

MARCH
1897

Vol. 31
No. 3



	PAGE
To a Teacher	i
“Methodist Magazine and Review” for February	i
Missions in the Sunday-school	ii
The Bitter Cry of India	iii
Why We Baptize Children	iv
Excursion to Europe	iv
Is the Sunday-school Worth What It Costs?	v
Book Notices	vii
International Bible Lessons	142
First Quarterly Review	171
Responsive Review Service for Second Quarter	174
Primary Teachers' Department	176

SIXTY CENTS
A YEAR

*

Montreal:
C. W. COATES

TORONTO:
WILLIAM BRIGGS

... Publisher ...

SINGLE COPIES
TEN CENTS

*

Halifax:
S. F. HUESTIS

ADVERTISEMENTS



Afloat for Eternity.

A Pilgrim's Progress for the Time.

By J. B. KENNEDY, B.A.

With introduction by CROSSLEY AND HUSTER.

Paper, 40 Cts.; Cloth, 60 Cts., Postpaid.

WILLIAM BRIGGS, Wesley Buildings, TORONTO.



EASTER SOUVENIRS!

The custom of Sabbath School Teachers and Officers presenting pupils with appropriate gifts at EASTER time is a very pretty one. For such remembrances, nothing yet devised equals our

SABBATH SCHOOL SOUVENIRS.

These Souvenirs consist of fine embossed cards. On the front card is printed name of school, officers, date, etc., as desired, in the brightest gold. Names of pupils follow on additional cards, all tied with fine silk cord. They are similar to our popular **SCHOOL SOUVENIRS**, which are being extensively used by day school teachers and officers. A SPECIAL DESIGN FOR EASTER.

Number to order.—Order at least as many as there are officers, teachers, and pupils. **When to order.**—At least two weeks before Easter. Earlier if possible.

Get One Sample FREE. Address, **TEACHERS IMPROVEMENT CO.,** Box No. 1806. Dansville, N. Y.

Price List.

15 or less,	\$1.00
16 : 1.05	21 : 1.29
17 : 1.10	22 : 1.33
18 : 1.15	23 : 1.37
19 : 1.20	24 : 1.41
20 : 1.25	25 : 1.45
Additional ones 3c.	
each. In ordering quantities in excess of 25 send \$1.45 for first 25 and 3c. each for all over that number. Number of Souvenirs ordered must equal number of pupil's names. Sent postpaid on receipt of price.	

The Warden of the Plains

and Other Stories.

By JOHN MACLEAN, M.A., Ph.D.

Illustrated by

J. E. LAUGHLIN.

Price, \$1.25.

"In these pages Dr. Maclean has gathered a number of stories and sketches illustrating the strange life of our great North-West. The contact between savagery and civilization on the frontier has developed some remarkable social conditions. Oxford University men, fierce desperadoes, zealous missionaries, Indian braves, and adventurous spirits from east and west figure in these pages in strong, dramatic sketches. Dr. Maclean has rendered a distinct service to Canadian literature by photographing in this series of pictures a type of Canadian life which is fast passing away."—W. H. WITHROW, D.D., F.R.S.C.

WILLIAM BRIGGS, Wesley Buildings, TORONTO.

For Over Fifty Years

MRS. WINSLOW'S

SOOTHING SYRUP

has been used for children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic, regulates the stomach and bowels, and is the best remedy for diarrhoea. Twenty-five cents a bottle. Sold by all druggists throughout the world.

In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.

BLINDNESS PREVENTED

The Absorption Treatment a Success. Hundreds successfully treated for all diseases of the eyes or lids without knife or risk at their homes and at our Sanitarium, the largest and most successful institution in America. "Don't want to be blind." Pamphlet Free.

BEMIS EYE SANITARIUM, Glen Falls, N. Y.

GRACE DARLING

Fifty-eight years ago the 7th of September, Grace Darling and her father, through their heroic effort, saved from a watery grave nine precious souls. The work of life saving and health preserving still goes on, in which K.D.C. plays an important part. Health is the great channel of true happiness.

Unhealthy stomachs cause unhappy homes—unhappy people, wherever they are found. Help, relief and cure for unhealthy stomachs are found in K.D.C. Try it. Highest Endorsements.

K. D. C. PILLS are splendid for the Liver and Bowels.

BBB
FOR THE
B
BLOOD

ACTS UPON
THE

4 Cardinal Points
OF HEALTH,

The Stomach, the Liver, the Bowels, and the Blood.

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. XXXI.]

MARCH, 1897.

[No. 3.

To a Teacher.

BY T. WATSON.

Hebrews 13: 7, 8.

For your words in kindness spoken,
For your patient love and zeal—
For each kindly proof and token
Of the interest which you feel:
Accept from those who hold you dear
These words of gratitude sincere.

He who holds you in His keeping
Will your faithful labours own:
There shall come a time of reaping
From the seed which you have sown:
The promised prize you will obtain
And know you have not toiled in vain.

By the care that you are taking
Our best thoughts are upward led:
You of us true friends are making
Who shall in your footsteps tread.
May love divine your labours bless
And always grant you true success.
Colborne, Ont.

"Methodist Magazine and Review" for February.

A striking article of great and timely interest in this number is one of sixteen pages on the Armenian persecutions in Constantinople, with graphic illustrations of the recent massacres and portrait group of the British Cabinet, containing portrait of Lord Salisbury and six-

teen other members of the Government, the British fleet in Turkish waters, etc. Another article of curious interest, with numerous picturesque illustrations, describes "The Dead Cities of the Zuyder Zee." "In the Black Belt" contains illustrated sketches of life in the South. "The Boer's Daughter," is a story of the Boer war in South Africa, with several wood-cuts. "A Life Wrecked," a Canadian story; "Gold Boom in Cariboo," a graphic sketch by the Rev. A. Browning; "Prison Reform," by Rev. Dr. Lathern; the recently discovered "Tablets of Tel-el-Amarna," by the Rev. G. F. Salton, Ph.B., a paper which created great interest at Victoria University Conference, and which throw a flood of light on the early books of the Bible, and "Missions: the Politics of God," will all be read with great interest. A feature of this magazine is its up-to-date character, especially in Recent Science. "Harnessing Niagara," "The Horseless Carriage," are illustrated, and "The Antiquity of Man on the Planet" discussed. A portrait and character sketch of the late Rev. A. M. Phillips, B.D., are given, and reviews of Kipling's "Seven Seas," and other recent books. The serial story, "Philip Strong," is described as alone worth the subscription for one year. **New subscribers will receive the last two numbers of 1896, thus securing the early chapters of the story of Philip Strong.**

Toronto: William Briggs. Price, \$2.00 a year; \$1.00 for six months; single number, 20 cents; to schools, in quantities of two or more, \$1.60 a year; 80 cents for six months.

If one is really saved, he will feel so grateful that he will tell others what a dear Saviour he has found.

OUR PUBLICATIONS.

Christian Guardian, weekly	\$1 00
Methodist Magazine and Review, monthly	2 00
Magazine and Review, and Guardian or Wesleyan	2 75
Magazine and Review, Guardian and Onward	3 25
The Wesleyan, Halifax, weekly	1 00
Sunday-school Banner, monthly	0 60
Onward, 8pp. 4to, weekly, under 5 copies ..	0 60
5 copies and upwards	0 0
Pleasant Hours, 4pp. 4to, weekly, single copies ..	0 30
Less than 20 copies	0 25
Over 20 copies	0 21
Sunbeam, fortnightly, less than 10 copies ..	0 15
10 copies and upwards	0 12
Happy Days, fortnightly, less than 10 copies ..	0 15
10 copies and upwards	0 12
Dew Drops, weekly, per year	0 07
Per quarter	0 02
Berean Leaves, 100 copies per month	5 50
Berean Quarterly, 100 copies per quarter	6 00
Quarterly Review Service. By the year. 24 cents a dozen; \$2 per 100. Per quarter, 6 cents a dozen; per 100	0 50

Address— WILLIAM BRIGGS,
Publisher, Toronto.

C. W. COATES, S. F. HUESTIS,
2176 St. Catherine St., Meth. Book Room,
Montreal, Que. Halifax, N.S.

Sunday School Banner.

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

TORONTO, MARCH, 1897.

Missions in the Sunday-school.

OUR Sunday-schools have always been one of the most important wings of our missionary army. They have contributed directly *nearly a million dollars* to this grandest of causes! What is better, they have trained up a great many of men and women in ardent sympathy with the missionary cause, who now furnish the strength and energy of the General Society and Woman's Missionary Society, and many scores of scholars in our schools are to-day labouring in our home and foreign mission fields, or who have entered into their everlasting reward.

The great hope of the future is in enlisting the sympathies and efforts of the young people in our schools in this grand work. We have all read the story of the little lad at the missionary meeting, who, having no money to give, asked the collector to put the plate on the floor and stood upon it, saying that he gave himself to the missionary cause. This symbolic dedication was fulfilled by that little lad becoming a distinguished missionary. The

first thing is to give *ourselves* to God and to His cause, and then to labour for the extension of His kingdom both at home and abroad among those who have it not.

We greatly rejoice at the increased missionary earnestness exhibited in our Epworth Leagues and Young People's Societies. One way to still further increase this interest is by the diffusion of missionary information and the reading of missionary literature. There are no books of more thrilling romance than those of missions. The best of them should be in our Sunday-school and League libraries. We may say, without egotism, for we have only the slightest pecuniary interest in its sale, that our own little book on "China and its Missions" has been pronounced by a candidate for missionary service in that country as the best adapted for giving condensed information he could anywhere find. The kindred books by the Rev. John McDougall, Dr. Maclean, Rev. E. R. Young, and our own "Native Races of America," give much information on the Indian tribes who are, in a special sense, the wards of the Canadian churches.

Among the Indian tribes of Canada, the Methodist Church has fifty-eight missions, with forty white missionaries and fifty-nine assistants and teachers. Many thousands of converts have been won from these once pagan tribes, several of whom have become missionaries to their own people. A Methodist missionary, the Rev. James Evans, invented a syllabic character by which the widely spread Cree language was reduced to writing. In this the Scriptures had been published by the British Bible Society, and hymn books and religious reading provided, which the Indians could learn to read in three days, so simple was the syllabic character. "Many a man," said Lord Dufferin, "has received a monument in Westminster Abbey for a less signal service to the race."

Yet there are still pagan Indians in Canada. There are still those who sacrifice the white dog and worship the Great Spirit, who persist in the barbarous potlatch and cruel sun-dance. Methodist, Church of England, and Roman Catholic missionaries are labouring among the Indians with heroic devotion.

We purpose giving in our Connexional magazine and our Sunday-school papers still further and fuller missionary contributions.

THE MISSIONARY RALLY.

We believe that the recent Missionary Conference in Toronto will give a great impulse to the subject of missions throughout our entire country. It was something new to have seventy-six services held in our thirty-eight Methodist churches in one day. Several of these were addressed by distinguished laymen, including the Hon. E. J. Davis, a Minister of the Crown.

Among the most earnest in this advance

movement are the students of Victoria University. This institution has twenty-seven representatives in the mission field, and many more ready to go as soon as they can be sent. A Students' Missionary Union has been formed, with an energetic secretary.

Our Epworth Leagues are taking an active interest in missions. Many League Districts are organizing for the diffusion of information, the deepening of sympathy, the securing of systematic contributions, and the maintenance, under appointment of the General Board, of their own missionaries in the foreign field.

Our largest church was crowded with enthusiastic Leaguers, who were addressed on the duty and privilege of personal consecration and missionary effort, by the Rev. Dr. Carman, General Superintendent; the Rev. A. C. Crews, League Secretary; Rev. Dr. Henderson, Assistant Missionary Secretary; and the Rev. Dr. J. E. Williams, of Buffalo, N.Y. It was a significant rally of the young life of the Church in support of mission work.

One of the most important factors in this forward movement is the Woman's Missionary Society. The consecrated zeal, the intelligent methods, the social and devotional character of its monthly meetings; its wide diffusion of information, its close touch by frequent correspondence with its forty missionaries in the field, its thorough organization, by which in fifteen years its givings have reached \$340,000, have been an object lesson and inspiration to the General Missionary Society.

At the woman's meeting nearly two thousand persons were stirred to the depths of their natures by the womanly appeal for their sisters in heathen lands, of Mrs. Wellington White, whose stories of the conversion and consecration in trials and persecutions of Chinese women will not soon be forgotten.

A unique feature of the Convention was the missionary breakfast, which added the needed social touch. Dr. Leonard thought this missionary function a great improvement on "a missionary for breakfast" of cannibal times.

The climax of the Conference was reached in the mass meeting, at which five thousand persons assembled in Massey Music Hall—the free gift to the city by a Methodist layman, the late Hart A. Massey. So great was the interest that an hour and a half before the time for the meeting the people began to gather in the street—a novel feature at a missionary meeting. A choir of four hundred voices from the Methodist churches gave a stirring service of song. Dr. J. J. MacLaren, Q.C., a zealous lay member of the Missionary Board, to whom more than any one else is due the inception and success of this Missionary Convention, presided. The Rev. Dr. A. Sutherland, our Missionary Secretary, stated that as a result of this forward movement the subscriptions and collections were already far in advance of any previous year, in some cases a hundred per cent.

The Bitter Cry of India.

We have no right, and we have no wish to exploit the Sunday-schools of the Methodist Church on behalf of any charity or philanthropic enterprise. In everything, except what is directed by the General Conference, the authorities of each school must decide for themselves. Nevertheless, the famine among our fellow-subjects of the Queen, in India, is so severe, and the need for assistance is so great, that his Excellency the Governor-General appeals to the different provinces for aid in this emergency. Some of our schools and churches desire to help in this time of need, but do not know what way to send contributions. Several of the Canadian banks have agreed to forward contributions without charge. But they have no agencies in every town. At the request of the committee, to whom this matter was referred, the Rev. Dr. Briggs, Book Steward of the Toronto Publishing House of the Methodist Church, has agreed to accept and forward contributions to this fund. Schools, therefore, that desire to aid in this time of pressing need may send their contributions to the Rev. Dr. Briggs, Toronto, by whom they will be forwarded to the British authorities for immediate application to the relief of the many starving thousands in India.

It is a grand opportunity to show our Moslem and Hindu fellow subjects that there throbs a heart of sympathy in Christendom for their need. This will do more to prepare a way for the Gospel than any other thing. There is no use preaching to a hungry man or offering him a tract when he wants bread. Let us deny ourselves a little in this happy Canada of ours, where it "snows within our house of meat and drink," on behalf of our plague-smitten brethren of darker skin in India.

We glean the following facts from an appeal, issued by the Montreal *Star*, which, in a few days, raised a fund of \$16,000, to the ministers of Canada, asking their aid in this matter:

"From India comes the cry for succour. Upon large districts of that densely peopled empire rests the dark shadow of famine and pestilence. The terrible facts of the case can no longer be doubted. Each day's despatches from the East confirm previous information, and add to our knowledge respecting the extent of India's sufferings and needs. The food supply of millions is insufficient, hundreds of thousands are on the verge of starvation and upon tens of thousands rests a plague whose victims already number many thousands. In the Bombay district alone three thousand deaths have been reported and the contagion is spreading. The inhabitants of Bombay are fleeing the city, and over-busy streets are now deserted. The

plague-stricken people are now seeking refuge in the country and carrying the disease wherever they go.

"Famine is the forerunner of the pestilence now raging in other parts. Every reader of the daily press has the distressing facts brought each evening to his attention. We cannot ignore them; we cannot withhold our assistance. India appeals to us on the grounds of common humanity, and the appeal comes still more directly home to Canadians, for the people of India are our country-men, living under the same flag, subjects of the British Empire.

"No one can doubt but that the Canadian people are willing and waiting to assist their suffering fellow-men in India; they only want the opportunity, the means by which to send their succour. The necessities of the case are urgent, and ringing in the ears of every Canadian is India's Macedonian-like cry, 'come over and help us.'

"One dollar will buy rice food for one month for one of the starving men and women in India.

"Five dollars will sustain one of them until the new harvest."

Why We Baptize Children.

A CORRESPONDENT asks for an explanation in connection with the lesson as to why the ministers of the Methodist Church baptize children. In reply to this, we beg to quote the following statement from the *Cyclopaedia of Methodism*, edited by the late Bishop Simpson:

"In common with the great majority of Christian Churches, the Methodist Church teach that infants are subjects of baptism, as well as adult believers. This they believe to have been the doctrine and practice of the Christian Church from the Apostolic age. They consider it a glorious privilege that parents may bring their children to Christ in this ordinance, as the mothers brought their children to Him personally, when He took them up in His arms and blessed them, saying, 'of such is the kingdom of God.' They consider it also an obligation resting upon the parents to publicly commit by this outward act their children to the watch-care of the Church, and to make public profession that they believe that as the application of water purifies from external uncleanness, so the Holy Spirit alone can purify and regenerate the heart. The authority for infant baptism rests upon the following grounds:

"1. That children were included in the Abrahamic covenant, and were by an outward sign sealed as God's children. Christianity is

an enlargement of that covenant, and extends its privileges not only to Jews, but to the whole world, embracing the children of Christendom as well as adults.

"2. Infants are included in Christ's act of Redemption, and are entitled to the privileges and blessings following therefrom; and as He has said, 'of such is the kingdom of God,' so they should be identified with His Church on earth.

"3. As infants have not in their early age contracted actual guilt, but are in a state of justification through the merits of Christ, so that if they die in infancy they will be received into heaven. They are proper subjects to be associated with the Church on earth.

"4. The practice of the early Christian Church shows clearly the baptism of households, which in all probability contained infant children. The history of the early Church also shows that infant baptism was practised from a very early period, and has been retained in the Church continuously to the present time. Origen, Tertullian, Irenaeus, Justin Martyr and others allude to the prevalence of this practice in their days."

See also note on Acts 8. 37 on page 146 and article on second column of page 178 of this number.

Excursion to Europe.

THE programme of Dr. Withrow's fifth excursion to Europe is now ready. It covers a comprehensive tour to London, Paris, Lausanne, Lake Geneva, the Rhone Valley, over the Simplon Pass by carriages, Domo D'Ossola, Novara, Genoa, Pisa, Rome, Naples, Florence, Bologna, Venice, Milan, the Italian and Swiss Lakes, St. Gotthard Pass, up the Rigi, Lucerne, through the Bernese Oberland, Thun, Berne, Zurich, Schaffhausen, through the Black Forest—a magnificent ride,—Strassburg, Heidelberg, optional route through Nuremberg to Luther's country, Erfurt, Eisenach, Frankfurt, Mayence, down the Rhine, Cologne, Brussels, Antwerp and London, with optional extensions to York, the Trossachs, and Glasgow. The celebration in connection with the Queen's Diamond Jubilee, and International Exhibition in Brussels will be features of special interest.

The excursion will be personally conducted throughout by Dr. Withrow, who will take entire charge of the party, relieving tourists of all arrangements of travel and sight-seeing, and giving them the benefit of his six previous visits to Paris, four to Rome, and repeated journeys over the best routes of travel. An illustrated programme, giving full details and information, will be forwarded to any address on application to Rev. Dr. Withrow, Methodist Publishing House, Toronto.

Is the Sunday-school Worth What It Costs? *

BY THE REV. DR. POTTS.

We live in a practical rather than a poetical or sentimental age. This decade of the nineteenth century is a time when everything, secular and sacred, is subjected to the most crucial tests which it is possible to apply. It is no wonder then if the Sunday-school comes in for its full share of criticism. Its best friends, its most ardent admirers, and its most faithful workers say, we court investigation, we rejoice in the most impartial examination of the Sunday-school, of its claims, and of its results.

The question I propose discussing implies the fact that Sunday-schools cost their friends money, time, and labour. It costs more today to work a Sunday-school than it did twenty years ago, and it will cost more twenty years from now than it does at present. The bill of charges is large and constantly increasing. This will be manifest if you look at an efficient school or at an association of schools.

Money, however, is the least item in the account. The time given to the Sunday-school must not be measured by the hour and a half spent in the school-room on Sunday. You must include the time spent in the study of the

lesson, the time spent in the teachers' meetings, and the time spent in travelling to and attending meetings in the interest of Sunday-schools.

The talent consecrated to this great department of the Church's work should, in all fairness, be reckoned and charged to the Sunday-school account. The age has gone by when Sunday-school workers have to sigh for the time to come when the best talent of the Church shall be given to the Sunday-school. It has the best the Church can give—the best brain, the best sympathy, and the most intelligent piety of the Church. Now, in this

full view of this outlay in money, talent, and time, I repeat, is the Sunday-school worth what it costs?

My business is to answer the question in such a way as to show the facts in the case, and to encourage all toilers in this branch of Christ's service.

1. The Sunday-school is worth what it costs because it provides for the spiritual wants of childhood and youth.

Whatever is done for childhood is done for the home, for the Church, for the State, and for the world. Children cannot be helped in any great need of their nature without confer-

ring a benefit upon mankind. Children have wants, and they are numerous and varied. Parents and teachers know this. They have necessities of soul just as large and as pressing for them as for those of later years. They need instruction, encouragement, forgiveness—in a word, they need rest of heart as well as their mature relatives and friends. The Sunday-school proposes to meet and supply all these. The whole machinery of the school is adapted to the ages and capacities of the children and youth. Children hear the Gospel as for them, and they are able to receive its light and comfort for salvation. You must therefore place this item to the credit of the Sunday-school account.



THE REV. DR. POTTS.

*It was an inspiration to see the great Massey Hall, Toronto, packed from floor to ceiling with Sunday-school scholars and their friends on New Year's Day. The singing was magnificent, the speaking strong, terse, and to the point. Dr. Potts in fifteen minutes gave many convincing proofs that the Sunday-school is worth all that it costs. We were so impressed with the value of this address that we have pleasure in giving its substance in this number of THE BANNER.

SUNDAY-SCHOOL BANNER.

2. The Sunday-school is worth what it costs because it has made the Bible a familiar book.

The Bible is the text-book of the Sunday-school. The Book has the pre-eminence in all the Sunday-schools of the world. The aim of the institution is to teach God's Word. The institution that does so confers an inestimable boon upon all brought within the range of its educating, elevating, and saving influence. Intelligent Sunday-school scholars know more of the Bible than candidates for sacred orders did before the Sunday-school era. Nothing has contributed to this general acquaintance with the Bible so much as the Sunday-school. Think of the International scheme of lessons. Before its adoption where were the Sunday-schools as to Bible study? There was no system, and little or no exposition. Schools adopted their own lessons, and sometimes teachers within a school had each his or her own selections for study.

The intellectual benefits of the International scheme are many. As a result the ripest scholarship of the century is made available to Sunday-school workers the world over. In regard to Biblical exposition and teaching the Sunday-school partakes of the general progress of the age. It is not perfect yet—less perfect perhaps in teaching than in anything else. Our teaching material must be considered. It is not like the public school with teachers all certified. Perhaps that is not possible nor may it be desirable. It would be well to have a proportion of expert teachers, but many good earnest souls, who have sanctified common sense and have given evidence of being "apt to teach," must not be lost to the Sunday-school because they could not stand an examination and receive a certificate of high intellectual attainments.

What must be the effect of this Bible study upon the future? Shall it be lost upon the nation? Nay, it shall purify the turbid waters of municipal, political, commercial, and educational affairs. More than ever the Bible shall be recognized as supreme in its teaching and decisions upon all great questions. Shall it be lost upon the home? Nay, there is no spot on earth where its power is more potent to good. Shall it be lost upon the Church? Nay, it shall shed light upon her pathway up to God in worship, and out into the world where she may sing, and teach, and work for Jesus. Shall it be lost upon the souls of those now learning the records of the Book? Nay, but like bread cast upon the waters it shall be gathered after many days, or like seed sown in the earth, it is hidden for a time, but after a little it appears as in the tender blade, then the ear, and then the full corn in the ear.

3. The Sunday-school is worth what it costs because it has brought into being popular Christian literature of the age.

Literature is a mighty factor in the intellectual and moral progress of mankind. What a

stimulus it has been in calling into life and power men and women of whose existence we should never have known anything but for its influence. Then think of the light that shines from it as from a central sun upon the multitude of objects which it irradiates. Literature goes alike into palace and cottage on its mission of instruction, elevation and refinement. It is a reviving stream in the withered wastes of man's intellectual being. Christian literature is an angel of comfort to hearts weary by reason of life's disappointments, sufferings and sorrows.

The Sunday-school has brought into existence the most popular Christian literature of the day. Before the Sunday-school era there were ponderous volumes on divinity which hardly ever found an entrance into the homes of the people; now behold the rich and varied treasures of Christian literature, adapted in matter and style to the minds and hearts of all classes, but especially to those of youth. I am not expected to endorse all the books that find a place in our Sunday-school libraries, but the vast majority of them may, with perfect safety, be placed in the hands of our youth. Greater care than ever before is taken in the selection of Sunday-school libraries. Homes depend largely for their religious reading upon our Sunday-schools. The Sunday-school caused the need and the supply is forthcoming. How many consecrated brains and hearts are busy producing books which shall be elements of power in the formation of character and in sending not a few upon the pathway of hallowed service for Jesus and for souls. Take away from the literature of the Church the books inspired by and written for the Sunday-school, and there would be a dearth of popular religious reading throughout Christendom. I think, too, the Sunday-school must get credit for creating a taste for a form of literature which may be too high to classify as Sunday-school literature, just as the great Chautauqua movement has created an intellectual taste for the highest kind of literature in prose and poetry.

4. The Sunday-school* is worth what it costs because it has trained and helped to save the majority of the Church's membership.

There was a time when pastors and evangelists looked elsewhere than to the Sunday-school for the Church's increase. To-day I venture the statement that the majority of all who are in good standing in the churches of this land have been won to Christ, in part at least, through the influence of the Sunday-school institution. It is impossible to tell the proportion of influence traceable to the Sunday-school or to the pulpit. In the opening decade of the twentieth century there shall be few in the Church but Sunday-school trained converts. Who can estimate the worth of the Sunday-school along that line? Surely if that be the case, we may well reply to our own question, the Sunday-school is worth what it costs.

5. The Sunday-school is worth what it costs because it has given to the Church her best and most reliable workers.

I am met here by the plausible remark that the Church first gave them to the Sunday-school. It is true, but she gave them as raw recruits and got them back disciplined soldiers; she gave them as inexperienced apprentices and got them back skilled workmen. It will frequently be found that her Sunday-school workers are the foremost in every department of Church work. Work gives capacity for work. Subtract to-day the number of those trained in the Sunday-school from the total of workers in the Church, and the balance would be small indeed.

6. The Sunday-school is worth what it costs because it has been of incalculable benefit to its officers and teachers.

A true teacher gets more than he gives. Teaching multiplies knowledge. It enriches his character and develops his sympathies. It has built up noble men and women. Many in the ministry of the Lord Jesus testify to the advantages of working in the Sunday-school as preparatory to the work of the Gospel ministry. Contact with young hearts and with developing minds is profitable.

7. The Sunday-school is worth what it costs because it has added a blessed quota to the glorified population of the skies.

Sunday-school workers are often discouraged and disposed to abandon their work because of the absence of direct results. This, however, should never be done. The history of the institution clearly proves that they are not doomed to perpetual springtime toiling and sowing. They go forth, it is true, weeping, bearing precious seed, but it is equally true that they often return bringing their sheaves with them, and rejoicing over the fruit gathered for the Lord. The Sunday-school has been fruitful in spiritual results. The Church, I fear, has been too slow to recognize and to appreciate the good done by this branch of her services. The history of the Sunday-school has chronicled glorious triumphs.

Let the motto of this New Year's Day be for each teacher in this vast assembly, "Myself and My Class for Christ."

THE literature on the life and labours of St. Paul is particularly rich. We call attention in this number to some of the most important works on this subject, and we would strongly recommend the placing of some or all of these in the Sunday-school library, that the teachers might read or consult them during the year. It would add greatly to the quality of the teaching, and would be a permanent addition of great value to the library.

Book Notices.

