

Sunday School

Banner

FOR TEACHERS AND YOUNG PEOPLE



The Appian Way.—From a Photograph.

THIS picture represents accurately the present appearance of the Appian Way, one of the great roads leading from the city of Rome, along which St. Paul travelled a prisoner in chains to the great heart of the empire. Along this road, too, thundered the legions that conquered the world. The mouldering monuments on either side are the tombs of Rome's proud conquerors, but their very names are forgotten, while that of Paul, the lowly prisoner, is held in loving veneration throughout the world.

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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

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The Silent Forces.

—

Dedicated to W. Marconi and the Pioneers of Wireless
Telegraphy.

Lo! What forces sweep around us,
Filling all the sea and sky!
How their presence does astound us,
When we know that they are nigh!

Silent waves are ever breaking
O'er us from an endless sea,
Never heeding, never taking
Thought of what it all may be.

Off a message they are bringing,—
Though to us it be unknown,—
Which may set the joy-bells ringing;
Kingdoms may be overthrown.

Then it may bring peace, or sorrow,
Or give freedom to the slave;
Hark! the war-trump sounds to-morrow;
Glory fills a nameless grave.

What is man beside such power,
Plodding on in dull routine?
Brief and boastful is his hour,—
'Twixt the seen and the unseen,

Who are those intrepid seamen,
Who will search those endless seas?
Sing of courage, O ye gleemen,
As we sail before the breeze.

Go, explore, and bring back plunder,
Sailor of this trackless deep;
Show us every silent wonder;
Guide the lightnings as they sweep.

Hail, to those Italian sires,
From whom noble sons have sprung!
Cheer and bless our evening fires,
Mothers of our English tongue.

May your sons seek moral forces,
Principles of truth and right,
Guide them from their silent sources;
Bring them into clearer light.

Till the message greets the nations,
Through the deeds that will be done,—
Sweetening life in every station,—
Men are brothers, every one.

—Carl Mansfield.

St. Cattarines, Ont.

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Sunday School Banner

W. H. WITHROW, D.D., Editor

TORONTO, JUNE, 1903

The Bicentenary.

WE beg to call special attention to the official announcement of the Wesley Bicentenary. This memorable occasion should be celebrated in all our schools and Leagues and congregations with special emphasis. We are endeavoring in all our periodicals to give it conspicuous attention. Thus shall the whole church be united in celebrating God's goodness, the gift of the great man who was honored throughout the world as the organizer of the greatest religious revival since the days of the Apostles. The tiny tots in the Sunday School will find a special Wesley number of Dew Drops, Sunbeam, Happy Days, Pleasant Hours, Onward, and this number of The Banner, will also team with memorial matter. The special commemoration of this great event will find its place in the bicentenary number of The Methodist Magazine and

Review. This will be in large size, reduced price, in order to bring it within reach of every member of our Church. It will have over twenty articles and sixty engravings, giving various phases of Wesley's life and times, with numerous Wesley poems and other features of very special interest. The price will be only fifteen cents, two cents extra for postage. Every scholar in our schools should have a copy of this Wesley memorial number. Send in your orders at once that we may know how many to print, that you may receive this special number without disappointment.

The Wesley Bicentenary.

THE twenty-eighth day of June, 1903 (17th, old style), will mark the 20th anniversary of the birth of John Wesley, and universal Methodism will celebrate the day. In the long line of the world's benefactors there is no name more worthy of commemoration.

The General Conference unanimously decided to celebrate the event in a becoming manner by appropriate religious services and a thank-offering for missions.

The Executive Committee, in accordance with instructions, has outlined a plan for the celebration which will be laid before the Annual Conferences. It covers three points.

It is the earnest desire of the Executive Committee that from first to last the spiritual side of the celebration should be emphasized and made prominent. The propriety of this will be at once apparent. It pleased God, through the instrumentality of John Wesley, to bless the world with the mightiest revival of vital religion since Apostolic days, and any celebration of the Bicentenary year would be barren of results which did not keep in the forefront the purpose for which Wesley and the Methodist people were raised up—"to spread Scriptural Holiness over the world."

OUTLINE PLAN ADOPTED BY THE EXECUTIVE COMMITTEE:

1. That a preliminary statement and appeal, signed by the General Superintendent and Secretary of Missions, be prepared and published in our connexional periodicals, setting forth the character and objects of the Bicentenary celebra-

tion, and asking them to unite in prayer that the occasion may be one of great spiritual profit and blessing.

2. That the last Sunday in June (25th) being the 200th anniversary of the birth of John Wesley (June 17th old style), be observed in all our churches, as a day of thanksgiving for what God has wrought; and of earnest prayer that the spirit and practice of Primitive Methodism may be revived among us; and that suitable discourses be preached on the occasion.

3. That the celebration proper begin on the first Sunday in October, with appropriate discourses, having especial reference to the life and labors of Mr. Wesley, and the wonderful results of the Methodist revival; to be followed, whenever practicable, by several weeks of revival effort for the deepening of spiritual life in the Church and the salvation of the unconverted.

4. That the last Sunday in October be set apart, wherever practicable, as the day on which to receive the free-will offerings of the people in aid of the Special Thanksgiving Fund of \$250,000 for missions authorized by the General Conference; but in any case, let the appeal be made not later than the last Sunday in November. This is something distinct from the ordinary missionary income, and the two should be kept entirely separate. To this end the Executive Committee suggests that for the coming year the missionary anniversaries be deferred till after the 1st of January, 1904, so that the two funds may not clash.

Such an opportunity has not hitherto been before the church. Nothing like it will occur again in this generation. Let us, by God's help, make it an epoch year in the church's history in these two respects: A mighty revival on every circuit, and a thank-offering of a quarter of a million for missions.

John Wesley and Sunday Schools.*

BY THE EDITOR.

WITH his usual sagacity and foresight, which anticipated so many of the philanthropic and religious institutions of later times, John Wesley early adopted Sunday Schools for

religious instruction of the people called Methodists." Mr. Edwin W. Rice, in his History of Sunday Schools cites several examples of the existence of such schools before the date of Robert Raikes. In 1769 a young Methodist named Hannah Ball established a Sunday School, says Dr. Abel Stevens, in Whycombe, England. These sporadic schools, however, do not detract from the merit of Raikes as father and founder of the modern Sunday School system.

Robert Raikes was a citizen of Gloucester, England, and proprietor of the Gloucester Journal. In that city many a youth of both sexes were employed in the pin and other factories. The heart of Raikes was stirred by the Sabbath desecration, profanity, and ragged wretchedness of the untaught youth. In 1781, he engaged four female teachers to receive and instruct in reading and in the Catechism such children as should be sent to them on Sunday.

The children were required to come with clean hands and faces, and hair combed and with such clothing as they had. They were to stay from ten to twelve, then to go home; to return at one, and after a lesson to be conducted to church; after church to repeat portions of the Catechism; to go home at five quietly, without playing in the streets. Diligent scholars received rewards of Bibles, Testaments, books, combs, shoes, and clothing. The teachers were paid a shilling a day.

Not until November 3, 1783, did Raikes refer in his journal to these schools. The following year he published in his paper an account of his plan. John Wesley reprinted this account in the *Arminian Magazine*, and exhorted the Methodist people to adopt the new system of religious instruction. He speaks of them prophetically: "I find these schools springing up wherever I go; perhaps God may have a deeper end therein than men are aware of; who knows but some of these schools may become nurseries for Christians?" The early Methodists took Wesley's advice, and hard-working men and women began to instruct their neighbor's children, and to go with them to the house of God on the Lord's Day.

John Fletcher, of Madeley, adopted the method, and soon had three hundred children under instruction, and diligently trained them till his last illness. Sunday Schools were introduced in the Metropolis by Rowland Hill in 1786. The same year Wesley states that five hundred and fifty

* Abridged from Withrow's "Religious Progress of the Nineteenth Century."

children were taught in the Sunday School of his society at Bolton, and the next year he found there eight hundred, taught by eighty "masters."

Richard Rodda, one of Wesley's preachers, records that, in 1786, he formed a Sunday School in Chester, and soon had nearly seven hundred children "under regular masters." Wesley wrote to him in the beginning of 1787: "I am glad you have taken in hand that blessed work of setting up Sunday Schools. It seems these will be one of the great means of reviving religion throughout the nation. I wonder Satan has not yet sent out some able champion against them."

In 1788, Wesley preached at Wigan "a sermon for the Sunday Schools," and "the people flocked from all quarters in a manner that never was seen before." The year before his death he wrote to Charles Atmore, an intelligent preacher: "I am glad you have set up Sunday Schools at Newcastle. This is one of the best institutions which has been seen in Europe for some centuries."

"Thus," says Dr. Abel Stevens, "is Methodism historically connected with both the initiation and outspread of this important institution. Under the impulse of its zeal the Sunday School was soon almost universally established in its societies. A similar interest for it prevailed among other religious bodies; and in three years after Ralikes' published account of it, more than two hundred thousand children were receiving instruction from its thousands of teachers. The Irish Conference of 1794 voted: 'Let Sunday Schools be established, as far as possible, in all the towns of this kingdom where we have societies;' and in March, 1798, a 'Methodist Sunday School Society' was formed at City Road Chapel, London."

As early as 1785 a society was organized for promoting Sunday Schools throughout the British Dominions. This society in fifteen years expended about four thousand pounds for teachers' wages. It met with strong support from several of the bishops and clergymen of the Established Church, but, strange as it may seem, the Bishop of Rochester violently attacked the movement, and the Archbishop of Canterbury called the bishops together to see what could be done to stop it. In Scotland Sabbath School teaching by laymen was declared to be an innovation, and a breach of the fourth commandment.

Sunday Schools rapidly multiplied, notwithstanding opposition in Great Britain and Ireland, and on the Continent. They were introduced into America by Francis Asbury, First Bishop of the Methodist Episcopal Church, in 1786. In 1791 a society was established in Philadelphia "for promoting the religious instruction of poor children on Sunday." It employed paid teachers, in ten years expending about four thousand dollars. This society still continues its operations.

These schools all employed paid teachers. Their purpose was to reach chiefly the children of the poor and neglected classes. They were, in fact, simply mission schools, or "ragged schools." The system of payment made their maintenance expensive, and greatly limited their usefulness, as well as deprived them of their grandest characteristic of voluntary service. Gradually this principle was introduced. John Wesley, in 1787, speaks of Sunday Schools at Bolton, England, "having eighty masters, who received no pay, but what they received from the great Master." This method touched fountains of consecrated zeal before unknown. The system of voluntary instruction gave a new impulse to this great movement by adapting it to the needs of the poorest community in town or country.

At the End of Two Hundred Years.

Probably the spirit of John Wesley's preaching and example was never more powerfully present in the Connexion he established, or in the Church of which he was a minister, or in the world surrounding all the churches, than it is to-day. He being dead yet speaketh. The death of John Wesley is an exceptional memory. It was a triumph. It set a seal upon a strangely noble life. It demonstrated, invested with a radiant halo, inspired with new force the Gospel which he lived and proclaimed. It left the Connexion with its one great motto—"the best of all is, God is with us." And God has been with us, as he was with our fathers in the Gospel. From decade to decade, even to the present hour, through all storm and darkness and in every springtide of revival, the death-bed legacy has become more and more manifest. It is to-day the most deeply cherished conviction of every loyal Methodist.

Thirty millions of Methodists gather in spirit around the grave of the greatest

religious reformer of modern times. They will think of the house in which, when at home, he lived, of the study in which he wrote, of the bed-chamber where he laid down the burden of life and rested from his labors. They will worship in the chapel he built, and will remember the great men whose dust lies near to his in the sacred graveyard behind the chapel. And, whilst they thus meditate among the tombs, there or in house or sanctuary, there will rise before them a vision of the living, the living thousands round about the chapel which was built in fields on the road which then only led to the city, but which now is becoming every year more and more a central spot.

When the Methodist heart is touched it craves for some solid, practical, useful mode of expressing its emotion. It ever asks, "What shall we do?" By the infinite mercy of God we are, as a people, still

"Twixt the mount and multitude,
Doing or receiving good."

The answer to this momentous question is given to-day by the Conference Committee whose appeal follows these lines. We need not say over again what is so eloquently and clearly said in the columns which follow. For the present we need only commend the committee's appeal to the thought and prayer of the people called Methodists.—Methodist Recorder.

John Wesley.

WE publish another portrait of John Wesley. It is from the painting of Romney in 1789, when Wesley was eighty-five years of age, and, as the signature indicates, his hand had become tremulous. Of this picture, Wesley said: "Mr. Romney is a painter indeed. He struck on an exact likeness at once, and did more in one



John Wesley

hour than Sir Joshua Reynolds did in ten."

There he stands—the most masterful, the serenest, the most benignant figure in the religious history of the last hundred years. In the perspective of a century he rounds out with still increasing beauty, symmetry, and grandeur of character. His work abides and his personality abides with it. He still leads the ever-swelling ranks of the Methodist host. Among his successors a greater hath not yet risen, nor is likely to rise hereafter. He did not merely "blaze" the path that led back to New Testament doctrine, polity, and usage, but he conducted the march across the Red Sea of early persecution and the wilderness of conflicting opinion. He was a general whose genius originated the tactics by which his victories were won. Launched upon stormy waters, he held

the rudder with a hand always steady, a vision always clear, a heart always brave, a faith always strong.

There he stands—a marvel of energy and patience, moving with directness of aim and the momentum of a mighty will, and yet with the reserve force which is the mark of highest greatness. He was not a comet sweeping through the heavens, leaving a transient trail of fire, but a star that swings and shines in its orbit unchanged through the circling years. Power and repose, velocity and steadiness of movement, intensity and equipoise, are commingled wonderfully in this man with a mission from God.

There he stands—a preacher whose words stirred vast masses of men and women as winds stir the ocean, but who is himself calm, ruling the storm he had raised. His words send a thrill of new life into the heart of a kingdom, and rouse the wrath of a sleeping hierarchy, but they are words wisely weighed, hitting the mark, with no rebound. Illuminated, called, commissioned, anointed from on high, he speaks as the oracles of God—not as the ecclesiastical scribes of his day, but like his Master, as one having authority. A scholar, with the ancient and modern learning at his command he preaches to the people in language so simple, and yet with a diction so pure and classic that his printed sermons are to this day the envy and admiration of the learned.

John Wesley a Second Wycliffe.

MEMORIAL MEETING AT CITY ROAD CHAPEL,
LONDON, ENGLAND.

THE Rev. Charles Garrett delivered a characteristic address. He said John Wesley was the Morning Star of the second Reformation. All the great moral, social, and philanthropic movements which were the glory of the nineteenth century found their rise and origin in the teaching and work of John Wesley. On Sunday School work, Bible society work, temperance reform, tract distribution, and many other agencies, he had anticipated the work of nineteenth century reformers. Speaking of Wesley as a temperance advocate and organizer, Mr. Garrett evoked the loudest applause of the evening by declaring that had they been

true to their temperance principles the drink traffic would have been swept away. Wesley went on the principle that it was the duty of himself and his followers to do all they could to bring in the kingdom of God upon earth. Let them be true to their traditions. He would say to every idle and selfish Methodist, "Either change your name or change your nature." Their fathers were marked by a mighty faith that "laughed at impossibilities and cried, 'It shall be done.'" They exhibited a mighty love—a love for God, and a love for their fellow-men. They taught the workmen to shake hands. They had in their class-meetings liberty, equality, and fraternity. Those men also exhibited a heaven-born joy. Wherever an early Methodist appeared, there was a proof that religion did not make men miserable. Men knew them as they walked along.

Estimates of Wesley and His Work.

"If men may be measured by the work they will have accomplished, John Wesley can hardly fail to be regarded as the greatest figure who has appeared in the religious history of the world since the days of the Reformation."—Lecky's History.

"A greater poet," says Dr. Dobbin, a writer of the Church of England, "may arise than Homer or Milton; a greater theologian than Calvin; a greater philosopher than Bacon; a greater dramatist than any of ancient or modern fame; but a greater revivalist of the churches than John Wesley—Never!"

"No one," says a writer in The Fortnightly Review, "so nearly approaches the fulness of stature of the great heroes of Christian spiritualism in the Early and Middle Ages as John Wesley. He had more in common with St. Boniface and St. Bernardine, with St. Vincent Ferrer and Savonarola, than any religious teacher whom Protestantism has ever produced."

Dr. Southey, in his "Life of Wesley," says: "The history of men who have been prime agents in those great moral and intellectual revolutions, which from time to time take place among mankind, is not less important than that of statesmen and conquerors, and there may come a time when the name of Wesley will be more generally known, and in remoter regions of the globe, than those of Kings and Czarinas."

Without agreeing altogether with Mr. Tyerman's panegyric, that Methodism is



JOHN WESLEY QUELLING A RIOT AT WEDNESBURY.

the greatest fact in the history of Christianity, we may affirm that if John Wesley had lived in biblical times, his right to the title of prophet and teacher among the saintly men of old would now be undisputed. The life of such a man possesses a peculiar interest, more perhaps in his relation to the general spread of truth than in his connection with the sect founded by him, which presumably follows his views.—*Jewish Messenger*.

Mr. Wesley was richly furnished with literature in its various branches. He was a critic in the Latin and Greek classics; and was well acquainted with the Hebrew, as well as with most of the European languages now in use. Sacred learning occupied much of his time and attention. He was well read in the Hebrew Scriptures; and was so conversant with the original language of the New Testament that when he was at a loss to repeat a passage in the words of our common translation, he was never at a loss to repeat it in the original Greek.—*Dr. Whitehead*.

The Verdict of History.

BY THE REV. C. KELLY.

The Methodists stand in a great court, in which the verdict is given of a trial that has lasted for a century. Men, prin-

ciples, methods, work, and results have been sifted; witnesses good, bad, learned, illiterate, Wesley's own countrymen, and the sons and daughters of many climes, have given evidence; and with the verdicts and judgment of that court we need not be dissatisfied. But in this great court the satisfaction of Wesley's followers is not with man's opinion, it is in the continuance of the fact of old, and in their power to repeat the words of their dying patriarch, as true to-day as on March 2, 1791, "The best of all is, God is with us."

John Wesley belonged not to Methodism, much less to Anglicanism; not to a sect or a party; but to the Church universal—the Church wider than any "ism," greater than any "establishment," and to the parish whose boundaries extend beyond earth. We shall not be accused of unjust criticism on Christian brethren not of our faith if we cite an old-fashioned Methodist's sarcastic representation of the teaching prevailing in the communities in which he moved and that prevailed in Wesley's day. It was this: "Religion—if you seek it, you won't find it; if you find it, you won't know it; if you know it, you have not got it; if you get it, you cannot lose it; if you lose it, you never had it." Now John Wesley reversed every clause of this description, and he and the Methodists have always taught it and made it run thus: Religion—if you seek it, you will

find it; if you find it, you will know it; if you know it, you have got it; get it, you may lose it; lose it, you must have had it. Let us look to the Holy Spirit for a richer baptism of grace; and Methodism, so blessed of the Lord in the past, will yet be blessed. Her mission is not accomplished. Her work is not done. Long may she live and prosper. Peace be within her walls, prosperity within her palaces. For my brethren and companions' sakes—the faithful living and the sainted dead—I will now say, Peace be within her!"

UNVEILING OF THE STATUE OF JOHN WESLEY
AT CITY ROAD, LONDON.

Dr. Moulton explained that the statue was the gift of the children of the Wesleyan Methodist Connexion. The glory of the children was their fathers, and this gift expressed the loving, filial devotion which they all owed to him who, under God, was a father to them all. It was very fitting that close to a crowded thoroughfare of this great city, on the spot consecrated by Wesley's own hallowed toil, there should be placed a statue of one who had been so great a benefactor to London through his influence on England at large. The attitude, the book in the hand, showed that it was the Evangelist Wesley before them; but it was by his active evangelism that he did the work for which every disciple and every English citizen must always revere his memory. Let them hope and pray that many a one may thus be led to think of Wesley's great purposes, so that of him the saying may, yet further be true, "He being dead yet speaketh."

Archdeacon Farrar gave an eloquent address. He said: "There was not a single man of that age that equalled John Wesley in munificence of character and generosity of disposition. He was also possessed of an unparalleled courage. The courage of the soldier and the sailor is cheap and common compared with that of the scholar and the gentleman who, month after month, and year by year, faced hostile and raging mobs and underwent what was in those days such a humiliation as preaching in the open air. This courage, however, was nothing compared with the moral courage which enabled him to brave the scorn of half a century. His most characteristic and distinctive work was the preaching of the Gospel to the poor, which, together with Whitefield, he was the first to undertake in the open air, and which he continued until the age of eighty-one, preaching, in the shade of

trees which he himself had planted, to the children of disciples long since gathered to their fathers. His was the first voice that offered to the great masses of the people a hope for the despairing and sympathy for the outcast. He was the man who brought hope to the despairing and welcome to the overtaxed—the man who put life and spirit into the slumbering masses of the people; and at the present moment all that is best in the enthusiasm, the generosity, and the humanity of the poor despised Salvation Army is due to what it learnt from John Wesley."

SIR KERRY FOWLER, M.P.,

Brother of the late Dr. Fowler, of the London Conference, said: "I am here to-day as the son of a Methodist minister. My father was the only Methodist minister who, from John Wesley's day till now, passed away from John Wesley's house, and his remains lie in this 'campo santo' of Methodism. Seventy years ago the greatest of John Wesley's biographers wrote these words—'There may come a time when the name of Wesley will be more generally known and in remoter regions of the globe than that of Frederick or Catherine.' Sir, the day is come! The remoter regions of the globe—the vast extent of which never crossed the brain of Southey—the remoter regions of a greater Britain than John Wesley ever knew, where the name, the history, the crimes of the great German despot and of the Russian Empress are absolutely not only forgotten, but unknown history—the name, the influence, the power of John Wesley is a lively and vital force. Heroes, saints, martyrs we all delight to honor, but they are gone—their work is done, 'well and faithfully done.'

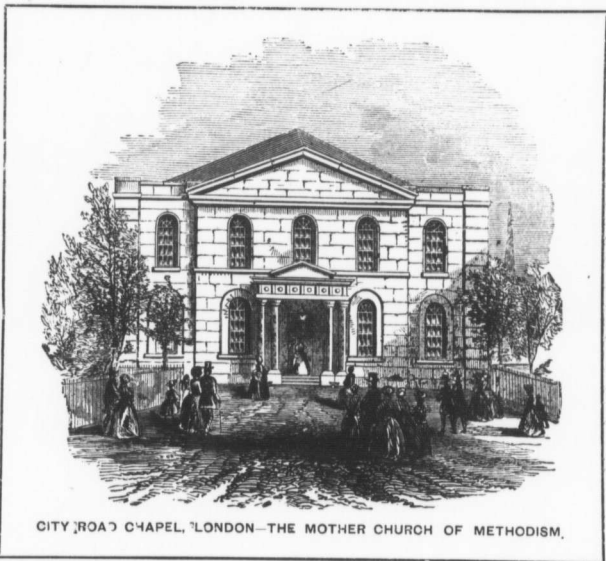
"But we do not celebrate a memory to-day. John Wesley is a greater force in the nation to-day, in the Church to-day, than he was a hundred years ago. We have not yet to write the last line of his epitaph; we have not yet to put the topstone on to his monument; he influences powerfully and effectively our national history, our national character, our national position. His work stands out in the history of our faith, in the history of our nation as clearly as the dome of St. Paul's stands out on the horizon of London. Let me go for my evidence to a fair, impartial historian—the greatest, perhaps, of living historians—'Although,' says Lecky, 'the career of the elder Pitt, and the splendid victories by land and sea that were won

during his ministry, form unquestionably the most dazzling episodes in the reign of George II., they must yield, I think, in real importance to that religious revolution which had begun in England by the preaching of the Wesleys and Whitefield.'

"Two great men in the eighteenth century were contemporaries. There is not much interval between the date of their birth and the date of their respective deaths—Voltaire and Wesley. You trace

poor were outside religion as they were outside civilization. You had cruel laws cruelly administered, and that made a cruel people. I cannot sum up John Wesley's work in connection with that state of society more justly or more completely than in the words of another great English historian of the present generation, J. R. Green, himself a clergyman of the Established Church:

"The Methodists themselves were the least result of the Methodist revival.



the influence of Voltaire through the French Revolution—for that Revolution was practically originated by him—that influence is seen to-day in the legislation, in the government, in the morals, in the irreligion of France. The same description can be applied to Wesley. We trace his history through the same period of time, and we see his influence to-day in the legislation, the government, the morals, and the religion of Great Britain.

"I say, boldly, that if this world were all, the teachings of the one have been as great a blessing as the teachings of the other were an unmitigated curse. The

. . . But the noblest result was the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor. The Church was restored to life; a new philanthropy reformed our prisons, infused clemency and wisdom into our penal laws, abolished the slave trade, and gave the first impulse to popular education.' John Wesley was always abreast of his age, generally in advance of his age, and never behind his age. His Methodism was the absence of bigotry, of sectarian rivalry, of ecclesiastical anti-

mosity. His catholicity was limited to no Church and no creed. He held out the right hand of fellowship—I was going to say to all who love the Lord Jesus Christ in sincerity—I may say reverently, he held out the right hand of fellowship to all who feared God and worked righteousness. Read his wonderful comment on the teachings of the great Emperor Antoninus; read his prediction that that enlightened heathen would be among those who sit down in the kingdom of God with Abraham and Isaac and Jacob, when many professing Christians will be shut out. His conflict was with vice, with ignorance with intemperance, and with sin. His motive and his aim was to destroy the works of the devil, and all who are fighting that battle—no matter what uniform they wear—are the comrades of 'the people called Methodists.' What was his last confession of faith? What was his creed when he died?

