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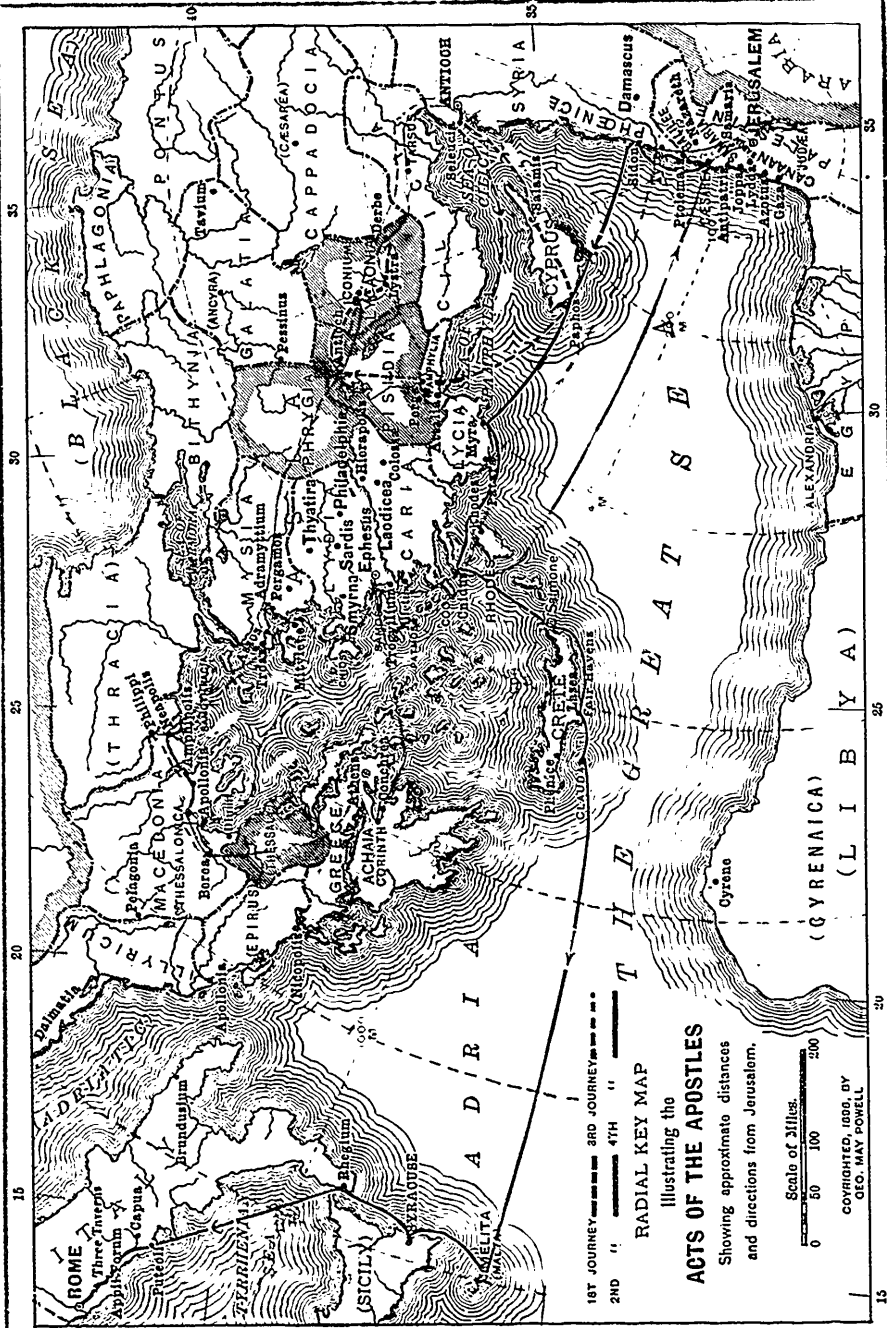
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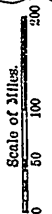
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RADIAL KEY MAP

ACTS OF THE APOSTLES

Illustrating the

Showing approximate distances
 and directions from Jerusalem.



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 GEO. WATSON PORELL

The Teachers' Monthly.

Vol. III.

JUNE, 1897.

No. 6.

SHORTER CATECHISM FOR THE QUARTER.

Text-Book. "An Exposition of the Shorter Catechism" by Professor Salmond, D. D., price 45 cents. The portion gone over in 1897 may be obtained separately for 20 cents.

Q. 95. To whom is baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him; ^h but the infants of such as are members of the visible church are to be baptized. ^h

^g Acts ii. 41. Then they that gladly received his word were baptized.

^h Gen. xvii. 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. V. 10. This is my covenant, which ye shall keep between me and you and thy seed after thee; Every man-child among you shall be circumcised.

Acts ii. 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. V. 39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Q. 96. What is the Lord's supper?

A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth, ⁱ and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace. ^k

ⁱ Luke xxii. 19. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. V. 20. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you.

^k 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Q. 97. What is required to the worthy receiving of the Lord's supper?

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, ^l of their faith to feed upon him, ^m of their repentance, ⁿ love, ^o and new obedience; ^p lest, coming unworthily, they eat and drink judgement to themselves. ^q

^l 1 Cor. xi. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup: V. 29. For he that eateth and drinketh un-

worthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

^m 2 Cor. xiii. 5. Examine yourselves, whether ye be in the faith.

ⁿ 1 Cor. xi. 31. If we would judge ourselves, we should not be judged.

^o 1 Cor. xi. 18. When ye come together in the church, I hear that there be divisions among you. V. 20. When ye come together therefore into one place, this is not to eat the Lord's supper.

^p 1 Cor. v. 8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

^q 1 Cor. xi. 27. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

Q. 98. What is prayer?

A. Prayer is an offering up of our desires unto God ^r for things agreeable to his will, ^s in the name of Christ, ^t with confession of our sins, ^u and thankful acknowledgement of his mercies. ^v

^r Ps. lxxii. 8. Trust in him at all times, ye people: pour out your heart before him: God is a refuge for us.

^s Rom. viii. 27. And he that searcheth the hearts, knoweth what is the mind of the Spirit: because he maketh intercession for the saints according to the will of God.

^t John xvi. 23. Whatsoever ye shall ask the Father in my name, he will give it to you.

^u Dan. ix. 4. And I prayed unto the Lord my God, and made my confession.

^v Phil. iv. 6. Be careful for nothing: but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God.

Q. 99. What rule hath God given for our direction in prayer?

A. The whole word of God is of use to direct us in prayer; ^x but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *The Lord's Prayer*. ^y

^x 1 John v. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

^y Matt. vi. 9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name, &c.

Q. 100. What doth the preface of the Lord's prayer teach us?

A. The preface of the Lord's prayer, (which is, *Our Father which art in heaven,*) teacheth us to draw near to God with all holy reverence and confidence,^z as children to a father,^a able and ready to help us;^b and that we should pray with and for others.^c

^z Isa. lxiv. 9. Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

^a Luke xl. 13. If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him.

^b Rom. viii. 15. For ye have not received the spirit of bondage again to fear: but ye have received the spirit of adoption, whereby we cry, Abba, Father.

^c Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

Q. 101. What do we pray for in the first petition?

A. In the first petition, (which is, *Hallowed be thy name,*) we pray, That God would enable us and others to glorify him in all that whereby he maketh himself known;^d and that he would dispose all things to his own glory.^e

^d Ps. lxxv. 1. God be merciful unto us, and bless us, and cause his face to shine upon us; V. 2. That thy way may be known upon earth, thy saving health among all nations. V. 3. Let the people praise thee, O God: Let all the people praise thee.

^e Rom. xi. 36. For of him, and through him, and to him, are all things; To whom be glory forever. Amen.