The Apostle Paul. A sketch of the development of his doctrine. By AUGUSTE SABATIER, Professor in the Faculty of Protestant Theology at Paris. Translated by A. M. HELLIER. Edited, with an Additional Essay on the Pastoral Epistles, by GEORGE G. FINDLAY, B.A. Third edition. New York: James Pott & Co. Toronto: William Briggs. Price \$2.00.

The French have a very lucid and luminous way of writing on almost any subject. Especially in historic and philosophical subjects their vivid and epigrammatic style makes very attractive reading. One of the most distinguished masters of this style is M. Sabatier, whose recent "Life of St. Francis of Assisi" was the literary sensation of the year. These brilliant features conspicuously characterize the book before us. The translation is exceedingly well done and most of the grace of the French tongue is transmitted to the English version.

The book is carefully edited by a distinguished Methodist scholar, George G. Findlay, B.A., of Headingly Wesleyan College, England, who presents a series of judicious notes and contributes sixty pages of additional essay on the Epistles of Timothy and Titus.

M. Sabatier's book is a masterly study of the Christian community in Jerusalem, the conflicts with the Judaizing Christians and with the world of paganism, the development of Paul's theological system. That this book has already reached the third edition is a striking proof of its merit. It throws a flood of light on the Pauline theology and will be found of much service to our ministers and thoughtful Sunday-school teachers.

As a specimen of M. Sabatier's mode of treatment, we quote as follows: Alluding, we suppose, to the tradition that St. Paul actually visited Britain, he says, "Where should he be studied, loved and venerated, if not in England? Are not English Christians, in a very special sense, his spiritual children? Do they not owe to him the character of their religion, the form of their doctrine, even their principles of religious liberty and civil right? Is not Anglo-Saxon society his work? Does not his spirit pervade the thousand ramifications of English civilization, extending from individual conduct to the highest scientific activity, from domestic life to the political debates of parliament?"

"There is nothing in all antiquity to compare with the record of his travels and his triumphs. Feeble in body, living by his toil like a workingman, this weaver of Tarsus enters the vast world of paganism, another Alexander, to conquer the faith and the reason of mankind. Merely to form such a resolution was heroic. Darkness covered the earth; the

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES IN THE ACTS AND EPISTLES.

LESSON X. THE ETHIOPIAN CONVERT.

[March 7.]

GOLDEN TEXT. Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. Acts 8. 35.

AUTHORIZED VERSION.

Acts 8. 26-40. [*Commit to memory verses 29-31.*]

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Je-ru-sa-lem unto Ga'za, which is desert.

27 And he arose and went: and behold, a man of E-thi-o'pi-a, a eunuch of great authority under Can'da-ce queen of the E-thi-o'pi-ans, who had the charge of all her treasure, and had come to Je-ru-sa-lem for to worship,

28 Was returning, and sitting in his chariot read E-sa'ias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet E-sa'ias, and said, Understandst thou what thou readeest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, and preached unto him Je-sus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here* is water: what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Je-sus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at A-zo'tus: and passing through he preached in all the cities, till he came to Ces-a-re'a.

REVISED VERSION.

26 But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Je-ru-sa-lem unto 27 Ga'za: the same is desert. And he arose and went: and behold, a man of E-thi-o'pi-a, a eunuch of great authority under Can'da-ce, queen of the E-thi-o'pi-ans, who was over all her treasure, who had come to Je-ru-sa-lem

28 for to worship; and he was returning and sitting in his chariot, and was reading the prophet 29 I-sa'iah. And the Spirit said unto Philip, 30 Go near, and join thyself to this chariot. And

Philip ran to him, and heard him reading I-sa'iah the prophet, and said, Understandest 31 thou what thou readeest? And he said, How

can I, except some one shall guide me? And he besought Philip to come up and sit with

32 him. Now the place of the scripture which he was reading was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:

33 In his humiliation his judgment was taken away:

His generation who shall declare?
For his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this?

35 Of himself, or of some other? And Philip opened his mouth, and beginning from this

36 scripture, preached unto him Je-sus. And as they went on the way, they came unto a certain

water; and the eunuch saith, Behold, *here* is water: what doth hinder me to be baptized?

38 And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him.

39 And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on 40 his way rejoicing. But Philip was found at A-zo'tus: and passing through he preached the gospel to all the cities, till he came to Ces-a-re'a.

Time.—Summer of A. D. 37. **Place.**—The wilderness road between Jerusalem and Gaza.

Home Readings.

M. The Ethiopian Convert. Acts 8. 26-33.
Tu. The Ethiopian Convert. Acts 8. 34-40.

W. The Ethiopian's reading. Isa. 53.

Th. The command. Matt. 28. 16-20.

F. Preaching Jesus. 1 Cor. 1. 18-25.

S. Christ in the Scriptures. Luke 24. 13-27.

S. The new Life. Rom. 6. 1-11.

Lesson Hymns.

No. 231, New Canadian Hymnal.

Oh, happy day that fixed my choice.

No. 437, New Canadian Hymnal.

Since I came at Je-sus' bidding.

No. 438, New Canadian Hymnal.

Safe in the arms of Jesus.

QUESTIONS FOR SENIOR SCHOLARS.**1. A Student, v. 26-30.**

- Who was the student?
- Where was he journeying?
- Why had he been at Jerusalem?
- What book was he studying?
- Who sought out this student? Why?
- What journey did Phillip take to find him?
- What command did the Spirit give?
- What question did Phillip ask?
- What says Paul about understanding spiritual things? 1 Cor. 2. 14.

2. A Teacher, v. 31-35.

- What was this student's earnest need?
- What request did he make of Phillip?
- What was the passage that he read?
- What question perplexed him?
- In response what did Phillip do? GOLDEN TEXT.

3. A Believer, v. 36-40.

- What privilege did the eunuch solicit?
- What condition did Phillip name?
- What confession of faith was then made?
- What followed the confession?
- What became of Phillip?
- Where was he found, and where did he go?
- Where did the new believer go?

Teachings of the Lesson.

1. "Search the Scriptures." They lead to truth, to light, to life, to peace; they point to Jesus. "To him give all the prophets witness."
2. Help comes to every earnest seeker. No honest soul will be left long in doubt as to the way of life. The Holy Spirit will guide every docile soul.
3. Opportunity is God's call to duty. To do good is a Christian duty. Tell "the old story;" it is God's message of love to a weary world.

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. Verses 26-30.**

- Unto where was Phillip sent from Samaria?
- What made it hard for him to leave?
- What position did the eunuch hold?
- Where had he been?

- Why did he visit Jerusalem?
- Did he come back satisfied?
- What did he do while traveling?
- How did Phillip address him?

2. Verses 31-35.

- What did the eunuch say he needed?
- Is it enough that we have the Bible?
- As a seeker what qualities did the eunuch show?
- About what was he reading?
- What did he want to know that Phillip could tell him?
- How was his question answered?

3. Verses 36-40.

- Mention two things the eunuch had to do.
- How must he believe?
- Is head knowledge enough for us?
- Who saw him baptized?
- Why did he rejoice?
- Where did Phillip go next?
- Mention two things we learn from this lesson.

Practical Teachings.

What are we taught in this lesson about—

1. The duty of a Bible scholar?
2. The privilege of a Bible teacher?
3. The joy of a Christian believer?

QUESTIONS FOR YOUNGER SCHOLARS.

- Where did Peter and John go from Samaria?
- Where did Phillip go?
- Who told him the way?
- What strange sight did he see in the desert?
- Who was traveling here?
- What country did he come from?
- Where was he going?
- Where had he been?
- What had he brought with him?
- Upon what were the words of Isaiah written?
- Why were they not in a book? **There were no books in those days.**

- What did Phillip ask the stranger?
- What was he invited to do?
- Whom did Phillip preach?
- What was the result?
- In whose name was the Gentile baptized?
- What did he carry home with him?

Lessons for Me.

- To be always ready to speak for Jesus.
- To always go where the Lord sends me.
- To think less of self and more of Christ.

THE LESSON CATECHISM.

[For the entire school.]

1. Whom did Phillip meet in the desert? **An Ethiopian nobleman.**
2. What was the Ethiopian doing when Phillip met him? **Reading the Scriptures.**

3. What did Philip say to him? "**Understandest thou what thou readest?**"

4. What did he ask Philip to do? **To show him the meaning.**

5. What did Philip do? **GOLDEN TEXT: "Then Philip,"** etc.

6. How did the Ethiopian receive Philip's preaching? **He believed in Jesus.**

OUR CHURCH CATECHISM.—17. Is this the reason why we believe the Old Testament? There are many other reasons, but this is the chief reason. Our Lord honoured the Old Testament, and we must honour it, and receive it as the word of God.

THE LESSON OUTLINE.

BY J. L. HURLBUT.

A Seeker after God.

I. A NOBLE SEEKER.

Of great authority. v. 27.

Not many noble. 1 Cor. 1. 26.

Princes... shall worship. Isa. 49. 7.

II. A DILIGENT SEEKER.

Had come... to worship.

From beyond the river. Zeph. 3. 10.

Gentiles shall come. Isa. 60. 3.

III. A STUDIOUS SEEKER.

Read Esaias the prophet. v. 28.

Search the Scriptures. John 5. 39.

Profitable for doctrine. 2 Tim. 3. 16.

IV. A TEACHABLE SEEKER.

Some man... guide me. v. 31.

Blessed are the meek. Matt. 5. 5.

The meek will he teach. Psalm 25. 9.

V. A WILLING SEEKER.

What doth hinder me? v. 36.

Be baptized. Acts 22. 16.

Repent, and be baptized. Acts 2. 38.

VI. A BELIEVING SEEKER.

I believe... Jesus Christ. v. 37.

With the heart. Rom. 10. 10.

Shalt be saved. Acts 16. 31.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

The story of to-day has a perennial charm. Each tiny detail has an attractiveness of its own. The desert road between two crowded capitals; the evangelist led step by step by the Spirit of God; the roll of Hebrew prophecy which proclaimed the truths of the Gospel centuries after its author had been laid in his grave; the royal treasurer of Ethiopia driving with gorgeous escort through the wilderness; the ceremony of baptism performed with such readiness and simplicity—these are parts of a picture of which the world can never tire. But the chief charm of the story comes from its spiritual truth. Here we see that, in one way or another, intimations come from God which, if followed, will lead aright; that a loftier intellect than yours or mine directs the wills of men about us; that "a good man's steps are ordered of the Lord, and he delighteth in his way." Here we are taught that there is no such thing as chance. That this lovely African was on this road at this hour was as really God's doing as that Philip was there. It was no accident which had brought him up to the feast at Jerusalem; it did not "chance" that when he turned to the study of the Greek Scriptures it was that passage in Isaiah which so singularly foretells the meek sufferings of the Saviour that opened before him. God's fingers play on all the keys of human life. The supreme attractiveness of the character of the Messiah is another truth brought to our notice by this lesson. Whether we read the words of our Lord, or the record of his passion, or the philosophic expounding of his doctrines by Paul, or the prophecy which the Ethiopian studied, we find ourselves in the presence of the Son of man, the Embodiment of Israel's spiritual ideals, the Incarnation of the beatitudes; and to this Holy One are drawn all souls who feel the weight of sin. We have in this lesson also an account of a representative conviction and conversion, a photograph of the steps by which a sinner is led to God. Conscience had led the eunuch, while still in distant Meroë, to pray to the unknown God; conscience, enlightened by thought and reading, and guided by the Holy Spirit, had led him to leave the gloomy splendor of Candace's palace to pray in Jerusalem, thus conforming to the requirements of the "Church" of that day; conscience led him to pore over the prophetic literature; and now conscience and intellect together ask, "Who is the Holy Character thus portrayed?" He has gone as far in his spiritual adventure as he can go without assistance; he has seized every opportunity and lived up to every privilege; so God, by causing Philip to join the chariot, sends richer privileges and larger opportunities. "To him that hath shall be given." Finally, we observe that as fuller light comes the Ethiopian eunuch uses it and presses forward. "What shall I do?" is his question. "Decide for Christ," is the answer. This is just what he did. He has long

known of a Christ, perhaps—as devout Jews knew of him—vaguely and dimly, by the help of the temple ritual. Through his study of the prophets he has learned to know him better. Under the preaching of the evangelist his ideas become still more definite. He will henceforth be a follower of the Christ. "What doth hinder me?" So he is formally inducted by baptism into the Church. Here is an important lesson on the value of opportunity.

Verse 26. And the angel. Better, "But the angel." **Philip.** One of the "seven men of honest report, full of the Holy Ghost and wisdom," chosen by the Church at Jerusalem to supervise the help given to poor disciples. **Toward the south.** "South" should have a capital S; the lower part of Judea was generally known as The South; it was also called The Desert and The Wilderness; and the last three words of this verse do not describe Gaza, as the grammatical construction might imply, but the southern wilderness of Judea. The sentence has been turned into modern English, thus: "Take the journey by the south as far as the road that goes from Jerusalem to Gaza, where the country is desert." Philip was to go southward from Samaria till he came to the junction of the Gaza road with the Jerusalem road. There is some authority, however, for reading "at noon" instead of "toward the south." (1) *God takes as minute personal care of you and me as he does of Philip.* The solitude of the way may have induced the eunuch to turn to the book.

27. He arose and went. With prompt obedience. **A man of Ethiopia.** What we would now call an Abyssinian. Ethiopia is known in classical literature as Meropë. It was a center of commerce; and its inhabitants were then, as now, large in stature, dark in color, and beautifully developed. **A eunuch.** Eunuchs were frequently employed in ancient statecraft. **Of great authority.** Which he had acquired doubtless by personal ability. **Candace.** Hints in ancient history make it probable that "Candace" was a titular name adopted by the Queen of Ethiopia, as Pharaoh was adopted by the kings of Egypt, and Cæsar by the Roman emperors; and we have the authority of Eusebius for saying that the Ethiopians were always governed by a queen. **Had the charge of all her treasure.** Was probably not only her private treasurer, but the treasurer of the kingdom as well. **Had come to Jerusalem for to worship.** He is supposed by some to have been already a proselyte to the Jewish faith.

28. Was returning. Still before him was a long, wearisome, and somewhat dangerous journey. **Sitting in his chariot.** Traveling in such state as no great men now affect. **Read Esaias the prophet.** Isaiah. Among providential arrangements for the spread of the Gospel when it came were the universal use of the Greek language brought about by the conquests of Alexander; the translation of the Hebrew Scriptures into Greek, and the wide diffusion of Hebrew law and doctrine

by means of the Jewish dispersion. Isaiah was regarded as the greatest of prophets, and it was a natural thing for this studious and reverent eunuch to select the roll of Isaiah as the book to read on his homeward way.

29. The Spirit said. How far this phrase is interchangeable with "the angel of the Lord" (above) we do not know; what we may be certain of is that (2) *God's Spirit as really directs his children now as ever.* This the Bible everywhere plainly declares, and the experience of Christians in all ages proves. **Go near, and join thyself.** Approach and slip into companionable relations with this foreigner.

30. Philip ran. He hastened to overtake the Ethiopian party. **Heard him.** For the eunuch was reading aloud, a custom almost universal in the Orient. **The prophet Esaias.** "The same Providence which sent Philip to meet him in the desert directed his reading to the fifty-third chapter of the great evangelical prophet." — *Bishop Hervey.*

31. How can I, except some man should guide me? In antiquity all sacred writings were supposed to have an inner meaning not intelligible to the lay reader; religions were believed to be both "exoteric" and "esoteric"—that is, to have a superficial meaning for common folk and a deeper meaning for the favored few. **He desired Philip that he would come up and sit with him.** The eunuch regarded Philip as a religious sage. "Desired" should be "besought." Here we have the written word, a living teacher, and a most eager pupil. (3) *Earnest inquirers welcome help from any quarter.*

32. The place of the Scripture which he read was this. The quotation from Isaiah 53 which follows is not all that the eunuch had read, but what was holding his attention at this moment, and it is the keynote of an extended passage. **Led as a sheep to the slaughter.** That is, without resistance.

33. The variations in this verse from our Hebrew text arises from the fact that they are taken from the Septuagint (Greek Version), which varies in many regards from the Hebrew. **In his humiliation his judgment was taken away.** Our translation from the Hebrew Version is "by oppression and judgment he was taken away," which means substantially the same thing. **Who shall declare his generation?** This is a different passage in the original. The meaning is probably, "Who will give serious thought to his life or his age, seeing that it is so prematurely cut off?" The

Sanhedrin hated him and sought to wipe his record from history, but God frustrated their plans.

34. Of whom speaketh the prophet this?

Here is the record of a question as intelligent and discerning as any man could ask about this passage. Every fact we learn concerning this eunuch places him high in our estimate.

35. Began at the same Scripture. Should be "Beginning from." He started with Isaiah, but passed down through consecutive prophets, showing that Jesus was the fulfillment of all prophecy. **Preached unto him Jesus.** Doubtless he told him all that could be told concerning "the Church." See the next verse.

36. A certain water. The water in the wady Tell-el-Hasy was "identified" by Dr. Robinson as that in which Philip baptized the eunuch. It is on the southernmost road from Jerusalem to Gaza, and it runs through a country which has in all ages been desert. But the identification is not certain. **What doth hinder me to be baptized?** A question which shows that Philip's explanation must have been extensive, for it included the simple rites of the Christian Church.

37. The teacher will notice that this verse is not in the Revised Version. It has been omitted because it is not in the oldest existing manuscripts. On the other hand, it is quoted by Irenæus and Cyprian, and they wrote long before any manuscripts now existing were written. Faith in Christ

is an essential prerequisite to baptism in the case of an adult, for he has personally sinned, and faith only can bring him into a state of salvation. But infants are already in a state of salvation through the atonement of Christ. **Believest with all thine heart.** "Believing with the heart" is a most suggestive phrase. **Jesus Christ is the Son of God.** A whole body of divinity in a sentence.

38. He. The eunuch. **They went down both into the water.** Down the steep banks of the mountain torrent.

39. The Spirit of the Lord caught away Philip. A miracle seems to be plainly indicated here. **He went on his way rejoicing.** The eunuch doubtless recognized that Philip was a messenger sent by God. He makes no attempt to follow him, but passes on to his own country rejoicing that his soul is saved.

40. Azotus. Ashdod. Philip being "found there" may mean that he was actually rapt away from the eunuch and miraculously transported to Ashdod, as we have already intimated, or it may refer simply to a trance which was not dissipated till the evangelist found himself in the ancient Philistine capital. **Passing through.** "Went about," northward. **To Cæsarea.** Where we find him in Acts 21. 8. He probably proclaimed the truth as it is in Jesus through all the seacoast from Joppa northward, and in all the villages of the plain of Sharon.

CRITICAL NOTES.

By reference to Acts 21. 8, we learn that Luke in company with Paul made quite a visit to Philip at Cæsarea about twenty years after the events here described took place. On the occasion of this extended visit at Philip's home Luke, the historian, may have become acquainted with the facts relating to the marvelous evangelistic labors set forth as occurring between the martyrdom of Stephen and the conversion of Saul.

Verse 26. And the angel of the Lord. Five other instances of the ministering of angels during this critical period of the founding of the Church are recorded. See Acts 1. 10; 5. 19; 10. 3; 12. 7; 27. 23. In every case the plain reading of the account indicates them to have been supernatural beings. **Arise.** This word does not signify that Philip was lying down and that the angel appeared to him in a dream. The Greek word, ἀνάστηθι, used here, as likewise its Hebrew equivalent, קום (kum), "is put before verbs of going, departing, etc., according to the well-known oriental custom to omit nothing contributing to the full pictorial delineation of an action or event; hence formerly sometimes incorrectly said to be redundant."—*Thayer.* **The way that goeth down from Jerusalem.** A general providence must be

made up of particular providences. God marks out very exactly the way, but withholds the object of the sending until the knowledge shall be needed. We must walk by faith, but faith gives way to knowledge as it is needed. **Unto Gaza.** Three miles from the sea, but it had a seaport town. Gaza was the place where the eunuch would take ship for Alexandria. It is one of the oldest cities in the world and famous in the life of Samson. See Judges 6. 21-31. **Which is desert.** Describes more minutely one of the several roads.

27. Ethiopia. A country to the south of Egypt, including Nubia and Abyssinia. Israel long before prophetically contemplated the scene now to be enacted. See Psalm 68. 31. **A eunuch.** A term frequently applied to court officials without regard to corporal mutilation. Probably a heathen Negro convert to Judaism. There were many Jews in Ethiopia at this time. **Of great authority.** Philip, a Greek, and therefore less trammelled by Judaism, and broadened by his experience in Samaria, was peculiarly fitted to bring the Gospel for the first time within the reach of Africa. He was two thousand years in advance of those of our day who questioned whether the Negro had a soul. **Candace.** Not the name of one person, but a

common term like Pharaoh. Three hundred years after this Ethiopia was still ruled by queens. **Had come from Jerusalem to worship.** This great journey, so expressive of his earnestness, was rewarded by making him the medium through which the Gospel truth as revealed in Christ was offered to a continent.

28. Read Esaias the prophet. Awakened to the study of the Scriptures by reason of the things he had heard at Jerusalem. The passage corresponds to Isa. 53. 7, 8, as found in the Septuagint Version, which was the one in common use at that time.

29. The Spirit said. A remarkable conjunction. For the first time in the life of the young Church the Holy Spirit is represented as leading individuals. Here are two, the one from far off Africa trying to find Jesus; the other an evangelist sent to show him the way; both were under the immediate personal guidance of the Holy Ghost. He who led three thousand to Jesus on the day of Pentecost now condescends to lead one.

30. Understandest thou what thou redest? The play upon words which cannot be represented in English, and which shows that Philip probably addressed the eunuch in Greek, would readily attract his attention.

31. How can I, except some man guide me? The Christian needs no priest nor pope to do his thinking for him; neither can he think for himself to advantage unless he avail himself of every accessible help. Chronology, geography, philology, archaeology, and exegesis are so many little lamps each throwing some light upon the Scriptures. We can see best where there is most light.

32. The place of the Scripture which he read was this. Deacon Philip, a Greek missionary, is teaching the African eunuch as they sit in the chariot on the road to Gaza. The passage from the Hebrew as given in the Septuagint is as follows: "As a lamb that is led to the slaughter, and as a sheep before her shearers is dumb; yea, he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living? for the transgression of my people was he stricken." Although it is right to assume that the Septuagint translators were guided by the Spirit, they were not machines and therefore unable to err; nor does any one assume that they were inspired any more than were the scholars who made the King James's translation and the Revised Version. **Like a lamb dumb before his shearers, so opened he not his mouth.** Whoever is familiar with sheep-shearing will be forcibly impressed by the picture here presented.

33. In his humiliation his judgment was taken away. This does not mean that his

own mental powers were impaired, but that by reason of the outrage heaped upon him he was deeply humiliated, and a fair judicial trial was taken from him. Mobeocracy held sway during the trial of Jesus. **Who shall declare his generation?** Some take this to mean, who shall "set forth the wickedness of his contemporaries in their treatment of him."—*Hackett*. Others, "how indescribably great the multitude of those belonging to him, of whom he will now be the family head."—*Meyer*, last edition.

34. Had he been a well-informed Jew he would have known that this was currently understood to refer to the Messiah. "The later Jews," says Gesenius, "no doubt relinquished this interpretation, in consequence of their controversy with the Christians."

35. Then Philip opened his mouth. A common expression arising from the oriental fondness for minuteness of description, and used to introduce something of importance. Whedon would seem to be in error in saying that the word here used represents the expanding of a flower, and is not the common word applied to the opening of a door. It is used in this connection seven times in the New Testament, and is the only word used to speak of the open door, gate, book, eyes, ears. **Preached unto him Jesus.** The Old Testament is the starting point of the recorded history of Jesus. The sermon doubtless gave an account of his birth, life, death, resurrection, ascension, including the command to his followers to preach, teach, and baptize.

36. A certain water. As the road by which the eunuch went cannot be determined, conjectures concerning the place of baptism must be without value. Nor can the existence of springs or streams after a lapse of eighteen hundred years prove the choice of road selected for the journey.

What doth hinder me to be baptized? The very passage the eunuch was reading would suggest baptism. See Isa. 52. 15. "So shall he [Messiah] sprinkle many nations."

37. This verse is omitted in the Revised Version for the reason that it is not found in the oldest manuscripts.

38. They went down both into the water. If "down into the water" implies immersion, then Philip was also immersed. But since after the baptism (see next verse) they both come up out of the water, so now before the baptism they go down into the water. The preposition "in" (went down) may refer to the descent from the higher ground to the water.—*Hackett*.

39. The Spirit of the Lord caught away Philip. The Holy Spirit has complete charge of the work of saving souls. The miraculous disappearance would confirm Philip in the truth which he had so promptly and honestly received into his heart. **He went on his way rejoicing.** Joy

is one of the fruits of the Spirit, evidence therefore of the sincerity of the enunnch and genuineness of his conversion.

40. Philip was found at Azotus. Better known as Ashdod, one of the cities of the Philistines. He came to Cæsarea. About seventy miles from Jerusalem on the shores of the Mediterranean Sea, built by Herod the Great in honor of Cæsar Augustus. After Herod's death the residence of the Roman governors, Pilate, Felix Festus.

Thoughts for Young People.

The Winner of Souls.

1. He that would win souls must be a master of Scripture. If to any degree our modern Church fails to exert the "power of God unto salvation," it is probably because of failure to base all argument and appeal on the word of God. Who so seeks Christ must find him in the Bible; who so seeks guidance in the perplexing affairs of life must take the Bible as his standard of doctrine, his referee in doubt, his crucible of error, his court of final appeal. Who so would influence other souls must treasure the words of Scripture. A memory well furnished with holy texts is an armory of truth.

2. He that would win souls must be aggressive. Not waiting to be invited, but eager to point out the way of life. Without the evangelist to teach him, this seeker after truth might long have groped in vain after the prophet's meaning. Blessed are those teachers who guide others into the meaning of Holy Scripture, and never by word or example turn them from it.

3. He that would win souls must be quick to apprehend and prompt to obey the directions of the Spirit of God. We have not now such outward and unmistakable manifestations as Philip had, but we have "the mind of Christ." If we study his word earnestly, we may know his will, ask for the promptings of his Spirit, and unselfishly follow the leadings of his providence. He who earnestly desires to go nowhere if not sent by God, to do thoroughly what God wants him to do, and to stay no longer anywhere than God wishes him to stay, will make no mistakes, for God has pledged himself to lead such.

4. He that would win souls must be no respecter of persons. He must watch for them in the city crowd and in the solitude of the wilderness: he must sow beside all waters, and preach Jesus everywhere. If the apostles in Jerusalem or those who went to Samaria had been asked who would be the next convert to Christendom, they would hardly have guessed a eunuch of Ethiopia, a man of great authority. We are to bid all to come to the table which our God has spread, and not make guesses as to whence the next guests will come.

5. He that would win souls must be skillful in his methods of approach. God has much enlightenment to impart through human agency. The Christian must extend a friendly hand to moral helplessness; must give distinct and wise advice for moral misapprehension; must give warm invitations to the morally lost.

6. He that would win souls must guide the inquirer to a direct and personal faith in Christ. He must keep Christ in front, and himself out of sight. The sacrificial sufferings of Christ are the theme of the Christian teacher. Jesus is the beginning and the end of all God's revelations. A personal Redeemer preached as an object of faith is the only true satisfaction of the human heart.

7. He that would win souls must make plain what is saving faith—the simple reception of the record which God has given us of his Son, and the prompt acting on that record. To believe in Christ is to lay hold of him as a rescuer when we feel our souls sink in sin and despair. It is to receive him as a fettered prisoner would receive his liberator. It is to shift the burden of trouble and anxiety from our own shoulders to his as a man might do who was facing a trial before the courts and had absolute faith in the skill of a lawyer friend. It is to apply to him as the hungry and thirsty apply for food and drink. It is to go to him as the doomed man fled to lay hold of the horns of the altar. It is to stay upon him as we lean upon a staff for support. It is to cleave to him as the drowning man clutches the man who has come to his relief. "Other refuge have I none."