"I the chief of sinners am,
But Jesus died for me!"

"What was his last hymn?"

"I'll praise my Maker while I've breath,
And when my voice is lost in death
Praise shall employ my nobler powers."

"What was his last prayer? 'Bless the Church and the King. Grant us truth and peace through Jesus Christ our Lord.' And what were his final words of thanksgiving for the past and hope for the future? 'The best of all is, God is with us!' In that confession of faith, in that litany, in that inspiring motto, you have the completest epitome of the Methodism which to-day reverently, thankfully, hopefully gathers around John Wesley's tomb."

The Wesley Memorial in Westminster Abbey.

ONE of the first monuments that Methodist visitors to Westminster Abbey seek is that of John and Charles Wesley, shown in our cut. It was unveiled by Dean Stanley on March 30, 1876, in the presence of a large company of invited guests, ministers, laymen, and ladies. The company assembled first in the Chapter house, which in its octagonal sides, as well as in the middle, was quite filled.

Dean Stanley, in unveiling the monument, said: "It had been my hope that on this day, or on the following Sunday, I should express at length the obligation which the Church of England, which England itself, and which the Church of Christ owe to the labors of John and Charles Wesley. On some future occasion, perhaps, you will allow me to take the opportunity to discharge the duty, which it is still my hope and intention to fulfil.

"If the poet has been somewhat overshadowed by the preacher, I trust that neither in Westminster Abbey nor elsewhere will any English Churchman, or any Nonconformist, have cause to complain. As you see, John Wesley is represented as preaching upon his father's tomb, and I have always thought that that is, as it were, a parable which represented his relation to our own national institutions. He took his stand upon his father's tomb—on the venerable and ancestral traditions of the country and the church. That was the stand from which he addressed the world; it was not from the points of disagreement, but from the points of agreement, with them in the Christian religion that he produced those great effects which have never since died out in English Christendom. It is because of his having been in that age which I am inclined to think has been unduly disparaged—because in the past century he was the reviver of religious fervor among our churches—that we all feel we owe him a debt of gratitude, and that he deserves to have his monument placed among those of the benefactors of England.

"I must invoke your sympathy, and I would ask your co-operation in carrying on the work still left for me to do—the work of promoting charity and good feeling and generous appreciation among the different branches of our divided Christendom. If I may do so, I will conclude with words familiar to us all, and which are now especially applicable to myself (alluding to the recent death of Lady Augusta Stanley):

"My company before is gone,
And I am left alone with thee;
With thee all night I mean to stay,
And wrestle till the break of day."

Immediately beneath the sculptured picture of the scene in the church-yard is John Wesley's great philanthropic declaration:

"I LOOK UPON ALL THE WORLD AS MY PARISH."

And under this, on the sloping line at the

bottom, is graven Charles Wesley's exultant exclamation:

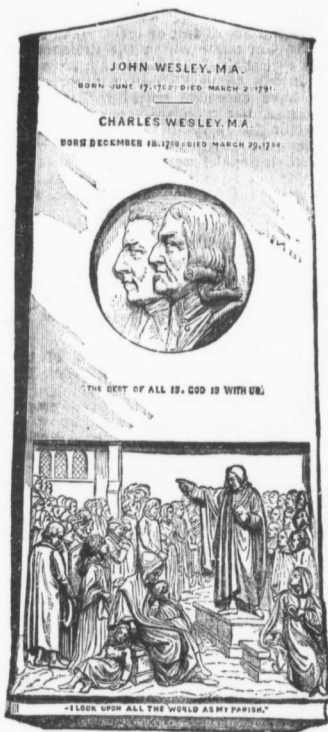
"GOD BURIES HIS WORKMEN, BUT CARRIES
ON HIS WORK."

The monument is situate midway between the "Poets' Corner," in the southern transept, and the nave of the Abbey being near to the smaller monument of Dr. Isaac Watts, and in close neighborhood to memorials of men of genius and theological learning; so that the position and associations of the monument are highly satisfactory.

In The Methodist Recorder appeared the following editorial from the pen of the Rev. W. Morley Punshon, LL.D.:

THE WESTMINSTER WESLEYS.

In March, 1791, leaving a reformed nation and a flourishing church as his monument, John Wesley died. In March, 1876, the Dean of Westminster unveiled a monument of marble erected to him and his brother Charles in Westminster Abbey. Thus the ages bring about the vindication of the good and true. Time is the great excavator of buried reputations; and if a man be sincere of aim, and energetic in action, and pure in heart, he needs only to learn the secret of grandly waiting, and his recognition and enthronement will come. In many aspects the simple ceremony of Thursday week was significant and memorable. Some hundreds of Methodists gathered in the ancient Chapter-house, under the bright beams of an approving heaven. Presently there stole quietly through the crowd a slim, spare figure, undersized—as Wesley was—with a fine classical countenance, seeming as if it had taken a still finer mould under the chastening of recent sorrow. This was Dean Stanley, who had come as chief dignitary of the Abbey, to do honor to the memory of the men who, after the lapse of nearly three generations, are confessed to have rendered to England, and to the Church of England, service of no common kind. The address of the Dean, who spoke with evident earnestness and repressed feeling, and moreover as one who saw the invisible, was worthy of his catholic heart. Very frankly did he acknowledge the national obligation to the brothers Wesley. Very touchingly did he refer to the shadows which had encompassed him, but through which the other world had been brought into near and realizing vision; and when he stated that his experience and his resolve might be embodied in words "familiar to all of you," and quoted from Charles Wesley's glorious



hymn on "Wrestling Jacob," there was first a hush, in homage to the majesty of sorrow, and then a murmur of sympathy with the Christian hope and purpose, while to many an eye there rushed the unbidden tear. The President of the Conference briefly expressed his pleasure—perhaps the first Methodist preacher who had spoken publicly in Westminster Abbey—and then the people lifted up a voice, and that a mighty voice, and the vaulted aisles rang with the strains of the doxology. We rejoice in all this unfeignedly. Not that the Wesleys stand higher or are in truer renown than they were a week ago; no pomp of marble is needed to ennoble them. But in this age of fierce attritions and ceaseless controversies, it is pleasant to step aside into

a quiet resting-place where Christianity is honored above sect or creed; it is pleasant to sun one's self in the radiance of large catholicity, shining in high places; and it will be profitable for those of us who have especial trust in these old memories, but who are too busy in the endeavor to carry on the work of the Wesleys to have much leisure to weep over their sepulchres, to see to it that we go to it not only with renewed faith, but also with sturdier determination and with larger charity.

The Young Folks and the Bicentenary.

On the centennial anniversary of the Rev. John Wesley's death, the Rev. Dr. Potts wrote as follows:

"I fear the children and young people of Canadian Methodism do not know as much of the life and work of John Wesley as they should, nor of the position, extent, and influence of their own church.

"I write, indulging the hope that you will call the attention of Sunday School superintendents and Epworth League officers to the important duty of making suitable arrangements to honor the event, and to impress the youth of our church with the importance of studying the life of Wesley and the history of Methodism.

"It would be a fitting thing for a couple of addresses to be given in all our Sunday Schools and Epworth League meetings—one on the life and character of John Wesley, and one on Methodism. If this be done generally and earnestly, it will mean that our young people will be better informed of, and more intelligently attached to our beloved church."

We hope that the suggestion of the Rev. Dr. Potts, in his letter, given above, will be very widely adopted in all our schools and Epworth Leagues and Young People's Associations. By advertisement in this periodical will be seen announcements of literature on this subject at very cheap rates. It will be for our young friends an event of their life-time; the only one of the sort they can ever attend, and one on which they may look back with lifelong pleasure. It is hoped that it will awaken an interest in the providential mission and heroic traditions of Methodism, both in the land of its origin and in our own country, that shall create a much more profound and intelligent sympathy in their hearts for the church of their fathers than they have ever had before.

Charles Wesley.

CHARLES WESLEY was an eloquent preacher and the greatest of hymn writers. The composition of sacred verse was his daily habit. He carried with him everywhere a supply of writing paper, on which he wrote his effusions in shorthand, preserving this "rough draft" for future treatment in his study. Of the many thousands of hymns composed by Charles Wesley, a large number are of consummate merit, and are sung throughout the English-speaking world and their translation everywhere where Christianity is taught. They touch the heart while they indoctrinate the mind. As the emanations of a man whose life was a single expression of glowing piety and charity, they communicate the spirit of the author. A proud skepticism melts into adoration under the power of the verses beginning, "Jesus, lover of my soul," perhaps the hymn most used of all in the English language. Charles Wesley was of a cheerful and lively disposition, of quick sensibilities, witty, and fun-loving, with a talent for ridicule which his severe principles could not always restrain.

Much as Charles Wesley's hymns are appreciated by the Methodists, some of the most appreciative and glowing criticisms and eulogies of Charles Wesley's verse have come from other than Methodist writers. "Christian experience," says James Montgomery, "from the depths of affection, through all gradations of doubt, fear, desire, faith, hope, and expectation, to the transports of perfect love in the very beams of the beatific vision, furnishes him with everlasting and inexhaustible themes, celebrated with an affluence of diction and a splendor of coloring rarely surpassed." "There is scarcely any hymn," says the late Rev. S. W. Duffield in his "English Hymns," which for wide usefulness and acceptance can dispute the supremacy of 'Jesus, lover of my soul.' Of itself, it would have immortalized the author, but, being itself, it was a pledge that many more verses would accompany it from the same pen."

Henry Ward Beecher said, "I would rather have written that hymn of Wesley's—

'Jesus, lover of my soul,
Let me to thy bosom fly,'

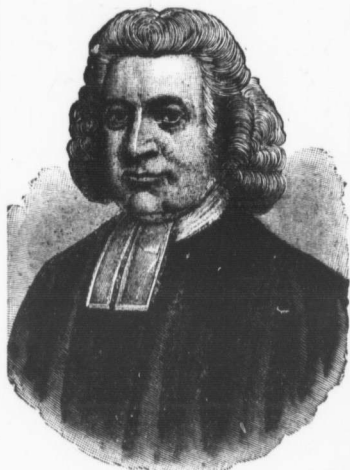
than have the fame of all the kings that ever sat on the earth. It is more glorious. It has more power in it. I would rather be the author of that hymn than hold the wealth of the richest man in New York. He will die. He is dead and does not know it. He will pass, after a little while, out of men's thoughts. But that hymn will go on singing until the last trump brings forth the angel band; and, then, I think, it will mount up on some lip to the throne of God."

Charles Wesley's work of hymn-writing began, properly speaking, at his conversion in 1738, and was continued to his death in 1788. He indulged in versifying as early as 1736, but his early compositions were as different in moral tone as in poetic merit from his latter. A specimen of his poetry prior to his conversion is furnished in a hymn written in 1737, entitled, "A Midnight Hymn for One Under the Law," of which the following is the opening stanza:

"Fain would I leave the world below,
Of pain and sin and dark abode;
Where shadowy joy or solid woe
Allures or tears me from my God!
Doubtful and insecure of bliss,
Since faith alone confirms me his."

Rev. S. B. Dunn, writing on this great hymn-writer, says: "Within four years from his conversion, he wrote those two master-pieces, 'Wrestling Jacob,' and 'Jesus, lover of my soul;' his muse thus springing, like Minerva, full-panoplied into life. And it was divine grace that did it. Religion quickens genius into ripeness as the sun quickens nature into blossom and fruit. Was it not religion that kissed into flower the germ of genius lying dormant in a John Bunyan, the tinker of Elstow, and a Thomas Olivers, the cobbler of Tregonan? And it did the same for Charles Wesley."

Between his conversion and death Wesley wrote "seven thousand hymns, filling thirteen octavo volumes of five hundred pages each, exceeding all the poetry of Watts, Cooper, and Pope put together. He wrote, on an average, nearly three hymns a week for fifty years. And the number of his hymns is only equalled by their range and variety, spanning as they do, the sublime empyrean from the first cry of a new-born babe to the last shout of a dying spirit." His memory will live



CHARLES WESLEY.

immortal in his immortal verse till time shall be no more. To quote from the inscription on his tomb:

"Posterity shall hear and babes rehearse
The healing virtues of a Saviour's name,
Yes, babes unborn shall sing in Wesley's verse,
And still reiterate the pleasing theme."
—Wesleyan.

Bicentenary Number of Methodist Magazine

The June number, ready early in May, will be a special Wesleyan memorial number, with over twenty articles and over sixty illustrations on the life and times of Wesley. Every Methodist in the Dominion should have a copy. In anticipation of a very large sale, the price is fixed at 15 cents; by mail 2 cents extra. Please send in your orders at once, that we may know how many to print.

John Wesley and Education.*

BY ELLA GARDINER.

MANY years' residence at Oxford, first as student at Christ Church, and afterwards as Fellow and lecturer in Greek at Lincoln College, had familiarized John Wesley with all the advantages of that noble university, but, at the same time had shown him its defects. He recognized the necessity of moral as well as intellectual training, and desired that boys should have principles of manliness and industry instilled in them, while they were being trained in classics and logic.

At Kingswood, two miles from Bristol, a school had been built for the children of the colliers. Here Wesley desired to found an institution for the sons of Methodist people, where they might receive the best education and at the same time have a religious training.

While mentioning to a lady his intention of establishing such a school, she at once donated five hundred pounds and urged him to carry out his plans. Later, she gave him three hundred pounds for the same purpose. The school was opened in June, 1748, a square, factory-like structure, without grace or beauty, and here Wesley's educational theories were put into practice.

He believed that boys should be secluded during their school life, lest the attractions of a city or town should divert them from serious studies. His rules regarding admission were very strict; none above twelve were to be re-

* Few aspects of Methodism are more remarkable than its large expenditure of thought and money upon education. Of this the many hundreds of schools, academies, seminaries, colleges, and universities which it has established throughout the world are evidence. This gives peculiar significance to the planting of the germ from which these manifold institutions have grown. This account prepared by Miss Gardiner, of Albert College, Belleville, of Kingswood School, established by John Wesley, will be read with much interest in connection with this Bicentenary celebration.—Ed.

ceived, that those having already acquired bad habits might be excluded. The moral character of the parents must be above reproach. Parents must agree that they would not withdraw their children or take them home for recreation until their education was completed. The school was taught every day in the year except Sunday. The hour for rising was to be four o'clock, and the time-table for each day was to be rigidly enforced. The pupils were not to have play-hours, but were to take their recreation by working in the garden or in the fields under the direction of a teacher, for Wesley believed in the truth of the old German proverb: "He that plays when he is a child will play when he is a man." The diet was simple and regular.

The school was divided into eight grades, and the studies for each grade were carefully defined that all should proceed from the simple to the complex. The subjects taught were reading, writing, arithmetic, English, French, Latin, Greek, Hebrew, history, geography, chronology, rhetoric, logic, ethics, geometry, algebra, natural philosophy, and metaphysics—a pretty stiff programme of study. John Wesley himself prepared grammars and other text-books when he could not find satisfactory ones. A more advanced course was provided for those who desired academical learning. Of this school, Wesley said: "Whoever goes through this course will be a better scholar than nine in ten of the graduates at Oxford and Cambridge."

Time was assigned for prayer and meditation, and the Christian influence of the school was its strongest feature. In 1768 a remarkable religious awakening occurred among the pupils at Kingswood School. One of the masters wrote to Mr. Wesley: "We have no need to exhort them to prayer, for the spirit of prayer runs through the whole school." Another wrote: "The power of God continues to work with almost irresistible force, and there is good reason to hope it will not be withdrawn till every soul is converted to God."

To enforce the rules of the school, the masters were required to be vigilant and indefatigable, and sometimes the work became irksome and seemed unduly severe and impracticable. Wesley spoke repeatedly of his difficulty in procuring suitable masters. Some have questioned the wisdom of striving to inculcate such strict discipline, but experience teaches

that loose and easy government is not dictated by a real regard for the highest interest of students.

Notwithstanding the rigorous government at Kingswood, the students there, as well as children everywhere, revered Wesley as their friend. His very presence was a benediction, and when an octogenarian, it was common for him to find "all the street lined with these little ones," waiting to greet him with glad smiles and joyous welcome. He says in his Journals: "Before preaching, they only ran around me and before, but after it a whole troop, boys and girls, closed me in, and would not be content till I shook each of them by the hand."

In time Kingswood School became confined to the sons of itinerant preachers. Because of the rapid increase of preachers, the school was filled, and enlarged several times. The results were most gratifying, and many of the students became bright and shining lights in the Methodist ministry.

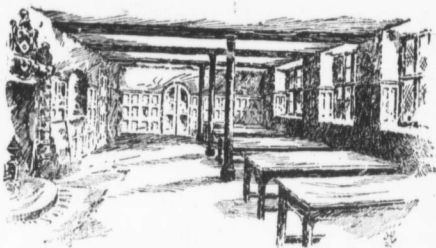
John Wesley on the Drink Traffic.

The Christian Advocate thus speaks of Wesley's temperance principles:

In a tract entitled, "A Word to the Drunkard," published in 1745, Wesley tells the drunkards that he has thrown away his reason and his understanding, and done everything in his power to transform himself into a beast, "Not a fool, a madman only, but a swine—a filthy swine. Go and wallow with them in the mire! Oh, how honorable is a beast of God's making compared to one who makes himself a beast!" If this appears to be a hard speech, we must remember that the subject was hard.

Mr. Wesley well understood that, even though taken in moderate quantities, "so-called strong drink saps the springs of life." Hence, his counsel was not to touch it. At that time there were few to lift up the voice against this practice. One who took such advanced ground could expect nothing else than that he would be called a fanatic. But he was right.

Mr. Wesley went farther still in his warfare against this evil. He understood



JOHN WESLEY'S SCHOOL, CHARTERHOUSE.—BOYS' DINING-ROOM.

the base character of the trade in alcoholic beverages. In 1790, he published sermons in which we find the severest censures hurled, not only against those who drink, but also against all who manufacture and sell spirituous liquors except as medicine. He calls them "poisoners-general," who "murder his Majesty's subjects by wholesale. They drive them to hell like sheep. The curse of God is in their gardens, their walks, their groves. Blood, blood is there. The foundation, the floors, the walls, the roofs of their dwellings are stained with blood."

Mr. Wesley was a pioneer in the contest against the liquor traffic. His radical position on this question had much to do with determining the attitude of Methodism in this generation in reference to the same subject.

This denomination has furnished many strong men and women to battle against the rum traffic, some of whom have fallen martyrs to the cause of temperance. One of the mightiest bulwarks against the surging floods of this curse is the Methodist Church.

Methodist Magazine and Review for May.

This number contains important contributions to the Wesley Bicentenary, by the Rev. Dr. Shaw, of Wesleyan College, and Dr. Robins, Principal of McGill Normal School, Montreal, and from a woman's point of view, by Miss Gardiner, of Belleville, and Mrs. S. Rowell Wright, of London; also a striking contrast by the late Dr. Stafford between John Wesley and Voltaire, whose lives ran almost parallel. Among the illustrated articles

are "Picturesque St. Pierre," a description of the last dependency of France in the New World; "Westminster Hall and its Stirring Memories," pictures of the royal stables, Buckingham Palace, and "Other Aspects of Court Life," "Christendom Anno Domini MDCCCXI," "The Sunday School Convention at Jerusalem, in 1904," and Willison's "Sir Wilfrid Laurier." "The Romance of Empire," by the Rev. F. A. Wightman, has a patriotic ring. Also an able article by the Rev. Principal Maggs, of the Wesleyan Theological College, Montreal, on "The Preacher's Use of the Prophetic Books." Frank Bullen's "Apostles of the South-East" grows in dramatic interest. The June number will be a special bicentenary number, with a score of memorial articles and over sixty engravings. Every scholar should have one. Send orders at once, 15 cents each, postage 2 cents extra.

Toronto: William Briggs. Montreal: C. W. Coates. Halifax: S. F. Huestis. \$2.00 a year; \$1.00 for six months.

Book Notices.

"The Heart of John Wesley's Journal." Bicentenary Edition, with an introduction by Hugh Price Hughes, M.A., and an appreciation of the Journal, by Augustine Birrell, K.C. Edited by Percy Livingstone Parker. New York, Chicago, Toronto: Fleming H. Revell Company. Pp. xxxii.—512. Price, \$1.50 net.

The Wesley Bicentenary calls attention afresh to one of the most remarkable books in the language, a book to be classed, says Price Hughes, with Fox's Journal and Newman's Apologia. "It is a book," says Birrell, "full of plots and plays, and novels which quivers with life, and is crammed full of character." It gives us the picture of the very man himself, and vivid glimpses of his wonderful work. "If you want to get into the last century," says Birrell, "to feel its pulses throb beneath your finger and ride up and down the country with the greatest force of the eighteenth century in England," you must read these Journals. We quote elsewhere more fully Birrell's remarkable appreciation of this great man. Everybody knows that Wesley traversed England from Land's End to Caithness, but we are not so familiar with the fact that he travelled also largely in Europe. In his eightieth year he traversed Holland, Germany, Belgium,

seeing the men and places best worth knowing in those lands. The book is illustrated with numerous portraits and engravings, and is an admirable souvenir of the Bicentenary.

"The Child in Religious Life." A Study of the Child's Religious Nature, and the Best Methods for its Training and Development. By Rev. William G. Koons, A.M., B.D. With an introduction by Thomas Neely, D.D., LL.D. New York: Eaton & Mains. Toronto: William Briggs. Pp. xii-270. Price, \$1.00.

A characteristic of recent times is a more adequate and just conception of child life and child training. This is largely the result of physiological and pedagogical studies. The development of the brain and heart of childhood is becoming better understood. These facts are recognized in this book. It discusses the problem of the child's religious nature, temperament, and training, heredity, and environment, and other important factors in the formation of religious character. The methods of religious training are wisely discussed. A cardinal truth is expressed in the chapter entitled "The Child is a Gem to be Developed, and not a Receptacle for Information." The training must be adapted to the stage of growth, the needs of the individual, the counteracting of hereditary defects. The relations of home and school, and church and child-training receive due consideration. The book is a valuable contribution to a very important subject.

"The Open Door." A Challenge to Missionary Advance. Addresses Delivered before the First General Missionary Convention of the Methodist Episcopal Church, held in Cleveland, Ohio, October 21 to 24, 1902. Editors Charles H. Fahs, Stephen J. Herben, Stephen O. Benton. New York: Eaton & Mains. Cincinnati: Jennings & Pye. Toronto: William Briggs. Pp. viii-404. Price, \$1.00 net.

The convention reported in this book was, we think, the most successful that was ever held by any one denomination, second only in interest to the great Students' Missionary Convention of last year in Toronto, and in financial result far surpassing it. Deep interest was aroused, \$300,000 money was subscribed, and to many of the delegates there came

an enduring life purpose. The addresses of the convention were by men of light and leading, the bishops and missionaries of the Methodist Episcopal Church. Prominent among these were Bishops Thoburn, Hartzell, McCabe, Mr. Game-well (the hero of the legation at Pekin), Mr. Mott, Mr. Speer, and many others. Never was fulfilled for the church more strikingly the words, "I have set before you an open door." This was the keynote of the Convention. The discussions were eminently practical and answered such questions as, What can be done to aid missions by the pastor, the S.S. superintendent, the local church, the young people? It will be found a great armory of weapons for the missionary campaign.

"Comradeship and Character." Sermons and Addresses to Young Men. By T. G. Selby and fourteen others. Manchester: James Robinson. Toronto: William Briggs. Pp. viii.-309. Price, 3s 6d.

These sermons are quite out of the ordinary run. They are clear, strong, direct talks to young men on topics of vital importance. Some of the younger Methodist preachers are well to the fore, as Thomas Selby, Frank Ballard, George Jackson, whom we have learned to know and love in Canada. Welsh fire and vigor are represented by Griffith-Jones and Rhonda Williams, and Principal Rowlands. The phrase "dull as a sermon" by no means applies to this book.

LESSONS AND GOLDEN TEXTS—SECOND QUARTER.

Studies in the Book of Acts.

Lesson 1. April 5.—PAUL'S FAREWELL TO EPHESUS. Acts 20: 28-28. Study vs. 17-38. *Commit vs.* 31-34. (Read vs. 1-16.) **GOLDEN TEXT:** Acts 20: 35. Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

2. April 12.—THE RESURRECTION. 1 Cor. 15: 20, 21, 50-58. *Commit vs.* 55-58. (Read the whole chapter.) **GOLDEN TEXT:** 1 Cor. 15: 20. Now is Christ risen from the dead and become the first fruits of them that slept.

3. April 19.—THE LAW OF LOVE. (A Temperance Lesson.) Rom. 13: 7-14. Study vs. 1-14. *Commit vs.* 9, 10. **GOLDEN TEXT:** Rom. 13: 10. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

4. April 26.—PAUL'S JOURNEY TO JERUSALEM. Acts 21: 3-12. Study vs. 1-16. *Commit vs.* 11, 12. **GOLDEN TEXT:** Acts 21: 14. The will of the Lord be done.