Q. 102. What do we pray for in the second petition?

A. In the second petition, (which is, *Thy Kingdom come,*) we pray that Satan's kingdom may be destroyed;^f and that the kingdom of grace may be advanced,^g ourselves and others brought into it; and kept in it;^h and that the kingdom of glory may be hastened.ⁱ

^f Ps. lxxviii. 1. Let God arise, let his enemies be scattered; let them also that hate him, flee before him.

^g Ps. li. 18. Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem.

^h 2 Thess. iii. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.

Rom. x. 1. Brethren, my heart's desire and prayer to God for Israel is that they might be saved.

ⁱ Rev. xxii. 20. He which testifieth these things saith, Surely I come quickly. Amen. Even so come, Lord Jesus.

Q. 103. What do we pray for in the third petition?

A. In the third petition, (which is, *Thy will be done in earth as it is in heaven,*) we pray, That God, by his grace, would make us able and willing to know, obey,^k and submit to his will in all things,^l as the angels do in heaven.^m

^k Ps. cxxxix. 34. Give me understanding, and I shall keep thy law; yea, I shall observe it with my

whole heart. V. 35. Make me to go in the path of thy commandments, for therein do I delight. V. 36. Incline my heart unto thy testimonies.

^l Acts xxi. 14. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

^m Ps. ciii. 20. Bless the Lord, O his angels that excel in strength, that do his commandments, hearkening unto the voice of his word. V. 22. Bless the Lord, all his works, in all places of his dominion: bless the Lord, O my soul.

Q. 104. What do we pray for in the fourth petition?

A. In the fourth petition, (which is, *Give us this day our daily bread,*) we pray, That of God's free gift we may receive a competent portion of the good gifts of this life,ⁿ and enjoy his blessing with them.^o

ⁿ Prov. xxx. 8. Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me.

^o Ps. xc. 17. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Q. 105. What do we pray for in the fifth petition?

A. In the fifth petition, (which is, *And forgive us our debts as we forgive our debtors,*) we pray, That God, for Christ's sake, would freely pardon all our sins;^p which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.^q

^p Ps. li. 1. Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions.

^q Matt. vi. 14. For if ye forgive men their trespasses, your heavenly father will also forgive you.

Q. 106. What do we pray for in the sixth petition?

A. In the sixth petition, (which is, *And lead us not into temptation but deliver us from evil,*) we pray, That God would either keep us from being tempted to sin,^r or support and deliver us when we are tempted.^s

^r Matt. xxvi. 41. Watch and pray, that ye enter not into temptation.

Ps. xix. 13. Keep back thy servant also from presumptuous sins, let them not have dominion over me.

^s Ps. li. 10. Create in me a clean heart, O God; and renew a right spirit within me. V. 12. Bestore unto me the joy of thy salvation; and uphold with me thy free Spirit.

Q. 107. What doth the conclusion of the Lord's prayer teach us?

A. The conclusion of the Lord's prayer, (which is, *For thine is the kingdom, and the power, and the glory, for ever, Amen,*) teacheth us, to take our encouragement in prayer from God only,^t and in our prayers to praise him, ascribing kingdom, power, and glory to him.^u And in testimony of our desire, and assurance to be heard, we say, Amen.^w

† Dan. ix. 18. We do not present our supplications before thee for our righteousness, but for thy great mercies. V. 16. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God.

† 1 Chron. xxix 11. Thine O Lord, is the great-

ness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine. V. 13. Now therefore, our God, we thank thee, and praise thy glorious name.

† Rev. xxii. 20. Amen. Even so come, Lord Jesus.

LESSONS AND GOLDEN TEXTS.

SECOND QUARTER.

1. April 4.—PETER WORKING MIRACLES. Acts 9: 32-43. Commit vs. 32-35. *Golden Text*—Jesus Christ maketh thee whole. Acts 9: 34.

2. April 11.—CONVERSION OF CORNELIUS. Acts 10: 30-44. Commit vs. 36-38. (Read chap. 10.) *Golden Text*—Whosoever believeth in him shall receive remission of sins. Acts 10: 43.

3. April 18.—GENTILES CONVERTED AT ANTIOCH. Acts 11: 19-26. Commit vs. 21-24. (Read chap. 11.) *Golden Text*—Then hath God also to the Gentiles granted repentance unto life. Acts 11: 18.

4. April 25.—PETER DELIVERED FROM PRISON. Acts 12: 5-17. Commit vs. 7-9. (Read the whole chapter.) *Golden Text*—The angel of the Lord encampeth round about them that fear him, and delivereth them. Psalm 34: 7.

5. May 2.—PAUL BEGINS HIS FIRST MISSIONARY JOURNEY. Acts 13: 1-13. Commit vs. 2-4. *Golden Text*—Go ye into all the world, and preach the gospel to every creature. Mark 16: 15.

6. May 9.—PAUL PREACHING TO THE JEWS. Acts 13: 26-39. Commit vs. 38-39. (Read chap. 13: 14-43.) *Golden Text*—Through this man is preached unto you the forgiveness of sins. Acts 13: 38.

7. May 16.—PAUL PREACHING TO THE GENTILES. Acts 14: 11-22. Commit vs. 21, 22. (Read chap. 13: 44 to 14: 28.)

Golden Text—I have set thee to be a light of the Gentiles. Acts 13: 47.

8. May 23.—THE CONFERENCE AT JERUSALEM. Acts 15: 1-6, 22-29. Commit vs. 3, 4. (Read chap. 15: 1-35 and Gal. 2: 1-10.) *Golden Text*—Through the grace of the Lord Jesus Christ we shall be saved, even as they. Acts 15: 11.

9. May 30.—CHRISTIAN FAITH LEADS TO GOOD WORKS. James 2: 14-23. Commit vs. 14-17. *Golden Text*—I will show thee my faith by my works. James 2: 18.

10. June 6.—SINS OF THE TONGUE. James 3: 1-13. Commit vs. 11-13. (Read chap. 3.) *Golden Text*—Keep thy tongue from evil and thy lips from speaking guile. Psalm 34: 13.

11. June 13.—PAUL'S ADVICE TO TIMOTHY. 2 Tim. 1: 1-7; 3: 14-17. Commit vs. 3: 14-17. (Read Acts 16: 1-5.) *Golden Text*—From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation. 2 Tim. 3: 15.

12. June 20.—PERSONAL RESPONSIBILITY. Rom. 14: 10-21. (MAY BE USED AS A TEMPERANCE LESSON.) Commit vs. 19-21. (Read chap. 14.) *Golden Text*—It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth. Rom. 14: 21.

13. June 27.—REVIEW. *Golden Text*—This gospel of the kingdom shall be preached in all the world for a witness unto all nations. Matt. 24: 14

We have the pleasure of presenting our readers this month with an unusually large quantity of matter in the Primary Department. Every teacher should read it carefully, for the principles discussed are most essential to the work of teaching in all grades of the school.

In the *Practical Lessons*, the eloquent minister of Central Church, Hamilton. Dr. Lyle, deals with the topics in his characteristic, pointed and pithy style. We are much indebted to Dr. Lyle and the others who have come to our assistance, and have enriched our notes with their suggestive articles.

There is every reason to hope that the General Assembly, which meets in Winnipeg this month, will place our Sabbath school work on a satisfactory basis. A large majority of presbyteries have voted in favor of the appointment of an editor and the establishment of an office in Toronto. The whole work should be thoroughly organized and placed under efficient management by giving it the individual services of one man, who should have all the office help he requires to set him free from the crushing burden which has for the last few years rested upon the present convener, we have no doubt but that the assembly will rise to the occasion and deal in a liberal manner with this most important department of church life and work.