Orientalisms of the Lesson.

The name "Candace" was a common name of the queens of Ethiopia, just as Pharaoh was of the kings of Egypt, so that it is impossible to tell which one of the Candaces was here alluded to. It is a singular fact, that while the literature of the Greeks and other similarly situated nations does not contain any reference to the fact that the line of royalty followed the female and not the male line of descent in Ethiopia, the existing monuments of that country distinctly attest this fact. A large pyramid near Assour, the ancient Meroë, has a representation of a female warrior with the royal ensigns on her head, dragging forward a number of captives as offerings to the gods; and in another compartment she is in a war-habit, about to destroy the same group. The queens appear with the kings in the monuments as presenting offerings, and as heroines and conquerors. Nothing of this kind has yet been discovered on the Egyptian reliefs, either in Egypt or Nubia. It may therefore with certainty be concluded that they are peculiar to Ethiopia. Strabo represents the women of Ethiopia as armed. When Bruce was at Shendeh, twenty miles

north of Assour, the district was in the hands of a woman called *sittina*; that is, "lady" or "mistress." In his *Travels to Discover the Source of the Nile* he says, "There is a tradition that a woman once governed all that country."

This chamberlain or treasurer of Candace, whom Philip found reading on his journey, was probably a Jew proselyte, and was accordingly following a custom enjoined on the Jews by the rabbis, that whenever they were traveling without a companion they should study the law; and that he was reading aloud would show that he was following another Jewish custom. Mr. Jewett, in *Christian Religions in Syria*, speaks of its being still customary for persons to read aloud for their own gratification, even when there is no one near. He says, "They usually go on reading aloud with a kind of singing voice, moving their heads and in tune, and making a monotonous cadence at regular intervals, thus giving emphasis, although not such an emphasis appealing to the sense as would please an English ear. Very often they seem to read without perceiving the sense, and to be pleased with themselves because they can go through the mechanical act of reading in any way."

The place he was reading was the fifty-third chapter of Isaiah, which Luke gives with exactness, as the words were written in the ancient Greek translations of the Hebrew Scriptures, many copies of which were in use among the Jews at this time. The thirty-third verse, "Who shall declare his generation?" Bishop Lowth says has reference to a custom prevalent in the Jewish courts. When they led a condemned criminal from the judgment seat to execution, it was customary for the crier to proclaim aloud, "Whoever knows anything about his innocence, let him come and declare it, demanding whether from any acquaintance with his manner of life can say anything in his favor." No such favor was shown our Lord. There was no call made for an advocate and none volunteered his services.

By Way of Illustration.

Philip, a soul-winner. The early Church understood that every saved man was to be a soul-winner, for we read in Acts 8, 4, "They that were scattered abroad went everywhere preaching the word." I tried to persuade a young lawyer that he ought to be a soul-winner. He said, "I am not called to the ministry." And I opened my Bible and read, "They that were scattered abroad went everywhere preaching the word." "Ah, yes," he said, "those were the apostles." I said, "Will you read the first verse?" And he read it: "And they were all scattered abroad *except the apostles*; . . . they that were scattered abroad went everywhere preaching the word." And that is Christ's

intention to-day—that everyone who gets a glimpse of the face of Jesus shall tell others the story of salvation.—R. A. Torrey.

The eunuch was reading Isaiah. The word of God has power to regenerate. 1 Peter 1, 23, says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." If you wish to be born again drop into your heart the word of God, and look to God by his Holy Spirit to quicken it. The process of regeneration on our side is the simplest thing in the world. I admit on God's side it is mysterious. The human heart is the soil. You and I are sowers. The word of God is the seed that we drop into that soil. God quickens it by his Holy Spirit. The heart closes around it by faith, and the new life springs up. The word of God is the seed out of which the divine nature springs up in the human soul.—*Northfield Echoes.*

Philip is the evangelist and not the angel. God crowds back the angels and thrusts forward saved sinners to proclaim his Gospel. The poorest, humblest, most unlettered believer who has known repentance and faith can do a work for God to which Gabriel himself would be unequal. Thus only can we explain the fact that while an angel hovers about the chariot of the conquering Ethiopian he does not himself speak to the eunuch, but bids Philip approach and guide him. And even when the angel appears to Cornelius and announces to him God's acceptance of his alms and his prayers, he is restrained from further announcing to him the words of salvation, but says: "Send men to Joppa, and call for one Simon whose surname is Peter; he shall tell thee words whereby thou and thy house shall be saved."—A. T. Pierson.

Personal work. I once ventured to speak to a very great man on religious matters and asked him if he were a Christian. I did so with some trepidation. At the close of the talk I expressed the hope that he had not considered me impertinent. He grasped me by the hand and said: "Don't ever hesitate to speak to any man about his soul. I have been longing for twenty years to have some Christian speak to me. I believe there are thousands of men in this city who are in the same condition that I am, carrying an uneasy conscience and a great burden on their souls; not courageous enough to seek instruction, yet who would willingly receive it."—*Pentecost.*

Verses 35. Philip had a grand text in Isaiah 53. The written word in this case prepared the way for the preached word, as it does even now. He is but a sorry preacher who does not draw his sermon from the written word. I once heard of a great preacher who apologized for omitting to read the Scriptures on the ground that his sermon was rather long, and he had "to leave something out."

To which the worthy old-fashioned deacon, to whom the remark was made, replied: "Well, doctor, the next time you preach for us and have to leave something out, give us the word of God and leave out some of your own stuff."—*Bible Studies.*

The Ethiopian is not mentioned in the Scriptures any more. The evangelist was taken from Samaria. He made his journey south; he talked and preached and baptized, all for the sake of the conversion of one man, who never appears on the pages of history again. God's kingdom is larger than our little human records. Souls that never find their way into earthly fame are precious enough for Heaven to take thought on their behalf, and for angels to commission messengers to go to meet and teach them as they travel through the desert. God's estimate upon work like this counts no effort too costly to instruct and convert a soul.

Before the Class.

Approach to the lesson. The last lesson found Peter and John in Samaria visiting Philip and encouraging him, at the same time formally recognizing the Samaritan converts. This marks part of the transition period from the record of the one church at Jerusalem to that of the Gentile church. It is interesting to note Simon the Sorcerer's experience. First he tried to buy the power of communicating the power of the Holy Ghost. For this proposition Peter gives him a stinging rebuke, and he repents and begs them to pray for him.

Peter and John make their farewell talk to the people and return full of joy, preaching in the villages through which they passed.

Method of presentation. This lesson yields readily to graphic description. While good for all it is especially helpful to the Christian worker. This Philip is the deacon and not the apostle. He is stopped in the midst of a revival and directed to go to a town of Philistia—many miles to the south, and no reason whatever assigned for the transfer, He obeys at once, and without questionings. He recognized that it was the Lord who spoke. Compare the "Angel" of verse 26 with "Spirit" in verse 29. Probably the same. What may we learn of Philip from this incident? Next take up the Ethiopian. Who was he? Color? What was his office? Like what office with us? Where was his home? How far away? How traveling? Where had he been? What for? What does this show in regard to his character? Now use the map. Point out Philip's route, then the Ethiopian's, then on a pad draw lines representing each, showing how their paths crossed—once—only once! What if Philip had not been there *just then*? Notice how each of these men had been unconsciously preparing for each other. Do such crises come to men now? Many an astronomer has made, in one night, a dis-

covery for which he had been in training many years. The physician spends years in preparing himself to act wisely and quickly when the emergency comes—as it will—and a life is depending upon his skill. Our lives are full of just such responsible opportunities, but the only way to be at the right place at the right time is to listen to God's voice and follow it. Notice Philip's second instruction. It was specific and explains the first—for we have no record of his reaching Gaza at all. Was it wise to take a preacher away from a meeting where many were being converted and send him so far to save one man? How can it be accounted for? Philip's question, "Understandest thou what thou readest?" contains his only recorded words. How was it that this earnest searcher after truth had been to Jerusalem—the very home of the new religion, and yet did not understand? Being a high officer, would he naturally call upon the humble disciples, or the Jewish dignitaries? Would this account for his lack of understanding? Notice that though the Ethiopian was intelligent and had the Scriptures, he needed the personal contact of the living teacher. In some classes it will be interesting to call out the points of a good scholar as displayed by the Ethiopian, and the points of a good teacher as displayed by Philip. Both are good models. Philip preached "Christ" from the Old Testament. What made it possible? Did Christ himself sanction such teaching? Luke 24, 27. Make every lesson point to Christ? What indicates that the Ethiopian accepted the truth? What was one result of his accepting Christ? Notice that he "went on his way." Still a steward, but a Christian. The religion of Christ does not change our life-work necessarily, except where it is wrong but does change our motives and the whole purpose of life.

Practical teachings. Verse 26. God will direct every one of us if we will listen to his voice.

Verse 26. God has a specific work for each of us to do.

Verse 26. Better go into the desert way with God, than anywhere else without him.

Verse 27. We daily cross the path of some we can and ought to help.

Verse 28. One who earnestly reads God's word is easily led to seek God himself.

Verse 29. If we want to help people, we must get near to them.

Verse 31. God's word is powerful, but the living teacher is necessary.

Verse 34. It is easy to teach those who want to learn.

Verse 35. The Old Testament is like a great index finger pointing to Christ.

Verse 36. Prompt obedience is the sign of true discipleship.

Verse 39. Genuine conversion always brings rejoicing.

Verse 39. Saving one soul may be the greatest work of a lifetime. "Andrew brought Peter."

Heart thoughts. Would I be willing to leave a prosperous work and go into the desert way for God? Would I really know God's voice if he were to speak to me? Am I as ready as I should be to speak to others about Christ?

The Teachers' Meeting.

Draw a rough map of Palestine, showing mountain region and seacoast; locate upon it Samaria, Jerusalem, Hebron, Gaza, Joppa, and Caesarea, and trace Philip's journey from Samaria, and the Ethiopian's journey from Jerusalem.... I. Study Philip as a successful worker who (1) lives in an atmosphere of heavenly communion; (2) is obedient and self-denying; (3) is aggressive, eager for his work; (4) scriptural, finds his text in the word of God, and finds from his text a path straight to Jesus Christ; (5) is practical, both in his aims and methods; (6) is broad-minded, and is one of the first (probably) to receive a Gentile into the Church. II. Study the Ethiopian as much as a sincere seeker of religious truth. (1) Noble in character; (2) diligent in effort; (3) teachable in disposition; (4) believing in soul; (5) confessing with promptitude; (6) rejoicing in the word.... What is here taught concerning: (1) The direction of the Holy Spirit? (2) The providence of God? (3) The duty to work for souls? (4) The study of the Old Testament? (5) The profession of faith in Christ?

OPTIONAL HYMNS.

Father, I stretch my hands to thee.
Lord, I hear of showers of blessing.
Jesus, my Lord, to thee I cry.
I heard the voice of Jesus say.
All my doubts I give to Jesus.

Sweet is the work, O Lord.
Thou Son of God, my inmost soul.
There is a name I love to hear.
Come, every soul by sin oppressed.
O what amazing words of grace.

References.

FREEMAN'S HANDBOOK. Ver. 28: Reading aloud, 827.

Heart Talks on the Lesson.

Here are two men miles apart, one needing help, the other able to give it. "The eyes of the Lord run to and fro through the whole earth to show himself strong in the behalf of them whose heart is perfect toward him." It might have seemed to the Ethiopian a "happy chance" that Philip stood

by the side of his chariot. But there is no chance in the life of anyone who is honestly trying to find the right way. While he is perplexed with problems he cannot solve, God is saying to Philip, "Rise and go" to help him.

Do you think you are drifting on the currents of fortune, whether good or ill? Never! God's eye is upon you; he controls unseen forces in your behalf. It is wonderful how he brings together persons amid circumstances which change the whole course of their lives. We call these "coincidents"—they are providences. It is happy for us if we habitually expect God thus to care for us. We are not friendless orphans; we have a Father.

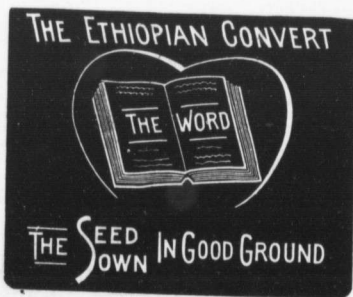
Here is an opportunity and a man ready for it. Philip could not so promptly and successfully have obeyed this call to help another if he had not been a "ready" man. He had the spirit of obedience. God said, "Rise and go," and he "arose and went."

One especial thing is said of Philip. It is that which made him ready to seize an opportunity and use it wisely. He was filled with the Holy Ghost.

You must not think that this simply means that he was "very good." It means that and a great deal more. The Holy Ghost is God, and when a man is filled with God he has the "spirit of love, of power, and of a sound mind." When the Holy Spirit has possession of us he uses intellect, heart, speech, accomplishments, gifts of graceful manner, appearance, or influence, and he beautifies and ennobles all. Philip must have impressed this man very favorably. His question did not seem out of place. Something in his manner won the interest of the Ethiopian at once, so that he listened gladly to his instruction.

If you would be at your best, most agreeable, most useful, most influential; if you would be ready for each opportunity as it comes, whether for your own good or that of another, the surest way is to be "full of the Holy Ghost and of faith." This is very possible and practical, even for a little child.

Blackboard.



LESSON XI. SAUL, THE PERSECUTOR, CONVERTED. [March 14.]

GOLDEN TEXT. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. 1 Tim. 1. 15.

AUTHORIZED VERSION.

Acts 9. 1-12, 17-20. [Commit to memory verses 17-20.]

[Read verses 1-31.]

1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Da-mas'cus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Je-ru-sa-lem.

3 And as he journeyed, he came near Da-mas'cus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Je'sus whom thou persecutest: it is hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Da-mas'cus.

9 And he was three days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Da-mas'cus, named An-a-ni'as; and to him said the Lord in a vision, An-a-ni'as. And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Ju'das for one called Saul, of Tar'sus: for behold, he prayeth,

12 And hath seen in a vision a man named An-a-ni'as coming in, and putting his hand on him, that he might receive his sight.

13 And An-a-ni'as went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Je'sus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

14 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

15 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Da-mas'cus.

16 And straightway he preached Christ in the synagogues, that he is the Son of God.

REVISED VERSION.

1 But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went 2 unto the high priest, and asked of him letters to Da-mas'cus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Je- 3 ru-sa-lem. And as he journeyed, it came to pass that he drew nigh unto Da-mas'cus: and suddenly there shone round about him a light 4 out of heaven; and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why 5 persecutest thou me? And he said, Who art thou, Lord? And he said, I am Jesus whom 6 thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must 7 do. And the men that journeyed with him stood speechless, hearing the voice, but behold- 8 ing no man. And Saul arose from the earth; and when his eyes were opened, he saw noth- 9 ing; and they led him by the hand, and brought 9 him into Da-mas'cus. And he was three days without sight, and did neither eat nor drink.

10 Now there was a certain disciple at Da-mas'cus, named An-a-ni'as; and the Lord said unto him in a vision, An-a-ni'as. And he said, Be- 11 hold, I am here, Lord. And the Lord said unto him, Arise, and go to the street which is called Straight, and inquire in the house of Ju'das for one named Saul, a man of Tar'sus: for behold, he 12 prayeth; and he hath seen a man named An-a-ni'as coming in, and laying his hands on him, that 13 he might receive his sight. And An-a-ni'as de- parted, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, even Je'sus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the 14 Holy Ghost. And straightway there fell from his eyes as it were scales, and he received his 15 sight; and he arose and was baptized; and he took food and was strengthened.

16 And he was certain days with the disciples 17 which were at Da-mas'cus. And straightway 18 in the synagogues he proclaimed Je'sus, that he is the Son of God.

Time.—Probably midsummer, A. D. 37.
Place.—Damascus, in Syria.

Home Readings.

M. Saul, the Persecutor, Converted. Acts 9. 1-12.
Tu. Saul, the Persecutor, Converted. Acts 9. 13-22.

W. Return to Jerusalem. Acts 9. 23-31.

Th. Paul's own statement. Acts 22. 1-13.

F. Taught of God. Gal. 1. 11-24.

S. Saved by grace. Eph. 2. 1-13.

S. The faithful saying. 1 Tim. 1. 12-17.

Lesson Hymns.

No. 105, New Canadian Hymnal.

Would Jesus have the sinner die?
Why hangs he then on yonder tree?

No. 98, New Canadian Hymnal.

Depth of mercy, can there be
Mercy still reserved for me?

No. 102, New Canadian Hymnal

What shall I do, where shall I flee?

I have no refuge, dear Saviour, but thee

QUESTIONS FOR SENIOR SCHOLARS.

1. The Old Life, v. 1, 2.

What spirit did the old life manifest?
Against whom was Saul enraged?
In what cause was he zealous? Gal. 1. 13, 14.
What authority did he solicit from the high priest?

2. The Overwhelming Vision, v. 3-16.

What startling event interrupted Saul's journey?
How did he afterward describe it? Acts 26. 13.
Of what was this light the symbol?
What did Saul hear?
Who was it that spoke?
What did the voice say?
What submissive question did Saul ask?
What command was given?
Who else heard the voice?
Why did they not see the speaker?
How was Saul's sight affected?
How long did he remain blind?

Through whose agency was sight restored?

What command did Ananias receive?

What fear did Ananias urge?

What assurance was given him?

3. The New Life, v. 17-20.

What did Ananias do to Saul?
Why did he lay his hands on Saul?
What words accompanied the act?
What result immediately followed?
How long had Saul been without food?
What new associations did he form?
What new message did he declare?
What was his testimony thirty years later?

GOLDEN TEXT.

Teachings of the Lesson.

1. Who can measure God's mercy? It found "the chief of sinners." It reached a penitent thief. It is for "whosoever will." Has it gladdened your heart?

2. Instant obedience is a constant duty. God's commands should meet with glad response. To do his bidding is blessedness. His yoke is easy.

3. Daring is the test of being. Jesus died for you; what have you done for him?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Verses 1, 2.

From whom did Saul seek letters?
Had the Sanhedrin control beyond Palestine?
Why did Saul select Damascus?

2. Verses 3-12.

How long would the journey take?
What did Saul see?

How did Christ show his love for his people?
Had Saul ever met Jesus before this?

What did his question imply?

How was Saul to be instructed?
Who were present at this vision?

What effect had it on them?

How did Saul enter the city?

How long was he blind and without food?

Who was sent to Saul?

How was Christ's exact knowledge shown?

What is one of the first acts of a new convert?

3. Verses 17-20.

What did Ananias do to Saul?

State the two things he gave to him.

How did Saul openly profess Christianity?

What proofs of the reality of the change did he manifest?

Practical Teachings.

Where in this lesson are we taught—

1. A lesson of faith?
2. A lesson of obedience?
3. A lesson of service?

QUESTIONS FOR YOUNGER SCHOLARS.

Who persecuted the believers?

Why did he get letters to go to Damascus?

What did the letters give him power to do?

Who went with him to Damascus?

What happened when they were in sight of the city?

How do we know the light was a very bright one?

Who fell to the ground?

Who spoke to Saul?

What did Saul ask?

Where did the Lord tell him to go?

What did he find when he arose?

Who led him into the city?

Where did he stay for three days?

Who came to him then?

What did Saul receive?

What did he soon begin to do?

What had the Lord given him? **A new heart.**

Answer to Yourself.

Have you heard the Lord's voice?

Can Jesus open blind eyes now?

Do you want the eyes of your spirit opened?

THE LESSON CATECHISM.

[For the entire school.]

1. For what purpose did Saul go to Damascus? To persecute the Church.

2. How was he stopped on the way? By Jesus speaking from heaven.

3. What did Saul say to the voice from heaven? "What wilt thou have me to do?"

4. What was Saul's condition after meeting the Lord? He was three days without sight.

5. By whose hands was he restored to sight? By a believer named Ananias.

6. What is our GOLDEN TEXT? "This is a faithful saying," etc.

OUR CHURCH CATECHISM.—13. How does the

New Testament teach His religion? It contains the history of His life and death, the record of His teaching while He was among men, and the doctrine which He taught the Apostles by His Spirit after He ascended into heaven.

THE LESSON OUTLINE.

The Steps of Saul's Conversion.

I. ENMITY.

Breathing out threatenings. v. 1.

Dead in trespasses. Eph. 2. 1.

Ignorantly in unbelief. 1 Tim. 1. 13.

II. CONVICTION.

It is hard for thee. v. 5.

Awake, thou that sleepest. Eph. 5. 14.

Will reprove... of sin. John 16. 8, 9.

III. DECISION.

What wilt thou have? v. 6.

What must I do? Acts 16. 30.

I will arise and go. Luke 15. 18.

IV. PENITENCE.

Neither did eat nor drink. v. 9.

Sacrifices.... a broken spirit. Psalm 51. 17.

Render your heart.... and turn. Joel 2. 13.

V. PRAYER.

Behold, he prayeth. v. 11.

Seek ye the Lord. Isaiah 55. 6.

Call upon me. Jer. 29. 11, 12.

VI. SALVATION.

Received sight forthwith. v. 18.

Shined in our hearts. 2. Cor. 4. 6.

We have peace with God. Rom. 5. 1.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

We are to regard the story of Philip's adventures in Samaria and on the desert road to Gaza as an extended parenthesis, and to take up this lesson as a continuation of the narrative which was laid down at the third verse of the last chapter. Saul, the fiery young zealot who led in the martyrdom of Stephen and the persecution of the Jerusalem Church, was a native of Tarsus in Asia Minor, descended from pure Jewish stock, of the tribe of Benjamin, of a family possessing the privilege of Roman citizenship. He had been trained in the law under Gamaliel, the greatest rabbi of that age, and was evidently a leading spirit among the young men of Judaism. Damascus, the scene of our lesson today, is one of the oldest cities in the world. It has been famous in all ages for the beauty of its surroundings and for its wealth of trade and manufacture. It has been repeatedly the seat of imperial power. Even now its population is estimated at about one hundred and twenty thousand, and it was much larger and more populous in Paul's time.

Verse 1. Saul, who, when we met him last, was making havoc of the Church, entering into "every house," and hauling followers of Jesus, both men and women, to prison. **Yet breathing out threatenings and slaughter.** "Yet" indicates the passing of time—a month or so, perhaps—during which the events of chapter 8 may have occurred. The indignant prejudice of others against the Christian community gradually faded, but Saul was bitter "yet." The word "out" should be omitted. He breathed the spirit of persecution and murder. Everything that he saw and heard, everything that he did and said, increased his turbulent antagonism to the disciples of the Lord. **Went unto the high priest.** This high priest was probably Theophilus, brother and successor of Jonathan, who in turn had succeeded Caiaphas, the high priest by whom our Lord was tried. Both Jonathan and Theophilus were sons of Annas (Ananus) and brothers-in-law of Caiaphas.

2. Letters. Written (see Acts 22. 5) in the name of "all the estate of the elders;" in other words, with the full authority of the Sanhedrin. The high priest doubtless wrote the letters, and in this case he seems to have been president of the Sanhedrin. **Damascus** is, according to tradition (to history also, so far as it reaches), the oldest city in the world; if it has a rival existing it is the town of Hebron in Palestine. It has had a varied history; was famous as far back as the time of Abraham; was the seat of a monarchy subdued by David; became the center of the later empire of Syria; for a while exacted tribute from both Israel and Judah; later was subjected by Israel; then became an ally of Israel until overthrown by Tiglath-pileser of Assyria. In later centuries it was subjected by Babylon, Persia, and the Romans. At the time of Paul's conversion it seems to have been subordinate to Aretas, king of Arabia. Damascus became for a while the most renowned

metropolis of the whole Mohammedan world. At present it is a large city. Its fame for beauty of surroundings has lasted through the centuries. It is in the heart of one of the loveliest of oases. **To the synagogues.** That is, to the presidents of the synagogues which respected the authority of the high priest and the Sanhedrin. What power they had to carry out the orders of the Sanhedrin against Christian men and women we do not know. **Any of this way** should be "any of The Way"—the earliest descriptive epithet given to the Christians. See Acts 16. 17; 18. 25; 19. 9; 22. 4; 24. 14, 22. But why should Paul want to go to Damascus? Evidently because there were already Christians there. They may have fled there from Saul's persecutions, and his purpose may have been to follow up some already proscribed in Jerusalem who may have escaped. But it is not unlikely that much earlier than this Christianity was planted there by converts who had returned from that Pentecostal feast at which the Holy Ghost was first outpoured. Ananias's words in verse 13 would seem to imply the first of these suppositions.

Whether they were men or women. Saul was a tender man at heart, as we know from fuller acquaintance; but tenderness is not unfrequently allied with inflexibility; and Saul, sure he was right, locked up his feelings and sympathies, and inexorably pursued his plans. **Bring them bound to Jerusalem.** Poor things, they would know their fate as soon as they started! There was no mercy now at Jerusalem for such as they.

3. As he journeyed. There were three main roads from Jerusalem to Damascus, and whichever Paul took, his journey (by horseback probably) would last five or six days. Whether he went along the Egyptian caravan track, which crosses eastward north of the Lake of Tiberias; or by the Petra road, which crosses the Jordan near Jericho and proceeds almost directly northward; or by the Roman road, which passes through the middle of Samaria and crosses the Jordan south of the Lake Tiberias, we do not know. **Suddenly.** As God's revelations often come; but his heart had been gradually prepared for this sudden burst of conviction. **There shined . . . a light from heaven.** It was "about noonday," Acts 22. 6; but the light was "above the brightness of the sun," Acts 26. 13. It is child's play to try to make these words of Luke describe a flash of lightning. **Round about him.** Affecting his companions as well as himself. See Acts 26. 13, 14; 22. 9. See also our note on verse 7.

4. Fell to the earth. Overwhelmed by the suddenness and splendor of the vision. **Heard a voice saying.** "In the Hebrew language," Acts 26. 14. **Why persecutest thou me?** Inasmuch as he had done it to one of the least of Christ's servants, he had done it to him.

5. He said. Saul said. **Who art thou,**

Lord? A question of conscience, not of theology. If the answer to this question had been invented by theologians we might expect a definite statement of the divinity of our Lord or a definite denial of it, according to their creed, but the answer is simply, **I am Jesus whom thou persecutest.** An answer which, with the command that follows, must have stirred Saul's sensitive conscience to its depths. Question and answer both imply that Saul saw Jesus as well as heard him; an implication made again in verse 17, by Ananias's words in verse 27, by the words of Barnabas, and again in Acts 22. 14; 26. 16; 1 Cor. 9. 1; 15. 8. Indeed, the appearance of Jesus to Saul on this occasion seems to be the main ground of his personal testimony to the resurrection of our Lord. The rest of this verse and the sixth verse down to the words "Arise and go into the city" are omitted from the text by the Revised Version, and in harmony with all competent scholars. They were evidently written in here by some copyist to harmonize this story with Acts 26. 14, and 22. 10, because of the mistaken notion that two stories must be identical to agree, when really one of the most convincing proofs of the truth of any fact is the essential agreement of differing narratives. But one part of our Lord's statement as given in Acts 26 is here reproduced. **It is hard for thee to kick against the pricks.** This figure, which our Lord certainly used on this occasion, Acts 26. 14, is derived from oxen driven by a goad, who, if bulky and bad tempered, may kick, but their kicking will only cause the goad to pierce deeper; so the truth of God was piercing Saul's conscience, and the more turbulently he resisted the more painfully was he convicted of his fault.

6. Go into the city. Continue your journey to Damascus. **It shall be told thee what thou must do.** Clasp thy hand in mine. Wait for further directions.

7. The men which journeyed with him. Servants, soldiers, and companions in travel. **Stood speechless, hearing a voice, but seeing no man.** In Acts 22. 9, we read, "They that were with me saw indeed the light; . . . but they heard not the voice of him that spake to me." Two statements which seem at first not to agree, but which, examined, agree with singularly convincing effect. They saw the light and heard a voice, but they saw no person and heard no words. "The devout and intelligent student of Scripture," says Dean Alford, "will see in such examples a convincing proof of the simple truth of the narrative, the absence of all endeavor to pare away apparent inconsistencies or to revise them into conformity; a *bona fide* work of holy, truthful men, bearing each his testimony to things seen and heard under the guidance, not of the spirit of bondage, but of that Spirit of whom it is said, 'Where the Spirit of the Lord is there is liberty.'"