5. May 3.—PAUL ARRESTED. Acts 21: 30-39. Study vs. 17-39. *Commit vs.* 30-32. (Read Acts 21: 40—22: 29.) **GOLDEN TEXT:** Pet. 14: 16. If any man suffer as a Christian, let him not be ashamed.

6. May 10.—THE PLOT AGAINST PAUL. Acts 23: 12-22. Study vs. 10-35. *Commit vs.* 20-22. (Read Acts 22: 29—23: 9.) **GOLDEN TEXT:** Acts 23: 11. The Lord stood by him, and said, Be of good cheer.

Lesson 7. May 17.—PAUL BEFORE FELIX. Acts 24: 10-16, 24-26. Study vs. 10-27. *Commit vs.* 14, 16. (Read Acts 24: 1-9.) **GOLDEN TEXT:** Ps. 23: 4. I will fear no evil: for thou art with me.

8. May 24.—PAUL BEFORE AGRIPPA. Acts 26: 19-29. *Commit vs.* 27-29. (Read the whole chapter.) **GOLDEN TEXT:** Acts 26: 22. Having therefore obtained help of God, I continue unto this day.

9. May 31.—THE LIFE-GIVING SPIRIT. Rom. 8: 1-14. *Commit v.* 1. (Read the whole chapter.) **GOLDEN TEXT:** Rom. 8: 14. For as many as are led by the spirit of God they are the sons of God.

10. June 7.—PAUL'S VOYAGE AND SHIPWRECK. Acts 27: 33-44. Study vs. 1-44. *Commit vs.* 41-44. **GOLDEN TEXT:** Ps. 107: 28. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.

11. June 14.—PAUL AT ROME. Acts 28: 16-24, 30, 31. Study vs. 16-31. *Commit vs.* 30, 31. (Read Acts 28: 1-15.) **GOLDEN TEXT:** Rom. 1: 16. I am not ashamed of the gospel of Christ.

12. June 21.—PAUL'S CHARGE TO TIMOTHY. 2 Tim. 3: 14—4: 8. *Commit vs.* 12-14. (Read the epistle.) **GOLDEN TEXT:** 2 Tim. 4: 8. There is laid up for me a crown of righteousness.

13. June 28.—REVIEW. **GOLDEN TEXT:** 2 Tim. 4: 18. The Lord shall deliver me from every evil work, and will preserve me until his heavenly kingdom.

ORDER OF SERVICES—SECOND QUARTER.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES. [Psa. 30: 1-5, 10-12.]

SUPT. I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me.

SCHOOL. O Lord my God, I cried unto thee, and thou hast heeled me.

SUPT. O Lord, thou hast brought up my soul from the grave:

SCHOOL. Thou hast kept me alive, that I should not go down to the pit.

SUPT. Sing unto the Lord, O ye saints of his,

SCHOOL. And give thanks at the remembrance of his holiness.

SUPT. For his anger endureth but a moment; in his favour is life.

SCHOOL. Weeping may endure for a night, but joy cometh in the morning.

SUPT. Hear, O Lord, and have mercy upon me:

SCHOOL. Lord, be thou my helper.

SUPT. Thou hast turned for me my mourning into dancing:

SCHOOL. Thou hast put off my sackcloth, and girded me with gladness.

SUPT. To the end that my glory may sing praise to thee, and not be silent.

SCHOOL. O Lord my God, I will give thanks unto thee for ever.

III. SINGING.

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

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

VI. SINGING.

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES. [Phil. 4, 6, 7.]

SUPT. Be careful for nothing:

SCHOOL. But in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

ALL. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

International Bible Lessons.

SECOND QUARTER: STUDIES IN THE BOOK OF ACTS.

LESSON X. Paul's Voyage and Shipwreck.

[June 7.]

GOLDEN TEXT. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. Psa. 107, 28.

AUTHORIZED VERSION.

[Study also verses 1-32.]

Acts 27. 33-44. [Commit to memory verses 41-44.]

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

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

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

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

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

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

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

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

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

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

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

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

AMERICAN REVISED VERSION.*

33 And while the day was coming on, Paul besought them all to take some food, saying,

This day is the fourteenth day that ye wait and continue fasting, having taken nothing.

34 Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you.

35 And when he had said this, and had taken bread, he gave thanks to God in the presence of all; and he brake it, and began to eat.

36 Then were they all of good cheer, and themselves also took food. 37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea. 39 And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it.

40 And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. 41 But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmovable, but the stern began to break up by the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. 43 But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they who could swim should cast themselves overboard, and get first to the land; 44 and the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

45 And the next day they were gathered together, and the centurion commanded that the ship should be burnt, lest any should escape. And he burnt the ship with fire.

46 And when it was day, they saw the land, and they were glad, when they saw that the ship was burnt, and that there was no danger to us.

47 And when they were gathered together, they said unto Paul, We would have heard of thee, that thou haddest been slain: but thou art alive, and thou art here.

48 And he answered them, saying, I have been in the presence of the emperor, and I have stood in the judgment for the Jews: and I have said nothing against them: for I desired only to save my life, and to stand clear of all blood: and therefore was I sent to Rome: and here am I, waiting to be heard of thee.

Th. Paul's Voyage and Shipwreck. Acts 27. 33-44.

F. Christ in the ship. Mark 4. 35-41.

S. Saved from trouble. Psa. 34. 1-10.

S. Storm and calm. Psa. 107. 21-32.

Home Readings.

M. Danger anticipated. Acts 27. 1-10.

Tu. The tempest. Acts 27. 11-20.

W. Cheering words. Acts 27. 21-32.

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Lesson Hymns.

New Canadian Hymnal, No. 206.

Eternal Father! strong to save,
Whose arm doth bind the restless wave.

New Canadian Hymnal, No. 204.

From every stormy wind that blows,
From every swelling tide of woes.

New Canadian Hymnal, No. 226.

When storms around are sweeping,
When lone my watch I'm keeping.

Questions for Senior Scholars.

What made Paul's Journey to Rome necessary? Who were his traveling companions? Who the centurion in charge? What was the latter's disposition toward his prisoner? Indicate the course of the voyage? What was Paul's first advice? Was it regarded? What was the Euroclydon?

Questions for Intermediate Scholars.

1. *Early Breakfast and Good Cheer* (v. 33-37).—How long had the storm lasted? What did Paul advise? What assurance did he give to all? What did he do before eating? How did his example affect the rest?

2. *A Run Ashore* (v. 38-41).—What was done to lighten the ship? Into what place did they wish to go? What was done to carry out that purpose? What became of the vessel at last?

3. *All Saved at Last* (v. 42-44).—What new danger threatened the prisoners? How did they

escape? What command was given? By what means did they get to land?

Questions for Younger Scholars.

Who sailed with Paul toward Rome? Who had charge of them all? Why did the voyage become difficult? What did Paul tell them? Did they follow his advice? What great wind arose? *Euroclydon*. Did they fear shipwreck? Did Paul fear it? Why? What did he ask of God? Was his prayer answered? How long were they tossed about? (Verse 33.) How did Paul cheer the men? How many were on the ship? What did they see at dawn? What happened to the ship? What did the soldiers want to do? What did the centurion command? Why? Did they all reach the shore? Who was the real captain of the ship? *The Lord Jesus*.

The Lesson Catechism.

(For the entire school.)

1. What did the shipmen try to do? *Escape in a boat*. 2. What did Paul ask the men to do? *To take some meat*. 3. What did Paul do when he had taken the bread? *He gave thanks to God*. 4. What was finally done to escape death? *They ran the ship aground*. 5. What was the result? *They escaped all safe to land*. 6. What is our GOLDEN TEXT? *Then they cry*, etc.

The Church Catechism.

28. What are the conditions upon which benefits are extended to all men through the Atonement? The conditions upon which benefits are extended to all men through the Atonement are true repentance and living faith.

THE LESSON OUTLINE.

Kind Words Can Never Die (Study Verses).

I. THE KINDNESS OF REBUKE.

Ye should have hearkened unto me, and not have set sail. v. 21.

Faithful are the wounds of a friend. Prov. 27. 6.

It is better to hear the rebuke of the wise. Eccles. 7. 5.

II. THE KINDNESS OF GOOD CHEER.

Now I exhort you to be of good cheer. v. 22.

When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person. Job 22. 29.

A merry heart doeth good like a medicine. Prov. 17. 22.

III. THE KINDNESS OF DIVINE REASSURANCE.

There stood by me this night the angel of God, whose I am. v. 23.

Fear not; I am with thee; I am thy God. Isa. 41. 10.

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Heb. 1. 14.

IV. THE KINDNESS OF GOD.

I believe God, that it shall be even as it was told me. v. 25.

God is not a man, that he should lie. Num. 23. 19.

I know whom I have believed. 2 Tim. 1. 12.

EXPLANATORY NOTES.

Our lesson connects with the lesson of May 24. Paul's defense convinced Agrippa and Festus that he had not been engaged in criminal plans; but his release now was out of the question because of his appeal to the emperor, which lifted his case from the jurisdiction of lower courts. Travel on the Mediterranean in winter was regarded as extremely dangerous, and already it was late in autumn; so no time was lost in sending Paul to Italy. Together with other prisoners ("prisoners of another sort"), he was put in charge of Julius, a centurion of "the Augustan band." Among Paul's fellow-passengers were two devoted friends—Aristarchus, a Christian of Thessalonica (see Acts 19, 29; 20, 4; Col. 4, 10; Philem. 24), and Luke, the compiler of the Acts. In those days travelers were dependent on the chance sailing of trading vessels, and as no ship was about to leave Caesarea for Italy, Julius had to be content with a coasting vessel, which was to touch at several Asian ports, at one of which he hoped to find a ship for Italy. One day's sail, sixty-seven miles in length, brought the party to Sidon, where the kindly centurion permitted Paul to go ashore and visit the Christians. Leaving Sidon, they faced strong winds from the west, but were helped by a current which constantly pushes westward along the southern coast of Asia Minor, and came to the flourishing port of Myra. Here Julius found a great Alexandrian wheat ship on its way to Italy. So Paul was soon again on the sea, this time with two hundred and seventy-five fellow-passengers. Daily the "contrary winds" increased in force, and the ship was compelled to drop out of the usual course and proceed slowly along the southern shore of Crete. When they reached Fair Havens, Paul, whose personal influence was already commanding, expostulated with the centurion, the steersman, and the ship owner, on the great risk of further journey until milder weather. All seem to have agreed that the voyage to Italy could not be continued till the season changed. But they decided to seek another harbor. "When the south wind blew softly" they started for Phenix, or Phenice, a port which they regarded as more desirable for winter quarters. But their plans were frustrated. A wild northeast wind (Euroclydon means Northeasterly) drove them into desperate circumstances. They suffered exceedingly from the storm, and at one time were in danger of being wrecked on the sandbanks. To lighten the ship they threw the merchandise overboard, and next day they flung out all the ship's furniture. For many days neither sun nor stars appeared, and the tempest made the crew hopeless. After long abstinence from food Paul encouraged them to eat and to renew their endeavors, assuring them on the authority of an angel of God that all on board would be saved. "Howbeit," he said, "we must be wrecked at some island." The fourteenth night brought them near to an unknown shore. Repeated soundings showed increasing shallowness, and brought the sailors fresh alarm lest they should be driven on the rocks. They conspired to desert the ship, but their plans were thwarted by the promptitude of Paul. At this point our lesson begins.

Verse 33. *While the day was coming on.* Before the full light. *Paul besought them all to take meat.* The strain of the coming day would be immeasurable, and in the present enforced pause everything should be done to increase strength. This is the fourth time, as Dr. Alexander observes, that Paul the prisoner assumes the direction of the company. It was the *fourteenth day* of the storm. For two weeks they had *tarry'd and continued fasting.* Their danger had taken away their appetite. They were "living on their nerves." The words *having taken nothing* are a natural hyperbole, not necessarily to be understood literally, but indicating that there had been no regular meal served on the vessel.

34. *I pray ["beseech"] you to take some meat ["food"]: for this is for your health ["safety"].* Without food they need hardly expect to be able to meet the perils and the strains of the day. *There shall not an hair fall ["perish"] from the head of any of you.* Then

Paul proved by his conduct that he meant what he said.

35, 36. *When he had thus spoken ["said this"], he took bread ["and had taken bread"], and ["he"] gave thanks to God in the presence of them [omit "them"] all: and when he had broken it ["and he brake it"], he ["and"] began to eat.* He set a good example, and his confidence was infectious, for at once they all became of good cheer, and they also took some meat ["and themselves also took food"].

37. *And we were in all in the ship two hundred threescore and sixteen souls.* Probably the scrupulous centurion had the crew and passengers counted while they ate, so as to be able to prevent desertions and report upon deaths. There were four classes of folk on board: the soldiers, the sailors, the prisoners, and at least two who traveled at their own expense.

38. Their first measure for safety was the lightning of the ship by casting the cargo of wheat overboard. "It was probably spoiled by

the salt water" (*Conybear and Howson*), and may have so shifted in the storm as to make the steering uncertain.

39. *When it was day, they knew not the land.* They were approaching a part of Malta distant from their usual routes, and the shore was without noticeable features. It is almost certain that the shipwreck occurred in what has for centuries been known as St. Paul's Bay, near the northeast extremity of the island. *They discovered ["perceived"] a certain creek ["bay"] with a shore ["beach"].* The bay is nearly surrounded by rocks, but in two places a flat beach spreads itself, and on one of these beaches the sailors were minded, if it were possible, to thrust in the ship ["took counsel whether they could drive the ship upon it"].

40. *When they had taken up the anchors, they committed themselves unto the sea ["casting off the anchors they left them in the sea"].* To beach the vessel it must be started in motion toward the shore. It was held by four anchors which they had no time now to draw up, even if they were not afraid to add their weight to the vessel. *Loosed the rudder bands ["loosing the bands of the rudders"].* Ancient vessels ordinarily had two rudders, one on each side of the stern. While the ship was anchored these had been hoisted out of the water and fastened to the ship. They were now unslashed, the sailors believing that in the water they would assist in pushing the vessel forward. *Hoised up the mainsail to the wind, and made toward shore ["hoisting up the foresail to the wind they made for the beach"].* Everything had now been done to direct the boat shoreward, and they hazarded all on their last hope.

41. *And falling into ["but lighting upon"] a place where two seas met.* Probably the little

island of Salmonetta, which "is separated from Malta by a narrow channel not more than a hundred yards in length." They thought they were running the ship aground on the beach of the mainland, and were embarrassed by the appearance of the channel, which they regarded as another "sea." *They ran the ship ["vessel"] aground; and the forepart stuck fast ["the fore-ship struck"], and remained unmovable, but the hinder part was broken ["the stern began to break up"] with the violence of the waves.* The vessel plowed deeply into the mud of the shoal, and, held fast by the tenacity of the clay, the ship became a prey to the wild winds.

42. *The soldiers' counsel was to kill the prisoners.* This was in harmony with the traditions and regulations of the Roman army. The law imposed terrible penalties on guards who permitted their prisoners to escape, and often mitigating circumstances were disregarded by the judges. On land, if not on sea, the prisoners were chained each to a soldier, and to plunge thus into the water would mean death for both.

43. *The centurion, willing ["desiring"] to save Paul, kept ["stayed"] them from their purpose.* The goodness and greatness of one prisoner saved the lives of all the rest. *They which could swim, whether prisoners or not, were first of all to make for the shore and there hold themselves in readiness to assist the others.* They were now very near to the shore, but the storm was furious.

44. *Boards should be "planks;" broken pieces of should be "other things from."* By using all things within reach they escaped all safe to land. This was Paul's fourth shipwreck (see 2 Cor. 11. 25, a passage which was already written).

HOMILETICAL AND PRACTICAL NOTES.

On the dark background of this terrible storm at sea the character of St. Paul shines out in full luster. His dauntless courage, his practical wisdom, his helpful considerateness of his suffering fellow-creatures, all appear.

THE SAILOR'S CHAPTER.

The twenty-seventh of Acts has been well called "The sailor's chapter." Lord Nelson read it on the morning of the battle of Copenhagen, and it suggested to him one expedient which greatly contributed to his victory. The chapter has been subjected to the most searching scientific examination, and has been proven to be

correct in every particular. The course here described has been sailed over several times by experts, to discover, if possible, an inaccuracy in its "wealth of detail." Even Renan admits the account to be genuine and authentic.

PAUL VERSUS CHESTERFIELD.

Lord Chesterfield, full of the misanthropy which comes from surfeit of pleasure, said with cold deliberation that he was determined to sleep in the carriage for the balance of his journey. In those words he confessed himself so used up and deadened in sensibility that he did not care an iota for his fellow-travelers or the events in

the balance of life's journey. Paul presents a complete contrast. He has the liveliest interest in every sight and event. His heart is touched to pity, he has the keenest sympathy and solicitude for the pains and perils of his fellow-passengers. He was in all of this also absolutely disinterested, for his own escape was assured by the vision at Jerusalem which had pledged his safe arrival in Rome. So far from "sleeping in the carriage," he was soon by common suffrage the practical commander of the ship. Alert, sensible, courageous, sympathetic, the whole storm-beaten population of this little floating world hung upon the "towering personality" of the passenger who was also the prisoner.

SOVEREIGNTY AND FREEDOM.

It was the will of God that all on board the vessel should be saved, but not independently of human means. They would not have been saved if they had used one precaution less than they did. They must needs do everything that human judgment and experience could suggest. They must strike sails, cast the tackling over, undergirdle the ship, head for shore, cast the anchors out, throw the cargo overboard, refresh themselves with food, and only when the ship went to pieces beneath their feet commit themselves to the waves. Exactly so God wills the salvation of every human being, but not without the use of all human resources at command. No man gets to heaven merely by God's willing that he should go there. He also must will to go, must head that way, keep headed that way, and urge on his course. The analogy may be drawn out to minute particulars.

NAUTICAL FIGURES.

No doubt those maritime terms which Paul uses with such fine effect were suggested to his mind in this experience or one like it. Shipwreck is one of the most terrible of physical disasters. As a moral disaster the loss of religion is like it, and Paul describes it as "shipwreck of faith." In another place, when he says, "Count all things loss for Christ," it is literally "wreckage," that which must be thrown out to save the ship. Again, as in this instance, the apostle gazed astern and thought of the comparatively small anchors and saw how the cables strained, he was reminded of the one sufficient hope which as the anchor of the soul sure and steadfast entered within the veil.

INTERCESSORY PRAYER.

Here also is an illustration, clear and striking, of the nature, use, and efficacy of intercessory prayer. Paul prayed fervently and believ-

ingly, but not for himself. In this instance he had no need of prayer for himself. He had been divinely assured that he should not die before he should set foot within the city by the Tiber. His prayer was for others, his fellow-voyagers. In answer, "God gave him all them that sailed with him." As long as that sentence remains the utility and obligation of intercessory prayer remains.

JERUSALEM TO ROME.

At first glance the large space given to the account of the voyage and shipwreck seems out of proportion. It has been the subject of unfavorable criticism. Undoubtedly Luke was led into minute particularity by the extreme importance of the voyage. It is the transference of Christianity from an old to a new center of power from Jerusalem to Rome. This lends a new interest to every league sailed and every otherwise trivial circumstance. When a ruler is making a progress through his empire every incident which transpires *en route* is considered worthy of report. So when the Gospel in the person of the apostle moved across the seas the evangelist knew that there was no incident of the voyage but would be read with avidity.

WHOSE AND WHOM.

Paul gives incidentally the most graphic description of a Christian when in his address of comfort to the crew and passengers he says, "There stood by me this night an angel of God, whose I am and whom I serve." Bengel says, "To belong to God is the sum of religion; the correlative is to serve him."

Prismatic Lights on the Lesson.

BY BISHOP WARREN.

PAUL'S VOYAGE AND SHIPWRECK.

To see the divine in things common is the distinction of Scripture writers. Our ordinary historians see armies and thrones. The Scripture writers see the angel above Sennacherib's army, and the power behind the throne. Here is an ordinary voyage, of a common ship and crew, in accustomed winds and waves. But it all has an extraordinary and divine outcome. There were two hundred and seventy-five ordinary men, and one extraordinary man. The one was worth more than all the rest.

1. He prayed for all these lives in peril, and his prayer was granted (verse 24). Ten such men could have saved all Sodom.

2. He not only saved them from death, but to good cheer (verse 36). He did this by exhortation, backed up by example (verse 35).

Ordinary sailors wanted to selfishly escape in boats and leave all the passengers without their aid (verse 30). Ordinary soldiers wanted to kill the passengers lest any escape (verse 42). But Paul would save all.

In peril the large man, though he be a prisoner, comes to the command. The small man, though he be captain or centurion, servilely obeys him who is the real captain in character.

This lesson is great in two things: It shows God's power in all things in the ordinary lives of those who are working out his plans. Is it too much to say that Paul was necessary to God for carrying out his plans then, and that as such it was necessary to save him? It is glorious to be related to the accomplishment of such great plans. This feeling has coined the phrase, "Man is immortal till his work is done."

Second, such great plans help to develop such great characters. They are not made on the instant. Heaven is not reached by a single bound.

"We are utterly outnumbered," said the coward. "That depends on how many you count me for," said the brave leader.

Thoughts for Young People.

THREE LESSONS FROM OUR LAST VERSE.

1. *The First Lesson.* In reading the narrative of this voyage and shipwreck the first impression on the mind is produced by the prisoner, the apostle Paul. He is singularly unlike a prisoner. He is the true captain, the foremost man, evidently, on board the ship. The narrative is a statement of the unconditioned freeness and the glorious fullness of divine goodness. See what an important thing in the scheme of means human responsibility is. "Except these abide in the ship, ye cannot be saved." Even the boards and the broken pieces of ship are all parts of the divine purposes. Here we have exemplified and illustrated the mystery of the salvation of sinners for the sake of the saints. This text most solemnly illustrates to us that God has somehow set together human earnestness and human conversion.

2. *The Second Lesson.* "Some on boards and some on broken pieces of the ship." All means are good means which save—none are insignificant which give security. In the storm of darkness and unbelief, in the tempestuous night, it seems as if all is shipwrecked in thee, broken in pieces; and yet, see what scattered glimpses, what broken, imperfect appearances, what scattered discoveries of Jesus Christ float up and down and do at any time appear in thy spirit! Thou wilt see some if thou wilt look and watch

for them. Cast thyself upon them: these are the broken planks, the most imperfect, darkest, narrowest glimpses of Christ. Many a sacred text has been the board, the broken piece of ship, on which souls have escaped safe to land.

3. *The Third Lesson.* God is a good Captain. If the ship is lost, he saves the crew. There is land, and all who sail in the ship are safe. Gather up all the promises which, like so many planks, have floated over and sustained on death's waves, and you will build a ship to hold the Church. (*E. Paxton Hood.*)

Teaching Hints for Intermediate Classes.

BY REV. A. H. MCKINNEY.

NOTE.

During this month we will continue to follow the outline adopted for study and teaching during this quarter, namely:

PRELIMINARY.
APPROACH.
UNFOLDED TEXT.
LESSON.
STUDY IN ADVANCE.

PRELIMINARY.

Provide a map showing Paul's voyage, compare with it the maps prepared at home by the pupils, and endeavor to give an idea of the difficulties connected with a sea voyage in the apostle's time.

APPROACH.

When the writer was a boy he was on a steamboat which passed through a terrific storm near Sandy Hook. Many of the passengers were beside themselves with fear. There was one big, boisterous man, who seemed to be crazy as he begged God for mercy. In marked contrast to him was a little old lady, who was perfectly quiet and as composed as if she were in her own home. She was a Christian and had perfect trust in God. The man was not a Christian, but wanted God to deliver him from peril. If the teacher can tell a story similar to this, or get one of the pupils to tell one, it will be very helpful.

UNFOLDED TEXT.

Tell the pupils to open their Bibles at the place of the lesson story in order to see how Paul behaved under trying and seemingly hopeless circumstances. Give to each one a sheet of paper across the top of which has been printed:

EVERYDAY RELIGION.

Talk about this heading and illustrate its

meaning in various ways. Then have the pupils refer to the text and from it tell *how* Paul showed his religion. The answers will be as follows:

1. He took food (verses 33, 34).
2. He expressed his confidence in God (verse 34).
3. He gave thanks to God (verse 35).
4. He encouraged those with him (verse 36).

As these various answers are given comment on them and fasten the truths for which they stand. Then let the pupils print under the heading on their papers, so that their sheets will contain the following:

EVERYDAY RELIGION
MANIFESTED BY PAUL'S

TAKING FOOD,
EXPRESSING CONFIDENCE IN GOD,
GIVING THANKS,
ENCOURAGING OTHERS.

Ask the pupils to copy at home this outline in their notebooks.

LESSON.

Remind the pupils that during this quarter we have been talking, among other things, about God's presence (Lesson VI), God's help (Lesson VIII), and spiritual life (Lesson IX). Today we study about man's side of the religious life. Teach that the heavenly Father, who is always with us, who will always help us, and who is willing to give us spiritual life, wishes us to manifest our love to him by our everyday actions. This fact Paul realized, and this fact he lived up to. If we learn the lesson that we should from his life it ought to result in our trying to imitate him. Many persons keep their religion for Sunday, for prayer meeting, and for especial occasions. This is all wrong. Teach the pupils: *A religion that will not stand the strain of everyday life is of absolutely no value.* By illustration adapted to their ordinary experiences show them how to bring their religion into their daily life. Then have all print:

LORD, HELP ME TO HAVE AN

EVERYDAY RELIGION.

