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# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOL. XXXI.]

SEPTEMBER, 1897.

[No. 9.

## "Save the Boy."

See the Cataract! foaming madly,  
Rainbow-wreathed, sweep thundering  
down;

Whirling, crushing giant branches  
Once the forest monarch's crown:  
Nought can stay it, nought control it,  
Vain man's power or skill, or steam;  
How it flings his fetters from it  
Like the fancies of a dream!  
See the rock is worn and wasted,  
Yet it turns not from its course,  
In our feebleness and weakness  
Let us trace it to its source.

Here it frets, and foams, and eddies,  
Through the rapids rushing on;  
There it spreads out placid, peaceful,  
Mirroring the morning's dawn.  
Backward! backward! 'ere the stream-  
lets—

Flashing right and flashing left—  
Feed it with their rolling riches,  
From a thousand ravines cleft:  
Now it glides a gentle river,  
'Twixt its low banks, clad in green:  
Yachts with snowy sails sweep down it;  
What a peaceful, happy scene!

Backward still! Far up the mountain,  
Nestling amid flowers and leaves;  
Oozing, dripping, falling softly,  
To its fountains close it cleaves;  
And the feeble foot of childhood,  
Nay,—the faintest finger touch—  
Might divert the wondrous Cataract  
That hath awed the world so much.

Hence the moral. Who may read it?  
Read it right! its lesson scan,  
Read and learn and act: well-knowing  
"The child is father to the man."

Fathers! Mothers! train your children,  
Moulding them with greatest care;  
Living, acting, (not poor seeming);  
Lives with records true and fair:  
Just such lives your boys can proudly  
Follow where your footsteps go;  
Just such lives that you can truly  
Say, I wish their manhood so!

Save the boy! If love can save him,  
'Tis so hard to save the man;  
Save the boy so nobly generous,  
From the tempter's blight and ban.  
Save the boy!—not at your boy only,  
But the stranger in your land:  
Meet him with a kindly greeting,  
And a warm clasp of the hand;  
Guide him where he may be useful,  
Where his life-work may be joy;  
God and conscience both approving,  
While you strive to "save the boy."

ISABELLA.

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One of the best lessons any young person can learn is self-dependence. Too often the affection of parents becomes hurtful in overhelping children, making life too easy for them. It is better far for them that they be trained to depend upon themselves. "The chief want in life is somebody who shall make us do the best we can."—Westminster Teacher.

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Sunday School Banner.

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

TORONTO, SEPTEMBER, 1897.

St. Paul and His Kinsmen.

BY THE REV. E. R. YOUNG.

The change of Saul's name to Paul is interesting, and some Roman inscriptions lately discovered help to the solution of the matter.

In Acts 13. 7, we have a reference to Sergius Paulus, who was the Roman proconsul of Cyprus, up to the year 45 A.D. When Saul and Barnabas visited that island, they were sent for by Sergius Paulus, who desired to hear the Word of God.

It was during that visit we read the words: "Then Saul, who also is called Paul."

Paulus Aemilius, in his high position as a Roman proconsul, seems to have had in his service, or employ, Saulus, the father of the great apostle. When the Romans granted to Tarsus the freedom of the city, Saulus, the elder, either by purchase or for some favour, seems to have obtained from the great Roman family permission to take the Roman name, which was ever considered a

great honour. Hence he would be known as Paulus, and his son, born we know not how long after, would be called Saulus Paulus. In those days a man was known by his first name; the result is the apostle is first made known to us by his name which we call Saul. So jealously did those ancient Roman families guard their names, that Saul, without permission, could not use it. But we read that during his visit to Cyprus, he met the great Roman deputy, who was now the head of the family, and who, in spite of the efforts of Elymas, the sorcerer, to turn him from the faith, "desired to hear the Word of the Lord," and "believed." Naturally his sympathies went out to this man who had been made a blessing to him spiritually, and doubtless finding out that to his father had been given the privilege of using the great Roman name, he gladly granted the same honour to the son, and so he who went to Cyprus as Saul, returns with the name by which he is ever after known. And Paul, which literally means the "worker," is much more appropriate to him now than Saul, which means the "destroyer."

Interesting memorials of this same Sergius Paulus, the founder of the family of Paul, have recently been unearthed in Rome. An ancient cippus, or boundary-stone, of the time of Claudius, dug up in 1887, tells us that on his return from his proconsulship in Cyprus, he was appointed one of the conservators of the Tiber, 47 A.D.

Another item of great interest is that Paul's mother was doubtless of this great household, and that after the death of her first husband, the father of Paul, she came to Rome when the proconsul with his semi-regal household returned, at the close of his consulship, which ended 45 A.D.

In Rome she married a citizen by the name of Pudentius. They had a son, whom they called Rufus, who afterwards became a Roman senator. Paul did not forget his mother and his half-brother, and so we hear him in his letter to the church at Rome, chapter 16. 13, saying: "Salute Rufus, chosen in the Lord, and his mother and mine."

The full name of this half brother of Paul was Aulus Rufus Pudens. Paul, in his letter, does not mention the name of Sergius Paulus, and so we can only infer that the head of the great Aemilian family was dead. Rufus is also afterwards called by his family name of Pudens. Paul had other relatives in

Rome. This we learn from his own words as recorded in the same last chapter of his Epistle to the Church there.

"Salute Andronicus and Junia, my kinsmen."

"Salute Herodion, my kinsman."

A very ancient tradition says that the name of the mother of Paul and Pudens was Priscilla.

That Pudens, the half-brother of Paul, became an influential citizen, is evident from the reference made to him by ancient writers.

Martial, a great Roman poet, in answer to a request from Pudens, thus addresses him:

"You urge me, Pudens, to correct my books for you with my own hand and pen. You are far too partial and too kind thus to wish to possess my trifles in autograph."

The ruins of the house of Pudens are still to be seen, but with some difficulty, as they are sixty or seventy feet below the present level of the street, and of the modern church of Stapentiana, which is partly built above them.

The traditions from the early church are that the home of Pudens was the hospice for all Christian visitors to Rome. From his position and wealth, he was able not only to afford hospitality, but also protection in times of peril, which in those days were not unfrequent. In this Christian centre, an oratory or chapel was built, which was undoubtedly the oldest Roman church. Hernes was its pastor. To him Paul refers in Romans 16. 14.

When Paul came to Rome, he found it in existence, and doubtless often preached in it. Part of this old church is still in existence. It is down on a level with the house of Paul's half-brother, Pudens, and seems to have been closely connected with it. With a few adventurous friends, with lighted tapers, guided by a chatty old man, we carefully wended our way down some ancient steps, through gloomy vaulted passages, into what seemed dark, old subterranean dungeons. Then on through arch-pierced walls down to regions still lower, and more dismal still. Here, where the excavations are still going on, we were able to trace the outlines of an ancient church, and some rooms, the construction and style showing them to be of the first century.

By careful investigation in the gloom we were able to make out some much faded stucco ornamentations and re-

mains of fresco on the old walls. At one end we crawled through an opening into a small square chamber, where the mosaic pavement was still visible as well as some decorations on the wall. These, it is claimed, are the ruins of the church founded by Pudens. The Government has men at work more fully clearing them out, and doubtless many interesting discoveries will yet be made.

Very interesting is the romantic story of the courtship and marriage of Pudens to a daughter of Caractacus, the heroic British king, who, after bravely defending his country, fell, with his whole family, into the hands of the Romans, and was brought in triumph to the imperial city, 52 A.D. The story of his noble defence, and of the Emperor Claudius' magnanimity in releasing him, and giving him a residence in Rome, is well known. Among his children was a daughter by the name of Gladys, who was afterwards adopted by the Emperor, and given the name of Claudia Perugia Rufus. Pudens was an officer in the Roman army in Britain, and was one of those appointed to escort the captured British king and his family to Rome. The gallant young officer seems to have fallen in love with the fair captive princess, for we learn that some time after their arrival in Rome and the liberation of the captives, Pudens and Claudia were married, about 53 A.D.

Martial, the poet, thus announces the event:

Claudia Perugia Rufus is about to be married to my friend Pudens. Be propitious, Hymen, with thy torches. In after years may the wife cherish her husband in his old age; and may she when grown old not seem so to her husband."

About five years after the marriage of his daughter, Caractacus, who seems to have fully submitted to Roman authority, and had also with his family became a Christian, was permitted to return to Britain.

He not only left behind him in Rome his married daughter, but also a son, whose name was Linus; to whom Paul refers as one of his friends. (2 Tim. 4. 21.) This Linus became the first bishop of Rome.

The testimony of Irenaeus to this fact is: "The apostle having founded and built up the church at Rome, committed the ministry of its supervision to Linus."

Strange indeed are the mutations of

fortune. Here we see the son of a once captive British king appointed the First Bishop of Rome, and he the brother of Claudia, the wife of the half-brother of Paul.

The eldest son of Caractacus was Cyllinus, and from him was descended the Empress Helena, who was the mother of Constantine, the first Christian Emperor. Thus the first Bishop of Rome and the first Christian Emperor were of the family of Caractacus, and therefore of royal British blood.

It is a great mistake to say that Christianity was first introduced into Great Britain by Augustine. Bede and others tell us that Augustine found native Christians who had never heard of the Bishop of Rome. It is true that many of the inhabitants were still pagan, but this was not the case generally. There was quite a strong British church. Of this church, to which the Cottonian manuscripts in the British Museum refers, Blackstone says: "The ancient British church, by whomsoever planted, was a stranger to the Bishop of Rome, and all his pretended authorities."

Thus for centuries the Christian church, founded in Britain by the friends of St. Paul, continued to exist and flourish. The Roman Catholic Church was founded by Augustine in 597 A.D., who thus landed in Britain about 500 years after Caractacus' return to his native land.

After nearly four centuries of strife and rivalry between the two churches, Dunstan, of Glastonburg, succeeded in uniting the churches of Great Britain and Rome. For this work he was rewarded by the Pope, and made Archbishop of Canterbury, 961 A.D.

Toronto.

### Methodist Magazine and Review for August, 1897.

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

This number has a special scientific flavour in harmony with the meeting of the British Association, which is to take place in Canada during this month. The first article is one on "Glaciers, their Formation and Phenomena," with many striking and beautiful illustrations. Another article of special inter-

est is a character-study of Lord Kelvin (Sir William Thomson), one of Canada's distinguished guests and one of the most eminent scientists living. Miss Brock writes a very interesting paper on "The Curiosities of the Microphone." An article with four illustrations describes the new horseless carriage, and the Editor pays a tribute to the discoverer of chloroform. "The White Fields of France," by the Rev. T. J. Parr, B.A., is concluded, with ten additional engravings. An article, with thirteen engravings, on "The Applan Way and its Memories," is of special interest in connection with the studies of the life of St. Paul, now occupying our schools. Graphic sketches of the famous Peter McKenzie, of London, and Sir Harry Parkes, Lieutenant-Governor of Australia, are also given. A review of the Epworth League Convention, with portraits of leading officers, "The Federation of the Empire," and other current topics are given. Also generous instalments of the stories of "Philip Strong" and "Rhoda Roberts."

## The Ministry of Paul.

### I. PAUL'S EARLY YEARS.

1. Born A.D. 2.
2. Reared in Tarsus.
3. A Pharisee.
4. A Tent Maker.
5. A Roman Citizen.
6. Converted A.D. 38.
7. Student in Arabia.
8. Preacher at Tarsus.
9. Organizer at Antioch.
10. Missionary A.D. 48.

### II. PAUL'S MISSIONARY TOURS.

1. Tour of Asia Minor, A.D. 48-50.
2. Tour of Europe, A.D. 51-54.
3. Tour of Asia and Europe, A.D. 54-58.

### III. PAUL'S LAST YEARS.

1. Prisoner at Caesarea, A.D. 58-60.
2. Prisoner at Rome, A.D. 61. 62.
3. Missionary to Spain, unknown.
4. Death at Rome, A.D. 66.

### IV. PAUL'S GREAT DOCTRINES.

1. The Gospel Universal.
2. Justification by faith.
3. Christ the Fulfillment.
4. Resurrection of Christ.
5. Christ's Second Coming.

Paul is the connecting link between Christ and the Christian Church. He is pre-eminently the "apostle to the Gentiles;" and, after our Lord, is the foremost figure of the New Testament. For convenience of study we have divided Paul's life and work into four parts, as outlined above.

#### I. PAUL'S EARLY YEARS.

1. He was born about A.D. 2, and was six years younger than our Lord.

2. His birthplace was Tarsus, in Asia Minor, two hundred and fifty miles north of Jerusalem, the centre of Asiatic culture, and famous for its great schools.

3. He was a Hebrew of pure blood, of the tribe of Benjamin, and reared in the strictest faith of the Pharisee.

4. According to the custom of Jewish families, he was made to learn the trade of the tent-maker.

5. He was evidently of a wealthy family, and inherited the rights of Roman citizenship.

6. He was converted under miraculous circumstances near to Damascus, whither he was going as a trusted lieutenant of the Jewish Sanhedrin. His conversion took place in A.D. 38, when Paul was about thirty-five years old.

7. Persecuted by the Jews, he fled as an exile to Arabia, where he spent three years in study, and received revelations from Christ.

8. Returning to Tarsus, his birthplace, he preached about three years.

9. Leaving Tarsus, he spent the next three years at Antioch, the great Asiatic commercial metropolis, preaching the Gospel and organizing the Christian Church in this city, which for many years was the centre of Gentile Christianity.

10. At the age of about forty-five, in the year 48 A.D., he commenced his great career as a world-wide missionary and evangelist.

#### II. PAUL'S MISSIONARY TOURS.

Three of these tours are outlined in the book of Acts. The Bible students of best repute are agreed that Paul also made a fourth tour, near the close of his life, after his first imprisonment at Rome, into Spain and beyond.

1. His first tour (with Barnabas) began from Antioch, A.D. 48, and lasted two years. Paul passed through Asia Minor,

and in order founded the four churches of Antioch, Iconium, Lystra, and Derbe.

2. The second tour, after a year's interim spent at Antioch, began (with Silas as companion) A.D. 51, and lasted three years. Passing through Asia Minor into Europe, Paul founded the four great European church of Philippi, Thessalonica, Berea, and Corinth, besides visiting and preaching in Athens.

3. The third tour was one of inspection largely. The route was much the same as in the second tour. It began at Antioch, A.D. 54, and included Asia Minor and Europe. Its most notable event was the planting of the great "mother church" at Ephesus, and Paul's three years' pastorate over it. Ephesus was the chief city of Asia Minor, and was the centre of pagan idolatry.

#### III. PAUL'S LAST YEARS.

1. Returning by sea from Asia Minor, by way of Caesarea, Paul was arrested at Jerusalem, arraigned for heresy by the Sanhedrin, and imprisoned at Caesarea for two years (A.D. 58-60). Caesarea was the Roman provincial capital of Palestine.

2. The next two years (A.D. 61, 62) Paul spent in prison at Rome, whither he was conveyed as a prisoner of the Emperor Nero.

3. Released by Nero, A.D. 63 (according to many commentators), he spent the following three years in Macedonia and Spain; returning thence to Asia Minor, where he was again arrested and carried in bonds to Rome.

4. He was beheaded near Rome on the "Ostian Way," by the order of the Emperor Nero, in the year 66 or 67 A.D., aged about sixty-five years.

#### IV. PAUL'S GREAT DOCTRINES.

The teachings of our Lord were extended and illustrated by Paul in fourteen of the twenty-one doctrinal books of the New Testament. His great doctrines centered about the following:

1. That the Gospel was universal, designed alike for the Jew and Gentile.

2. That in Christ was the perfect fulfilment of Hebrew prophecy and Levitical types and sacrifices.

3. That justification by faith only is the essential condition of salvation.

4. That the resurrection of Christ is the type and the prophecy of the believer's resurrection, and that this doctrine is fundamental to Christianity.

5. That there will be a second coming of our Lord.

### The Teacher.

BY MR. J. E. MIDDLETON.

Oh, who with loving heart and gentle  
hand,  
Untrammelled reigns,  
O'er happy subject, wields a potent wand  
In his domains,  
And tries to lead to wisdom's glorious  
light,  
Does noble work.

Perhaps from out of his class of pigmy  
men,  
On mischief bent,  
One may arouse the world with Shakes-  
peare's pen,  
One may be sent  
To some dark heathen country, far away,  
To spread the Gospel's heavenly day,  
For Jesu's sake.

One lad will be a guardian of the state ;  
The people's choice.  
In fancy now we hear, in sharp debate,  
His manly voice.  
Against all wrong he steadfast sets his  
face,  
He meets his enemies with easy grace,  
That fits him well.

That soulful youth with curling, flaxen  
hair—  
His violin  
Will lift the heavy load of carking care  
That presses in  
On many a heart, from which all hope  
has fled,  
'Twill charm the pain away and raise  
the head,  
With tuneful song.

We seldom know what awful import lies  
In influence,  
Our work may raise our fellows to the  
skies.  
Our recompense  
Will come, when God's great Book is  
opened wide  
To judge us all, for whom the Saviour  
died,  
Our souls to win.

—Roll-Call.

Not what a man is in some crisis hour  
of his existence, but what he shows him-  
self to be in his every day bearing, is  
the real man for a permanent place in  
history.—The S. S. Times.

### A Down-to-Date Teacher.

The Sunday-school teacher whose  
"opinion of title" (to the holy office)  
has been "brought down to date," shows  
unmistakable evidence of it in daily life  
and practice in the following ways :

1. He prepares each lesson thoroughly,  
and does not depend wholly on his  
general knowledge of the Bible.

2. He uses lesson helps as they should  
be used : with the Bible, and not apart  
from it.

3. He and his scholars use nothing but  
the Bible in the class. As to method of  
teaching, he uses the corkscrew instead  
of the funnel.

4. He does not attempt to teach all  
that there is in the lesson, but seeks to  
impress this truth or that, according to  
its importance and the needs of his class.

5. He knows that, as "iron sharpeneth  
iron," so teacher "sharpeneth" teacher  
at the teachers' meeting, and that to do  
his best work he must be there. When  
there he is not a jug, simply waiting to  
be filled up.

6. He does not scold his scholars for  
dropping out of his class, but seeks for  
the cause in himself, where he knows  
that he is most likely to find it. It is  
not always found there, but he looks  
there first.

7. He knows his scholars on Wednes-  
day. "He calls them by name." He  
shakes their hand. He knows which  
lives in the frame house, and which has  
a poor and widowed mother.

8. He enters heartily into all the  
general exercises of the school, for he  
has noticed that when he does not his  
scholars do not. His class is prompt  
and orderly because he is.

9. Every member of his class contri-  
butes a specific amount each Sunday,  
and makes up for absences. He sets the ex-  
ample. Because of this system, his  
class gives more than others and does it  
easier.

10. He has pondered over, prayed over,  
and forever settled in his own mind  
these three things, and governs his work  
and life accordingly :

(1) That his responsibility as teacher  
of that class is to God, and not simply  
to the superintendent.

(2) That he is the teacher of that class  
seven days in the week, and not simply  
on Sunday.



(3) That he cannot expect to raise his class spiritually to a higher plane than he occupies himself.

The "down-to-date" teacher does not "take his work as a dose." He pushes it instead of dragging it. He is happy in it, and of course succeeds.—The International Evangel.

### Boys and Religion.

Many men talk to their boys about religion—you know they do—as though they were half ashamed of it, and have a sigh of relief when the topic is exhausted, or rather dies of inanition, and the conversation, turning into a lighter, frivolous channel, ripples along with all the gaiety of the chatter and gossip in the rear carriage on the return from a funeral. This great question of your boy's religious life should be discussed as freely and frequently and frankly as the matter of his selection of a profession or business. And, man, be sure of this: once your boy takes you into the fuller confidence of his religious life, tells you his temptations, his weaknesses, what he is striving for and what he is fighting against, bares his heart and his life to you almost as he opens it to God—you have a hold upon him, a knowledge

and power to help him that nothing else in the world can give you. You know him then. How many men know their boys so well as strangers know them? How many things vitally important in his physical and moral life does a boy learn with brutal coarseness from vile men that he should have been taught with tender and careful wisdom by his father? What do you know about your boy? What do you know of the temptations which beset him, the temptations which are far greater and far more seductive than those of your own young days?

If you are going to make him a New Testament man, model yourself on the same lines. It was Elisha, the prophet, a good man, a holy man, and a just man, who in righteous anger laid upon Gehazi the leprosy of Naaman that should "cleave unto him and unto his children forever," a punishment for covetousness and lying. But when the Man of Nazareth came into the world he laid his hand upon the leper and cleansed him with perfect healing, and tender words. When you have made up your mind in about ten minutes or ten seconds that your boy needs a good sound whipping, take about three days to think over it—a whipping will keep for a week—and then see if you can take a stick and beat him.

### OPENING SERVICE FOR THE THIRD QUARTER.

#### I. SILENCE.

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

SUPT. God is our refuge and strength.

SCHOOL. A very present help in trouble.

SUPT. Therefore will not we fear though the earth be removed,

SCHOOL. And though the mountains be carried into the midst of the sea:

SUPT. Though the waters thereof roar and be troubled,

SCHOOL. Though the mountains shake with the swelling thereof.

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

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

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

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

#### III. SINGING.

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

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

#### VI. SINGING.

### LESSON SERVICE.

#### I. CLASS STUDY OF THE LESSON.

#### II. SINGING LESSON HYMN.

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

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

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

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

### CLOSING SERVICE.

#### I. SINGING.

#### II. RESPONSIVE SENTENCES.

SUPT. O the depths of the riches both of the wisdom and knowledge of God!

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

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

SCHOOL. To whom be glory forever. Amen.

#### III. DISMISSAL.

# INTERNATIONAL BIBLE LESSONS.

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

CONTINUED.

### A. D. 57 or 58.] LESSON X. GENTILES GIVING FOR JEWISH CHRISTIANS.

[Sept. 5.]

**GOLDEN TEXT.** Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 2 Cor. 8. 9.

#### AUTHORIZED VERSION.

2 Cor. 9. 1-11. [*Commit to memory verses 6-8.*]  
[Read chapters 8 and 9.]

1 For as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Mac-e-do'ni-a, that A-cha'ia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Mac-e-do'ni-a come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

9 As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever.

10 Now he that ministereth seed to the sower both ministereth bread for your food, and multiply your seed sown, and increase the fruits of your righteousness:

11 Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God.