Notes on the Lessons.

LESSON X—June 6th, 1897.

Sins of the Tongue. James 3: 1-13.

(Commit to memory verses 11-13, and read chapter 3).

GOLDEN TEXT: "Keep thy tongue from evil, and thy lips from speaking guile." Ps. 34: 13.

PROVE THAT—Our heart controls our words. Luke 6: 45.

SHORTER CATECHISM. Quest. 105. *What do we pray for in the fifth petition?* A. In the fifth petition (which is, *And forgive us our debts, as we forgive our debtors*), we pray that God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

LESSON HYMNS. *Children's Hymnal*—Nos. 159, 154, 222, 114.

DAILY PORTIONS. *Monday.* Sins of the tongue. Jas. 3: 1-13. *Tuesday.* Laws against falsehood. Lev. 19: 11-18. *Wednesday.* Punishment of deceit. Jer. 9: 1-8. *Thursday.* Gehazi's falsehood. 2 Kings 5: 20-27. *Friday.* The deceitful tongue. Ps. 52. *Saturday.* The proud tongue. Ps. 12. *Sabbath.* True and false. Prov. 10: 11-22. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. The aim of the Epistle of James is to correct a prevalent Jewish error, that an orthodox creed would cover a worldly or selfish life. For this heresy our Saviour denounced the Pharisees and it was above all necessary that it should find no place in the christian church. Our lesson deals with sins of the tongue, and is full of splendid illustrations.

LESSON PLAN. I. The Power of the Tongue. vs. 1-4. II. Turned to Evil. vs. 5-8. III. Meant for Good. vs. 9-13.

1. **My brethren, be not many masters** (R. V. teachers) knowing that we shall receive the greater condemnation (R. V. heavier judgment). "Be not" is rather, "become not, seek not to be, many of you, teachers." "Let not that state of things prevail among you in which you become many teachers." (Alford). The warning is against the eagerness of many to gain the position, without consideration of their fitness; and against the danger of assuming it without fitness. (Dean Scott). Leadership is a responsibility which ought not to be thoughtlessly assumed. Be humble and modest one with another (Matt. 23: 8-14; Rom. 2: 20, 21; 1 Pet. 5: 3). "Knowing that" has the force both of "inasmuch as ye know" and "for ye ought to know." It is both argumentative and hortative. One who leads others astray deserves a more severe punishment than another who only goes astray himself (Luke 6: 37).

2. **For in many things we offend all** (R. V. we all stumble). If any man offend not (R. V. if any stumbleth not) in word, the same is a perfect man, and able also to bridle the whole body—This is explan-

atory of the last sentence. Where all are sure of stumbling somewhat each one should avoid a path he is unfit to travel. "I never did see a perfect horse, or a perfect man. Every head has a soft place in it, and every heart has its black drop. Every rose has its prickles, and every day its night. Even the sun shows spots." (Spurgeon). The word for "all" is a strong one, "all without exception," and "many things" occupies the emphatic position in the sentence (1 Kings 8: 46; 2 Chr. 6: 36; Prov. 20: 9; Ecc. 7: 20; 1 John 1: 8, 10). The man who controls his tongue so well as never to trip with even an unfit, illtimed, or unkind word may be set down as a perfect man, able to control every other organ of his body. James thinks of the mouth and its speech as the chief outlet for the weaknesses and follies of vain thought, and for the ebullition of the heart's bad passions. (Cowles). A "perfect man" is one who has attained full spiritual and moral development, who is "perfect and entire, lacking nothing" (1: 4). He is no longer a babe, but an adult; no longer a learner, but an adept. He is a full and complete man, with perfect command of all the faculties

of soul and body. He who can school the tongue can school the hands and the feet, the heart and the brain. The tongue requires stronger self-government than any other avenue of the soul's expression. (Plummer).

3. Behold we put bits in the horses' mouths, that they may obey us, and we turn about their whole body—R. V. "Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole body also." A man who can govern his tongue, can govern his whole nature, just as the bridle controls, not merely the horse's mouth, but the whole animal. If, as is certainly the case, we are able to govern irrational creatures with a small bit, how much more ourselves through the tongue; for just as he who has lost his hold of the reins has lost control over the horse, so he who has lost his hold on his tongue has lost control over himself. (Plummer). (Ps. 54: 13; Isa. 1: 26; 1 Pet. 3: 10; Matt. 12: 37). Note that the bridle is put in the horse's *mouth*.

4. Behold also the ships, which, though they be so great, and are driven of fierce winds, yet are they turned about by a very small helm (R. V. rudder), whithersoever the governor (R. V. steersman) listeth—The point made by these two illustrations seems to be—Govern your tongue, it is a small member, but you may make it a bridle or a rudder for the guidance of your whole conduct. It is a mighty power for good or evil.

5. Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth (R. V. Behold how much wood is kindled by how small a fire)—Although the tongue is small it puts on great airs. It has great power and knows it (Ps. 12: 3; 73: 8, 9). "Wood" here means "forest." The illustration is frequent in poetry. James had before his mind a vast forest fire caused by a single spark. So a slight cause may have a far reaching result (Prov. 12: 18; 15: 2).

6. And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, (R. V. a world of iniquity among our members is the tongue, which defileth the whole body) and setteth on fire the course (R. V. wheel) of nature; and it is set on fire of hell—The tongue is as fierce, and

cruel and unmanageable as fire when unrestrained. It is a little world of evil in itself, for what evil is there which may not be originated or fomented by the tongue (Ps. 120: 2, 4; Prov. 16: 27; Matt. 15: 11, 18-20). "The tongue has its place among our members as that which defileth (spoteth) the whole body." (Compare Jude 23; 2 Pet. 2: 13; Eph. 5: 27). It incites the body to every kind of sin. The "wheel of nature" has been variously interpreted. (1) It is literally "the wheel of birth" *i. e.* "the whole life from birth," the wheel which then begins to roll on its course, and continues rolling until death. From the beginning of life to its close the tongue is an ever-present, inflammatory element of evil. (2) Others understand here a reference to the potter's wheel (Jer. 18: 3). The tongue is the flame that by its untempered heat mars the vessel in the hands of the potter. (3) It means the whole orb of creation. It sets the world on fire. The whole circle of man's relations is influenced by the tongue, in every age, and every land, and at every period of his life. We prefer this last view. The word for "is set on fire" is in the present participle. The tongue that speaks evil is ever *being set on fire of Gehenna*. Sins of speech are traced to their true source. The fire of man's wrath is kindled from beneath, as the fire that cleanses is kindled from above. (Plumptre).

7. For every kind of beasts, and of birds, and of serpents (R. V. creeping things), and of things in the sea, is tamed, and hath been tamed of mankind—"Every kind" is literally "every nature," it is not asserted that every species has been tamed but every order of the animal creation has proved submission to man.

8. But the tongue can no man tame; it is an unruly (R. V. a restless) evil, full of deadly poison—Though no *man* can transform the tongue, yet God can. He at whose word the demonic ceased his ravings can cause the lying tongue to speak verities, and the passionate tongue to be silent, and the tale-bearing tongue to be still (Illust. Notes). It is called a "restless mischief" from its fickleness, and its ceaseless activity. The diabolical nature, the death-bringing, serpent-virulence of the strife of tongues; contains substantially the same idea, as is expressed in the preceding verse, "inflamed by hell"

(Lange). (Deut. 32: 33; Ps. 55: 21; 140: 3; Ecc. 10: 11).