STUDY IN ADVANCE.

Give to each pupil a sheet of paper, across the top of which is printed, **ROME IN PAUL'S TIME**, and request that during the week as much as possible be learned and written on this topic.

Review words, "Everyday religion."

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verses 33-36. Christianity cares for the bodies as well as for the souls of men. When Christ raised to life the daughter of Jairus he thought of her physical comfort even before her mother did, and commanded that something be given her to eat. When the multitudes hungered he fed them before he talked to them about the Bread of Life.

When Elijah had his season of despair and prayed that he might die the Lord sent him sleep, and then an angel visitor who prepared a meal for him. When Elijah's physical wants were met he was ready for his great lesson. "The foot of the ladder of life is on the earth, though the top reaches to heaven."

"*They lightened the ship.*" The cargo was valuable, but it was important that the ship should be as light as possible when she came into shallow water. It was wealth, but what is wealth compared to human life? "What shall it profit a man if he gain the whole world and lose his own soul?" The universal answer is, "Nothing." "Millions of money for an inch of time" is said to have been the cry of Elizabeth of England when lying on her deathbed. So the cargo of wheat went overboard without hesitation. Many a soul has been wrecked in sight of land because he would not unload his cargo of wealth. The young ruler was in sight of land, but he was very rich, and when he heard the Master's word, "Sell that thou hast and give to the poor, and come and follow me," he was sorrowful and decided to take his chances and save his cargo. They both went down together. Save the wheat if you can, but if it stands between you and life, out with it into the sea!—*G. F. Pentecost.*

Faith and Works. Paul had the assurance direct from God that every man on that ship should be saved through the dangers of the voyage. By faith he rested on that assurance; but he did not rest on it so far as to neglect his work. He had the sailors stick to the vessel; he had them take nourishment to be fitted for endurance; he had them look out for rudders and sails and anchors and planks, in their time and place. James could not have combined faith and works better than Paul in this place. Paul trusted as though God was doing everything. Paul worked as though man had everything to do. When Mohammed's followers told him that there was no need to tether the camels at night, for God would take care of his prophet's camels, Mohammed said, "Tether the camels and then trust God to take care of them." "Trust in

God and keep your powder dry," was the counsel of Cromwell. Don't shirk your own duty in the sick room, the school, the office, or the church, under the presumptuous plea of trusting in God to do your work for you, instead of trusting him to make your work a success.

Paul was the salt of that ship's company. All on board owed their lives to this chained man. So to this day true believers are, as the Master said, "the salt of the earth." The missionary as he goes from house to house in the worst parts of the city is often laughed at and cursed to his face. But when times of disease come he is all of a sudden the man most sought after. In Asia Minor in 1892 there were Christian missionaries who were despised by the people, who, if they could, would have driven them from the land. But when the cholera came these same missionaries saved more lives of the natives than all their own doctors put together. The same thing was true in India in the famine and plague days; the missionaries suddenly became centers of influence and power because they could save life.

Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

It greatly strengthens faith to read the vicissitudes in the life of Paul the servant of God. Imprisonment, persecution, shipwreck—are these the rewards of love and service? Did not Jesus say everyone who left worldly ease for the sake of his kingdom should receive manifold more good things in this present life? Yes; and he added the significant words, "with persecutions." Persecutions were thrown in among the rewards. So it must be that hardships appear in a different light to him from the way we regard them. St. Paul lived so near the Lord he saw them from the same point of view. In the eleventh chapter of Second Corinthians he makes a list of experiences which befell him, among them three shipwrecks, and immediately adds that he takes pleasure in distresses for Christ's sake, because through them he grows strong and proves the power of grace to keep him. He calls them light afflictions compared with the weight of glory they are working out for him. Such uplifting views of trial we have only when we are so near to God that we can see as he sees. What a blessing to this sorrow-laden world are souls that have this clear, far sight!

These poor sailors, though used to stormy weather, lost courage now, and were going to leap into the sea. All on board were too anxious and frightened to eat. Paul was the only calm, clear-headed one among them. The secret is

given when he says, "There stood by me this night the angel of God, whose I am and whom I serve"—secure because he belonged to God; certain of a right outcome from the peril because he desired only God's will; sure that will, whatever it might be, was the best thing he could have. With such confidence within himself he could quiet the fears of fellow-sufferers. "Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." How shall I quiet my heart in danger, perplexity, or sorrow? By believing God that it shall be even as it is told me, in his word, by his Spirit. So, too, shall I cheer and help the disheartened, anxious ones who have not learned to say of the good and loving God, "whom I am and whom I serve."

The bearing of this believing man under trial is worth our while to study. He was not courageous, because he was a man and felt himself too strong to be afraid. All the other men were badly frightened. I have just read in the morning paper of a shipwreck in which the women were said to have been more calm and full of courage than the men; and especially one elderly woman whose words of cheer, as she was swung over the ship's side into the lifeboat, encouraged all on board. I think she must have had the same inward source of peace as that of Paul. He cheered these poor fellows so that they took food, and forgetting themselves, went to work to lighten the ship! Once I was in a home where a great sorrow had come. The whole household gave way to grief and regrets, except one calm, trustful soul, who, relying upon God, went about with peaceful face and steady voice, taking necessary food and urging others to take it, because life's work must go on whether the portion be joy or grief. In every home there come crises where such a presence is needed. In many lives there are shipwrecks when men and women would throw themselves away in despair were it not for the cheering faith of a believing friend.

The Teachers' Meeting.

This lesson is a most beautiful illustration of the truth of the Golden Text, and no better advantage can be taken of the lesson hour than by elucidating and emphasizing that truth. In another treatment of the lesson we have arranged its verses under three headings: Trusting as if there were No Human Means, verses 33-37; Working as if there were No Divine Aid, verses 38-41; and God's Promise Kept, verses 42-44. . . . The introductory verses (1-32) furnish material for most effective lesson pictures: The stormy

anchorage; the foiled plot; the morning meal; the stranded ship; the cruel conspiracy; the escape. . . . Paul's character never shines brighter than at this emergency. The wisdom of his counsels, the constancy of his faith, the winsomeness of his affection, and the steadiness with which he exerted all his powers to save others are notable. . . . Study Paul's troubles. Though a refined gentleman he is a prisoner, probably chained to a common soldier, certainly awaiting his trial. He is in enforced companionship with criminals, and is exposed to an unusually severe storm, and is in danger of death. In addition to the dangers of the elements his life, together with those of the other prisoners, is conspired against. But Paul has comfort in trouble. His God and Saviour never leave him, and divine support is evident.

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BY REV. S. G. AYRES, B.D.

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SERMONS ON THE LESSON.

Verse 32.—Adams, *Thanksgiving Memories*, page 250. *The Homilist*, vol. iv, page 263.

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Blackboard.

BY THOMAS G. ROGERS.



The composure and clearness of Paul's mind while he stands unmoved amid the despairing crew of the ill-fated vessel tell of that faith in God which dominated his life. It was that blessed resort which gave him courage and self-control while others were hopeless and miserable. There will be times in our own experience when Euroclydon has well-nigh overwhelmed us, and we cannot hope to weather the storm unaided. We may have set out unadvisedly from the harbor when "the south wind blew softly," and found ourselves helplessly exposed to the violence of some temptation or beset by circumstances of special difficulty. And we shall all come at last to that place "where two seas meet," the tide of eternity and time. Let us, then, pray for the light and strength of such a faith as Paul's, that we too may escape in safety and aid our fellows in distress.

Coloring.—"Faith" and rays, yellow; words, purple; water, blue and white; clouds, white.

LESSON XI. Paul at Rome.

[June 14.]

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

AUTHORIZED VERSION.

[Study also verses 25-29. Read Acts 28. 1-15.]
Acts 28. 16-24, 30, 31. [Commit to memory

verses 30, 31.]

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

AMERICAN REVISED VERSION.*

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

17 And it came to pass, that after three days

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

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

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

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

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

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

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

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

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

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

he called together those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans: 18 who, when they had examined me, desired to set me at liberty, because there was no cause of death in me. 19 But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught whereof to accuse my nation. 20 For this cause therefore did I entreat you to see and to speak with *me*: for because of the hope of Israel I am bound with this chain. 21 And they said unto him, We neither received letters from Judea concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. 22 But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

23 And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. 24 And some believed the things which were spoken, and some disbelieved.

30 And he abode two whole years in his own hired dwelling, and received all that went in unto him, 31 preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

Time.—Paul reached Rome about March 1, A. D. 61. **Place.**—Rome in Italy, on the Tiber, the capital of the Roman empire.

Home Readings.

- M. Journey to Rome. Acts 28. 1-15.
 Tu. Paul at Rome. Acts 28. 16-22.
 W. Paul at Rome. Acts 28. 23-31.
 Th. Isaiah's words. Isa. 6. 5-13.
 F. Hearing and obeying. Rom. 10. 11-21.
 S. The heart of unbelief. Heb. 3. 1-13.
 S. Paul's letter to Rome. Rom. 1. 1-16.

Lesson Hymns.

New Canadian Hymnal, No. 158.

Jesus, and shall it ever be,
 A mortal man ashamed of thee!
 Ashamed of thee, whom angels praise,
 Whose glories shine through endless days!

New Canadian Hymnal, No. 154.

Never further than thy cross,
 Never higher than thy feet.

New Canadian Hymnal, No. 128.

Saved to the uttermost: I am the Lord's;
 Jesus, my Saviour, salvation affords.

Questions for Senior Scholars.

How did Paul come to Rome? How did his coming promote Christianity? To whom were the prisoners delivered? Why were exceptions made in the case of Paul? With whom did Paul dwell? Who were the chief of the Jews? Why did Paul call them? What statements did he make to them? What response did they make to him? Why had the Jews of Rome not been informed of the case against him? How did they regard the sect of Christians? What was the basis of Paul's argument concerning Jesus?

What effect was produced upon his auditors? How long did Paul remain in Rome?

Questions for Intermediate Scholars.

1. *Paul's Explanation of the Charges against Him* (v. 16-20).—To whom was Paul delivered at Rome? What favor was shown to him? For whom did he send? What did he claim for himself? Why did he appeal to Caesar? For what cause was he a prisoner?

2. *Paul's Explanation of the Gospel* (v. 21-24).—Had the Jews in Rome heard anything against Paul? What did they know of Christianity? What did they desire Paul to do? What was the result? In what way did he explain the Gospel? Did they believe?

3. *Paul's Stay in Rome* (v. 30, 31).—How long did he remain a prisoner? Where did he live? How did he spend his time? What else did he do besides preaching and teaching?

Questions for Younger Scholars.

Where was Paul shipwrecked? What is the island now called? *Malta*. How did the islanders treat the shipwrecked men? What happened to Paul? What is a viper? *A poisonous serpent*. Who cared for Paul? What did Paul do in return? How long did he stay there? When did he go from there? What did the centurion do for Paul at Rome? How was he

kept? *Chained by one arm to his guard*. Who did he first address? How long did he speak to them the second time? Did they believe? How long did Paul live in his hired house? To whom did he preach? *To Jews and Gentiles*.

The Lesson Catechism.

(For the entire school.)

1. Whom did Paul call to speak with concerning his imprisonment? *The chief men of the Jews*. 2. What did they say? *We have heard no harm of thee*. 3. What did they desire? *To hear him concerning Jesus*. 4. What was the result of Paul's preaching to them? *Some believed, and some believed not*. 5. Unto whom, besides the Jews, is the salvation of God sent? *Unto the Gentiles*. 6. What did Paul testify? *GOLDEN TEXT: "I am not,"* etc.

The Church Catechism.

29. What is true repentance? True repentance is a grace of the Holy Spirit whereby a sinner, from a sense of his sins, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it to God, with full purpose of, and endeavor after, future obedience.

THE LESSON OUTLINE.

I. PREJUDICE MISREPRESENTS THE GOSPEL.

Concerning this sect, we know that everywhere it is spoken against. v. 22.

These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans. Acts 16, 20, 21.

We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes. Acts 24, 5.

II. PREJUDICE IS PROOF AGAINST GOSPEL TRUTH.

The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed. v. 27.

My people would not hearken to my voice. Psa. 81, 11.

When I spake, they did not hear. Isa. 66, 4.

III. THE GOSPEL NO RESPECTER OF PERSONS.

The salvation of God is sent unto the Gentiles. v. 28.

In every nation he that feareth him, and worketh righteousness, is accepted with him. Acts 10, 35.

The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Isa. 52, 10.

His righteousness hath he openly showed in the sight of the heathen. Psa. 98, 2.

IV. THE GOSPEL SHALL ULTIMATELY TRIUMPH.

Teaching those things which concern the Lord Jesus Christ, with all confidence. v. 31.

Grant unto thy servants, that with all boldness they may speak thy word. Acts 4, 29.

That I may open my mouth boldly, to make known the mystery of the Gospel, that therein I may speak boldly, as I ought to speak. Eph. 6, 19, 20.

EXPLANATORY NOTES.

Paul spent the winter at Melita (Malta), and then sailed, by the way of Syracuse and Rhegium, through the celebrated pass between Scylla and Charybdis, to Puteoli, in Italy. After a week here with brethren he went forward on the Applan Way to Rome. When the brethren of Rome, for whom his heart had so long yearned (Rom. 1. 10-12), came forty-three miles to meet him he "took courage"—not selfish comfort, but eager courage; not hope of rest, but boldness to work and to win. This spectacle of Paul the prisoner coming afoot to conquer the imperial city is one of the most impressive scenes in the history of the world. The best introduction that this lesson can have is to be found in Dan. 2. 37-45. There the prophet sees four great empires rise and fall, the fourth "strong as iron," "subduing all things." This stood for Rome, and how Rome's wide dominion facilitated the spread of the Gospel may be shown in a very interesting way. But that fourth kingdom was not to be the last. Another was to rise to destroy all the rest and never to be destroyed itself—the kingdom of Christ; Paul was its representative. And in very truth he and his successors did conquer the empire. How? Not by overthrowing the city and dethroning the emperor (this happened, indeed, but not through Christianity), but by conquering its heathenism. Rome tried to put down the Gospel, killed many thousands of Christians; but more and more people believed, and at last there was a Christian emperor, and the temples were taken for Christian churches. The entrance of Paul to Rome was the beginning of this transformation.

Verse 16. We. Luke, Aristarchus, probably Timothy, and we know not how many other of Paul's friends, together with the apostle himself, and the brethren who had come to meet him. Rome at this time is said to have had two million inhabitants, about one half of whom were slaves. Of the centurion Julius, who had been so kind to Paul, we hear no more after he delivered the prisoners to the captain of the guard, we will assume of the Pretorian [the imperial] Guard. Paul was suffered to dwell ["abide"] by himself. This shows that he was regarded with special favor. "Possibly Festus may have commended him to the favor of the Roman authorities; possibly Julius may have reported the good services Paul and his friends had done to the State on the journey Romeward." With a ["the"] soldier that kept ["guarded"] him. In spite of all indulgence Paul suffered much indignity, and we are to think of the noble letters which he wrote from Rome as being written with a hand fettered to the hand of a soldier; not a choice companion probably, for "the Roman army was made up of the dregs of the people." But one happy circumstance was that the soldiers were changed constantly, and Paul preached the Gospel to each who came. Here was the beginning of a wonderful work, for before many years Roman soldiers had carried the Gospel to all parts of the Roman empire.

17-19. After three days. At the earliest opportunity. Paul called the chief of the Jews together. If Paul's lodging was near to the Pretorian camp all Rome lay between him and the Jewish quarter, which was southwest of the city and across the Tiber. He could not go with his Roman guard to the synagogue, there-

fore he must send for the "chief of the Jews" to come to him. *Men and brethren* ["I, brethren"], *though I have committed nothing* ["had done nothing"] *against the people, or* ["the"] *customs of our fathers, yet was I* ["I"] *delivered prisoner from Jerusalem into the hands of the Romans.* He must first put himself before the Jews in a correct light, and so he gives a brief statement of why he is there a prisoner, and asserts his innocence. The phraseology of Paul reminds us of the words of Agabus, Acts 21. 11. Paul is very sincere in his assertion that he has done nothing against the customs of the fathers, for he believes that Christianity is the true development of Judaism. From the entire story it is evident that the Roman authorities were friendly to Paul throughout, and would have released him but for the bitter opposition of the Jews. When *the Jews spake against* his liberation *he was constrained to appeal unto Caesar,* and the appeal had hardly been made before it must have appeared to his hearers that it was a strategic mistake, but God's providence made it the means of forwarding the Gospel through Paul. *Not that I had ought to accuse my nation of.* It was necessary that he should clear himself from the suspicion that his appeal meant an accusation of his nation. His words are noble. His heart is full of that charity which he depicts in such glowing words in 1 Cor. 13.

20. *This cause.* Which he is now to present to them. *The hope of Israel.* The coming of the Messiah, which it was Paul's privilege to announce had already taken place. *I am bound with this chain.* Bound to a soldier; a degradation he keenly felt. See Eph. 3. 1; 4. 1; Phil. 1. 13, 16; Col. 4. 18; Philem. 1. 9, 10. Roman

chains, like our handcuffs, usually indicated crime; but Paul asserts that his chains stand for patriotism and religion.

21. We neither received letters. Paul's appeal had not been anticipated by himself, his judges, nor his accusers, and the storm which delayed his coming would also delay accusations and adverse letters. *The brethren* was a term used by Jews of Jews. *Spake* ["speak"] any harm. The Jews of Rome were far from the fields of Paul's active labors, and for two years past he had been in prison; so that they had heard little about him; but they had watched the "sect" of Christians in Rome with prejudiced eyes.

22. We desire to hear of thee. That he was a scholarly man—by Jewish measurements—was evident; and probably they had never heard Christian doctrines advocated by men whom they did not hold in contempt. *Sect* here means merely party; a school of religious thought. *Everywhere it is spoken against.* Already the hierarchy at Jerusalem had sent out messages denouncing the followers of Jesus, and the Gentiles were beginning to hate them also because of their withdrawal from pagan festivals and from the sinful delights of unbridled cruelty and unbridled love.

23. His lodging. Not his own hired house, as in verse 30, but a temporary lodging place. Some have thought that Aquila and Priscilla

were his hosts, for they had been in Rome not long before this (Rom. 16. 3). *Expounded* ["the matter"] and *testified* ["testifying"]. "Set forth, bearing witness." He set forth the true nature of the kingdom of God, and bore witness to his personal knowledge of it. A good plan for teachers. *Persuading them concerning Jesus.* Proving that Jesus was the "Anointed One" promised in the Hebrew Scriptures to be the Saviour of his nation and the world. *Morning till evening.* A conversation of absorbing interest, with eager questions and answers, was continued without weariness.

24. Some believed . . . some . . . not. The same result which follows all the preaching of the Gospel. The seed falls upon good ground and upon rocky soil.

Verses 25-28 are omitted from the lesson, but their story should be kept in mind.

Verse 29 is not found in the best manuscripts, and is omitted from the Revised Version.

30, 31. Two whole years. There were long delays before his trial, and it is believed that after it he was released and spent several years in preaching. *Hired house* ["dwelling"]. His home was a center of influence, and from it were written the Epistles to the Ephesians, Philipians, Colossians, Philemon, and perhaps others not now extant. *With all confidence* ["boldness"]. Strengthened by divine power and protected by the Roman government.

HOMILETICAL AND PRACTICAL NOTES.

PAUL AND NERO.

It is possible that for rhetorical purposes the ignoble character of Paul's entrance to Rome has been somewhat overworked and exaggerated. Four months had elapsed since the shipwreck. The voyage from Malta had been prosperous. For seven days after landing Paul had refreshed himself amid the unrivaled scenery of the Vesuvian bay and the congenial company of believers. An admiring escort came fifty miles to meet him. He entered Rome as a Roman citizen. His appeal to Caesar had invested him with a sort of dignity. On personal grounds he was treated with marked consideration by the commanding officer.

MATERIAL VERSUS SPIRITUAL.

Yet after all deductions have been made the contrast between the invincible might of Nero and the contemptible weakness of Paul remains. It is the ever-recurring contrast between material and spiritual power. The kingdom of heaven was entering the imperial city "without observation" and in the servile form of a Jewish

prisoner. If the augurs of the capital could have really observed the signs of the times they would have raised a louder cry than when Hannibal stood at the gates.

PROVIDENTIAL CONJUNCTION.

The hand of Providence in the founding of the Church never was so conspicuous as when it brought Paul to Rome. His arrival at the center of the world's empire and his coming to the acme of his own mental and spiritual power were simultaneous. Grievous experiences were of the nature of discipline. Now, fully equipped for most effective service, his person protected from the malicious rage of sectarists by an imprisonment which did not restrict him from those forms of evangelistic effort most needed at that time, he recognized and seized his opportunity. He was not to go to the world. The world was to come to him.

JEW FIRST.

According to his established custom, he gave his fellow-countryman the initial audience. That

ardent patriotism which could wish itself "accursed for the sake of brethren and kinsmen according to the flesh," that constantly breathed its "heart's desire and prayer that Israel might be saved"—such a love of country could not brook any insinuation against itself. Paul hastened to explain that his appeal from a Hebrew to a Roman court was not prompted by any unpatriotic motive nor any personal pique against his fellow-countrymen. There is no finer comment upon his own noble ode to Charity which beareth all things and endureth all things than his own mild allusion to his cruel treatment at the hands of his patriots. "I was delivered prisoner from Jerusalem into the hands of the Romans"—no hint here of Jewish riot and conspiracy! Again, his very chain, as he argues, ought to bind his auditors to him. For the cause of it was the very expectation of the Messiah which they all alike indulged.

MORE PROBATIONS THAN ONE.

The Jews had a manifold probation—that is, the same race in different localities had it: First, the population resident in Palestine; next, the Jews of the dispersion in Asia and Greece; finally, the some sixty thousand in the ghetto of Rome, as Paul approached it with the Gospel. *Individuals* everywhere believed, the *nation* was obdurate. With a broken heart the captive missionary sang the requiem of his commonwealth in the solemn strains of the prophet.

CHURCH IN THE HOUSE.

In contrast to this obstinacy of the Jews stands the pliancy of the Gentiles. They hear and accept the salvation of God. The extremes of society meet in Paul's reception room—from the thieving and fugitive slave Onesimus to those of Caesar's household. Seneca and the noble but wretched monitors of Nero, were not unlikely visitors. Soldier, tradesman, artisan, servant—whosoever came heard the Gospel from the lips of a tireless preacher. A goodly and ever-increasing company of converts arose. Above the putrid streams of depravity that flowed alike through temple, palace, and hovel they emerged, walking with Christ in light and having no fellowship with the unfruitful works of darkness, but, on the contrary, reproving them. So conspicuous did the Christian Church immediately become that Nero could readily make it the scapegoat for popular fury on account of his burning of the city. And this was made the easier since the Christian teaching concerning the burning of all the works in the world was familiar.

THE GOLDEN MILESTONE.

But the influence of Paul was far from being confined within the twelve-mile circuit of the city. As he stood near the golden milestone it reflected a new brightness over all the highways radiating from it. With each outgoing legion marched some converts. Every caravan of commerce was joined by some who had already found the Pearl of great price. So to the uttermost limits of the empire—to Spain and Britain, to the Euxine Euphrates, and Nubian desert, the Gospel went.

Prismatic Lights on the Lesson.

About three years after his arrest at Jerusalem Paul arrives in Rome. After three days he calls together the Jews to assure them of his love and loyalty. It is a kind of "Father-for-give-them" spirit. He had "naught to accuse his nation of" (verse 19). Any smaller man might have had much.

He always sought the Jews first in any place to which he came, because all their history had been a preparation for a Messiah, and all their hopes were fulfilled in the Christ whom he preached. Bound himself, he would free all his brethren.

Notice that it was out of the Scriptures of Moses and the prophets that Paul preached the living Messiah. His life corresponded with the prophecies. Christ could not have been credentialed in a more thorough manner. Minutely foretold prophecies are particularly fulfilled. Works, life, doctrine, indorsed by angels and the voice of God, rising with personal resurrective power, nothing was lacking to perfect proof (verse 23).

Some believed, some not. The proof was the same to both. The same sun that hardens the rock brings flowers and fruit out of appropriating soil.

For two whole years Paul was so attractive that throngs came to him to hear his blessed Gospel. He had no temple in which to preach, no surpliced choir, nor organ, no personal prestige. He was a chained prisoner, but his Gospel was a power. This he preached to the soldiers who guarded him, and to all who were earnest enough to come.

These years were the most fruitful of any in Paul's life. He wrote four of his immortal epistles in this prison: Ephesians, Colossians, Philippians, and Philemon. Much of the Gospel's best work has been done in prisons. The body may be confined, but the spirit is free. Nay, the spirit is refined into a capability of doing what a fiercely executive spirit cannot do.

But for this imprisonment the world might have missed its loftiest ideals and sublimest inspirations of the letter to the Ephesians, and the world's love letter to the Philippians.