#### REVISED VERSION.

1 For as touching the ministering to the saints, it is superfluous for me to write to you: for I

2 know your readiness, of which I glory on your behalf to them of Mac-e-do'ni-a, that A-cha'ia hath been prepared for a year past; and your

3 zeal hath stirred up very many of them. But I have sent the brethren, that our glorying on your behalf may not be made void in this respect;

4 that, even as I said, ye may be prepared: lest by any means, if there come with me any of Mac-e-do'ni-a, and find you unprepared, we (that we say not, ye) should be put to shame in this con-

5 fidence. I thought it necessary therefore to instruct the brethren, that they would go before unto you, and make up beforehand your afore-promised bounty, that the same might be ready, as a matter of bounty, and not of extortion.

6 But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man

7 do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all

8 grace abound unto you; that ye, having always all sufficiency in everything, may abound unto

9 every good work: as it is written, He hath scattered abroad, he hath given to the poor;

10 His righteousness abideth forever. And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your

11 righteousness; ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God.

**Time.**—Autumn of A. D. 57, or early in 58.  
**Place.**—Philippi.

#### Home Readings.

*M.* Gentiles Giving for Jewish Christians. 2 Cor. 9. 1-15.

*Tu.* Example of Macedonia. 2 Cor. 8. 1-12.

*W.* Proof of love. 2 Cor. 8. 13-24.

*Th.* Collection for the saints. 1 Cor. 16. 1-9.

*F.* Willing offerings. Exod. 35. 20-29.

*S.* Acceptable giving. Isa. 58. 6-11.

*S.* Pleasure in giving. Rom. 15. 20-29.

#### Lesson Hymns.

No. 15, New Canadian Hymnal.

The head that once was crowned with thorns  
Is crowned with glory now.

No. 115, Canadian Hymnal.

Take my life and let it be  
Consecrated, Lord, to thee.

No. 436, New Canadian Hymnal.

All for Jesus! all for Jesus!  
All my being's ransomed powers;  
All my thought, and words, and doings,  
All my days, and all my hours.

### QUESTIONS FOR SENIOR SCHOLARS.

#### 1. Lending to the Lord, v. 1-5.

From what city did Paul write this letter?  
Upon what did he think it unnecessary to write?  
What proof of liberality did he have?  
What had been the effect of Corinthian zeal?  
Why then did he send messengers to Corinth?  
Who were these messengers? See chap. 8. 16-19.  
What was the special mission of these two?

#### 2. The Lord will repay, v. 6-11.

What is said of sowing and reaping?  
How should a Christian give?  
What sort of giver does God love?  
How can God enrich one for generous giving?  
What Scripture does Paul quote?  
What prayer does he utter?  
To what do God's gifts enrich us?  
How is return made to him?  
What is our great incentive to Christian liberality. GOLDEN TEXT.

#### Teachings of the Lesson.

1. Help one another. That is the Christian law of service. Saints should help saints. Evil bands together; virtue should cement good people for all good works.
2. Generous giving is wise giving—to the Lord. He loves "a hilarious giver"—a happy, free-hearted, joyous servant who recognizes his Master's claim.
3. God pays and repays. He is able—what is he not able to do? He gives all good gifts; is not he entitled to a portion of his own?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. Lending to the Lord, v. 1-5.

What cause is Paul pleading?  
Who had promised this movement?  
How long since?  
What effect had this movement upon other churches?  
How did Paul remind the Church of their duty?  
Why did he send the brethren?  
What is necessary besides planning good works?  
What arrangement did he suggest about the collection?  
In what spirit was the collection to be taken?

#### 2. The Lord will repay, v. 6-11.

What causes the difference in the harvest, whether great or small?  
What, then, is the law of sowing? Gal. 6. 7.  
What is the true charity in reality? Prov. 19. 17.

What is to be its spirit?  
What encouragement to liberality is presented?  
What is the GOLDEN TEXT?

#### Practical Teachings.

Where in this lesson are we taught—

1. That the Lord's poor have a claim upon believers?
2. That true charity has its own reward?
3. That what we receive is more than we can ever give?

### QUESTIONS FOR YOUNGER SCHOLARS.

What news made Paul very happy?  
What did he send to Corinth?  
What caused suffering among the Jewish Christians?  
What did Paul ask Gentile Christians to do?  
What churches had been very generous in giving? **The Macedonian churches.**  
Whom did Paul say might come with him to Corinth?  
What did he want the Corinthians to do? **To give freely.**  
Who will reap the best harvests?  
How should we give?  
Whom does God love?  
Who is able to supply all our needs?  
What is true giving?

#### God Loves to See—

A hand that loves to give.  
A heart that trusts lovingly.  
A mind to keep all God's commands.

### THE LESSON CATECHISM.

[For the entire school.]

1. To whom had Paul boasted of Achaia? **To them of Macedonia.**
2. Why did he send the brethren! **Lest his boasting should be in vain.**
3. How may we secure a bountiful harvest? **By sowing bountifully.**
4. How are we exhorted to give? **Not grudgingly, or of necessity, but cheerfully.**
5. What is our GOLDEN TEXT? **"Ye know,"** etc.

### OUR CHURCH CATECHISM.

60. Man was made to know, love, and serve God; have all men done so?  
No; "for all have sinned, and fall short of the glory of God." (Romans iii. 23.)

## THE LESSON OUTLINE.

BY J. L. HURLBUT, D.D.

## Christian Giving.

## I. FRATERNAL GIVING.

*Ministering to the saints.* v. 1  
Distributing to....saints. Rom. 12. 13.  
Labor of love. Heb. 6. 10.

## II. VOLUNTARY GIVING.

*The forwardness of your mind.* v. 2.  
Which.... was neighbor! Luke 10. 36, 37.  
Willing of themselves. 2 Cor. 8. 3, 4.

## III. SYSTEMATIC GIVING.

*Be ready.... beforehand.* v. 3-5.  
Perform the doing. 2 Cor. 8. 10, 11.  
The half of my goods. Luke 19. 8.

## IV. LIBERAL GIVING.

*Sowth bountifully.... reap also.* v. 6.  
Open thine hand wide. Deut. 15. 11.  
Bountiful eye.... blessed. Prov. 22. 9.

## V. CHEERFUL GIVING.

*A cheerful giver.* v. 7.  
Of a willing heart. Exod. 35. 5.  
With simplicity. Rom. 12. 8.

## VI. GRATEFUL GIVING.

*Having all sufficiency.* v. 8-11.  
Thanks be unto God. 2 Cor. 9. 15.  
Shall supply all your need. Phil. 4. 19.

## EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

While Paul was in Macedonia in the summer of 57, after leaving Ephesus, he received word from Corinth which led him to write his second epistle to that church. The first epistle had been received with respect by most of the Christians of Corinth, but there were still some who denied Paul's apostolic authority. His second epistle sets forth his work in the Gospel and gives directions concerning the contributions of money that were being made for the Christians of Jerusalem. That the church of that city was exceptionally poor is probable, for we repeatedly read of collections being taken in its behalf. Years before the Christians at Antioch had given relief to it (Acts 11. 28), and somewhat later (Gal. 2. 10) Peter urged Paul to give personal attention to its needs. There was a custom prevalent among "dispersed Jews"—those who dwell among the Gentile nations of Asia and Europe—to send money for the relief of the poor in Palestine, and that custom prevails to some degree even to-day. This made it easy for Paul to induce Christianized Jews in foreign lands to help their brother Christians in Jerusalem, who would be given no share of the moneys distributed by the Jewish priests. But the men of Corinth to whom he now writes were Gentiles, most of them, and had been heathen before their conversion; and this was probably, as Dr. Beet suggests, the first general offering by men of one nation for the help of another.

**Verses 1. For.** Here is one of many cases where the division into chapters and verses confuses sense. This is the closing part of the sentence begun in the last verse of the preceding chapter: "I beseech you to receive courteously the brethren whom I send, for concerning the duty of caring for the temporal wants of the spiritually minded ones it is surely superfluous for me to write to you, who are so prompt already." The persons sent were Titus; an unnamed brother "whose praise is in all the churches," and whom it would be pleasant if we could identify with Luke; and possibly Erastus also. **Ministering to the saints.** "Caring for the holy ones." Two opportunities to do this were about to come to the Corinthians: first, Titus and his companions should be hospitably received, and, second, money for the benefit of the church in Jerusalem should be generously given. "Saints" is commonly used as a name for disciples of Christ in both Acts and the epistles. In this sense we are all "saints;" set-apart ones; people who have committed themselves to God. **It is superfluous**

**for me to write to you.** Here speaks the courteous gentleman. They already understood and recognized the duty of benevolence, but were perhaps a little tardy in performing it. Could a more delicate hint than this be given?

**2. The forwardness of your mind.** They had shown this "forwardness," or readiness, by beginning a year before this to contribute, and the liberality of the Macedonian churches had been set in motion by their promptitude. Nevertheless for the time being their plans were shelved, and little or no money had been sent to Paul. **I boast of you.** "I am in the habit of boasting concerning you." **To them of Macedonia.** "To Macedonians," among whom Paul was now staying. Titus had just returned to him with news that the early zeal of the Corinthians had begun to fail. **Achaia was ready a year ago.** "I had been prepared for a year past." Achaia, in popular phraseology, included all southern Greece; Macedonia lay to the north of it. The apostle's boast had been truthfully made; their conduct at the out-

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set had led him to believe that they were ready to send off the money as soon as authorized persons came to collect it. **Your zeal hath provoked very many.** Your enthusiasm has stirred up that of others.

**3. Sent the brethren.** Whom we suppose to be Titus, Luke, and Erastus. **Lest our boasting of you should be in vain in this behalf.** "Our glorying about you in this respect be made void." There had been a stormy time in Corinth, serious divisions among the brethren; and it is difficult to make a liberal collection for any benevolence during a church quarrel. Paul knew that these argumentative men were good though they were faulty. He had boasted of their many excellent qualities, but "in this respect"—concerning their benevolence to the poor of Jerusalem—he was a little afraid this confidence might prove to be unwarranted. **Ye may be ready.** Have the money collected on time.

**4. Lest haply.** Lest by any means. **If they of Macedonia come with me, and find you unprepared.** Paul was about to start for Corinth from Macedonia. It was probable that certain Macedonian Christian friends would accompany him. It would never do to find the Corinthian collection not yet taken; such a discovery would reflect on both the Corinthian church and on Paul. **We (that we say not, ye).** A stroke of exquisite tact! He emphasizes his own shame in such a contingency, and merely touches on the disgrace which the failure would bring upon themselves. **Should be ashamed.** Wisely does Dr. F. W. Robertson advise, "Always appeal to the highest motives; appeal whether they be there or no, for you make them where you do not find them. When Arnold at Rugby declared that he believed what every boy affirmed, and showed by his conduct that he thoroughly trusted all his scholars, attempts at deceiving him forthwith ceased."

**5. I thought it necessary to exhort the brethren.** "To entreat them." **That they would go before unto you.** He had urged Titus and his comrades to hasten so as to call the attention of the Corinthians to this duty in time. **Make up beforehand your bounty.** "Make up beforehand your aforepromised bounty." **As a matter of bounty, and not as of covetousness.** As a voluntary spontaneous beneficence, not as an assessment, grudgingly paid.

**6. But this I say.** Here Paul lays down a great principle, hinted at in other places. Gal. 6. 7: 1 Cor. 9. 11; James 3. 18; Prov. 22. 8. Our thoughts are seeds of which each shall grow to the harvest. **Soweth sparingly.** Not by merely making small gifts, for, as Jesus declared concerning the widow's mite, some of the smallest gifts are in the eyes of God the greatest; but by giving little in proportion to ability. **Soweth bountifully.** The margin of the Revised Version turns

the phrase literally into English, "soweth with blessings." God's measure of bountifulness is not the quantity of the gift, but the spirit of the giver. **Shall reap.** The harvest will be of many sorts—secular advantage, a delightful consciousness of aiding the cause of Christ, an everlasting reward.

**7. As he purposeth in his heart.** No good deed is ever done that is not the outflow either of one's "disposition" or one's conscious decision. Giving because the appeal is importunate, or because one has done wrong and wishes his wrong condoned, or is in sorrow and wants his sorrow relieved, or because it is the fashion to give, is all wrong. What our moral sense leads us to give—that and that only is counted by the heavenly bookkeepers. **Not grudgingly.** The margin of the Revised Version makes it "not of sorrow," or "from grief, as if half crying over the loss of the money given."—*Whedon.* **Of necessity.** By assessment or obligation. **God loveth a cheerful giver.** God loves a loving heart, a heart that gives itself.

**8. God is able to make all grace abound toward you.** Do not be afraid that a large-hearted liberality will tend to poverty. Give in faith and in hope as well as in love. All your resources are in God; he is your real banker, the giver and the conservator of all your property, and all your earthly possessions as well as your spiritual advantages are of his abounding "grace." He who lends to the Lord may feel sure of his pay, for God never dishonors a loan. And "he that giveth to the poor [or to the church of God] lendeth to the Lord." **Having all sufficiency in all things.** God abounds to us that we may abound for others.

**9. As it is written.** Here follows a quotation of Psalm 112. 9. **He hath dispersed.** As seed is scattered abroad without anxiety as to where the grain will fall. **His righteousness remaineth forever.** Goodness proved by beneficence, genuine goodness of character and conduct, is eternal.

**10. He that ministereth seed to the sower.** A very beautiful intimation that the source of all our goodness to others is God's goodness to us; that every blessing we have is a seed which God plants, the proper harvest of which is to be deeds done for the benefit of others. **Minister bread for your food.** The Revised Version, by inserting the word "shall," changes this from a prayer in behalf of the Corinthians to a direct promise. **Multiply your seed sown.** Your seed for sowing, that is, the money which God gives you to bestow on others. **The fruits of your righteousness.** The reward of your goodness.

**11. Being enriched in everything to all bountifulness.** Wealth is bestowed, not for luxury or display, but by its means to do good to

others. **Which causeth through us thanksgiving to God.** Brings about by our means thanksgiving from those who are benefited. The

money brought into the hand of Titus in Corinth will cause praises to God to sound forth in Jerusalem.

## CRITICAL AND HOMILETICAL NOTES.

BY A. H. TUTTLE, D.D.

This lesson must be studied in connection with the previous chapter and 1 Cor. 16. 1-4. Paul, in discussing the "Gentiles Giving for Jewish Christians," states the great principles underlying all Christian benevolences. He exalts "the collections in the churches" to a place infinitely above the level of mere finance, to that of a spiritual exercise, as fitting for the Church of God as prayer or praise or devotional meditation. To neglect them would be a disaster to the soul as would be the neglect of worship. In 8. 7 he ranks it with faith, testimony, knowledge, industry, love. In stating the permanent principles out of which the practice springs he writes equally to ours as to his own age. Among these principles are:

1. *The giving of money for benevolent purposes is a grace, the same in kind as that which brought Jesus from the wealth of his glory to the poverty of his humiliation (8. 9).* Nothing, perhaps, could be more widely apart in our thought than Christ's gift of himself and our gift of our money. But in our Golden Text Paul affirms the identity of the two acts. "Plainly there is no outward resemblance," but, as F. W. Robertson says, "the inward resemblance is most real. Sacrifice is the law of both. In the act of giving money out of penury there is the same root principle—the spirit of the cross—which was the essence of the Redeemer's sacrifice." Giving is a grace first and chiefly, not because it is useful, but because it makes us more like God. Hence the close connection between the benevolences of a church and its spirituality. There is profound philosophy in the cry of the prophet Malachi (3. 10) concerning the tithes in the storehouse and the open windows of heaven.

2. *Christian giving is disinterested.* These collections were not for the support of the work at home, but for the poor of the church at Jerusalem. They were given for those whom they did not know and from whom they expected no return whatever. It is commonly supposed that the cause of the poverty of the Jews at Jerusalem was the communism of the early Church which turned the entire body into producers. But a more natural way of explaining it, and one more creditable to the Jewish Christians, is the fact that from the beginning the converts to the faith were mainly among the poor. And their poverty must have increased day by day by the violent hatred of the wealthier classes who controlled the trades. No workman's guild is as merciless and powerful as was the Jewish faith in its antagonism to dissenters. It was probably this fact that compelled the meal in common where

those who had a little shared it with their brethren. From the first the churches removed from the Jewish center, as at Antioch (Acts 11. 28), were impelled to aid the Jerusalem Church, through whom the gift of salvation had come to them.

3. *It is the interested obligation.* None are excused, "every one" (1 Cor. 16. 2). "Therefore, perform the doing of it" (8. 11). Not only the wealthy but slaves were exhorted to give "out of poverty." If any who bear the name of Christ do not see the loveliness nor feel the charm of giving, still the command is upon them. Without the impulse of desire, it is still duty. There is an individualism in the Christian life. Each man's religion is his own. It originates in its own soul and is acted out in his own life. Duty of giving can no more be relegated than prayer or holy living. The spiritual results are his, only as he does it himself.

4. *It is systematic.* Verses 3-5. For this purpose Paul sent Titus, Erastus and probably Luke to attend to the collections. In 1 Cor. 16. 2 it appears that the plan was to lay aside weekly offerings and not wait till the coming of Paul to raise the money by a strong emotional effort. He would have them make giving the habit of their lives and not a matter of impulse roused each year by urgent necessity and strong appeal. Underlying this systematic giving are great principles which powerfully affect Christian character. It leads to a purposeful Christian life—a life of principle. Two cents a week are better than one dollar a year, because the act is fifty-two times repeated. It is not the amount that makes character, but the act. It would be as wise to lump our prayers as to lump our giving. In addition to that we can do more by system than we could by irregular giving. And it is certainly the Christian's wish to do the best he can. Otherwise he robs God.

5. *It is generous.* Verses 5, 6. In 1 Cor. 16. 3 it is called "your liberality." In the Greek the word is "treasure." The many little "outpourings of poverty will aggregate great treasure."

6. *It is cheerful.* Verse 7. God's service is in every respect a glad service when the heart is in full sympathy with him who gave himself for us.

7. *Its reward is enrichment in righteousness.* Verses 9-11. The first and chief reward is the race itself. To be a generous soul is itself a blessing far beyond a fourfold return of the gift in kind. Money given with a view to an increased return is no better than so much money placed at interest. But given with no hope of return it makes the giver rich in "fruits of righteousness." Then, too, this

inward spirit multiplies our riches. "There is that scattereth and yet increaseth." Our observation will hardly permit us to interpret this to mean that generosity will increase our worldly goods. Yet it is a fact that the liberal soul will get more out of what he has than a selfish one will out of his abundance. It requires some other organ than gold to extract the fullness of treasure from the things we have. A blind man may purchase pictures of the old masters. He owns them. But it is given only him with a seeing eye to possess them. In nature, art, companionship, government, and all the multiplied relationships of life, the joy that is in them is not proportioned to the weight of one's purse, but to the sensibility of spirit that contemplates them. Character is the organ of vision. Stinginess makes a soul callous, withered like a miser, insensible to the infinite excellence that hides in the common things of earth. Generosity reaps "bountifully."

## Thoughts for Young People.

### Reflections on this Lesson.

1. *Christians are sometimes placed in conditions of great trial and privation.* Because men are persecuted or impoverished or in distress, as the Christians at Jerusalem probably were, does not prove that they have done wrong.

2. *True Christians are solicitous in behalf of suffering saints.* The appeal of the apostle Paul to Gentile Christians to relieve the Christians of Jerusalem, and their generous response is an example to Christians through all time.

3. *Christian liberality is a duty.* It is the spirit of the Gospel. It is a marked grace of the Holy Spirit. No one who believes in the Lord Jesus Christ thoroughly can lock up his heart from the needs of his brethren. No other good quality can stand as an excuse for not being liberal. Without practical help, pity is fiction and sympathy is worthless. The greed of gain, which is one of the greatest sins of this age, must be met by the grace of liberality.

4. *We should give according to certain fixed principles:* from pure motives without selfish expectations, with discrimination, not from mere impulse, in proportion to our means, and with gladness of heart.

5. *Blessings will surely follow liberal giving.* Blessings to the giver: of divine recognition, enlargement of heart, overthrow of self, inward satisfaction, increased happiness. Blessings to the recipient: of needs supplied, confirmation in the Christian faith, removal of prejudice, praise to God. Blessings upon others: by arousing their zeal, enlarging their liberality, and leading them to search out opportunities to display the same grace.

## Orientalisms of the Lesson.

BY J. T. GRACEY, D.D.

To understand this "collection" which Paul had raised and was now about to carry to Jerusalem we must keep in mind that among the Hebrews no help could come from any but their own community. A Jew was forbidden to take help openly, in cases of need, from Gentiles. If they kept the Hebrew precepts the Jews were always able to take care of their own poor. The poor could scarcely become extremely poor, and vagrancy was out of the question. The poor were entitled to the portions of grain that dropped in the field while harvesting, the corners of the field were not to be harvested at all, nor were all the grapes and olives to be gathered, and even a sheaf forgotten in the field must not be gathered afterward by the farmer; it was by that fact the property of the poor. Portions of the tithes, too, fell to their share, and the jubilee year gave everyone a new start on an equal basis of real estate. In every city there were three collectors who distributed alms of two kinds, the "alms of the chest" collected in every synagogue, and of food and money placed in a dish, known as "the alms of the dish." The early Christians could not fall below the standard of benevolence of the Jews who had not become Christians, and they recognized the duty to lay by every Sabbath according as God had prospered them for this purpose. Paul sought to train the Gentile converts in the same duty, and to indoctrinate them with the same law of proportion. A letter received from Jerusalem at the moment of writing this shows the exclusiveness with which the Jews help only their own, and thus the need there was that Christians should take care of their own poor. The title of the chief Rabbi is "First in Zion," and this leading official, generally just before the feast of passover, issues interdicts against any Jews or members of their families having anything to do with Christian schools or Christian hospitals. This interdict, if disobeyed, cuts them off from participation in the large sums of money which are sent from all over the world for the poor Hebrews of Jerusalem. This year, without waiting for the passover, the "First in Zion" issued three interdicts, anathematizing all who allow any of their children to attend Christian schools, and also forbidding Jews taking gifts from Christians in charity, violating which warning, "behold he is anathematized with the curse by which Joshua the son of Nun annihilated Jericho." It concludes, "This is done with the sanction of all the rabbis and chiefs of the city of Jerusalem. He who listens to us shall dwell in quiet, but whosoever does not may tremble at evil consequences. Amen." These interdicts are published in printed placards duly stamped to admit of their being posted at the doors of all the synagogues and on walls in the Jewish quarters, and

even on the houses of suspected persons, and are read aloud in the services at the synagogue. The special force, with multitudes, of such authority is that it cuts them off from such share of the collections from Jews abroad as their poverty would entitle them to.

