New Affection," the idea of which was suggested to him by the action of the driver. Love to the Lord Jesus Christ in our hearts will drive out the love of everything that is unholy and impure. It is the only unfailing specific against the evil that is within us.

POINTS AND PARAGRAPHS

Good citizenship is an essential part of true religion. v. 7.

Love is the only debt that does not enslave. v. 8.

The law can only require, but love inspires, obedience. v. 9.

The best security against injury is love. v. 10.

The nearer the goal, the more earnest should be our efforts to reach it. v. 11.

The Christian will forget the sorrows of night in the joy of the morning. v. 12.

The highest adornment is the beauty of holiness. v. 13.

We conquer evil by yielding to Christ. v. 14.

The holy man in human life is the man who, with the scriptures open before him as his informant and his guide, while the Lord Christ dwells in his heart by faith as his reason and his power, forgets himself in a work for others, which is kept at once gentle, wise and persistent to the end by the love which, whatever else it does, knows how to sympathize and to serve.—Moule.

Every Christian would do well to let five words in this passage sink deep into his heart, "owe no man anything." It is a plain command and as wholesome as it is plain. Debt is disobedience to God. Debt is also slavery, Prov. 22: 7. Few things bring more reproach upon the cause of Christ than a professed Christian who does not pay his debts. But "owe no man anything" means more than "pay his debts." It

means "never go into debt."—Dr. R. A. Torrey.

"With this vigilance prayer is to be joined. When fleets near the coast at night, they give and receive signals. It is not enough that lighthouses warn them of danger; so they throw up rockets as signals, to be answered by other signals from the land. Now I think these signals are much like our prayers and the answers to them which we receive. God has set lighthouses of promises all through the Bible; but we want something more than these; so He permits us to throw up rockets of desire; and He signals back to us. Therefore watch and pray; watch as those that are talking with God; watch as those that have felt the affinity of God's soul with theirs, and are living as in the presence of the invisible One. Then watching will become easy; and it will become potent."

The value of a temperate life is freely acknowledged. An experienced golfer once said, "No man can take a drink safely when he is going to play golf. It spoils his eye. Even a single glass is likely to ruin his play."

No business firm that is not reckless will submit important responsibilities to men who are given to tipping.

"Yes, we can 'put Him on' as our 'paraphrase of light.' We can put Him on as 'The Lord,' surrendering ourselves to His absolute, while most benignant, sovereignty and with deep secret of repose. We can put Him on as 'Jesus,' clasping the truth, that He, our

human Brother, yet divine, 'saves His people from their sins', Matt. 1 : 21. We can put Him on as 'Christ,' our Head, anointed without measure by the Eternal Spirit, and now sending that same Spirit into His happy members."

Light from the East

TRIBUTE—Was the annual imperial tax upon houses, lands and persons, paid to the prince or civil governor of a province for the Roman treasury. The usual amount was one in a thousand of a man's fortune, but it sometimes rose to three in a thousand. The main part of it consisted of the taxes paid by farmers, and their payment was usually made in kind. The "tribute" was not farmed out like the other branches of the public revenue, and the only thing that

made it vexatious was its constant fluctuation.

CUSTOM—The word so rendered was a general term for the regular revenue of the Roman state. It included the tithes paid by those who occupied the public lands, the harbor duties levied upon imported and exported commodities, the revenue from mines and public markets. But especially does it denote the amount imposed upon foreign countries in the form of duties at their ports of entry, or a poll tax, or a percentage of the citizens' property. In Syria and Cilicia one per cent. was levied, and a tax upon houses and slaves was added. The custom of a port was leased for a certain time to the highest bidder and this led the publicans who leased it, to abuses and extortion and brought their business into disrepute.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

In the first half of this chapter political duties, or those which Christians owe to civil government, (vs. 1-7) are enforced. The seventh verse contains a summary of our duty to civil rulers. We should willingly contribute "tribute," and "custom" to the expense of government, So Christ taught, Matt. 22 : 21. (See also 1 Pet. 2 : 13-17.) We should show "fear," that is, reverence for those in authority, and "honor," veneration for the sake of their office, yielding obedience to law as "the ordinance of God," v. 2. To disregard righteous, wholesome law is criminal. Notice :

1. *Love is a debt always unpaid.* All other debts are to be promptly and fully paid, but the obligation to love never ceases. Our account in this respect can never be closed. We perpetually owe love to all our fellow-creatures and to God our heavenly Father. How is it possible to discharge this duty? Very many persons are most unlovely and repulsive. True, but love manifests itself in two ways. (a) As pity or compassion, and the worse men are, the more need they have of love in this form. It was a world

rendered utterly vile by sin and in criminal rebellion against Him, that God so loved as to give His only begotten Son to save it, Jno. 3 : 16 ; 1 Tim. 1 : 15. (b) As complacency, the feeling of pleasure or satisfaction in the object loved. In this sense we love the saints, the excellent of the earth, and God our Saviour. And this debt will continue due from us to all eternity.

2. *Love is the fulfilling of the law.* How so? In two ways. (a) It restrains from the commission of all that is forbidden in the law, and, when its power is supreme in the heart, it absolutely prevents the doing of such things. When governed by love, it is impossible that we should do such things as are specified in v. 9. For "love worketh no ill to his neighbor," v. 10. (b) It incites to the exercise of the highest Christian virtues. It enables us to do the very opposite of the sins forbidden. Thus we guard and promote our own purity and that of our neighbor. We protect his life and our own with sacred care. We are ready "to give to him that needeth," instead of depriving him unlawfully of his property. Love impels us along the two great lines of human duty, namely service and sacrifice. It was thus that Jesus fulfilled the law. He was among men "as he that serveth" (Luke 22 : 27), and He laid down His life for them.

3. *Love leads to Christian vigilance, sleepless activity.* This vigilance is directed against sin and vice, and in favor of all that purifies and ennobles human character and society.

(a) The sins and crimes referred to are called "works of darkness," v. 12. Darkness in scripture is the symbol of ignorance and vice, of deeds usually done in the night, John 3: 20; Thess. 5: 7. (b) The evil courses to be guarded against are specified in pairs: "rioting and drunkenness," that is, noisy disorder and sensuality, springing naturally out of luxurious living and intemperance; "chambering and wantonness," that is, all kinds of uncleanness, of which "it is a shame even to speak," Eph. 5: 12; "strife and envying," that is, all sorts of sinful discord, contentions, litigations. (c) Strenuous opposition to all these is urged mainly on two grounds. First, "It is high time to awake out of sleep." The hour is ripe for action. Now is the accepted time. There is grave danger in delay. Second, The time of opportunity is short, "the day is at hand," the day of the reception of believers into eternal glory. "The time of sin and sorrow is nearly over, that of holiness and happiness is at hand." (Hodge.)

4. *Love clings to Jesus Christ.* "Put ye on the Lord Jesus Christ," v. 14. (See Gal. 3: 27.) Be as He was, and thus you will "make no provision for the flesh."

For Teachers of the Boys and Girls

Direct attention to the actual persons and things mentioned in the lesson and connect the teaching with these. Make everything as concrete as possible. We have here:

1. *Rulers.* Talk about the persons who make our laws and those who see that they are carried out. There are the king, governors, members of parliament, judges, magistrates, etc. Point out the purpose of laws. They are intended to protect life and property. They make our country a safe place to live in. Then speak of our duties to our rulers, such as respect, obedience to the laws, contributing our fair share to the expense of making and carrying out laws.

2. *Neighbors.* Paul tells us how we should act toward those about us. We should not injure them by doing any of the things that

are mentioned in v. 9. We shall be kept from doing these things if love rules in our hearts. The secret of being a good neighbor is to have a loving heart, for love not only restrains from doing anything that would harm others, but also impels us to do them good in every possible way.

3. *Watching.* The scholars know how necessary it is when an army, for example, is in an enemy's country, that a careful watch should be kept. Each of us has his enemies in the temptations that lie in our pathway. Against these we must always be on the watch.

4. *Armor.* Read the description of the Christian armor found in Eph. 6: 13-18. This armor is here called the armor of light, because it is such that we shall not be ashamed of in the full light of day. If we have Christ-like feelings and desires in our hearts, we shall be armed against all that is evil.

5. *The Lord Jesus Christ.* Make the last verse of this lesson the central point. We shall be able to do all that is spoken of before, if we receive Christ into our hearts. We should obey His commands and look to Him for strength. Then we shall be kept from all that is evil and be strong to do that which is right.

This is a temperance lesson. The teacher will be easily able to show how intemperance hinders men from doing the right things spoken of here, and how it leads them to do the wrong. At every point in the lesson occasion will be found for instruction and warning regarding the great evil of intemperance.

Some Test Questions

What is our duty towards rulers?

What kinds of taxes mentioned in v. 7?

What is said about debt?

How is the law fulfilled?

Which table of the law referred to, v. 9?

What is the summary of this table?

The meaning of "salvation," v. 11?

In what sense "nearer"?