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face."

Thoughts for Young People.

1. "Things are not what they seem." Our lesson describes very simply Paul's entry into Rome by the Appian Way, a prisoner, nearly two thousand years ago. How much has risen and fallen in those two thousand years! Millions upon millions of men and women have come into the light of our sun and passed away also; but this fact of Paul's entry into Rome does not pass away. We know that he was a life-seed, carrying life; we know that that life has wrought these great changes; that that life is our inheritance and lives in us, and will never die. This we know *now*. But how was it then, at the time? How looked the seed which has had so mighty a growth?

2. *A Personal Application.* Paul's last ten miles into Rome was the most fearful contrast this world ever saw, the most splendid triumph of life matched against force and impossible mountains of evil. There is something terribly real in that single man going into the gorgeous pit of hell, which was Rome, in the sunny spring day, down the flowery slopes of the Alban hills and along the great street, and matching his spirit calmly and quietly against the crushing magnificence of temples, palaces, fortresses, legions, and empires. Truly this was a seed of life, an immortal germ, living now and ever growing, though Rome has perished and many an imperial city since! But then, it was only one poor prisoner. When we see anyone like Paul, distinctly laboring for others and the good of life, we see a seed of life, and can never calculate the greatness it may be. Each and every one of us can be a seed sower, can be a life able to sow itself, as part of the life of God on earth. (*Thring.*)

Teaching Hints for Intermediate Classes.

PRELIMINARY.

Last week we left Paul proving the reality of his religion by manifesting the fruits thereof under very trying circumstances. The teacher should be prepared to state concisely but pic-

turesquely the facts connected with the breaking up of the ship and the deliverance of all on board, the interesting story of Paul and the viper, and the account of the journey from Malta to Rome.

APPROACH.

Ask a pupil to read what he has written on the topic, "Rome in Paul's Time." Request the others to listen, for the purpose of being ready to add any facts which the reader may omit. Give all an opportunity to tell or to show what they have written on this subject, and give full credit for all work done at home, otherwise the young people may think that their efforts are not appreciated. Then say: Let us learn *where* and *how* Paul spent his time in this great wicked city.

UNFOLDED TEXT.

This we will consider in answer to two questions:

Where did Paul spend his time? Ask: Where was Paul allowed to go upon reaching Rome? (Verse 16.) How long did he live there? (Verse 30.) Who was constantly with him?

Picture Paul, allowed his freedom within certain prescribed limits, but always chained to a soldier, who was his constant companion.

What did Paul do in Rome? Ask: What is the old adage about Rome? What do you think of it? How did Paul prove it to be a lie? What did Paul do while in Rome? Give each pupil a sheet of paper, and as the various answers are given have them written down. When all the facts are drawn out arrange them as follows, and have the pupils write the corrected list on the reverse side of their papers as follows:

PAUL IN ROME.
RECEIVED VISITORS.
PREACHED THE KINGDOM.
TAUGHT ABOUT JESUS.
MADE CONVERTS.
WROTE TO THE CHURCHES.

If time will permit distribute slips of paper on each of which is written one of the following references: Philem. 10; Phil. 4. 22; Col. 4. 10, 11.

When the references are read explain their meaning. For example: Onesimus was a runaway slave, who was converted as the result of Paul's teaching and went back to his master. Among those of Caesar's household who were converted were probably some of the soldiers whose duty it was to guard Paul.

The Epistles to the Ephesians, Colossians, Philippians, and Philemon were written during Paul's imprisonment. If there is time have the pupils turn to these epistles⁹ so that they may

become familiar with their position in the Bible and so that they will associate them with Paul's stay in Rome.

LESSON.

We have seen how Paul proved the falsity of the popular notion that in Rome we must do as the Romans do. Teach and impress the truths: *A Christian can be right and can do right in any place where he may be compelled to be in the performance of his duty. If he cannot be right and do right in any place God does not want him to be there.* These truths our young people should have kept before them constantly, because the world, the flesh, and the devil are continuously crying out to the contrary. Have several repeat the Golden Text, and ask all to print:

I WILL NOT BE ASHAMED OF THE
GOSPEL OF CHRIST,
AT ANY TIME OR IN ANY PLACE.

STUDY IN ADVANCE.

Distribute sheets of paper on each of which is printed, WHO WAS TIMOTHY? and ask the pupils to write during the week as full an answer to the question as they can.

Review words, "The Gospel of Christ."

By Way of Illustration.

"Paul was suffered to dwell by himself with a soldier that kept him." The soldiers who guarded Paul were from "the imperial guard," the flower of the Roman army. Every few hours the guard was changed, so that six or eight might be with him every twenty-four hours. Paul must have presented the truth to these men, and it is entirely possible that the Gospel was introduced into England by some of those Roman soldiers who heard Paul preach the Gospel in prison. Paul knew that these men might some day receive orders to go into Parthia, Germany, or Britain, and he made them missionaries, carrying the Gospel wherever they went. Thus was begun that work which went on until the Thundering Legion became as famous in the martial annals of Rome as Havelock and his saints during the Indian Mutiny.—*Dr. W. M. Taylor.*

"For the hope of Israel, I am bound with this chain." Paul urged that the hope of Israel and the Christian faith were the same. Israel had hoped for this coming and revelation; the Chris-

tian believed that the coming and revelation were fulfilled in the person and resurrection of Christ. When I was doing evangelistic work in India I had occasion to point out to the Hindus from their own scriptures how all the highest aspirations of their fathers pointed to Christ, and had their most perfect fulfillment in him. If we could get at the basic truth of all the religions of the earth we would find in them a fulfillment of these prophecies and hopes. I believe that this is the true line upon which to press the Gospel among all alien faiths.—*Dr. G. F. Pentecost.*

Prison Literature. Never did there come to the Church a greater mercy in disguise than when the arrest of Paul's bodily activities at Caesarea and Rome supplied him with the leisure needed to write Ephesians, Colossians, and Philippians. In the Russian war at Sebastopol a shot from an enemy struck the ground on a hillside and opened a spring of pure water which brought refreshment to those it was intended to kill.

Verses 30, 31. A prison transformed into a temple. Paul's hired house in Rome was virtually a prison, but it was a prison that was also a church. I have often thought that a book might be written on "prison temples"—veritable places of confinement whose walls have been glorified by preaching, praise, and prayer. Such was the Jerusalem prison in which Peter and John were confined; the prison in Philippi where Paul and Silas sang hymns of praise at midnight; the prison in Florence from which Savonarola went forth to his martyrdom; Bedford jail, in which the *Pilgrim's Progress* was born. It is possible for each of us to use similarly the prison houses of adversity, sickness, bereavement, as places from which to sound forth gloriously the blessed Gospel. Adolph Monod, when unable to leave his room owing to illness, from his sick bed pointed out the way of life to his friends and neighbors. I recall an instance of a physician who had a fatal malady and who kept on with his medical work until the day before his death, and as he led his patients into physical health he talked to them of spiritual health, and during his months of sickness he led many to Jesus Christ.—*Dr. G. F. Greene.*

Heart Talks on the Lesson.

St. Paul spoke of himself while in Rome, not as the prisoner of the Jews, nor of the Roman governor, nor of the soldier to whom he was bound by a chain, but the prisoner of the Lord. Iron fetters turned to gold in this view. It was

blessed to be the Lord's prisoner, for then he was sure of being kept close to the One whom above all others he loved. When the dark Bastille inclosed Madame Guyon her free soul poured out this song:

"A little bird I am
Shut in from fields of air,
And in my cage I sit and sing
To Him who placed me there:
Well pleased a prisoner to be
Because, my God, it pleases thee."

This is the triumph of one who looks beyond second causes, and believes that God's will controls all that concerns one who loves and trusts him. In the midst of his enemies David said, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

Never was Paul's ministry more fruitful, or his work more effective, than when he was the Lord's prisoner. It is often so. There are many blessed ones laid aside from activities in which they were very useful who, by their patience, sweetness, and steadfast testimony to the sustaining grace of God, speak more persuasively for Christ than ever before. Bunyan's *Pilgrim's Progress* would not have been written if he had not been the prisoner of the Lord in Bathgate jail. Those rich epistles of Paul to the Ephesians, Philippians, Colossians, and to Philemon, he would probably never have had time to write if the Lord had not shut him up in Rome. Two years he lived in his own hired house, always a prisoner under guard, yet free to receive all that came in. What talks they must have had together, this tested, tried, believing man and those inquiring Jews and Gentiles! This private teaching was more thorough than public preaching. The faith of many a Christian was sustained through Nero's persecution, no doubt, through the influence of these personal interviews. He spoke "with all confidence" to everyone who came. He had one purpose in life—to win men to Christ; and so he could do "with confidence" that which few Christians have the courage to do.

It is easier to speak eloquently to a large congregation than to talk with one man alone about his personal salvation. A teacher can be sincerely earnest with the whole class, but hesitate to talk or pray with one scholar. A great preacher has said, "It requires more faith and courage to say two words face to face with one single sinner than from the pulpit to rebuke three thousand persons made to listen to everything on condition of forgetting all." It is the

heart-to-heart talk that carries the truth most closely home. Every Sunday school teacher should read Dr. H. Clay Trumbull's little book, *Individual Work for Individuals: A Record of Personal Experiences and Convictions.*

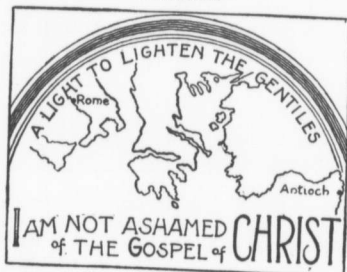
And now, if by illness, limitations, circumstances, or anything we have regarded a hindrance, we feel bound or restricted in Christian living or in service, let us turn the iron into gold. If chains there must be, let them be to us the golden fetters of the blessed will of God. So, as prisoners of the Lord, we shall do better work for him than in any path of freedom we might ourselves have chosen.

The Teachers' Meeting.

A fine dramatic treatment of this lesson may be based on a contrast between PAUL AND THE ROMAN EMPEROR. To Rome the civilized world was subject. Every great man, king and governor alike, mentioned in Acts was a servant of Rome. It was wealthy and powerful beyond example and beyond imitation. Its emperor, Nero, was a bad man, the plaything of bestial impulses. To this Rome and this emperor came the ambassador of the kingdom of God, Paul, one of the purest and noblest of men, but also one of a gang of prisoners in chains awaiting turns for trial by Nero. The kingdom of God he represented soon overthrew the empire of Rome. How? Not one citizen of ancient Rome but would have said that Nero was a great man and Paul was insignificant; no one can be found to-day who does not reverence Paul and despise Nero; we often name our boys Paul and our dogs Nero. Why?... THE GOSPEL AS A SPIRITUAL JUDGE. The Jews of Rome as a class were moral, but when Paul preached to them the Gospel a new line of cleavage separated those who believed from those who believed not. Their belief had its roots in their moral condition... PAUL IN PRISON. 1. He could not go to the synagogue now, but he preached to the soldiers to whom in succession he was chained, and the gospel story reached the palace. 2. Unable to heed calls for his presence in other fields, he now reached them through his pen. The Epistles to the Ephesians, the Colossians, and the Philippians, and to Philemon, were written during his Roman confinement. 3. His imprisonment led his brothers to go out in personal work for others, and he was able to send back messengers and helpers to several of the churches he had founded. 4. The sympathy of the disciples, which all his life long he had craved, now came to him as

never before. Luke, Timothy, Mark, Epaphras, Aristarchus, Tychicus, and others, were with him. His friends at Philippi and other places sent him gifts of love. 5. Meanwhile he had trials, real danger, and consequent anxiety, differences among fellow-Christians, solicitude for sick friends, and the burdensome disgrace of the false accusation. 6. But over against these he had abundant gifts of divine grace.

Blackboard.



Paul's mission was specially to the Gentiles, and his voyage to Rome and residence in the city were recognized by him as the consummation of the divine plan. From the center of Jewish religion to the very court of the Cæsars he had borne the name and religion of Jesus

Christ, finding everywhere those who listened to and believed his word, as well as those who caviled and believed not. He could not have known the far-reaching effect of his labors, nor of the influence of his epistles, written in the leisure enforced by his custodians. But even in bonds he is still the ambassador of God, and preaches his kingdom and teaches the "things which concern the Lord Jesus Christ."

Coloring.—Rainbow, colored with chalk in looped cord; map, white and blue outline; text, white; lower text, light blue.

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ST. PAUL'S SECOND IMPRISONMENT AT ROME.—Farrar, *Life and Works of Paul*, pages 647-649. Findlay, *Epistles of Paul*, pages 202-227. Lewin, *St. Paul*, vol. ii, pages 293-298. Dods, *Introduction to the New Testament*, pages 170-174. Godet, *Introduction*, pages 529-538. *The Bible Commentary*, on Timothy, pages 755-762. Meyer, *Commentary*, on Timothy, pages 9-33. Aiton, *Paul and His Localities*, pages 323-419.

SERMONS ON THE LESSON.

Verse 22.—Desney, J., *Sermons*, vol. iv, page 363. Verse 23.—*The Pulpit*, London, vol. xxiv, page 285.

LESSON XII. Paul's Charge to Timothy.

[June 21.]

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

AUTHORIZED VERSION.

[Read the epistle.]

2 Tim. 3. 14 to 4. 8. [Commit to memory verses 12-14.]

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

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

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

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

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

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

AMERICAN REVISED VERSION.*

14 But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 15 and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: 17 that the man of God may be complete, furnished completely unto every good work.

1 I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: 2 preach the word; be urgent in season, out of season: reprove, rebuke, exhort, with all long-

* The American Revision, copyright 1901, by Thomas Nelson & Sons.

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

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

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

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

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

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

suffering and teaching. 3 For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; 4 and will turn away their ears from the truth, and turn aside unto fables. 5 But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry. 6 For I am already being offered, and the time of my departure is come. 7 I have fought the good fight, I have finished the course, I have kept the faith; 8 henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.

Time.—A. D. 67, or later, while Paul was a prisoner for the second time in Rome. **Places.**—Paul at Rome; Timothy at Ephesus.

Home Readings.

M. Paul's Charge to Timothy. 2 Tim. 3. 14 to 4. 8.

Tu. Warring a good warfare. 1 Tim. 1. 12-20.

W. Keeping the faith. 1 Tim. 6. 11-21.

Th. A good soldier. 2 Tim. 2. 1-13.

F. Approved by God. 2 Tim. 2. 14-26.

S. The word in the heart. Psa. 119. 9-16.

S. The crown of life. James 1. 1-12.

Lesson Hymns.

New Canadian Hymnal, No. 236.

O'er Jordan's dark and stormy river
Lies heaven's fair shore.

New Canadian Hymnal, No. 243.

Sitting by the gateway of a palace fair,
Once a child of God was left to die.

New Canadian Hymnal, No. 249.

When the mists have rolled in splendor
From the beauty of the hills.

Questions for Senior Scholars.

Where was the Second Epistle to Timothy written? What was its probable date? What was its purpose? What is its style? What, in a general way, its contents? Who was Paul's sole companion at this time? What qualified Paul to speak upon this subject? What is described as the special source of the pastor's illumination? What does this include? What

special qualities is the pastor to have? What transition does Paul make? What is said of the value of Bible study? What is the relation of the Bible to personal salvation?

Questions for Intermediate Scholars.

1. *The True Use of the Scripture* (v. 14-17).—For what chief purpose was this letter written? What truths was Timothy to hold firmly? When did he begin to know the Old Testament? What sort of wisdom does it give? By what means does it make one wise? How was Holy Scripture given? Of what use is it? What does it do for the believer?

2. *The Faithful Minister of Jesus Christ* (v. 1-5).—What solemn truths are given in verse 1? What charge is given? What did Paul foresee? What should a faithful minister ever do?

3. *Paul's Look into the Past and the Future* (v. 6-8).—What did he expect in the near future? How did he think of death? What satisfaction did he have in looking at his past life? To what did he look forward after death? By whom was the reward to be given? Who were to receive it with him?

Questions for Younger Scholars.

What did Paul call Timothy? How many letters did he write to him? Where was the second one written? What did Paul think when he wrote it? What came to him soon after? What emperor sentenced him? What was Nero? *A wicked and cruel man.* What does Paul ask Timothy to study? Why had he known the Scriptures from childhood? *He had a good mother and grandmother.* To what work does he urge him? What was his office? *He was the first bishop of the church of the Ephesians.* What did Paul say of himself? Why did he not fear

to die? What made him sad? (Verse 16.) Who stood by Paul? What was Paul's hope? (Verse 18.) Who also may have this hope? *All who love God.*

4. What did Paul charge Timothy to do? "*Preach the word.*" 5. What is laid up for those who love God? GOLDEN TEXT, "*There is laid,*" etc.

The Lesson Catechism.

(For the entire school.)

1. What are the Holy Scriptures able to do? *Make us wise unto salvation.*
2. How is Scripture given us? "*By inspiration of God.*"
3. For what is Scripture profitable? *Doctrine, reproof, correction, instruction in righteousness.*

The Church Catechism.

30. What is faith in Christ? Faith in Christ is a saving grace whereby we receive him, trust in him, and rest upon him alone for salvation, as he is offered to us in the Gospel.

John 1. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

THE LESSON OUTLINE.

How to be Thoroughly Furnished unto all Good Works.

I. STUDY OF THE HOLY SCRIPTURES.

Profitable for doctrine, for reproof, for correction, for instruction in righteousness. v. 16.

Search the Scriptures: they are they which testify of me. John 5. 39.

Thy word have I hid in mine heart, that I might not sin. Psa. 119. 11.

II. EVANGELISTIC ENDEAVOR.

Reprove, rebuke, exhort with all long-suffering and doctrine. v. 2.

A word spoken in due season, how good is it! Prov. 15. 23.

Exhort one another daily. Heb. 3. 13.

III. ENDURANCE OF TRIAL.

Watch thou in all things, endure afflictions. v. 5.

We count them happy which endure. James 5. 11.

This is thankworthy, if a man for conscience endure grief, suffering wrongfully. 1 Pet. 2. 19.

IV. SELF-SACRIFICE FOR OTHERS.

I am now ready to be offered. v. 6.

Neither count I my life dear unto myself, so that I might finish my course with joy. Acts 20. 24.

Christ suffered for us, leaving us an example, that ye should follow his steps. 1 Pet. 2. 21.

V. HOPE IN GOD.

A crown of righteousness, which the Lord shall give. v. 8.

Watch ye that ye may be accounted worthy to stand before the Son of man. Luke 21. 36.

He that endureth to the end shall be saved. Matt. 10. 22.

EXPLANATORY NOTES.

Paul, again at Rome, is writing to Timothy, now at Ephesus. From his imprisonment the apostle had been released (perhaps) in the summer of A. D. 63. Of the rest of his public career we have only a few scattered notices, but it seems probable that when liberated he visited Philippi and Colosse, as he had promised to do, God willing, and possibly Ephesus also. Timothy seems to have been in Ephesus during the years 65 and 66, while, as some conjecture, Paul pushed on to Crete and Spain. Timothy was still in Ephesus, "in care of the churches," when, in the autumn of 66, he received the First Epistle, and, in the spring of 67, the Second. It has been conjectured that he was the "angel of the church at Ephesus" to whom the brief epistle incorporated in the book of Revelation was addressed. He is said to have died the death of a martyr during a great festival of the worshippers of Diana. Idols were borne in procession, and before them young women lewdly danced and sang. "Timothy, moved by holy zeal, rushed into the portico of the temple and tenderly exhorted the revelers to decency, but this so enraged them that they fell upon him with sticks and stones and killed him." The Second Epistle, from which our lesson is taken, was written while Paul was expecting speedy martyrdom, and is an earnest appeal to the young minister to be a sturdy and zealous champion of Christ. A pure doctrine and a pure life are, according to Paul, to be the special characteristics of the zealous minister of God. He sees that worse days and lives and doctrines are to come, and in view of these, in the words of our lesson, "puts forward the last appeal, the same warning, the same example, to inspire Timothy." The epistle ends with a sad story of the scattering of friends and

an appeal to Timothy to join Paul at Rome. In view of the fact that before the younger minister could start westward the venerable apostle may have been called to the better land, there is much of inspiration in the hearty assurances of the Lord's present help which are given in the closing part of this epistle.

Verses 14, 15. *But.* This is the last of four successive "buts." The apostle, in verses 1-8, prophesied the perilous times that are to come, when men of vile moral character shall pose as Christian teachers; BUT "they shall proceed no further," for the consciences even of unsanctified men eventually reject false teachings; BUT Timothy was fully acquainted with one faithful teacher, his "manner of life, purpose, faith, long-suffering, charity, patience, persecutions, and afflictions" (like his fellow-Christians, Paul was suffering persecution but delivered by the Lord); BUT evil men and seducers shall wax worse and worse, deceiving and being deceived; BUT *continue thou* ["abide thou"], whatever others may do, in the things which thou hast learned. The three past tenses of this verse should be "didst learn," "wert assured," and "didst learn;" they referring to the early instruction and conversion of Timothy. The young teacher and preacher had reason to confide in his instructors; he had been blessed by a Christian mother and grandmother (Lois and Eunice), and a rare theological professor in the person of Paul himself. But now he was far away from these three holy personalities, in the midst of gross heathenism and perplexing heresy. *From a child* ["babe"] *thou hast known the holy scriptures* ["sacred writings"]. The Jews of the apostolic days (like the orthodox Jews of to-day) began very early to drill their children in the law. "From the age of six," said one of the rabbis, "a child's mind should be treated as an ox which day by day bears a heavier load." There is peculiar force in the phrase, "thou hast known," implying profound and continuous knowledge. *Which are able to make thee wise unto salvation.* These writings, venerated by all Hebrews and by the best of the Gentiles, have a singular capacity to make men wise. Timothy lived where it was fashionable to seek wisdom. Sophists and philosophers elbowed each other through all the Greek world. Through all the world also men cried out for salvation; from what threatening terrors they did not definitely know, but omnipresent sin brought present misery with plain indications of its future increase. Many schemes for salvation had been brought forward, but the salvation which the sacred writings presented was *through faith which is in Christ Jesus*, or, if we would take the phrase as doubtless it came to Timothy, in the Anointed Jesus, or in the Divinely Ap-

pointed Jesus. Some scholars, however, connect that clause not with the noun "salvation," but with the verb "make wise." "The doctrine and scheme of Christianity is required to illuminate the precepts and history of the Old Testament." Hooker said, "The Old did make wise by teaching salvation through Christ which should come, the New by teaching that Christ the Saviour is come."

16. *All scripture is given by inspiration of God, and is profitable* ["every scripture inspired of God is also profitable"]. The word used here for scripture is said to occur fifty-one times in the New Testament, and only once does it refer to any writings but those of the Old Testament; in the exceptional case (2 Pet. 3. 16) the reference is to Paul's epistles. "Inspiration of God," or, if we follow the Revised Version, "inspired of God," means really "filled with the breath of God," made "living oracles" (Acts 7. 38). We must not confuse the thought of inspiration with that of revelation. *Profitable for doctrine* "For teaching." *For reproof.* For refutation of wrongdoing. *For correction.* For amendment, reformation. *For instruction in righteousness.* "Instruction which is in righteousness." The Marginal reading, "discipline which is in righteousness," is to be preferred. "Holy Scripture teaches the ignorant, convicts the evil and prejudiced, corrects the fallen and erring, and trains in righteousness all men."—*Ellicott.*

17. *That the man of God may be perfect* ["complete"], *thoroughly furnished* ["furnished completely"] *unto all good works* ["unto every good work"]. All who depend on Christ for salvation are God's men or God's women, God's boys or girls, and the Holy Scripture is given that our wants may be perfectly supplied. As Dr. A. S. Barnes has said, "There is no deficiency in the Bible for men in any of life's situations." Each one of us should be a complete Christian, a Christian every hour of the day and night, a Christian in every place that business or pleasure or worship brings us to, a Christian through every changing experience of life. And all the "furniture" and "armor" necessary for this complete Christian life is furnished in Holy Scripture.

1. *I charge thee therefore* [omit "therefore"] *before* ["in the sight of"] *God, and the Lord Jesus Christ* ["of Christ Jesus"]. The stress on the verb "charge" is very solemn, "I adjure thee." *Who shall judge the quick* ["living"]

and the dead at ["by"] his appearing and his kingdom. From Paul's earliest teaching to these, his last written words, he holds up Christ as the judge of all men.

2. *Preach the word.* Keep in mind the close connection between the several clauses of this verse and the first words of verse 1, "I adjure you—." *Be constant* ["urgent"] *in season, out of season.* On every occasion. *Reprove.* The same word that we had in verse 16, where see note. *Rebuke.* A stronger word: "Convict." *Exhort with all long-suffering and doctrine* ["teaching"]. Long-suffering means patience, "the self-restraint which does not hastily retaliate a wrong."

3. *The time will come when they will not endure sound doctrine.* "The sound doctrine;" healthful teaching. *After their own lusts shall they heap to themselves teachers, having itching ears.* The sense, lost here, is restored by the Revision: "but, having itching ears, will heap to themselves teachers after their own lusts." Being constantly curious for vagaries of doctrine, they will pile one teacher on top of another, choosing their teacher not for sanity of doctrine but to suit their own desires. No one passion exclusively is referred to by the word "lusts," but rather an evil choice, a corrupt will, wrong desires. The evil tendency here foreseen is a frequent phenomenon in modern Christianity, the development of a "prurient longing for novelty and excitement." It has often led to the rejection of the authorized teachers of Christ.