8. Saul arose from the earth. Where he doubtless had lain long after his companions had risen, and while they still stood speechless in fear. **When his eyes were opened he saw no man.** In Acts 22, 11, he says, "I could not see for the glory of that light." He had just seen one whom none of the others could see. The nature of the blindness we do not know, but read attentively verse 18. That Saul had chronic weakness of eyes from this time forward is a favorite theory, and many believe that this was his thorn in the flesh. **Led him by the hand.** Treated him as one must treat blind people. But he was much more than merely blind. See the next verse. **Brought him into Damascus.** And very likely to an inn in that city.

9. He was three days without sight, and neither did eat nor drink. Doubtless in those three days he was in deep agony of soul. His fasting was certainly not ritualistic. Appetite for all earthly help had gone; remorseful and suppliant for heavenly help, he was indifferent to all earthly assistance.

10. A certain disciple at Damascus. A "disciple" and, therefore, a believer in Jesus; a Christian in heart and by profession. Nevertheless he was a thorough Jew in practice as well as by birth, for Paul himself tells us, Acts 22, 12, that Ananias was "a devout man according to the law, having a good report of all the Jews which dwell there." We are to note that Ananias was one of the men whom Paul had come to drag as a prisoner to Jerusalem. **Said the Lord in a vision.** Saul says a vision directed him to Ananias, see verse 12; Ananias has a vision directing him to Saul. So by vision also Peter is directed to Cornelius, and Cornelius to Peter, Acts 10.

11. The street which is called Straight. Through most of the history of Damascus a straight street has extended east and west through the heart of the city, and as thoroughfares in Eastern cities have a marvelous power of outlasting all sorts of changes, governmental and architectural, and as a straight street is unique there, there seems to be some basis for the tradition that the present straight street of Damascus is the ancient "street which is called Straight." **The house of Judas.** This was very likely an inn. It seems almost ridiculous to the modern traveler to be pointed to two common houses as the houses of Ananias and Judas, and yet traditions as absurd have been unexpectedly identified by modern research. **Saul of Tarsus.** In the ancient oriental world family names were almost unknown. Among the Hebrews men were frequently identified by their progenitors, for example, Simon Bar-Jona, the son of Jona. Where this was not the case they were often identified by their place of birth or residence, as Jesus of Nazareth, Judas Iscariot, that is, of Kerieth. Tarsus was Paul's birthplace, and was one of the notable cities

of oriental antiquity, eminent for its opportunities for learning. **Behold he prayeth.** Saul was singularly energetic in his religious life, and he doubtless habitually said his prayers with even more spirit and regularity than the average Jew; but now "he prayeth," he pours out his soul before God.

12. Hath seen in a vision. See note on verse 10. **A man named Ananias.** Paul, who could not see with his natural eyes, was enlightened in soul so that he both saw his human helper and heard his name. **Putting his hand on him.** An act so constantly symbolic in the East that none could well attempt to help another without "putting his hand on him." **That he might receive his sight.** The physical power of vision; but that was, after all, but a symbol of the deeper spiritual vision which Paul was now receiving.

Our lesson now skips to verse 17. Verses 13, 14, 15, and 16 tell of Ananias's conversation with the Master in his vision or dream. He told him what he had heard about Paul's persecution, and the Lord in reply said that he had chosen Paul to preach the Gospel before Gentiles and kings and the children of Israel.

17. Ananias went his way. Promptly performing the duty assigned him. **Entered into the house.** The house of Judas, verse 11. **Brother Saul.** A phrase which doubtless meant much to the poor broken-hearted penitent, but which was a familiar term to friendly Jews. **The Lord.** The Master. **Even Jesus.** It is probable that Paul knew most of the details of the life of Jesus as told by the apostles, for such a man would oppose their teachings by argument as well as by persecution. **That appeared unto thee in the way.** See note on verse 5. **Be filled with the Holy Ghost.** The deep and conscious spiritual blessing, of which the restoration of eyesight was the symbol. Read Acts 22, 14, where Paul adds these words as coming from Ananias, "Arise and be baptized, and wash away thy sins, calling upon the name of the Lord."

18. There fell from his eyes as it had been scales. The sign of the sudden healing, which, it is plainly implied, was miraculous. He received sight forthwith. Renewed in physical vigor, and with a cheering consciousness of holy life such as he had never had before, he **arose and was baptized.** Certainly, however much or little of ritual and organization there was in the early Church, it was counted of vital importance to "join the Church," for every convert to identify himself with the company of Christ's followers. Saul was a "chosen vessel;" he had been honored by a special vision of the Lord Jesus, but he must be baptized like any other believer.

19. When he had received meat he was strengthened. A beautiful indication, such as is given us repeatedly elsewhere, of the way in

which ordinary means were depended upon to sustain the power begun by miracles. **Certain days.** Not many. Paul did not learn the Gospel message from the disciples which were in Damascus, but directly from God.

20. Straightway. Immediately. **Preached Christ** should be "preached Jesus." As to Paul's journey to Arabia, which is mentioned else-

where (Gal. 1. 17), ingenious suggestions have been made, but we cannot certainly tell at what point in this narrative it occurred. All that seems plain to us is that after that stay he returned to Damascus and remained preaching Christ until the Jews took counsel to kill him, when he escaped by being let down by a wall in a basket, and fled to Jerusalem.

CRITICAL NOTES.

Verse 1. And. Revised Version, "But." It is better to use the adversative "but," which contrasts with the beautiful story of Philip, and resumes the history broken off at 8. 3. **Saul.** Excepting our Lord, the most remarkable person in the history of the Church. Some have even gone so far as to assume that the spread of Christianity is due to him more than to the Master. Mentioned incidentally in connection with the death of Stephen, the Book of Acts from this point is largely the life of this man. The Bible student who is now to be occupied for the remainder of the first half of the current year should take advantage of this opportunity to become thoroughly acquainted with his wonderful history, and to imbibe somewhat of his indomitable energy and steadfastness of faith which never wavered in the presence of difficulty or danger. **Breathing out threatenings and slaughter.** The words indicate that this intensity of malignant passion represented the very air he breathed. **Went unto the high priest.** The high priest was regarded by the Romans as the prince of the Jews, through whom they could manage this people, who maintained their national and religious identity though scattered far and wide. It was therefore in strict accord with Roman law when Saul made application to him for authority to arrest Christians in a city outside of Judea.

2. Letters to Damascus. The capital of Syria. The oldest city in the world, one hundred and thirty-three miles northeast of Jerusalem. It once had more than a hundred thousand people. It is now declining in importance by reason of the diversion of Eastern trade through the Suez Canal. It was founded, according to Josephus, by Uz the grandson of Shem. It owes its advantages to its rivers. See 2 Kings 5. 12. A writer describes it as "the great and sacred Damascus, surpassing every city both in the beauty of its temples and the magnitude of its shrines, as well as the timeliness of its seasons, the limpidness of its fountains, the volume of its waters, and the richness of its soil." **Of this way.** A well known and beloved expression for the religion of Jesus, who said, John 4. 6, "I am the way;" see also Acts 19. 9; 22. 4; 24. 22. It was to these early Christians the way of truth, the way of life, and the only way to heaven. Hence they were willing to die for it, but not to lose it.

3. As he journeyed. "If the importance we

are to attach to particular events in early Christianity is to be measured by the prominence assigned to them in the sacred records, we must confess that, next after the passion of our blessed Lord, the event to which our serious attention is especially called is the conversion of St. Paul."—*Congbeare and Hoeson.* It is related three times: first by Luke at this time; next by Paul in his address at Jerusalem, chap. 22; and the third time by him in his address before Agrippa, chap. 26. Each account supplies some facts not set forth in the others. **There shined round about him a light from heaven.** The event occurred about noon. See chap. 22. 6; 26. 2. "The light was the Shekinah, which shone round Moses on the mount, rested on the golden mercy seat of the ark, filled the temple on the dedication morning, shone on the Mount of Transfiguration, and years after was seen by John in his lonely watch at Patmos encompassing the Son of man."—*International Revision Commentary.* Those who have experienced the glare of the midday sun in the East will best understand the force of Paul's own description when he calls it "a light above the brightness of the sun." It may be that the "thorn in the flesh," which was his affliction in after years, 2 Cor. 12. 7, had its origin in the excess of light of this dazzling vision.

4. He fell to the earth. Those who assume that some natural phenomenon—as, for instance, a thunderstorm—occurred, take it for granted that the chief of scholarly apostles did not know the difference between a stroke of lightning and a revelation from heaven. **Heard a voice.** Not the voice of conscience, awakened by the principles of Galael, and by the speech and death of Stephen; not "a visionary product from the laboratory of Saul's own thoughts" (Baur and his school); not "a self-deception as the effect of faith existing in him," not the persecutor's struggles of conscience intensified by the presence of a thunderstorm (Eichhorn and others); but Christ who appeared to him in his glorified body, 1 Cor. 15. 8. "The risen One himself was in the light which appeared. This view is rightly adopted by most modern interpreters except the Tübingen school."—*Meyer.* **Why persecutest thou me?** The mystical union between Christ and his Church, which Paul more than any other inspired writer came to comprehend and

to elaborate for after ages, was revealed in embryo in these first words which Jesus spoke to him.

5. It is hard for . . . the Lord said unto him, verse 6. Omitted in the best manuscripts.

6. It shall be told thee. According to chap. 26, Jesus gives him at this time his future commission. This may be accounted for by the fact that, in speaking before Agrippa, Paul abridges the story and ascribes to Christ directly what was in fact given indirectly through the medium of Ananias.

7. Stood speechless. "Remained fixed;" "did not move." They were overpowered by what had occurred. The verb used here often means to stand in the sense of to be stationary. **Hearing a voice.** In Acts, 22, 9, we read, "They heard not the voice." In the latter account the word "hear" seems to be used with the secondary but common meaning "to understand."

8. He saw no man. He was struck with temporary blindness.

9. Three days. Perhaps two nights and parts of three days. During this time we may assume he was led to see by the quickened exercise of his already brilliant powers of mind more than he had hitherto seen in all of his life, though disciplined at the feet of the great Gamaliel. Bodily affliction is good soil for entire sanctification. It was a good time for him to work out the answer to the question, "Why persecutest thou me?"

10. A certain disciple at Damascus, named Ananias. Nothing further is known concerning him except that he was "a devout man according to the law." See 22. 12. **To him said the Lord in a vision.** Saul and Ananias, as later Peter and Cornelius, are each prepared in a manner unexplained, in which teacher and pupil alike receive a great and wonderful lesson. How important that we should all be ready for orders, and when the Lord has use for us to be able to say, "Here am I, Lord."

11. The street which is called Straight. In view of the persistence of the features of oriental life, the long, straight street which still runs a mile in length from east to west through the city. "At present the street, instead of the lordly proportions which once called forth the stranger's admiration, has been contracted by successive encroachments into a narrow passage more resembling a by-lane than the principal avenue of a noble city."—*Levin's Life of St. Paul.* **Behold, he prayeth.** Assurance that the claws of the beast had been removed.

17. Brother Saul. The Christian brotherhood has already been established. The Lord in the visions joined these two souls. "The power of this word and this idea in the history of the early Church and of Methodism can hardly be exaggerated."—*International Revision Commentary.* **And be filled with the Holy Ghost.** Note well

that the impartation of the Holy Ghost was not dependent upon the imposition of hands by one of the twelve.

18. As it had been scales. Thus it seemed, as Paul may be supposed to have explained his feelings to Luke afterward. **Arose, and was baptized.** Although converted and filled with the Holy Ghost, water baptism as the outward sign was not to be ignored nor neglected.

20. Preached Christ in the synagogues. The same man, and yet not the same, who so recently set forth from Jerusalem breathing threatenings and slaughter and intending to put an end to the preaching "that he is the Son of God." Verily, "old things are passed away; behold, all things are become new."

Thoughts for Young People.

Thoughts on Paul's Conversion.

1. It is the duty of every soul to submit to Christ. The best efforts of morality simply tack or pin virtues to the character. To have virtues and graces grow out of the character is the only way to make the character pleasing to God. But there can be no growth where there is no life, and life is the gift of God. Even Saul, of splendid heredity of earnest religion, of vast learning, of unmeasured ability, had to fall at Jesus's feet; and so must we.

2. What is the change of heart? The radical phrases that are used in the Bible to describe the beginning of the new life are very suggestive. It is the death of the old man; it is the new birth; it is indeed a wonderful transformation. It was spectacular in Saul's case; but it is equally real in cases where gentle living makes the transition less noticeable to others. It is the beginning of a new life, a life of faith, of prayer, of holy living, that finds its blessed fullness in heaven.

Orientalisms of the Lesson.

The extent to which the Jews were allowed to exercise actual government over their own community under the Roman emperors seems difficult to apprehend; so many features of what we would call civil government, with penalties attached to violation of laws, and the prerogative of arrest and punishment, were suffered to remain in the hands of the Hebrew nation, that it amounts to a close union between Church and State coordinate with the political power of the dominant Roman government. The local civil governments under which the Jews lived rarely interfered with their administration in religious affairs; but as these religious phases were connected with almost every act in the life of the individual, this State Church was the most dominating power to which the individual Jew was amenable. So great was the authority of the Sanhedrin at Jerusalem that the Jews, even in the remotest foreign countries, submitted to its decrees. It was the supreme court of the Hebrew race, and could

issue court writs with which the civil governments rarely interfered. In this case, however, Damascus was ruled by a man who was either a Jewish proselyte or very favorably inclined toward the Jews. The persecutions by the Sanhedrin were weaker as they were more remote from the center at Jerusalem. The persecution which resulted in the death of Stephen caused many Christians to take up their abode in Damascus, where there was a large Jewish population; and numerous avenues of business would be open to them, while the great number of Jews would render them less liable to detection. The large Hebrew population in Damascus required numerous synagogues. These synagogues became the police power of the Sanhedrin at Jerusalem, especially in the prosecution of so grievous a heresy as Christianity. It was to represent the Sanhedrin as its executive officer that Saul received the warrant to arrest these Christians and bring them bound for trial to Jerusalem. The "synagogue" was the center of the detective force, and was commanded to render all possible assistance to Saul, who was commissioned to make arrests as the constable of the religious court at Jerusalem. Pliny says that Saul, in questioning those anonymously accused, tested them by making them offer wine and incense to statues of the gods and of the emperor and to blaspheme Christ. If they did this they were released.

"Straight" Street is at present, as it always was, the chief leading street of the city of Damascus. The present inhabitants call it "the king's highway." J. G. Phillips, a missionary residing in Damascus, writing of the city in 1893, says of Straight Street: "It runs through the city from east to west, and for about three fourths of its length its course was perfectly straight, and then it inclined a little to the south before it reached the western gate, and still so runs. Some years ago, however, a new street was opened, beginning at the southern curve already referred to, and continued in the direct line of the ancient Straight Street; and now Straight Street is straight from east to west."

By Way of Illustration.

Saul's conversion. It is not too much to say that the conversion of Saul of Tarsus was the most important event in connection with the founding of the Christian religion after the resurrection of Christ and the outpouring of the Holy Spirit at Pentecost.—*Pentecost.*

The vision of God. Mrs. Livermore says that after one of the terrible battles of the South she saw a woman, with a basket of supplies on her arm, take a ramrod and tie her handkerchief on it, to show in that place of danger that she was on errands of peace and going among the wounded soldiers ministering to them. Mrs. Livermore had known the woman as a pleasure-seeking frivolous woman

of Washington society, and when opportunity came she said to her, "How do you happen to be here?" She replied: "I was a gay, thoughtless woman, with no care beyond present enjoyment, and one day going along the road out of Washington I was attracted to a soldier lying in the gutter. He called to me, 'I am dying; pray for me.' I answered, 'I cannot. I will get a minister.' He said, 'I will die before he comes. You must pray for me.' I knelt beside him to pray, and that moment I stood face to face with God. My old life slipped away from me like a worn garment, and I went forth to serve him." Ah! when we have stood face to face with God, we awake to new lives.

Our natures can be changed only by God's Spirit. A man may work brass to great beauty, but no artificer can work it into gold. To change the nature is the work of Omnipotence.—*Cecil.*

Verse 6. "Lord, what wilt thou have me to do?" Mr. Moody tells of having asked a soldier for the process of his conversion. His graphic answer was: "Halt!" "Attention!" "Right about face!" "March."

Verses 8 and 9. It is true that the work of conversion was complete, but it is not all of grace to be converted. A boy may matriculate for the university, and yet he has all his studies before him. Lazarus was fully alive and raised from the dead by the word of Jesus, yet he was bound about with graveclothes. Saul was converted, and yet there was still much for him to learn and further experiences to go through with.—*Bible Studies.*

Ananias. It is a great privilege to be able to guide a soul into the light. The humble Methodist preacher who pointed Spurgeon to the Lamb of God did a greater thing for the world and for God's glory than he could have dreamed. This is the business of Christians. We should be like that precious flower that grows on the prairies of South America. If a traveler loses his way and has neither compass nor chart, by turning to this flower he will find a guide on which he can implicitly rely; for no matter how the rains descend or winds blow, its leaves and petals point to the north. That was not a bad prayer offered by a convert in a Gospel mission. "O Lord, make me a guide-board pointing toward heaven!"

Verse 20. Saul's work was a continuation of that of Stephen, the first preacher of the world-wide Gospel. God does a great thing when he hangs Haman on his own gallows, but a greater one when he turns the life of the persecutor into a glorious enlargement upon the life which he has thwarted. Had Stephen lived he could never have done the work of Paul. Had he not died we might not have had Paul. Thus doth God make even the wrath of man to praise him. The truth which seemed to die in Stephen rose from the dead, glorified in the teaching of Paul.

Before the Class.

Approach to the lesson. A proper understanding of this lesson will require that what is known of Saul up to this time be made very clear. We were introduced to him in Lesson VIII, and got a glimpse of his character in Lesson IX. His two names, his birth, birthplace, relations, occupation, educational advantages, etc., should be reviewed. All needed data may be found elsewhere in this JOURNAL. Make it plain that he was a man of splendid attainments and above the average in intellect and will power. He was sincere, but he was wrong, Acts 26. 5-9. Use the map, locating Tarsus, Jerusalem, and Damascus.

Method of presentation. This lesson is strong and full of action. If it has not been read in the opening exercises, have it read carefully in the class. Then with a tablet of paper draw an outline map in the presence of the class. The merest outline is all that is needed. Then speak of following a man on a journey. Before every journey there is a preparation. Small classes might tell what the usual preparation is, as baggage, money, letters of introduction, etc. This journey is taken by —? Where from? Where to? For what purpose? Where did he get his authority? Why of the high priest? The fact that he sought this authority shows what? Why did so well informed a man hate the Christians so? Indicate the probable course of his journey. Describe the country and mode of traveling. Tell a few interesting things about Damascus, the oldest city in the world. Try to have the class imagine his state of mind as he came in sight of the city. Then bring out by questions, if possible, the conversion scene. It will be interesting to compare this with the two other accounts as told by Paul himself in chapters 22 and 26. What time in the day was it? Acts 22. 6. What was seen? Can we know what this appearance was? See verses 5, 17, and 27. What did they all do? Who spoke first? What did he say? Whom did Saul think he was persecuting? Whom was he really persecuting? What lesson from this? What was Saul's first question? etc., etc. In like manner follow up the dialogue with questions, making the scene live before the scholars. Notice the important omissions of the Revised Version at this point. Compare the proud, defiant man of a few moments ago with the subdued blind man now being led helplessly into the city. A fine opportunity here to ask, "What do you suppose he was thinking about?" Does the three days' fast give any clew to his condition of mind? Summarize the whole. A vigorous, headstrong man has all his purposes and life changed in an instant. What caused it? He had met God. Now take up the events in Damascus. Two dreams. By whom? For what purpose sent? Would it strengthen Saul's faith to have the very man come that he dreamed

would come? Why was this man Ananias brought in at all? Could not God have done it all? Why not then? How does the principle apply now? God makes the wheat—men must make the bread. Why? God never does for men what they can do for themselves or others. For example, the raising of Lazarus. Why did Ananias object to doing his part? This shows which is the flecter traveler—a man or his reputation.

Next take up the visit of Ananias to Saul. What was the purpose? (1) To encourage "Brother Saul." (2) To confirm the statement he had heard on the way. "Jesus appeared unto thee." (3) To help. "Sent me," etc. (4) To baptize. (5) To strengthen. He could do all of these things, but he could not have arrested Saul in his murderous ambition and convert him. God must do that, and he did. Notice that as soon as Saul had received some instruction by being with the disciples that were at Damascus, he went right to preaching and trying to undo what he had done. He knew by a vivid experience that Jesus is the Son of God, and never again did he doubt it. With all the vigor of his former self, he now began to serve the Lord.

Practical teachings. Verse 1. One may be sincere and yet be wrong.

Verse 1. It enrages the enemies of Christianity to see it prosper.

Verse 2. Our feeling toward Christians is an index to our character.

Verse 3. Every soul encounters God at some time in his life.

Verse 3. God can take and break and make and use his worst enemies.

Verse 4. Persecution of Christians is persecution of Christ.

Verse 6. He who wants to do the will of God will soon learn what it is.

Verse 7. God's call is specific to every man.

Verse 8. Genuine conversion makes a man teachable and kind.

Verse 10. God does not do for his children what they can do for themselves and each other.

Verse 17. As soon as we accept Christ all Christians are our brothers.

Verse 17. When the Lord really appears to us, there is no mistaking it.

Verse 20. Conversion, obedience, confession, are inseparable.

Heart thoughts. Do I hate any of God's children? Have I in any way persecuted Christ? Has Jesus ever appeared to me so that I knew it? Do I really want to know what the Lord wants me to do? Am I trying to bring others from the darkness to the light?

The Teachers' Meeting.

The geography and history of this lesson and its relation to the historic scenes about it should be carefully studied. Study Saul in his strong char-

acter, in his ignorant conscience, in his thorough conviction, in his thorough conversion, in his thorough consecration... Saul, "the chief of sinners," was a pronounced enemy of Christ. He was active and fought the Gospel and its followers with all the power of his being. He was cruel; he bound, scourged, imprisoned, and ferreted out his victims. He was persistent, "kicking against the pricks," resisting his conscience, resisting the Spirit of God. ... The Lord sought Saul and revealed himself from the bright heaven as a loving Saviour, he who had but a few years before been crucified to death. (1) He was an all-seeing Saviour. He had been with Saul through all his journey, knew his purpose, knew his mental conflict, called Saul by name, called Ananias by name. (2) He was a sympathizing Saviour. Everything done to his people is done to him. More keenly than his own wrongs he feels the wrong done to his followers. (3) He is a loving Saviour—loves his chief enemy. (4) He is a foreseeing Saviour. In Saul Christ saw Paul, and he looks on every sinner with eyes that see the possibility of service and apostleship. (5) He is a transforming Saviour. He can make a new character, and change his bitterest foe into his willing servant... Study Saul as a seeker. He makes a sudden surrender; he struggled hard, but his will was broken at last. His surrender is absolute. "What wilt thou have me to do?" His heart is contrite; he cannot eat, drink, or see. His prayer is earnest, the prayer of a penitent, not of a Pharisee. He is teachable. He humbly sits at the feet of a man whom he had come to bind in chains. His faith is saving faith. The opening of the eyes of his body was a symbol of the opening of the eyes of his soul. He was an eager confessor. He "arose and was baptized," proclaimed himself dead to the world and living to Christ.

OPTIONAL HYMNS.

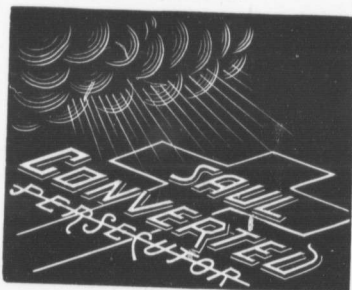
There's a wideness in God's mercy
Depth of mercy, can there be.
Love divine, all love excelling,
I've found a joy in sorrow.
I was a wandering sheep.

Tenderly our Father,
O my Saviour, how I love thee.
I bring my sins to thee.
Christ is knocking at my sad heart.
And can I yet delay.

References.

FREEMAN, Ver. 1, 2: The Sanhedrin, 718;
ver. 5: The oxgoad, 225.

Blackboard.



Heart Talks on the Lesson.

Saul converted. It is the story of a life with tremendous possibilities for earth and heaven told in two words.

The circumstances are peculiar, but the case itself is one of thousands—yes, millions; it is your case, and mine. If it is you or I "converted," it means for us blessedness and usefulness. If it is you or I with the old nature unchanged, it is hard, and will be hard forever, for us "to kick against the pricks." O what a moment was that when a man with murder in his heart was changed so that no suffering was too hard for him to bear for the sake of those Christians whom he once despised; when a man who persecuted Jesus was so changed as to say, "For me to live is Christ;" when a man who was using splendid powers of mind against the truth became its convincing advocate; when a man who, if he had kept on in the old way, would have missed all, was turned about so that he gained all that is best on earth and all that heaven offers! It was great gain for the world as well as for himself when Saul was converted. It is so in every case.

This is a notable instance of an honest but greatly mistaken soul waking to a new life. Some say, "It makes no difference what you believe if you are only sincere." O, indeed, it makes a vast difference! Saul was always influential, but he used his influence to sorry purpose when he "verily thought he was doing God service" in persecuting Christians. He came to new sight and hearing, to a new use of all his senses, and his influence was another thing altogether. The change in his life was not effected by the voice that spoke nor the light which shone. It was, as he tells us in Acts 26, 19, because he was "not disobedient to the heavenly vision." The grand opportunity of his lifetime would have slipped from his grasp had he not been obedient to the voice and the light. The voice speaks and the light shines for us every

day; yes, right here, in this room, through this lesson. Are we obedient? One question, honestly, earnestly asked, is the turning point for us, as for Saul, "Lord, what wilt thou have me to do?" I thought I knew the right way; I confess my ignorance and ask thy guidance. I have wanted to govern myself; now I call thee, 'Lord.' My

proud, self-sufficient, willful heart submits to thee." Then Jesus answers, "Arise, and it shall be told thee what thou must do." The Christian life is very simple. It is the full surrender of self to the guidance and teaching of the Lord Jesus day by day, through the study of his word and through prayer.

LESSON XII. CHRISTIAN SELF-RESTRAINT.

[March 21.]

GOLDEN TEXT. Every man that striveth for the mastery is temperate in all things. 1 Cor. 9. 25.

AUTHORIZED VERSION.

1 Cor. 9. 19-27. [*Commit to memory verses 25-27.*]

[May be used as a temperance lesson.]

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beareth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away.

REVISED VERSION.

19 For though I was free from all *men*, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some. And I do all things for the gospel's sake, that I may be a joint partaker thereof. Know ye not that they which run in a race run all, but one receiveth the prize? 25 Even so run, that ye may attain: And every man that striveth in the games is temperate in all things. Now they *do it* to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.

Time and Place.—This epistle was written about Easter, A. D. 57, from Ephesus to the Church at Corinth.

Home Readings.

M. Christian self-restraint. 1 Cor. 9. 19-27.

Tu. Caution. 2 Peter 3. 11-18.

W. Denying ungodliness. Titus 2. 6-15.

Th. Spiritual, not carnal. Rom. 8. 5-14.

F. Putting off and putting on. Col. 3. 1-11.

S. Renewed in the Spirit. Eph. 4. 20-32.

S. Walking wisely. Eph. 5. 6-21.

Lesson Hymns.

No. 108, New Canadian Hymnal.

A charge to keep I have,
A God to glorify.

No. 180, New Canadian Hymnal.

Far and near the fields are teeming,
With the waves of ripened grain.

No. 185, New Canadian Hymnal.