Thus we can see how the necessity of the Christian poor in Jerusalem would have to be cared for by Christians, and in imitation of the Hebrew custom of taking up contributions from Jews everywhere in the provinces for the Hebrew poor at Jerusalem, Paul aided and encouraged the Christians to send a collection to the poor Christians in the Holy City.

Verse 10 has a special phrase which finds greater force in the East than with us. Famine and scarcity are so common that the giver of "seed" takes on a distinct character. Dr. Thompson says he never saw a man actually sowing seed in tears, but he has seen them doing it when the circumstances made it a heartrending necessity. When famine is in the land, and a family is dying from lack of food, as in Armenia and India at present, it must be a desperate struggle to save a little grain to sow for another crop, and millions die because they are not able to retain enough to get their field sown another year. The person who gives them seed corn under such conditions is a great benefactor. In most famines in the East the government has to find somewhere for the peasants a little "seed for the sower." This is frequently done by the governors over Syria. But even when the government furnishes it the poor peasant parts with it in sorrow and with fear and trembling lest it too may be lost by being cast into the ground, to be consumed by field mice or to die of rot from excessive rains, or to dry and wither for want of rains. It is like taking bread out of the mouths of his children, and many a time it is done with tears of the whole famished family.

### By Way of Illustration.

BY JENNIE M. BINGHAM.

*Ministering to the Saints.* A woman hearing of the destitution of a poor saint, sent her some stale food which was about to be thrown out, and some old moth-eaten clothing which would have been burned, and then she went to church with a self-satisfied air, because she had been so benevolent. The minister was reading: "I was an hungered, and ye gave me meat; naked, and ye clothed me. Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." At once came the thought: "If I had known that I was really ministering to Christ, how different would have been that service. Would I have sent old worthless things? No, I would have gone myself, carrying the best I had." She acted upon

the message and served one of the least of Christ's little ones, remembering that in so doing she was really serving Christ.

*Verse 4.* Paul tells the Corinthians that he has boasted of their liberality so much that he will be ashamed if they fall below. This is not the highest motive, but still it is a good one. The pastor of a rich church said, "Our contribution to missions was so small last Sunday that I would be ashamed to report it at the Conference session. Unless it is increased to a sum befitting the ability of this church, I will hand it in sealed and nameless." This was just the stimulus needed for a proud church, and the offering was largely increased. Yet it is better to educate the church to the best of all motives, "The love of Christ constraineth us."

**A very poor little child was once so overwhelmed with the unsolicited kindness of a lady, who, having heard of the sickness and destitution of their household, sought them out and loaded them with benefits, that she looked up into her face with an amazed expression and said: "Please, ma'am, are you God's wife?" In this sense every Christian should be the bride of Christ.**

An English boy adopted the plan of giving one-tenth to the Lord. When he won a money prize for an essay on a religious subject he felt that he could not give less than one fifth of it. This was followed by such blessing temporal and spiritual, that he determined to make one fifth his rule of giving, which he followed through his life. That boy was Charles H. Spurgeon.

*Verse 7.* "A cheerful giver." In a mission station in China, a man appeared recently bending under the burden of a large sack. A wrinkled hand stretched from the mouth of the sack, holding out to the missionary a small string of cash. The man's aged mother had so coveted this joy of bringing her collection to the mission with her own hands, that he had brought her in a sack—the only vehicle he could afford. The happy face of the old woman was touching to behold when it was learned that her offering was cheerfully given from poverty so severe that she was compelled to mix earth with her scanty food that it might seem to go further in satisfying the cravings of hunger.

Working all day long in an office of a large city, there is a stenographer who is surely one of the Lord's stewards. Some years ago she began to save her small earnings and quietly to send them out to the foreign field, until to-day, through God's blessing on her gifts, more than a thousand souls in India can look up into the face of a heavenly Father and rejoice in fellowship with him.—*Christian Stewardship.*



## Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

Our lesson to-day is on the grace of giving. Not the duty, nor the necessity so much as the joy, the privilege, the blessing. How many of my class have found out by experience the real delight of unselfish giving? If you look over these two chapters, the eighth and ninth, you will see how many times it is spoken of as a "grace." The Corinthians abounded in faith, utterance, knowledge, diligence, and love, but Paul says, "See that ye abound in this grace also."

There is a revival yet to come upon Christians such as we have not seen—the grace of giving shed abroad in our hearts by the Holy Ghost. When that comes in fullness we shall not hear about "too many collections, too many societies, too many calls upon our purse;" we will not hear of official boards making a rule that "no collections shall be taken except for our own church benevolences and expenses." A collection will be called a "blessing," as the word "bounty" means in the fifth verse of our lesson. Should not every good cause have an open door in every Christian heart? Should not taking up a collection be what St. Paul calls it, "the fellowship of the ministering unto the saints?" When that good time comes how the word of God will run and be glorified, and what a pleasure it will be to go round with a subscription book!

It would seem as if God had made this world chiefly that he might have something upon which to bestow the bounties of his love. He loves a cheerful giver because he is himself that kind of a giver. Put the emphasis on the word "loves." God loves a cheerful giver. Such a heart is in fellowship with him, is like him. Is it not strange that we who receive so much from him can ever think it great self-denial to give to him in return? How should you like to receive a gift from some one who said, "Well, I suppose I must make this present. I really do not wish to give it, but it will be expected of me." I am sure you would return it with an emphatic "no, thank you," if you knew it was sent in such a spirit. God must, indeed, regard a reluctant giving to him as an insult to his goodness and love. The smallest gift for love's sake is dearer than the costliest offering without the heart. It is said that the gifts of the Queen of England to her children and grandchildren are costly and beautiful, but those she receives from them she expects to be inexpensive, valued only for love's sake, and that nothing pleases her more than the simple remembrance occasionally sent her by some of her poorest subjects.

So with our gifts to God. He values them for the love which goes with them.

The question is not, "how much can I afford to give to him?" but "how much can I afford to keep for myself?"

## The Teachers' Meeting.

Draw a map of the territories of Macedonia and Achaia, and mark the towns of Ephesus and Corinth... Study the character of the Corinthian Church, of Macedonian Christianity, of the Jerusalem Church, and especially of its present needs.... There are two lines of thought which may be presented in this lesson, of which the teacher should select one while incidentally teaching the other.... Motives to liberal giving: (1) We should give liberally because the influence of our gifts will lead to liberality on the part of others (verse 2); (2) because of the blessing which will return to us for our gifts (verse 6); (3) because such giving is like God and loved by God (verse 7); (4) because God gives to us bountifully so that we in turn may bestow upon others (verses 8, 10).... Directions concerning giving: (1) we should give promptly and not be behindhand (verse 1); (2) we should give by principle not from a spasm of zeal (verse 2); (3) we should give regularly and of our own accord (verses 3, 4); (4) we should give voluntarily without pressure (verse 5); volunteers are always better than drafted soldiers; (5) we should give bountifully, as God gives to us to possess.... Do not forget the thought of God's great gift to us in the context (verse 15) and what that great gift demands of us in return.... Let members of the class name various objects toward which we should give and state why, and make a list of them perhaps on the blackboard.

## Before the Class.

BY MARY BINGHAM MYERS.

We notice four divisions in this lesson: 1. How to take a collection, 1-5. 2. How to give, 6, 7. 3. Blessings to the giver, 8, 9. 4. Prayer for their prosperity, 10, 11.

1. How to take a collection. Paul praises, commends, excites expectation, sends others to prepare the way, exhorts them to get ready for the collection, "Make up beforehand your bounty."

2. How to give. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Seed and harvest stand in relation to each other as cause and effect. Be niggardly in the use of grain, and your shocks will be wide apart. As he purposeth in his heart, so let him give. Give not grudgingly or of necessity. Give cheerfully.

3. The blessing. A temporal reward is promised. If you give honestly God will so prosper you as to increase your ability to do more. Illustrate by Jacob, thrust out of his father's house, after his Bethel vision. He promised to give God one tenth. Notice his subsequent prosperity. Dr. Henderson says, "The very habit of looking weekly into one's affairs, with a view of ascertaining the amount duty

requires should be given, tends to the formation of business habits that carry with them thrift."

4. Prayer for their prosperity: Minister bread for your food. Multiply your seed sown. Increase the fruits of your righteousness. Enriched in everything, temporal and spiritual, to all bountifulness.

For older scholars a Bible reading on the subject of "giving" would be found very helpful. Every member of the class should have a part in the reading. Study the subject under these four heads:

1. Whoshall give. 2. What give. 3. When give. 4. How give.

1. Whoshall give? Neh. 10. 38: First of all the ministers. Exod. 35. 20-29: All the congregation. 2 Chron. 24. 5: All Israel. Mark 12. 41-44: Poor widow.

2. What shall they give? Exod. 35. 29: A willing offering of what they had. Gen. 28. 22; Lev. 27. 30-34: Give the tenth. Matt. 23. 23: Tithe of mint. 2 Sam. 24. 17-24: Neither will I offer that which costs me nothing. Neh. 11. 2: Gave themselves. 2 Cor. 8. 5: Gave themselves.

3. When give? 2 Cor. 9. 2: Achaia was ready a year ago. 1 Cor. 16. 2: Weekly. Gen. 14. 18-20: In prosperity. Mark 12. 41-44: In poverty. 1 Kings 17. 15, 16: In need.

How give? Exod. 36. 5-7. More than enough. 2 Cor. 9. 5: Make up beforehand your bounty. 2 Cor. 9. 6, 7: Bountifully. 2 Cor. 9. 13. Liberal distribution.

1. Who? "Everybody and everything that succeeds are on the giving hand. Fortune not only helps them that help themselves, but those who help others. Public-spirited men, men who are for the community, are the leaders and the succeeders everywhere. Who ever heard of a liberal church member pining for business? The lean souls are the miserable. 'The liberal soul shall be made fat.' If you want to be a living skeleton, be stingy."

2. What? "Honor the Lord with thy substance, and with the first fruits of thine increase; so shall thy barns be filled with plenty."

3. When? "A habit of giving, like the habit of

prayer, will make it easy. Systematic giving is an habitual discharging of current obligations in return for benefits received."

4. How much? "Ask thyself how much owest thou thy Lord? If you pay less than you owe you are dishonest. The debt of love is a big one. One look at the cross will dispose you to make an assignment for the benefit of your creditor."

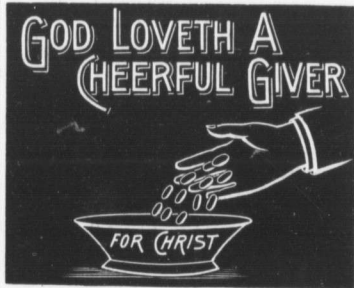
#### OPTIONAL HYMNS.

From all that dwell below the skies,  
Come, thou almighty King.  
In thy name, O Lord, assembling,  
Father, most holy,  
When all thy mercies, O my God.

Sing the praise of him forever,  
Jesus, thou everlasting King.  
Still, still with thee.  
There is a name I love to hear.  
Lift up your hearts to things above.

#### Blackboard.

BY J. T. HARTNAGEL, ESQ.



A. D. 58.]

#### LESSON XI. CHRISTIAN LIVING.

[Sept. 12.]

**GOLDEN TEXT.** Be not overcome of evil, but overcome evil with good. Rom. 12. 21.

**AUTHORIZED VERSION.**

**ROM. 12. 9-21.** [Commit to memory verses 16-18.]

[Read chapter 12 and 13.]

9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10 Be kindly affectioned one to another with brotherly love; in honor preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

**REVISED VERSION.**

9 Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good.

10 In love of the brethren be tenderly affectioned one to another; in honor preferring one another;

11 in diligence not slothful; fervent in spirit; 12 serving the Lord; rejoicing in hope; patient in tribulation; continuing steadfastly in prayer;

13 communicating to the necessities of the saints; 14 given to hospitality. Bless them that persecute

15 you; bless, and curse not. Rejoice with them

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

16 that rejoice; weep with them that weep. Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. Render to no man evil for evil. Take thought for things honorable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto wrath: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

**Time.**—A. D. 58. **Place.**—Written from Corinth.

### Home Readings.

*M.* Reasonable service. Rom. 12. 1-8.

*Tu.* Christian Living. Rom. 12. 9-21.

*W.* Loyalty and love. Rom. 13. 1-10.

*Th.* Clean hands and pure heart. Psalm 24.

*F.* Dead to sin. Rom. 6. 11-23.

*S.* A shining light. Matt. 5. 1-16.

*S.* Family religion. Eph. 6. 1-9.

### Lesson Hymns.

No. 200, New Canadian Hymnal.

Oh, for a closer walk with God,  
A calm and heavenly frame.

No. 439, New Canadian Hymnal.

Take time to be holy,  
Speak oft with the Lord.

No. 425, New Canadian Hymnal.

If you feel a love for sinners,  
Do not cold and idle stand.

### QUESTIONS FOR SENIOR SCHOLARS.

1. **Loving Those that Love Us**, v. 9-16.

What kind of love does Paul commend?

What advice is given about evil and good?

How should Christians treat one another?

What counsel is given for business life?

What for daily spiritual life?

How should we treat the needy?

How treat our enemies?

What is Christ's rule for such cases?

How will Christian sympathy be truly shown?

2. **Loving One's Enemies**, v. 17-21.

How should we repay evil?

How can we promote peace?

To whom should vengeance be committed?

How then should an enemy be treated?

What was Solomon's counsel? See Prov. 25. 21, 22.

How can we be true victors in life? GOLDEN TEXT.

### Teachings of the Lesson.

1. Social life should be religious. The Lord Jesus should rule in every company as in the marriage feast at Cana.

2. Business life should be religious. God should be recognized as senior partner in every firm.

3. Civic life should be religious. "Righteousness exalteth a nation." Christ should rule in the senate as truly as in the home or the heart.

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **Loving Those that Love Us**, v. 9-16.

From what should love be free?

What should we shun, and to what cling?

How should Christians treat one another?

What counsel is given for business life?

How should we treat the needy?

How should we punish enemies?

In what way should we show sympathy?

What is said concerning self-conceit?

2. **Loving Our Enemies**, v. 17-21.

Is it ever right to take revenge for wrongs suffered?

Is it ever right to be indifferent to the thoughts and feelings of those about us?

What does the apostle say about peaceable living?

What is the severest punishment for a man who tries to harm us?

How can we be true victors in life? GOLDEN TEXT.

### Practical Teachings.

Where in this lesson do we learn that a Christian should be—

1. Sincere?
2. Sympathetic?
3. Humble?
4. Kind?

### QUESTIONS FOR YOUNGER SCHOLARS.

To whom did Paul write a long letter?

When did he probably write this letter?

From what city?

What does this part of the lesson teach?

What one word tells all our duty to others?

What kind of love must it be?  
How does real love show itself?  
How does it show sympathy?  
What is a lowly love?  
How does true love treat enemies?  
What does love seek to do by evil?  
What is the secret of love?

#### Lessons for Me.

If I want real love I may have it.  
My love is weak, but God's love is strong.  
Love from God is offered to every child of his.

### THE LESSON CATECHISM.

[For the entire school.]

1. How are we to treat our friends? **With kind affection and brotherly love.**

2. How are we to treat our enemies? **"Bless them which persecute you."**

3. How should we behave toward God? **"Continue instant in prayer."**

4. How should we conduct ourselves? **"Be not wise in your own conceits."**

5. What is the GOLDEN TEXT? **"Be not overcome,"** etc.

#### OUR CHURCH CATECHISM.

61. Did our first parents continue in the state in which God created them?  
**No; they fell from that state into sin.**

62. What is sin?

**Sin is disobedience to the law of God in will or deed.**

### THE LESSON OUTLINE.

#### The Ideal Christian.

#### I. HIS DECIDED CHARACTER.

*Abhor...evil; cleave to...good.* v. 9.  
Love the Lord, hate evil. Psalm 97. 10.  
Abstain...appearance. 1 Thess. 5. 22.

#### II. HIS FRATERNAL AFFECTION.

*With brotherly love.* v. 10.  
Godliness, brotherly kindness. 2 Peter 1. 7.  
Have love one to another. John 13. 35.

#### III. HIS EARNEST LIFE.

*Not slothful in business.* v. 11, 12.  
Do it heartily. Col. 3. 23.  
With thy might. Eccl. 9. 10.

#### IV. HIS TENDER SYMPATHY.

*Distributing to...necessity.* v. 13-15.  
One another's burdens. Gal. 6. 2.  
Your...labor of love. Heb. 6. 10.

#### V. HIS CONTENTED MIND.

*Mind not high things.* v. 16.  
Learned...to be content. Phil. 4. 11.  
Is great gain. 1 Tim. 6. 6.

#### VI. HIS GENTLE SPIRIT.

*Live peaceably with all.* v. 17-21.  
Blessed are...peacemakers. Matt. 5. 9.  
Follow peace with all men. Heb. 12. 14.

### EXPLANATORY AND PRACTICAL NOTES.

The epistle to the Romans was written by Paul in A. D. 58, as is supposed, from Corinth. It is one of the masterly books of time. After profound arguments on the salvation of Jews and Gentiles through faith in Christ, and on the rejection of the Jewish nation, Paul closes in a strain of exhortation to better living. From this latter part of the epistle our lesson has been extracted. Underneath it all lies the thought which occupied his mind during the verses which preceded these verses—nothing short of ourselves is an adequate sacrifice to Christ. There must be a complete surrender to God of the whole human being—the intellectual, physical, and affectional must be so given that a man must feel that he is no longer his own property, but belongs to his Maker.

**Verse 9. Let love be without dissimulation.** Revised Version, "hypocrisy;" not formal, merely, but sincere; not human courtesy, merely, but divine authority. The parlor pretenses of the etiquetual have no moral standing. 1 Peter 1. 22; 1 John 3. 18. **Abhor that which is evil.** "Ye that love the Lord, hate evil." **Cleave to that which is good.** Literally, cohere, glue yourselves to the good. You cannot find words which express loathsome revulsion and energetic loyalty more forcibly than "abhor" and "cleave to."

**10. Be kindly affectioned one to another with brotherly love.** The true children of God are brothers and sisters. The love of home which fills the hearts of children of one household is a good figure of the mutual love of those who truly love

God. **In honor preferring one another.** Literally, "anticipating each other." Not rivaling each other as candidates for position and dignity, but each seeking the welfare of the other.

**11. Not slothful in business.** "Slothful in business" is a contradiction of terms, but it is a contradiction that comes over from the Greek, which has been literally translated thus, "In your speed be not indolent." Give your whole heart, mind, and strength to the smallest task. "Whatever thy hand findeth to do, do it with thy might." Be tremendous in everything. **Fervent in spirit.** "Boiling in spirit." And now notice the climax to which the apostle is steadily working. In conduct we are to be *energetic*; in the spirit that leads to that conduct we are to be *seething hot*; but the pur-

pose of all this "business" or conduct, and of this spirit, is **servicing the Lord**; busy for the Lord; fervent for the Lord; servicing the Lord. We are to be ready for every "chance" to glorify God.

**12. Rejoicing in hope.** The sunshine of heaven lighting our foreheads, warming our hearts, and brightening our minds. The Christian's hope can never be disappointed. It is an anchor sure and steadfast. A Christian should be joyful. Well sing the Sunday schools, "How can I keep from singing?" **Patient in tribulation.** Remember the origin of our word "tribulation." It is made up from the name of the three-pronged threshing sledge used by the Roman farmers. It means not merely bodily pain, or domestic distress, or the helpless inactivity of disease, but includes all the afflictions that press down the human soul, and which rightly used are the means of ridding the true grain of God of the chaff which has incidentally grown up with it. The sorrows that come to us in life are to be endured with patience because they work out for us afterward the fruits of righteousness. **Continuing instant in prayer.** The thought of Jesus: "Pray without ceasing." Not every minute, not even every hour, can a man define his petitions by words or even think them out with precision; and neither our Lord nor his apostle teaches that we are to neglect any duties for prayer; but, as has been often said, prayer in its last analysis is attitude of soul: "Prayer is the soul's sincere desire, uttered or unexpressed." The prayerful soul is the receptive soul, and he who is in condition always to receive suggestions and help from heaven is really "continuing instant in prayer." The soul is a cup which may be turned bottom up, to reject the grace of God, but which, used as it was made to be used, receives divine blessings "brimful and running over." Prayer has a very helpful influence on all our qualities of mind and heart. Are we to rejoice in hope? Prayer will chasten this hope, and make it immeasurably more tender, and loving, and beautiful. Are we to be patient in tribulation? Prayer will sustain this patience. It will fit us for every experience of life.

**13. Distributing to the necessities of the saints.** We have already studied the meaning of the word "saints," as it is used in the Acts and the epistles. It was used by Christians to describe fellow-Christians, and means the holy ones, or those that have been set apart, the consecrated ones. But even the thoroughly consecrated Christian gets hungry at meal times, cold in winter, and weak when exposed to storm; he needs food, clothing, and shelter. Paul does not ask us to distribute to the luxuries of saints, but to their necessities. For "distributing" the Revised Version beautifully reads "communicating." **Given to hospitality.** Literally, "pursuing hospitality;" earnestly making a point of this gracious activity. In the ancient world there were few inns and no boarding houses

ready for strangers who came to a great city, and many a person, of comfortable means while at home, was exposed to danger and privation when in a foreign city. This turned the entertainment of strangers into a grace and beneficence; and it was so regarded by Jews and pagans. Christianity was held in general contempt by all classes, and a Christian who alighted in town was less likely to be entertained than almost any other man; hence the grace of Christian hospitality is peculiarly emphasized in the epistles; but it is a beautiful and helpful quality in every age of Christendom; and though few Christian visitors have the same needs now that most had then we may still gain for ourselves a special blessing by pursuing hospitality. "Some have entertained angels unawares."

**14. Bless them that persecute you.** Act in your daily life according to the Sermon on the Mount. Remember what Jesus said, as reported by Luke, "Love ye your enemies, and do good, and lend, never despairing." In Paul's day all Christians were persecuted; not all are now. The world has a very high opinion of Christian virtue so long as it does not criticise the world's faults.

**15. Rejoice with them that do rejoice, and weep with them that weep.** Dr. Curry renders this phrase, "Laugh with the laughing, and sorrow with the sorrowing." We should seek to be rich in sympathy.