4. *They* [omit "they"] *shall* ["will"] *turn away their ears from the truth, and shall be turned* ["turn aside"] *unto fables.* Men whose consciences are hurt by hearing direct religious truth often become skeptical in spite of the truest evidences, but often their skepticism does not keep them from plunging into wild nonsense and superstition, falsely called "scientific."

5. *Watch thou* ["be thou sober"] *in all things, endure afflictions* ["suffer hardship"],

do the work of an evangelist, make full proof of ["fulfill"] *thy ministry.* The first exhortation of this verse is toward cool-headedness, to a calm, sober scrutiny of "all things;" the next is to endurance of sufferings; the third we should all apply to our daily living: "DO THE WORK." For we are all evangelists in the truest sense; and we should not be satisfied with idealism, but should turn our religion into practical force. "Ministry" means service—service of Christians and of sinners for the sake of Christ Jesus.

6-8. These three verses have been thus paraphrased: "I have appealed to you by the warning of the evil times and teachers that will be: I appeal to you now by the example of the good times and the good teacher that have been. Let my mantle fall on you, for my days are numbered."—*Humphreys.* *I am now ready to be offered.* "I am already being offered," being poured out as a drink offering. *The time of my departure is at hand* ["come"]. He is weighing anchor for his last voyage. *I have fought a* ["the"] *good fight, I have finished my* ["the"] *course, I have kept the faith.* "The apostle stands almost alone under the shadow of an impending death, but the persecution which crushes him is the last effort of a defeated and desperate cause. The victory is already gained."—*Stanley.* "Faith" means "trust." Paul had been true to his trust. *Henceforth.* As to the rest. *There is laid up for me a* ["the"] *crown of righteousness.* The victorious contestants in the great games to which allusion is made in verse 7 were crowned with laurel, or parsley, or ivy; but Paul's crown can never fade. "Righteousness" is the cause or race in which the immortal crown was won. *The Lord, the righteous judge.* In contrast with Nero, the unrighteous emperor. *Shall give me at that day.* Shall award me. *Unto all them also that love* ["have loved"] *his appearing.* All who take delight in the prospect of seeing their Lord.

HOMILETICAL AND PRACTICAL NOTES.

MANTLE AND EPISTLE.

This last letter from St. Paul drops from his triumphal chariot like Elijah's mantle. As Timothy received it he might well have cried with admiring regret in the very words of Elisha, "My father! My father! Thou chariot of Israel! Thou horseman thereof!" No doubt Timothy prized as highly and, in his way, made as effective use of the sheepskin epistle as Elisha did of the sheepskin mantle. He accepted it as an earnest of his own succession.

RICHES IN LITTLE ROOM.

Here is an ideal installation charge to a Christian minister. The honor, scope, and solemn issues of the pastorate are outlined by a master hand. Nor was it a mere theory of preaching. It was the fruit of a long experience unrivaled to this day in width and variety. In these few verses a whole library of pastoral theology is condensed. It is the preacher's *rade micum*. Here as in a mirror one sees the whole of Paul's life. What he exhorted Timothy to be

he himself was. What he bade him do he had himself already done. He is at once the peerless professor and exemplar of pastoral theology.

THE MINISTER'S THESAURUS.

The exhortation to steadfastness arises from the changed environment. The place where one learns the rudiments of religion is naturally the favorable place for their retention. But a changed environment brings an adverse atmosphere. And the spiritual mentor may well say, "Continue thou in the things which thou hast been assured of, knowing of whom thou hast learned them." The Holy Scriptures are the source of the minister's furnishing, not only making him wise to personal salvation, but profiting him to indoctrinate, reprove, correct, and instruct others.

THE MINISTER'S FUNCTION BROAD.

If anyone imagines that the minister's vocation is narrow or superficial let him dwell on these comprehensive terms: preach, reprove, rebuke, exhort, watch, endure, evangelize. The ministry is always "the cure of souls," but its message and method vary with varying needs. It has an evolution which parallels the evolution of the race. It cannot fail or become effete except as it becomes statical.

ITCHING EARS.

There will probably always be, as in Timothy's day, gangs of doctrinal tramps who, according to their varying tastes, will heap one teacher on top of another already discarded. Each new superstition, each successive exaggerated and distorted form of doctrine, will be a pleasant fad for them.

THE FINISH.

The transition from general exhortation to his own experience is natural. He has consciously reached "the finish" and instinctively looks back over the course and then turns his eye to the crown which awaits him. Paul claims no monopoly of the crown. He distinctly disclaims it when he says, "Not to me only." This is not the prize peculiarly of the martyr. All who love the Saviour's appearing may have it.

SLIPPING THE CABLE.

The Christian idea of death is suggested by the expression "time of departure." The soul is not "snatched away," as the heathens say on so many of their mortuary marbles. It just "slips its cable" and steers for the shore of the eternal world. The dying hours of Edward Payson, in

their joyous triumph, are not unlike those of Paul. He dated a letter from "Beulah Land" and said, "The sun of righteousness draws nearer, the celestial city is in full view."

Prismatic Lights on the Lesson.

PAUL'S CHARGE TO TIMOTHY.

Finis coronat opus. All's well that ends well. Here is the best possible ending of life. Paul has just time to send Timothy a final word, the result of his own experience, give a shout of victory, and go to his eternal crown. What does he say to Timothy?

1. Abide in what you have learned from my experience (verse 14).

2. Adhere to the teachings of the sacred writings, which, when received by faith, make one wise unto salvation (verse 15).

The God-breathed Scriptures are profitable in four respects: (1) For teaching religion. (2) For conviction that some ways of thinking and living are wrong. They are a divine standard. (3) For setting upright wrong ways of thinking and living. (4) For training in righteousness.

Result: that the pastor or teacher may be perfect himself, and by the Scripture be thoroughly furnished for his work (verse 17).

I charge thee, my son, live up to your opportunities (verses 1-5). Preach and exhort patiently, alertly, evangelistically; do your work many-sidedly. I go, you take my place.

The prisoner goes to liberty, the warrior to victory, the toiler to a crown. This life has been true and heroic. There is no doubt about the next. He had heard the testimony of Stephen and saw his illuminated face. Near Damascus he saw into its splendors himself. Its angels had come to his side at all needed times with wise counsel for his head and courage for his heart. Its vast powers had made him more mighty than those who take cities, for he had been able to rule his own spirit under great provocation. He saw the Church, planted in feebleness, growing, in spite of all opposition, over continents. Others might be agnostic, but he knew the powers of the world to come.

Since Christ took up the words of David in his last hour, "Into thy hands I commend my spirit," and allows us to take up his words as our own experience, we may venture to presume that the Lord's victorious coming back to empire and throne as recorded in the twenty-fourth psalm was repeated in the case of Paul. We may the more presume so since some of it was enacted in the case of Lazarus.

Thoughts for Young People.

PAUL A WITNESS FOR IMMORTALITY.

1. *The Example of a Finished Career.* Labor and suffering, threatenings and persecution, have failed to wrest from Paul the prize which, above all others, is most worth keeping—the faith of God as revealed in Christ.

2. *What Had Paul in the Present?* A certain conviction that a treasure was, at the very moment when he wrote, laid up in safe keeping for his future benefit. Though the Roman sword shall soon sever the apostle's wearied head from his weakened, tired body, the crown shall survive, and he, too, who shall wear it. Death will not extinguish his being, nor bear him off into the great stream of existences that have passed away. The followers of Auguste Comte, the so-called Positivist, profess to hope for an immortality in the mass of human beings that follow in our wake, as if the fact that others are living were a compensation for our dying, or as if we could live again in those who carry on the race and profit by our example. Not so the great apostle. There is laid up for me, for that being who has wrestled, who has fought, who has kept the faith, the crown of righteousness, even as I am being kept to wear it.

3. *The Prospect of the Future.* The hope of this crown is not a privilege of a few, still less a monopoly for himself. Not only does he know that it is kept safe for him, but he tells the day and the manner of its bestowal. The day of labor gives place to one of rest, strife is followed by peace, suffering is forgotten in undying vigor of mind and body. This certainty of future recompense at the hand of Christ, the Righteous Judge, blends with what has gone before, and adds to this legacy all that was wanting to its completeness. The benefits of past experience, the certainty of present conviction, and the assured hope of a righteous award in the great day of account, from One who lives and has made his life felt in the holy strivings and faithful efforts of his redeemed servants on earth; these form a triple cord which cannot easily be broken. (*D. Trinder.*)

Teaching Hints for Intermediate Classes.

PRELIMINARY.

Much time should not be spent in classes of Intermediates in discussing the questions relating to the first and second imprisonments of Paul. As the result of a study of the NOTES, the teacher should be able to make up his mind concerning the debated matters and should be

prepared to answer any questions that may be put by the pupils.

The teacher should study up on the subject of crowns, getting some facts in reference to some of the historic ones. A pasteboard crown may be made, or a crown may be painted on paper, or a picture of a crown may be secured for the purpose of illustration.

APPROACH.

Hold up a crown and ask: Of what does this make you think? Let the pupils do some talking, welcome all answers to your questions, and gradually work up to the thought that only royal rulers are crowned. Talk about how they obtain their crowns and what they signify. Then ask: Who is there in this country that occupies a position similar to those who have crowns in other countries? "The Governor-General" will be the answer. Talk about his position, how he gets his position, and why he has no crown.

Ask: Of what other crowns can you think? Draw out the thought that a crown may be something that is not material, but that is received as the reward for something done. Refer to the wreaths awarded at the Greek games. Now ask: Of what other kind of crowns do you think? Try to have the answers in the words of the Golden Text, which should be repeated by everyone in the class, after which the teacher should explain the meaning of the phrase "crown of righteousness." We are going to see how such a crown may be won.

UNFOLDED TEXT.

Have all open to the Second Epistle to Timothy. Ask: Who wrote this? Recall last Sunday's lesson, in which we studied about Paul in Rome. One of the things that he did to advance the kingdom was to write letters. This one was written after those that we noticed last week. Ask: To whom was it written? Who was Timothy? Have two or three read what they have written during the week, after which the other pupils should be given an opportunity to correct or add to what is read.

Hand to each pupil a sheet of paper on which is printed:

TO WIN A CROWN OF RIGHTEOUSNESS,
I MUST

Ask all to turn to verse 7 of our lesson and from it print underneath the I MUST the three things that Paul did to gain the crown. Have each one read what he has written, and question on the various words and ideas contained

in the verse, so that the pupils will have a clear conception of their meaning. Pupils of the Intermediate age will be intensely interested in these pictures:

1. Paul engaged in an athletic contest.
2. Paul running a race.
3. Paul guarding a treasure.

By careful study be prepared to indicate the spiritual truths for which these pictures stand.

Have all correct what they have printed, so that when it is reprinted it will appear thus:

TO WIN A CROWN OF RIGHTEOUSNESS,
I MUST

FIGHT A GOOD FIGHT.
FINISH MY WORK.
KEEP THE FAITH.

Ask the pupils to print this in their notebooks at home, and also the following resolution, which they should be urged to make and to keep:

I WILL NOT EXCHANGE

MY CROWN

FOR ANYTHING IN THE WORLD.

STUDY IN ADVANCE.

As next Sunday is to be review the teacher should inform the pupils as to what is to be expected of them, so that they will be able to answer promptly. The pupils' preparation ought to be the same whether the review is to be conducted from the platform or in the class. They should get in mind the title and the Golden Text of the various lessons, and with their notebooks review the printed application thereof. The teacher should have printed a list of the review word or words to be given to each pupil. (For these see the STUDY IN ADVANCE for each lesson or the note at the beginning of Lesson II.)

Review words for to-day's lesson, "My Crown."

By Way of Illustration.

Verse 14. "Knowing of whom thou hast learned them." The personality of the teacher counts for very much. Garfield's oft-quoted saying, "A log with Mark Hopkins on one end and a student on the other is a college," applies here. A Sunday school teacher went down into a wretched part of the city to get scholars for her class. She found a little vagrant and began to tell him about the school. She described the

pleasant room and asked, "Will you come?" The boy shook his head. Then she told him about the music. Still he shook his head. Then she described the library from which he could draw books. Still he refused the invitation. All this while he had been studying the teacher keenly. As she was turning away he asked, "Will you be there to be the teacher?" "Yes, of course." "Then I'll come," he said.

Verse 2. "From a child thou hast known the holy scriptures." John Ruskin, the famous writer of English literature, said, "The most important part of my education was my early training in Bible knowledge." Daniel Webster said, "If there be anything in my style or thought to be commended the credit is due to my parents in instilling into my mind an early love of the Scriptures."

Verse 16. *An Artless Argument.* Naimbanna, a black prince, arrived in England from the neighborhood of Sierra Leone in 1791. The gentleman to whose care he was entrusted gave him a Bible. When he had studied it some months he came to the man and said, "I find all good men minding this book and calling it the word of God. I find all bad men disregarding it, and I have decided that the Bible is what good men call it, the word of God."

Verses 16, 17. Rev. J. H. Jowett, of London, in a memorial sermon preached for the late Joseph Parker, said: "I have stood upon the Calton Hill in Edinburgh—stood there in the darkening twilight, and gazed out over the vast, vague, and shadowy city. And I have seen the lamplighter going his rounds, and I have tracked his progress as he kindled lamp after lamp until the lovely Princes Street stood out an unbroken line of golden light. And I have seen this other lamplighter in the spiritual kingdom, Joseph Parker, pass down highways of the truth upon which I have looked with dim uncertainty, and he has lit lamp after lamp, until to many thousands the streets have been bright with wondrous illumination. This is the work of the Christian preacher and teacher—to hold up God's word as a light to guide fellow-pilgrims."

Verses 6-8. *Paul's Prospect.* Growing old and getting old are very different things. Growing old is a progress, like growing wise or growing good. As the years pass by some people they bring gifts, they add continually to their lives. As they pass others they are forever taking away something. One man loses physical powers; he cannot eat as much, or sleep as well, or enjoy his bodily life as thoroughly, and he feels his loss keenly. Another man goes through the same experience and he discerns it to be God's

voice saying to him, "You cannot live in the body so much as you have been doing. Look to the mind and heart and soul for pleasure and power in living." The first of these gets old, and it brings nothing to him. The second grows old and it is an enlarging, enriching, beautifying experience. Aging is like every other way of life; if we take it from God as God meant it to be taken, it is a great blessing; if we miss the divine providence in it, it may be a misery and even a curse. In the great French drama one says to Cardinal Richelieu, "Art thou Richelieu?" and he replies, "Yesterday I was Richelieu, to-day I am a poor old man; to-morrow I know not what."

If one went thus to the apostle Paul we can hear him say, "Yesterday I was Saul the persecutor; to-day I am Paul the servant of Jesus Christ; to-morrow I win my crown." The one got old, the other grew old. What a difference!

Heart Talks on the Lesson.

St. Paul's advice to Timothy is my advice with all my heart to you to-day. Continue thou in the things which thou hast learned and hast been assured of. Writing to the Galatians he said, "O foolish Galatians, who hath bewitched you?... I wonder that you are so soon removed from him that called you into the grace of Christ unto another Gospel." So it may be said, O foolish people of Toronto or Montreal, or any other place where the Bible is known and the Gospel is preached, who hath bewitched you to go after Christian Science, theosophy, spiritualism, or anything contrary to the sound doctrine of the book which is able to make you wise unto salvation. When the people once asked curious questions about the resurrection Jesus answered, "Ye do err, not knowing the scriptures nor the power of God." This is the reason for most, if not all, the errors which captivate and mislead even Christians who are intelligent in other things.

We must not take our Bible instruction at second hand. There is no preaching, no teaching, that can take the place of a personal knowledge of one's own Bible. The Holy Spirit who inspired the book is its best teacher. Timothy, happy boy! knew it from childhood. His mother and grandmother taught him its sweet faith before he could fully comprehend its sublime phrases. Happy are those who "continue" in the things they learned in early days in Christian homes. John Ruskin speaks of twenty-six chapters of the Bible with which his mother "established his soul in righteousness," and

says: "Truly this maternal installation of my mind in that property of chapters I count very confidently the most precious, and on the whole the one essential part of my education." Coleridge, another English writer, says: "In the Bible there is more that finds me than in all other books put together. The words of the Bible find me at greater depths of my being, and so bring with them an irresistible evidence of its having proceeded from the Spirit of God."

It answers to experience. Perhaps to-day, when you are strong and full of hope, its promises are beautiful to your ear but do not touch the depth of your soul. But some day, farther on in the journey of life, when you lie weak and helpless upon your pillow; or when a great sorrow has swept over you, how comforting to recall such words as these: "My strength is made perfect in weakness." "When the poor and needy seek water and there is none, and the tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places and fountains in the midst of the valleys. I will make the wilderness a pool of water and the dry land springs of water." I would love to lead you into many a fair garden in the word,

"Where fadeless flowers, immortal, bloom,
And joys supreme are given."

but I hope you will find them yourself. I can only say, Read it, read it, read it, whether you understand it or not; ask the Holy Spirit to reveal it to your heart, and you will love it, and through it you will be wise unto salvation through faith in Christ Jesus.

It seems as if Paul had these days of 1903 in mind when he wrote to Timothy in A. D. 67. "Given by inspiration," his words suit the present time as well as then. One said to me a few days ago, "I study all religions. There is good in all. I take whatever seems to me good in any of them." So she admired the Swami who discoursed in "such elegant English" on the beauties of Hinduism; and the lady who spoke "so pleasingly" of the ancient teachings of Buddha; and the lecturer who was "so eloquent" on the "new" truth of Christian Science; one of hundreds who "heap to themselves teachers, having itching ears; who turn away from the truth to fables." I warn you, "Watch that in all things." Continue in the things thou hast learned. For they are the only things which make it possible for the soul just setting sail for the unseen shore to say with a shout of triumph, "The time of my departure is at hand. I have fought a good fight, I have kept the

faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

The Teachers' Meeting.

A SIMPLE ANALYSIS: I. *The Storehouse of Gospel Truth*, verses 14-17: 1. Within our reach in childhood; 2. Containing wealth of worldly wisdom; 3. Containing wisdom that brings salvation; 4. Furnished by God; 5. Containing wisdom for life's guidance. II. *The Proclamation of Gospel Truth*, verses 1-5: 1. It is to be proclaimed in the presence of Him who is to judge preacher and hearer, teacher and taught; 2. It should be proclaimed on Sundays and week days, in business and in leisure, in life and in death; 3. It should be proclaimed with charity and tact, in such a way as to adapt itself to sinner and saint, to the strong and the weak; 4. It should be proclaimed with constant watchfulness, patience, and perseverance. III. *The Personal Appropriation of Gospel Truth*, verses 6-8: 1. It is free to all, and strengthens each for personal struggles and personal life-tasks; 2. It brings a crown of righteousness to all who accept it.... A SECOND ANALYSIS: 1. A Christian Worker's Tools; 2. A Christian Worker's Motives; 3. A Christian Worker's Duties; 4. A Christian Worker's Hindrances; 5. A Christian Worker's Rewards.

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INSPIRATION.—The best books on the subject are: Sanday, *Inspiration*. Cave, *Inspiration*. Mead, *The Supernatural Revelation*. Foster, *The Supernatural Book*. *The Inspired Word: A Symposium*.

THE GOOD FIGHT.—Guthrie, *Speaking to the Heart*, page 127.

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SERMONS ON THE LESSON.

Verse 14.—*Protestant Preacher*, vol. vi, page 345. *The Homiletic Review*, vol. xix, page 244. Howe, J., *Works*, vol. viii, page 481. Verse 15.—Guthrie, *Speaking to the Heart*, pages 403, 455. *The Homiletic Monthly*, vol. ix, page 412. *The Treasury*, vol. i, page 265. *The Preacher*, vol. ii, page 329. Verse 16.—Fish, *Pulpit Eloquence of the Nineteenth Century*, page 319. Clark, D. W., *Methodist Episcopal Pulpit*, page 33. *Southern Methodist Pulpit*, page 337. *The Homiletic Review*, vol. xx, page 66; vol. xxv, page 124; vol. xxxv, page 412. Verse 1.—Law, *Sermons*, page 29. Pierce, G. F., *Sermons and Addresses*, page 158. Bonar, *Memorials of R. M. McCheyne*, page 356. Verse 2.—*The Homiletic Monthly*, vol. vii, page 332. *The Homiletic Review*, vol. xiii, page 135; vol. xxxi, page 234. Verse 5.—Jones, S. P., *Sermons and Prayers*, page 257. *The Pulpit*, London, vol. xvi, page 241. Verse 6.—*The Homiletic Review*, vol. xxxii, page 136. Bunyan, J., *Works*, vol. iii, page 453. Clark, D. W., *Methodist Episcopal Pulpit*, page 369. *The Homilist*, vol. v, page 194; vol. vi, page 337. MacLaren, A., *Secret of Power*, page 313. Verse 7.—Guthrie, *Speaking to the Heart*, page 127. *The Homiletic Monthly*, vol. xxx, page 516.

Blackboard.



Nothing could be more tender or impressive than the solicitude shown by the aged apostle for his young friend and convert. The counsels given from the experience of his riper years are mingled with charges to faithfulness in the holy

ministry in which Timothy had become his follower. The duty which he urges as of paramount importance is that of gaining a thorough knowledge of the Scriptures, for the sake of his own spiritual life and as the best equipment for the work of an evangelist. Paul is now nearing the end of his well-run course, and looks forward with inspiring confidence to a blessed future. Fitting it is that at such a time he should encourage Timothy to continue in the things which he had learned and been assured of—those things which had enriched his own life and made it a blessing to the world.

Coloring.—Upper words, red and purple; crown, yellow; sword, cream; text, red; lower lines, white.

SECOND QUARTERLY REVIEW.

June 28.

Golden Text.

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

Home Readings.

- M. Paul's Farewell to Ephesus. Acts 20, 28-38.
 Th. Paul's Journey to Jerusalem. Acts 21, 1-12.
 W. Paul Arrested. Acts 21, 27-39.
 Th. Paul before Felix. Acts 24, 10-23.
 F. Paul before Agrippa. Acts 26, 19-29.
 S. Paul's Voyage and Shipwreck. Acts 27, 33-44.
 S. Paul at Rome. Acts 28, 16-24.

Lesson Hymns.

New Canadian Hymnal, No. 233.

Oh, what shall I do my Saviour to praise,
 So faithful and true, so plenteous in grace.

New Canadian Hymnal, No. 223.

Heavenly Father, we adore thee,
 And thy gracious name we praise.

New Canadian Hymnal, No. 227.

I'll praise my Maker while I've breath,
 And when my voice is lost in death.

Review Scheme for Senior Scholars.

INTRODUCTION.

The lessons cluster around the "towering personality" of St. Paul. They give new views at

various angles of this fascinating character. His very heart is unveiled in the pathetic scene of his farewell to the elders of Ephesus. His dauntless courage affects us with cumulative force, as, in spite of warnings of ever-increasing explicitness, he marches "breast forward" to Jerusalem. We see how his noble-hearted concessions failed to placate the malice of his enemies and were even taken advantage of to foment a riot against him, and led to his arrest. Next he appeared the accomplished pleader (more for his doctrine than for his rights), first before Felix and then before Agrippa. Next we find him maintaining the same splendid poise in the wrath of the elements. The narrative closes with Paul at the golden milestone of Rome, from which his power, although that of a prisoner, is destined to radiate throughout the empire. The doctrinal lessons of the Quarter are of as absorbing interest as the historical lessons. They include the ever fascinating subjects of the resurrection, love as the keeping of the law, the way of escape from condemnation, and finally the Christian pastorate. We ourselves take farewell of Paul as we listen to his own farewell words to Timothy.

LESSON I. *Paul's Farewell to Ephesus.*

What previously unrecorded saying of Jesus is here preserved? What trait of Paul's character does this scene discover? To whom are Paul's words on this occasion especially helpful to-day?

LESSON II. *The Resurrection.*

What occasioned the writing of this chapter? What doctrine does it declare? What fact is first established? How does the resurrection of Jesus insure that of believers?

LESSON III. *The Law of Love.*

What position does the Epistle to the Romans hold in the New Testament? What is the significance of this? What was the specific object of the epistle? What may this particular chapter be called? What table of the law does it epitomize?

LESSON IV. *Paul's Journey to Jerusalem.*

What was the motive of Paul's journey? Who was his companion? What incidents of the journey are narrated? What characteristics did Paul show?

LESSON V. *Paul Arrested.*

What caused the riot? What was Paul's real disposition toward the temple? How was he engaged when the riot occurred? What saved Paul's life? Who did the centurion

think he was? What was Paul allowed to do?

LESSON VI. *The Plot against Paul.*

How did the general fear and hatred of Paul find expression? Who were these conspirators? How did they bind themselves? What was their plan? How was it foiled?

LESSON VII. *Paul before Felix.*

Who was Felix? What disposition did he show toward Paul? What hope probably ruled him in his final disposition of the case? What was the line of Paul's defense?