I want to be a worker for the Lord.

I want to love and trust his holy word;

I want to sing and pray, and be busy every day,

In the vineyard of the Lord.

QUESTIONS FOR SENIOR SCHOLARS.

1. For the Gospel's Sake, v. 19-23.

From whom was Paul free?

To whom had he made himself a servant?

What was his motive in so doing?

How did he seek to gain the Jews?

How the legalist? How those without law?

How did he win the weak?

What was his supreme desire?

For whose sake was all this done?

How far is it right to "do at Rome as Romans do?"

What bearing has Paul's example on modern drinking customs?

With what motive should we seek to please our neighbor? Rom. 15. 2.

2. Temperate in All Things, v. 24-27.

What is the aim of all who run in a race?

How many win the prize?

What self-denial did those in training practice?
GOLDEN TEXT.

What similar instances can you name to-day?

What reason is there for such restraints which is not good for all times?

What greater reason is there for a Christian to be temperate?

What said Paul about his striving?

How did he treat his body?

What wise fear thus prompted him?

Teachings of the Lesson.

1. Service is the highest dignity of life. "The Son of man came not to be ministered unto, but to minister." He "went about doing good." Are we walking in his steps?

2. Self-denial is necessary to the highest service. Christ "pleased not himself." For the good of others we must put away some things. Will I hold on to a wine glass when thereby my neighbor is caused to stumble over a whisky jug?

3. Keep the passions and appetites under restraint. They are servants; let them not gain mastery.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Verses 19-23.

How did Paul make himself a servant?

Why did he do this?

How did he seek to win the Jews to Christ?

What plan did he adopt among the Gentiles?

Whom did he always obey?

Who were meant by the weak?

In what way did Paul try to help them?

For what reason did he so deny himself?

2. Verses 24-27.

To what does Paul compare the Christian life?

What prize was given in the Greek games?

How must we be like these runners?

How were they temperate when training?

Why should we be more earnest?

What was Paul's goal?

How did he treat his body?

What fear had he?

Practical Teachings.

How does this lesson teach the duty of temperance—

1. From our duty to others?
2. For the sake of the Gospel?
3. For the sake of the reward?

QUESTIONS FOR YOUNGER SCHOLARS.

What change did Saul's conversion make in him?

What did the proud Jew become?

How did he try to win the Jews?

What did he show the Gentiles?

How did he treat the weak?

For whose sake did he deny self?

What are we all running?

What are those who run an earthly race striving for?

What are they willing to do?

What is the race Christians run?

Who will try to hinder?

What is one of our enemies?

What must we put down?

What must we be to deny self?

Called to the Race.

" 'Tis God's all-animating voice

That calls me from on high;

'Tis his own hand presents the prize

To thine aspiring eye."

THE LESSON CATECHISM.

(For the entire school.)

1. For what purpose should we live? **To do good to others.**

2. To what should this lead us? **To self-denial.**

3. What is required of those who succeed in the Christian life? **To be temperate in all things.**

4. What duty is given to us? **To keep the body in subjection.**

5. How should we do this? **By avoiding all that can intoxicate.**

6. What is our GOLDEN TEXT? **"Every man,"** etc.

OUR CHURCH CATECHISM.

19. How does the Lord teach us by His Spirit? All the Scriptures were written under the Holy Spirit's inspiration; and He who inspired them will show their meaning to such as humbly ask Him.

20. What do you mean by the Holy Spirit's inspiration?

That He put it into the minds of holy men to write, and instructed them how to write.

THE LESSON OUTLINE.

"For the Gospel's Sake."

I. A FREE MAN.

Free from all men. v. 18.

Christ hath made us free. Gal. 5. 1.

The truth shall make you free. John 8. 32.

II. A SERVANT.

1. *Servant unto all.* v. 19.

By love serve one another. Gal. 5. 13.

2. *Unto the Jews.* v. 20.

My brethren, my kinsmen. Rom. 9. 1-5.

3. *To them.... without law.* v. 21.

We turn to the Gentiles. Acts 13. 46.

III. A WINNER OF SOULS.

That I might.... save some. v. 22.

Shall save a soul. James 5. 20.

Save.... them that hear thee. 1 Tim. 4. 16.

IV. A RUNNER.

So run that ye may obtain. v. 24.

The race... set before us. Heb. 12. 1.

Press toward the mark. Phil. 3. 13, 14.

V. A WRESTLER.

So fight I. v. 25, 26.

The good fight of faith. 1 Tim. 6. 12.

We wrestle. Eph. 6. 12.

VI. A CROWN SEEKER.

Crown.... an incorruptible. v. 26.

A crown of life. Rev. 2. 10.

A crown of righteousness. 2 Tim. 4. 8.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

The nine verses that we study are part of Paul's great argument concerning himself. They are indeed in themselves an argument, which begins with the beginning of the chapter and ends with the end of this lesson. Paul has disposed of the question which the Corinthian church put to him regarding meats offered in sacrifice to idols. He announces the widest Christian liberty, but is willing to sacrifice that liberty absolutely, and deny himself of everything in which he delighted, for the sake of narrower consciences than his own. But there were men in the apostolic Church who denied that Paul was an apostle; there were Christians even in Corinth who would say that he was not nearly so self-sacrificing as he seemed to be in this act of self-renunciation; and so he begins in this chapter to declare, by a series of eloquent questions, that he is as free as any apostle, and as much an apostle as any, and gives in verses 15-18 the true reason for foregoing his rightful claims. Our lesson begins at verse 19, where he repeats the holy principles of personal self-sacrifice for the sake of Christ. He will bow to any innocent prejudice to save a soul. By "the weak" Paul refers to Christians who were not wholly free from either the trammels of Jewish ceremonialism or of Gentile worship. Part of every sacrifice offered in the heathen temples became the property of the priest; part was returned to the worshippers to be eaten in a feast in honor of the god. Often the priest's share found its way to the market for sale; sometimes friendly heathens invited Christians to dine with them, and served the food which they had just before offered to a false god. There was thus great danger that idolatry might in several ways be unconsciously countenanced. Paul took a strong common-sense view of the matter. He felt that an idol was nothing, and the meat was neither better nor worse for having been laid on an idol altar. But the very gist of Christianity is self-denial for the good of "the bodies and souls of men." No one is a true follower of Jesus who does not live a life of self-restraint.

Verse 19. Though I be free from all men, yet have I made myself servant unto all. "Free" means independent as to means of livelihood. Read "slave" instead of "servant." So Luther says, "A Christian man is the most free lord of all, and subject to none; a Christian man is the most dutiful servant of all, and subject to everyone." **That I might gain the more.** "A course which none but a man of wide sympathy and charity, clear intellect, and thorough integrity can adopt."—*Marcus Dods.*

20. Unto the Jews I became as a Jew, that I might gain the Jews. "When I undertook to secure the conversion of the Jews I put myself in the place of the Jew, I patiently accommodated myself to his ways of thinking so far as I legitimately could." (1) *The best way to change*

the wrong opinions of any person is to appreciate and to harmonize with his right opinions. Bitterness provokes obstinacy. You cannot remove a man's difficulties until you see them from the man's point of view, as well as from your own; it is doubtful indeed whether you can remove difficulties until you have personally felt their pressure. (2) *Without true sympathy no soul was ever "gained," and sympathy is simply the art of seeing with other folk's eyes.* **To them that are under the law, as under the law.** The "law," of course, was the law of Moses as interpreted by the tradition of the elders. It prescribed sacrifices, many ritualistic ceremonies, fasts, stated attendance on the synagogues, and attendance where possible at the great national feasts at Jerusalem. Paul had started in life a rigid Pharisee,

intent on keeping this law and forcing others to do so. By his conversion and the experiences which followed it his views were radically changed. But even when he regarded it as of no account, except as a schoolmaster to teach Christ, he showed an amiable readiness to observe its requirements out of respect for the scruples of others, and his reverence of the seventh day, his circumcising of Timothy, his abstaining from blood, his participation in the vow of the men at Jerusalem, all are instances of his loving accommodation of himself to the scruples of others for the sake of their souls.

21. To them that are without law, as without law. When with those who had been brought up in Greece, to whom no meats were unclean, who had no reverence for the law of Moses, and who regarded Jewish customs as fetters, he freely acted as they did, "and yet without sin." He adopted their innocent customs, he called no meats unclean, and in place of quoting Moses and the prophets he quoted common sense, conscience, and Greek poets. **Not without law to God, but under the law to Christ.** "To God's outlaws I behaved as an outlaw, not being, as I well knew, an outlaw of God, but an inlaw of Christ."—*Canon Evans.*

22. To the weak became I as weak. The petty spirits in the modern Church—the little-minded, finicky, querulous, critical people who are forever finding harm in practices that seem to others perfectly harmless—how would Paul have acted toward them? Some men who reverence Paul and quote him think that such people are right in their views; other men who reverence Paul and quote him seem to think it their duty to stamp out such "legalism," and are not always very charitable in doing so. What would Paul have done? He would have lived out the doctrine of this chapter. He would have held as the correct standard of propriety, "That which you can do in the name of the Lord Jesus." For there was no pettiness in Paul. But at the same time, recognizing the weakness of these good people, he would have acted in his own habits as though he was as weak as they, and because of his love for their souls would have cheerfully done without the things which they thought wicked, even if he thought them innocent. For Paul's object was not to have a good time either socially or spiritually, but to gain souls. **I am made all things to all men, that I might by all means gain some.** Yet Paul was not loose in his doctrines, while always ready to accommodate himself to the practices of others where those practices did not touch the essentials of morality and faith. He held very definite opinions on the chief articles of the Christian creed. Goodness in life is certainly better than goodness in creed, for the only value of the latter is as a means to the attainment of the former. (3) *But while charity is the crowning virtue on which the benedictions of God and men are perennially pro-*

nounced, there is no credit in laxity or vagueness of thought. (4) *It is easy to have a correct creed and a bad life; it is possible, but not easy, to have a good life with a bad creed.*

23. This I do for the Gospel's sake. Paul was dead to all other considerations. The life that he now lived he lived by faith in the Son of God. Beyond the Gospel he had no motives or hopes. **That I might be a partaker thereof with you.** "That he might be himself a partaker of the benefits he preached." He was an apostle; we think him chief of apostles; but he had to work out his own salvation like any other poor soul. "A baker is not fed by selling bread; a physician is not cured by administering medicine; a preacher is not saved by proclaiming the Gospel."—*Dods.* (5) *Each of us has a life to live, a charge to keep, a duty to discharge, a God to glorify, a soul to save; and Paul sees that he can be saved simply by living for the salvation of others.*

24. They which run in a race run all, but one receiveth the prize. The Isthmian games were renowned throughout Europe. Every Corinthian had seen them. To them Paul naturally turns for a rhetorical figure to point his moral. All the runners run; one only is rewarded. "Paul does not mean that salvation goes by competition; but he means that as in a race not all who run run so as to obtain the prize for which they run, so in the Christian life, not all who enter it put out sufficient strength to bring them to a happy issue."—*Dods.* **So run, that ye may obtain.** If for the racers there had been offered not merely one prize but as many prizes as there were racers, still some so ran that they would not obtain any prize. (6) *Let no Christian be a failure.*

25. Every man that striveth for the mastery is temperate in all things. Better, "that striveth in the games." The Isthmian games were the greatest of all gatherings known to ancient Greece. None but Greeks of pure blood could contend in them, and the highest of all distinctions within the reach of a Greek was victory in them. Even war was suspended during their celebration. For ten months the contestants were restricted in their food and trained with severity. One day's carelessness would undo the result of a week of careful adherence to the rules prescribed. Paul implies that the first duty of a Christian racer is to be "temperate;" to be detached from this world; to rule his desires; to recognize that if one is to succeed in the race for eternal life all the spiritual energy at command will be required. **They do it to obtain a corruptible crown.** We are to remember, however, that though the crown was corruptible, that is, one that would soon wither—a wreath of pine leaves, perhaps—it was nevertheless more esteemed than a crown of silver or gold, for it represented much. No general fresh from conquests was received with greater honors than the

victor at the games. "The wall of his city was thrown down that he might pass in as a conqueror, and his statue was set up by his fellow-citizens."—Farrar. **But we an incorruptible.** The rewards for which the Christian strives are holy character, God's favor, and celestial glory. (7) *Let no self-denial be thought too great in view of such an incorruptible crown.*

26. I therefore so run, not as uncertainly. Not as though I did not know where I was going, or did not care whether or not I reached my destination; not merely as a man who wants to run, but as a man who is determined to win. We must count the cost if we would win the prize. Paul had set aside ambitions, culture, wealth, and position; he had run past them, and his prize was the kingdom of God. **So fight I, not as one that beatech the air.** Not doubling up the fists and squaring off and making flourishes with the arms; not in parade. (8) *Our Christian life is*

not to be an exhibition; it is to be a fight. The next verse shows that the apostle thus sets before us his own example, not at all in self-conceit, but with the profoundest humility.

27. But I keep under my body. Literally, "I bruise black and blue." Paul turns for his illustration from racers to boxers. He will hold in absolute **subjection** all those forces that tend to put him under the control of sin and Satan. (9) *Strong drink turns a man's body into a slave and tyrant at once. Lest that by any means, when I have preached to others, I myself should be a castaway.* The danger is one that follows every professor and teacher of Christianity. (10) *We must put our whole heart into the work, or we are in danger of falling away.* (11) *In seeking to save others we are working out our own salvation.* (12) *Let us guard especially against the appetites and fleshly lusts by which so many are ruined.*

CRITICAL NOTES.

Verse 19. For though I be free from all men. Revised Version, "was free." The original reads *ἐλεύθερος ὢν*, "being free." As a minister of the Gospel "worthy of his hire," he had a right to "forbear working," verse 6, and "to eat and drink," verse 4; that is, to receive a support at the hands of the Church. As an apostle he had a right to take about with him a "sister," who should be his "wife," "as well as other apostles," verse 5. He had consented to forego this freedom, but of his own free will, not because, as some would assume, a minister should support himself, nor as others would have it, that the minister should live a celibate. **Yet have I made myself servant unto all.** The original for servant, *δοῦλος*, used here, signifies "one who gives up himself wholly to another's will."—Thayer. In Rom 1. 1, and Phil. 1. 1, Paul styles himself "a servant of Jesus Christ;" in Titus 1. 1, "a servant of God." "The second thing to strike us," says Professor W. C. Wilkinson, "is the absoluteness with which this great personality submitted itself, before the character, the will, the authority of another." In carrying out the will of his Master, who also "took upon him the form of a servant," Phil. 2. 7, he not only earned his own living as a tentmaker, and remained unmarried, "lacking the love of woman and of child," but submitted to other forms of bondage, which he now proceeds to illustrate. **That I might gain the more.** To surrender one's freedom and become a servant, or more, a slave, and that of one's own accord, is not always worthy of praise. The politician who surrenders a principle for the sake of power, the woman who undergoes bodily discomfort and, it may be, sacrifices health for the sake of fashion, the minister who shuns to declare all the counsel of God lest he may lose "his grade,"

cannot so much as maintain the respect of men. With Paul the things which he gave up did not require the sacrifice of character. They were matters which in and of themselves might be done or let alone. But when he denied himself and laid "aside every weight" in order to gain some souls for his Master, this crucifixion of self became worthy in the highest degree.

20. I became as a Jew. He circumcised Timothy, Acts 16. 3, in order to avoid the opposition of Jews at Derbe, Lystra, and Iconium. Upon the occasion of his visit to Jerusalem to attend the council he submitted to the votive observances of the Nazarites together with four other persons, and even met the expense for the entire company. See Acts 21. 20-26. **To them that are under the law.** To such as had become Jewish proselytes and yet were not of the Jewish nation, and he showed his independence of Judaism by refusing to have Titus circumcised.

21. To them that are without law, as without law. When among Gentiles he did as Gentiles do, remembering always that even the Gentiles were subject to natural laws, and remembering that though a free man he was himself under the law of Christ. If Paul had been a modern, and for any reason had not liked the Methodist mourners' bench, he would always have had respect for it. If Paul were a Methodist, and were in attendance upon the services of the Roman Catholics, he would have treated their ceremonies with perfect respect.

22. To the weak became I as weak. Bishop Thoburn relates of Miss Rowe, one of the workers in India, that on one occasion she severely upbraided some baptized natives when, on visiting them, she found they had been sacrificing a fowl.

They replied that they did not know what to do because one of their children was sick, and they were afraid it would die. Upon hearing their explanation she says she felt that she, not they, ought to apologize. She had been harsh toward them; they had done what they thought was right. Most of us still need the Pauline treatment.

23. This I do for the Gospel's sake, that I might be a partaker with you. The young man who enters the ministry out of deference to his father's wishes should find a better reason for remaining in it or leave it. The man who takes to preaching because times are hard and it is difficult to get a job has polluted the office. He should seek forgiveness, seek a thorough consecration, or quit. Eternal life as his crown, with souls as stars to make it shine, is his all sufficient and only true reward.

24. They which run in a race run all, but one receiveth the prize. If Paul went overland from Athens to Corinth, which is unknown, he would have passed the place nine miles from the latter city where the famous games of the Isthmus were celebrated. In any event they were familiar to all the people. These games were practiced under the patronage of religion and had as their highest purpose the development of manly beauty. None but Greeks of pure blood who had not broken the laws of the state were allowed to contend for the prize. The victor was the finest specimen of a race famous for beauty. All Greeks honored him. The prize was a garland which he wore escorted in triumph to his native city. **So run that ye may obtain.** Paul does not mean to teach that the Christian life is a matter of competition, nor that only one may win, but rather that to enter upon the race, to begin a Christian life, does not insure a crown. People are converted, and backslide. There is danger of abandoning the race at any stage and at any age in Christ. It is a cause of rejoicing and encouragement that the Christian life tends to become fixed, and each year of faithful service increases the probability of receiving the crown at last.

25. Every man that striveth for the mastery is temperate in all things. The Greek word for "temperance," and the kindred term "temperate," is used as here in the New Testament four other times, as follows: Acts 24, 25, "reasoned of righteousness, temperance;" Gal. 5, 23, "meekness, temperance;" 2 Peter 1, 6, "to knowledge, temperance." It is also found in 1 Cor. 7, 9, and translated "contain." It (*ἐγκρατής*) means "self-controlled, continent, exhibiting self-government."—*Thayer*. There are three kinds of intemperance: 1. The immoderate use of harmful things; 2. The moderate use of harmful things; 3. The immoderate use of good things. There is one kind of temperance, to wit, the moderate use of things in themselves beneficial. The contestant was required

as a condition of entering the lists to undergo training for ten months, to obey orders, to live on a self-denying diet, to refrain from wine, to bear heat and cold. The description and illustration of Christian temperance extends to the end of the next chapter. **A corruptible crown.** Made of pine twigs from the neighboring trees. At the Olympic games they used the wild olive; at the Nemean, the parsley. But the principal reward was the honor bestowed. In some instances the walls of his native city were broken down for his entrance, and his statue set up by his fellow-citizens. "The crown of righteousness," 2 Tim. 4, 8; "the crown of glory," 1 Peter 5, 4; "the crown of life," James, 1, 12. Righteousness, eternal life, glory—these are the blessings which he was to share with his brethren and children in the Lord.

26. Not as one that beateth the air. Alluding to the mock fight, where one struck out into the air as if at the enemy where there is no enemy. "We are well trained; no one can deny it; we could instruct others how to conquer sin; we spend much time and thought and feeling on exercises which are calculated to make an impression on sin; and yet is it not almost entirely a beating in the air?" God forbid. It may be so.

27. I keep under my body. The original *ἰνωτάζω* means, 1. That part of the face which is under the eyes; 2. A blow in that part of the face. To give a black eye. The lesson here is not that we should abuse or torture the body, but that we should bruise, crush, crucify all bodily appetites that are sinful, and beat and bruise the selfish nature until it is totally dead. "Mortify;" that is, make to die all evil desires. Get rid of them completely. Praise the Lord, "faithful is he that calleth you, who will also do it." **Lest . . . I myself should be a castaway.** The word used here refers to the testing of metals and the rejection of the spurious. Evidently Paul did not believe in the impossibility of falling from grace.

Thoughts for Young People.

The True Principles of Total Abstinence.

1. We should abstain from all that would impair our usefulness in endeavoring to save souls. Verse 22.
2. We should abstain from all that would injure others, who may be led by our example. Verse 22.
3. We should abstain for the sake of the Gospel, and the rewards which the Gospel promises. Verse 23.
4. We should abstain from all that would interfere in the slightest degree with our Christian progress. Verse 24.
5. We should abstain because self-indulgence is the token of a worldling, and self-denial of the Christian. Verse 25.

6. We should abstain because the momentary gratification of appetite is of no worth compared with an eternal crown. Verse 25.

7. We should abstain because indulgence will make our battle with self and sin all the harder to win. Verse 26.

8. We should abstain because the bodily appetites, if indulged, may imperil the salvation of our immortal souls. Verse 27.

Orientalisms of the Lesson.

The revival of the Olympian games at Athens, which occurred during ten days of April, 1896, gives a fresh interest to the metaphor of this lesson which Paul uses as an illustration of self-mastery. While these games were modern in character, substituting the bicycle for the chariot races, and other variations on the ancient Hellenic games, they were held in the same place. The greatest light that was thrown upon the ancient games was that which came from the attempted restoration of the old stadium, the excavation of which was commenced in 1893. This amphitheater lies along a narrow valley between two hills, on the sides of which the spectators reclined. A low marble wall bounded the space where the athletes were to perform their part. Behind this was a walk, and from the outer rim of this walk there were tiers of seats or earthen benches, one above another, cut in the hillside, except near the end, where there were a series of marble steps. In the midst of the semicircle and in the lowest row were two thrones of marble, where the King and Queen of Greece sat. These were similar to the chair of the priest in the theater of Dionysus. The stadium was two hundred meters long, and the race consisted in repeating this, making five hundred meters the full length of the race track. There were forty-five rows of seats, and it was estimated six thousand cubic meters of marble. Near the goal was a tunnel extending through the hill, which was used as a passageway for the athletes and judges. In this stadium the games consisted of long and short distance running, jumping, turning, fencing, wrestling, shooting, rowing, yachting, bicycling, cricket, and lawn tennis. The athletic clubs represented all civilized countries.

There was special fitness in Paul's selecting these figures of speech in addressing Corinthians. The public games of Greece and Rome were generally connected with and formed part of a religious observance. Each of the great Grecian games was held near some shrine or consecrated spot, and was connected by myth or legend with some hero, demigod, or local deity. The earliest games were those at the funeral of Patroclus. They are noticeable because of the belief that the dead would be pleased with the same exhibitions which had pleased them in this life—a belief common to Greeks, Romans, and Aryans, and which explains

the fact that great exhibitions were given either on a great victory or on the death of some beloved person. The Isthmian games partook of the nature of mysteries, and Paul's reference may have been to them. They were on the narrowest part of the Isthmus of Corinth, and observed in the honor of Poseidon in the first and third year of each Olympiad. So thoroughly did the religious element enter into these games that the Roman consuls, at the beginning of each civil year, were called upon, as a part of their official duty, to vow to the gods games for the safety of the commonwealth, and the expenses were met by the public treasury. The Romans confined their athletics to the inferior classes of society, it being held beneath the dignity of anyone in the higher ranks to appear as a public charioteer. On the other hand, any Greek, however high in birth, was not ashamed to strive in person for the Olympian crown, and none was allowed to enter the races until his genealogy was established by witnesses, showing him to be a pure-blooded Greek, having no stain, civil or religious, on his character.

The ancient foot races consisted of three classes. First, the short race, in which the whole track had to be covered, going the length of the stadium twice. Second, the long race, in which they made the distance from twelve to twenty-four times. The short race was a test of speed; the long race of endurance. One Spartan was immortalized as being crowned when he had finished the twelfth stadia, when he dropped dead at the goal. The third class of these foot races was by athletes covered with armor—helmet, shield, and greaves—and was intended as a training for battle, the Greeks being accustomed to attack on the run. Boys were later admitted to the course, but were expected to run only half the distance, and women run but five sixths of the stadium.

In order to win at these games it was absolutely essential to comply strictly with every regulation and rule. Any kind of bribery, trickery, or force employed to gain an advantage was prohibited and severely punished: no persons, however, were admitted as competitors until they had prepared themselves according to a recognized code. It was required that the athlete should have abstained for ten months prior to the races from wine, from all heavy food, and from every luxury, and to have had for at least this period a thorough training under masters in the gymnasium. He was required to take oath to this effect, laying his hand on the bleeding victim on the altar; and also that he would use no fraud or guile in these sacred contests. The gymnasia in Athens were public institutions, supported partly by the state and partly by private patronage. In these men and youth spent part of the day in instruction and social intercourse and athletics. Epictetus says: "Would you conquer in the Olympian games . . . you must be orderly,

live on spare diet, avoid confections, practice gymnastics at the appointed time, in heat and cold, and drink neither cold water nor wine: in a word, you must give yourself up to your training master as to a physician, and then enter the lists." All of these things seem to be recognized in Paul's saying, "Every man that striveth for the mastery is temperate in all things;" and again, "I keep my body under and bring it into subjection." Another phase also to be noted is his reference to the reward. The victor in these games was crowned with a wreath of olive, or laurel, or palm, or pine leaves, according to the class of the game. Paul says these crowns were perishable, but they were greatly prized. This did not constitute all the reward. The statue of the victor was erected at Altis, in the sacred grove of Jove in Olympus. When he returned to his own home he was accorded a triumphal procession, and his praises were sung in loftiest strains of poetry, the walls of the town being broken down that he might have a triumphal entry such as would be accorded to a great warrior. The names of some of these can yet be read in the monuments of certain Grecian localities. Besides this the victor was relieved from paying taxes, and had a right to occupy a front seat in all public games and spectacles. To the Athenian victor a prize of five hundred drachms was also awarded, with a right to sit at the magistrate's table in the town hall; and the Spartan victor had a right to fight in battle near the king.

The reference to the boxing match in verse 26 is very significant. The combatants tied straps of bull's hide round both clenched fists; sometimes they used lead knuckles. If they used illicit means or murdered their opponent they were severely punished. Blows were struck on chest, ear, temple, or chin, but the Greek for "I beat down," verse 27, means to strike under the eye, or, as we would say, "give a black eye."

By Way of Illustration.

Verse 19. Luther says of Christian liberty: "A Christian man is the most free lord of all and subject to none; a Christian man is the most dutiful servant of all and subject to everyone."

Verse 20-22. We can never help weakness by despising it. We can change it into strength only by perfect sympathy, and the exact meaning of sympathy is "to suffer with."

Verse 23. Any sacrifice is worth the making if men are to be won. "Can I be a Christian and dance, or play cards, or smoke, or drink wine?" How often such questions are asked! A famous evangelist once answered them, "That depends very much upon what kind of a Christian you want to be." No authority is given to one man to decide for another what habits are inconsistent with Christian living. But the apostle's principle is

clear that the Christian filled with love for the souls of men will be ready to sacrifice with joy his liberty in even lawful indulgences, if he be persuaded that he will thereby be better enabled to save some.—*E. M. Noyes.*

For the sake of the weak we ought to remove stumbling-blocks. Two persons went on their way home, one a few feet in advance of the other. In their pathway lay a slippery fruit-skin. The first walked over it and passed on, not thinking of the many travelers on the same road liable to slip and fall. The other passed over it, and on second thought stepped back and moved the dangerous object out of the way.

The prize. I saw a company of young men at college contending for a prize. And how they worked day and night, denying themselves pleasures and counting every moment and opportunity for improvement as very precious! "You are having a hard time," I said to one of them. "I don't count it hard, because the prize is two hundred dollars, and if I win it I can finish my college course. It is worth the struggle, you see."

Paul remembered the incorruptible crown, and he felt that the prize was worth struggle and self-denial.

Before the Class.