**16. Be of the same mind one toward another.** This verse must be studied all together. In each of its three clauses some form of the word rendered "mind" occurs. We are to have a harmonized mind, each with the other; an impartial mind, loving the low as well as the high; a humble mind, not swaggering about our own wisdom. We cannot agree in all opinions; God never meant that we should. We are limited in our mental powers; each of us is expected by God to carry as much of divine truth as our little souls will hold, but no more. The Revised Version substitutes the word "things" for "men" in the second clause, but that does not greatly alter the meaning. We are to accommodate ourselves to all the conditions of life. One can hardly read this verse without thinking of another written by the same apostle, "The greatest of these is charity." With hearts overflowing with love we shall find it easy to harmonize with others, find no one below our sympathy, and no one from whom we cannot learn wisdom.

**17. Evil for evil.** "An eye for an eye, a tooth for a tooth." **Provide things honest in the sight of all men.** Notice the thought brought out by the change in the Revised Version. Paul took pains to stand well with his fellowmen. It is not a sign of goodness to be inattentive to public opinion, but we are not to allow public opinion to sway us from our duty.

**18. If it be possible, as much as lieth in**

**you.** Two conditions which remind us of our Master's tender words, "Not every one can receive this saying." But see Mark 9. 30; 2 Cor. 13. 11; 1 Thess. 5. 12, 13. **Live peaceably with all men.** If your life is right it will be a rebuke to many, but it will not needlessly provoke any.

**19. Dearly beloved.** There was nothing conditional in this, but the outpouring of the apostle's affection. **Avenge not yourselves.** This is the first clause of verse 17 expressed in different verbiage. The punishments of civil law are not vengeance; the discipline of the Church has in it no spirit of revenge, and even in private life a man may be compelled by justice to do things or to say things to vindicate righteousness. A person who has been wronged is naturally inclined to be his own avenger; but **give place unto wrath. For it is written.** Deut. 32. 35; Psalm 94. **1. Vengeance is mine.** We wrong God and ourselves when we try to wrest it from his hands.

**20. Therefore.** Because God has promised to

repay, and because God never delegates to any creature the right to requite the wrongdoer. **If thine enemy hunger.** See Prov. 25. 21, 22. **Feed him.** Difficult perhaps for you to feed him, not nearly so difficult as for him to be fed. This is the meaning of **in so doing thou shalt heap coals of fire on his head.** The most severe and overwhelming punishment that a wrongdoer can receive comes in acts of kindness and love from the person he has wronged. But if such acts are done for the sake of heaping coals of fire on the wrongdoer's head they are just as wrong as if literal coals of fire were used.

**21. Be not overcome of evil, but overcome evil with good.** This has to do primarily, probably, with the last phrase, the retaliation of wrong. But it also applies to our entire moral lives. Life is a struggle, a battle. In it some one must be overcome, either Myself or the Evil One. It is possible to overcome the Evil One and secure a triumph for God and goodness.

### CRITICAL AND HOMILETICAL NOTES.

In these verses, as in 1 Cor. 13, Paul speaks of *love*, the innermost and essential feature of Christian character. The difference in the mode of treatment arises from the difference in the point of view from which he considers it. In Corinthians he deals with the actual facts of daily conduct, and lays down rules which he traces back to the great principles out of which they spring and which are their life. All spiritual conduct has its root in some great truth which is at once its reason and its law. From the midst of the sad variations from the rule of love as exhibited among the brethren in Corinth he looks away to the sublime ideal which he pictures in that unequalled thirteenth chapter. In the Epistle to the Romans he has been considering the great scheme of Gospel truth, and from that high viewpoint looks down into the ideal of its triumph in conduct, which he pictures in our lesson—perfect love. In Corinthians it is love in its essence; in Romans it is love in conduct.

**Verse 9. Without dissimulation.** Literally "without mask." Love should be really what it seems to be—unfeigned, unconcealed. **Abhor, Cleave.** In the original the words are participles. They relate grammatically to those loving, but describe the action of unconcealed love. **Evil, Good.** These terms may mean moral evil, and good, or they may mean simply "injurious" and "kind." In the view of Hodge and many other commentators: the latter view is most in accord with the context. The entire passage would then read, "Let love be sincere, abhorring what is injurious to others, adhering to what is kind and useful. The passage so far from warranting, in the name of frankness or sincerity, violent attacks upon those whom we consider wrong, really commends the reverse.

Real love revolts from paining others and seeks kind words and deeds rather than injurious.

**10. Brotherly Love.** In the Greek it is one word (*philadelphia*) and it is distinguished from "love" of verse 9 (*agapa*) in that the latter is love in general, which the believer has for all mankind. In the other it is love which he has for fellow-believers. It is a term which describes family affection. Paul regards the Church as a community of brethren, and their love for each other should be like that of a home. It has its root in regeneration, by which all thus newborn are children of one parent. **Preferring one another.** The verb means "to put oneself in front as a guide." Set an example in honoring each the other.

**11. Business, Zeal.** This has no reference to our daily vocations, but to the vigorous activity in religious toil to which love impels. **Spirit.** Not the Holy Ghost but the human spirit. **Serving the Lord.** The best authorities give the word "time" (*Kairos*) instead of "Lord" (*Kurios*). "Seizing the time," or "embracing the opportunities" are suggested as good renderings. The idea of the entire verse is that while love creates a glowing spirit and propels to zealous activity it will not intrude itself but wait its opportunity.

**12. Hope, Prayer.** Few things are more helpful in practical love than the joy of hope and prayer.

**13. Distributing.** Meyer translates "Having fellowship in." Bengel prefers "Sharing in." Love makes the wants of others its own. It is not that "I help you," but, "Your want is mine." The truest and only practical communism is that of love. **Given.** Literally, "pursue." Love not only gives when asked but seeks opportunities.

14. Up to verse 14 the description of love in action is given in participles, as though all that is named were but its natural movement. It is like saying "Love loves." But here the imperative mood appears. It is not so natural for love to embrace an enemy. To do so requires a strong effort of will. This verse discloses the fact that in some way (probably by conversation with the apostles) Paul had become familiar with the Sermon on the Mount.

16. **Mind not high things.** The aspiration of love is for the place and companionship where it can be most serviceable. It seeks to give rather than to receive. **Condescend.** The word properly rendered means "to be carried along with," that is, to be influenced by. Love is specially sensitive to those who most need it. It feels the magnetism of want and companionships with the lowly. It has a deadly antipathy to all castes, and amid the widest diversities of conditions creates an equality by each one seeking to supplement the weak with his strength. Love is essentially unselfish and "seeketh not its own." When it "minds high things" it is a form of "conceit." The perils of self-love are as subtle as they are ruinous. They provoke jealousies, ill-will, cliques, and rend the body of Christ.

18. **Live peaceably with all men.** A divine rule which Paul repeats in discussing the believer's relation to another's conscience (14. 19). In Heb. 12. 14 it is closely joined to holiness as an essential condition to beholding the Lord. There are two restrictions to this. **If it be possible.** If others will allow it. The reason of the exception to this rule of love is not to be found in the believer's heart but in the heart of others. Not Paul himself could be at peace with those who were maliciously antagonizing his ministry. Nevertheless no provocation should destroy the purpose of love to make peace. **As much as lieth in you.** The only limit to peace in the heart of love is the bound of the believer's ability. Love "heareth all things." Its power of self-mastery is or should be mightier than the malevolent passions from which grace has recovered the believer.

19. **Give place unto wrath.** There is a place for wrath. Wrong should not go unhindered or unpunished. The instinct of justice in the true heart is confirmed by the testimony of God's word. To give wickedness unrestricted liberty would be like inviting and cherishing a plague. It would cease only when it could find no more victims. The logical result of the doctrine of nonresistance is the ruin of society in the triumph of iniquity. There must be vengeance. But who is to exercise it? Plainly only he who is qualified by personal character and power to cure the wrong or administer punishment. The individual injured is of all men the one most unfitted for the lofty functions of a judge. The personal element would be itself a fatal disqualification for the ad-

ministration of justice. The divine rule for his conduct is love, which overcomes evil with good.

**Vengeance is mine.** God only, who is the author of all law and who alone is able to save or destroy, can be judge and administer justice. This power he has relegated in part (1) to the civil government, Rom. 13. 1-5; and in part (2) to the Church, where is vested the awful power of excommunication. Matt. 16. 19. Paul himself in his official capacity had exercised that power. 1 Cor. 5. 1-5. But where the human arm of divine vengeance fails the sufferer of wrong has but one course before him—the course of love.

20. **Heap coals of fire on his head.** Not for the purpose of giving him pain, but, as indicated in the entire context, to win him to a nobler course.

### Thoughts for Young People.

#### Illustrative Lessons from the Context.

1. *Humility is the ribbon that ties together all the rest of the graces.* A low esteem of ourselves is happiest and safest.

2. *We should each be closely related to every other Christian in daily life;* as closely connected by sympathy as the different parts of our body are by bony frame, and muscle, and nerve, and blood circulation. And we should live as recognizing the diversity of God's gifts.

3. *We should be content to work where God places us.* As the goodness of God, with the view of our mutual subserviency and usefulness given in verses 4 and 5, has endowed us with different gifts, qualifications, let each apply himself to the diligent improvement of his particular office and talent, and modestly keep within its bounds, not exalting himself nor degrading others. Gifts are various; grace is one.

4. *Conformity to the world is a subtle danger.* There is no greater mistake than to suppose that Christians can impress the world by agreeing with it. It is not being able to beat the world in its own way; but it is to stand apart and above it and produce the impression of a holy life. This only is safety and success.

#### Orientalisms of the Lesson.

We must remember that this lesson has to do with Romans. It was not easy in Rome to keep from that which was evil. One of the old fathers said, "a Christian could scarcely lift up his eyes in Rome without having his thoughts polluted by pictures of vice which were at every turn." The public feasts were all idolatrous, and life was largely composed of such feasts. Then the theater was no longer moral, as it was aimed to be under the Greeks; but it was a school of depravity! The very sport was cruel; entertainments were demor-

alizing; the gladiator made the killing of men a sport for the crowd; the wild beasts were kept in vaults under the city ready to tear each other to pieces for the amusement of the people. The very "fun" of the Roman was bloody. Men and women were torn to pieces in the arena to entertain the crowds. No Christian could live in that society and not feel the strain on him.

*Verse 11.* Be not slothful in business; or, strictly, be zealous, all aglow, boiling, glowing. The early Christians showed zeal in their ordinary vocations. They had to. The number of occupations open to them became more limited because they were Christians. The manufacture and sale of idols, for instance, was a very lucrative business, but their religion shut them out of that, the most extensive business of the city. There was a large range, too, of employment connected with the work of the astrologers and magic that they could not touch; nor the theater-training schools and bards. They became very humble craftsmen, shoemakers, tent-makers, masons, and skilled workmen in many departments. They were sometimes driven away by persecution, but they returned to work, honest work, as soon as possible, and when they could they sought the kind of business that admitted of time to meditate and reflect on divine things.

*Verse 12.* "Be instant in prayer." They assembled at an early hour for prayer every day, when they also read the word. They followed the Hebrew prayer hours—nine, twelve, and three o'clock—and those who could, retired for a short season of private prayer after the public prayer was ended. The family assembled in the evening for more prayer, as they had begun the day with family prayer. Dinner was prefaced with a long "grace" or prayer, and concluded in the same way. Special seasons of prayer with fasting were also appointed. They did not only pray for themselves, but for their persecutors. When put to death they were often heard praying for the judges who had condemned them; for the emperor who had authorized their martyrdom; for the mob who had inspired and demanded their death, and who looked on at their execution with jeers and delight.

*Verse 15.* Rejoice—weep. There were two gates in the Hebrew temple, one for the sorrowful, one for the joyful, who as they were passing through were addressed by others in terms of condolence or of congratulation. How strongly and strangely in contrast with this were the notions that obtained among the Stoics, is seen in the saying of one of them that "it is only diseased eyes that grow moist in beholding tears in other eyes, as it is no true sympathy, but only weakness of nerves, that leads some to laugh always when others laugh, or to yawn when others yawn." They even taught that the husband or father should look with perfect indifference on the death of his wife and child. Rome

was the greatest center of the Stoics. This teaching of Paul was straight in the face of the general spirit of the Roman world which recognized pity and humility as ignoble affections. The world's great eleemosynary movements expressed in hospitals, care for orphans, and all forms of activity for the relieving of human suffering, specially the consolation of sympathy, are directly in antagonism to the prevalent sentiment of the Roman empire, specially of Rome itself.

*Verse 17.* The Christians were arrested and punished on the testimony of the lowest and lowliest classes. It is to their honor that some of the governors testified to their innocence as a class. Pliny declared to Trajan that the result of his investigations showed them to be moral and good citizens. He discovered, he said, that on a certain day they met to worship, and then "bound themselves by an oath to abstain from adultery, theft and robbery," and to return any "pledge" committed to them when requested. The emperor Severus declared their public and private life to be blameless, and on inquiry he found that their principles was to "not do to others what they would not have done to themselves," and he was so charmed with this principle that he ordered it to be proclaimed at all public executions, by a herald, and had it inscribed on the walls of his palace, and on all public buildings.

### By Way of Illustration.

*Christian living.* In literary form our lesson is as a jeweled necklace wherein the gems are set in pairs and threes, the pendant being the supreme Christian grace of forgiveness of enemies and the locket of all. "Let love be without hypocrisy."—

"Abhor that which is evil." A warm breath upon the mystic frostwork on the window pane on a winter's morning ceases all the splendors to vanish. So before the breath of impure words the soul's glory melts into ruins.

"Kindly affectioned." The origin of that word "kind" is the same as kin. What does it mean? To be kind is to treat everyone as if of near kin to you.

"In honor preferring one another." Like the ancient Roman who said, "Thank God, Rome has better men than I," when another was elected to his office.—*Moody's Notes.*

*Verses 11 and 12.* Suppose a person were to visit one of our great manufactories. He would be interested for a time to watch the working of the machinery, but it would never occur to him that the employment of workers and gratification of on-lookers was the object of the manufactory. He would presently inquire, "What is being made here?" and there would be shown him specimens of the goods manufactured. Yet some seem to be



lieve that church-going, prayer, Christian service, are so much machinery whose object is each in itself. If these do not make something they are worthless. They should make a complete Christian character.

*Verses 13-15. Helpfulness.* "There is a man," said his neighbor, speaking of the village carpenter, "who has done more good in this community than any other person who ever lived in it. He cannot talk very well in prayer meeting, and does not often try. His means are small. But a new family never moves into the village that he does not find them out and offer many little services. He is always on the lookout to give strangers at church a seat in his pew. He is always ready to watch with a sick neighbor and look after his affairs. He and his wife keep house plants, so that they may furnish flowers to invalids. He has a pleasant word for every child he meets. He really has a genius for helping folks in all sorts of common ways. We couldn't get on without him."

*Verses 16.* The selfish man looks at the universe from the top of the pronoun "I;" the Christ-man empties himself of his glory, and, like his Master, becomes a servant.

*Verses 17-21. Winning an enemy.* Would you burn away and melt the hatred of your enemy? When the miner wants to make iron as soft as wax and as fluid as water, so that it may be worked at his will, he puts coals and limestone at the top. So you are to heap up kindnesses on your enemy, put coals of fire on his head to melt enmity and hatred.

### Heart Talks on the Lesson.

HERE is a beautiful code from everyday living. I wish you would learn by heart these verses; "bind them about your neck, write them on the table of your heart." Every word is a pearl. How grand the character adorned with heavenly graces such as these! As you look at this picture of a true Christian do you not wish it might be a picture of yourself? Let us hold it up and look at each charming feature. Love, pure, sincere, unselfish; hatred of evil; firm holding to all good; gentle courtesy and kindness to all, just as if everybody were our own brother or sister; not pushing oneself into the best place at the expense of another's comfort or profit; hearty in our daily work, doing it thoroughly well because we serve Jesus in all; having a hopeful, patient, prayerful spirit, even when things are very trying; sharing our comforts with those who have less; keeping open heart and house, not only for friends, but to all to whom we may show kindness; unselfishly glad for the happiness of others, and sincerely sympathetic in their grief; not proud in spirit, but truly the friend of those not so favored in birth as ourselves; not thinking our own opinions better than anyone else's; never returning evil

for evil; careful in financial dealings, so as to injure no one; living at peace as far as possible with all men; feeding an enemy if he is hungry, and so by kindness making him ashamed of his ill deeds and words; overcoming the evil around us by the silent influence of a thoroughly good, true, Christlike life. Is this an ideal picture only? I think not. I have known men and women whose resemblance to it is, if not perfect, very striking. It is the "good and acceptable and perfect will of God" that you and I should, ourselves, be just like it. I have read of a poor ragged child who day after day stood as if infatuated, gazing upon a graceful statue. Each day some transformation was noticed in the boy. The rags were made as clean as possible, and every means at the little fellow's command was used to make the beginning of an approach to the ideal which charmed him in the beautiful marble. Let us study this picture until we desire its beauty. Let us see in it the likeness of Him who is "altogether lovely," so that our prayer shall be,

"My longing heart desires thy grace,  
O, make me in thy likeness shine!"

This is a most practical lesson. It is for such times and circumstances as we find ourselves in every day. Let us test it, and find that Christian living is the easiest, the happiest, the best. But remember, the possibility of such living is in being "transformed by the renewing of your mind" through the Holy Spirit. It is useless to try without this.

### The Teachers' Meeting.

Draw out six laws of Christian character.

1. The law of sincerity. Let our interest in each other be sincere and without pretense. A Christian should be through and through that which he pretends to be.
2. The law of decision. Let us not seek any middle way between right and wrong, for there is none.
3. The law of fraternity. Men who wear the same badge of a college, society, or a secret order, feel a peculiar interest in each other. The Christian belongs to the greatest brotherhood on earth. Let him love like a brother all who love Christ.
4. The law of fidelity. The believer finds himself in varied relations each with its own responsibility. Let him be true to all obligations—to others, to the secular life, to God.
5. The law of sympathy. The Christian should have his heart open to the needs of men and his hand open to relieve them.
6. The law of kindness. Not by war, but by love, should we conquer the enemy.

### Before the Class.

Encourage children to fix the outline of every lesson in their minds, so that it will not be necessary to consult the Bible at every step. It is a mistake to tell a child anything he should know or

can be led to find out by judicious teaching. Telling is not teaching.

Furnish your pupils with pencil and paper and ask each to write his own outline of this lesson.

Make your outline under these four heads: 1. Duty to self. 2. Duty to brethren. 3. Duty to the needy. 4. Duty to enemies.

I. Duty to self: 1. Be sincere in love. 2. Abhor that which is evil. 3. Cleave to that which is good. 4. Be kindly affectioned. 5. Not slothful in business. 6. Fervent in spirit. 7. Serving the Lord. 8. Patient in tribulation. 9. Instant in prayer. 10. Be not wise in your own conceits. 11. Be not overcome with evil, but overcome evil with good.

II. Duty to the brethren: 1. Distributing to the necessity of saints. 2. Given to hospitality. 3. Rejoice with them that do rejoice. 4. Weep with them that weep. 5. Be of the same mind one toward another. 6. Condescend to men of low estate. 7. Provide things honest in the sight of all men.

III. Duty to the needy: 1. If thine enemy hunger, feed him. 2. If he thirst, give him drink.

IV. Duty to enemies: 1. Bless them which persecute you. Bless and curse not. 2. Recompense to no man evil for evil. 3. Avenge not yourself.

It will awaken no little interest to ask each to name the command he thinks most easy to obey and which most difficult.

Give attention to the circumstances connected with the writing of the Epistle to the Romans by the following questions: 1. Had Paul ever been in Rome? 2. What proof have we that he had acquaintances there? 3. How was this epistle carried to Rome? 4. What can you tell about Phoebe?

#### METHODS.

Select one practical truth in the lesson and fix it in the minds of your class by the use of illustrations. Take verse 21, and illustrate it by Christ and his enemies, and Joseph and his brethren. Jesus used many "likes" in his teaching. "Without a parable spake he not unto them."

Cultivate the gift of story-telling. A noted politician one time said that when he stood before a

listless audience the method he adopted to capture them and hold their attention was to relate a Bible story. One cannot listen to Mr. Moody without being impressed with his strength in telling Bible stories and getting new thoughts out of them. Teachers will find it helpful to read current events and draw illustrations from them. Treasure up any stories you may hear of great men. There is great power in a good story told with energy and freedom. If you want to interest your pupils fill your mind with illustrations.

#### OPTIONAL HYMNS.

Take my life.

Father, lead me day by day.

If my disciple thou wouldst be.

Soldiers of Christ, arise.

Far and near the fields are teeming.

Sweet is the work, O Lord.

The Saviour is calling.

Christians, lo! the fields are whetting.

Go labor on while it is day.

Forward! be our watchword.

#### Blackboard.



### A. D. 58.] LESSON XII. PAUL'S ADDRESS TO THE EPHESIAN ELDERS. [Sept. 19.]

**GOLDEN TEXT.** Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive. Acts 20. 35.

#### AUTHORIZED VERSION.

**Acts 20. 22-35.** (*Commit to memory verses 22-24.*)

[Read verses 3-38.]

22 And now behold, I go bound in the spirit unto Je-ru'sa-lem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

#### REVISED VERSION.

22 And now, behold, I go bound in the spirit unto Je-ru'sa-lem, not knowing the things

23 that shall befall me there: save that the Holy Ghost testifyeth unto me in every city, saying

24 that bonds and afflictions abide me. But I hold not my life of any account, as dear unto

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Je'sus, to testify the gospel of the grace of God.

25 And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he 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 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn 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 an inheritance among all them which are sanctified.

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

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

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

myself, so that I may accomplish my course, and the ministry which I received from the Lord Je'sus, to testify the gospel of the grace of God. And now, behold, I know that ye all,

among whom I went about preaching the kingdom, shall see my face no more. Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God.

28 Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops, to feed the church of God, which he purchased with his own blood. I know that after my departing grievous wolves shall enter

30 in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears.

32 And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all

33 them that are sanctified. I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me.

35 In all things I gave you an example, how that so laboring ye ought to help the weak, and to remember the words of the Lord Je'sus, how he himself said, It is more blessed to give than to receive.

32 And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all

33 them that are sanctified. I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me.