What are sinful deeds called?

What is the "armor of light"?

Explain "honestly" in v. 13.

How do we "put on" Christ?

What is meant by the "flesh"?

What do we learn as to :

- (1) The duty of self-control ?
- (2) The peril of carelessness ?
- (3) What we owe to our neighbors ?
- (4) The victory of the Christian ?

Prove from Scripture

That we should obey our rulers.

For Special Study

(To be assigned the Sabbath previous.)

1. Respect for rulers.
2. Drunkenness.
3. The second coming of Christ.

The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course.]

Ques. 73, 74. *The Eighth Commandment and what it requires.* The purpose of this commandment is to protect the rights of property. Its meaning may be expressed in the following statements:

1. *The right of property depends upon the will of God.* This is evident from many considerations. The earth with all that it contains became the possession of the human race by a divine gift, Gen. 1 : 26-28 ; Ps. 115 : 16. God bestowed upon Adam the garden of Eden and its fruits, Gen. 2 : 8-17. He determines for nations the bounds of their habitation, Acts 17 : 26. A definite portion of the promised land was allotted by Jehovah their God to each tribe, household and per-

son in Israel, Gen. 13 : 14-18 ; Josh. 14 : 1, 2.

2. *We have the right to acquire wealth for ourselves by proper means.* It is a man's duty to provide for his own support and that of those belonging to him (Rom. 13 : 8 ; 1 Tim. 5 : 8), and to supply, as far as he may be able, the wants of the needy around him. But in order to fulfil these duties, he must acquire a sufficient portion of the world's goods.

3. *We are bound to respect the right of others to their property.* The word of God teaches (2 Thess. 3 : 10 ; 2 Tim. 2 : 6) that every man has a right to enjoy the fruits of his labor. If any man be deprived of the reward justly due to his toil, it is a breach of the Eighth Commandment.

4. *It is required of us to make restitution, if we have deprived any man of what justly belongs to him.* Under the Mosaic law a man was obliged to add one-fifth to whatever he might have unjustly taken from his neighbor, Num. 5 : 7. In the New Testament, Zaccheus (Luke 19 : 8) went far beyond this requirement and restored fourfold.

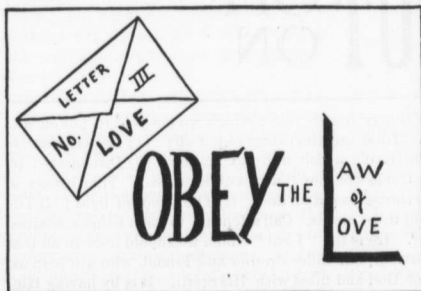
5. *We are not under obligation to have all things in common.* It is true that the early Christians practiced the community of goods, but this was only a temporary arrangement, and the personal right to property, and to its price if sold, was recognized, Acts 2 : 44, 45 ; 4 : 32-35 ; 5 : 11.

FOR TEACHERS OF THE LITTLE ONES

Review—Show again some flowers. Tell me what the flowers told us. Recall lesson.

Lesson Subject—Paul's life showing obedience to the law of love.

Introduction—Ian Maclaren says, in regard to Christ's eating in the upper room at Jerusalem, that any one who invited Jesus there had to count on having His twelve disciples also. If any one takes Jesus in now, he will have many more than twelve disciples to count on—millions upon millions of them ; for Jesus will never enter a heart that is not glad to receive at the same time all His followers. Not only are we to love Jesus' followers but we are to love



everybody in the world.

"Be you to others kind and true
As you'd have others be to you."

Love—Print "LOVE." A little girl printed "LOVE" on her slate and ran and showed it to her mother.

"I hope you will print that on your life, my child," said her mother.

"How can I print things on my life, mother dear?" asked Mary in surprise.

"We print on our lives the things we think most about and do the oftenest. If you are a loving child every day, the love will shine out in your face and life."

"Will bad things get printed on me too, mother?" asked Mary anxiously.

"Yes, dear, the bad things print easily; you must keep asking Jesus to blot them out and help you to print the good things instead."

Blackboard—Outline a face with LOVE written on it, a heart with LOVE within it, hands with LOVE behind them, feet on a pathway of LOVE.

Golden Text—Repeat (Love causes us to keep all God's law.)

Example—If we want to "work no ill" to our neighbor's boys and girls, we must set no wrong example:

Go no wrong place.
Do no wrong act.
Speak no wrong word.

Or to make it positive:

Go right places.
Do right acts.
Speak right words.

Intemperance—This may be made a lesson on example in the use of strong drinks, cigarettes, chewing gum, etc., or on untruthfulness, disobedience, wrong words. (Give illustrations from child life.)

Pure Lives—When Jesus Christ was baptized, a voice came down from heaven saying, "Thou art my beloved Son: in thee I am well pleased." What a pleasure it would be to live such loving, helpful lives that we could hear that dear voice saying, "Thou art my beloved little child: in thee I am well pleased."

How I can be an Epistle of Christ—On an envelope (or outline), print Letter No. III. OUR LIVES SHOULD SHOW OBEDIENCE TO THE

LAW
of
LOVE

Inside the envelope place the Blackboard outline for the day and a slip having printed on it: I SHOULD HAVE LOVE WRITTEN ON MY LIFE.

Repeat—

"Teach me all Thy steps to trace,
Strong to follow in Thy grace;
Learning how to love from Thee—
Loving Him who first loved me."

BLACKBOARD REVIEW

PUT OFF
ON

Bring out by questioning some things in this lesson which we are told to put off and others which we are told to put on. These are the things to put off: (1) Disobedience to rulers; (2) Debt; (3) Impurity; (4) Hatred which leads to murder; (5) Dishonesty; (6) Lying; (7) Covetousness. All these things are the "works of darkness." They belong to the night and not to the day. The things to put on are: (1) The armor of light; (2) The Lord Jesus Christ. Ask what each of these means. Call attention to each name contained in this wonderful title of the Saviour. He is the "Lord" whom we should obey in all that we do. He is "Jesus" that is, our Saviour, our Elder Brother and Friend, who will help us. Then he is "Christ," the one sent of God and filled with His Spirit. It is by having Him in our hearts that we shall be saved from all evil.

Lesson IV.

PAUL'S JOURNEY TO JERUSALEM

April 26, 1903

Acts 21: 3-12. Study vs. 1-16.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre; for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days; and who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city; and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

Revised Version—1 come in sight of; 2 leaving; 3 unto; 4 having found the; 5 and these; 6 set foot in; 7 it come to pass that; 8 the; 9 on our journey; 10 with wives and children, brought us on our way; 11 kneeling down on the beach, we prayed; 12 bade each other farewell; and we went on board the ship; 13 the voyage; 14 arrived at; 15 on the morrow; 16 Omit, that were of Paul's company; 17 Now this man; 18 coming to us, and taking; 19 feet and hands.

GOLDEN TEXT

Acts 21: 14. The will of the Lord be done.

DAILY READINGS

M.—Acts 21: 1-12. Paul's journey to Jerusalem.
T.—Acts 21: 13-19. Arrival at Jerusalem.
W.—Acts 6: 1-7. "One of the seven."
Th.—Mark 8: 31-38. Taking up the cross.
F.—Rom 8: 31-38. More than conquerors.
S.—Isa. 51: 9-16. Almighty Protector.
S.—2 Tim. 1: 1-12. Not ashamed.

CATECHISM

Q. 75. What is forbidden in the eighth commandment?
A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbour's wealth or outward estate.

EXPOSITION

Connecting Links—We now resume the study of Acts at the point reached in Lesson II. Having bidden the elders of Ephesus a tender, touching farewell, Paul sailed from Miletus for Jerusalem taking with him the collection made by the Gentile churches of Macedonia and Achaia for the poor saints at Jerusalem, Rom. 15: 25, 26; 1 Cor. 16: 1-3; Acts 24: 17. Such a contribution was a new departure and would foster a kindly feeling between the Jewish and the Gentile Christians.

In vs. 1, 2 we have what sailors call the "log" of the voyage. Leaving Miletus, they arrived at the island of Coos and probably anchored there all night. Ramsay says, that the wind from the north, which would be favorable for a vessel sailing from Miletus to Syria begins, during the summer, "at a very early hour in the morning; in the late afternoon it dies away, and thereafter a gentle south wind arises and blows during the night." There

Commit to memory vs. 11, 12.

8 And in the next day we that were of Paul's company departed, and came unto Cæsarea; and we entered into the house of Philippi the evangelist, which was one of the seven; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

TIME AND PLACE

In May of the year 58 A.D. Several islands in the Egean and Mediterranean, passed on the voyage of Paul, are mentioned, as well as Tyre, Ptolemais, now called Acre, ports on the Syrian shore of the Mediterranean, and Cæsarea, the Roman capital of Palestine, also on the Mediterranean.