9. Therewith bless we God, even the Father, (R. V. bless we the Lord and Father) and therewith curse we men, which are made after the similitude (R. V. likeness) of God—The tongue was framed for noble uses, and should be employed in these. Keep it busy in praising God and blessing men and it will become “a world of good.” “Which” is used here correctly, not “who.” The latter would designate certain men thus made in God’s likeness, but the former is generic and adds an attribute of the race. Similarly we say “Our Father, *which* art in heaven,” because we wish to assert a fact concerning God, without suggesting an antithesis with fathers on earth. This distinction of “who” and “which” is carefully preserved in the English Bible and ought to be observed. The fact that man is made in the “image and likeness” of God (Gen. 1: 26) aggravates the guilt of sin against our brethren (Gen. 9: 6). General as these words are they seem to have been pointed at the Jewish enemies of christianity who interlarded their conversation with benedictions of the Eternal, the Blessed One &c., yet cursed those who worshipped God after a different manner from their own. The annals of Christendom shew that the necessity for the warning has not passed away. Councils formulating the faith, and uttering their curses on heretics; *Te Deum*s chanted at an *Auto de Fe*, or after a massacre of St. Bartholomew. The railings of religious parties who are restrained from other modes of warfare present the same melancholy inconsistency. (Plumptre).

10. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be—The Greek word implies that they are utterly unbecoming. “There is no necessity for such a state of things.” An evil tongue is contrary to the divine order of nature.

11. Doth a fountain send forth at the same place (R. V. from the same opening) sweet water and bitter?—a vivid picture probably of the mineral springs abounding in the Jordan Valley, near the Dead Sea; with which might be contrasted the clear and sparkling rivulets of the North, fed by the snows of Lebanon. Nature has no confusion in her plans; and thus to pour out a curse and

a blessing from the same lips were unnatural indeed. (Punchard).

12. Can the fig tree, my brethren bear olive berries? either a vine, figs? So can no fountain both yield salt water and fresh. (R. V. neither can salt water yield sweet)—The comparison seems to have been suggested by Matt. 7: 16, 17. If the mouth emit cursing, thereby making itself a brackish spring, it cannot to any purpose also emit the sweet stream of praise and good words; if it appear to do so, all must be hypocrisy and mere seeming. (Alford).

13. Who is a wise man and endued with knowledge (R. V. who is wise and undertanding) among you? let him shew out of a good conversation (R. V. by his good life) his works with (R. V. in) meekness of wisdom—No sharp distinction is to be made between wisdom and understanding. Whatever mental gifts a man may claim to have, they are to be used in works, not words; in meekness not contentiously; with such constant perseverance as to show a good life. For this meaning of conversation see Gal. 1: 13; Heb. 13: 7; 1 Pet. 1: 15, 18. (Scott). *In* meekness, as expressing, not something superadded, but the very form and manner in which the *good life* was to be shewn. The “meekness” thus defined is thought of as belonging to “wisdom” as its characteristic attribute. (Plumptre). In that meekness which is the proper attribute of wisdom (Alford). A truly wise man will show his wisdom by his modest demeanour.

ORIENTALISMS.

By Rev. R. G. MURISON, M. A., B. D.

A very small rudder. Ships are very ancient, representations of them being found in Egyptian art as far back as 3000 B. C. The Phoenicians were the greatest ship-owners in the ancient world, but unfortunately no very old representation of their ships exists, the only pictures of them which we have are on the late Assyrian monuments. In Acts 27: 40 the rudders of the ship are mentioned and this plural caused a good deal of trouble, some claiming the ship was steered by two rudders one in front, and one in the stern, an impossible way. The ancient ships were steered by two paddle rudders one on each quarter of the stern, as the Assyrian monuments shew. These rudders

acted through a rowlock, or port hole, according as the vessel might be large or small. This mode of steering existed quite late and was not confined to the Mediterranean, but was used on the North Sea, as the Bayeux Tapestry shows. There are traces of two rudders in the time of Louis IX, and the hinged rudder first appears on coins of Edward III. An old church Father says the two rudders of the church are the two Testaments. Sculling was quite familiar to the ancients, one Assyrian picture of a king crossing the river represents the boat as being propelled by one man in the stern sculling.

For every kind... is tamed. The Assyrian monuments show parks with tamed lions in them, one sculpture shows musicians accompanied by a tame lion. The Indians tame the Cheetah and hunt with it. There can be no question at all of the remarkable power which from time immemorial has been exercised by certain people in the east over poisonous serpents, and to this S. James probably refers. The Psylli of Cyrenaica were famous, and in the east are many who equal them. In Africa

and India the species generally employed are the hooded snakes and the horned cerastes. In Egypt many darweeshes obtain their livelihood by going about to charm away serpents from houses. There are also many performers with tamed serpents. Lane, who lived much in Egypt, thinks their poison fangs are removed or blunted, but Bruce the traveller, says "I have seen at Cairo a man take a cerastes with his naked hand from a number of others lying at the bottom of a tub, and put it upon his bare head, covering it with the common red cap he wears, then take it out, put it in his breast tie it about his neck like a necklace, after which it has been applied to a hen, and bit it, which has died in fifteen minutes." Dr. Davy testifies to having examined these tamed snakes in Ceylon, and found their poison fangs uninjured. The usual instrument of the serpent charmer is a flute. Shrill sounds it would appear are those which serpents with their imperfect sense of hearing are able most easily to discern. So in China the tame fishes are summoned by whistling or by a bell.

BIBLE SEARCH LIGHTS.

1. Did our Saviour condemn those who were ambitious to be religious leaders? (Matt. 23: 8, 14). What does Paul say of those who did not practice what they taught? (Rom. 2: 20, 21). What does Peter say about overbearing pastors? (1 Pet. 5: 3). What does Christ say about censorious teachers? (Luke 6: 37). Shew that position carries with it responsibility. (Jer. 17: 10; Luke 12: 48; Jas. 2: 13; Heb. 2: 2, 3)
2. None are free from sin (1 Kings 8: 46; Prov. 20: 9; Ecc. 7: 20; 1 John 1: 8, 10). Where are we specially warned against sins of speech? (Ps. 34: 13; ch. 1: 26; 1 Pet. 3: 10). May our speech be taken as a true index of our character? (Matt. 12: 37)
5. What is said of the tongue of the wise? (Prov. 12: 18; 15: 2). How are the boastful described? (Ps. 73: 8, 9). What judgment will befall them? (Ps. 12: 3).
6. What did Christ say of the defiling effects of evil speech? (Matt. 15: 11, 18-20; Mark 7: 15, 20, 23). What advice does Peter give regarding our speech? (1 Pet. 3: 10; 2: 1).
8. Where are evil tongues compared to poisonous serpents? (Ps. 140: 3; Ecc. 10: 11).
10. What is the best cure for the evils of the tongue? (Prov. 16: 23; 4: 23; Matt. 12: 34; Luke 6: 43-45).
12. Commendations of meekness (Prov. 14: 29; 15: 1; 16: 30; 1 Cor. 13: 7; Gal. 5: 22, 23, 26; Jas. 1: 4; 1 Pet. 3: 4; 2 Pet. 1: 5).

PRACTICAL LESSONS.

By Rev. SAMUEL LYELL, D. D.

Ver. 1. James uses the term masters to refer to teachers, and the sin spoken of is the desire to be teachers, without having the qualifications essential to the teacher. All teachers that are not instructed in the truth, bring

condemnation on themselves,—the more condemnation the more ignorant they are.

Ver. 2. This condemnation is most common; because in many things all stumble. When all are so apt to stumble, teach-

ing has its dangers. Let all take care that they are qualified to instruct before they desire to teach. If a man is able to control his speech it is a sign that he has reached a high standard of christian living. Indeed if he can bridle his tongue, he has power to bridle his whole body, and to resist the temptations that come to him through the senses.

Ver. 3. Horses through bits are used by men, and are thus forced to do as their drivers wish. Through a little instrument applied in a right way much good results.