35 In all things I gave you an example, how that so laboring ye ought to help the weak, and to remember the words of the Lord Je'sus, how he himself said, It is more blessed to give than to receive.

**Time and Place.**—Sunday, April 23, A. D. 58. Miletus, in Asia Minor.

#### Home Readings.

- M. Paul's Address to the Ephesian Elders. Acts 20. 17-27.  
 Tu. Paul's Address to the Ephesian Elders. Acts 20. 28-38.  
 W. Exhortation to elders. 1 Peter 5. 1-11.  
 Th. Beware of deceivers. 2 John.  
 F. Established in faith. Col. 2. 1-9.  
 S. Self-sacrifice. 2 Cor. 12. 10-19.  
 S. Out of tribulation: Rev. 7. 9-17.

#### Lesson Hymns.

No. 133, New Canadian Hymnal.

Now just a word for Jesus,  
 Your dearest friend so true.

No. 183, New Canadian Hymnal.

Cast thy bread upon the waters,  
 Ye who have but scant supply.

No. 184, New Canadian Hymnal.

There are lonely hearts to cherish,  
 While the days are going by.

#### QUESTIONS FOR SENIOR SCHOLARS.

##### 1. A Faithful Ministry, v. 22-27.

- Why was Paul going to Jerusalem?  
 What did he know of his own future, and how?  
 What did he say of the prospect?  
 What was his chief desire?  
 When would these people again see him?  
 What evidence of his faithfulness did he cite?

##### 2. A Watchful Ministry, v. 28-31.

- What exhortation to watchfulness did Paul give?  
 What danger did he foresee from without?  
 What perils from within?  
 What example did he urge them to keep in mind?  
 What was Christ's warning against wolves? See Matt. 7. 15.

##### 3. A Self-denying Ministry, v. 32-35.

- What was God able to do for these people?  
 What had Paul not sought?  
 How had he been supported?  
 What good lesson had he thus taught?  
 What did he exhort them to remember? GOLDEN

#### TEXT.

##### Teachings of the Lesson.

Where in this record may we find a lesson of—

1. Fidelity to duty?
2. Confidence in God?
3. The blessedness of benevolence?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. A Faithful Ministry**, v. 22-27.  
Where did Paul feel compelled to go?  
Of what was he ignorant?  
What had the Holy Spirit revealed?  
How did this knowledge affect Paul?  
What was his earnest desire?  
When would these people see him again?  
What did he testify to them?  
How had he proved his faithfulness?  
What counsel did he give them?
- 2. A Watchful Ministry**, v. 28-31.  
What warning of danger without?  
What as to perils within?  
What was Christ's warning against wolves?  
Matt. 7. 15.  
What did Paul urge the elders to remember?  
To whom did he commit them?  
What could God do for them?
- 3. A Self-denying Ministry**, v. 32-35.  
What had Paul coveted?  
How had his needs been supplied?  
What duty had he pointed out to them?  
What words did he wish to have remembered?
- GOLDEN TEXT.

#### Practical Teachings.

Where in this lesson are we shown a lesson of—

1. Fidelity to duty?
2. Confidence in God?
3. Service to our fellows?

### QUESTIONS FOR YOUNGER SCHOLARS.

- Where was Paul going now?  
Who went with him?  
Who went with him besides those mentioned?
- Luke, who wrote the Acts.**  
Where did Paul and his friends stop?  
What miracle did Paul do there?

Where did the ship stop after this?  
What word did Paul send to Ephesus?  
Who came to see him?  
Why did they come?  
What did Paul say about going to Jerusalem?  
What was he willing to do?  
What did he warn against?  
Had Paul lived a selfish life among them?  
Whose words did he ask them to remember?  
May we, too, be givers?

#### What I May Do.

I may give God my voice, and speak for him.  
I may give him my hands, and work for him.  
I may give him my heart, and live for him.

### THE LESSON CATECHISM.

(For the entire school.)

1. What awaited Paul in every city? **Bonds and afflictions.**
2. What did Paul say concerning this fact? **"None of these things move me."**
3. What had not Paul shunned to declare? **The counsel of God.**
4. What did Paul charge the elders and their flock to do? **"To feed the Church of God."**
5. What saying of Christ's did Paul press upon the elders? GOLDEN TEXT: **"Remember,"** etc.

### OUR CHURCH CATECHISM.

63. What was the sin by which our first parents fell from their holy and happy state?  
Eating of the fruit of the tree of which God had forbidden them to eat.
64. Why were they commanded not to eat of this fruit?  
To try them whether they would obey God or not.
65. Wherein lay the evil of eating the forbidden fruit?  
In the spirit of disobedience to God, unto Whom, as their Creator and benefactor and Lord, they ought to have been in entire submission?

## THE LESSON OUTLINE.

### The Pauline Ministry.

#### I. CONSECRATED.

*None of these...move me.* vs. 22-24.  
Ready...to die. Acts 21. 13.  
If I be offered. Phil. 2. 17.

#### II. FAITHFUL.

*Am pure...not shunned.* vs. 26, 27.  
In the sight of God. 2 Cor. 4. 2  
Preach the word. 2 Tim. 4. 2.

#### III. VIGILANT.

*Take heed...for I know.* vs. 28, 29.  
Let us watch...be sober. 1 Thess. 5. 6.  
Watch thou in all things. 2 Tim. 4. 5.

#### IV. TENDER.

*Ceased not...with tears.* v. 31.  
Sow in tears...reap in joy. Psalm 126. 5.  
Feed...like a shepherd. Isa. 40. 11.

#### V. BIBLICAL.

*Commend...to the word.* v. 32.  
Take heed...unto the doctrine. 1 Tim. 4. 16.  
Word of Christ dwell in you. Col. 3. 16.

#### VI. SELF-DENYING.

*Coveted no man's silver.* vs. 33-35.  
Beware of covetousness. Luke 12. 15.  
Not for filthy lucre. 1 Peter 5. 2.

## EXPLANATORY AND PRACTICAL NOTES.

It was probably the year 58. Paul had reached Miletus, a city of Asia Minor on the seacoast south of Ephesus. It was famous for commerce. The ship in which Paul had embarked on his journey to Jerusalem stopped at that port, and the elders of the church at Ephesus were sent for that he might bid them farewell. The certainty of trials and the possibility of martyrdom were before him, and this last meeting with friends with whom he had spent three years of adventurous toil was very pathetic. With them he reviews the past and foretells the future, closing in an affectionate admonition. To reach Jerusalem by Pentecost would require all Paul's time, and he could not risk the detention by visiting the city to which so many ties bound him. The picture presented by the preceding verses is very pathetic. A little company of men, weary from the day's walking, is gathered at some solitary place along the shore, listening with deep interest to the words of the beloved teacher who is about to leave them forever. He begins his address by reminding them that from the first day that he came into their province he had given his whole time to the work of the Gospel. Ephesus, as the metropolis of "Asia," had been the center of his ministry, but his labors extended through all the district. He reminds them of his freedom from self-seeking; his tender-heartedness; and that his weeping did not prevent his working; the conspiracies of his own countrymen, among whom were found his bitterest enemies; and the character of his work, both public and private, both to the Jews and to the Greeks, both of morality in behavior and of faith toward our Lord Jesus Christ. With such an introduction the sermon which is our lesson begins.

**Verse 22. And now, behold, I go bound in the spirit.** Yielding obedience to the inward impulse which he recognizes as proceeding from on high. **Not knowing the things that shall befall me.** The prophetic voices forewarned him of coming perils, but left unrevealed their precise nature and their final result.

**23. The Holy Ghost witnesseth.** Probably by direct revelation and through the lips of prophets. We have no record of these predictions, which must have been given at Corinth, Philippi, and Troas. But Rom. 15. 30, 31, written just before this voyage, expresses anxiety as to its results. **Bonds and affliction abide me.** "Await me." In mercy God hides coming clouds of sorrow from most men, but Paul's was one of those rare souls that only grow stronger in the face of approaching afflictions.

**24. None of these things move me.** "I make no account of these things." Dangers are not to be reckoned when duty lies in the way. **Neither count I my life dear unto myself.** Most of us most of the time regard our lives as our most precious possession, but Paul's life was of no account compared with his ministry. **That I might finish my course.** An illustration which Paul frequently employed, derived from the foot race. **With joy.** The tribulations of his life brought him frequent grief, but its completion with faithfulness toward God would work out eternal joy. **The ministry, which I have received of the Lord Jesus.** Summoned to so noble a work by such divine authority one might well persevere through opposition. **The Gospel of the grace of God.** The work of the preacher is "to bear witness to the good news of God's mercy."

**25. I know.** He felt confident that his work in Asia was completed. **Preaching.** "Heralding." **The kingdom of God.** For the coming of which

we pray night and morning. **Shall see my face no more.** This was not prophecy but expectation. He knew not what might result from the coming persecutions, and if preserved through them he proposed to turn his face toward new fields in the west. Whether or not his words were verified is uncertain. Some think that about ten years later in the period between his first and his final imprisonment, he visited the churches of that section. There are several allusions, for example 2 Tim. 4. 13, 20; 1 Tim. 1. 3, which seem to imply that Paul revisited Troas, Miletus, and Ephesus.

**26. I take you to record.** I call you to bear witness. **Pure from the blood of all men.** His conscience, attested by the consenting voice of his people, acquits him of neglect. No soul that his efforts might have saved has been lost. Read Ezek. 33.

**27. I have not shunned.** "I have kept back nothing." The same phrase in the original appears in verse 20. It is easy to suit the Gospel to the desires of the hearers, and to dwell lightly on unwelcome truths; but such preaching will not satisfy God's call nor save souls.

**28. Take heed, therefore, unto yourselves.** Those who are charged with the care of other souls must first watch over their own. **To all the flock.** The church is the fold for Christ's sheep. **The Holy Ghost.** The presiding spirit of God. **Heath made you.** We "elect" and "ordain," but even when we little think of it God's will is being worked out through our decisions. **Overseers.** This is a direct translation of the Greek word. The word itself is that from which "episcopal" was derived, and, a little circuitously, the word "bishop" also. The ecclesiastical order to which the phrase now is confined came afterward in the providential development of the Christian church. In Paul's day the word meant simply what

it is here translated as meaning, overseers. The Methodist Episcopal bishops are "superintendents," which means precisely the same thing. **The Church of God.** Not necessarily an organized body, such as we now refer to by the use of that phrase, but an assembly of those who love God. **Purchased with his own blood.** The more costly the flock, the closer should be its care.

**29. Grievous wolves.** False teachers from abroad, bringing in false doctrine and corrupting influence.

**30. Of your own selves.** Ambitious members, claiming preeminence, and forming parties within the fold. The most dangerous foes of the church are those who have drawn their sustenance from its bosom. Dr. Glogau says: "Mention is made of no fewer than six heresiarchs belonging to Ephesus: Hymeneus and Alexander, 1 Tim. 1. 20; Phygellus and Hermogenes, 2 Tim. 1. 15; Philetus, 2 Tim. 2. 17; and Diotrephes, 3 John 9." Here were the Nicolaitans, Rev. 2. 6, and here Cerinthus arose against the apostle John.

**31. Three years.** Apparently a few months less than this, in fact, but more nearly three years than two. **I ceased not.** His whole life was given to the work.

**32. The word of his grace, which is able.** No dead Gospel, but living and endowed with quickening power. **Among all them which**

**are sanctified.** The word of God brings purity, peace, and power here, and eternal glory hereafter.

**33. I have coveted no man's silver, or gold, or apparel.** The genuine self-sacrifice of Paul is shown by the fact that while he ordinarily refused to receive any return for his labor as founder and pastor of churches, he steadily maintained for all other laborers that the laborer is worthy of his hire.

**34. Ye yourselves know.** They had seen his sign hanging out in the street as a tentmaker, just as we remember So-and-so as a grocer. **These hands have ministered unto my necessities.** How, is shown in Acts 18. 3, and there are frequent references to his manual labor at the very time when he was making spiritual conquest. Paul's ideal is always that necessities are the only things that are needed. **To them that were with me.** He cared not only for himself but for others also.

**35. So laboring.** His industry helped society and helped the Christian Church. And as he had helped those who were weak he desired that they might follow his example. They were urged to labor, not that they might gain, but that they might give. **It is more blessed to give than to receive.** When Jesus said this we do not know. It is not found in the Gospel, but "it is in perfect accord with all his teachings."

### CRITICAL AND HOMILETICAL NOTES.

Paul's address to the Ephesian elders should be studied in its entirety, beginning at verse 18. It is probably a verbatim report and not merely a summary in the language of the reporter. Brief as it is, it contains many words, idioms, and grammatical forms found nowhere else, excepting in Paul's own epistles. Alford, in his introduction to the pastoral epistles, gives a long list of such peculiarities occurring in this address and reoccurring in 1 and 2 Timothy. The figure of life as a race (verse 24) is an instance. The verb in the expression **Serving the Lord** (verse 19) in the Greek is literally "slaving." Excepting in the sentence "Ye cannot serve God and mammon" no other writer than Paul uses the word for serving God. He uses it in that connection no less than seven times. The address also breathes the spirit of spontaneous utterance which no pen, not even that of him who originates the thought, can perfectly imitate. It is the overflow of speech, which, unlike the written manuscript, cannot be amended and corrected after the emotion which evoked it has subsided. The address is of special interest because it exposes the innermost heart of the great apostle. Here he whose massive thought and stupendous achievement have made him the foremost man of Christendom appears on a level where we feel the touch of humaneness. He was no demigod, but one of us, whose

very successes inspire the belief that we too can be sublime. Notice (1) The tender personal affection. The unity of heart which bound Paul and the elders of the church at Ephesus is felt throughout the entire address. In verse 37 we read of sore weeping, embracing, kissing.

**Verse 22.** (2) While duty was the law of his life, from which he never swerved, nevertheless he suffered the pain of it. **I go bound in the Spirit** may mean, "There is a compulsion upon me. Duty is imperative." But in addition to that there is also the wearing weight of the chain. This is the very spirit of the figure which the speaker had already directly stated in verse 19. "Slaving for the Lord... with many tears and temptations." The expression indicates a fear and a pain, to be mastered by a special energy of will. It was akin to the sublime courage of Jesus who "steadfastly set his face to go to Jerusalem." Luke 9. 51.

(3) Notice how in the depression of that emotional hour he states the anticipation of his fears as a certain fact. **I know that ye shall see my face no more.** The many efforts that have been made to reconcile this statement with the facts are all unsatisfactory. Paul was again in Ephesus, and the natural explanation is the best one. His emotion determined his judgment and misled him.

**31.** (4) Notice how constantly and unreservedly

he speaks of himself: **I am pure from the blood of all men; I have not shunned to declare unto you all the counsel of God; I cease not to warn; I have coveted no man's silver,** etc. Many of our commentators have felt it needful to explain this apparent egoism. The best of all these explanations, we think, is that of Dr. Whedon, which is that Paul felt that "the burden was put upon him to be a living model of the Church." And he could be that only by being utterly emptied of himself and having Christ fill his entire being. That he had done at Ephesus. It would have been a false modesty for him to have concealed this great truth of his ministry by any dread of exalting himself in speaking of it. But, however true that is there is a personal feeling pervading this egoism which the mere idea of an example does not account for. Paul doubtless felt toward the Christians at Ephesus as he did toward those of Corinth, "For in Christ Jesus I have begotten you in the Gospel," 1 Cor. 4-15. He felt himself to be their own father, and was now about to commit his own children to the care of tutors. It is thus he speaks of the pastors at Corinth, 1 Cor. 4. 15. It is the love of a father's heart which would transfer as fully as possible his own example to the conscience of the "overseers" of his family.

**28. Overseers.** In the Greek the word is *episcopos*, bishop. These same men in verse 17 are called "elders" (*presbuteroi*). At this time the offices were identical. The officers were appointed to govern and teach in the church, their functions corresponding mainly to those of the pastor in the modern church. The term "elder" was used chiefly among the Jews, and was borrowed from the name of the corresponding office in the Jewish synagogue. Among the Gentiles the term *episcopos* was more familiar. It meant the holder of a public office, whether civil or religious. Consequently that term came in use among the Gentile converts. And in churches like that of Ephesus, where were both Jew and Gentile Christians, both terms were used indiscriminately. There was no office in the apostolic church superior to that of the elder, excepting that of the apostle and that of the prophet. 1 Cor. 12. 28. The apostolate was supreme both in matters of doctrine and government. The prophets, whose mission was to receive and proclaim any new revelation which God chose to make to the church, were irregular. The pastor (elder or bishop), was regular and permanent. It has been argued that the apostles were really the bishops, but that is a presumption which the history does not warrant. It has been well said, "The bishop did not come forward as the successor of the apostles, but as developed out of the presbyter (elder)."

The office of a deacon was subordinate to that of the elder, and arose out of the growing needs of the church described in Acts 6. 1-6. Its functions were primarily secular, but soon rose into spiritual

importance. These two orders of the spiritual ministry, subordinate to the apostolate, are the only ones that are named in the New Testament, unless we except that of the prophet. The prophetic functions, however, were irregular. They were not created, nor could they be suppressed by any ecclesiastical authority. The Holy Ghost itself came upon certain men with such fullness of revelation and authoritative utterance as to compel recognition; and, at the same time, to lift them beyond the control of the regular authority of the church.

**An Overseer or Superintendent.**—See Acts xx. 28. In St. Paul's epistles the word frequently occurs, and signifies the pastor of a church. St. Paul at Miletus addresses thus: "Take heed unto yourselves and to all the flock, over the which the Holy Ghost hath made you the presbyters, overseers, or bishops."

## Thoughts for Young People.

### The Duties of Leaders in the Church.

**1. Leaders should watch.** Those whom God has called to be overseers in his Church have need to watch both over themselves and over their flock. Verse 28. They should watch also against foes without and dangers within the fold, deceived and deceivers, who labor to corrupt the purity of the faith. Verses 29, 30.

**2. Leaders should ever look to God,** and trust in him as the safety and strength of the Church. Verse 32. They should keep in mind that they are over God's Church, not their own, and that they have been called to their work by the Holy Spirit. Verse 28.

**3. Leaders should be self-denying and generous,** living not for self, but for others. Verses 33, 34.

**4. Leaders should ever keep in memory the words of the Lord Jesus (verse 35),** and practice them in life. The very gist of Christian living is the reproduction of Christ's holy life amid our environments.

### Orientalisms of the Lesson.

Paul's reference to finishing his course with joy is to running in the race-course. Such was the intense excitement of running in these races that men have been known on winning to die of joy. Paul was willing to strain every nerve, and if needs be, he represents himself as so intent on ultimate victory in the Christian race-course that though it killed him, he still wanted to die victor.

Verse 32 says that God is able to give them an inheritance among all them which are sanctified. The thought of the joint ownership of the undivided family property seems to stand out in many of these passages about inheritance. It was so common to the civilization of the Orient and, for that matter, of much of the ancient world that it is little wonder that it enters largely into the rhetoric

of the Scriptures. The writer has just now a fresh illustration at first hand from the East from a person who wished to buy land, but who found it difficult to obtain any title because of this complication of undivided inheritance. When a man dies, his property belongs to his children, but they do not draw out their shares. For example, a man has six children, and they get married, and have six children each, and sometimes it is a dozen. Then those thirty-six get married, and they have six children each; and that makes two hundred and sixteen. There is, for instance, a cocoon tree worth, perhaps, a shilling, which is owned by fifty persons. There was a lawsuit over a bit of land, of about two acres in extent. There was one woman as plaintiff and forty defendants. The woman owned one share, which proved to be one half of one quarter, and one half plus one third of one sixth of one twelfth. These trials constitute a prominent social feature, and a fruitful source of litigation, quarrels, and murders. Nevertheless it is the law of inheritance which insures to every member of the whole group of families his equal proportion of the possession. This inheritance which God gives to the sanctified is a joint family inheritance which cannot be vitiated. Our fraction may be exceeding small, but that depends much on our faith and the good works issuing from that faith.

"I have coveted no man's silver, or gold, or apparel." It was customary to pay the teachers and religious guides, and it still is, though often not any fixed price. A good part of the profits of the oriental teacher still consist of the presents given by the disciples. These are often costly wearing apparel. They would have paid Paul, doubtless, and may have done so during the two years in which he taught in the school of Tyrannus; or the three months he taught in the synagogue, or for teaching privately in the house of Aquila and Priscilla, in all about three years, but Paul had worked with his own hands at his own craft during this same time, and accepted no costly garments, though such handsome clothing was considered a part of the wealth of the Hebrews.

### By Way of Illustration.

*Paul's zeal.* In the Psalms we read that God makes his angels spirits and his ministers a flaming fire. In the Hebrew it is stronger, "He makes his ministers a fire that is set." It is not only a fire, but a fire that has been ignited. If you are to go out into the world, you are to be men of fire; you can never ignite anything with a lump of ice. Some lumps of ice have argumentative dispositions. What you must have is fire which has been kindled at God's altar.—*Bishop Baldwin.*

*Paul's trust.* When we trust the Lord works, and his work is the important part of the whole matter. We speak of these two parts as we might

speaking of a saw in a carpenter's shop. We say at one time that the saw has been asunder a log, and at another say that the carpenter has done it. The saw is the instrument used, the power that uses it is the carpenter's. And so we, yielding ourselves unto God and our members as instruments of righteousness unto him, find that he works in us to will and to do of his good pleasure. We say with Paul, "I labored; yet not I but the grace of God which was with me."

*Verses 26, 27, Paul's record.* With every turn of the turnstile on Waterloo Bridge in olden time, a record was made against the gatekeeper, and he could not recall or obliterate it. Every movement of the wind over Greenwich Observatory, steady or capricious, fast or slow, is self-registered with pencil and paper, by clockwork, and these autobiographical memoirs are carefully preserved. So our daily acts, and words, and thoughts are being recorded. Happy are we if, like Paul, we can have a ministry not to be ashamed of.

*Verses 28, Paul's message.* We can not feed others unless we have ourselves been fed. I have watched a cloud over the bosom of the sea, and it has sunk down till it seemed to touch the waves, gathering them into its own capacious folds; and when, at last, it was full, it rose and the wind drifted it off to land, and when God brought it to the field that needed it most, it gave itself out in refreshing showers. Would you minister to souls? With God you will gather strength, power, and fullness, and will come out of that consecrated place to refresh the world.