LESSON VIII. *Paul before Agrippa.*

What may have been Festus's object in citing Paul before Agrippa? Who was Agrippa? What disposition does Paul show in consenting to appear? What was his motive? What effect had his address upon Festus and Agrippa?

LESSON IX. *The Life-giving Spirit.*

Of what does Paul convict the universal human heart? Of what does he show the law incapable? What escape does he disclose?

LESSON X. *Paul's Voyage and Shipwreck.*

Of what is Paul's voyage significant? What made the voyage necessary? How did Paul bear himself during the storm.

LESSON XI. *Paul at Rome.*

What were the advantages of Paul's coming to Rome? What opportunities did that city afford him? What safeguard did he have? Where did he make converts?

LESSON XII. *Paul's Charge to Timothy.*

What made Paul a master in pastoral theology? Where does his teaching on this subject find its most complete expression?

ON THE GOLDEN TEXT.

PRESERVE—save (Rev.). All the Quarter's lessons illustrate this triumphant expression of Paul's faith. He was preserved from doing any evil himself, and delivered from the evil that his bitter enemies, the Jews, were plotting so persistently.

Review Scheme for Intermediate Scholars.

LESSON I.—Paul's Farewell to Ephesus. Acts 20. 28-38.—To whom was this farewell spoken? What special care was enjoined upon them? What dangers to the Church were foreseen? What example was given for imitation? What was done at parting?

LESSON II.—The Resurrection. 1 Cor. 15. 20, 21, 50-58.—How is the resurrection of Christ related to the resurrection of all men? Why is the present body not suited for the heavenly life? What vivid description of the resurrection is given? How is the resurrection a victory for believers? What practical conclusion follows the establishment of this truth?

LESSON III.—The Law of Love. Rom. 13. 7-14.—What is the duty of a Christian as a citizen? What debt cannot be paid off? What commandment sums up the duty of man to man? Why should we be wide-awake in all religious duties? What things are not to be done? How may evil be kept out of the heart and life? What is the best cure for intemperance?

LESSON IV.—Paul's Journey to Jerusalem. Acts 21. 3-12.—How did Paul travel? What places were passed before coming to Tyre? How was the time spent at Tyre? With what family did Paul stay at Caesarea? What predictions were made about his visit to Jerusalem?

LESSON V.—Paul Arrested. Acts 21. 30-39.—Where was Paul arrested? What was charged against him? What did the Jews want to do to him? How was he rescued? What was he permitted to do?

LESSON VI.—The Plot against Paul. Acts 23. 12-22.—What was done to Paul after his arrest? What conspiracy against his life was made? How was it to be carried out? How was it discovered? What was done to prevent it?

LESSON VII.—Paul before Felix. Acts 24. 10-16, 24-26.—What charges were made against Paul? What did he deny? What did he say was true? How did he claim to live? What private interviews did he have with Felix? Of what subjects did he speak? How was Felix affected?

LESSON VIII.—Paul before Agrippa. Acts 26. 19-29.—Who were present at that time? What was the purpose of the investigation? What did Paul relate? What did he say about his work as a preacher? What impression was made upon Felix? What impression was made upon Agrippa?

LESSON IX.—The Life-giving Spirit. Rom. 8. 1-14.—How does the believer feel concerning his sins? How does he live? What does the Holy Spirit do for him? What two classes of persons are there? What makes the difference between them? How does salvation in Christ affect the human body? Who are the children of God?

LESSON X.—Paul's Voyage and Shipwreck. Acts 27. 33-44.—Why was Paul sent to Rome? What happened on the way? How long did the storm last? What promise was given through Paul? What precautions were taken for safety? What danger threatened the prisoners? What was the final result? What influence did Paul have in the affair?

LESSON XI.—Paul at Rome. Acts 28. 16-24, 30, 31.—Who met Paul as he approached the city? What favor was shown to him there?

What did he do to win the Jews? How long did this imprisonment last? How was he engaged during that time?

LESSON XII.—Paul's Charge to Timothy. 2 Tim. 3. 14 to 4. 8.—How had Timothy obtained his knowledge of religious truth? What are the source and proper use of the Scriptures? What is the great work of the Christian minister? How did Paul feel in looking into his past life? What were his prospects in this life and in the future life?

REVIEW SCHEME FOR YOUNGER SCHOLARS.

NO.	TITLES.	GOLDEN TEXTS.	WHAT ABOUT.	FOR ME.
I.	P's F. to E.	Remember the words—	Friendship.	Friends of Jesus are friends indeed.
II.	The R.	Now is Christ—	Life.	Because he rose I shall rise also.
III.	The L. of L.	Love worketh no—	Love.	Love is for me.
IV.	P's J. to J.	The will of—	Obedience.	Seven words to remember.
V.	P. A.	If any man—	Suffering for Christ's sake.	I may be ready.
VI.	The P. A. P.	The Lord stood—	A present Saviour.	He stands by his least child.
VII.	P. B. F.	I will fear no—	Strength from God.	Of whom shall I be afraid?
VIII.	P. B. A.	Having therefore—	The story of a soul.	I may obtain help of God.
IX.	The L. G. S.	For as many as—	Spirit and life.	Am I led by the Spirit of God?
X.	P's V. and S.	Then they cry—	A Christian at sea.	He who made the sea is my friend.
XI.	P. at R.	I am not ashamed—	A Christian among lions.	God is my strong salvation.
XII.	P's C. to T.	There is laid up—	The end of the race.	Let my last end be like his.

Prismatic Lights on the Lesson.

In this quarter we have the last three years, so far as recorded in Acts, of the great apostle to the Gentiles. It extends to about thirty-one years after the resurrection of Jesus, and within about eleven years of his coming in judgment against doomed Jerusalem. If there is to be a spread of the Gospel it must be before that ancient seat and source of religion is destroyed. The Gospel has been so spread. Paul's great missionary tours have been made and he is to die, not in Jerusalem but in Rome. From a broader Acts, not written in our Bible, we judge that Babylon, Asia Minor, Persia, India, Africa, Scythia have all been visited by the apostles. Many Gentile branches of the wild olive tree had been grafted in, and all the branches of the original olive tree are soon to be broken off.

There was a divine broadening of thought and purpose. The Church was at first all Jewish. But Christ had emphasized in his earliest ministry the fact that Elijah was sent into a widow in Zarephath, a city of Sidon, and Elisha healed Naaman, the Syrian, when there were none in Israel who had faith enough to claim help. He had worked among the hated Samaritans and Syrophenicians. He had received all Greeks who would see Jesus, and said he died for the world. Philip was sent to the Ethiopian and Peter to Cornelius. All the Church was driven out of Jerusalem by the scimeter flash and spear thrust.

Second only to the record of the life and death of Christ, the book of Acts constitutes the greatest epoch in the world's literature and records its greatest history.

Ezekiel's vision of the river that had its

spring under the threshold of the temple at Jerusalem, but deepens and widens as it flows till it fills the whole desert world with bloom and life, has fulfillment here.

Teaching Hints for Intermediate Classes.

"Boil it down until it simmers,
Polish it until it glimmers;
When you've got a thing to say,
Say it—don't take half a day."

Review day ought to be the most interesting and most profitable Sunday of the quarter, providing that adequate preparations therefor have been made. We will divide our review into four parts, according to the suggestions laid down in connection with the preview and the various lessons.

PART ONE.

Have printed on the blackboard* or on a large sheet of manilla paper the initial letters of the various lesson titles and the first and second word of each Golden Text. Pointing to the initials, call for the various lesson titles; and pointing to the words, call for the various Golden Texts. Removing these suggestive letters and words, have the titles and Golden Text repeated from memory. This part of the review should be conducted with *snap*, so that but little time need be consumed on it.

Have some one announce the number of a familiar hymn; and ask the school to rise and sing two stanzas. If the atmosphere has become impure have the ventilation attended to during the singing.

PART TWO.

Have printed a list of the review words adopted for each lesson:

PAUL'S TEACHINGS CONCERNING:

1. TRUE SHEPHERDS.
2. THE RESURRECTION.
3. STRONG DRINK.
4. GOD'S WILL.
5. SUFFERING.
6. GOD'S PRESENCE.
7. DUTY.
8. GOD'S HELP.
9. SPIRITUAL LIFE.
10. EVERYDAY RELIGION.
11. THE GOSPEL OF CHRIST.
12. CROWNS.

* These suggestions are made for the review conducted from the platform. Where it is held in each class the same plan may be followed with a pad or with lap slate substituted for the blackboard, and the singing omitted.

(See Preview in NOTE to Lesson II, for April 12.)

Pointing to each word, call upon classes to give the facts suggested by the words, or put to the whole school, short, clear questions, each of which may be answered in a few words.

Again have the members of the school rise and rest themselves by singing.

PART THREE.

With the list of words used in part two still exposed, point to the numbers representing the various lessons and ask individuals to give the application of the lesson, which should be made to their daily life.

The following are the applications as printed from week to week:

I.

I TAKE JESUS AS MY

GOOD SHEPHERD.

II.

AS JESUS ROSE
SO SHALL I RISE **AGAIN.**

III.

STRONG DRINK LEADS TO

DRUNKENNESS.
ECEIT.
ISHONESTY.
ESPATR.
ESTITUTION.
EATH.

IV.

O LORD, HELP ME TO DO

THY WILL,

FOR JESUS' SAKE.

V.

I WILL NOT BE ASHAMED

TO SUFFER

FOR THE RIGHT.

VI.

LORD, HELP ME TO KNOW
THAT THOU ART
ALWAYS WITH ME.

VII.

WITH GOD'S HELP, I WILL DO
MY DUTY
ALWAYS AND EVERYWHERE.

VIII.

I WILL DEPEND ON
GOD'S HELP
IN EVERYTHING.

IX.

I WILL ACCEPT
SPIRITUAL LIFE
FROM MY HEAVENLY FATHER.

X.

LORD, HELP ME TO HAVE AN
EVERYDAY RELIGION.

XI.

I WILL NOT BE ASHAMED OF THE
GOSPEL OF CHRIST.

XII.

I WILL NOT EXCHANGE
MY CROWN
FOR ANYTHING IN THE WORLD.

Again have the school rise and sing.

PART FOUR.

If time permit take one especial thought and press it home as the application of the quarter's lessons. This thought may be one that grows out of the lessons as a whole, or it may be one of the lesson applications already used, as, for example, that for Lesson VI or the one for Lesson X.

Have some one lead in a short, earnest prayer that God may bless the teaching of the quarter.

By Way of Illustration.

"Behind the dim unknown
Standeth God within the shadow,
Keeping watch above his own."—Lowell.

The Lord shall deliver. When the emperor threatened Chrysostom with exile if he remained a Christian, the latter replied, "Thou canst not; the world is my Father's house." "But I will slay thee." "Thou canst not; my life is hid with God." "I will take away thy treasures." "Thou canst not; they are in heaven." "I will separate thee from thy friends." "I have a Friend from whom nothing can separate me."

They who gain their subsistence by searching for nests along dangerous heights, search with their waists girdled with a cord let down from above, so that if they slip they shall not fall and be lost. With God's bands of promises, reaching from heaven, we need fear no downfall.

The Lord will preserve. The bird often perches on a frail branch that bends and yields beneath its weight or is swayed by the slightest breeze. It has no fear though the outward and material support give way, for it has wings—those supports in itself which God has given. So faith renders us independent of props and buoys the soul up though all earthly aids be withdrawn.

Before the conquest of South America persons of royal blood wore vicua cloaks, as in Europe princes wore robes of ermine. These cloaks are as soft as velvet, but as durable as steel. There are many of them to-day, treasured by South American families, which are two hundred and more years old. If we are Christians we are in the truest sense "children of a King;" and the token of our royalty is neither family jewels nor princely robes, but the "everlasting strength" of Jehovah.

The worst you can do to a good man is to persecute him, and the worst that persecution can do is to kill him. This is as bad as to spite a ship by launching it. The soul is built for

heaven and the ship for the ocean, and blessed be the hour that gives each to its true element.—*Beecher.*

Heart Talks on the Lesson.

I was once driving over a charming stretch of country absorbed in the prospect before me, when one exclaimed, "O do look back! See what lovely views are behind us." So let us look over the way we have journeyed with Paul in the quarter's lessons.

Yonder, in April memories, lie the golden words of the Lord Jesus, "It is more blessed to give than to receive," repeated by Paul in the farewell meeting at Ephesus when with sublime faith he declared his purpose to go to Jerusalem in the face of bonds and imprisonments. And, just what we would expect from one with such overcoming faith, we heard that note of triumph in his letter to the Corinthians, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." True faith works by love: so in his letter to the Romans he sets forth the nobility of living not for self, but for others, giving us an illustration in the scene on the seashore at Miletus, where his friends with tears besought him not to go on that perilous journey, and he said, "I am ready not to be bound only, but to die at Jerusalem for the name of the Lord Jesus."

Do you recall the heart-questions we asked ourselves when Paul was arrested at Caesarea? What is the martyr spirit? Do I possess it? Am I willing in school, in society, at home, among my workfellows, to suffer as a Christian? Am I always loyal to Jesus? The result of true loyalty we saw in Paul's calm courage when he discovered the plot against his life. He stood by the Lord, and the Lord stood by him and said, "Be of good cheer." As with manly dignity he confronted Felix we saw how effective human speech is made in the power of the Spirit, and also the danger of putting from us the call of the Blessed Spirit for a more convenient season. As he recited to Agrippa his conversion and his call to service we had a glorious vision of the possibilities of a life obedient to the voice of God. The secret of his efficiency, strength, and courage was told in his confident words, "The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death." A free soul serves with joy; one led by the Spirit of God finds the right place for service.

Never was there a more perilous voyage than that from Crete to Melita, and never did ship save better freight out of shipwreck than the

good treasure which has come to many hearts from Paul's "Wherefore, sirs, be of good cheer; for I believe God that it shall be even as it was told me." Faith is more precious than gold. And so we find it is better to be the Lord's prisoner than our own unfettered self, which in the end always proves to be our bound self; for there is true freedom only in the sweet will of God.

We close these helpful lessons with Paul's charge to Timothy: "Continue thou in these things which thou hast learned." A young man said, "Why should we be told over and over the things we have always known? Why do not ministers preach about practical things to show us how to get on in the world?" I replied, "There is nothing more practical than justification by faith in Jesus and the regeneration of the nature by the Holy Spirit." Truth that makes us "wise unto salvation" is profitable for the life that now is as well as the life that is to come. "Therefore continue thou in the things which thou hast learned."

Blackboard.



Paul is the exemplar for all missionaries for all time. In his successive journeys and varied experiences we see exhibited all the traits which mark the true emissary of the cross. His triumph over the obstacles and difficulties that beset his path, his use of opportunities wherever and whenever they occurred, his unshaken confidence in God and devotion to his work, stamp him as a man who lived close to a high ideal. He had a part to take in the world's evangelization, and performed it well. The missionary cause is still the great enterprise of the Church, and we too have a part to take in carrying it on.

Coloring.—Globe, blue, darkened toward rim; land, cream; sickle, yellow; words, white; phrases, purple and red.

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SUNDAY SCHOOL BANNER.

RESPONSIVE REVIEW SERVICE FOR THE SECOND QUARTER.

LESSON I. PAUL'S FAREWELL TO EPHESUS.

Superintendent. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost has made you overseers, to feed the church of God, which he hath purchased with his own blood.

Scholars. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up.

Teachers. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more.

All. Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. (Golden Text.)

LESSON II. THE RESURRECTION.

Superintendent. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, Death is swallowed up in victory.

Scholars. O death, where is thy sting? O grave, where is thy victory?

Teachers. Thanks be to God, which giveth us the victory through our Lord Jesus Christ.

All. Now is Christ risen from the dead, and become the first fruits of them that slept. (Golden Text.)

LESSON III. THE LAW OF LOVE.

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

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

Teachers. But put ye on the Lord Jesus Christ.

All. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law. (Golden Text.)

LESSON IV. PAUL'S JOURNEY TO JERUSALEM.

Superintendent. There came down from Judea a certain prophet named Agabus. He took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

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

Teachers. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

All. The will of the Lord be done. (Golden Text.)

LESSON V. PAUL ARRESTED.

Superintendent. And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple.

Scholars. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down unto them; and when they saw the chief captain and the soldiers, they left beating of Paul.

Teachers. And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? I am a man which am a Jew of Tarsus, a city of Cilicia, a citizen of no mean city; and I beseech thee, suffer me to speak unto the people.

All. If any man suffer as a Christian, let him not be ashamed. (Golden Text.)

LESSON VI. THE PLOT AGAINST PAUL.

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

Scholars. And they came to the chief priests and elders, and said, Signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

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

All. The Lord stood by him, and said, Be of good cheer. (Golden Text.)

LESSON VII. PAUL BEFORE FELIX.

Superintendent. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

Scholars. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled and answered, Go thy way for this time; when I have a convenient season I will call for thee.

Teachers. He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communicated with him.

All. I will fear no evil: for thou art with me. (Golden Text.)

LESSON VIII. PAUL BEFORE AGRIPPA.

Superintendent. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great: that the Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people and to the Gentiles.

Scholars. And as he thus spake for himself, Fes-

tus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

Teachers. And he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

All. Having therefore obtained help of God, I continue unto this day. (Golden Text.)

LESSON IX. THE LIFE-GIVING SPIRIT.

Superintendent. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Scholars. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Teachers. For to be carnally minded is death; but to be spiritually minded is life and peace.

All. For as many as are led by the Spirit of God, they are the sons of God. (Golden Text.)

LESSON X. PAUL'S VOYAGE AND SHIPWRECK.

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

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

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

All. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. (Golden Text.)

LESSON XI. PAUL AT ROME.

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

Scholars. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

Teachers. And some believed the things that were spoken, and some believed not. And Paul dwelt two whole years in his own hired house, and received all that came in unto him.

All. I am not ashamed of the gospel of Christ. (Golden Text.)

LESSON XII. PAUL'S CHARGE TO TIMOTHY.

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

Scholars. I have fought a good fight, I have finished my course, I have kept the faith.

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

All. There is laid up for me a crown of righteousness. (Golden Text.)

Superintendent. How may we apply Lesson I?

First Single Voice. We are not to forget that we have an ever-watchful enemy, and so we need to be ever watchful. God's word is able to build us up and to give us an inheritance.

Superintendent. Lesson II.

Second Single Voice. The Christian's only hope of immortality depends upon Christ's resurrection. This gives the assurance which makes the Christian abound in the work of the Lord.

Superintendent. Lesson III.

Third Single Voice. The life of the Christian is not a sleep, but a battle. Our armor is prayer, the Bible, God's grace in our hearts.

Superintendent. Lesson IV.

Fourth Single Voice. The world needs courageous Christians who are willing to go where they are needed, even though it be to bondage and to death. God can bring good out of the bondage, as he did in Paul's case.

Superintendent. Lesson V.

Fifth Single Voice. Men often unconsciously and blindly carry out God's purposes. Paul's two bitter antagonists, the Jew and the Roman, in trying to overthrow the apostle, are really aiding him. They seem to themselves to be working in direct opposition, but God is using them both to carry out his design. Paul must get to Rome, and these two forces combined carry him thither.

Superintendent. Lesson VI.

Sixth Single Voice. In the path of duty we have the presence of Christ, his approval, and the knowledge that all things are working together for good.

Superintendent. Lesson VII.

Seventh Single Voice. It is dangerous to put aside convictions of duty till a more convenient season, as Felix did; it is unsafe to say to God's messenger, "Go thy way for this time."

Superintendent. Lesson VIII.

Eighth Single Voice. A successful life is one which is not disobedient to the heavenly vision. God's word, the promptings of the Holy Spirit, and the leadings of Providence.

Superintendent. Lesson IX.

Ninth Single Voice. Every Christian is meant to be a temple wherein dwells the Holy Spirit.

Superintendent. Lesson X.

Tenth Single Voice. Christianity cares for the body as well as for the soul. In Paul's humane counsel we can see the human side of the Christian Gospel finely illustrated. Christ's apostle is Christ-like in his thorough, practical sympathy with bodily needs.

Superintendent. Lesson XI.

Eleventh Single Voice. Paul wrote from his prison, "Rejoice evermore; and again I say, Rejoice."

Superintendent. Lesson XII.

Twelfth Single Voice. Even an inspired Bible is profitless unless we read it and practice its precepts.

Primary Teachers' Department.

Children's Day.

BY ALICE MAY DOUGLAS.

CHILDREN'S DAY will soon be here, and what an opportunity for seed-sowing will it bring, and what a beautiful day we will seek to make it, as beautiful as its own sweet month.

The Primary Department generally has a large share in the exercises of this day, but the children should not be unduly worked. Moreover, the day should likewise be appropriately observed in their own room.

Decorations. At no other holiday can there be such profuse decorations as at this season of the year, when Nature is at her best, and the primary room should be made upon this day as beautiful as possible. Let the children assist in decorating as much as you can.

A Flower Mission Day. One School made its Children's Day a "Flower Mission Day," as they termed it, and carried flowers during both the forenoon and afternoon to the sick. Other schools or classes might make a similar disposal of their floral display. This would be an excellent way of observing the day when nothing more elaborate is carried out by the main school.

By the way, speaking of the flower mission, I recently heard a worker relate this incident: A family were cleaning up the house. "Are you cleaning up the house for company?" asked the husband and father. "No, but for a bouquet," they answered; so he stayed at home that he might see it.

The Music. Care should be taken to have the songs sung upon this day adapted to the season, also to have the words and music blend.

A Social. The members of a class might have a social a few days before Children's Day, and after rehearsing the parts they are to take in the exercises engage in a little practical work; for example, they could place Scripture verses on fans and send them to the hospitals.

A Lawn Social. Teachers who make it a rule to invite their classes to their homes for a little social will find a Children's Day social upon the lawn just the thing. It will be much easier to entertain the children out of doors than in the house, and they themselves will enjoy the greater freedom. Hammocks can be swung under the trees, lawn tennis and croquet sets furnished, and refreshments served upon the lawn, upon a real or temporary table placed there. The table should be prettily decorated. A piece of mirror

can occupy the center of the table, the edges hidden by greenery. In the center of this a bouquet can be placed.

Bairns and Flowers.

A DEACONESS one spring distributed packets of seeds and pots of growing plants among a bunch of mission children. The prospect of a Flower Show at the end of a few months was the inducement held forth for their culture and care. The following incidents in result are taken from the notebook of that summer:

1. A pot of mignonette was set out in the back yard; the seeds were showing their first green shoots. But a hen scratched them "all over the place" and they could not be reset.

2. A healthy geranium would surely have won a prize, but, alas! pussy and her friends took a fancy to eat all the beautiful leaves while the small owner sat in a school busily conning his lessons.

3. "Father came home tipsy and threw my nice tree all down the stairs," wailed one wee girl, and tears watered the plant as the story was told.

4. The little home had only two rooms, and the precious pot of fern had been carefully lifted out of the younger one's way and set on the mantle shelf over a smoky stove. The little competitor had, evening by evening, climbed up on the back of a high chair and just managed to give it enough water to keep it alive.

5. Poor fuchsia! Surely such a one never competed at a flower show before. My eyes felt watery when I saw a long, bare stem, the exact height of the window blind which prevented the gaze of passers-by into a sick mother's room, and a fragment of foliage and two blossoms which had struggled to the very top of the bare stick to find the sun and the daylight.

6. Two winsome, mischievous young laddies were laid by with a severe attack of influenza. "I can't think how it is they don't get better, Doctor," said the anxious mother. I gave them the medicine regularly and keep them warm, and they have all the milk and eggs and beef tea you order, but they don't get on at all." At last the secret came out. At night when everything was still these dear little nippers had slipped out of bed in their wee shirts and crept barefooted to the room below to water and tend their blue lobelias.

7. "Highland Mary" had chosen a calceolaria, and it really was the finest plant for the show; but, alack! that very week the green fly in myriads infested its leaves and threatened in a day or two to proclaim "love's labor lost." However, the plant arrived at the show in good time. In eager distress lest the mischief should extend too far, Mary had lighted her father's pipe and smoked the plant herself. She eradicated the disease and won the prize; but, poor mite, she could not raise her head from the pillows for the three following days.—*Sister Elizabeth Barracough.*

The Waking of a Child's Soul.

"O, THESE babies, they can't understand! All you need to try to do is to amuse them."

This from a church official, and to a primary teacher.

Can they not understand? Here is the true story of how much and how little one of "the babies" understood.

It was more than a half century ago, and modern primary methods were quite unknown, at least in the region where the Child of five years lived. She had "gone to meeting" many times in her short life, riding the four miles between the farm and the village church in the family carriage sitting silently between father and mother, about equally conscious of the sweet Sabbath stillness and the pretty chip hat—adorned with its wreath of pink rosebuds—which crowned her sunny curls. And one long, happy summer she had been carried with the older children of the household to the village Sunday school, and had been a profoundly happy member of the "Infant Class" taught by the minister's wife. The infants sat stiffly perched on the benches running around three sides of a class room of the old church, and the minister's wife sat before a little table on the other side and talked about God, and being good, and going some day to live in heaven. Every Sunday morning the children sang:

"Lord, in the morning thou shalt hear
My voice ascending high;
To thee will I direct my prayer,
To thee lift up mine eye."