LESSON PLAN

I. Paul's Voyage, 3.
Through the Egean and Mediterranean to Syria.

II. Paul at Tyre, 4-7.
Where he was warned not to go to Jerusalem.

III. Paul at Cæsarea, 8-12.
Where he received a second warning not to proceed.

LESSON HYMNS

Book of Praise, 232, 34 (Ps. Sel.); 255; 533; 534; 588.

would be no use, therefore, in keeping at sea after sunset. The next morning they left for Rhodes, and on the following day they sailed for Patara on the mainland. Their vessel was probably a small coaster, and at Patara Paul left it for another vessel, which, since it took seven days to unload its cargo at Tyre (vs. 3, 4), must have belonged to the larger class of merchant ships.

I. Paul's Voyage, 3.

V. 3. *When we.* Luke, the author of the Acts, and other Christian converts were with Paul. *Had discovered.* The Greek word is one which seamen were accustomed to use, and means literally "to make to rise out of the sea." *Cyprus*; an island in the Mediterranean, 60 miles from Palestine, now owned by Britain. It was directly in the course of a ship sailing from Patara to Tyre with a favorable wind. Paul had passed through this island on his first missionary journey in company with Barnabas and John Mark, ch.

13 : 5, 6. And "many a thought would be in his mind, as he looked out over the blue waters and saw the glittering roofs and groves of Paphos." *Left it on the left hand; sailed south of it. Syria*; a name given to the whole of the eastern shore of the Mediterranean from Cilicia to Egypt. *Landed at Tyre*; a famous city of Phœnicia, noted for its commerce. It is now an insignificant place of less than 5,000 inhabitants. A few of these are Jews, the rest being Mohammedans and Christians.

II. Paul at Tyre, 4-7.

V. 4. *Having found* (Rev. Ver.). The Greek word means "having looked up," and implies that there was some difficulty in finding the whereabouts of the disciples in the large town. *The disciples* (Rev. Ver.). Some of those converted by Paul's preaching may have been in the city, as he had years before visited Phœnicia, ch. 15 : 3. Probably, however, he was not acquainted with any of the Christians in Tyre; but, knowing there were disciples in the city, he sought out their place of worship. *Seven days*. This would permit Paul to enjoy the first day of the week in worship with the church. *Who said*. These disciples said. *Through the Spirit*. The Holy Spirit, who was guiding Paul to Jerusalem (ch. 20 : 22), revealed to these disciples the fact that dangers awaited him there. There is no contradiction between these two things. *Should not go up to Jerusalem*. This was evidently no part of the revelation given by the Spirit, but was their own inference from the Spirit-given knowledge that danger awaited him at Jerusalem. *Jerusalem*; the capital of Palestine and the seat of Jewish worship.

Vs. 5, 6. *When we had accomplished those days*; the seven days of v. 4, spent in the unloading of the ship and probably the taking on of a new cargo. *We departed*; to resume the voyage to Jerusalem. *They all brought us*. The disciples in Tyre, like the elders of Ephesus (ch. 20 : 38), accompanied the apostle and his companions to the ship, to show their respect and affection. *With wives and children*; a life-like touch, showing the hand of an eye-witness. *Kneeled down on the shore and prayed*. It would

scarcely have been a Christian parting without prayer. It is a touching scene; but more tenderly affecting is the similar scene in ch. 20 : 36, for Paul was to the Ephesian elders a spiritual father, and their hearts were deeply pained at final separation. *The ship* (Rev. Ver.). "The" indicates that it was the same ship in which Paul had arrived at Tyre, v. 3. *Taken our leave*; bade farewell to one another.

V. 7. *Finished our course from Tyre*. A few hours' sail brought them to Ptolemais, one of the best harbors on the coast, 30 miles south of Tyre. It is probable that their voyage ended here and that they proceeded hence by land. *Ptolemais*; called *Accho* (Judges 1 : 21); afterwards Ptolemais, from one of the kings of Egypt; since the time of the Crusades, St. Jean d'Acree or Acire; here mentioned for the last time in scripture. *Saluted the brethren*. It was Paul's custom to find out the Christians wherever he went.

III. Paul at Cæsarea, 8-12.

V. 8. *We departed*; probably by land, though the narrative is not clear on this point. *Cæsarea*; a sea port on the Mediterranean, 40 miles from Ptolemais and 70 from Jerusalem. *One of the seven*. See ch. 6 : 5, 6. *The evangelist*. An evangelist was a travelling missionary, yet sometimes with a settled place of abode, as Philip at Cæsarea and Timothy at Ephesus, 1 Tim. 1 : 3 ; 4 : 5. In ch. 8, we have an account of Philip's preaching in Samaria and of his meeting with the Ethiopian treasurer.

Vs. 9, 10. *Virgins*. Being unmarried they were the more free to use their gifts in the service of the church. *Which did prophesy*; The word is used here in its old meaning, "to preach." The four daughters of Philip spent their time in publishing the gospel message. They, also, were evangelists. Although nothing is here said of their foretelling anything about Paul, many think that the story implies that they did so. *Came down*; to the sea coast. *Judæa*; The southern province of Palestine. *Agabus*. No doubt the same who foretold the famine in ch. 11 : 27-30.

Vs. 11, 12. *Paul's girdle*; with which the long, loose Oriental robe was drawn together

at the waist. *Bound his own feet and hands* (Rev. Ver.). For similar actions see 1 Kings 22: 11; Isa. 20: 2; Jer. 13: 5; 19: 10, 11; Ezek. 4: 1-3; 5: 1-4. Lumby thinks that the use of this method of giving his warning, makes it almost certain that Agabus was a

Jew. The warning is more definite than that given in Tyre, inasmuch as the manner and the source of the persecution are made known. *Besought him not to go*. Paul would not be persuaded, and they bowed to the will of the Lord, vs, 13-16.

APPLICATION

And finding disciples, v. 4. The Christians of Tyre were obscure people, and it was not easy to find them in the great city, but they were members of a kingdom which still remains and grows, while the many splendid buildings of their city have fallen into ruin, and its commercial greatness has passed away. These humble believers were doing their part in the building of that enduring kingdom, and the apostle searched them out to give them encouragement and stimulus. The eye of One greater than Paul rests upon those who, however unknown and unnoticed by men, are faithfully serving Him. No effort of theirs will be overlooked by Him or fail to receive its reward.

He should not go up to Jerusalem, v. 4. It is wrong and foolish for us to run into danger, unless it lies in the path of duty. The example of Paul himself escaping from the city of Damascus by night, when his life was in peril in that city, shows that it is not right for us to run risks when they can be avoided without disobedience to the commands of God and the voice of conscience. But when the voice of duty calls us clearly into any course, we are bound to follow in spite of every threatening calamity, and we may be sure that when our great Leader calls us, He will give to us the needed courage.

They all brought us on our way, v. 5. We may be sure that Paul was heartened for what lay before him, by the loving interest and tender concern of his friends. Our Lord Himself was cheered in prospect of the cross by the love of the woman who broke the alabaster box and anointed Him with its precious perfume. And there is no disciple, however humble, who cannot, by kindly word or deed, win the commendation, "She hath done what she could."

Kneeled down on the shore, v. 5. The yellow sands heard earnest petitions, we may be sure, that day at Tyre. When fear fronts us

we pray with real purpose. It is need that drives us to God, and then the dumb lips become unsealed, and we pour out our longings into His ear. Our prayers are often formal and meaningless because the sense of need is dim and faint in the heart.

We took ship; and they returned home again, v. 6. All our religious privileges fail of their real purpose if they do not result in the faithful discharge of every day duty. A Sabbath service should not be considered as ended when we leave the church. Its influence for good is only begun and should continue to be felt by us in all the work and intercourse of the week.

One day, v. 7. A very little, or a great deal, may be accomplished in a day. It depends upon our will. We may make the day historic for good or for evil. We may begin the day with the holy resolve that God will be in our thoughts, or we may neglect all our religious duties and suffer its precious hours to slip by without any blessing. And then, our life history is only a combination of days. Let us not refuse to do things because we have only one day. Some people with a single day accomplish more than others with a whole year.

Four daughters, v. 9. It is a great privilege to have godly parents and to be brought up in a Christian home. But great responsibilities rest upon those children who enjoy this privilege. More is properly expected of them than of others not so highly favored, and their condemnation will be all the greater, if they fail to follow the good example which has been set before them.

Besought him not to go, v. 12. Obstacles in the path of duty are intended to strengthen our character. Just as severe exercise and hard work increase muscular strength, so the difficulties of life, if they are faced bravely and manfully, will impart to us increased moral vigor.

What mean ye to weep, v. 13. We ought not to hinder others in doing what they regard as their duty. Each one has to decide much of this for himself, and it is unwise to be too anxious to give advice to others. Let each man be fully persuaded in his own mind. There often comes a time when even personal affection has to give place to a higher call.