Ver. 4. Ships great and, when out of the waters, most unwieldy, can be easily turned and controlled by little helms. And so the importance of the controlling of the little member of the tongue, is great. In the government of the body the power of using the tongue aright is all important.

Ver. 5. The tongue is apt to run to evil. If not put to right uses, it is sure to become a fruitful source of evil. As a little fire kindles a great conflagration, so the fire of the tongue may spread to all the members.

Ver. 6. In itself the tongue is a fire, is a world of iniquity. It utters all evil thoughts and desires, and is the direct and indirect cause of much of the sin to be found in the world. This evil member brings the spots of defilement on the whole body. The wheel of life, which begins to roll at birth and rolls on till death, is set on fire through the wickedness of the tongue. Nay as the tongue can only be cleansed by the fire from heaven, so it is often actually consumed by the fire of hell. The term hell refers to the evil influences that play on the sinful and come from the unseen world.

Ver. 7. This verse shows how man has tamed the beasts of the field, the fowl of the air, the fish of the sea. Rats, wasps, and lions have been tamed; and man is constantly humanising all things.

Ver. 8. But to tame the unruly tongue is not in man's power, and can only be done by God's. The passion of sin is in the tongue, and this makes it a death bringing member.

Ver. 9. How inconsistent are the uses of the tongue? At one time it is used to praise God for what He is, and has done for men; at another to curse men, to express the desire to injure a brother, a brother made in God's image, and dear to the heart of God, as His child.

Ver. 10. In the 10th verse James con-

demns this two-fold use of the tongue, thus blessing God and cursing man.

Ver. 11. The mixing of good and evil is not found in nature. When the water gushes out of the rock it is of one kind. You do not find sweet water this moment, and bitter the next.

In Palestine many of the springs are far from fresh. Indeed those on the eastern slopes of Judah and Benjamin are brackish. But they are constant in the quality of their waters. When man is good he ought to speak the words of truth and of right, and in love. It is wrong to sing to the Lord one minute, and the next lie and blaspheme, as so many do.

Ver. 12. James here asks a pointed question. In Palestine around every court yard, and almost every house, figs and vines grow most luxuriantly. Then in such places as the Mount of Olives, the olive trees are found in abundance. But in no case did the one kind of tree bear the fruit natural to another. Each tree bore its own peculiar fruit, and no other. In thus limiting itself man has an illustration of what he ought to do in his speech. Made for God the tongue should praise him; made to aid man it ought to bless a brother, and curse not.

Then James goes back to the idea of springs. A salt spring yields salt water, and not fresh. If blessing comes from lips tainted with cursing, then it is in the end transformed into a curse. The twofold power of the tongue is only in appearance; for all is bad. "The prayers and praises of the hypocrite who cherishes hatred in his heart, are worse than worthless"—they are wicked.

Ver. 13. This text shows us the wise man of the New Testament. The term "wise" lays the emphasis on the moral side and the term "endued with knowledge" on the intellectual. If a man would have the qualifications of a true teacher, he must have moral and spiritual qualities, such as were found in Christ; and to these must be added knowledge. God's children should be like their Father, living in light in which there is no darkness. Having these two graces the true christian is to show by his conversation, or rather by his life, his works of faith and his labours of love. He is not only to be good, but his goodness is to be of the noblest type. And in thus bearing the christian fruit, the ideal wise man will be meek—free from the

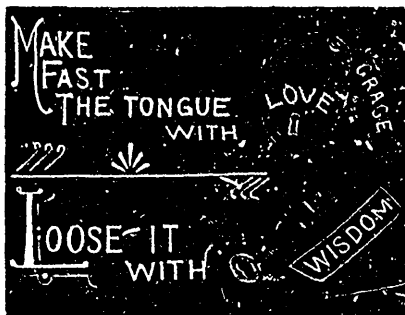
spirit of wrath, of revenge, of sullenness, of self seeking in any of its forms. Such a man will not pride himself in his humility, and use it as a cloak to cover his pride that has not the courage of its convictions.

an every day life—to show his faith by his works.

THE BLACKBOARD.

ADDED POINTS.

1. The desire to teach should go hand in hand with the desire to learn.
2. The evils of the unbridled tongue are many and great.
3. The cure for these evils must be sought in a renewed nature, in divine aid, and in constant right direction of the tongue to speak the truth in love.
4. The mixing up of good and bad in our conversation ends in evil and in evil only.
5. The duty of the christian teacher is to develop his moral, his intellectual, and his spiritual life in the wise and meek works of



—Selected.

LESSON XI—June 13th, 1897.

Paul's Advice to Timothy. 2 TIM. 1: 1-7; 3: 14-17.

(Commit to memory verses 3: 14-17, and read Acts 16: 1-5).

GOLDEN TEXT: "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation." 2 Tim. 3: 15.

PROVE THAT—Parents should train their children. Deut. 6: 7.

SHORTER CATECHISM. Quest. 106. *What do we pray for in the sixth petition? A. In the sixth petition (which is, And lead us not into temptation, but deliver us from evil), we pray, That God would either keep us from being tempted to sin, or support and deliver us when we are tempted.*

LESSON HYMNS. *Children's Hymnal*—Nos. 72, 75, 217, 78.

DAILY PORTIONS. *Monday.* Paul's advice to Timothy. 2 Tim. 1: 1-11. *Tuesday.* Paul's advice to Timothy. 2 Tim. 3: 10-17. *Wednesday.* Faithful endurance. 2 Tim. 2: 1-13. *Thursday.* Example to believers. 1 Tim. 4: 6-16. *Friday.* The sure word. 2 Pet. 1: 16-21. *Saturday.* The perfect law. Ps. 19: 7-14. *Sabbath.* In the heart. Ps. 119: 9-16. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. The second epistle to Timothy was probably written about A. D. 66 or 67 while Paul was imprisoned at Rome and in constant expectation of martyrdom. It may be regarded as the dying counsel of the venerable apostolic Father to his son in the Lord. It contains a variety of injunctions as to the duties of christians under trials and temptations, and concludes with expressions of a full and triumphant faith in the Lord Jesus Christ, and in all the glorious promises made to his true followers. (Schaff).

LESSON PLAN. I. The Child Taught. vs. 1-7. II. The Man Perfected. vs. 14-17.

1. Paul an apostle of Jesus Christ by the will of God, according to the promise of life (R. V. of the life) which is in Christ Jesus—An apostle is literally one sent forth with a commission to discharge. The title is given in a special sense to the twelve chosen by Christ and to Paul. The distinguishing marks of an apostle in this, the technical sense of the word, were, receiving his commission directly from Christ; being a witness to

the fact that Jesus was alive from the dead ; special inspiration ; and a general oversight of all the churches. In none of their official qualifications did the apostles resemble modern bishops. They were not confined to dioceses ; they did not exercise exclusively the power of ordination ; confirmation was practised by no one in their day ; and the authority they claimed was based upon special inspiration, it was personal and intransmissible. The claim of Romish and Anglican bishops to be successors in office of the apostles is as baseless as it is arrogant. Paul calls himself an apostle "of Jesus Christ" because he was chosen and sent forth by Him as really as any of the original disciples (Acts 9: 6, 15) and because he was the bearer of Christ's message of mercy to men. His deep humility comes out in his ascribing this honor, not to any fitness in himself, but, to the sovereign will of God who put the treasure in earthen vessels that the exceeding greatness of the power might be His alone (2 Cor. 4: 7 ; compare Gal. 1: 15, 16). He further reminds us that he was made an apostle so as to carry into effect God's promise of eternal life to those who should believe in Christ. This seems to be the force of the difficult preposition translated "according to"—"in pursuance of, in fulfilment of" (Alford) the promise of life. (For the nature of this "life" read John 5: 24, 39, 40; 6: 40, 54; 10: 28; 17: 3; Rom. 5: 21; Eph. 3: 6; Titus 1: 2; Heb. 9: 15). The mention of this life is peculiarly touching, for Paul was under sentence of death at the time and knew not how soon he might be called to seal his testimony with his blood. But his life was hid with Christ in God and he knew that as soon as he should be absent from the body he would be present with the Lord. (Clarke). The words are spoken to encourage Timothy.