Approach to the lesson. We step aside to-day from the study of the Acts to take up the quarterly temperance lesson, though the temperance applications in the text are somewhat indirect, if not obscure. Nevertheless, the lesson contains many wholesome truths we need to learn. It is interesting to remember that these words are from the same man who in our last lesson was "breathing slaughter" against those he is now trying so hard to help. Twenty years of God's grace and Christian service have wrought a wondrous change.

Method of presentation. Paul has learned many lessons by experience, and in our lesson he is giving a chapter out of his own life for the purpose of helping others. In one sentence the lesson is, "Put yourself in his place." It is a good illustration of adaptation. It is simply applying to God's work the same principles men apply in business matters. It is necessary to enter into a man's experience and sympathies before it is possible to help or influence him.

Have the class give examples from business life. For example, if a salesman finds that his prospective customer is interested in any particular subject, he will bring up that subject, and be interested in it himself for the time. It establishes a sort of a bond that will be useful later on. Why did Paul do this? The same discretion and wisdom should be used in presenting the Gospel as in anything else.

Next take up the figure of the race. What is it?

What preparation is made for it? What is the object? Why are the contestants so anxious to win? Have the class tell all they can about the method of the races. Make it plain that if one wins he must not only make preparation beforehand, but put forth vigorous effort during the race. The temperance application comes in here as part of the preparation. Even prize fighters apply the principle while in training for a contest. If men do this for a corruptible crown, what should they not do for the incorruptible? What is needed that we may run "so as to obtain?" Describe the Christian race. Who may enter? Who may win? What is the motive? What the reward? What are some of the hindrances? In the ancient race many would give fair promise of winning and then fall behind when near the goal. Is this possible in the Christian race? Why? Was this what Paul feared? How only can such a fate be averted? Is the reward worth the effort? If there are any Christians in the class, a few words of testimony from several would be profitable. If the temperance thought is made most prominent, use local illustrations as far as possible, without too much personality. Illustrations are always at hand in the daily papers. A class pledge might be used with profit.

Practical teachings. Verse 19. Willing service alone is acceptable.

Verse 19. He is greatest who serves the best.

Verse 20. We must sympathize with a man before we can help him.

Verse 22. To save a man is the greatest work of life.

Verse 22. Success comes to those only who are intensely earnest.

Verse 23. There can be no greater incentive in the Christian work than "For the Gospel's sake."

Verse 24. The Christian life is a race in which only they win who strive.

Verse 25. Every weight (bad habits, etc.) that hinders us should be laid aside.

Verse 26. There is no doubt as to the final success of those who make proper effort.

Verse 26. All Christian activity should be well planned and directed.

Verse 27. Our bodies are good servants but bad masters.

Verse 27. It is possible to spend a long life in Christian activity, and then go to ruin in the last few years.

Heart thoughts. Do I, can I, enter into the sympathies of the low and degraded in order to help them? Am I watching for opportunities of helping others? What are some of the things that hinder me in my Christian race?

The Teachers' Meeting.

Explain "the weak;" "race;" "prize;" "striveth for mastery;" "temperate;" "crown;" "beatheth the air;" "keeping under the body;" "castaway;"

etc.... The Christian duties urged and exemplified. Motives to total abstinence as here presented. Make the lesson practical on the side of Gospel temperance.... Show the evils of the use of liquor, especially wine, beer, etc. (1) In example upon others; (2) in influence upon the body; (3) in fostering appetite; (4) in degradation of character; (5) in leading to want; (6) in leading to crime. Paul gives in this lesson five laws for Gospel workers: (1) The law of liberty. A disciple of Christ is free from the slavery of sin. Some think that a total abstainer is in bondage to a law, but he is a thousand times freer than a drinking man who is a slave to appetite; (2) The law of service. The Christian who would do good must serve his fellowmen. The noblest freedom is found in the humblest service; (3) The law of self-denial. Every Christian who would make the doing of good to others his first principle should abstain from all that would weaken his influence; (4) The law of aspiration. If men will make sacrifices for the rewards of earth how much more we who have a heaven to gain; (5) The law of self-discipline. Let us use our bodies, and not allow our bodies to run away with us and destroy our souls.

OPTIONAL HYMNS.

Take my life, and let it be.
Keep thou my way.

Lord Jesus, I long to be perfectly whole.
O scatter seeds of loving deeds.
Awake, my soul, stretch every nerve.

Ever looking upward.
My body, soul, and spirit.
All for Jesus.
Jesus only.
Sowing in the morning.

References.

FREEMAN. Ver. 25: Temperance; chaplets, 864.
Ver. 26: Obligations of law, 879; boxing, 865.
Ver. 27: The herald, 866.

Heart Talks on the Lesson.

What a magnificent man Saint Paul was! What a good day for himself and for the world when he was converted! To hear of such unselfish living as this, which, without the least bit of egotism, he tells us was his absorbing aim, is like breathing the air on mountain heights. It is a mental tonic.

But it is only a continuation of the question we heard him ask in last Sunday's lesson, "Lord, what wilt thou have me to do?" This is the way Jesus lived, not pleasing himself, that he might save others. This is the way those who love him with all the heart delight to live for his dear sake. 1

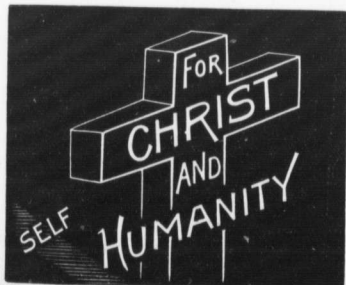
wish we might see the charm of it, and set out from this day to be self-restrained, vigorous, love-inspired helpers of humanity. Selfishness shrivels the soul. To be "servant of all that we might gain the more" makes us "ruler of all." Who among all the people you know has really the best time? That one who has his own way keeps all he gets for himself, does just as he pleases without regard to anybody else? Or the one who shows by his conduct that he cares for the comfort and pleasure of others as much as for his own? The selfish, petted member of the family is not usually the happiest nor the most beloved.

Saint Paul had a distinct purpose before him. He was not living at haphazard, uncertain as to what he ought to do, or where he would finally come out. He was striving for something he was sure was worth more to him than all other things put together.

There is a "crown of life" which the Lord has promised to those who win it. I do not know what that crown really is, but it is something very good. Because it is called a crown of life, I think it must mean a perfected life, a character that will be fit for the companionship of God, pure, happy, radiant as the stars forever. There is, too, a "crown of rejoicing;" the stars in it will be the souls we have won for Jesus. Saint Paul's illustration of the way to win these crowns is easy for us to understand. Baseball and football are as familiar to us as the Grecian games were to the Corinthians. "Every man that striveth for the mastery is temperate in all things." No luxurious living for these fellows in training for the great games! They go through a great deal of privation for a corruptible (I'm afraid too often corrupting) crown—the triumph of physical strength.

Think of the incorruptible crown! Which is better, to have an easy, self-indulgent, selfish life on earth for a few short years, or a victorious, joyful, blessed life forever in heaven? We cannot have both.

Blackboard.



FIRST QUARTERLY REVIEW.

March 28.

Home Readings.

- M. The Ascension. Acts 1. 1-14.
- Tu. The Lame Man Healed. Acts 3. 1-16.
- W. The Boldness of Peter and John. Acts 4. 1-14.
- Th. The Prison Opened. Acts 5. 17-32.
- F. The First Christian Martyr. Acts 6. 8-15; 7. 54-60.
- S. The Ethiopian Convert. Acts 8. 26-40.
- S. Saul, the Persecutor, Converted. Acts 9. 1-12, 17-20.

Golden Text.

The word of God grew and multiplied.
Acts 12. 24.

Lesson Hymns.

No. 120, New Canadian Hymnal.

I am thine, O Lord, I have heard thy voice.

No. 121, New Canadian Hymnal.

Saviour! thy dying love.

No. 115, New Canadian Hymnal.

Take my life and let it be.

1. Recite the TITLES and GOLDEN TEXTS of the quarter's lesson.
2. State the DOCTRINES taught in each lesson.
3. Name a DUTY which is enforced in each lesson.
4. Point out a PRIVILEGE which is suggested in each of these chapters in the history of the early Church.
5. What is the chief lesson to you from the quarter's study?

Heart Talks on the Review.

You remember we were to be this quarter like bees in a garden, gathering sweets for the heart. What honey have we stored from the word? Very precious are the golden drops that fall from the honeycomb of truth.

1. Jesus lives, out of mortal sight, but still our friend as really as when he was upon earth. He sends us forth to be his witnesses everywhere, and gives us power through the Holy Spirit. He will come again "in like manner" as he ascended into heaven.
2. The Holy Spirit has come to be our teacher, guide, and comforter. He is God with us. He dwells in us. He makes plain to us the things which God says in his word.
3. When the Holy Spirit shines in our hearts we see how dreadful is sin and what a wonderful Saviour is Jesus.

4. We are helpless spiritually, as was the lame man physically, at the Beautiful gate of the temple. Jesus can give us perfect soundness through faith in his name.

5. Our faith and courage will be tested; but the trials are blessings if we meet them with boldness and fidelity in the strength of the Spirit.

6. The spirit in which we give measures the value of the gift.

7. The rule of conduct should be: "I ought," not "I wish." The Holy Spirit can make the wish of the heart in cordial assent with the "ought" of the conscience.

8. If you would have the best you must pay the price. The martyr spirit is needed now as much as in the days of Stephen.

9. Our trials and apparent hindrances are often the best things that could come to us. God's people are always under his care. He makes all things work together for their good.

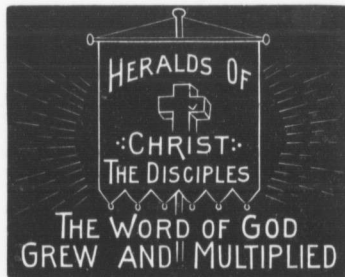
10. There is no chance in the life of one who is honestly trying to find the right way. If we will open the heart and mind to God he will fit us to meet every opportunity successfully.

11. The one great question is, "Lord, what wilt thou have me to do?"

12. To be servant of all for Jesus's sake now is to be ruler of all hereafter. Self-surrender and obedience to Jesus is the sum of the Christian life.

Twelve precious lessons. May we treasure them in our hearts and practice them in daily living!

Blackboard.



THE LESSON OUTLINE.

The Pentecostal Church.

I. A PRAYING CHURCH.

Continued in prayer. Acts 1. 14.

Continue in prayer. Col. 4. 2.

Always to pray. Luke 18. 1.

II. A SPIRITUAL CHURCH.

Filled with the Holy Ghost. Acts 2. 4.

Give the Holy Spirit. Luke 11. 13.

Will pour out my Spirit. Joel 2. 28.

III. A REVIVAL CHURCH.

Added... three thousand. Acts 2. 41.

The Lord shall arise. Isa. 60. 1. 2.

Went into all the earth. Rom. 10. 18.

IV. A BELIEVING CHURCH.

Through faith in his name. Acts 3. 16.

Justified by faith. Rom. 5. 1.

I live by the faith. Gal. 2. 20.

V. A WITNESSING CHURCH.

There is none other name. Acts 4. 12.

He shall save his people. Matt. 1. 21.

One mediator... Christ Jesus. 1 Tim. 2. 5.

VI. A GIVING CHURCH.

Distribution was made. Acts 4. 34-37.

One another's burdens. Gal. 6. 2.

He was rich... became poor. 2 Cor. 8. 9.

VII. A LOYAL CHURCH.

ObeY God rather than men. Acts 5. 29.

Do I... please men. Gal. 1. 10.

Friend of the world... enemy. James 4. 4.

VIII. A TRIUMPHANT CHURCH.

Heavens opened... fell asleep. Acts 7. 56-60.

Swallowed up in victory. 1 Cor. 15. 54.

More than conquerors. Rom. 8. 35-37.

IX. A SPREADING CHURCH.

Scattered... everywhere preaching. Acts 8. 4.

To every creature. Mark 16. 15.

A great multitude. Rev. 7. 9.

X. A SPIRITUAL CHURCH.

At the same Scripture. Acts 8. 32-35.

Beginning at Moses. Luke 24. 27.

Showing by the Scriptures. Acts 18. 28.

XI. A TRANSFORMING CHURCH.

Much evil... a chosen vessel. Acts 9. 13-16.

A new creature. 2 Cor. 5. 17.

All things new. Rev. 21. 5.

XII. A SELF-DENYING CHURCH.

Temperate in all things. 1 Cor. 9. 25.

Not to please ourselves. Rom. 15. 1.

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

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

1. Give proofs of Christ's resurrection. Where were the disciples to wait? For what? How did Christ ascend? Will he come again?

2. What was Pentecost? How did the Spirit come? Of what were the cloven tongues a sign?

3. Of what were the apostles witnesses? What

effect had Peter's sermon? What did he tell his hearers to do? How many were converted? Why were the converts happy?

4. Who went into the temple? Where was the lame man laid? How was he cured? Did Peter take credit to himself?

5. What grieved the rulers? What was done to Peter and John? How only can men be saved?

6. What did Christians do with their property? Who was Barnabas? Who lied unto God? What befell them?

7. Who was put in prison? How were they delivered? Why had they not stopped preaching? What does Jesus give?

8. Who was Stephen? With what was he charged? What did he see? For what did he pray? Who witnessed his death?

9. What did Saul do to the Church? Who went to Samaria? What success had he? Who was Simon? Who visited the place?

10. Where was Philip sent? How did he meet the eunuch? What did he preach to him? With what result? Why did he rejoice?

11. To where did Saul journey? What happened on the way? How long was he blind? Who gave him sight? What did he then do?

12. Why should we please others? For what do men run and strive? How will Christians be rewarded? Against what must we guard?

LESSON.	TITLE.	GOLDEN TEXT.	TEACHINGS OF THE LESSON.
I.	C's. A.	While he blessed—	We need power. God alone can give it. We must pray and wait.
II.	The H. S. G.	They were all—	Christians should be united. Opposition should not hinder. Without the Spirit we are not Christ's.
III.	A. M. C.	The promise is—	True piety wins esteem. Better confess than cover.
IV.	The L. M. H.	His name, through—	Christ can always help. Conversion is most important.
V.	The B. of P. and J.	There is none—	Suffering for Christ is an honor. Be true to God. Pray for our enemies.
VI.	T. and F. G.	Man looketh on—	Resist evil thoughts. Guard against deceit.
VII.	The P. O.	We ought to—	Have God on our side. Try to win others.
VIII.	The F. C. M.	Be thou faithful—	Secure Stephen's faith, hope, and charity.
IX.	The D. D.	They that were—	Be thankful for peace. Be brave workers for Christ.
X.	The E. C.	Then Philip opened—	Prize our Bibles. Read to understand and practice.
XI.	S. the P., C.	This is a—	Christ can change the hardest heart in this class.
XII.	C. S. -R.	Every man that—	Deny self for others; live for heaven.

REVIEW SCHEME FOR YOUNGER SCHOLARS.

LESSON.	TITLES.	GOLDEN TEXTS.	WHAT ABOUT.	MY LESSON.
I.	Christ's Ascension.	While he blessed them, he was parted from them, and carried up into heaven.	Jesus living in heaven.	"He ever lives above. For me to intercede."
II.	The Holy Spirit Given.	They were all filled with the Holy Ghost.	A new life in the soul.	This life is for me!
III.	A Multitude Converted.	The promise is unto you, and to your children, and to all that are afar off.	Salvation is for all.	God is true; This I see. Heavenly life is for me.
IV.	The Lame Man Healed.	His name, through faith in his name, hath made this man strong.	Faith brings life and blessing.	I, too, may be made strong.
V.	The Boldness of Peter and John.	There is none other name under heaven given among men, whereby we must be saved.	Looking brings healing.	Look and live.
VI.	True and False Giving.	Man looketh on the outward appearance, but the Lord looketh on the heart.	To deny is to die.	To give is to live.
VII.	The Prison Opened.	We ought to obey God rather than men.	A story of God's love and care.	Jesus knows when we are in trouble.
VIII.	The First Christian Martyr.	Be thou faithful unto death, and I will give thee a crown of life.	A brave man who did not fear death.	Be true to God, and trust his word.
IX.	The Disciples Dispersed.	They that were scattered abroad went everywhere preaching the word.	Great trial often brings great good.	"I will trust, and not be afraid."
X.	The Ethiopian Converted.	Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.	Willing to be taught.	Jesus finds the heart that wants him.
XI.	Saul, the Persecutor, Converted.	This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.	A wonderful story of grace.	"A new heart also will I give you."
XII.	Christian Self-Constraint.	Every man that striveth for the mastery is temperate in all things.	A race for eternal life.	"The race is not to the swift."

RESPONSIVE REVIEW SERVICE FOR SECOND QUARTER.

Supt. Give title and Golden Text of First Lesson.

Boys. Peter Working Miracles.

Girls. Jesus Christ maketh thee whole.

Supt. Second Lesson.

Boys. Conversion of Cornelius.

Girls. Whosoever believeth in him shall receive remission of sins.

Supt. Third Lesson.

Boys. Gentiles Converted at Antioch.

Girls. Then hath God also to the Gentiles granted repentance unto life.

Supt. Fourth Lesson.

Boys. Peter Delivered from Prison.

Girls. The angel of the Lord encampeth round about them that fear him, and delivereth them.

Supt. Fifth Lesson.

Boys. Paul Begins his First Missionary Journey.

Girls. Go ye into all the world, and preach the gospel to every creature.

Supt. Sixth Lesson.

Boys. Paul Preaching to the Jews.

Girls. Through this man is preached unto you the forgiveness of sins.

Supt. Seventh Lesson.

Boys. Paul Preaching to the Gentiles.

Girls. I have set thee to be a light of the Gentiles.

Supt. Eighth Lesson.

Boys. The Conference at Jerusalem.

Girls. Through the grace of the Lord Jesus Christ we shall be saved, even as they.

Supt. Ninth Lesson.

Boys. Christian Faith Leads to Good Works.

Girls. I will show thee my faith by my works.

Supt. Tenth Lesson.

Boys. Sins of the Tongue.

Girls. Keep thy tongue from evil, and thy lips from speaking guile.

Supt. Eleventh Lesson.

Boys. Paul's Advice to Timothy.

Girls. From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation.

Supt. Twelfth Lesson.

Boys. Personal Responsibility.

Girls. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.

LESSON I.

Supt. First Single Voice, give us the Lesson Story of Lesson One.

First Single Voice. Peter went down to Lydda and found a man named Eneas sick of the palsy, who had kept his bed eight years. He said to him, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. And all that dwell at Lydda and Saron saw him, and turned to the Lord. At Joppa a certain disciple named Dorcas, who was full of good works and almsdeeds, died. The disciples sent for Peter, and when he was come into the upper chamber the widows stood by him weeping, and showing the garments which Dorcas had made. But Peter put them

all forth, and kneeled down, and prayed: and turning to the body said, Tabitha, arise, and she opened her eyes: and when she saw Peter, she sat up. And many believed on the Lord.

LESSON II.

Supt. The Lesson Story of Lesson Two.

Second Single Voice. Cornelius told Peter of his vision—a man in bright clothing stood before him, and told him that his prayer was heard, and that his alms were had in remembrance, and commanded him to send for Peter, who would speak to him. Peter said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. Peter preached peace through Jesus Christ, and told briefly of the ministry, the crucifixion and resurrection of Jesus. While Peter yet spake these words the Holy Ghost fell on all them which heard the word.

LESSON III.

Supt. The Lesson Story of Lesson Three.

Third Single Voice. Those that were scattered abroad by persecution preached the word unto Jews only. And some of them were men of Cyprus and Cyrene, who when they were come to Antioch preached Jesus to the Grecians, and a great number turned to the Lord. When the church at Jerusalem heard of this, they sent Barnabas, who, when he had come, was glad and exhorted them to cleave unto the Lord. Barnabas went to Tarsus for Saul, and brought him to Antioch, where they stayed a whole year. And the disciples were called Christians first in Antioch.

LESSON IV.

Supt. The Lesson Story of Lesson Four.

Fourth Single Voice. Peter was in prison; and the very night before Herod would have brought him forth, when he was between two soldiers and bound with two chains, with keepers at the door, the angel of the Lord smote him and raised him up, saying, Arise up quickly. And his chains fell off. And the angel said, Cast thy garment about thee and, follow me. And he went out: and the iron gate leading to the city opened of its own accord. He came to the house of John Mark, where many were praying for him. Rhoda, the maid, opened not the gate for gladness, but ran in and told them that Peter stood without, they told her she was mad, or that it was his angel. Peter continued knocking, and being let in, he told them how the Lord had brought him out of prison.

LESSON V.

Supt. The Lesson Story of Lesson Five.

Fifth Single Voice. As the prophets and teachers at Antioch ministered to the Lord, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And they sailed to Cyprus, taking John Mark with them. At Salamis they preached in a Jewish synagogue. And going through the island to Paphos, the deputy of the country, Sergius Paulus.

sent for Barnabas and Paul and desired to hear the word of God. But Elymas the sorcerer sought to turn the deputy from the faith. Then Paul told him that the hand of the Lord should be upon him, and he should be blind for a season. And immediately he was blind, and sought some one to lead him by the hand. The deputy saw what was done, and believed. Paul and Barnabas left Paphos and came to Perga. John Mark went back to Jerusalem.

LESSON VI.

Supt. The Lesson Story of Lesson Six.

Sixth Single Voice. Paul went into the synagogue at Antioch in Pisidia, and told the Jews that their brethren at Jerusalem had desired Pilate to put Jesus to death, though they found no cause of death in him. But God raised him from the dead. Paul showed that the promises made to their fathers referred to Jesus and his resurrection; and that through this man the forgiveness of sins is preached.

LESSON VII.

Supt. The Lesson Story of Lesson Seven.

Seventh Single Voice. At Lystra the people called Paul and Barnabas gods. And the priest of Jupiter with the people would have done sacrifice and worshipped them had they not declared that they were only men. Jews from Antioch and Iconium came and persuaded the people against Paul and Barnabas, and having stoned Paul drew him out of the city, supposing him dead. But he rose up, and the next day departed with Barnabas to Derbe. And when they had preached there they returned to Lystra and Iconium and Antioch, exhorting the disciples that through much tribulation we enter into the kingdom of God.

LESSON VIII.

Supt. The Lesson Story of Lesson Eight.

Eighth Single Voice. Certain men came to the Christians at Antioch and told them that they must be circumcised to be saved, with whom Paul and Barnabas had no small dissension, and they determined to go to Jerusalem about this question. At Jerusalem they declared all that God had done. Certain of the Pharisees at Jerusalem said that circumcision was necessary; and the apostles and elders came together to consider it. These sent a letter to the Christians of Antioch, Syria, and Cilicia, saying that they thought it not best to lay any greater burden than that they should abstain from meats offered to idols, and from blood, and from things strangled, and from fornication.

LESSON IX.

Supt. The Lesson Story of Lesson Nine.

Ninth Single Voice. James said that faith without works is dead. It is as profitless as saying to one who is naked and hungry, Depart in peace, be ye warmed and fed, and giving not those things that are needful. Abraham's faith was accompanied by the sacrifice of his son. Faith wrought with his works, and by works was faith made perfect.

LESSON X.

Supt. The Lesson Story of Lesson Ten.

Tenth Single Voice. James says that if any man offend not in word he is a perfect man. Like the bit in a horse's mouth, and like the helm of a ship, the tongue is small but important. A wise man will show out of a good conversation his works with meekness of wisdom.

LESSON XI.

Supt. The Lesson Story of Lesson Eleven.

Eleventh Single Voice. Paul tells Timothy that he has remembered him in his prayers night and day, greatly desiring to see him. He calls to mind the unfeigned faith which dwelt first in his grandmother Lois, and his mother Eunice, and also in him. He reminds him that from a child he has known the Holy Scriptures which are able to make him wise unto salvation.

LESSON XII.

Supt. The Lesson Story of Lesson Twelve.

Twelfth Single Voice. Paul tells the Romans not to judge their brothers, for we shall all stand before the judgment seat of Christ, and everyone shall give account of himself to God. He says that no man must put a stumbling-block in his brother's way and cause the destruction of one for whom Christ died. He said it was not good to eat flesh, or drink wine, or anything whereby a brother could stumble.

Supt. What is the teaching of the First Lesson?

School. Jesus works through his disciples. Loving service for others is remembered.

Supt. Second Lesson.

School. God is no respecter of persons.

Supt. Third Lesson.

School. The Gospel is for all the world, Gentiles as well as Jews.

Supt. Fourth Lesson.

School. God answers prayer.

Supt. Fifth Lesson.

School. The duty of preaching the Gospel to all the world.

Supt. Sixth Lesson.

School. Forgiveness of sins comes through Jesus Christ to Jews as well as Gentiles.

Supt. Seventh Lesson.

School. Christians must expect tribulations.

Supt. Eighth Lesson.

School. We shall be saved through faith in Jesus and not through any rite or ceremony.

Supt. Ninth Lesson.

School. Genuine faith will be accompanied by works.

Supt. Tenth Lesson.

School. The tongue must be carefully guarded.

Supt. Eleventh Lesson.

School. The blessing of godly parents and grandparents and early instruction in the Scriptures.

Supt. Twelfth Lesson.

School. None of us liveth to himself.

PRIMARY TEACHERS' DEPARTMENT.

Notes.

CHILD-STUDY.—This educational movement is making rapid progress. It is made prominent in such institutions as Chicago University, Leland Stanford, Jr., University, Clark University, and the University of California. It is not a matter of small import, for it is now understood that its results are likely to be of great importance to other sciences than pedagogy, and consequently many noted scientists are eagerly watching the latest developments in this comparatively new field.

When such educators as Dr. T. Stanley Hall, Colonel Parker, of Chicago, President Hervey, of New York, Professor Baldwin, of Princeton, and many others, are actively and profoundly interested in child-study, we may feel well assured that great light and good will result from it.

PRIMARY TEACHERS' RELATION TO CHILD-STUDY.

—It is only the favored few as yet who may have the advantages of the scientific study from which so much is hoped and expected. All may, however, engage in it to some extent. The habit may be formed of observing and comparing the peculiarities of individual children. The effect of different methods of presenting the lesson may be noted. Children should be studied to know how to keep order. What may help one may hinder another. The teacher who observes and studies her class wisely and well will not make hard and fast rules. The child will be considered as an individual and treated accordingly.

TEACHERS' HELPS.—Sunday school primary teachers are, as a rule, on the lookout for "helps," and this is quite right. The eager little minds so ready to open to them are an inspiration to seek and give the very best. It is not probable that the educational journals of the day are much sought by Sunday school teachers as helps, and yet, that they would afford a kind of help not to be found elsewhere, who can doubt? There is a *Child-Study Monthly*, devoted entirely to this subject, and the *Pedagogical Seminary*, edited by Dr. G. Stanley Hall, President of Clark University, Worcester, Mass., gives more than half its space to this fascinating subject.

We earnestly advise all primary teachers to use every means possible of informing themselves upon this important subject.

HOW TO TEACH AN EFFECTUAL LESSON.—Be filled with the Holy Spirit.

Be filled with the lesson truth.

Believe you have a divine message.

Believe you are the divinely appointed messenger.

Deliver it in simplicity.

Choose simple words, easily understood by a little child.

Decide upon one or two truths to be taught.

Do not attempt to teach all there is in the lesson.

Do not teach a showy lesson; do not burden it with taking illustrations; do not allow blackboard or object lesson to overshadow the truth.—*Selected.*

One of our primary speakers tells how she asked a boy who belongs to another primary department in her town, "What did you hear about to-day?" "Nothin'," was the answer. "Nothing?" "No, nothin', on'y jest 'Be still.'" That boy's primary teacher is evidently one of those who see no need of attending a primary union.

The Childlike Heart is All.

We need love's tender lessons taught
As only weakness can;
God hath his small interpreters;
The child must teach the man.

We wander wide through evil years,
Our eyes of faith grow dim;
But he is freshest from his hands
And nearest unto him!

And haply, pleading long with him
For sin-sick hearts and cold,
The angels of our childhood still
The Father's face behold.

Of such the kingdom! Teach thou us,
O Master most divine,
To feel the deep significance
Of these wise words of thine!