I am ready . . . to die . . . for the name of the Lord Jesus, v. 13. This verse must be added to the lesson. In it Paul teaches us the secret of Christian endurance. His own life of Christian service began with his vision of

the risen Lord, on the road to Damascus and the vision never faded from his mind. From that moment he was bound to the Saviour with the chains of a devotion which no power on earth could break or weaken. Whatever path his great Leader pointed out to him, he entered without question and without hesitation. He lived and served under the constraining influence of Christ's love to him. The same power should be supreme in our lives. Truly to see Christ as our Saviour, will make us, as it made Paul, ready to follow wherever He leads, and to undertake any task He assigns us.

POINTS AND PARAGRAPHS

Happy memories are the reward of well spent days. v. 3.

The church is the most important factor in the life of the community. v. 4.

Prayer is the best preparation for approaching peril. v. 5.

Christians walk in different paths, but under the same Guide and towards the same goal. v. 6.

A successful life is simply the sum of diligent days. v. 7.

Hospitality to the servants of Christ brings a rich reward. v. 8.

The unity of the family is strengthened by the union of its members with Christ. v. 9.

Rest is the sweeter because of work faithfully done. v. 10.

A revelation of duty is not cancelled by a revelation of danger. v. 11.

The claims of duty are stronger than the claims of friendship. v. 12.

"Coos was the seat of a famous medical school and would naturally, therefore, be a place of great interest to Luke, the Christian physician."

According to the proverb, the sun shone every day on Rhodes, and it might well be called the sunny island of roses. Her coins, stamped on one side with Apollo's head, and on the other with the rose-flower, bear their witness to the brightness and fertility of the island.—Expositor's Greek Testament,

Now, the port of Patara is an inland marsh, generating poisonous malaria; and the mariner sailing along the coast would never guess that the sand hills before him blocked up the harbor into which St. Paul sailed of old.—Conybeare and Howson.

That Paul . . . had so many friends is a testimony to the strength of his genius for friendship. It is evidence, too of one chief function of the gospel. God's love revealed to men sets men to love one another. As we find God in a divine friendship we enter into a warmth of human friendship of God.—Robert E. Speer.

Oh let Thy sacred will
All Thy delight in me fulfill!
Let me not think an action mine own way,
But as Thy love shall sway,
Resigning up the rudder to Thy skill.
—Herbert

Whenever you are doubtful as to your course, submit your judgment absolutely to the Spirit of God, and ask Him to shut against you every door but the right one.—Meyer.

I stood by the side of a patient in a Philadelphia hospital, and saw the blood transferred from the daughter to a father; and as the daughter's blood entered the veins of the father and saved his life, the new blood of the young life of Christianity is needed to preserve the very existence of Christianity in the churches of our land.—Dr. Russell H. Conwell.

"Dean Stanley once asked the wife of Havelock how her husband bore himself during the terrible conflicts in India. She replied, "I know not. But I know he is trusting in God and doing his duty." Such words should bind us all together, and such confidence and peace as General Havelock possessed will be our portion."

Light from the East

CAESAREA—When Herod the Great built himself a capital on the site of Samaria, he needed a sea port, and so he fixed upon Strato's Tower as the most suitable place for it. There in the course of twelve years he built the magnificent city of Caesarea, and constructed, with enormous labor, a breakwater by dropping stones 50 feet long into the sea. It curved outward from the south side and left the mouth of the harbor 180

yards wide at the north end. Caesarea became for a time the virtual capital of all Palestine, because its harbor was the gateway to and from Rome. In apostolic times it was the seat of the Roman procurator of Judea and the chief garrison of the troops under him. Before him Paul was tried more fairly than was possible in Jerusalem. It was there, under the preaching of Peter, that the Holy Spirit first fell upon Gentiles, and they were admitted to the Christian church without being circumcised. It remained an important centre of Christianity, and its bishop became metropolitan of Syria. It was destroyed by Sultan Beybars in 1265. In 1884 a colony of Bosnians settled on the site, and they now do a brisk trade in building-stone dug from the ruins. All the surrounding towns have been largely built with it.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

The apostle, having delivered his farewell address to the elders at Miletus, set out thence on the journey described in the lesson. He was "in journeyings often," 2 Cor. 11 : 26. We note :

1. *His visit to Tyre.* This was an important centre of commercial activity. (a) Probably the gospel had been preached here before, ch. 11 : 19 ; 15 : 3. The converts seem to have been few in number, and had to be searched for by the apostle among the dense heathen population, v. 4. (b) They earnestly counseled him not to go up to Jerusalem. It had been revealed to them by the Spirit that grave dangers awaited him there. Their love for him and natural solicitude for his safety, along with this revelation, made them urgent in their advice. Did he act contrary to the mind of the Spirit in disregarding their judgment? No, because the same Spirit had testified to him that bonds and afflictions awaited him (ch. 20 : 23) ; but these were not to deter him from obvious duty. Hence his decision. (c) After seven days of fellowship with the disciples, and of ceaseless activity

for their benefit, he took leave of them in a most touching manner, vs. 5, 6. How impressive to heathen onlookers ! None can tell the good done in Tyre during that week, and by that farewell prayer-meeting on the sandy beach.

2. *His visit to Ptolemais.* This was a city on the Mediterranean coast at the northern side of the bay that extends to the foot of Mount Carmel. It was named after one of the Ptolemies, kings of Egypt. It is now called Acre, and has a population of about 15,000. The apostle's stay here was brief, only one day, but he was able to look up and salute the brethren, v. 7. How much could be crowded into one day by such a man as Paul, acting on his own maxim, "redeeming the time," Eph. 5 : 16 ! What would we not give for even one day with him, to witness his burning enthusiasm, to hear him speak and tell the story of his meetings with Jesus at Damascus and in the temple at Jerusalem, and to be led by him in prayer ? What unutterable pathos and what eternal issues often connect with brief meetings and sudden partings ! The silence of the historian here leaves to devout conjecture, as to how much that one day may mean when the secrets of all hearts are made manifest.

3. *His visit to Caesarea.* This sea port city

was between thirty and forty miles from Ptolemais, and Paul reached it by land. (a) Here he resided for "many days" at the house of Philip the evangelist, who was one of the seven, ch. 6:5. Having taught and baptised the Ethiopian treasurer, he came to Caesarea (ch. 8:40), and had now been probably twenty years in the city acting as an evangelist, that is, a proclaimer of good news, the glad tidings of salvation, Eph. 4:11; 2 Tim. 4:5. (b) He was aided in this work by his four unmarried daughters, "which did prophesy." The office of the prophet embraced teaching and the celebration of the praises of God, Matt. 7:22; Luke 1:67. Probably these four prophetesses, or religious teachers, foretold the dangers and sufferings awaiting Paul at Jerusalem, and they were joined by Agabus in presenting the same view and enforcing it by symbolic actions. (c) In addition to these warnings the Caesarean Christians unanimously importuned the apostle not to go up to Jerusalem, v. 12.

4. *His heroic resolution.* The path of duty to him is clear. His mind is made up as to how and where he should serve the Lord, and so, in face of all persuasion to the contrary, he will go to the holy city to die, if need be, for the name of the Lord Jesus. The church to-day needs men of this stamp.

For Teachers of the Boys and Girls

This is a story full of change and incident, which the boys and girls will follow with unflagging interest. The teacher should be so familiar with each scene that he will be able to make it live before the scholars. The following is the outline of the narrative:

1. *The voyage to Syria.* Beginning with v. 2, note the places passed on this memorable voyage. There is Coos with its famous medical school, which would be of special interest to Luke the physician. Then comes Rhodes, whose name means "the rose bush" and which was remarkable for the beauty of its vegetation. Next is Patara, where the change was made from the small coasting vessel to a larger ship. In a little while Cyprus is sighted and the mind of the apostle is filled with thoughts of his former labors on that island. Finally Tyre is reached, the city of King Hiram, the friend of

Solomon; of Jezebel, Ahab's wicked queen; near which lived the Syrophenician woman, whose daughter Jesus healed; the place where the disciples preached when they were driven from Jerusalem by persecution in the days of Stephen.

2. *The stay at Tyre.* Picture the joy of the Christians there in the presence among them of the great apostle. This joy was mingled with sadness, when they learned of the peril that awaited him. Then the visit was too soon brought to an end by the touching parting on the shore.

3. *The stop at Ptolemais.* Only a day's stop. It would be a mere glimpse the Christians there could have of their visitor. But one would stand hours for a glimpse of the king or queen and feel himself well repaid. Love and loyalty make a little go a long way.

4. *The rest at Caesarea.* It is pleasant to think of the weary traveller enjoying the hospitality of his friends in their home. We may be sure that those who entertained him were more than repaid by his wise and kindly words.

5. *The prophecy of Agabus.* This prophecy was given in actions as well as in words, but it had no effect in turning Paul aside from his course. Not even the tears and entreaties of his friends could prevail on him to give up his purpose. He was a soldier of Christ and he must, at whatever cost, obey the instructions of his Captain.

We learn from this lesson that nothing should hinder us from doing what we clearly see to be right.