2. To Timothy, my dearly beloved son : (R. V. my beloved child). Grace, mercy and peace, from God the Father and Christ Jesus our Lord—In the first epistle Paul calls Timothy his "own son in the faith," here he uses a tender and affectionate term. The word for "beloved" denotes an attachment founded on reason and choice on the ground of merit in the one beloved, not merely instinctive love. There is no indication in it that Paul's confidence in Timothy was weakened (Alford). It expresses the strong love of

the aged apostle for one who had proved worthy of his esteem and regard. For 16 years they had been together a Father and Son and grown dearer and dearer to each other. Timothy is first mentioned as a disciple at Lystra (16: 1-3) and was probably one of Paul's converts there.

It has been noted as a characteristic of the pastoral epistles, the last penned by Paul, that "mercy" is added to "grace and peace" in his invocations of blessing. The reason for this is beautifully explained by Van Oosterzee in Lange's commentary. "The chief motive by which the apostle felt himself compelled, from the fullness of his heart, to join this third word to the other two, was doubtless his own personal feeling. As his life drew nearer its close, and he felt more deeply his weakness, his coming end, 'mercy was the foundation of his hope, and for Timothy too, with grace and peace, it was the one thing needful, the most tender grace toward the wretched, the experience of which fits a man to be a minister of the gospel?' We may call grace the highest good for the guilty, mercy for the suffering, and peace for the struggling disciple of the Lord. In its harmony, this ravishing three-fold chord expresses all the spiritual gifts which the christian should ask for himself and his brethren." The joining of Christ Jesus with God the Father as the source of these blessings is a proof of his equality with the Father, in the view of the apostle.

3. I thank God, whom I serve from my forefathers with (R. V. in a) pure conscience, that without ceasing I have remembrance of thee in my prayers night and day—The R. V. reads "how unceasing is my remembrance of thee in my supplications," and joins "night and day" with "greatly desiring" or "longing" in verse 4. For what does the apostle thank God? The answer is found in verse 5.—Timothy's genuine faith, which was the fruit of godly training in childhood and therefore of the strongest, truest and most intelligent sort. He thought of Timothy every time he bent his knee in prayer and thanked God for what grace had accomplished in him of sterling and beautiful character. Paul, like Timothy, had inherited much from his ancestors. But for them he would not have been what he was. He had not broken with the faith of the past. He was thankful for his God-fearing forefathers and proud of the historic con-

tinuity of the faith in which he stood. The word means his immediate family progenitors, parents, grandparents &c. In all that he did Paul was conscientious. Even when persecuting the church he thought he was pleasing God (Acts 26 : 9 ; 1 Tim. 1 : 13). He frequently declares his sincerity in all that he did (Acts 22 : 3 ; 23 : 1 ; 24 : 14 ; 27 : 23 ; Rom. 1 : 9 ; Gal. 1 : 14). The grammatical construction of verses 3-5 is very much involved and hard to unravel, but the general meaning is sufficiently clear. Paul is so thankful for the christian graces displayed in Timothy that he never ceases praying for him and wishing to see him that he may be refreshed by a renewal of their fellowship (Rom. 15 : 32 ; 1 Cor. 16 : 18 ; 2 Cor. 7 : 13 ; 2 Tim. 1 : 16 ; Phil. 7). Paul was in the habit of praying for those in whom he was interested (1 Thess. 1 : 2 ; 3 : 10).

4. Greatly desiring to see thee, being mindful of (R. V. remembering) thy tears, that I may be filled with joy—Paul was doubtless lonely sometimes in his prison and wished Timothy to come to him (4 : 9, 21). He remembers the pain of their parting and anticipates the joy of their reunion. (Compare Acts 20 : 37). Timothy seems to have been affectionate and sympathetic, warmly reciprocating the apostle's love.

5. When I call to remembrance (R. V. having been reminded of) the unfeigned faith that is in thee, which dwelt first in thy grandmother, Lo'is, and thy mother Eunice; and I am persuaded that (R. V. omits "that") in thee also—We are not told what incident brought these things to the stle's mind, some suggest that it was the contrasted unfaithfulness of Demas (4 : 10), others that it was the arrival of Onesimus, but these are only conjectures. Timothy had been brought up in a christian home. A pious mother taught him to love Jesus and he did not reject the blessing sealed to him in baptism (1 Cor. 7 : 14). For many years before the conversion of Timothy, "perchance before his birth." (Bengel), had faith dwelt in his mother and grandmother. It was not a bare, fleeting, momentary feeling, but an abiding, indwelling principle (Eph. 3 : 17); and the apostle is "persuaded," the word expresses the most confident assurance (Rom. 8 : 38), that the same living faith dwelt also in Timothy himself. (Van Oosterzee). Timothy's

mother was a Jewess, but his father was a Greek *i. e.* a heathen (Acts 16 : 1), but the faith of the one parent sanctified the child (1 Cor. 7 : 14 ; ch. 3 : 15).

6. Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands—Just because he was so confident of the genuineness of Timothy's faith, Paul exhorts him earnestly, reminding him of the solemn vows resting upon him and the grace bestowed to fit him for their fulfilment. The reference may be to some special blessing received through the apostle, or, more likely, it reminds Timothy of his ordination to the sacred office, in which Paul took part with the presbytery (1 Tim. 4 : 14). "To stir up" means to "kindle up," "fan into a flame." The holy fire was within him but it should blaze forth in a yet brighter flame. (Van Oosterzee).

7. For God hath not given us the spirit of fear (R. V. fearfulness), but of power and of love, and of a sound mind (R. V. discipline)—It appears obviously, that Timothy, who was of a gentle disposition, borne down by manifold discouraging cares, was in special danger, more than others, of yielding weakly to despondency, without, however, being justly liable to the suspicion of defect in his faith, or of unfaithfulness in his work. "Power" is opposed to faint heartedness; "love" renders us capable of the greatest sacrifices for Christ and "discipline" in that christian self-control which imparts power to a wise bearing in action, and in all things knows how to keep within true bounds. (Van Oosterzee). (Rom. 8 : 15).

8. But continue (R. V. abide) thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them—In contrast to "evil men and seducers" Timothy is exhorted to steadfastness. "Perseverance is the only virtue that cannot be counterfeited." (2 Tim. 1 : 13 ; 2 : 2 ; John 8 : 31 ; Matt. 24 : 13). These truths and principles learned in childhood, enforced by the holy lives of loved ones, had been fully accepted by Timothy as his own. His was no mere traditional faith. If "whom" is taken as the singular number, then Timothy's teacher is Paul himself.