The haughty eye shall seek in vain
What innocence beholds;
No cunning finds the key of heaven,
No strength its gate unfolds.

Alone to guilelessness and love
That gate shall open fall;
The mind of pride is nothingness,
The childlike heart is all.

—Whittier.

Primary Relations.

BY JULIA E. PECK.

Our children grow quite ambitious during their last year in the primary room, and a little impatient as the time of their promotion draws near. They begin to handle with interest and curiosity the notebooks and lesson papers of older children, and to long for a share of what is going on in the "big room."

We hear from time to time, in the primary exercises, among these ambitious members, a sigh of impatience. Their impatience is not, however, always expressed with a sigh.

"What makes my big boys behave so outrageously in my opening exercises?" exclaims a primary teacher. The reply to that is easy. They have outgrown your opening exercises, and are no longer nourished by the "milk for babes." They leave you soon. Are they ready for the complete change of program which awaits them in an older class?

We primary teachers, especially those of us who are enthusiastic, are in danger of making two very serious mistakes in our efforts to carry out our ideals of primary instruction.

The first is, that we shall grow selfish and self-centered, for we are beginning to consider the primary class as standing apart by itself, and as taught by ideal methods unknown and unappreciated by "outsiders." In a word, we are confining our attention too closely to the study of primary methods alone, excluding in our zeal lines of study, lecture courses, etc., which would bring us more in touch with teachers of older children. These teachers will have the soul-training of our children, and for this reason we should learn what they would require of us if allowed to direct the preparation of our children for their classes.

The rebound from word-gram to spontaneous doing is the source of another danger, for in the enjoyment of this we primary teachers are going to the opposite extreme, encouraging spontaneity at the expense of self-control; and because of this swing to the other extreme, our children are acquiring certain habits of mental laziness which will handicap them in their Bible study when they graduate from the primary class.

If the children's instruction ended in the primary room, we might be justified in using certain methods now in vogue among us; but, as a matter of fact, we are sacrificing our children relentlessly, cruelly, by our uncontrolled enthusiasm for these methods and appliances, and by our carelessness in failing

to note the worthlessness of many of these things as a means to an end, or as a means of training our children for advanced Bible study.

We say by way of excuse that the children of the past had enough of word-gram. Therefore witness our methods of object illustration in which the children are taught (?) by watching the teacher manipulate blocks—or what not. There is not space here to explain why this so-called kindergarten method would not be tolerated in a kindergarten proper, where the children do their own manipulating, and are taught, not by watching the teacher, or even by imitating her, but by doing the work themselves, learning by this means to think for themselves, and to think with accuracy.

This of course from a secular standpoint, but why can we not make our religious instruction as practical?

Those teachers who have now a number of our graduates in charge, and who from time to time have weighed them in the balance and found them wanting, might study and consult with us, that we may in future select only those appliances which will help us in teaching vital truths, and avoid tools and methods which stand in the way of continuous spiritual growth.

We primary teachers are like the children's mothers in one respect. We want to keep them babies as long as possible; but they grow in body and mind, in spite of our assumption that they still need babyish objects presented in a babyish way. The time comes, even before they leave our primary room, when the penny verses and rhymed prayers must seem to them altogether flippant. They crave a more respectful handling of their thoughts and feelings about sacred subjects, and if the teacher persistently ignores the experiences and requirements their added year or two has brought them, the hurt goes deep, for they are learning to regard lightly sacred subjects which they see treated in a babyish manner, as well as acquiring by this treatment habits of mental laziness.

In view of what lies beyond the primary class, the children should learn the beginnings of personal effort, for the primary teacher's duty is not so much to impart information upon what is between the lids of the Bible, as to train the children to turn to it habitually for counsel and help. They will never be able to search the Scriptures, if the habit of passivity is formed while their teacher searches for them, and having completed her search, illustrates the historical matter with blocks, etc.

The habit once formed here in the primary room, of seeking first, and by personal effort, the kingdom of God and his righteousness, the teacher of these little ones has the lasting assurance of all that shall be added unto them.

But if the teacher does all the searching and the seeking, while the children look on, what then?

After the primary class, what?

Primary Miscellany.

BY MRS. GEORGE A. PALMER.

PERHAPS there is no better way to show the care of God toward humanity than by telling those Bible stories that show how he protected the good. The story of Joseph, of Elijah and the ravens, of the manna, of the smitten rock, of Lot, of David, are especially clear. But those stories that involve Bible mysteries are better reserved to years of understanding.

The error of talking to children about the Trinity (and kindred subjects) is so plain to some that it seems superfluous to speak of it. Yet I once heard a man gravely explain it to a child of ten and at the last say, "And that is what the Godhead means!" Afterward the child in distress asked her mother:

"I don't know whom to say my prayers to if God and Jesus are both some one else?"

The dread of many teachers is the inquiring mind of the child. Especially do they avoid the task of making the little ones know God. It seems strange that we cannot better answer the questions that come to us about Him who made and preserves us. The various childish ideas of him are only not ludicrous because their ignorance is painful. It is common to find children with a vague idea that God is a sort of great something like air, spreading over everything. For is he not everywhere? Or that he has a thousand eyes. Can he not see everything?

The poor child who drove her dog back when he followed her, declaring with tears it was bad enough to have God following her, had a pitiful idea of God as a sort of spy upon her actions, seeking to detect her in wrong.

Yet how easily, if rightly managed, may the babes learn to love God with a sincerity and earnestness we may well emulate, and how easily may they learn to love to please him.

"Suffer Little Children."

BY BERTHA W. TUCKER.

WHAT is the object of infant class teaching? An army of ministers witness that the majority of Christians now established in the faith were brought to Christ when children. Timothy, Paul's beloved son in the faith, was, from a child, learned in the Scriptures, able to make him wise unto salvation. If children to find salvation must first know what it is to have heart and life defiled by sin, we might as well close the doors of our infant rooms. When Paul says of the children of only one God-fearing parent, "Now are they holy," does he mean they are holy but for a time, that there must some day be a break in the life lived in conscious submission to Jesus? We are Methodists; if our rite of infant baptism means anything it is that children given to the Lord are truly his, and may continue to belong to his kingdom. That without the birth from on high none can enter the kingdom God's word makes sure; as to how early and how unostentatiously this new birth may come, I think none may put a limit.

A beloved mother in Israel not long since told this reminiscence of her daughter, herself the guiding spirit of a Christian household. "When Maggie was three years old," she said, "she went one day to my sister and asked, 'Aunt Margaret, what do you mean when you talk about religion? How old must I be before I can have it?'" The aunt, knowing by heart the ever-beautiful story of salvation, told it once again in its sweetness and power. The little one listened, a glad look of surprise brightening her face, and when the story was finished, cried, joyfully, "O, auntie, I have it. I have it already." When her father came home she met him at the door with "Papa, I have religion already." And, dear fellow-teachers, I am persuaded that, with many in our classes, our work is but to keep the little feet already in the heavenly ways.

But it remains that many little children, even from so-called Christian homes, have no conscious experience of Jesus as the Saviour. As soon as his wonderful love is made known their hearts will reach out after him. At times of special invitation, when little ones have flocked like doves to the ark set open, you have heard it said in criticism of the minister's work, "O, the children are always ready to come." Because they are "always ready," because in the very presence of his enemies they ring out the hosannas to the

Son of God, because child-Christians rarely fall away from their allegiance; most of all, because Jesus has said, "Forbid them not." O, let the little ones come! Pray, persuade, love them into the kingdom, and do it before they leave the infant room. The world is full of men and women sin-hardened, who, as little children, might have found Jesus. Because the fruit is within easy reach, do not fail to harvest it. When the children come to Jesus they are born into his household. Make them feel themselves heirs to God, to a holy life and a heavenly home; let them feel themselves, too, part of the Church militant, arrayed against its enemies, rejoicing in its triumphs.

A little fellow said to me one morning, "Robbers tried to get into my house last night, but my papa and my Uncle Jack wouldn't let them"—and the proud little one said, "We don't have to be afraid at my house." Can we not early implant in Jesus's little ones this fearless courage because of him who is their strength, their fortress, and their high tower, and in whose strength even they may say to the mountains, "Be removed?"

Careless Words.

BY MABEL E. HOTCHKISS.

"DOES'N'T that shade of blue harmonize exquisitely with that child's hazel eyes?" said a Sunday school teacher of the primary department to her assistant, one Sabbath morning before the session.

She looked admiringly upon a little maid in the class before her as she spoke; then, yielding to an impulse, bent and kissed the childish lips.

The little one smiled in a satisfied fashion and patted the blue satin strings of her bonnet affectionately. She but half understood the teacher's words, but she comprehended fully, and with feminine readiness, that her teacher admired her eyes and her pretty new bonnet. She lifted her babyish head proudly and looked at the little girl at her side. "How could Susie's mamma allow her to wear such an ugly brown hat?" Her look was disdainful, and she moved her chair a trifle away from her companion's.

Susie, in turn, by no means oblivious of this, wondered vaguely in her childish mind if God really loved all his children alike, as she had so often heard her teacher say, and at the same time gave such a bright, happy place in his world to Gladys Tremaine and such a cold, unpleasant one

to Susie Brown. The chubby face, but a few moments before wreathed in smiles, took on an expression of discontent.

The young teacher, quite unaware of the effect of her few careless words, innocent in themselves, began the lesson; but at its close the thoughts carried away by at least two members of that little class were quite different from those the lesson intended to impress. O, these young, receptive, responsive minds with which we have to deal, capable of comprehending so much more than we realize! We need to pray continually, "Guard Thou the door of my lips."

And with all due regard for beauty and taste let us try to instill into the hearts of these little women that God has given into our keeping that "favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."

INTERNATIONAL BIBLE LESSONS. FIRST QUARTER.

LESSON X. (March 7.)

THE ETHIOPIAN CONVERT. Acts 8. 26-40.

GOLDEN TEXT. "Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." Acts 8. 35.

Primary Notes.

BY MARTHA VAN MARGER.

[Print "Love Ready to Give" around the lamp already on the board. Ask how many remember who the Christmas lesson was about, and let some one tell what was the greatest gift the world has ever known. Who is the greatest giver? Ask who is our great Father, and teach that he wants his children to be like him, ready to give. But if we want to be like our heavenly Father we must know him and learn what things he likes, and like the same things. Show that this is what we must do in the Sunday school—try to get acquainted with God.]

Once a little girl who dearly loved to read story books was away from home a few days and could not get any stories to read. One day her papa came to see her, and she told him how lonely she was with nothing to read. Her papa said, taking a book from the table, "Here is a book full of the most beautiful stories in the whole world." It was the Bible.

He spoke the truth. The Bible has good, and true, and beautiful stories in it, and our lesson to-day is one of these stories. Who would like to hear it?

[Tell the story as simply as the book gives it

with added details which will serve to bring the scene vividly before the minds of the children. Show how Philip came to be in this lonely place, and that perhaps he said to himself as he walked along, "I shall not have a chance to help anyone get acquainted with Jesus in this desert place." But he did not complain. He was where the angel of the Lord [uncover] told him to go, and so it must be right. Picture his surprise and joy when he saw a chariot (carriage) and a man in it reading from something like this [show a scroll]. The man who was reading was dressed in beautiful clothes of silk and velvet. He came from a country called Ethiopia, very far away, and he was an officer in the house of the queen of that country. Open the Bible to the fifty-third chapter of Isaiah, and tell that this man read from the scroll because there were no books in those days. Read two or three verses to show that the man was reading about Jesus as he rode along. Tell that he had been on a long journey to Jerusalem to find out how to worship God right, and now he was going home feeling sad because he did not understand what he heard, or what he read on the scroll. Bring out the fact that this man wanted to get acquainted with Jesus, and here was Philip all ready to introduce him! Show the hand on the board, and have children read, "Ready to Give." What was shining in Philip's heart which made him ready to give? [show the lamp], and help children to see that it was the light of God's love and truth, the same light that may shine in our hearts if we want it.

[Talk about being ready to "Go" when God sends us. Maybe Philip wondered if it would seem polite to go and speak to this great man, but God said "Go," and he went. That was right. Tell that he found some one wanting to be taught, and so it was easy to speak about Jesus.]

How glad the great man was to find a teacher there in that desert place! And how glad we should be to know that God has teachers ready to teach us what is right if we want to know. The Ethiopian was glad to have his teacher (Philip) come up and sit with him in his carriage and help him understand what he needed to know. God sends us teachers too, at home, in church, and in the Sunday school. But that is not all; he lets you have heavenly teachers also.

Here is the Bible, God's holy word. [Talk a little about the Bible, making it plain how God gave men the words to write for all the world to read.] That is why we call it God's word to us. He meant it for us, each one, and it is our good teacher. How we should love it, and try to get all the light we can from it. [Have the children repeat softly,

"Holy Bible, book divine,
Precious treasure, thence art mine;
Mine to teach me whence I came,
Mine to show me what I am."]

Do you want the Bible to be your teacher? Then you must love it and listen to what it says.

This is another heavenly teacher—the cross. What do you remember when you see it? Jesus, you say. Yes, Jesus and his dear love which made him willing to die on the cross for us. What does the cross teach us? To be loving, forgiving, patient, true, and ready to give.

Do you know upon whose head the Spirit rested like a dove? [Tell the story briefly of the baptism of Jesus.] This same Spirit is ready to be our teacher. If we ask him, he will come and stay in our hearts to show us what to do.

How good is our heavenly Father to give us such teachers, ready to help us to be good, and to show us how to give to others and help them.



Kindergarten Hints.

BY MARY J. CHISHOLM FOSTER.

KINDERGARTEN DEPARTMENT.—One man whom Philip taught. Acts 8, 26, 29-38.

GOLDEN TEXT. "And Philip ran thither." Acts 8, 30.

AIDS TO THE KINDERGARTNER. Holy Bible, Acts 8, Isa. 53, 6-8; *Daily Bible Illustrations* (Kitto); *New Testament History* (Smith); *The Conversion of the Ethiopian* (Romeyn); *Oratorio, Woman of Samaria* (Bennett). "I will love thee."

ATTENTION STORY.

Our lesson for to-day is connected with the one of last Sunday, because it is about Philip. It is almost a part of the lesson of two weeks ago also, because it says something about an angel.

After Philip had taught the people of Samaria and given to them the sweet message that Jesus loved them, an angel spoke to him and told him to go toward the warmer country. He heard the voice and he started at once. Soon he saw a man sitting in a beautiful carriage, and he was reading his Bible. The man had been to the temple in Jerusalem to pray, and now he was going home. He had the care of all the treasures of a queen, so he could not stay away from home a long time.

Just as Philip saw this man he heard the voice of the Spirit of God, and the Holy Spirit told him to speak to the man; so he went up to the carriage (which is called a chariot), and heard the man reading out loud from his Bible, and said to him, "Do you understand that?"

The man said he could not unless some one helped him, and then he asked Philip if he would get in the carriage and ride with him! He did, and they talked about the story which the man had been reading. It was about the patience and gentleness of Jesus. Philip told him much more about it. The man said he would like to be baptized, and he told Philip that he believed Jesus was God's dear Son. We will read about it. [Acts 8. 26, 29-38.]

Explain unusual words: "Goeth," "chariot," "understandest," "readest," "hinder."

OUTLINE.

Sunday. Attention Story, Bible lesson, Golden Text, and conversation.

Monday. Talk of angel voice. A story may be told about the angel speaking to Elijah when he was hungry. 1 Kings 19. 5-8. Also a story of Gideon. Judg. 6. 11-29.

Tuesday. A voice better than that of an angel spake to Philip, verse 29, the voice of God's Spirit, the little voice within. This is very like another part of the story of Elijah, for after the angel had spoken to him, a still, small voice spake to him. [Read 1 Kings 19. 12, 13.]

Wednesday. The voice that may stand for an angel voice to the child is that of the mother. Her smile is the first thing he really sees; her voice is the first sound he really hears. [See *Tracy's Psychology.*]

Thursday. Encourage the children to listen eagerly for the voice of the Holy Spirit—the still, small voice. This directed Philip to one who needed his help, so God's voice, that wonderful voice within, will guide us.

Friday. Talk of Philip's obedience to the voice, for "he ran thither." Teach the lesson of the obedience which is quick and cheerful. Explain simply what it may mean even to a little child to be able to say:

"And count it my supreme delight,
To hear Thy dictates and obey."

NATURE WORK. A lesson on the points of the compass and the seasons is suggested by the words "toward the south." The children may be taught of the warm temperature of the south. The plants and animals living there are very different from those in the very cold north country, and these different also from those in some countries east and west. What season is this? The cold winter is past, but some of the breath of the north wind remains, and even the little pussy willows have not peeped out. We shall see their little fur coats soon.

ART WORK. Find a picture of a chariot, and let the children speak of the points of difference between it and modern carriages.

HAND WORK. Children may sew or outline in color pictures of such animals and plants as have their home in the warm south country. Pasteboard outlines may be traced upon their slates.

The **TRANSITION CLASS** may write the words of

the Golden Text on a piece of cardboard cut in the form of a square four inches each way.

SCIENCE AT HOME WITH MOTHER. Talk with the children about the wonders of the human voice. The larger children of the family may find something in the school reader which they may tell or read to the little ones. Talk of voices in nature, of the summer breeze, the leaves of the trees, the brooks, the thunder storms, the birds, the cattle, and the insects. Other nature voices speak to each little child, but when the Spirit of God speaks to him no one else can hear what he says.

Mr. Emerson tells a story sometimes of a little girl who wanted to do a certain thing. Her mamma said, "What does the voice in thee say, my child?" The little girl went away by herself, and by and by she came back saying, "Mother, the little voice says 'No!'"

LESSON XI. (March 14.)

SAUL, THE PERSECUTOR, CONVERTED.

Acts 9. 1-12, 17-20.

GOLDEN TEXT. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. 1. 15.

Primary Notes.

A good many years ago there was a man named Alexander, who was a great general. He made war on all the nations of the world, and he conquered every one of them. [Pin up a paper sword.] Now I am going to put our motto here. [Print "Love Conquering."] Do you think it was love that made Alexander conquer all the nations? No, he did not love the world. He loved himself. But we shall learn to-day about One who shall yet conquer all the nations of the earth, and his sword is love. What is his name?

To be taught "How love turns people away from Satan to God." Two Sundays ago we learned about a man who was stoned to death. What was his name? You must not forget Stephen, for he was the first one to die for Christ.

When wicked men were stoning him, a man stood by and took care of the coats of some men who were helping stone him. This man was glad to see one of the friends of Jesus die, and he wished they might all be killed. What a hard heart he had! He was going the wrong way. There are only two ways; one is the right way, and the other the wrong way. Do you know people who are in the right way? Do you think they would like to see a good man stoned because he loved Jesus? No, you all feel that Saul was in the wrong way. This is Satan's way. [Let the children see the words on the board.]

What are some of the things children do when they are in the wrong way? A little girl said, "I like all the girls in my school but one, and we all

dislike her. We won't talk with her, or walk with her, or play with her, or anything, because we don't like her." That was the way with Saul; he did not like Christians, and so he persecuted them. [Tell how he got an order from the high priest to go to Damascus to bring back some who had gone to that city to get away from persecution.] Saul was like Alexander—he wanted to take his sword and conquer all the Christians. Do you think this was love that wanted to conquer?

Now think of Saul taking a journey of five or six days just to hurt and distress people! Perhaps he rode on horseback—there were no steam cars in those days—and of course he had a little company of men with him to help bring the prisoners back to Jerusalem. Do you not think he was traveling in Satan's way now?

But God had another plan for Saul, just as he has for every one who is going in that evil way. He wanted him to turn around and go in the good way, which is God's way. So he sent something to stop Saul in his bad work for Satan and to set him working for him and his kingdom.

Do you want to know what God sent?

What was Saul going to Damascus for? Yes, to arrest Christians, and to have them put to death if he could. Saul's way was to use the sword. God used another kind of sword. It was the sword of light and love. A strong light from heaven shone upon him when he was near Damascus, and he fell to the ground. The voice of God spoke to him and called him by his name. "Why do you persecute Me?" said the voice. Then the voice said, "I am Jesus." No wonder Saul trembled, and asked what he should do!

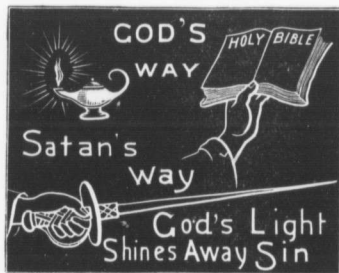
[Tell how he went into Damascus led by the hand, blind, and not able to eat or drink for three days.] All this time God's light was shining upon Saul, and it did just what light always does—it showed what was hidden by the darkness. [Let children tell some of the things the light of God would show Saul, such as hate, unbelief, have-my-own-way, etc.] Whom did we find in the last lesson was ready to give? When the Ethiopian needed a teacher, God had one ready for him. It was so now. [Tell how Ananias came, and how God sent the Holy Spirit through him to Saul.]

What way had Saul been going? Yes, Satan's way. But now he turned right around and began going God's way. His heart was new and different. He used to hate Christians; now he loved them. He did not want to punish them now for preaching Jesus; he wanted to preach Jesus himself. What a difference. Now Saul could go out carrying God's word instead of a sword. Are you not glad?

Do little people ever go in Satan's way? When they do God speaks to them in their hearts and wants them to turn around and go the other way. If you are naughty how soon you begin to feel sorry

for it! That is God showing you the sin. Then do as Saul did—say, "What wilt Thou have me to do?" and the Holy Spirit will come and show you just what to do.

[Close with echo prayer asking for the Holy Spirit to show if we are walking in God's way.]



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. The Voice Speaking to Saul. Acts 9. 6-11, 17, 19, 20.

GOLDEN TEXT. "Lord, what wilt thou have me to do?" Acts 9. 6.

AIDS TO THE KINDERGARTNER. Holy Bible, Acts 9; *Christianity and the Social Problems* (Abbott), pages 225-228; *The Mind of the Master* (Maclaren), pages 131-153; *Moral Evolution, Conflict, and Reciprocity* (Harris), pages 319-328; *Oratorio of St. Paul* (Mendelssohn), (Recitation, "And he heard a Voice saying"), Chorus, "Sleepers, wake, a Voice is calling!"

ATTENTION STORY.

You remember that a few Sundays ago we talked of Stephen and the story he told of God's goodness. One man who was standing near by and heard that story was Saul. He was a young man, who was brave and earnest. Our lesson to-day is about him. He thought, just as many of the people did, that he was doing right if he stopped these disciples of Christ in their journeys, and he tried to keep them from telling the sweet story. He went to the minister—perhaps the very one who had put Peter and John in prison—and asked him if he might bring all the men and women who believed the story and became Christians, and put them in prison. The minister said he might, and Saul started off. When he was near to a large, old city a light from heaven shined upon him—it was brighter than the sun—and a voice asked him why he was acting in this very naughty way. He knew that the voice was not like any other voice he had ever heard, and that it was God's voice. Here is the answer. [Read Acts 9. 6-11, 17, 19, 20.]

Explain unusual words: "Astonished," "speechless," "disciple," "inquire," "straightway," "synagogues."

OUTLINE.

Sunday. Attention Story, Bible lesson, Golden Text, and conversation. If this is the only opportunity of talking about the lesson, include as many points mentioned for the succeeding days as possible in this session.

Monday. Talk of what the voice said, and of Saul's obedience. He went as quickly as Philip did when he was told to go up into the carriage.

Tuesday. The voice had told a good man in the city that another man was coming for help, and he was glad to be obedient to God and helpful to men, and he answered, "See, I am here"—meaning that God could depend upon him to be helpful. Can you be depended upon—little boy, little girl—when you are needed?

Wednesday. Read verse 7 and talk of the kind speech of Ananias, who said, "Brother Saul"—just as if he had known the man and loved him. He said he wanted Saul to be able to see—for he had been dazzled by the brightness of that light from heaven—and wanted his mind to be filled with good thoughts, which God's Spirit should give to him.

Thursday. A wonderful change came to Saul's heart when he was sorry he had been naughty, and he let the Spirit teach him. After staying in that city for a few days he too began to tell the wonderful story, and he preached about Jesus, God's dear Son.

Friday. Talk of the Golden Text just as if we ask it. We are to tell this same story by our life and with our lips. How? Talk about the ways. We may do our work well each day, and thus please God.

NATURE WORK. Talk about the city where the good Ananias lived. It is a very old and very beautiful city, and it is said that travelers who have been there try to see which can tell the best story of its beauties. The soil is red in color, and grains and fruits grow in abundance because a river runs through the city, making the land fertile. Coffee, sugar, oranges, lemons, and grapes are raised. Friday is market day, and the people have stalls or booths for stores. Many of the houses have mud finish outside, but are beautiful inside, having a court where two or more fountains play, and the pictures and rugs in the houses are very beautiful.

ART WORK. Get some picture of a fountain or an oriental interior for the children to describe after looking at it.

HAND WORK. The children may model spheres, and from them develop pictures of oranges and lemons. They may build a city on a hill in the sand table, and others may outline a court on the tile boards.

The children of the **TRANSITION CLASS** may

write a little letter telling all that can be remembered about the lesson story.

SCIENCE AT HOME WITH MOTHER. A pretty home story may be told of a man who lived in Damascus many years before Ananias or Saul was there. This man's name was Naaman, and he was a great and strong soldier. His wife had a little Jewish girl to serve her, and this little girl was very sorry for the great captain, and told his wife what would make him well. Talk of the kindness of heart of this little girl and of her helpful spirit. The story is found in 2 Kings 5. 1-14.

LESSON XII. (March 21.)

CHRISTIAN SELF-RESTRAINT. 1 Cor. 9. 19-27.

GOLDEN TEXT. "Every man that striveth for the mastery is temperate in all things." 1 Cor. 9. 25.

Primary Notes.

[Print "Love Shining Out" at the top of the board, and tell how Saul, who had let hate shine out of his life before he turned from—whom?—to whom?—now shows us in this lesson what it is to let love shine out in all the acts of our lives. Teach that just as light cannot shine out from a dark room, so true love cannot shine out from a heart that is full of self.]

Can you think of some one from whose life love shines out? O yes, you can think of more than one I am sure. Love is a beautiful light that makes things bright and warm and pleasant. And every little girl and boy may have this light in their hearts! Here are some of the ways it will shine out.

1. *In the words.* I will read something the wisest man [what was his name?] said about our words. "A soft answer turneth away wrath." Harry was cross and spoke sharply to Phil. What shall Phil do? Answer in the same way? If he does, very likely there will be a quarrel. Better try the Bible plan and give a "soft answer." "Here comes my oil bottle," said a tired mother one day. One child was crying, another was fretting, and the servant girl was cross. Fred, the "oil bottle," came in and quickly made things pleasant for the children, brought a pail of coal for the girl, and said a kind word as he put it down, and whispered something sweet to his mother, all in the few minutes before he had to go to school. Fred had learned to let love shine out in his words, and even in the tone of his voice.

2. *In the looks.* A glad heart shines out in the face. What makes the heart glad? Love. Then true love must shine out of the eyes, as well as speak in the words. A little girl in a hospital heard the story of Jesus for the first time. It made her so happy that she laughed and sang much of the time.

One day she asked a nurse if she had ever heard of Jesus, and when the nurse said "Yes," said, "O, I thought you did not know about Jesus." "What made you think so?" asked the nurse. "Because you looked so kind of glum. I thought you would smile if you knew about him," said the child. Real love does shine out in the looks. Do you ever think of making your face speak for Jesus?

3. *By the acts.* One day a mother asked her little girl to do an errand for her. Helen went slowly and with a pout on her lips. "I am sorry my little daughter does not like to help mamma," she said, gently. "I did not say anything," said Helen. "No," said her mother, "but actions often speak louder than words." Love shines out in the actions of every little child who truly loves. How pleasant it is to know that Jesus sees all our little self-denials for him, and notices every act of kindness we do for his sake. [Read from the Bible what Jesus said of the cup of cold water given in his name. Matt. 10. 42.]