Some Test Questions

- Whither was Paul's ship bound?
- What islands passed on the way?
- On which of these had Paul labored?
- Describe the parting at Tyre.
- How far from Tyre to Ptolemais?
- From Ptolemais to Caesarea?
- The present name of Ptolemais?
- Who entertained Paul at Caesarea?
- Where else do we read of him?
- What family had he?
- How were they employed?
- Where else do we read of Agabus?
- What did he foretell?

The effect of his prophecy on the hearers? What do we learn as to:

- (1) The duty of Christian fellowship?
- (2) The improvement of opportunities?
- (3) The work of women in the church?
- (4) The way to make friends?

Prove from Scripture

That prayer for others is a duty.

For Special Study

(To be assigned the Sabbath previous.)

1. Evangelists.
2. City of Tyre.
3. The martyr spirit.

The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course.]

Ques. 75. *What the Eighth Commandment forbids.* The things forbidden in this Commandment are summed up under two heads, namely: "whatsoever doth or may unjustly hinder (1) our own and (2) our neighbors' wealth or outward estate." Under each of these two heads many offences are included.

Among those which come under the first head is idleness. The Bible distinctly teaches that men ought to work for their living, and many passages, such as Prov. 18:9 in the Old Testament, and 2 Thess. 3:11 in the New, condemn slothfulness. Along with idleness stands wastefulness and riotous liv-

ing, because to squander our substance on that which will not profit us, is worthy of equal blame with lack of diligence in providing for our necessities.

The class of offences falling under the second head is much larger. Dr. Oswald Dykes says, "The right of a man to his own may be violated in one or other of three ways: first by violence, second by fraud, and third by wilful damage interfering with the benefits or enjoyment of the property." It is in the second way that the Eighth Commandment is most frequently broken in our day. Bribery, the withholding of wages, the adulteration of goods, using a light weight or short measure, and gambling are among the numerous forms of dishonesty condemned by this law. Again, it condemns taking advantage of another's ignorance as when, for example, a man sells an article knowing it to be of less value than the purchaser takes it to be.

The very least that this law requires is scrupulous honesty in all our business dealings. But in the light of Christ's teaching it means much more. He requires his followers to "give to him that asketh," Matt. 5:42. His apostle says, "Let no man seek his own, but every man another's wealth" (1 Cor. 10:24), and lays it down as the duty of the rich to share their abundance with the needy, 1 Tim. 6:17, 18.

FOR TEACHERS OF THE LITTLE ONES

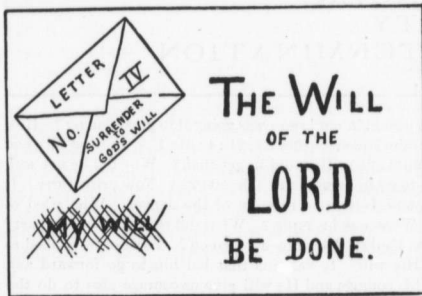
Review—Show a rubber stamp. What is its use? Willie said: "Teacher told us to print Love on our faces and lives." Can we do it with a stamp like this? What kind of example

will we set if we have love printed on our life?

Lesson Subject—Paul's life showing surrender to the will of God.

Surrender of the Will—The analogy between the surrender of the will of a child to its parents and that of Paul to his heavenly Father, will be readily understood by the children.

His Father's Will—General Havelock took his young son for a walk in the great city of London. They were walking across crowded London Bridge,



when General Havelock bethought him of some urgent duty. Leaving the little lad standing in the crowd at one side, he said, "Stand there, my boy, till I come back for you," and away he went.

An hour passed, two hours, three hours, still the father did not come, still the boy stood in the same spot, lonely, tired, hungry, sleepy, as night grew on (outline a bridge—a stroke for the boy), no thought of leaving the spot!—no thought but, "This is where father wants me to be when he comes!"

See! in the crowd a carriage! General Havelock looking for his boy. In the hurry of the day he had forgotten to return to him. "Why did you not try to find your way home, or get some one to bring you?" "Father, did you not say, 'Stand here till I come back for you?'"

A Good Soldier—Another illustration may be used from soldier life. (Show some toy soldiers.) Picture the strict discipline of soldier life. Tell of the remains of the Roman soldier found in the ruins of Pompeii, standing immovable at his post of duty, while the hot ashes were pouring down about his head, burying him alive. No effort made to escape! His orders had been, "Stand there!" He had surrendered his will to a higher will and the order must be obeyed at all costs. Repeat 2 Tim. 2: 3. Paul surrendered his will to God's will in all things, v. 13.

Paul's Journey Continued—We left Paul at Miletus (map). What was he doing? What was he taking to Jerusalem to the poor Christians? Sail the little ship down to Tyre (map). Picture Paul's departure from Tyre.

Lesson—Now Paul is at Caesarea, at the house of Phillip, a preacher. A visitor comes, Agabus, a prophet! Watch him! He takes off Paul's girdle, (a long sash tied about his waist) and binds it about his own hands and feet (illustrate) telling Paul, v. 11. Paul's friends beg him not to go to Jerusalem. But Paul replies, that he is ready even to die for Christ's sake, v. 13.

Golden Text—Repeat. (We should say this in everything.) Disappointment comes—do not grumble. Danger comes—do not fear. Grief comes—do not weep. (Tell a simple story to illustrate these.)

How can I be an Epistle of Christ?—On an envelope (or outline) print LETTER No. IV. OUR LIVES SHOULD SHOW SURRENDER TO THE WILL OF GOD. Inside the envelope, the Blackboard outline of the day and a slip,—I SHOULD DO GOD'S WILL.

Sing—

Though the way may dark appear,
We will follow Jesus;
He will make our pathway clear
We will follow Jesus.

Hymn 534, Book of Praise.

BLACKBOARD REVIEW

DANGER DUTY DETERMINATION

Print the word DANGER. What person in our lesson was going into great danger? How often was he told of what lay before him? (See ch. 20: 23; 21: 4; 21: 11.) In what city had Paul been in danger before? (See ch. 9: 24.) How did he act then? Why did he not seek to escape now? Who had told him to go to Jerusalem? (ch. 20: 22.) Now print DUTY. It was Paul's duty to go to Jerusalem, and so he went in spite of the danger. Who tried to prevent his going? (See vs. 4, 12.) What was his reply? What did this show on his part? DETERMINATION. (Print.) Why was Paul so determined to go on? Because he wished to please Christ, his Master, by doing His will. It was this that led him to go forward and meet the danger. Christ gave Paul his courage and He will give us courage also to do the right, if we ask him in prayer.

Miss Annie Lee Frayer,
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The Beginners' Course

For Children Under Six Years of Age

An Optional Course: Issued by the International Lesson Committee

Theme of Lessons **XXVI.** to **XXX.**: Lessons of the Resurrection. Lesson **XXXI.** to **XXXIV.**: Helping Deeds of Jesus.

LESSON XXX.

OUR HEAVENLY HOME, John 14: 1-3, Rev. 22: 1-4.

Golden Text: Same as for Lesson XXVI. and following. *Because I live, ye shall live also,* John 14: 19.

CENTRAL TRUTH—Heaven is a home, made ready for us by Jesus. To give us a place in this home He lived and died and rose again.

POINT OF DEPARTURE—A child's knowledge of home life as gained in his own home. What makes the house say "home" to him?

SPIRITUAL RESULT DESIRED—A sense of home to the child as he thinks of heaven. A meaning to the word heaven that Christ meant it should have.

APPROACH—Every little boy and girl in this room has something that this word tells about. I suppose you have nearly every one come right from that place to Sunday School this morning? Yes, it is home. Home is a fine word, isn't it? Everybody likes to have his own home. Will James tell me something that he likes very much about his home? Yes, the bright sitting room and the picture books. And Annie likes the baby sister? And Willie the dining room? And Susan the play room? Who can tell me what is the very best thing about home? Oh! yes, mother and father are there to love us! And all the family too. How glad it makes us to be all together at home!

LESSON STORY—When Jesus our Friend was talking with some of his friends on earth, He left a message to us never to be afraid or troubled with things on this earth; for, if we believe in God and Jesus, they will take us over all the childish troubles and worries and keep us safe from harm. Then the message tells us something of our home in heaven, for it says: "In my Father's house are many mansions. I go to prepare a place for you,

and if I go and prepare a place for you, I will come again and receive you unto myself: that where I am there ye may be also."

He told us first of the mansions, where we should live forever, and then He saved the best until the last, and told us what would make it seem like home. He will be there to love us and make us happy.

THINK OF THIS—Do you want to get to that home so much that you are willing to try to get there by your deeds on earth? Will it be worth while to be unselfish and patient and loving and kind, if we can get there by and by. If we love Jesus the right way, He will show us many ways to make a bright path to our heavenly home.

LESSON XXXI.

JESUS WALKING ON THE SEA, Matt. 14: 22-23.

Golden Text: *He hath done all things well,* Mark 7: 37.

CENTRAL TRUTH—Jesus has power far beyond the power of men. He ever used this power to help and bless others.

POINT OF DEPARTURE—A child's faith in the superior strength and love of his earthly parents. His knowledge of their power as shown toward his little life.