9. And that from a child (R. V. babe) thou hast known the holy Scriptures (R. V. sacred writings) which are

able to make thee wise unto salvation through faith which is in Christ Jesus— This very fact, that from earliest infancy he had been under the influence of divine truth and been nourished by the bread of life, was to be an incentive to him to adhere faithfully to this word of truth. (Huther). The Old Testament is nowhere else in the New called "the holy Scriptures," or rather as in R. V. "sacred writings." "Sacred," as distinguished from "holy," expresses the reverence with which these writings were regarded. Jew and christian alike venerate these writings and regard them as on a different plane from all others. The Greek word is almost exclusively applied to things, not persons, and never expresses moral qualities. These are implied in the word for "holy," when used of moral agents. Its root idea is "separation," especially from moral and ceremonial, which is typical of moral, defilement. These "sacred writings" still possess the power here ascribed to them, it is an inherent potency ever abiding, as the use of the present participle indicates. To make wise "unto" salvation, means, "to the attainment of salvation." This wisdom is practical and experimental, ever deeper and broader, leading on to the "perfect man, the measure of the stature of the fulness of Christ" (Eph. 4: 13; 3: 18, 19). Salvation is here used in its fullest sense, complete deliverance from all evil. But the Bible does not do this in any magical or mechanical way. The necessary condition of profiting spiritually by the perusal of Scripture is that we accept fully its testimony regarding Christ, and receive him as our personal Saviour. The order of faith is, first Christ then the Bible. Very rarely does any one come to Christ because he is intellectually convinced that the Bible is true, but we accept Him as meeting our spiritual needs and then the sacred volume becomes luminous to us—reason, conscience and heart are all satisfied (John 5: 39; Ps. 119: 11; John 20: 31; Rom. 10: 17).

16. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness—The R. V. renders this verse "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness." The word "Scripture" never

occurs in the N. T. except in the sense of the O. T. as a definite, completed collection revered as inspired of God (2 Pet. 3: 16 includes N. T. writings). As a proof text for the inspiration of the Bible, the R. V. is not weaker than the A. V. for it assumes the fact instead of asserting it—"Every book of the Bible, because it is inspired of God" &c. Had Paul meant to say "every Scripture which is inspired of God is also profitable &c," he would have uttered a vague and inconsequent commonplace. His aim is to emphasize the utility of the collection known as "The Holy Scriptures," in all its parts, for the purpose of making "wise unto salvation," and perfecting the christian character. "Doctrine," or "teaching," is instruction in divine truth; "reproof," means convincing of sin and reproving for it; "correction," it works a reformation in us (John 17: 17); "instruction," or discipline, "in righteousness," it directs us and aids us in a life of practical godliness (Ps. 119: 105) The Bible differs in this from all the other books (1 Pet. 1: 20, 21).

17. That the man of God may be perfect, thoroughly furnished unto all good works—R. V. "that the man of God may be furnished completely unto every good work." The "man of God" is every believing christian who by the Holy Spirit is born of God, and is related to God (1 Tim. 6: 11). Instruction in Scripture will secure for every believer, continuous, growing, inward capacity and readiness for the accomplishment of every thing pleasing to the Lord. (Van Oosterzee).

ORIENTALISMS.

A pure conscience. Conscience is mainly a Biblical term, the same word is used by the Greeks, and its equivalent by the Romans, but with them it meant self-consciousness. The moral sense was more fully developed by the people of God in Israel, by Christ and His disciples, than by the philosophy of Greece, valuable as that has been in the world's history.

From my forefathers. This is simply an expression of the strong Jewish belief in the solidarity of the race past and present, we see it also expressed in the term used for death "gathered to his fathers," "slept with his fathers," also in the expression for heaven, "Abraham's bosom"—In China this same

view has been wrongly developed into ancestor worship.

Thy mother Eunice. Eunice (Victoria) was a Jewess, but her husband was an uncircumcised Greek. The Father has generally the greater power over the sons, but in this family the mother was a faithful follower of God while the father was an idolater, and was most likely more or less indifferent to any kind of religion, for idolatry, or polytheism, does not call out that whole souled devotion, which the belief in the true God does. The mother simply *must* teach her religion. The great lesson here is, the power of a thoroughly devoted mother over the future of her child. Many speak against election, as being harsh &c., but each day we see parents electing their helpless children either to weal or woe.

From a babe. . . sacred writings. Directly the Hebrew child learned to speak his religious instruction was to begin, probably the first he would have to learn would be the

Shema or creed. This would be followed by other Bible passages, short prayers &c. It was the fathers duty to teach his son the Law. Every thing must give way to this duty, even the necessary meal. To impart to a child knowledge of the Torah conferred as great spiritual distinction as if a man had received the Law itself on Mt. Horeb. That man was of the profane vulgar who had sons but neglected to bring them up in knowledge of the Law. To all which if read in the light of the gospel we heartily argue—The regular instruction commenced with the fifth or sixth year when the child was sent to school. These schools existed throughout the land. There is said to have been 460 in Jerusalem alone, and still tradition had it that Jerusalem fell simply because of the neglect of the education of the children. It was deemed unlawful to live in a place where there was no school, such a city deserved either to be destroyed or to be excommunicated.

BIBLE SEARCH LIGHTS.

1. From whom did Paul receive his apostleship? (Gal. 1: 1; Acts 9: 6, 15). For what purpose was he made an apostle? (Eph. 3: 6, 8).
2. Why does he call Timothy his "son"? (1 Tim. 1: 2). Is this title given to any other? (1 Pet. 5: 13; Philemon 10; 1 Cor. 4: 15). When did Paul first meet Timothy? (ch. 16: 1).
3. Did Paul serve God with a pure conscience when he was persecuting? (Acts 22: 3, 4; 23: 1). Did he claim to be guiltless of sin for doing so? (1 Tim. 1: 13; 1 Cor. 15: 9).
5. Why is Timothy's father not mentioned? (Acts 16: 1). What blessings are promised to early piety? (Prov. 8: 17; Isa. 54: 13; Matt. 19: 14).
6. By whom was Timothy ordained? (1 Tim. 4: 14). What gift is bestowed upon every believer? (1 Thess. 5: 19).
7. What is the spirit of true believers? (Rom. 8: 15, 16; Gal. 4: 5, 6). Why is fear inconsistent with this spirit? (1 John 4: 18).
14. On what ground does the apostle urge steadfastness? (Heb. 4: 14; 10: 23).
15. Is faith necessary to the right understanding of the Scriptures? (1 Cor. 2: 14; Rom. 8: 7).
16. How was the Bible written? (2 Pet. 1: 20, 21).
17. The Bible a book for the young. (Ps. 119: 9; Prov. 1: 4).

PRACTICAL LESSONS.

Ver. 1. Paul's apostleship is here traced to its source, the will of God. Life had been promised in Christ. Paul was appointed to be an apostle in order that men might lay hold of the spiritual blessings ever to be found in Christ.

Ver. 2. Here Paul calls Timothy his beloved child. In chap. 1: 2 Timothy is called a true child. In the former term Paul shews his

love for Timothy; in the latter his confidence in him. Paul loved Timothy, and Timothy was worthy of his love. As in the first epistle Paul wishes mercy as well as grace and peace for Timothy. We are thus taught that those preaching the gospel and working to make known Christ need mercy to pardon their sins, and can only work aright when they are partakers of pardon and of all the

blessings that come to us from God through Christ.

Mark, too, how Jesus is joined with God the Father in bestowing what is essentially divine. The fellowship here spoken of implies that Jesus is God.

Ver. 3. Notice the thankful spirit of the apostle; also how Paul served God as well as believed on Christ. His faith wrought as well as trusted. The term forefathers may mean his grandparents or even those more remote. Paul here teaches us that he had a pious ancestry. His forefathers had looked for a Messiah to come; he was looking back to the Messiah come. The service rendered by Paul had conscience in it. Nay he served with a pure conscience—a conscience cleansed by the blood of Christ, enlightened by the truth of God's word, and sanctified by the indwelling Spirit. Paul was so bound to Timothy and so interested in him and in his work, that he could not pray without the thought of Timothy coming into his mind, and the desire to have blessings for this dear child rising up in his heart.