The Child has never forgotten the hymn, nor the open window through which floated the sunshine and the bird songs, nor the gentle teacher who smiled upon her and who talked to God about the children of this class and asked him to make them good. She has forgotten what the teacher said about the lesson; indeed, she does not feel sure that there were any lessons, but

she can never forget the deep sense which possessed her that the teacher must be herself ready to die and go to heaven or she couldn't talk about it so sweetly! The Child pondered this long and deeply, and finally decided that it must be because she was the minister's wife, and of course *he* felt that way or he couldn't be the minister. After this decision was reached, it became a favorite occupation during the long sermon on Sunday to look steadily, now at the preacher and then at his pretty wife, and try to fancy how it must feel to be sure that if one should die that very minute he would go straight to heaven! After a while a profound longing filled the little soul to know just how such an assurance could be reached. For weeks, and even months, this went on. To be sure, the thought of asking mamma all about it often came to the Child, but she had never learned to share her inmost thoughts even with this dearest friend, and so it was not an easy thing to ask the question. But, at last, sitting alone one twilight in her little chair by the side of the dear mother, while her heart beat painfully fast, she said in a strained, quaking little voice, "Mamma, how does anybody know—" and then words failed the sensitive little mite. The tired mother, resting a bit before the evening meal, looked smilingly at the little questioner and said, "Know what, child?" "O, how to be so good that you just know when you die you'll go to heaven."

There, it was out at last—the question of the ages, and in an agony of hope and fear the little one waited for the answer. But, alas, the busy mother had never so much as heard of child study! A Christian mother she was and she wanted her little ones to be Christians, but it had never entered her thought that a child of five could meet and grapple with the deepest questions of life, and she answered, rising as she spoke to meet some household call, "One just has to be a Christian to know that. You are too little to understand now."

The Child, left alone, sat looking into the fire with wistful eyes, only murmuring softly, "I wish I wasn't so little."

But the Child's soul was awake, and never went quite to sleep again, and the awakening came in the dreary class room, and the teacher and the old hymn and the sunshine and the bird songs all seemed to have a part in it.

Teachers, do we realize what these sweet little souls are thinking as they sit silently devouring us with their eyes? O how greatly we need to be living epistles which these little ones may read to their spiritual upbuilding!

Additional Lessons.

LITTLE HYMN STUDIES—VI.

BY MARY A. LATHBURY.

[It is suggested that five minutes be given each Sunday to the simplifying and singing of the verse for the day, reviewing the preceding verse or verses as the weeks go by.]

THERE'S A WIDENESS IN GOD'S MERCY.

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty."

THE author of this beautiful hymn, Frederick W. Faber, was an Englishman who was born in 1814, and died in 1863. He was a minister of the Church of England from 1837 to 1845; of the Roman Catholic Church from this time until his death. He was a poetic child and loved by his parents; but before he was fifteen his mother died, and before he was twenty his father also had passed away. From a child he was religious, and his lovely spirit and attractive face won for him many friends at school and at college. At Oxford he was under the influence of John Henry Newman, and worked with him for a revival of Church principles set forth in the famous "Tracts for the Times." It was the influence of Newman and a long stay on the Continent that drew him toward the Catholic Church. He died in London, at the age of forty-nine.

His hymns are full of the sweetness of a living, devout spirit, and he always shows us the Saviour as waiting with arms spread wide to take all souls into his heart of love. We find him thus in the hymn we have chosen for our lesson.

"There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour;
There is healing in his blood."

This hymn, as Faber wrote it, has thirteen stanzas, and is beautiful throughout; but the hymn, as it stands in the Methodist Hymnal, has four stanzas only. That you may sometime look for it in Faber's Hymns you will need to know the real beginning, as our first stanza is really the fourth. The whole hymn is a call to those who are afraid of God, or who do not truly know him, to come and find out that he is their most tender Friend. This is the first verse:

"Souls of men! why will ye scatter
Like a crowd of frightened sheep?
Foolish hearts! why will ye wander
From a love so true and deep?"

"Was there ever kindest shepherd
Half so gentle, half so sweet
As the Saviour, who would have us
Come and gather round his feet?"

As a pastor Frederick Faber must have been a faithful and a loving undershepherd in the employ of his Master, the chief Shepherd. Indeed, we read in the story of his life that he began his preaching in a very wicked parish, but before he left it there was a great change, and that he "won over the most disorderly to his side." We must not forget, however, that he was trying to win them to his Master, and not to himself.

"For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

Frederick Faber had seen all kinds of men—believers and unbelievers, Protestant and Roman Catholic—and he had seen how narrow were the words of even the most devout Christians, for they could not measure the love of God. He had seen, too, how the Lord looked upon them "as a father pitieth his children," and did not blame them for their narrowness, but came in to live in that narrow place and make it larger and more loving. He saw that God does this because his heart "is most wonderfully kind."

Then he longed to have men leave their little, narrow, unloving ways and follow the Master whose name is Love. He knew that if they came to understand the Divine Love they would certainly have love among themselves, and then there would be no more bitter words and acts, no more persecutions among Christians of different faiths. This has been the fault of the Church through all its history, and Faber was one of the men of love who lived to show forth the Lord Jesus Christ as he really is—Love in a divine-human form.

Perhaps innocent and loving little children, and the very old, who have grown innocent and loving by living the life of the Spirit, understand God best.

"If our love were but more simple,
We should take him at his word;
And our lives would be all sunshine
In the sweetness of our Lord."

Here is the beautiful verse in which Faber tells a great secret. He says nothing about children, and yet he means that if we—his grown-up children—would only try to love Jesus in the simple, natural way that children love him we should have a perfect faith in him, as children have, and believe all that he tells us in his word. If we could only "become as little children" we should become better Christians, and instead of being full of doubts and fears and loneliness and sorrow, "our lives would be all sunshine," because he is the Light of the world.

International Bible Lessons.

SECOND QUARTER.

LESSON X. (June 7.)

PAUL'S VOYAGE AND SHIPWRECK. Acts
27. 33-44.

GOLDEN TEXT: "Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses." Psa. 107. 28.

Primary Notes.

BY JULIA H. JOHNSTON.



Approach. A tiny bird has fallen from its nest. A storm is coming on. The mother-bird cannot get baby-bird back into the nest, for it is hurt and frightened. A kind man comes along. A strong hand lifts the bird

into the warm nest. Mother-bird covers it with her wings. The storm begins, but the bird is saved. It is safe now, under the warm wings. Its little cry of distress was heard by a kind heart, and a strong hand helped and saved.

A little child is lost in the wood and is frightened. He calls "Father! father!" as loud as he can. He is in great distress or trouble. The father hears, where he is, and runs to save his boy from fear and harm. In father's arms the child is safe. His father has heard and helped.

A man is in great trouble because he has sinned and cannot keep from it. He needs help and longs for it. He cries to Jesus; that is, he prays, and Jesus forgives his sin and gives him help, making him stronger each day to do right. The bird and the baby boy and the man knew what distress means, and now they know what it is to be saved out of trouble. Which takes most power—to save a bird, or a baby, or a man's soul? Jesus is strong and loving enough to save from every trouble and to save all his creatures. This lesson will show how he saved many from great danger.

It makes a difference whether we look down or up, sometimes. A man on a mountain looked down and saw clouds at his feet, but, looking up, he saw the light shining above. In this lesson we will look down and up both.

Looking down first, we see

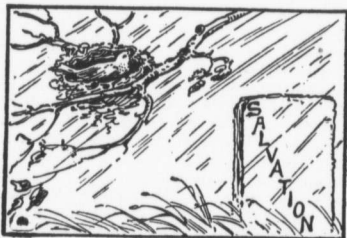
Trouble. Recur to the reason for Paul's

voyage (explain word), tell of danger of storms because of season of year, Paul's advice to wait in a safe place, the sailing on, the great storm, the danger and distress, the long fast, Paul's courage and cheerfulness, his prayer and God's promise even in the dark and in the midst of trouble. (Draw line—write "trouble" below, "cheer" above.) Now, look above and see

Cheer. Cheer is brightness, courage, and comfort. One has to look up for this. Tell how Paul comforted them all in the tempest-tossed ship, bidding them be of good cheer. Why? Not because there was no danger, but because God had stood by him while he prayed, and promised safety for Paul and for all with him. Tell of that strange meal at daybreak, the blessing asked upon it, the comfort and strength and cheer that came to all, the lightened load of the ship, the willingness to do all that could be done by captain and sailors. Now, look down again and see the

Shipwreck. In spite of Paul's saying "Be of good cheer," the waves broke the ship to pieces. No matter; it only gave another chance to "cry unto God" in trouble. He was near the broken ship and the men in the water. It was a dark and dangerous time—a time to beg for help. Now look above once more and see

Safety. What is it to be safe? What is it to be saved? It is to be taken out of danger and put in a safe place. Tell of God's keeping Paul from being killed by cruel soldiers, and of the manner of escape to land. Paul had prayed, God had promised to help, God saved them all. Is God the same now? Is there trouble now? Yes, we look down and see it, but we look up and see how bright it is above, and how sure it



is that God will save. He is always ready to help us. But we must cry unto him in trouble. Teach the Golden Text.

Memory Stone: Safety. We need to be saved from many things, but the worst shipwreck of

all is that of the soul, which cannot be saved unless Jesus saves. He can and will, but we must ask to be saved from sin.

Put acrostic on board to show how it is with one saved.

Sin forgiven.
All fear gone.
Very thankful.
Ever trustful.
Doing his will.

Thought for Teachers. Where is our faith? Will God give us all who "sail with us," the tiny passengers upon life's wave-tossed sea? O, which one could we spare? Let us cry unto him, the Saviour, and trust him to save them all.

LESSON XI. (June 14.)

PAUL AT ROME. Acts 28. 16-24, 30, 31.

GOLDEN TEXT: "I am not ashamed of the Gospel of Christ." Rom. 1. 16.

Primary Notes.



Approach. Messengers glad to tell good news. Tell story of lepers who went to the Assyrian camp and, finding the soldiers gone and the tents filled with good things to eat and wear, hurried back to tell the

news to the starving in the city of Jerusalem. They were not ashamed of the story they had to tell. They did not whisper it, or say as they repeated it, Do not tell anyone else—keep it secret." No, they wished to spread it as fast and as far as they could. They were proud and glad to have such a wonderful story to tell. All messengers bearing good news should be as glad to tell their story and give their message. Good news should always be told, not hidden from those who need to hear. Why should anyone be ashamed to tell anything glad and good?

In this lesson we have something about

Telling Good News. Who told? Paul. Where? In Rome. To whom? To his own people, the Jews. Why? He could not keep the good word to himself. He was there in Rome to tell of Jesus, and he must do it. He loved the Jews, though many of them hated him. Many were ashamed to speak of Jesus, but Paul was not. He was glad and thankful for his

chance. He had come fourteen hundred and fifty miles to tell this story in Rome. Jesus promised that he should speak there for him, and now the time had come. It was a hard journey, but he did not mind that now. Give vivid word-picture of Paul in his hired house, chained to a soldier, sending almost at once for the Jews in the city, telling them how and why he came, speaking gently of those who were so unkind to him in Jerusalem, forcing him to ask a chance to stand before Caesar the emperor to be judged. Paul says it is because he believes in Jesus and the resurrection that he is bound with that chain, but he is not ashamed of the chain nor of the Gospel of Christ, which means the good news of Jesus and his love.

Hearing Good News. There is little use in speaking if no one hears, is there? The Jews who came to Paul's house said they had heard nothing about him, no letters or words of blame from those who had come from Jerusalem; and now they would like to hear for themselves what he had to say about Jesus, for those who believed in him were talked about a great deal, and "everywhere spoken against." So they set a day and came and listened from morning till night. Not only that day but many days they came, for Paul lived in his rented house two years, telling the good news of Jesus to all who came to him.

But hearing does not always mean believing. There were two sorts of people then as now—those who believed and those who did not. All Paul could do was to tell what he knew and pray for those who heard, and beg them to believe. He could not make them trust Jesus and love him. He could not change their hearts. Only Jesus could do that, and he would not unless the people themselves were willing.



Memory Stone: Good News. We must never forget that "Gospel" means "good news." Gospel of Christ means good news of Christ. There

are little messengers, with a little word to say, or send on, as well as larger messengers. Are we willing and glad to be little messengers, never ashamed to tell good news? How about hearing good news? Are we ready to believe what we hear of Jesus and his love?

Thought for Teachers. The shame which older ones feel in speaking of sacred things does not develop early in children, and should not be suggested to them. But shyness, reluctance, forgetfulness to speak freely and openly of Jesus should be forestalled and corrected by impressing the gladness and privilege of telling good news, far and near.

LESSON XII. (June 21.)

PAUL'S CHARGE TO TIMOTHY. 2 Tim. 3. 14 to 4. 8.

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

Primary Notes.



Approach. Describe an ancient race for a victor's crown—the long training, the longing to win, the eager running, the joy of winning.

The old crowns of laurel or bay leaves soon withered. Where are

they now? How much are they worth? If one could win a crown lasting forever, would not that be worth while? The truth is, though, that we cannot do this ourselves. We never can do enough that is good and worth while to make it possible for us to make a crown for ourselves and put it on our own heads. There is a crown of rightness or goodness, called righteousness, which Jesus keeps for those who love him and keep on going in the way that pleases him, and he gives this crown. No one can buy it. In the old races only one man could win, but Jesus will give a crown to everyone who loves and pleases him, no matter how many there may be. Paul had a great deal to say about his crown. Jesus had it, keeping it safe for him, promising to give it to him by and by.

After Paul had been in Rome a long time, and perhaps had taken other journeys, and had been brought before the emperor to be tried again, and was put in prison, with no hope of getting out alive, he wrote a letter to one who

was dear to him, who had been with him in some of the places where he had preached. This was

Young Timothy. Here is one of the opportunities of the year to impress child-hearts profoundly. Tell of the tiny boy, taught by his mother and grandmother, taught by Paul too, perhaps, while still very young, and certainly when older, growing up day by day, learning more and more of Jesus and the Holy Bible, till at last Paul and others feel that he would make a good minister. He is made a minister, or missionary, and then goes about with Paul, who loves him dearly. Now, in prison, Paul longs to have Timothy come to him, telling him to bring to him a cloak and some books that he had left behind him one time, and to hurry and come before winter if he could. But whether Timothy can come to Rome or not there are things Paul wishes him to remember. He bids him keep in mind what he learned from his mother and grandmother when a little child, and to keep on doing what he has been taught. Right here is a lesson for us. Jesus wishes us, as well as Timothy,

TO KNOW GOD'S WORD. KEEP ON DOING IT.

Deeply impress upon the children the need of keeping on in what they are now learning.

Paul's Crown. Now Paul turns, after telling his dear Timothy how to keep on serving Christ, to speak of himself. He says he has "fought a good fight." That means that he has been a good soldier of Jesus. He has had many a hard battle with himself, and with sin, when it was not easy to do right. He has had to meet many enemies and stand up for Jesus against them all. But he has not been afraid or ashamed or a coward in any way. He has kept on fighting, no matter how hard it has been. He has been beaten, put in prison, shipwrecked, stoned, driven from place to place, and treated unkindly in many ways, but he does not mind now. His good fight is almost over. Jesus has been with him all through, and has been keeping a crown for him which he will give before long. Paul has been faithful, and Jesus will be faithful to Paul. He will keep his word.

Memory Stone: A Crown. Kings wear crowns. Jesus is the King of kings, but he promises that those who love and please him shall be crowned too, and be with him where he is. Not only Paul but everyone may have a crown. Will you? Yes, if you love, trust, obey, and follow Jesus.

Thought for Teachers. Guard against giving impression that anyone can ever really earn the reward Jesus gives, but inspire with loving desire to be the King's children. The King crowns his son. Cultivate loving obedience, not self-righteousness.



LESSON XIII. (June 28.)

REVIEW.

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

Primary Notes.

The dominant necessity in a review is the recalling of what has been actually taught. The introduction of new thoughts and truths, fresh illustrations and symbols, in connection with separate lessons, bewilders a child. While there may be some new scheme of presenting the studies of the quarter in the manner of reviewing them, the lessons themselves should not vary greatly from the original presentation. A review, in its very nature, is a repetition of what has been learned and as it has been learned. The great advantage of a plan for the entire quarter, a thread running through the lessons, is that the constant repetition from week to week impresses the definite teachings and makes the review easy and effective in fastening the truths finally.

Let us therefore go back over the safe path described at this quarter's beginning, wherein Missionary Paul was led. Recall what was said about this safe way, with Jesus as Leader and Guide. Each lesson has now set up its Memory Stone to show how God helped up to that place. The Memory Stones in order are as follows:

1. Remember. 2. The Resurrection. 3. Love.
4. God's Will. 5. Not Ashamed. 6. Good Cheer.
7. No Fear. 8. Help. 9. Leading. 10. Safety.
11. Good News. 12. A Crown.

The illustrations, introducing the lessons, leading up to the memory truth, are these: Good-byes and keepsakes. Fruits from seeds, the first fruits, showing what will follow. Cup of evil and cup of blessing, *Alled*. Sealed orders, going out to sea. King's son confessing sonship to enemies of his father—not ashamed. Captain's daughter in storm saying, "My Father's at the helm." The man before the judge, fearless because of pardon in his pocket. Father helping his son over hard places to the end of the way. Cloud and fire guiding God's people not his enemies. Bird in nest safe in storm. Messenger not ashamed of his message. The race and the crown at the end of the way.

Teach the wonderful review Golden Text, "The Lord shall deliver me," and seek to inspire the youngest heart with Paul's magnificent confidence that the Lord who had kept and led him all the way would surely keep him to the end and bring him unto his heavenly kingdom. A child's experience is short, but it is enough to use. Has Jesus ever kept and helped you? Then he will, in all the years to come. He is the same forever.

Our own enthusiasm should kindle as we review the life of the great missionary Paul, and the contagion should spread to the smallest child. His path was not an easy path, but it was safe because it led home, and God led and kept him in it. It is not a selfish way, because he went into hard places to tell of Jesus and the good news of Jesus's love. If Paul had not been such a good missionary, how many would never have heard the word. There must be messengers, or missionaries, now, and little ones as well as large. It may be easy, but the way is always safe when God leads. Sing lesson hymn verse (tune, "Dornance"):

"Lead us, tender Saviour, lead us
By thy hand along the way,
May we trust and love thee truly,
May we follow day by day."

We ought to set up memory-stones. This just means that we should not forget how God helps when we try to please him, but remember his goodness and go on doing as he says.

Thought for Teachers. As we leave Paul's life (and O, how reluctantly we do it!) let us seek to associate his name with an unselfish work for Jesus in leading others to him. Along the hard but safe path he went as a missionary

always. For ourselves, let us seek to be able to say, in advance of life's final consummation, "I am now ready to be offered"—offered in the "service and sacrifice of faith" for the children in our care.



A Suggestion.

IN Prussia there is a law which requires that teachers in the public schools shall be instructed in morals and religion for three years in seminaries. How much more important it is that the teacher in the Sunday school should receive all of the ethical training possible; and this can be obtained by attendance upon all means of grace and by study of the Bible and religious books.

Whisper Songs for June.

TENTH LESSON.

Safe upon the ocean,
Safe upon the shore,
God will keep his children
Now and evermore.

ELEVENTH LESSON.

Jesus, help thy children,
All who bear thy name,
That dear name to honor.
Without fear or shame.

TWELFTH LESSON.

Make us each, dear Saviour,
To our latest breath
Faithful in thy service,
Faithful unto death.

THIRTEENTH LESSON.

Lord, thy little children,
Here and everywhere,
Pray thy grace upon us;
Hear, O hear our prayer!

Order of Service

FOR THE PRIMARY DEPARTMENT.

Second Quarter.

SINGING.

"I think, when I read that sweet story of old,
When Jesus was here among men,
How he called little children as lambs to his fold,

I should like to have been with him then."

Teacher. Jesus said, "Suffer the little children to come unto me, and forbid them not:

Class. For of such is the kingdom of heaven.

T. Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

C. He took them up in his arms, put his hands upon them, and blessed them."

SINGING.

"I wish that his hands had been placed on my head,

That his arms had been thrown around me,
That I might have seen his kind looks when he said,

'Let the little ones come unto me.'"

RECITATION. Twenty-third Psalm.

SINGING.

"Yet still to his footstool in prayer I may go
And ask for a share in his love;
And if I thus earnestly seek him below,
I shall see him and hear him above."

PRAYER. Closing with the Lord's Prayer.

OFFERING, followed by Birthday Offering.

All recite standing:

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

DRILL ON GOLDEN TEXT AND HYMN STUDY.
MOTION EXERCISE.

LESSON TEACHING, closing with Echo Prayers.

CALLING BACK THE LESSON. (A brief time may be given to finding what impression has been left by the lesson. At least one truth should be made to stand out clearly before the children.)

A PARTING PRAYER.

"Father! Help thy little child;
Make me truthful, good and mild,
Kind, obedient, modest, meek,
Mindful of the words I speak.
What is right may I pursue;
What is wrong refuse to do;
What is evil seek to shun;
This I ask through Christ thy Son."

Events in John Wesley's Life.

- 1703 June 17 (28, new style), John Wesley was born at Epworth, England.
- 1708 His education under his mother began.
- 1709 The rectory burned. John Wesley escaped by dropping from the chamber window into his father's arms.
- 1712 Afflicted by smallpox.
- 1714 Became a pupil in the Charter-House School in London.
- 1720 Entered Christ Church College, Oxford.
- 1725 September 19, ordained a deacon by Dr. John Potter, Bishop of Oxford.
- 1726 March 17, chosen a Fellow of Lincoln College, Oxford; November 7, selected as Greek lecturer and moderator of the classes.
- 1727 February 15, became his father's curate at Wroote; he also received this year his M.A.
- 1728 September 22, was ordained a priest by Bishop Potter.
- 1729 June 16, returned to Oxford and began to receive classes for private instruction. Morgan and Kirkham join him in Bible study and devotion, and are first called Methodists—later, the Holy Club.
- 1730 The Wesleys began to visit the prisons and the poor.
- 1731 Severely ill; friends despaired of his life.
- 1732 Visited London and walked twice to Epworth.
- 1733 Began the practice of reading on horseback; walked 1,000 miles during the year and preached nearly every Sunday.
- 1735 A memorable year. Rev. Samuel Wesley, rector of Epworth, died. Refusing to become his father's successor, John sailed for Georgia, October 14. Met some Moravian missionaries on the ship.
- 1738 January 22, sailed from America, arriving in London February 17. First met Peter Bohler, March 4, and through the teaching of the Moravians was converted, May 24, at Aldergate Street.
- 1739 Opened the year with a love-feast in Fetter Lane, with sixty Moravian brethren. April 2, began field preaching at Bristol, and continued with large crowds at Moorfields, Blackheath, and Kennington Common. In November and December the united societies were formed in London.
- 1740 The Foundry opened for service.
- 1742 February 15, the class meeting established at Bristol.
- 1744 The first Conference held in London, with ten preachers.
- 1745 Wesley read Lord King's "Primitive Church," which convinced him of the error of High Churchism.
- 1751 Married Mrs. Vazelle, who left him in 1771.
- 1752 Published "The Christian Library."
- 1753 Severe and long continued illness.
- 1754 Notes on the New Testament.
- 1757 Another severe illness. Improved the last half year.
- 1758 Visited the Palatines in Ireland; rode ninety miles in one day, and in 1767 rode one hundred and ten miles in a single day.
- 1770 Whitefield died. The Calvinistic controversy.
1778. The Foundry superseded by City Road Chapel.
- 1780 Visited Holland.
- 1784 Deed of Declaration enrolled. Thos. Coke ordained to superintend the work in America.
- 1785 Death of Fletcher.
- 1788 Charles Wesley died.
- 1790 Now an old man. March 16, wrote his last sermon; October 7, last open-air sermon at Winchelsea; October 24, last entry in his Journal.
- 1791 Visited several parts of London, but he failed rapidly. March 1, sank very low, but said: "The best of all is, God is with us." March 2, he breathed faintly: "Farewell, farewell," to his friends, and expired. The body lay in state March 8, and the crowds were so great that it was buried in the rear of City Road Chapel by torchlight at 5 a.m., March 9. In 1828 the body was placed in an oak coffin, and that, in turn, was enclosed in a stone sarcophagus.

Wesley Bicentenary

In view of the approaching Bicentenary Celebration of the birth of John Wesley, the following list of books on Wesley and Methodism will be of interest:

- The Popular
- LIFE OF JOHN WESLEY**
By John Telford, B.A. With sixteen illustrations, 64 pages. Paper, 5c.
- The Popular
- HISTORY OF METHODISM**
By John Telford, B.A. 64 pages. Paper, 5c.
- THE PEOPLE'S WESLEY**
By W. McDonald. With an introduction by Bishop W. F. Mallalieu, D.D. Paper, 15c.
- The YOUNG PEOPLE'S WESLEY**
By W. McDonald. With an introduction by Bishop W. F. Mallalieu, D.D. Cloth, special price, 50c. net.
- JOHN WESLEY, His Life and His Work**
By Rev. Matthew Lelièvre. Cloth, 35c.
- THE LIFE OF JOHN WESLEY**
By John Telford, B.A. Revised and enlarged edition. Cloth, gilt top, \$1.75
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