*Verses 32, "The word of his grace."* As well may a master workman attempt to build a fine edifice without an architect's plans, as for a Christian to build a character without Bible study. Have you noticed how carefully the builder studies that plan? Suppose he looked at it when he first started out and never again, what sort of a building would it be? Or, suppose he looked at it just when it happened to be convenient. The only successful builder studies his plan in every particular, knowing that he must fail otherwise. So let us feel in our character building. We must study carefully the plan of the great architect.

*Verses 33-35.* O the blessing of being a giver! A swamp receives without giving. Compare such a stagnant tract with a great river whose waters giving to the sea bring wealth and blessing to a hundred shores. "The art of benevolence," says Bishop McCabe, "is not a lost art but the finest of the fine arts, for God himself is the artist."

### Heart Talks on the Lesson.

This is a precious "heart talk" of St. Paul to the elders of the church at Ephesus. What a revelation it is of the sincerity, devotion, and unflinching courage of a true servant of God! He was not



boasting of his own goodness or good works when he said, "Ye know after what manner I have been with you at all seasons." How refreshing, how blessed to find one so wholly sincere as to be willing to have the life, the words, the spirit—including the mistakes which even the best of us make—open to the gaze of all!

Paul knew in his deepest soul that his work for Jesus had been honest; not without imperfection, for he says that it was often done "in fear, in weakness, and in much trembling," but it was earnest and without self-seeking. There is great joy in that kind of service.

Tears and temptations, bonds and afflictions count for nothing against the secret delight of such fellowship with Jesus. How strong he was in the integrity of his purpose! Nothing moved him; even life was not so dear but that he would cheerfully give it up for the joy of testifying the Gospel of the grace of God. How mean the self-seeking of the world appears in contrast with such high-souled devotion! There are men and women to-day with the same spirit, for the mind of Christ is always in his true disciples. In the persecutions of Christians in Armenia and in other places during this present year many have joyfully laid down their lives rather than deny the faith of Jesus.

It makes the heart tender, humble, earnest, to read over and over again Paul's parting words to the Ephesian elders. How he coveted for them the best things! Silver, gold, apparel, were not to be thought of as compared with faithfulness, usefulness, and fellowship with God and his people. No wonder when such a man knelt down and prayed with them they all "wept sore," heartbroken to think of seeing his face no more. Love is one of the rewards of faithful Christian service. A woman whose white hair is a crown of glory as she walks in the way of righteousness said not long ago, "It is worth all the effort and all the weariness just to have the love of those good people who have been associated with me through years of Christian work." Ah, if you live for yourself you miss all that joy! Paul's friends bade him a tearful good-bye when that ship bore him away. But what a happy time they have had with him since then in the fellowship of heaven! Bonds, afflictions, self-denials for Jesus' sake on earth, are there transfigured into golden chains of love, and every soul won for him will be a star in your crown of rejoicing. I pray you may "covet earnestly the best gifts."

### The Teachers' Meeting.

Construct a word-picture of the scene, as given in the General Statement.... The subject of the lesson is The Church—see how it is presented in these verses.... One line of treatment, the duties of leaders or officers in the Church, is given in the

Thoughts for Young People.... Another side of the same subject is shown in the Analytical and Biblical Outline. These characteristics might be called out from the class, discussed, and the references read.... Select from the lesson the most striking sentences, as, "Purchased with his own blood;" "Able to build you up;" "It is more blessed to give than to receive," etc., and impress them upon the minds of the scholars.... Church officers should be like those pillars of alabaster in the Cathedral of St. Mark at Venice (said to have been taken from the temple in Jerusalem), so clear that the sunlight streams through them, yet so strong that they uphold the arches and roof of the building.

### Before the Class.

A brief review of the lesson of August 29 will be a fine introduction to the present lesson. Or a one-minute talk by the teacher on Ephesus; the founding of the church; and some points of subsequent history will help the class to take up the thread of the narrative. Trace Paul's journey from the time he left Ephesus till he reached Miletus. Make use of the map to impress the facts. Call out from the class, by references (Acts 24. 17 and Rom. 15. 25, 26), the purpose of Paul's journey to Jerusalem. Ask why he stopped at Miletus and whom he met at that place? Call attention to the fact that Paul was giving his last farewells to the churches he loved. Professor Stiffer says: "The address to the Ephesian elders is given as a sample of these farewell visits." It shows us how full was his heart of love, sympathy, devotion and faithfulness.

Divide the lesson into: 1. Present outlook.  
2. A look backward.

I. Present outlook: 1. I go bound in the spirit.  
2. Not knowing the things that shall befall me.  
3. Bonds and afflictions abide me. 4. I know that ye shall see my face no more.

II. A look backward: 1. I have not shunned to declare unto you all the counsel of God. 2. I have coveted no man's silver, or gold, or apparel.  
3. These hands have ministered unto my necessities and unto them that were with me. 4. I have showed you all things.

Notice the commands in the address: 1. Take heed. 2. Feed the church. 3. Watch. 4. Remember. 5. Hope. 6. Work. 7. Help others.  
8. Remember the words of Jesus.

Call attention to the promised rewards: 1. Build you up. 2. Give you an inheritance. 3. Make you blessed.

Call upon one to read the last three verses of this chapter. This is a wonderful picture in outline of that marvelous man Paul, whose path had just been crossed by the shadow of approaching death. He spoke touchingly to them of the past,

and then in prophetic language outlined the future with its dark clouds gathering over the church. This chapter opens the door into Paul's heart and gives us a warm exhibition of his love. His life was pure. His devotion to Christ was entire. His pursuit of a single purpose was unceasing.

Stalker writes: "Even on earth Paul could not die. He lives among us to-day with a life a hundred fold more influential than that which throbbed in his brain while the earthly hull which made him visible still lingered on the earth."

Note the literary work done during this period. "As Luke's narrative," writes one, "describes the outside of Paul's career, so Paul's own epistles permit us to see its deeper aspects. They rewrite the history on a different plane."

#### PRACTICAL.

The most blessed part of life is giving—money and sympathy; knowledge and character; help and hope; faith and love. Remember "it is more blessed to give than to receive."

Encourage all your pupils to commit to memory this farewell speech of Paul's. Have your best elocutionist repeat it before the school. This will encourage others to memorize.

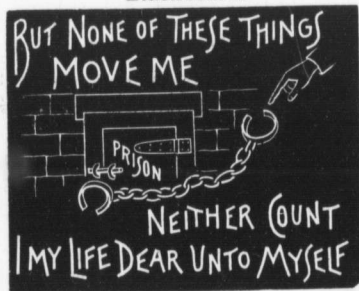
In a class of older pupils have some one prepare a paper on the subject "The Farewells of the Bible."

#### OPTIONAL HYMNS.

Guide me, O thou great Jehovah.  
My faith looks up to thee.  
All the way my Saviour leads me.  
He leadeth me.  
Lead, kindly Light.

I love the name of Jesus.  
Jesus, I will follow thee.  
Lord, we come in faith believing.  
Look up, look up to Jesus.  
Forth to the fight.

#### Blackboard.



#### References.

FREEMAN. Ver. 24: The race, 884. Ver. 33: Raiment as wealth, 417.

## THIRD QUARTERLY REVIEW,

September 26.

#### Home Readings.

- M.* First Converts in Europe. Acts 16, 6-15.  
*Tu.* Paul and the Philippian Jailor. Acts 16, 22-34.  
*W.* Paul at Thessalonica and Berea. Acts 17, 1-12.  
*Th.* Paul Preaching in Athens. Acts 17, 22-31.  
*F.* Paul's Ministry in Corinth. Acts 18, 1-11.  
*S.* The Excellence of Christian Love. 1 Cor. 13.  
*S.* Christian Living. Rom. 12, 9-21.

#### Golden Text.

**Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.** Matt. 5, 16.

#### Lesson Hymns.

##### No. 181, New Canadian Hymnal.

One more day's work for Jesus,  
One less of life for me!

##### No. 167, New Canadian Hymnal.

To the work! to the work! we are servants  
of God,  
Let us follow the path that our Master has  
trod.

##### No. 185, New Canadian Hymnal.

I want to be a worker for the Lord,  
I want to love and trust His holy word.

#### Heart Talks on the Lesson.

Twelve beautiful lessons! What heart riches have we gathered from them?

1. There was a woman whose heart the Lord opened, so that she attended to the things which were spoken by Paul. Does your heart open toward God as a flower to the sun?

2. Two men were shut in prison. They sang praises to God there so that all the prisoners heard them, and the jailer and all his house were converted. Is your heart so full of praise that all who know you will wish to have that which makes you so happy?

3. Have we, like the noble people of Berea,

searched the Scriptures daily? If not, shall we not begin to-day?

4. You remember the Athenians were very religious, yet they worshipped an Unknown God. And you remember we learned that it is possible to do the same thing in a Christian church. Have you found God so that you really know him?

5. We learned from Paul that we may work with our hands and at the same time win hearts to Jesus. Idle persons are not the most useful. God honors tentmaking, shoemaking, and all kinds of business faithfully and honestly done.

6. While busily engaged at Corinth you remember Paul found time to write to his friends in Thessalonica. He reminded them of the second coming of the Lord Jesus, and the comfort of that blessed hope. If he should come very soon would you be glad?

7. Since that beautiful lesson about our influence over others have we been more willing to deny ourselves lest our example should hurt one for whom Christ gave his life?

8. Are we living in the spirit of the thirteenth chapter of First Corinthians—or, rather, is it living in us?

9. Have we borne in mind the sin of covetousness and the folly of gaining the whole world and losing one's own soul?

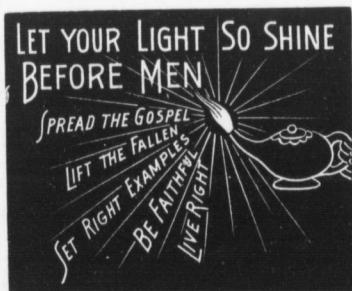
10. Are we proving for ourselves the true grace of giving?

11. How far have we practically tested the principles of Christian living given in the twelfth chapter of Romans?

12. Are we laying up treasure on earth and in heaven by Christlike service such as Paul talked about to the elders of the church at Ephesus?

If we have faithfully tried, in the help of the Spirit, to live these lessons, our light has been shining whether we knew it or not, and our Father in heaven has been glorified.

### Blackboards.



### REVIEW SCHEME FOR SENIOR AND INTERMEDIATE SCHOLARS.

I. The TITLES and GOLDEN TEXTS should be thoroughly memorized. They are to the Review as the skeleton to the body—as the framework to the house. They are the “invariable elements” of each quarter’s lessons.

II. The LESSON FACTS should be recalled, not necessarily in detail, but certainly in vivid outline. The following question hints will be found helpful:

1. What incident led Paul to Europe? In what city did he begin work? Who was his first convert?

2. Why was Paul in prison? From what peril did he deliver the jailer? What great blessing did he bring to the house?

3. What message did Paul declare in Thessalonica? What was the attitude of the unbelieving Jews? In what respect were the Bereans more noble than the Thessalonians?

4. Where did Paul preach in Athens? Whom did he preach to? How was his message received?

5. With whom did Paul live in Corinth? To whom did he at first preach? To whom did he next turn? What encouragement to fidelity did Paul receive?

6. About whom did Paul not wish the Church to be ignorant? What message of comfort did he give? When is the Lord Jesus to appear?

7. From what did Paul urge abstinence? Why did he urge this duty? What was his own manly resolve?

8. To what four desirable things is love superior? What seven things does love avoid? What seven things does love do? How long will love endure?

9. By whom was Paul opposed at Ephesus? Why was he opposed? What modern parallel can you name?

10. In what spirit should Christians give? What should determine the amount of their gifts? Whose bounty makes their giving possible?

11. Name five duties we owe to those who love us. Also five duties we owe to our enemies. How can all win true victory in life? GOLDEN TEXT.

12. What did Paul see awaiting him? What did he see awaiting the Church? What duty did he urge upon the elders? To whom did he commend the Church?

WHEN a man is firmly convinced within himself that he has courage to face any danger, or to support any calamity, he does not take pains ostentatiously to display that courage.—*Richter*.

## REVIEW SCHEME FOR YOUNGER SCHOLARS.

LESSON.	TITLES.	GOLDEN TEXTS.	WHAT ABOUT.	MY LESSON.
I.	First Converts in Europe.	The entrance of thy words giveth light.	A call to help.	God has a work for me to do.
II.	Paul and the Philippian Jailor.	Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.	Joy out of sorrow.	In the night Or the day, God will hear if I pray.
III.	Paul at Thessalonica and Berea.	They received the word with all readiness of mind, and searched the Scriptures daily.	An earnest people.	God will teach the willing heart.
IV.	Paul Preaching in Athens.	God is a Spirit; and they that worship him must worship him in spirit and in truth.	A sermon on a famous hill.	God has a right to all I have and am.
V.	Paul's Ministry in Corinth.	Other foundation can no man lay than that is laid, which is Christ Jesus.	A faithful worker.	A little worker I would be, Working everywhere for thee.
VI.	Working and Waiting for Christ.	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.	Comforting the saints.	"Work, for the night cometh."
VII.	Abstaining for the Sake of Others.	For none of us liveth to himself.	Love and sacrifice.	"All for Jesus."
VIII.	The Excellence of Christian Love.	And now abideth faith, hope, charity, these three; but the greatest of these is charity.	The greatest thing in the world.	"Little children, love one another."
IX.	Paul Opposed at Ephesus.	Take heed, and beware of covetousness.	Love of money.	Put God first.
X.	Gentiles Giving for Jewish Christians.	Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.	Large-hearted Christians.	He "gave himself" for me.
XI.	Christian Living.	Be not overcome of evil, but overcome evil with good.	The golden chain.	"God is love."
XII.	Paul's Address to the Ephesian Elders.	Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.	A loving farewell.	Work for God pays.

## The Lonely Sea.

THE Sea of Galilee is now one of the loneliest places in the world. After having performed for a time the grandest part on the public stage of history, it has now—that its work has long been done—gone back to its primitive seclusion. Its once flourishing cities are leveled to the ground in indecipherable ruins; its luxuriant woods have been cut down, leaving the hillsides and ravines arid and bare; not a single white sail floats double, ship and shadow, on its bosom; not a fisherman is to be seen casting his net into the cerulean waters; and the waves murmur along the deserted shores, a ceaseless requiem over the departed glories of the scene. The Gospel of Jesus Christ was removed from its physical and social associations in this place, that it might be more truly realized and more widely spread in the great world beyond; and the spot has, in consequence, been left desolate, haunted only by its own great memories. The fish still abounds in the depths of

the lake, and the strand, laved by the limpid waters, is covered as of yore with myriads of tin shells. While the population of the land has vanished, the population of the water still remains. But the grand results worked out by the former abundance of life have disappeared from this horizon to bless the rest of the wide world; while the causes that helped to produce them are still left on the spot to awaken far-reaching ideas in the mind of every thoughtful visitor, of the vast plan of God which comprehends the little and the great, and brings the great out of the little, and determines in the developments of the long ages that the last shall be the first, and the first last.—*Dr. H. Macmillan, in Sunday at Home.*

A MAN must either have noble purposes in life, or he must aim at the imitation of great men. Otherwise his powers will leave him as a magnet loses its force if for any length of time it is left lying pointing to the wrong telluric poles.—*Richter.*

## RESPONSIVE REVIEW SERVICE FOR THIRD QUARTER.

*Supt.* Give Title and Golden Text of First Lesson.

*Boys.* First Converts in Europe.

*Girls.* "The entrance of thy words giveth light."

*Supt.* Second Lesson.

*Boys.* Paul and the Philippian Jailor.

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

*Supt.* Third Lesson.

*Boys.* Paul at Thessalonica and Berea.

*Girls.* "They received the word with all readiness of mind, and searched the Scriptures daily."

*Supt.* Fourth Lesson.

*Boys.* Paul Preaching in Athens.

*Girls.* "God is a Spirit: and they that worship him must worship him in spirit and in truth."

*Supt.* Fifth Lesson.

*Boys.* Paul's Ministry in Corinth.

*Girls.* "Other foundation can no man lay than that is laid, which is Jesus Christ."

*Supt.* Sixth Lesson.

*Boys.* Working and Waiting for Christ.

*Girls.* "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."

*Supt.* Seventh Lesson.

*Boys.* Abstaining for the Sake of Others.

*Girls.* "For none of us liveth to himself."

*Supt.* Eighth Lesson.

*Boys.* The Excellence of Christian Love.

*Girls.* "And now abideth: faith, hope, charity, these three; but the greatest of these is charity."

*Supt.* Ninth Lesson.

*Boys.* Paul Opposed at Ephesus.

*Girls.* "Take heed, and beware of covetousness."

*Supt.* Tenth Lesson.

*Boys.* Gentiles Giving for Jewish Christians.

*Girls.* "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

*Supt.* Eleventh Lesson.

*Boys.* Christian Living.

*Girls.* "Be not overcome of evil, but overcome evil with good."

*Supt.* Twelfth Lesson.

*Boys.* Paul's Address to the Ephesian Elders.

*Girls.* "Remember the words of the Lord Jesus, who he said, It is more blessed to give than to receive."

*Supt.* Give Golden Text of Quarter.

*All.* "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

*Supt.* The Lesson Story of Lesson I.

*First Single Voice.* At Troas Paul had a vision. There stood a man of Macedonia praying, Come over and help us. Immediately he concluded that he must preach the Gospel there, and he went to Philippi, the chief city of that part of Macedonia. On the sabbath he went to the riverside and spoke to the people. And a certain woman named Lydia, whose heart the Lord touched, was baptized and her household, and she constrained Paul and his company to abide at her house.

*Supt.* What does this lesson teach us?

*All.* The steps of a good man are ordered by the Lord.

*Supt.* Lesson II.

*Second Single Voice.* The multitude rose up against Paul and Silas and beat them, and cast them into prison,

making their feet fast in the stocks. And at midnight Paul and Silas prayed and sang praises unto God. And suddenly there was a great earthquake, shaking the prison foundations, opening all the doors, and loosing everyone's bands. The keeper would have killed himself, supposing that the prisoners had fled. But Paul cried with a loud voice, Do thyself no harm: for we are all here. Then he, trembling, fell down before Paul and Silas, saying, What must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And he washed their stripes and was baptized, he and all his, straightway.

*Supt.* What does this lesson teach us?

*All.* God delivers his people, and makes persecutions work for good.

*Supt.* Lesson III.

*Third Single Voice.* Paul and Silas went to Thessalonica and preached that the crucified and risen Jesus was the Messiah. A great number of devout Greeks and some chief women believed. But the unbelieving Jews took certain low fellows of the baser sort and set the city on an uproar and assaulted the house of Jason, and sought to bring Paul and Silas out to the people. And when they found them not they took Jason. And the brethren sent away Paul and Silas by night to Berea. Here they received the word with all readiness of mind, and many of them believed.

*Supt.* What does this lesson teach us?

*All.* It is noble to receive the word with all readiness of mind and search the Scriptures daily.

*Supt.* Lesson IV.

*Fourth Single Voice.* Paul, preaching a sermon on Mars' Hill, took for his text this inscription on a heathen altar, To the Unknown God. He declared this God to be the creator of the world, giving to all life, and having made of one blood all nations of men, should be sought, as he is not far from everyone. He declared that the Godhead is not like unto gold or silver graven by art or man's device. And then he preached the duty of all men to repent, and the resurrection of Jesus. Some mocked when they heard this; some said, We will hear thee again of this matter; and some believed.

*Supt.* What does this lesson teach us?

*All.* God is not far from every one of us.

*Supt.* Lesson V.

*Fifth Single Voice.* In Corinth Paul found a Jew named Aquila and his wife Priscilla, who were of his craft, tentmakers, and he abode with them. When in the synagogue he testified that Jesus was the Messiah the Jews opposed him. Then he went unto the Gentiles, and many hearing believed, and were baptized. The Lord spoke to Paul by a vision, Be not afraid, but speak, for I am with thee, and no man shall hurt thee; for I have much people in this city. And he continued there a year and six months teaching the word of God.

*Supt.* What does this lesson teach us?

*All.* If we are brave in preaching Jesus he will care for us and prosper our message.

*Supt. Lesson VI.*

*Sixth Single Voice.* Paul writes to the Thessalonians to increase more and more in brotherly love, to work with their own hands and walk honestly. He says: I would not have you ignorant concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. But of the times and seasons, ye know that the day of the Lord cometh as a thief in the night.

*Supt.* What does this lesson teach us?

*All.* We are not to sorrow as those who have no hope. The dead in Christ shall rise to be forever with the Lord.

*Supt. Lesson VII.*

*Seventh Single Voice.* Paul wrote to the Corinthians that they must consider their weak and ignorant brethren. While to them an idol was nothing, and they could eat the meat which had been offered to idols without any thought of wrong, to the weak brother it was like taking part in idol-worship, and so became a stumbling-block to him. "Wherefore," says Paul, "if meat make my brother to offend, I will eat no meat while the world standeth."

*Supt.* What does this lesson teach us?

*All.* When we sin against the brethren we sin against Christ.

*Supt. Lesson VIII.*

*Eighth Single Voice.* Paul says that to have love is better than to have the tongues of men or angels, the gift of prophecy, the understanding of all mysteries and knowledge. Without love it profits not to have all faith or all benevolence or the giving of the body to be burned. Love is long-suffering, kind, without envy or pride; is well-behaved, seeketh not her own; is not easily provoked, thinketh no evil, rejoiceth in the truth. Love beareth, believeth, hopeth, endureth all things. Prophecies, tongues, knowledge, shall vanish away; but love never faileth.

*Supt.* What does this lesson teach us?

*All.* And now abideth faith, hope, love, these three; but the greatest of these is love.

*Supt. Lesson IX.*

*Ninth Single Voice.* Demetrius, a silversmith of Ephesus who made silver shrines for Diana, called together the other silversmiths and said, This Paul hath persuaded much people that they be no gods which are made with hands, so that not only our craft is in danger

to be set at naught; but also that the temple of the great goddess Diana should be despised, whom all Asia and the world worshipeth. At once the people were filled with wrath and the city with confusion. Seizing Paul's companions they rushed them into the theater. And when Paul would have entered in unto the people, the disciples suffered him not. When Alexander, a Jew, would have spoken to them they cried for the space of two hours, Great is Diana of the Ephesians.

*Supt.* What does this lesson teach us?

*All.* Wrongdoers for selfish reasons will unite to oppose the truth.