This lesson teaches that we must show love not only by the things we do, but sometimes by the things we do not do. Often we have to deny self for the sake of others. Harold's uncle said to him, "Do you really think it would hurt you to drink a little of this light wine?" "No, sir," said Harold, "but it might hurt some other boy." Jesus died for all the poor and ignorant and weak ones, and we who love Jesus ought to be willing to give up some things which we would like to do to help save them.

[Uncover the blackboard.] What is this man doing? Do you wonder why he is running? When Saul lived men used to run races to see which would win the prize. They spent a great deal of time in getting ready to run the race. They would not eat or drink those things which they believed might harm them in the race. How hard they were willing to work to win the prize? And yet the prize was only a crown of leaves.

There is another race, and men and women and

is also a crown. But it is a crown that can never fade and die. It is the crown that Jesus will give to those who win the race—the crown of eternal life. Those who win in this race will have to leave many things behind. What is this little word which means so much? Do you wonder why it has a head like a serpent? Like a poisonous serpent the bite of the old serpent, sin, stings to death. How sorry we shall be some day if we do not leave sin behind! [Talk about the word temperate, and show what it means to children. "In all things" means in our acts, our words, what we eat and drink, our play, everything. Explain and illustrate so simply that every child can understand.]

Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Christian Self-restraint. 1 Cor. 9. 19-27.

GOLDEN TEXT. "Every man that striveth for the mastery is temperate in all things." 1 Cor. 9. 25.

AIDS TO THE KINDERGARTNER. Holy Bible, 1 Cor. 13. *The Freedom of Faith* (Munger), pages 359-376, "Life Again;" *The Ascent of Man* (Drummond), page 215, "The Struggle for the Life of Others."

ATTENTION STORY.

After Saul had stayed with Ananias and with the other good people in Damascus for a time he went away and taught the people in many places. He tried to win everybody, and so he said that he served all—that is, he helped everyone in every way he could. If he saw people who were weak or naughty, those were the very ones that he worked for and tried by loving them to help them. He was so earnest about it every day that he said it was just like running a race. Do you children ever try with all your might to reach a certain place? How fast you can run when you try! Well, Saul felt that if he did his work each day just as earnestly as if he were running a race he would succeed, as the men who ran in the games had a prize given to them when they did well. If he did succeed he must put away all bad habits, so that his body might help too, and this could not be if he had habits which took any of his strength of body. His mind and heart could not do all the work. This is what he said about it. [Read 1 Cor. 9. 19-27.]

Explain unusual words: "Partaker," "receiveth," "striveth," "mastery," "temperate," "subjection."

OUTLINE.

Sunday. Attention Story, Bible lesson, Golden Text, and conversation, allowing the children to talk of Saul. See what idea they have of the story.

Monday. The self-forgetful spirit of Saul was like that of Jesus, who pleased not himself, and for others he worked and prayed.

Tuesday. Why was this man so changed? He had been very, very naughty, and now, being wholly different, was loving and kind. He was so



little boys and girls are all in this race. It is the race of life. There is a prize to be won too, and it

changed that he was not called Saul any more, but was named Paul instead. He was changed because he turned from his naughty ways, and asked God to forgive him all and help him to be true and good. He wanted the Spirit of God to be with him always and speak to him.

Wednesday. He said he was "temperate in all things." Explain that he did not do *too much* of anything. He did not sleep too much, so he was not lazy. He did not eat too much just because his food tasted good. He did not drink or play or run too much. Men played games out of doors then to make them strong.

Thursday. Paul kept his body under. His mind and heart were stronger than his body and told the body what to do. If his body had wanted wine and cider and cigarettes we are sure that he would say, "No, they hurt the thinking part of me, and the loving part of me, and my body must be last and not first, and serve my spirit."

Friday. Paul kept his body under, but he took good care of it and liked plenty of exercise out of doors. The boys who play with all their might and take good care of their bodies are careful not to stand with their hands in their pockets wasting time.

NATURE WORK. Have a variety of exercises in physical development. Talk of the differences and merits between running games and jumping games, and let the teacher give descriptions of games enjoyed by the Greeks and Romans. The national game of England is cricket. What is that of Germany? of America?

ART WORK. It will be easy to get pictures of the cities of Tarsus, Damascus, and Jerusalem. [See Whitney's *Bible Geography*.] Let the children note the appearance of each and draw pictures of the flat-roofed houses.

HAND WORK. The small children may have an exercise in paper folding, making tents and placing them in the sand table. The connection between this exercise and the lesson is the fact that Paul was a tentmaker and learned this business when he was a boy. The large children may make a picture of something which stands for an outdoor game which they like. It may be a boat, a football, a baseball, a tennis racket, a croquet mallet, a cricket wicket, or some other form. This may be done at home during the week and brought to show to the teacher. It may be done in pencil or with colored wax crayon.

SCIENCE AT HOME WITH MOTHER. Find stories which tell of strength being used for the service of others. In the home life the older and stronger children should be glad to care for the small and weak ones. This is a way of helping the children and the mothers also. What can you do to help mother?

LESSON XIII. (March 28.)

REVIEW.

GOLDEN TEXT. "The word of God grew and multiplied." Acts 12. 24.

Primary Notes.

[Any teacher who can handle a crayon can place this blackboard before the class. The mottoes should be printed in or around the leaves as the lesson is taught. Where the symbols, as suggested in the Preview, have been used, they may be put on the board in or near the leaves.]

What one picture have we had in all our blackboards this quarter? Yes, the lamp. What is a lamp for? To give light, and we have found light in all these lessons. What more does a lamp give? Yes, warmth, and so it makes us think of love which warms and comforts the heart.

The very first lesson told us of One who had been away from his home and went back. What was his name? How did he go? Who saw him go? What did he tell them to wait for? What lighted the way home for him? What will light our way home to God and heaven?

In the next lesson we learn that [print] "God is Love." He loved us enough to send Jesus to live and die for us. Then he took him back to heaven so that he might be with us always by his Spirit. [Read from the Bible Matt. 28. 20. Recall the upper room, the prayer meeting, the tongues of fire, and the new strange warmth in the hearts of the disciples.]

[Review the third and fourth lessons together, showing how light and love spread from heart to heart that day until three thousand were converted. Show that not only did love enter hearts but bodies. Recall the story of the lame man healed. Remind the children that it is God's power which makes and keeps our bodies well.]

[Sing a verse or two of "Take the name of Jesus with you," and show that love in the heart makes us strong to do right and "stand up for Jesus." Once Peter was afraid to be known as the friend of Jesus. Now he was bold to speak for him in the presence of his enemies.]

[Talk about truth and falsehood, and let some one volunteer to tell the story of Ananias and Sapphira. Show that it is love that brings the truth to the light, because if we could cover it up it would spoil our lives. Read from Psalm 90. 8, and talk about the sin which we think no one has seen or heard of, being set before God, and the light of his countenance shining upon it!]

[Tell how strong the prison doors looked to the disciples and how easily they were opened by the angel of God. A prison to our souls is anything which shuts us away from being good and doing good. God has his angel all ready to come and open the door of our prison,

whatever it may be. Talk about the prison house of ill temper, self-will, laziness, deceit, etc., and help children to see clearly that Jesus came to open just such doors for all who want them to be opened. Ask if the disciples were wise to follow the angel out of the prison? Tell that our door is faith in Jesus, and it is open already, so that we may go out if we will.]

[Review the eighth and ninth lessons together. In recalling the story of Stephen do not dwell upon the sorrow and pain, but rather the courage, the love, the joy as he looked into heaven and saw Jesus waiting for him there. Impress the truth that love in the heart gives courage to bear the cross for Jesus.]

[Show that love is not selfish, but goes abroad, and tells the story of Jesus and his love.]

[The tenth and eleventh lessons may be reviewed together. Make a word-picture of Philip, walking along in the lonely country, thinking of Jesus and wishing that he might tell the story to some one. Have the class sing a stanza of "I love to tell the story," and let one or more of the children complete the narrative. Ask who else found Jesus while on a journey? Bring back the kind of man Saul was, and show what kind of a man he became. What was it that conquered Saul? Love is the great conqueror over sin.]

[Ask what it was in Saul's heart that made him so different from what he had been? Yes, it was light—God's light, which will not stay shut up, but which shines out on everything and everybody. Tell that this light will not let us do things to harm ourselves or others, and make a word picture of the race—everything left behind which might hinder in winning the prize. Show how we, if we want to win the heavenly crown, must leave sin and self behind, and run the race for Jesus.]

[Call for Golden Text, and show that as the leaves on the tree grow and multiply, so do the words of God which are spoken by one disciple to another. Do you tell what you learn about Jesus to some one else? Show that this is the way to make the word of God "grow and multiply."]



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Review. Rom. 12. 10-13, 17.

GOLDEN TEXT. "Thou shalt love thy neighbor as thyself." Rom. 13. 9.

AIDS TO THE KINDERGARTEN. Holy Bible, Hebrews 11; *The Social Law of Service* (Ely), pages 224-246; *Discourses in America* (Matthew Arnold), pages 1-70; *Teaching and Teachers* (Trumbull), pages 321-328.

ATTENTION STORY.

Many times, when Paul could not go and talk to people, he wrote letters to them; just as we do to our friends when we cannot talk to them. Once he wrote a long letter to the people living in a city called Rome. You may find a map of Europe, and in the southern part a country named Italy. In that country is a large city marked Rome on the map. Paul thought that if he were to write a letter of good advice, in kind words to the people living there, it would help them. He commenced his letter by saying that he was a servant of Jesus, and he was thankful that it was well known that his friends in Rome were trying to be good, and he longed to see them. Rom. 1. 11. By and by he gives them these helpful words—listen! [Read Rom. 12. 10-13, 17.]

Explain unusual words: "Affectioned," "honor," "tribulation," "continuing," "hospitality," "provide."

OUTLINE.

Sunday. Attention Story, Bible lesson, Golden Text, and conversation about the lesson.

Monday. The beginning of all service is in kindness and love. We may talk of this in the review of Peter's service for others. He loved Jesus, and because of this love he helped others.

Tuesday. Show that in the lessons where John was mentioned, diligence and earnestness in service were what helped. We find this in verse 11.

Wednesday. Review the lesson about Stephen, and show that just because he had the qualities mentioned in verse 12 he had helped others. Paul knew this, and that it is right to be hopeful, patient, and prayerful. Talk about this.

Thursday. Philip, we have seen, was honest. Verses 13, 17. After running to the carriage of the man who was reading he offered his help, and his life was true and honest.

Friday. The Golden Text has the beautiful words which Jesus had spoken, and it was in obeying them that Paul was able to forget himself and work for others as he did. How may we let our neighbors know that we love them and want to serve them?

NATURE WORK. Talk of the season and of what appears of vegetation. If only a swelling bud or a pussy willow branch let the children bring these, and talk of the loving remembrance of our Father,

whose word never fails of all it promised in giving seed time. His love never forgets.

ART WORK. Find a picture of early spring. A plowing scene will show the belief the farmer has in God's word of Gen. 8. 22, where he promises that seedtime shall not cease. The farmer believes this, and he prepares the ground for seed planting.

HAND WORK. Have a box of soil into which each child may drop a flower seed or grain seed, and put in a tiny stick with the child's name written upon it. Watch its growth between the Sundays.

The **TRANSITION CLASS** or older scholars may write a little letter and tell the teacher which story for the quarter interests him most, and repeat some points of it.

SCIENCE AT HOME WITH THE MOTHER. Talk of the result in the home if each child would try to do as Paul asked the Romans to do and to be—loving, diligent, joyful, hopeful, patient, prayerful, generous, and honest. Added to these, love the neighbors as we do ourselves—with the same kindly interest. Who would like to live that way? Then we would be useful and successful as were Peter, John, Stephen, Phillip, and Paul. Just as Jesus had called these men, of whom we have been studying, to follow him and to serve others, so he calls each little child now. We begin our service for him by serving others in the home. It is here that a little child may show his love for Jesus by service to father, mother, brothers, and sisters, and even to the little baby. God sees the smiles and hears the gentle words in the home, and he knows of all the kind deeds and the loving home service.

"Help me in my heart to thank Thee,
Help me with my lips to praise Thee,
May I to each playmate
Be kind as Thou hast been to me!"

Whisper Songs for March.

TENTH LESSON.

Speak to me, my Saviour dear,
And thy little child will hear;
Softly whisper in my heart,
Make me choose the better part.

ELEVENTH LESSON.

Jesus, let me always be
Looking upward unto thee;
This my question, ever new,
"What wilt thou have me to do?"

TWELFTH LESSON.

Put the heavenly armor on,
Little child, your race to run;
Looking upward day by day,
Always watch and always pray.

Order of Service

FOR THE PRIMARY DEPARTMENT.

First Quarter.

Singing. The Doxology.

Teacher. This is the day which the Lord hath made.

Class. We will rejoice and be glad in it.

Teacher. Enter into his gates with thanksgiving,

Class. And into his courts with praise,
Recitation or Singing. Tune, "Jesus Loves Even Me."

"I am so glad that there's one day in seven
Made for the weary to think about heaven,
Made for the children to rest from their play,
So I must keep it, 'tis God's holy day."

Teacher. The Lord is nigh unto all that call upon him,

Class. Unto all that call upon him in truth.

All. "Before my words of prayer are said,
I close my eyes and bow my head;
I'll try to think to whom I pray,
And try to mean the words I say."

[Prayer by teacher, all joining in the Lord's Prayer.]

THE FIRST PSALM.

Singing. (Hymn appropriate to the lesson.)

THE TWO COMMANDMENTS. (*To be taught.*)

"This is the first and great command,
To love thy God above;
And this the second: As thyself
Thy neighbor thou shalt love.

"Who is thy neighbor? He who needs
The help that thou canst give;
And both the law and prophets say,
This do and thou shalt live."

BIRTHDAY OFFERING.

OFFERING MARCH AND PRAYER.

"Bless, O Lord, the offerings
Which thy children lay
At thy feet rejoicing
On this holy day."

THE SUPPLEMENTAL LESSON.

MOTION EXERCISE OR SONG.

THE LESSON TAUGHT.

ECHO PRAYER.

Singing.

Recitation.

"Good-bye, dear friends and teachers,
May God, our Father, keep
His loving watch between us,
Through all the coming week."

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

Teacher. Surely goodness and mercy shall follow me.

peoples, to use the language of the prophet, were sitting in the valley of the shadow of death. Paul entered, alone at first, into these depths of darkness, with the Gospel torch in his hand; and wherever he went he left in his track from Damascus to Rome a succession of young expanding churches, the radiant centres of a new life, the fruitful germs of modern society forming already in the midst of the old world. In all this, I repeat, there is something truly heroic.

"Not only did Paul conquer the pagan world for Jesus Christ; he accomplished a task no less necessary, and perhaps even more difficult, in emancipating at the same time infant Christianity from Judaism, under whose guardianship it was in danger of being stifled. Besides removing the centre of gravity of the new Church, by the advance of his mission, from Jerusalem to Antioch, from Antioch to Ephesus, and from Ephesus to Rome, he also succeeded in disengaging from the swaddling bands of Judaism the spiritual and moral principles which constitute Christianity a progressive and universal religion.

"An eminent professor of history of the Sorbonne at Paris related one day that he had remained for years without in the least understanding Paul's theology, and that its meaning was made clear to him by a Christian shoemaker at Lyons. The moral crisis of conversion is, indeed, the first and best initiation into the truths of Paulinism."

The Life and Work of St. Paul. By F. W. FARRAR, D.D., F.R.S. New York: E. P. Dutton & Co. Pp. 801, with coloured maps. Toronto: William Briggs. Price \$2.00.

All Christendom is this year studying the life and character of St. Paul as never before. This fact will give special interest to Dean Farrar's great work named above. We wish that every Sunday-school teacher could study this book in connection with the lessons on the life and labours of St. Paul. It has all the literary charm of Dean Farrar's "Life of Our Lord," and other Biblical studies. The beauty of language and simile, the literary grace and elegance of the book are no less remarkable than its intense narrative interest. The study of the tremendous conflict between Christianity and paganism for the possession of the world, will enable the teacher better to comprehend the magnitude of the task and greatness of the triumph.

"The Life and Work of St. Paul" makes a very admirable supplement to Dean Farrar's "Life of Our Lord." In this volume he brings from his wide range of reading in both classic and Christian literature referring to the period, everything that can illustrate the subject. Above all, his gift of historic imagination enables him to recall, as with a spell of an enchanter's wand, the dead past and make it live

again. He describes Paul's boyhood in a heathen city, the school of the Rabbi, and Saul the Pharisee. He discusses the strange gift of tongues, the early persecution, the martyrdom of Stephen, which has been the subject of our recent Sunday-school lesson. In eloquent words he describes Paul the persecutor, his marvellous conversion, and the beginning of his long martyrdom as the apostle of the Gentiles. Pictures of the gay pleasure cities of Antioch, Corinth, Ephesus, and Athens are given, and of his many journeyings through Asia Minor and frequent visits to Jerusalem, of his last journey to Rome and imprisonment there, with its rich fruitage in the Epistles from his pen and the moral degradation of the times; and the persecution of Nero, described in the Revelation as "The Great Tribulation," are all vividly pictured.

"On that hard Roman world disgust
And secret loathing fell,
Deep weariness and sated lust
Made human life a hell.

"In his cool hall, with haggard eyes,
The Roman noble lay;
He drove abroad in furious guise
Along the Appian way.

"He made a feast, drank fierce and fast,
And crowned his hair with flowers—
No easier nor no quicker passed
The impracticable hours."

This reprint of the two-volume \$6.00 edition is a wonderfully cheap book.

The Bible and the Child. New York: The Macmillan Company. Toronto: The Copp, Clark Company. Price \$1.00.

This is a rather remarkable book and a striking sign of the times. It consists of eight chapters chiefly on the higher criticism, and the teaching of the young, by Dean Farrar, Dr. Horton, Dean Fremantle, Professor Adeny, Dr. Gladden, Dr. Lyman Abbott, Professor Porter, Arthur S. Peake, of the Primitive Methodist Theological Institute, Manchester, England. The phrase "higher criticism" excites some people as a red flag affects a bull. It rouses all the pugnacity of their nature. Properly understood, the Higher is as important as the Lower criticism. We agree heartily with Dr. Horton that the most important use of the Bible is "to show that Christ is the end of the law, so that the teaching should rather be what Christ is, has done, and is doing in the world to-day than the slow and dubious steps by which the world was prepared for His coming. The latter is a necessary study for theologians. The former alone is needed for, and is capable of, rivetting the attention of our children."

Overland to Cariboo

An Eventful Journey to the Gold-Fields of British Columbia, in 1862.

.. BY ..

MARGARET McNAUGHTON.

With portraits and illustrations.

PRICE, \$1.00

A narrative of interest this, describing tersely and vividly the hardships, privations and perils of the journey across our North-West plains and through the Rockies of a party of 150 Canadian pioneers seeking their fortune in the Cariboo gold-fields. The journey occupied six months, and the moral heroism and physical endurance displayed reflect infinite credit on the country that bred such men. The adventures in crossing the Rockies by the Tête Jaune Pass, and their perilous journey by rafts and canoes down the turbulent Thompson and Fraser rivers, in which several of them were wrecked and six of the party lost their lives, as told by the author are of a thrilling interest. Much valuable information, too, is given of the early days of gold-digging in Cariboo. In view of the present "gold boom" of British Columbia, this little work is pre-eminently a book for the time

THREE BOYS IN THE WILD NORTH LAND

BY

REV. EGERTON R. YOUNG

With numerous full-page illustrations by J. E. LAUGHLIN, and a handsome illuminated cover.

CLOTH, - - \$1.25

Fully equal in thrilling interest to any of Ballantyne's or Kingston's books is this new book of Mr. Young's. The adventures of three lads—English, Irish and Scotch respectively—given a year's holiday in the Canadian North-West with the Hudson's Bay traders, form the basis of a story that will keep the average boy's eyes dancing all the way through from cover to cover.

By Northern Lakes

Reminiscences of Life in Ontario
Mission Fields.

By REV. W. W. WALKER,

Author of "An Itinerant in the British Isles."

Cloth, illustrated, - - \$1.00

You may have summered in Muskoka, or perhaps have a friend who has put in a holiday there. Here, then, is suggested a little holiday gift that is sure to be appreciated and read with pleasure. The author gives us a most interesting narrative of his experiences in these northern districts. The odd characters met with in the back settlements, the camp-meetings and revivals, and the hunters' stories, as well as the hunting exploits of our preacher, himself an expert deer-slaker, all combine to make capital reading. It will make a nice prize book for our schools.

WILLIAM BRIGGS, - WESLEY BUILDINGS, - TORONTO, ONT.
C. W. COATES, Montreal. S. F. HUESTIS, Halifax.

WE PAY POSTAGE

Snap Shots

from Boy Life

... BY ...

F. C. T. O'HARA

With illustrations by MR. ASTLEY PALMER COOPER.

PRICE, 75 CENTS.

CONTENTS.—Being a Boy. Value of Reading. Choosing Books and How to Read Them. Trashy Reading. Cultivating the Memory. How to Study. School-day Reminiscences. Letter-writing. Time. Value of a Good Name. Divers Subjects. Do You Smoke? What About Liquor? Do Not Scorn Advice. Self-dependence. Advantages of Knowing a Trade. Changing Employment. City and Country Life. An Inquisitive Nature. The Beauties of Nature. Wasted Opportunities of Life. Brains versus Industry. School After the Holidays. Be Happy.

Helps TO THE

Studies OF THE

For the S.S. Lessons of the coming half-year.

Acts

Cambridge Bible Commentary on Acts. By J. R. Lumby, D.D.	\$1.35
Smaller Cambridge Bible on Acts. By J. R. Lumby, D.D.35
Studies in Acts. By Rev. J. Cyndylan Jones.	1.25
Life and Epistles of St. Paul. Conybeare and Howson.	1.25
St. Paul: His Life and Times. By James Iverach, M.A. (In "Men of the Bible" Series)90
Stalker's Life of St. Paul.60
Harmony of the Life of St. Paul. By Rev. F. J. Goodwin.	1.50
The Early Days of Christianity. By Rev. Canon Farrar.75
Stephen: A Soldier of the Cross. By Florence M. Kingsley.75



THE LIFE AND TIMES OF JESUS THE MESSIAH

By Dr. Alfred Edersheim.

Two volumes, royal octavo, pp. 1,568, at \$2 net, postpaid.

This extraordinary offer may suggest old stock, or reprints from old plates. But, no, this is a new revised edition, printed from entirely new electrotype plates, on excellent paper, and neatly and strongly bound in cloth boards.

THE author of this remarkable book was a clergyman, who, educated in the Jewish faith, was subsequently converted to Christianity. He has written a history of our Lord which so presents the laws, customs, habits, topography of places, and situation of temples and other historic buildings synchronous with His life on earth, that the reader is transported into that time, and feels that the Gospel presents a real historical scene. Accordingly, the reader will find in this work all of that learned and careful study and grouping of particulars which makes a rationalistic life of Jesus so interesting, and in some respects instructive, combined with that larger, loftier, and nobler comprehension of Jesus Christ which harmonizes, not only with that class of representations in the Gospels which are arbitrarily explained away and got rid of by the rationalist, but also with the effects in the world that have been produced by him.

A BOOK OF SPECIAL INTEREST TO STUDENTS OF THE
SUNDAY-SCHOOL LESSONS IN 1897.

STEPHEN: A Soldier of the Cross.

BY FLORENCE M. KINGSLEY,

Author of "Titus: A Comrade of the Cross."

IN PAPER COVERS, 50 CENTS.

IN CLOTH BOARDS, 75 CENTS.

In a review of this thrilling story, Dr. Withrow wrote: "Its hero is the first martyr of the Christian faith. It brings into contrast with the holy Stephen the persecuting Saul, who thought verily he ought to do many things against the Jesus of Nazareth. The due exercise of the historic imagination will often give a truer picture of the times than the cold page of history itself. This book will have special value to Sunday-school teachers and scholars, from the fact that the lessons for 1897 are upon that Church of the first century, whose period of persecution is here described.

WILLIAM BRIGGS, - WESLEY BUILDINGS, - TORONTO, ONT.

C. W. COATES, Montreal.

S. F. HUETIS, Halifax.

WE PAY POSTAGE

ADVERTISEMENTS

SUNDAY-SCHOOL LIBRARIES

The up-to-date School has its up-to-date Library, you may be sure. Is yours up-to-date? Have you any of these new books?

Saddle, Sled and Snowshoe. By JOHN McDUGALL. Illustrated	\$1 00
Walter Gibbs, the Young Boss. By E. W. THOMSON. Illustrated	1 25
Around the Camp-Fire. By CHARLES G. D. ROBERTS. Illustrated	1 25
A Knight of the Nets. By AMELIA E. BARR	1 00
A Stormy Voyager. By ANNIE S. SWAN. Illustrated	1 25
By Northern Lakes. By W. W. WALKER. Illustrated	0 75
Overland to Cariboo. By MARGARET McNAUGHTON. Illustrated	1 00
Three Boys in the Wild North Land. By E. R. YOUNG. Illustrated	1 25
The Warden of the Plains. By JOHN MACLEAN, Ph.D. Illustrated	1 25
Snap Shots from Boy Life. By F. C. T. O'HARA. Illustrated	0 75
Rhymes of the Kings and Queens of England. By MARY LESLIE. With 117 illustrations	1 00

These are all fresh from our own presses, most of them from Canadian authors, and Canadian in scene and setting. They are books our boys and girls should have a chance to read, and we hope they will find their way to the shelves of all the Sunday-school Libraries.

WRITE US FOR CATALOGUES AND TERMS.

TRAVELS OF ST. PAUL.

Printed on White Linen, 35½ x 46 inches in size.

PRICE, - - \$1.50, Postpaid.

The lettering is large and clear, and the four extended journeys of the Missionary Apostle are indicated by colored lines. The Map will be a valuable help in the study of the S. S. Lessons of the ensuing year. In the same style and size as the above and at same price, we have a beautiful Map of Palestine in the time of our Saviour. These two maps should be in every classroom this year.

WILLIAM BRIGGS, - WESLEY BUILDINGS, - TORONTO, ONT.

C. W. COATES, Montreal.

S. F. HUESTIS, Halifax.

Pill Clothes.

The good pill has a good coat. The pill coat serves two purposes; it protects the pill, enabling it to retain all its remedial value, and it disguises the taste for the palate. Some pill coats are too heavy; they will not dissolve in the stomach, and the pills they cover pass through the system as harmless as a bread pellet. Other coats are too light, and permit the speedy deterioration of the pill. After 30 years exposure, Ayer's Sugar Coated Pills have been found as effective as if just fresh from the laboratory. It's a good pill with a good coat. Ask your druggist for

Ayer's Cathartic Pills.

More pill particulars in Ayer's Curebook, 100 pages.
Sent free. J. C. Ayer Co., Lowell, Mass.

Bubbles or Medals.

"Best sarsaparillas." When you think of it how contradictory that term is. For there can be only **one** best in anything—one best sarsaparilla, as there is **one** highest mountain, one longest river, one deepest ocean. And that best sarsaparilla is——?.... There's the rub! You can measure mountain height and ocean depth, but how test sarsaparilla? You could if you were chemists. But then do **you** need to test it? The World's Fair Committee tested it,—and thoroughly. They went behind the label on the bottle. What did this sarsaparilla test result in? Every make of sarsaparilla shut out of the Fair, **except Ayer's**. So it was that Ayer's was the only sarsaparilla admitted to the World's Fair. The committee found it the best. They had no room for anything that was not the best. And as the best, Ayer's Sarsaparilla received the medal and awards due its merits. Remember the word "best" is a bubble any breath can blow; but there are pins to prick such bubbles. Those others are blowing more "best sarsaparilla" bubbles since the World's Fair pricked the old ones. True, but Ayer's Sarsaparilla has the medal. The pin that scratches the medal proves it gold. The pin that pricks the bubble proves it wind. We point to medals, not bubbles, when we say: The best sarsaparilla is Ayer's.