SPIRITUAL RESULT DESIRED—A perfect trust in Jesus' power to help us when we cannot help ourselves.

LESSON STORY—Once Jesus left his friends, who were in a boat close to the shore, while He went into a mountain to talk with God quietly in prayer. A strong wind came up and carried the boat out to sea, and Jesus' friends were much afraid. The night passed and they knew not how to get to the land, when, looking toward the shore, they saw a figure coming toward them, walking on the water. Then they were more frightened.

than before and did not know what to do, when they heard a strong, clear voice saying, "It is I; be not afraid." They knew it was Jesus' voice, but one of them was not quite sure, and he said, "Lord, if it be thou, bid me come unto thee on the water." And Jesus said, "Come." And Peter did start out on the water to meet Jesus. But he had gone only a little way, when he began to think about the water so much that he forgot to look toward Jesus, and then he was afraid and began to sink. As he felt himself sinking, he remembered Jesus again, and cried out, "Lord, save me." Then Jesus at once reached out his hand and caught Peter and held him safely in His loving arms, and together they walked to the ship, right on the tossing waves. Then, when they came into the ship, the wind ceased and the waters were calm.

THINK OF THIS—Do the little troubles come into your life and make you afraid or worried? Just look away from the trouble and ask Jesus to help you. The more you ask His help, the farther away the troubles will get, for you will find him always ready to listen and help.

LESSON XXXII.

JESUS RAISING THE WIDOW'S SON, LUKE 7: 11-17.

GOLDEN TEXT: Same as for Lesson XXXI.
CENTRAL TRUTH—Jesus showed his wondrous power to help people in many ways. He always cheered their hearts, as He helped them.

POINT OF DEPARTURE—Child's belief in the ability of his parents to do unusual things, leading into the belief that Jesus has power beyond our earthly parents.

SPIRITUAL RESULT DESIRED—A strengthening of the Easter thought, that Jesus has power over death and can raise our natural bodies into life also.

APPROACH—How many wonderful things father and mother can do! When you get into trouble, tumble down, or hurt yourself, can they help any then? Yes, more than any one else.

LESSON STORY—Once there was a mother who had one son. She loved him just as much as your mother loves you, and when

he grew sick she watched him so carefully day and night, just as mother did when you had the fever. But all the watching and care could not cure him, and one day her son died. This mother was a widow.

Jesus was on earth then, and that very day He came to the city of Nain, where the widow lived. As he passed near the gate of the city with his disciples, he saw a company of people going by, carrying the body of the only son of the widow of Nain. Do you think Jesus felt sorry for the weeping mother? He always showed the way He felt sorry by helping those who were in trouble. He turned to the mother and said; "Weep not." His gentle voice must have comforted her, but what Jesus did helped her even more than what He said. He went to the body and laid His hand on the bier and said, "Young man, I say unto thee, Arise."

Wasn't it beautiful? The young man did arise and sat up and began to speak and Jesus gave him back to his mother well and strong.

THINK OF THIS—Mother and father can help our earthly bodies, but Jesus alone can help our hearts to be pure and gentle and to grow like His, day by day. He helped the poor widow's son more than his own mother could help him, even. Shall we ask Him to help us to take care of our hearts each day, so that they will please Him?

LESSON XXXIII.

JESUS HEALING THE HELPLESS MAN, MARK 2: 1-12.

GOLDEN TEXT: Same as for Lesson XXXI.
CENTRAL TRUTH—Jesus wants us to help others, and that helps Him to bless both us and our friends. Jesus helps those who come to Him and ask His help.

POINT OF DEPARTURE—A child's experience of being helped to carry something heavy, or helping some one else to carry a burden.

SPIRITUAL RESULT DESIRED—A knowledge that God needs our activities every day to help Him in making us grow into the right kind of boys and girls. Thoughtfulness for others.

APPROACH—Did you ever have to carry a bucket of water to the house? Was it heavy?

What would have made it easier for you to carry it? Some one holding the other side of the handle. Have you ever helped mother carry a basket? Or brother carry a box, or a bucket of coal? Did you ever twine your hands with another boy's and make a seat strong enough for some one to sit on?

LESSON STORY—Once a man was very sick. Indeed, he was helpless. He could not use his hands or feet at all, nor take care of himself in any way. He had the palsy, a sickness that no doctor could cure. One day four of his friends came to him and said, "We will carry you down to Jesus, for He has power to help all the helpless. You cannot go by yourself, and we know if Jesus sees you He will help you."

So they carried the man on his cot down to the house in Capernaum where Jesus was teaching. But when they came to the door, such a crowd was there that they could not get in. Still the friends did not give up, for they wanted their friend to be helped. They carried him up the steps on the outside of the house, until they came to the flat roof. Then they took away the loose tiles, until they made a large opening, and through this opening they let the man down right at Jesus' feet. When Jesus saw how kind the friends were, He looked at the helpless man and, seeing that his heart was sinful, said, "Son, thy sins be forgiven thee." Then the man's heart felt so peaceful that he didn't mind being helpless any more. It was only Jesus who did helpful things in this way. But some of the people said, "How do we know his heart is clean again? Only God can forgive him." And Jesus, always ready to help, turning, said, "Which would be greater in your eyes, to forgive his sins, or heal his body?" And before they had time to reply, he turned to the helpless man, saying, "Arise, take up thy bed." Then the man was cured, and arose and took up his bed and walked before the great company.

THINK OF THIS—If his friends had not carried him, the man would not have seen Jesus, and so he would not have been cured. Is there any way your friends can see that you are a follower of Jesus this week? Can you help some one whose feet are tired,

whose eyes are dim, whose body is weak, who needs just your bright eyes, or quick feet, or sunny face and cheery voice? Let them see Jesus in your loving acts this week.

LESSON XXXIV.

JESUS HEALING THE BLIND MAN, John 9: 1-11.

Golden Text: Same as for Lesson XXXI.

CENTRAL TRUTH—JESUS had power over every kind of sickness and trouble. He found His joy in helping those who were beyond the reach of earthly helpers.

POINT OF DEPARTURE—A child's appreciation of what it means to see things. An apprehension of what it means to be without the power of sight.

SPIRITUAL RESULT DESIRED—A deeper love in the heart for Jesus, "whom having not seen, ye love," because He helped so many while on earth and helps us still.

LESSON STORY—Once upon a time there was a man, who had never seen anything in his whole life, for he was born blind. He sat by the wayside and begged for alms as the people passed by. Jesus passed that way one day. He was with His disciples and they talked by the way and Jesus said, "As long as I am in the world, I am the light of the world." As soon as He said this, He spat upon the ground and, mixing some clay, put it on the blind man's eyes and said, "Go to the pool of Siloam, and wash."

The man did as Jesus told him, and when he came back he could see as well as anybody. Then the neighbours all gathered round him saying, "Is this the man who sat and begged?" And some said it was he, and some said not. But the man said, "I am he." Then they said, "How were you cured?" And he answered, "A man that is called Jesus made clay and anointed my eyes and said unto me, 'Go to the pool of Siloam and wash,' and I went and washed and received sight."

THINK OF THIS—Jesus can help us to see all the kind deeds waiting to be done. He tells us how to be His children. Do we obey His words? Shall we ask Jesus to help us to see something He wants done on earth? If we ask Him, will he open our eyes to see the things we ought to do?

Rev. Prof. Falconer
Halifax

Rev. Prof. Ballantyne
Toronto

Teacher Training Course

Presbyterian Church in Canada

Under the Direction of the General Assembly's Sabbath School Committee

DEPARTMENT OF SCRIPTURE—I. The New Testament—Its Contents and Growth; II. Geography and Institutions.

N.B.—It is recommended that the Revised Version be consulted in these studies.

LESSON XXV.

The latest period of the apostolic age faced new problems. We hear little of the struggle with the Jewish law; but the empire of Rome had turned persecutor, and new heresies degrading the person of Christ and human life appear. John lived at Ephesus, probably till the end of the first century, and from this centre of apostolic activity directed the church.

THE CATHOLIC EPISTLES

A group by themselves in the new Testament—James; 1 and 2 Peter; 1, 2, 3 John; Jude. Probably the term "catholic" here means "general" and was first applied to them because they were circular letters to churches of certain districts, and not to definite congregations.

I. PETER

READERS—Gentile Christians in the provinces of Asia Minor. As Christians they had false charges brought against them, which caused them much suffering. Many of them were social outcasts such as slaves, and all felt themselves pilgrims and strangers on earth.

AUTHOR AND CHARACTER—Written by Peter from Babylon, that is probably Rome, ch. 5: 13. Hopefulness and holiness are the signs of the Christian life. The letter has many points of resemblance to the speeches of Peter in the Acts.