*Supt. Lesson X.*

*Tenth Single Voice.* Paul writes to the Corinthian church that he knows about their ministrations to the saints, and asks them to confirm their reputation for ready generosity by having their gifts for the Jewish Christians ready when he comes. He tells them that he who sows bountifully shall reap also bountifully, and reminds them that God is able to make all grace abound toward them, that they may abound to every good work.

*Supt.* What does this lesson teach us?

*All.* God loveth a cheerful giver.

*Supt. Lesson XI.*

*Eleventh Single Voice.* Paul writes to the Romans in a way that reminds us of the Sermon on the Mount. He tells them to be sincere, to abhor evil, to cleave to the good. He urges brotherly love, fervency in business as in serving the Lord, joy, patience, benevolence, kindness to persecutors, sympathy, humility, honesty, a peaceable spirit. "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head."

*Supt.* What does this lesson teach us?

*All.* Be not overcome of evil, but overcome evil with good.

*Supt. Lesson XII.*

*Twelfth Single Voice.* Paul told the Ephesians that he was going to Jerusalem, not knowing the things that should befall him there, save that bonds and afflictions awaited him. "But," he says, "none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus." Knowing that he should see them no more, he tells them to guard the flock against grievous wolves. He tells them that he has coveted no man's gold, but has ministered to his own necessities; for the space of three years he has ceased not to warn them day and night with tears.

*Supt.* What does this lesson teach us?

*All.* The duty of Christians to care for each other.

## PRIMARY TEACHERS' DEPARTMENT.

## The Dearest Things.

When God doth make a lovely thing  
 The finest and completest,  
 He makes it little, don't you know?  
 For little things are sweetest.  
 Little flowers, little birds,  
 Little diamonds, little pearls,  
 But the dearest things on earth  
 Are the little boys and girls.

—Selected.

## Primary Notes.

In the training of the affections much can be done through story-telling and placing of high ideals before children. A story of bravery or sacrifice may be told which conveys a moral truth, but the moral should never be pointed out and dwelt upon. If it is there the child will find it out and profit by it. There is no need of dwelling on the moral when you may be assured that the truth or kernel of the tale will surely find its way into fertile soil.

Of course the ideal story is that of Christ—without the crucifixion. All stories should be bright and beautiful for little children. No little child would understand the sad part of the Christ story, but he can easily understand that which places before him one who did loving deeds and said gentle words to all, and who "Suffered little children to come unto him."

"They ought to try to mother 'em a little," said a good woman thoughtfully, speaking of the children in the primary room. "That's what an 'infant class' needs—mothering. Some on 'em don't git it no'ers else. But once a week there's a chance to make 'em think there is such a thing in the world, and it'll do 'em a sight o' good to remember." Did she not come very near the truth in her homely wisdom? Helps and methods and the latest fads in Sunday-school furnishings are all very well, but the one great indispensable furnishing for a Sunday-school primary room is a teacher that loves the little children in it. She must, somehow or other, impress them with the feeling that it is the loveliest and loveliest place in the world. It

may be possible to teach them something else during the time they spend there, but start with that one. Get the wee ones' hands in yours, literally and metaphorically. It will be easy enough to pass them over into Christ's hand, where they belong, and where they will find safe leading. A little boy gave as his reason for going to a certain Sunday-school that they "seemed to love a fellow over there." It is the deep-down reason for going anywhere. Let us get fast hold of this principle and use it.—Pilgrim Teacher.

It is sometimes objected that the new methods of Sunday-school teaching are growing too expensive. "All these new wrinkles you talk about are very nice and pretty," said a dear old lady, "but they cost money." It was a perfectly reasonable objection. There are home missionary Sunday-schools and others, where to provide a shelter is all that can be done. The kindergarten outfits for sale are delightful to have where they can be afforded, and with well-trained teachers to use them; but often they cannot be afforded. Still the good of kindergarten can be coaxed out of very inexpensive makeshifts. That little fellow was a philosopher who said he had found out that "there's a lot o' fun in this world that doesn't cost a cent." Many a woman has to make mother wit take the place of money, and that knack serves as well in Sunday-school as anywhere. Don't give up the new "wrinkles," just because you can't buy them. Read all about them. Pick everybody's mental pocket of whatever bright ideas he may have in loose change about him. Then use all you can of them. If you can't fly, flutter! Music that runs too high for little voices has to be "adapted." Ideas that are too "high," in the pocketbook sense of the word, can be adapted also, and often without much loss in the practical working.—Pilgrim Teacher.

All lovers of child music will want to thank Mr. Gifford for the "Sweet Story" in a new setting found on the next page.

## THE SWEET STORY.

Mrs. JEMIMA LUKE.

PHILIP A. GIFFORD.

*Expressively, but with animation.*

1. I think, when I read that sweet sto - ry of old, When Je - sus was  
 2. I wish that His hands had been placed on my head, That His arm had been  
 3. Yet still to His foot-stool in pray'r I may go, And ask for a  
 4. In that beau - ti - ful place He has gone to pre - pare For all who are

here a - mong men,.... How He called lit - tle chil - dren as lambs to His fold,  
 thrown a - round me,.... And that I might have seen His kind look when He said,  
 share of His love;.... And if I thus ear - nest - ly seek Him be - low,  
 washed and for - given;.... And ma - ny dear chil - dren shall be with Him there,

## CHORUS.

I should like to have been with them then,  
 "Let the lit - tle ones come un - to me."  
 I shall see Him and hear Him a - bove. } But thou - sands and thou - sands who  
 "For of such is the King - dom of heaven."

wan - der and fall, Nev - er heard of that Heaven - ly Home; I wish they could

know there is room for them all, And that Je - sus has bid them to come.



Mrs. Luke writes to Mr. Gifford, "Several tunes to my little hymn have been sent me, but I think yours the best." The chorus I think very pretty.

### The Wisdom of Innocence.

BY MARY A. LATHBURY.

NEXT to the word of God, Wordsworth's "Intimations of Immortality" should be studied by every teacher of little children. It is full of the divine breath of life, and to breathe it with the poet opens to us again the door into that child-world where we once lived—that borderland of heaven from which we have wandered. It shatters our false notions concerning our own wisdom and inspires in us a wholesome reverence for that wisdom which comes down from above and is seen in its primal purity in a child.

If we can really say, as we look into those clear wells of truth, the eyes of a child,

"Mighty prophet! Seer blest!  
On whom those truths do rest  
That we are striving all our lives to find,"

we have come upon the poet's ground and can see with him. It is the ground on which our Saviour stood as he said to his instructed disciples when they would send away the little ones, "Except ye be converted and become as these little ones, ye cannot enter into the kingdom of heaven." "Of such is the kingdom of heaven."

"Trailing clouds of glory do we come  
From God who is our home."

Whatever may be the earthly parentage and environment, the Fatherhood of God and the ministry of angels are our first inheritance. Around every infant is that circle of celestial love unseen by us that the poet saw when he wrote,

"Heaven lies about us in our infancy,"

and that one greater than the poet spoke of when he said, "Their angels do always behold the face of our Father in heaven." Heaven is nearer than earth, and angels nearer than mothers when the soul of an immortal is being launched upon life; and the Lord, who is always carrying on the processes of seed sowing, and germination, and growth in us as well as in the earth, is storing up within us the love, and wisdom, and innocence of heaven to be brought out in the time of famine later in life for our regeneration. He finds no resistance in the infant soul, and through the ministering love of angels and of mothers, and a little later through the love of teachers and child friends, the love of the Lord and the neighbor is

planted in the soul, so that in later years that soul shall be able to meet the high demand to love the Lord with all his soul and his neighbor as himself.

It is strange that we can stray away from our own childhood and forget

"The imperial palace whence we came,"

and the borderland of childhood, where heaven still lies about the child who,

"By the vision splendid  
Is on his way attended,  
At last the man perceives it die away,  
And fade into the light of common day."

What are these "shades of the prison house" that "begin to close upon the growing boy?" It is the love of self; it is the natural mind that loves and takes hold upon the material world. These inevitably grow up around the finer part of our being, and for a purpose are allowed to surround the immortal seed as the earth covers the grain of wheat. But if there are natural laws that govern the lower forms of life, with what certainty may we look for the great spiritual laws of which the natural are but a shadow to work out in the human soul that wonderful process that we call regeneration.

"Children are only little animals," says one, "and we must treat them as such until their reason begins to dawn." No, God forbid that we should so treat the little people of his kingdom! If we have gathered anything from God's word, from the discipline of life, or from one another that may help the children as they come down from the mount and through childhood into the hard life of this workaday world, let us give it to them simply, humbly, lovingly, reverently, taking note of them that they have been with Jesus and have learned of him, and may bring to us more than we can hope to give them of that higher wisdom that we often lose in trying to get knowledge, and only find when we are ready to become "as a little child."

### Object Teaching.

BY ALICE MAY DOUGLAS.

THE imagination is most active during childhood. A child's real life—the life that develops his tastes and his character—is lived in an ideal world. Not what a child does, but what he wants to do is the prototype of what he will be likely to do on reaching manhood. The nearest way to the soul is through the imagination. It has been

said that imagination and faith are akin. To develop the imagination is therefore an important part in the moral training of the little ones. For the imagination to have full sway, the child must not be told or shown too much. The great secret of the pleasure derived from poetry is that the true poet refuses "to call a spade a spade," and that he brings into play so largely "the light that never was on sea or land." A child is happier playing with a train of cars made from chairs, than with a real toy train. Why? Because in converting the chairs into cars he is prompted by his imagination—one of the greatest sources of pleasure.

Object teaching has its advantages, the principal ones being to hold the attention of the children while the lesson is being taught, and impress this upon the memory, since one can longer remember what one has seen than what one has heard.

Object teaching has its disadvantages, the principal one being the supplanting of the ideal by the real. One cannot look at the same time with the eyes of the imagination and the physical eyes. What one sees before him one does not imagine.

A teacher by appealing directly to the imagination can often—not always—obtain the attention of a class easier than she can by appealing directly to the sense of sight, as in the case of teaching by objects. How often one looks steadily—a bystander would say attentively—at one object, while one's mind is on some other object—some creation of the imagination. The senses of the imagination, if we may be allowed the phrase, are superior to the physical senses, and to these should every successful teacher make the first appeal. If the children are told to imagine an apple, to do so will require greater effort than to merely look at an apple which is shown them, and the impression made by the lesson will the longer abide, since the mind will be most liable to retain its own creations.

The teacher should seek to present to the child a simple picture of the lesson, but such is often spoiled by another picture suggested by some article used in illustrating.

For example, if an apple be shown, the child will forget all about the lesson and will begin to speculate on the various properties of the apple—its color, size, etc.; whereas, if the object were merely presented to his imagination it would lose its prominence and take its proper place in the picture presented.

## INTERNATIONAL BIBLE LESSONS. THIRD QUARTER.

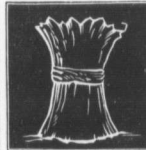
### GENTILES GIVING FOR JEWISH CHRISTIANS. 2 Cor. 9. 1-11.

#### LESSON X. (September 5.)

**GOLDEN TEXT.** "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 2 Cor. 8. 9.

#### Primary Notes.

BY MARTHA VAN MARGER.



Did you ever see a harvest field of golden grain? How beautiful it is! What a picture it is of the large, free way in which our Father gives to us. But if the farmer who sowed the seed had been sparing of it, if he had not sowed with an open hand, you would not see such a wealth of golden grain! God is always ready to give freely, but we have our part to do, and we shall reap according as we sow. If we sow a little seed, give a little to the poor—do a kind act once in a while—why, then, we shall reap a little harvest. But if we learn the lesson that God sends to us to-day, and practice it, then we shall have a rich harvest of blessing in our lives.

*Illustrative Bible Story.* When Jesus lived on earth he sat one day near the money box in the Temple. This was the box into which the people dropped the money they wanted to give to the Lord, as they came in and went out of his house. Many rich people came, and they put in a good deal of money, but Jesus knew that they did not put in as much as they could afford. They put in gold and silver, but the poor people put in copper coins. Jesus could see every coin that was dropped in the box; he could see the hand that dropped it, and he could see the heart that moved the hand? The people did not know that Jesus was watching them as they made their gifts. We do not always remember (do we?) that Jesus sees us make our offerings to his cause!

By and by a poor widow came along with her gift. It was only two mites, the smallest coins that were used, and she dropped them into the box with the fine pieces of gold and silver. What a little gift! The two mites together were only worth half as much as one cent of our money? But Jesus told his disciples that the poor widow had put in more than all the rest. What did he mean? He saw the love in her heart which made her glad to give even what she seemed to need for herself. She gave freely. She gave with a wide open hand, and that is what Jesus wants us to do.

*The Lesson Story.* Who was Paul? Yes, he was a teacher and a preacher. It was his work to go about telling people about Jesus, and his life and death for sinners such as we are. Do you know if Paul did this work just when and where it was pleasant? Do you know if he did it to get money? [Draw from the class, that he went among people whom he knew would treat him unkindly, and that he worked with his own hands to earn his living.] The people in Corinth who had become Christians had been what the Jews called Gentiles, or heathen. Paul had taught them to love Jesus and to do as they thought Jesus would do. He wrote them a letter and sent it by Titus. In it he tells them some things to do which will make them more like Jesus. This letter is in the Bible, and we may find out what Paul wanted them to do. [Let some child find where the lesson is in the Bible.]

Here is Corinth on the map. Can you tell where to look for Judea? In this country there was great trouble. There had been a famine, and the poor Christians were suffering a great deal. Paul wanted the Corinthians to send gifts to their brothers and sisters in Judea to help them in their great need. In this lesson he tells them how to give. Do we want to know how?

[Show the upper part of the blackboard.] What do you see here? How do you think the farmer is sowing his seed, freely or sparingly? What is the right way to sow? Yes, the farmer who wants a good crop will open his hand and sow plenty of seed. He knows that he will not get a good crop unless he does just this, and Paul taught the Corinthians to do as the wise farmer does. [Show lower part of blackboard, and talk of it.]

"Why?" Walter had some candy given him one day, and his mamma wanted him to give some to little sister. Walter said, "It's mine! Why must I give it away?" and he laid down on the floor with both hands under him, shut tight! O how sad his mamma was to see her little boy shut his hands tight, for she knew, as Paul knew, that the closed hand does not bring blessing to anybody. Do you know



why Walter ought to have opened his hand, and why you ought to open your hand? Because Jesus

opened his hand so wide to give to us? This is what the Golden Text teaches us. Jesus was rich, and became poor, why? So that we might be rich!

### Kindergarten Hints.

BY MRS. MARY J. CHISHOLM FOSTER.

KINDERGARTEN DEPARTMENT. Giving to others.  
2 Cor. 8. 9; 9. 6, 7, 10, 11.

GOLDEN TEXT. "God loveth a cheerful giver."  
2 Cor. 9. 7.

AIDS TO THE KINDERGARTEN. Holy Bible, John 14. 14-27; *Metaphors of St. Paul* (Howson), chapter 3; *Paul the Missionary* (Taylor), chapter 15; *God's Tenth*, Epworth League pamphlet.

### ATTENTION STORY.

After Paul left the city where the great wooden innage was he went away one hundred and fifty miles, which was a long journey then, for it took a long time. He wondered how the people in the church at Corinth were getting on, and if they remembered what he had told them about love. By and by he saw a young man named Titus, who had come from Corinth. He brought good news to Paul, saying that the people were helping each other, and that they were trying to be good. Paul thought that it was time for him to write a second letter to those in Corinth, and to tell them that one way of helping was to give money to be used for those who had not any money, and who needed many things. In one part of the letter he reminded them of Jesus, because he knew that all people need to know what Jesus said and what he did. He said they knew that when Jesus had all things he left his heavenly home and had very little, and he was called poor, just that he might help people, and show us all that people may be good and happy if they are not rich. This is the verse: [Read Cor. 8. 9.] Then Paul wanted the people to know that giving is just as sowing seed, and if the people gave only a little they could do but little good. He said, too, that God loves those that give gladly. He called such a person "a cheerful giver." We will read the lesson. Read 2 Cor. 6, 7, 10, 11.

Explain unusual words: "Sparingly," "accordingly," "bountifully," "grudgingly," "necessity," "abound."

### OUTLINE.

*Sunday.* Attention Story, Bible lesson, Golden Text, and Conversation. Dwell upon the need that all in the Church should give something; that all give as much as they can, and all give cheerfully.

*Monday.* Talk of verse 6, and explain clearly the two great laws of harvesting. One is that we reap what we sow, and the other that we reap in proportion as we sow. The children can understand the proportion if we tell them that the farmer who sowed only a little grain last spring has but a little field of grain now.

*Tuesday.* A person may decide in the heart (the secret place) what he will give, and not feel that he is going to do so because he must. What we give to God should be given gladly, just as we do something for mother and are glad we can do it.

**Wednesday.** Help the children to understand the figure of sowing, as illustrating giving. They are not to sow copper and expect pennies, or silver or paper dollars to grow from that sowing. Children are very literal, so now it will be well to drop the figure and explain that all things and all moneys belong to God, and we are to learn how to use his gifts. The money we are to use for others as well as for ourselves. People in the Church who have said that they love God, and pray to him, should be glad to give money to the Church whenever it is needed. What we sow in this way brings a harvest of blessing and happiness to others and to ourselves.

**Thursday.** If we think more of money than of anything else we are a little like the people of Ephesus, who thought more of the image than they did of God.

**Friday.** We are rich in God's bounty, and to him we should give thankful service. How good is he, the giver of all the harvest which is coming now. The early fruits are ripe, the flocks of sheep and the herds of cattle have enough to eat, so not people alone, but "every living thing" is cared for by our dear Father. Let us give much, because he has given so much to us.

**NATURE WORK.** The abundance of the season appeals to each child. The words of verse 11, "Being enriched in everything," gives us a key to a treasure house, or an opening into a great country of blessing of fruits, grains, and flowers of early autumn. The shortening afternoons, with the cool air at evening, and the signs of harvest remind us of the passing season, and soon brighter harvest days, and more of his bounty will be seen.

**ART WORK.** A print of Raphael's cartoon, "Paul Preaching on Mar's Hill," may be shown. He was in Ephesus at the time of our lesson, but the literalness of the place is not necessary. We may let the children have a lesson in the architecture of the buildings in the picture, and the appearance of the people we are studying about.

**HAND WORK.** The kindergarten children may build pictures of temples like the one at Ephesus, which contained the image.

The **TRANSITION CLASS** may draw a picture of some fruit, or stalk of wheat, which will be found easy, and color it with colored crayons. These are to be found on sale. A box with six colors is sold for five cents.

**SCIENCE AT HOME WITH THE MOTHER.** It will interest the children to have some words to write, as they never tire of writing and drawing. Make a list of what may be included in "Being enriched in everything," writing the names of things necessary in the home which are given to us at early harvest time.

## LESSON XI. (September 12.)

### CHRISTIAN LIVING. Rom. 12, 9-21.

**GOLDEN TEXT.** "Be not overcome of evil, but overcome evil with good." Rom. 12. 21.

#### Primary Notes.



Rilla was a little girl who dearly loved to help. She lived in a big house where there were plenty of servants, but nothing made her so happy as to wait upon some one. She would run to get a drink of cool water for papa, or to carry a footstool for mamma, or to do an errand for some one, and it was all so gladly done. Perhaps Rilla did not know that it was love in her heart that made her want to help somebody, but it was, and if every little girl and boy had this helping kind of spirit do you not think we should have a pretty happy kind of a world? This is just the kind of spirit our lesson is about to-day.

**About Love.** Paul wrote a long letter to the Christians in Rome at one time. We know that it is a letter to us too, because it is in the Bible. All the good words in this book are for us and we may call them our Father's letter to us. The Holy Spirit told Paul what to say when he wrote to these Roman Christians, and he told them of the one thing in all the world that would make everything easy and pleasant, and that is—what do you think? [Print Love at the top of the board in large letters.]

**What Love Can Do.** Harry and George were seatmates at school. They were good friends, but each one was always trying to get ahead of the other. If Harry got the best place in the hall game, George would try to crowd him out of it, and if George was put ahead in any way, it made Harry unhappy. Did you ever know some one who wanted the best of everything? But a new life came into Harry's soul. He learned to love Jesus better than he loved himself, and now he wanted George to have the best things and the best places! "In honor preferring one another," Paul says, and this is what he means—not to try to get the best for self, but for others.

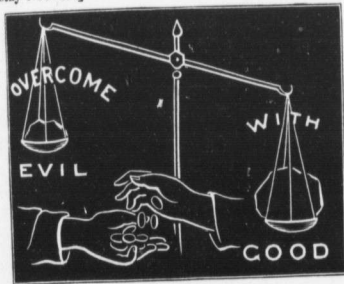
Love likes to do its work well. Fanny was told to mind baby a little while and nurse forgot and left her a long time. Baby woke and cried, and Fanny carried him until her arms ached and she could scarcely keep from crying herself. But she was sweet and gentle all the time, and when nurse came she was not cross, because she had love in her heart, and was not "sloughful in business."

Love is truly kind. A poor woman heard that her only boy who was away from home was very ill and likely to die. She was too poor to go to him, and she could do nothing but sit at home and think of him and pray to God to make him well.

When little May in the big house near by heard the sad story she went to see the woman. What could she do to help? I will tell you: she sat down and cried with the troubled mother, and that really made the sad heart lighter. Little May had read, "Weep with them that weep." She knew that God said it to her, so she knew it was right to do it.

Love never tries to pay back when some one has been unkind. Allen had a fine new ball, and Roy, to vex him, threw it far out in a marshy swamp. When Roy fell from a tree in the woods one day and sprained his foot so that he could not walk, it was Allen who found him, and carried him home, and then went every day for a long time to read to him, and help pass the time away. Allen had learned how to "heap coals of fire" on the head of one who treated him badly. Have you?

**About Overcoming.** Did you ever see a pair of scales? [Show the blackboard.] What things are weighed on scales? [Let children name several.] We will weigh something of another sort to-day—Good and Evil. Which is worth the most, do you think? The one that is worth the most will be the one that weighs the most, will it not? The Golden Text tells what to do with these two things. [Give a thorough drill on the Golden Text, illustrating and explaining as seems necessary.] We will print "Evil" on this side. The reason we sometimes get into trouble is because we let the evil "overcome" the good. That is not the Bible way. Good is always stronger than evil, and it will overcome every time if we will only let it. The Holy Spirit will show us how, if we ask him. [By simple illustration we can make this teaching plain to the youngest child, and by the help of the Spirit write this Golden Text upon little hearts to stay forever.]



### Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Christian Living. Rom. 12. 9-13, 17, 20 (1 clause), 21.

GOLDEN TEXT. "Overcome evil with good." Rom. 12. 21.

AIDS TO THE KINDERGARTNER. Holy Bible, John 17; *The Freedom of Faith* (Munger), pages

357-376; *Roman Antiquities* (A. S. Wilkins, in the *History Primer* series edited by J. R. Green); *Encyclopedia Britannica*, vol. xviii, pages 231.

### ATTENTION STORY.

Another letter which the good Paul wrote was to the people who lived in Rome, and they were called Romans. This city was large, and the people living in it were like soldiers. Many of them were real soldiers, but even those who were not were glad to have the laws obeyed and they lived very strict lives. They thought much of having rules. They slept, wakened, walked, and did everything by rule. They made many laws and had great respect for power, so they believed that men who were officers should be obeyed. The father of each family was the ruler and the instructor of the boys, teaching them reading, writing, arithmetic, and the history of their country and its laws. In a country near to Rome there lived a people who did not care quite so much for law, but they cared more for beautiful pictures and gentle speech, and they had more tender and loving hearts. These people were Greeks. Sometimes Greek slaves were brought to Rome to care for the children. They taught them good manners and kept them from bad company. When the boys were seven years old they commenced to go to school and the fathers sent slaves with them to carry their books and writing pads. The boys learned to write first on wax tablets and then they wrote on paper, which was called chasta, and it was made from the papyrus plant (see Rom. 13. 1). Paul gave the people rules to live by. If we obey these same rules our lives will be good and useful. Let us read the rules. [Read Rom. 12. 9-13, 17, 20, 21.]

Explain unusual words in these verses.

### OUTLINE.

**Sunday.** The Attention Story, Bible Lesson, and Golden Text may be given, and the large boys and girls of the transition class may be encouraged to do something upon the blackboard or in the sand table which will illustrate some idea he has of the country or the people of the lesson.

**Monday.** The first of the rules which we will talk about is in verses 9 and 10, and is about love. Paul said, do not make believe when you love. That is the meaning of a long word which he used. He said, too, that they should be glad to have others praised, or named, rather than themselves.

**Tuesday.** We may talk of the second rule, which is about business. Explain this verse, and let the children talk of it.

**Wednesday.** Rule third is about hope, patience, and prayer, and it is found in the twelfth verse.

**Thursday.** The verse for to-day is the thirteenth and the first part of the twentieth verse. These give other rules for the treatment of good people and for being kind to visitors; giving food and water even to people who do not love us and who do not care for us.

**Friday.** Talk of honesty as it is given in the seventeenth and twenty-first verses. We have a lesson full of good advice which Paul gave to the Romans and to us also. Now we may remember

the thoughts about love, business, hope, patience, prayer, generosity, and honesty.

**NATURE WORK.** Study the papyrus plant and wax, both of which we have learned were used by the Roman children as you use paper and other things for your writing and drawing material. Perhaps Paul wrote his letter upon papyrus. It was a plant which grew in wet soil. The top or leaf was used to make wreaths for the gods they worshiped. The root was used for firewood. The outside of the stem was made into boats, sails, mats, and cloth, while the inside of the stem was good for food, either when cooked or when eaten raw. Sandals for the priests were made of this plant, and it is said that the cradle in which little Moses was laid was made of it. Wax is made of oil and also of berries and palms. Little honey bees make wax.

**ART WORK.** Show pictures of Romans, and the children may see their manner of dress.

**HAND WORK.** The children may make pictures of Roman houses with their blocks of the fourth and sixth gift, a guide for them in this being found in the little *History* mentioned in the list of Aids for Kindergartners in the first of this lesson. This building may be dictated for them.

The **TRANSITION CLASS** may write the date of this lesson upon paper with pen and ink. Under the date put the topics of the rules which Paul put in the letter. Write them in a vertical row and with vertical writing, commencing each word with a capital. Give this to the teacher next Sunday.

**SCIENCE AT HOME WITH THE MOTHER.** The Roman children were taught to obey their parents, to be honest in deeds, and to speak the truth. They had the greatest respect for their fathers. Each year they were given two vacations, one of a week in December, and another of four months in summer. They went away from the city to the seashore in August, and they always helped in the harvest of grapes and olives.

### LESSON XII. (September 19.)

#### PAUL'S ADDRESS TO THE EPHESIAN ELDERS. Acts 20. 22-35.

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

#### Primary Notes.



A new scholar came to Jessie's school one day. She wore a faded gingham dress, and her shoes were old, and she was very shy. The girls did not welcome her to the school, and her sad face grew more and more sad as the day went on. When school closed Jessie went to the new scholar and said, "May I walk along with

you?" How the sad little face did light up, and soon the two little girls were walking down the street, hand in hand, talking merrily. "I love you, 'cause you are so friendly," said the new scholar to Jessie, and yet Jessie had only done what any little Christian might and ought to do.

**Map Lesson.** Who can tell the name of the city in which a great crowd of people met one day and shouted for two hours? Who will come and find the place on the map? [Call back the story of Paul's trouble in Ephesus, and tell that this did not prevent a good number from believing in Jesus.] Now Paul was sailing in a ship on his way to Jerusalem. The ship stopped here (point out Troas), and again at this place (show Miletus). This was not far from Ephesus—only about thirty miles—and when Paul knew that the ship would stay there several days he sent word to his friends at Ephesus to come and see him. Can you imagine these good Ephesian people hurrying along the road from Ephesus to the seashore, talking as they went of their friend and teacher, Paul, and telling one another how glad they should be to see him once more?

**A Farewell Visit.** If your mamma had to go away to stay for a long while do you not think she would have many things to say to you? She would want to tell you how to help one another, how to be happy and useful, and how to make for yourselves a happy home in heaven some day. Do you think it would make you sad to see her go away? If you felt sure you would never see her again in this world you would surely be very sorry and cry bitterly.

This last visit of Paul with the Ephesian elders was something like this: He told them that he was going to Jerusalem and that he felt quite sure he should be put in prison. But he said he was ready to die for Jesus, and his friends knew this was true, for he had lived for him. Sometimes it is as hard to live for Jesus as to die for him. Paul found it so, and many who have lived since Paul have found it so. Even now in some parts of the world Christians have to suffer a great deal if they are true to Christ. [Illustrate by the Armenians.]

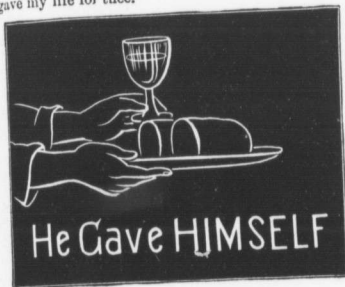
"*Watch*" and "*Remember*." Paul told the Ephesians two things to do, which are as good for us to do as for them. [Print "*Watch*," in large letters.] What do we need to watch? The Ephesians lived among heathen people, and they had to watch against idol worship. Are children now in any danger of worshiping idols? Of course not the senseless images that the heathen worship! But there are other kinds of idols. Do you love play better than doing the little duties which are given you to do? Do you love to please yourself better than to please Jesus? Think, and do not answer (to yourself) these questions too quickly!

Then Paul wanted them to watch one another—not to find fault—but to do good. Very often if we

were watching a chance to help we might save some one from doing wrong. Two little boys were going along the street. A grocer had put a basket of peaches out, and no one was looking. Harry put out his hand to take one. "Nobody can see," he whispered. "Yes, God can," said Ralph, and Harry drew back his hand. Do you watch, yourself first, and then others?

[Print "Remember."] Paul wanted them (and us) to remember what Jesus said about giving. Do you think it is better to give than to get? Do you really like it better? Jesus said, "It is more blessed," you know. Do you know how beautiful it is to be "blessed?" It is to have God's favor, and that is the best thing in the world.

[Show the blackboard, and teach that to give is blessed, because it is doing as Jesus did. Tell the sweet old story again—it may be the last time some child will hear it—and read or sing in closing, "I gave my life for thee."



### Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Paul's advice. Rom. 15. 1, 2; Acts 20. 24, 32, 33, 35.

GOLDEN TEXT. Remember the words of the Lord Jesus. . . . It is more blessed to give than to receive. Acts 20. 35.

AIDS TO THE KINDERGARTNER. Holy Bible, Rom. 15. Lectures to Professing Christians (C. G. Finney); Sermons by John Wesley, the Catholic Spirit, pages 341-344; The Influence of the Apostle Paul on Christianity (Pfleiderer), pages 75-78; Christianity and the Christ (Raymond), pages 173-190.

### ATTENTION STORY.

Another part of the letter to the Romans was about kindness and helpfulness. Paul knew that these people were so careful about law that they were punished in cruel ways, and that they were not patient with each other. Paul knew that if people would do as Jesus did and as he told us all to do they would be loving and gentle toward the weak. He said that Jesus had not tried to please himself, and then he said to them, "Let us do something!" Did you ever hear a boy or a girl say that? After talking some time they say, "Now I'll tell you what—let us"—and then comes the plan. We may read here what Paul wanted

them to do, and he would do it too. It is here in Rom. 15. 2. [Read.] He said that we should not try to please ourselves, but that we should care for the weak ones if we are strong. [Read Rom. 15. 1.] Paul had said some things like this to the people in the city where they had the great image we have talked about, and where he had many troubles, then he said he could be joyful and forget the troubles, and try to help other people. That is a good way to do. Let us read what he said to the people in that city. [Read Acts 20. 24, 32, ending with the word "up;" 35.]

Explain unusual words: "Received," "commend," "grace," "support," "apparel."

### OUTLINE.

*Sunday.* The children sitting in the kindergarten circle may take each others' hands, and it may be explained to them in simple fashion that it is by coming near each other in our thought and love that we strengthen each other, becoming united as in a thought, or a plan, or a good deed, as they now make a complete and strong circle by clasping hands. Give them the Attention Story, Bible lesson, and the Golden Text. Let them say something about the story.

*Monday.* Talk about pleasing ourselves and pleasing others. Why should we please others? Paul said, let us please our neighbor "for his good."

*Tuesday.* Verses 2 and 35. Speak of helping the weak. Sometimes little boys and girls are weak in their bodies. It is kind to help them in any way, and the teacher may talk of ways. Some cannot think quickly, and they are weak in their minds; but we can help them also. Others are weak in courage and are not strong and loving in heart, but by gentle words and loving service for them we can help them to be brave and loving.

*Wednesday.* This is what is meant by building up. Explain with simplicity how we may be builders, working for others.

"Little builders all are we."

*Thursday.* Where will we get strength to do this for others? Paul told the people at Ephesus who could help them, and we have the same helper, our loving Father. The verse here in the Bible says, "God is able to build you up," and this means you, and you, and even little children. In verse 33 Paul says that he does not wish for the money and clothes of other people.

*Friday.* Now in our Golden Text Paul asks the people to remember something which Jesus said. Let us repeat it. Who can write the words? First a boy and then a girl may write the text for us to read together. Eight girls and eight boys may write.

NATURE WORK. The thirty-fifth verse has three topics, either one of which will be of profitable interest to the children. Where is silver found? We have an answer in this wonderful Bible. Read Job 28. 1. In the *Encyclopaedia Britannica*, vol.

xlii, is information about silver, and in vol. x you may learn some facts about gold.

**HAND WORK.** The little children may have a color study, and find different colors like those of the apparel, and of gold.

**ART WORK.** Adapt a study in architecture to the thought of the strength of a structure of any kind, but a strong man is greater than a strong building, which is of bricks or of steel. The transition class may do some searching for texts this week. Each child may copy one which he likes and bring it to the teacher next Sunday. Read of the gold and the silver offerings which the princes brought at the time the tabernacle was dedicated. The children may have some interesting number work in computing the value of certain articles. The Old Testament value of a silver shekel was sixty-four cents (.64), and a silver talent was one thousand nine hundred and twenty dollars (\$1,920) of our money.

A gold shekel was nine dollars and sixty cents (\$9.60), and a talent was twenty-eight thousand eight hundred dollars (\$28,800). In Num. 10. 1-8 you will find the order given to Moses about two silver trumpets. In 1 Sam. 9. 8 you will find something about an offering which a servant made if he might be shown the way to a place. How many cents did he offer? ,

**SCIENCE AT HOME WITH THE MOTHER.** These thoughts of the lesson may be helpful in the home: First, "God is able to build you up." Second, "Ye ought to support the weak." Third, We should remember that we are "not to please ourselves." We may make home bright and beautiful to each other.

### LESSON XIII. (September 26.)

#### REVIEW.

**GOLDEN TEXT.** "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5. 16.

#### Primary Notes.

[It will be well to make the hands on the board before the class gathers. Then the initials, indicating the titles of the lessons, can be added as the Review goes on. It will amuse the children to count off the lessons of the quarter on their own fingers.]

Hold up your right hands, everyone. Now shut them, all, letting the thumbs stand up like brave soldiers. Let your thumbs help you remember what good man had a vision one night, and what the voice said to him. [Show Macedonia on the map, and ask how Paul could get there.] Who came down to the river side and heard the story of Jesus and believed in him? What is a convert? Make the meaning of the title clear, and show how the entrance of God's word gave light to Lydia and her family.

Does mamma sometimes hold up her forefinger when she says "Hush!" We will call this the hush lesson. Do you wonder why? Listen! It is night in a prison. What a dark, gloomy place! But some men are singing praise to God! Who can tell their names? Why are they in prison? What happened as they were singing? [Let the children tell what change came to the jailer, and what he learned that night.]

[Have some one find Thessalonica and Berea on the map, and see if anyone can tell what a great difference there was between the two places, in the way they heard the word of God.] There are children now who do not care to learn their Golden Text and to remember what teacher says about the lesson, and there are others "more noble," who love God's word. To which class do you belong?

[Review Lesson IV and V together. The preaching on Mar's Hill, and the tentmaking with Aquila and Priscilla recall these lessons.]

Now we have had a lesson for each finger of one hand, and we will put one on the palm of the hand. Then the little hand will be full. This is about Working and Waiting. Paul wrote about it in a letter. For whom would Paul want the Thessalonians (and us) to work and to wait? We may work for Jesus here, and if we do, it will be pleasant, waiting for him to come for us.

Who will hold up the hand for Temperance? Did you know that when Paul was alive people used to drink wine and strong drink, and get into trouble by doing it, as people do now? People who eat or drink what they know will do them and other folks harm are selfish. Paul says that we do not live to ourselves, but that what we do makes others better or worse! What kind of things ought we to do, with this in view?

What is the greatest thing in the world? It is something every one may have who wants it! God has it to give away, and he wants to give it (plenty of it to you, little girl, and to you, little boy. Will you have it?

[Show a little image of some sort, and ask who got into trouble about an image. Let some child tell the story, and draw from it the lessons concerning love of money, getting excited over a little thing, choosing poor, worthless things as the Ephesians did, when they might have had the riches which Paul offered to them.]

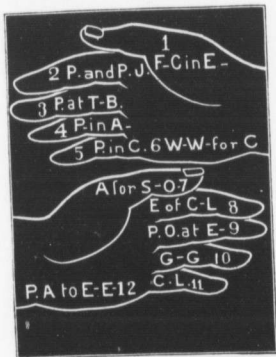
Where were some people who loved Jesus and who were very poor? Why could they not get enough to eat? Ought Christians to help one another when they can? To whom did Paul write a letter about giving? Who is our great pattern for giving? How much did Jesus give? How does he want us to give? [Sing a verse of a giving song.]

[Tell a story to recall the Golden Text of Lesson XI.] To whom did Paul write a letter to teach them how to live in a way to please God? Is there



anything in this letter for us? [Recall some of the words and phrases, such as "Love," "In honor preferring," "Not slothful," "Live peaceably," etc. Dwell especially upon the title, "Christian Living," and help children to understand that it is only in carrying out Paul's directions that we really are living like Christ.]

Who gave a good-bye talk to some good people? Where was Paul now? Where was he going? What made people weep when they said good-bye? Are people sorry when some one goes away who has not been kind to them? What made Paul kind? Had he always been kind? Who can make us kind and good?



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Review.

GOLDEN TEXT. "Let your light shine." Matt. 5. 16.

AIDS TO THE KINDERGARTNER. Holy Bible, Matt. 6. 7; *The Spirit in Literature and Life* (Coyle), pages 217-220; *Oratorio of Creation* (Haydn), "Let there be light!" *The Place of Christ in Modern Theology*, pages 369-374; *Life and Work of St. Paul* (Canon Farrar); "New Theory of Sight Sensation," *Scientific American*, May, 1894; Annual Report of Perkins Institute for the Blind, South Boston.

ATTENTION STORY.

All the time Paul was going from one city to another and preaching to the people he was obeying the words of Jesus when he said, "Go teach!" He was doing something also which every little girl and boy here can do. Do you wonder what it was? You cannot go to the great city of Athens where Paul saw many, many images, and where his heart was made sad by seeing people pray to these images. You cannot go to Corinth and to the city with the great image, or write letters to the people in Rome. No, but you can obey the words of Jesus when he said, "Let your light shine." Paul did that, and every little girl and boy can do so. Let

us say the Golden Text. Now I think some one can find the verse and read it to us. Charlie, can you find Matt. 5. 16? You may read the words from God's own book. Ethel may write these four words on the blackboard. Will some one choose a color for these words? Yes, yellow is the best color for them. Now, would some one like to put a word on the board which is the name of something used for giving light? Let the children think of different things. They will say, probably, some of these things: Firefly, match, candle, lantern, lamp, sun, moon, star, electric light, light-house, and as a child names these, let him write the name on the blackboard. How dark this world would be if there were not these—O, so very dark? Now, dear children, without love our lives would be darker yet, and the love-light is the best light of all. A verse in this Book tells us one thing about light. Light is brightness, and the verse says it is something else. I wonder who can find Ecclesiastes in this book? Horace, you have learned the names and order of the books of the Bible. You may find Ecclesiastes 11. 7, and read it to us. Let us say it together! "Truly the light is sweet." Yes, and the love-light in its sweetness and its glow in the heart is given to all who love, and it sweetens and brightens the life.

We will talk of five wonderful lights which you may not have heard about.

OUTLINE.

*Monday.* Talk of the first, named in Psalm 119, verse 105, and is the Bible. The king, David, said that this was a light to his path. It is a great and wonderful light. Let the children tell the teacher of something which they have learned from this book, either a story or a verse.

*Tuesday.* Another light is named Knowledge, and we will read the words of 2 Cor. 4. 6: "God hath shined into our hearts to give the light of knowledge." People who had God's light in their hearts have thought of a way of teaching the dear little blind children, who never saw the blue sky. We are glad that they can feel, though, and they can learn to read this book, when the letters are made larger, that they may touch their form with the finger tips, and so knowledge is light to them. We are glad, too, that most of these dear little boys and girls can hear the song of the birds, and can smell the violets and can taste the fruits.

*Wednesday.* Once some one said the words found in John 8. 12, "I am the light of the world." Let us speak his name very tenderly—Jesus! Talk of him and of his love brightening all hearts and all homes.

*Thursday.* If you will find the words of Acts 13. 47 you will see they are these, "I have set thee to be a light of the Gentiles," and this was Paul. His heart, which was full of love to God and to all people, causes him to shine in his life and his teaching. (Explain how he shone.)

*Friday.* Now what is the next light? You. Every little child may be a light for,

"Jesus bids us shine with a clear, pure light; You in your small corner, and I in mine."

This book says so in Matt. 5. 14, "Ye are the light of the world." At home, in the kindergarten, in the school, in the Sunday school, at play, everywhere we may shine for Him and may help to make the world brighter and better with knowledge and with love. We may do this with loving hearts, gentle words, and kind acts of service for others.

**NATURE WORK.** The great topic of light is more than you can use. Take some easy and general thoughts of elementary science. We cannot see light any more than we can see wind, but light is given us that we may see. Light travels very, very fast (186,427 miles per second), and when it shines upon a tree, or house it bounces from this object into our eyes, making a picture there. This is reflected light, and some facts concerning it may be told to the children.

Light is reflected twice, where you look at your face in a looking glass. The light strikes the face, and is reflected in the glass. Everything reflects lights, but especially do smooth surfaces. When the air is still, notice how perfectly the trees are reflected in the pond of smooth water.

**ART WORK.** Have some color study. A small picture in which colors may be named. Hang a glass prism in the window, and let the children find colors, like those in the picture.

The **TRANSITION CLASS** may recall any names of topics, or of persons in the lessons of the quarter, and make a list, beginning each word with a capital letter.

**SCIENCE AT HOME WITH THE MOTHER.** Talk of the language of love, which is the light of the heart and of the life. One part of love language is the smile, and one way of letting our light shine is to "Scatter smiles, bright smiles, as you pass on your way,

Through this world of toil and care,  
They will cheer those who meet you every day,  
Who have burdens hard to bear.

Scatter smiles, bright smiles."

—*Junior Hymnal*, page 28.

### Whisper Songs for September.

#### TENTH LESSON.

Give, little hand, O give  
Freely, as the sowers do;  
Give, and a hundredfold;  
God will give it back to you.

#### ELEVENTH LESSON.

Love, little heart, O love  
Freely, as the angels do;  
Love as the Lord himself  
Gives his love and life to you.

#### TWELFTH LESSON.

Love, little child, and grow  
Heavenward, as flowers do;  
Live just to love and give,  
As God loves and gives to you.

## Order of Service

FOR THE PRIMARY DEPARTMENT.

### Third Quarter.

GREETING.

SILENT PRAYER.

SINGING.

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

*Teacher.* What book teaches us about Him?  
*Class.* The Holy Bible.

*Teacher.* What Teacher have we in our hearts?  
*Class.* The Holy Spirit.

*Teacher.* What is God's house?  
*Class.* A holy place of prayer.

*Teacher.* What should we all learn to do?  
*Class.* Pray to God.

*Teacher.* How should we pray to him?  
*Class.* Earnestly, with faith and reverence.

*Teacher.* What did Jesus say?  
*Class.* "Ask, and ye shall receive."

[Prayer, followed by Lord's Prayer, all joining.]  
The Apostles' Creed, or Creed Song.

REVIEW.

OFFERING. While the class recites:

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

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

OFFERING SONG.

BIRTHDAY SERVICE.

SUPPLEMENTAL LESSON.

GOLDEN AND TINY TEXTS taught and explained.

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

ECHO PRAYER, asking a blessing upon the lesson taught.

PARTING WORDS. [Sing or recite.]

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

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

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