CONTENTS—Through the resurrection of Christ believers have a living hope in an eternal inheritance. Suffering should purify their faith, by means of which they receive a salvation so marvelous that even prophets and angels desired knowledge concerning it, ch. 1: 1-12. As pilgrims they await their Lord's coming in obedience, for their holy

Father demands holiness in those whom Christ has ransomed from heathenism at infinite cost, ch. 1: 13-21. They should live in brotherly love in the household of faith, which is a living temple with Christ as the corner-stone. They are the new Israel, a holy people who offer sacrifices in the service of a King, ch. 1: 22 to 2: 10. Hence they must avoid conduct with which the heathen might reproach them, and live holy lives, whether as citizens or slaves, or in their homes. If they suffer, let them think of the redemptive sufferings of Christ, ch. 2: 11 to 4: 6. The end is near and so is judgment. Let all, in their several duties in the church, remember what a righteous God requires, ch. 4: 7 to 5: 14.

II. PETER

There have always been more doubts as to whether this letter should be a part of scripture than concerning any other writings of the New Testament. But the thought is like Peter's, and it often reaches a high level, especially in the first and third chapters.

CONTENTS—Jesus Christ reveals God, and gives power for life and godliness. But only a character enriched with virtue can attain unto the true knowledge of Christ that will bring final salvation, ch. 1: 1-11. The apostle, having had intimate acquaintance with the mysteries of Christ's life, hopes to leave a memorial of Him to quicken faith. He is the fulfiller of prophecy, ch. 1: 12-21. Ch. 2 describes the false teachers and their vices, which are endangering the church. In ch. 3 the apostle asserts that Jesus will come to judgment and this world shall end. Hence the readers must be patient and grow in the knowledge of Christ.

JUDE

Very similar to 2 Peter and with the same class of readers. Tradition says that this Jude was brother of the Lord, Matt. 13 : 55. The epistle is full of warnings against apostasy, and closes with a beautiful doxology.

LESSON XXVI.

I. JOHN

READERS—Probably the churches at Ephesus and its neighborhood. In the last part of the first century teachers arose who claimed that Jesus was a mere man, and that the divine Christ descended upon Him at the baptism and left Him before His death. Ephesus suffered also from evil morals.

CHARACTERISTICS AND AIMS—Very similar to our fourth gospel, and evidently by the same author. Very little personal element in this letter. John wishes to warn the Christians of Asia against views of Christ which would destroy the gospel. "Jesus is the Christ, and the Christ is Jesus."

CONTENTS—Hard to discover a clear plan, though the first part is mainly doctrinal, the second practical. God the Light holds fellowship with believers through Jesus Christ, whose death is a remedy for sin, ch. 1 : 1 to 2 : 6. Obedience is the sign that the true Light is shining in men's hearts even in this dark and transient world, 2 : 7-17. There is a conflict between truth and falsehood. Love is the mark of the children of God, chs. 2 : 18 to 3 : 24. Warning against false teachers, 4 : 1-6. Followed by exhortation to love, and faith which assures the believers of salvation, ch. 4 : 7 to end.

II. AND III. JOHN

These epistles came from John, "The Elder," who according to tradition is John the apostle. They are very much like each other and also like the first epistle.

SECOND EPISTLE—Addressed to "the elect lady and her children." This may have been some Christian matron, or more probably it is a figure for some church and its members.

PURPOSE AND CONTENTS—"The Elder" speaks as a friend who hopes soon to see his dear people. Some of this household of faith are walking in the truth, and love one

another. But he warns them against false teachers, who may try to persuade them that Jesus Christ was not a truly human man.

THIRD EPISTLE—It gives a glimpse into the life of a congregation towards the end of the first century.

PURPOSE AND CONTENTS—"The Elder" tells his friend Gaius that it is a great joy to him to learn that he is walking in the truth. He thanks him for his kindness to missionaries of the gospel, and recommends others to him. A certain Diotrefes, an ambitious man who opposes the apostle in the church, acts in a very different way from Gaius and is held up as an evil example to be shunned.

LESSON XXVII.

THE REVELATION

Commonly called The Apocalypse. The word means an unveiling of divine mysteries, ch. 1 : 1.

This class of writing became common among the Jews who took the book of Daniel as their model. It differs from prophecy in dealing by means of emblematic language and visions with judgment and the future of the Kingdom of God. The prophet thought chiefly of the Kingdom of God on earth ; the seer with his apocalypse, of the Kingdom in the world to come.

READERS—It is addressed to the seven churches which represented the Christians of Western Asia Minor. They are threatened by vile heresies, but especially by persecutions. Probably they were required, on pain of death, to worship at the altars which were raised to the emperor of Rome as the divine genius of the empire. Rome is the power on earth, of which Satan is the head in the unseen world. The persecution under Domitian (about 96 A.D.) would suit the state of affairs here portrayed.

PURPOSE—To warn and encourage. The Lord will come quickly to judgment. He has the future in His hand, and great as is the distress of His church on earth at present, His final victory is certain. Those who endure shall share His glory.

CONTENTS—John addresses the churches in the name of Christ, of whom there is a wonderful vision as Son of Man, Lord of the church. Seven letters to the churches of

Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea, dictated by the Spirit of Christ, show the historical situation, chs. 1 to 3. Then heaven and the glory of God and the Redeemer are opened to the seer. Only the Lamb is worthy to open the book of the future, chs. 4, 5. Seven seals predict judgment except on the redeemed, ch. 7. The angels with seven trumpets foretell woe, but by eating a little book the seer learns that the city of God and the temple will be protected and the kingdom of God established, chs. 8 to 11. Visions of foes of the Messiah follow—the dragon who sought to destroy the woman and her child, and the beasts he sends forth; but the Lamb is victorious again, chs. 12 to 14. Then the angels pour out woes from seven bowls (chs. 15, 16), and the great harlot, Babylon, that is, the godless empire of Rome, is destroyed, chs. 17, 18. The Messiah comes forth, casts the beasts into a lake of fire, binds Satan, and reigns in His church for 1,000 years (that is, probably while the world lasts). After the final war Satan is cast into the lake of fire, and the New Jerusalem rises in matchless beauty as the home of the saints who have endured, chs. 19 to 22.

LESSON XXVIII.

GEOGRAPHY OF APOSTOLIC LANDS

From Asia Paul and his companions crossed to Europe, sailing from Troas. At that time there was no broad distinction between the two sides of the Hellespont, and the journey to Philippi would not be regarded as a journey from one continent to another. Asia and Macedonia were but two adjacent provinces of the Roman Empire.

In Europe, as elsewhere, apostolic missions were to great centres of civilization and government, so that our study of its geography extends but little beyond the cities in which Christianity was planted.

THE CHURCHES OF MACEDONIA—Of those founded by Paul, Philippi and Thessalonica were pre-eminent.

PHILIPPI—Here the Christian church first gained a footing in Europe. The city was inland, with Neapolis as a sea port, and is uniquely described by Luke as "the first of the district, a Roman colony," Acts 16 : 12

(Rev. Ver.). As such it was a miniature of the Roman state. By the founding of colonies the Romans sought to introduce the Roman spirit into conquered countries, and the atmosphere of this place was Roman. The pride and privileges of Roman citizenship confront us at every turn, as in the titles of the magistrates. The native Greeks may have outnumbered the Romans, but all called themselves Romans. The Jews of the city were few and without influence; they had no synagogue and met for prayer by the river side, Acts 16 : 13.

THESSALONICA—The metropolis of the province of Macedonia, on the sea coast. This city was free and self-governed. No Roman garrison was quartered there, no signs of Roman occupation were seen. Thessalonica had more Jews than Philippi, but not so many Romans. Greeks formed the larger part of the population, and here, as in Macedonia generally, women held a prominent place.

THE CHURCHES OF ACHAIA—In the southern province of Achaia, apostolic activity was focused in Athens and Corinth.

ATHENS—To the apostolic missionaries, as to all men of learning and culture, this city, "the eye of Greece, mother of arts and eloquence," was full of interest. Its situation is remarkable. In the plain of Attica, five miles from the port of Piraeus, there rises the abrupt rock of the Acropolis, at whose base the city lies. On one side of this rock are lower heights, one of which is the Areopagus. Here was the scene of what was most glorious in Grecian history.

CORINTH—From Athens to Corinth was to go from a free city to a Roman colony. The city had been peopled first by Roman freedmen and it never lost its Roman character. It was the capital of Achaia, and it claimed to inherit the glories of ancient Greece. But its main distinction was commercial. Situated on the neck of land between the eastern and western seas, a large part of the traffic from the one to the other passed through it. Here gathered men of all nationalities and all faiths, bringing with them the worst vices of far off lands. In Corinth, heathenism was met in its stronghold and a signal victory was won by the power of the Gospel.

*AN ORDER OF SERVICE: Second Quarter

OPENING EXERCISES

I. SILENCE.

II. THE LORD'S PRAYER.

III. SINGING.

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

Hymn 272, Book of Praise.

IV. RESPONSIVE SENTENCES—Ps. 27: 1-5.

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

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

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

School. They stumbled and fell.

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

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

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

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

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

School. He shall set me up upon a rock.

V. SINGING. Psalm or Hymn selected.

VI. PRAYER.

VII. SINGING.

Hark! 'tis the watchman's cry,

Wake, brethren, wake!

Jesus our Lord is nigh;

Wake, brethren, wake.

Sleep is for sons of night;

Ye are children of the light,

Yours is the glory bright;

Wake, brethren, wake!

Hymn 83, Book of Praise.

VIII. READING LESSON PASSAGE.

IX. SINGING. Psalm or Hymn selected.

CLASS WORK

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

I. ROLL CALL.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

III. MEMORY VERSES AND CATECHISM.

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include recitation in concert of Catechism, Lesson Title, Golden Text, Memory Verses and Heads of Lesson Plan.

IV. SINGING.

All the way my Saviour leads me—

What have I to ask beside?

Can I doubt His tender mercy

Who through life has been my guide?

Heavenly peace, divinest comfort,

Here by faith in Him to dwell—

For I know, what e'er befall me,

Jesus doeth all things well.

Hymn 320, Book of Praise.

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

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

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

Superintendent. Therefore let us not sleep as do others;

School. But let us watch and be sober.

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

School. And for an helmet the hope of salvation.

Superintendent. For God hath not appointed us to wrath,

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

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

VI. BENEDICTION OR CLOSING PRAYER.

Mr. Slater
Mr. Caswell

Your Sabbath School Library

May not have on its shelves a proper representation of the popular Canadian writers. Take a look through it and see if you find there the books of "Ralph Connor," Marshall Saunders, J. Macdonald Oxley, Ernest Thompson-Seton, E. R. Young, Agnes C. Laht, Dr. Withrow, John McDougall, Dr. Maclean, E. W. Thomson, Mrs. Traill, Miss Weaver, and the many other of our own gifted writers, whose books—Canadian in subject-matter, and therefore of special interest and value—should be read by all our boys and girls and people young and old. The agitation working towards the purchase and use in Canada of Canadian goods—with its watchword "Made in Canada"—may well be extended to take in the Sunday School libraries. Don't pass the Canadian authors by. Our Library Catalogue contains 3,000 volumes—the largest and best assortment in Canada. Before ordering, write for our catalogue, terms and plan of selecting.

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THE BOOK PAGE

Books for review to be sent to the EDITORS OF THE TEACHERS MONTHLY, Room 87, Confederation Life Building, Toronto.

The Life of Joseph Parker, Pastor of City Temple, London. By William Adamson, D.D. Fleming H. Revell Company, Toronto. 387 pages; price \$1.75 net.

It was the City Temple that gave Joseph Parker his world wide fame as a preacher: but it was the preaching of Parker that made the City Temple, with its overflowing Sunday congregations, and its wonderful Thursday noon service, which throughout twenty-eight years drew its great audience of busy citizens and tourists from the streets of London at the busy hour of the day. Like Thomas Carlyle, Parker was the son of a village stone mason—of the sturdy sort, too, as was Carlyle's father. Both were fortunate in their mothers also, but Parker's mother was not of the masterful type, as was Carlyle's. Looking back on her as he knew her, her son says, "Sweet mother! A sort of superstitious woman withal, and not indisposed to believe in ghosts." Perhaps this accounts for the tender, human, mystical strain in Parker, who, on occasion, could thunder and crash in true Carlylean fashion. Dr. Adamson, in twenty-eight well balanced chapters, traces the life and life work of his hero for he is a veritable hero to his biographer—from his early days, carrying the hod for his father, and a little later preaching his first

sermon on the village green, through the two preliminary pastorates and the great London ministry which followed. Parker, the author, is also described. His "Ecce Homo" was famous in its day. His People's Bible is a colossal work, which preachers will consult for yet many a year. The ten portraits of Parker are a striking feature of his life, some will think even as interesting as the text. Altogether the book is a distinct addition to religious biography.

The Songs of Hebrew History. By Rev. John McNair, B.A., B.D., Oakville, Ont. 94 pages. U. C. Tract Society, Toronto, 50c.

Under the four headings, Home Songs, Songs of Weal and Woe, War Songs, Royal and National Songs, Mr. McNair, who is an excellent Hebrew scholar and of good literary taste, has arranged the poetical passages of the Historical books of the Old Testament, each in its proper historic setting, and expressed in its natural form of poetic rhythm. It is well done, and many, besides students and ministers, will be glad to have these songs of Hebrew History so skillfully grouped together, with a touch, here and there, bringing out some fresh meaning.

The Homeland of the Bible. By Rev. J. P. Macphie, M.A., Hopewell, Nova Scotia. Fleming H. Revell Company, Toronto. 313 pages; price \$1.50 net.

This is far more than a book of travel. It does contain an account, written in clear and attractive style, of a journey by an open eyed traveller through the fas-

University of Toronto

FACULTY OF MEDICINE

THE regular course of instruction consists of Four Sessions, of eight months each, commencing October 1st. There is a distinct and separate course for each of the four years.

The degrees conferred by the University of Toronto in Medicine are Bachelor of Medicine (M.B.), and Doctor of Medicine (M.D.). Students may take a combined course in Arts and Medicine if they wish to do so. Arts students who are taking the Honor course in Natural Science are able to fulfil the requirements of the primary work in medicine during their final years in Arts, and thus it is possible to obtain the degrees of B.A. and M.B. upon six years' University training.

Attention is directed to the efficient equipment of the University laboratories for instruction in the practical subjects of the Medical curriculum. The new building of the Medical Faculty has just been completed in the Queen's Park, and affords extensive laboratory accommodation for Pathology and Physiology which is unsurpassed. The lectures in the final subjects are also delivered in the new lecture theatres. Instruction in the other subjects of the medical course are taught in the various science laboratories and lecture rooms of the University.

To meet the requirements of the Ontario Medical Council, a course of instruction is conducted during a Fifth year. This is entirely optional as far as the University of Toronto is concerned. Clinical teaching (largely bedside) is given in the Toronto General Hospital, Burnside Lying-in Hospital, St. Michael's Hospital, Hospital for Sick Children, and other medical charities of Toronto.

There are special research scholarships offered to graduates in Medicine, and every opportunity is now offered for scientific research work in any of the various laboratories of the University, under the direct supervision of the Professor in charge.

The Faculty provide three medals for the graduating class (one gold and two silver). There are also scholarships available for undergraduates in the First and Second years; these are awarded to the candidates on the results of the annual examinations.

For further information regarding scholarships, medals, etc., may be obtained from the Calendar, or on application to the Secretary.

R. A. REEVE, B.A., M.D.,
Dean.

A. PRIPROSE, M.B., C.M.

Secretary,

Biological Department, University of Toronto.

cinating lands of Egypt and Palestine and, besides, many fine bits of description. But the chief merit of the writer is, that he invests the places visited with a living interest, by associating them with the events narrated in the sacred story of which they were the scene. If there is, in one or two places, a little lapse into sermonizing, this is a minor blemish in a book which throws a flood of light on many passages of the Bible. One cannot fail to note the devout and reverent spirit which pervades the volume. The illustrations are numerous and excellent.

Danny. By Alfred Ollivant. George N. Morang & Company, Toronto. 425 pages; price \$1.50.

Anyone who has ever tested the depths of love and loyalty in the heart of a dog will read to the very end the story of Danny, the little grey Knight, "a warrior and a lover in one," whose two passions were to be loved by his lady mistress, and to find a worthy foe-man, and who in his turn was loved so long and so well. The book is full of quaint forceful turns of expression, and of keen and tender study not only of the dog mind and heart, but of the minds and hearts of Danny's human friends.

A School Anthology of English Poetry. Edited by Professor W. J. Alexander, Ph. D. The Copp, Clark Company, Toronto. 200 pages, price 50 cents.

The pupils who study this collection of poems under the guidance of a skillful teacher, can scarcely fail to

acquire a taste for good literature, which will be for them to the end of life a key to rich and unending pleasures. The selections are suited to the intellectual and emotional development of youth, while they contain difficulties enough to stimulate interest and provide a wholesome mental discipline.

The Concise Standard Dictionary. Funk & Wagnalls Company, New York. William Briggs, Toronto. 480 pages; price 60c.

An abridgement of the recently published magnificent Standard Dictionary, on good paper, well bound, with 500 illustrations, and with the pronunciation indicated in the Scientific Alphabet of the American Philological Society. It contains 28,000 words, and the type is strong and clear. There is no other handy dictionary at once so complete, so reliable, and so cheap; and, after all said and done, there is no book quite so indispensable as the dictionary if one wishes to increase his vocabulary or to improve his style.

The Farmers Advocate, London, Ontario, published twice a month, \$1.00 a year, has been characterized by a very competent authority abroad as "the best agricultural paper out of some sixty or seventy agricultural exchanges." This is high praise, but the contents justify strong words. Every interest on the farm is treated with ability, the illustrations are numerous and in first-rate style, and advertisers, judging by their liberal patronage, evidently believe that it goes to a very wide circle of the people that are best worth reaching.

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