Ver. 4. Paul's desire to see Timothy was strong and tender, and lasting. When they parted, it was in tears. Doubtless Timothy had often wept as he heard of what Paul endured, and thought of the dangers constantly threatening him, Paul too had wept as he thought of Timothy's need of hardness, of the deepening darkness gathering around his beloved child. The two hearts longed night and day to be closer, to know more of each other, and to be in a position of mutual helpfulness. It would give a foretaste of heaven's joy—would fill with joy.

Ver. 5. Paul here informs us as to Timothy's faith. It was inward, real, living, and life giving—was opposed to all sham and show. Neither hypocritical nor wavering, it was firm as a rock and true as steel. Nor was it the first time to be seen in the son; for it had shown itself in the grandmother, Lois, and in the mother Eunice. Paul in his mission journeys had met these pious ancestors of Timothy, and had the clearest evidence that they had a faith that purified the heart and wrought through love. He had no doubts either as to Timothy's continuing the good work, and blessing others.

Ver. 6. Paul is most anxious that Timothy would use his gifts, would make the most of

what was his by inheritance or by direct gift of God, and would thus render the best possible service. Lovingly and faithfully he reminds his son in the Gospel to kindle up the fire that was latent in him, to be a hero in the fight of heroes. Paul's imprisonment, his probable martyrdom, the stirring events all call on Timothy to do his best. Timothy had received special gifts and graces for his work (1 Tim. 4, 14) and he was to use these for the good of the church in her time of sore need. These gifts had been granted through the laying on of the hands of Paul, and also through the laying on of the hands of the Presbytery when Timothy was ordained. But God given graces must not be enjoyed in selfish ways, and indeed cannot be. If they would be stirred up and developed they must be put to the service of the church.

Ver. 7. The spirit of cowardice is not that implanted in the christian—is not that wrought by the Spirit of God. Men baptized by the Spirit are sure to be brave as the apostles were after Pentecost. The consciousness of divine power and favor; The assurance of God's love and aid, lift us above the fear of man.

If we have power we will not be faint-hearted; if we have love we will use our power as a parent to a child; if we have a "sound mind," we will neither give wild exhibitions of our powers nor allow our affections to blind our eyes, but will so use as not to abuse our gifts and graces. Chap. 3.

Ver 14. Paul here enjoins Timothy to abide in the doctrines he has learned—not to give them up. Why should he since he was assured of their truth—knew them from experience? Had he not learned them at Paul's feet, and at the feet of Lois and Eunice?

Ver. 15. Timothy had early learned the truth that centres in Christ, the truth made known in the Scriptures. Here Paul informs his readers that the Scriptures have a message for all—tell of Christ, and urge on all readers to trust Christ and be saved.

Ver. 16. This verse declares that "every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness" The Bible is a most profitable text book to study, and no teacher of faith and of morals ought to neglect it. It is a store house of divine wisdom. Scripture too is able to convince of sin,

through the application of the spirit. The penetrating power of the truth of the Bible is great. But if a man wants to amend his evil ways, the Bible shows him how. It gives lessons on right doing. It represses sin, corrects evil habits, and inculcates the principles of holy living.

Ver. 17. The aim of all this teaching, convicting of sin, correcting of wrong, and instruction in right doing is set forth in verse 17. It is that the man of God—born again through God the Spirit, fed on the God given truth, and made a joint worker with God—may be thoroughly prepared to do all that is well pleasing to God. If the man has been renewed, and wants to find out what he ought to do, and how he may do it, let him go to the Bible, and study it by the aid of the Spirit.

ADDED POINTS.

1. It is not enough to have the seeds of truth and right, of beauty and love, in us, we must develop them through use.
2. If we would serve God with our best we must go to the Bible to learn how this is to be done.

THE BLACKBOARD.

WHY WE STUDY THE BIBLE.

TO KNOW
OBEY
GROW LIKE } CHRIST

LESSON XII—June 20th, 1897.

Personal Responsibility. Rom. 14: 10-21.

(Commit to memory verses 19-21 and read chapter 14.)

GOLDEN TEXT: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth." Rom. 14: 31.

PROVE THAT—We are not to judge others. Rom. 14: 10.

SHORTER CATECHISM. Question 107. *What doth the conclusion of the Lord's prayer teach us?* A. The conclusion of the Lord's prayer (which is, *For thine is the kingdom, and the power, and the glory, for ever, Amen*), teacheth us, to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him. And in testimony of our desire, and assurance to be heard, we say, Amen.

LESSON HYMNS. *Children's Hymnal*—Nos 173, 148, 224, 116.

DAILY PORTIONS. *Monday.* Personal responsibility. Rom. 14: 10-21. *Tuesday.* Pleasing others. Rom. 15: 1-7. *Wednesday.* Giving no offence. 1 Cor. 10: 23-33. *Thursday.* Warning against offences. Matt. 18: 1-11. *Friday.* Loving one another. Rom. 13: 7-14. *Saturday.* Love for others. Mark 12: 28-34. *Sabbath.* My neighbour. Luke 10: 25-37. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. There were in the Roman church two parties. One believed that they could freely eat all wholesome food; the other so feared partaking of what was unclean, or had been presented in an idol temple, that they would eat no meat or drink no wine. In advising the Roman christians regarding these questions, Paul lays down principles applicable to all similar cases.

LESSON PLAN. I. The Law of Love. vs. 10-15. II. The Law of the Kingdom. vs. 16-19. III. The Law of Conscience. vs. 20, 21.

10. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgement seat of Christ—In this and in the following verses, to the 13th, Paul applies his previous reasoning to the case in hand. If a man is our brother, if God has received him, if he acts from a sincere desire to do the divine will, he should not be condemned, though he may think certain things right which we think wrong; nor should he be despised if he trammels his conscience

with unnecessary scruples. The former of these clauses relates to scrupulous Jewish christians; the latter to the gentile converts. As we are all to stand before the judgment seat of Christ, as he is our sole and final judge, we should not usurp his prerogative, or presume to condemn those whom he has received. (Hodge)—The R. V. emphasizes the “thou.” “But *thou*, why dost thou judge,” referring to the weaker brother and contrasting him with Christ who is “Lord both of the dead and living” (verse 9). To “judge” means “to censure” for his freer conduct. This was forbidden by Christ (Matt. 7: 1). We are not forbidden to condemn what is sinful but we ought not to hastily infer that another who thinks differently from ourselves has an unchristian spirit. The R. V. properly emphasises the person addressed in the second question, “thou again,” referring to

the less scrupulous brother who was inclined to regard with feelings of contempt those whom he considered “strait-laced.” The R. V. is doubtless correct in substituting “God” for “Christ”—“the judgment seat of God.” Still Christ is the Judge (2 Cor. 5: 10; Matt. 25: 31; John 5: 22; Rom. 2: 16; Acts. 10: 42; 17: 31; Rev. 1: 7; 22: 12). The apostle used the word “God” here so as to introduce the quotation that follows. “Remember, both of you, that we shall *all*—all of us, the weak and the strong—stand before the judgment seat of Christ. Thou who condemnest think—What if He should approve what thou hast condemned, and welcome thy brother as a good and faithful servant for doing that for which thou wast disposed to deny his right to the title of christian? Thou who despisest—remember that in the estimation of the final Judge, mere correctness of doctrinal view will



LYSTRA, THE BIRTH-PLACE OF TIMOTHY.

go but a short way to establish a claim on His approbation. The scrupulously conscientious, weak disciple, will stand higher with Him than he who, with much of the knowledge that puffeth up, has little of the charity that edifies. Remember that you both must stand before the judgment seat of Christ; and remember, too, that your present judgments of each other will form elements of the judgment then to be declared—“With what judgment ye judge, ye shall be judged” (Matt. 7: 2). (Brown).

II. For it is written, As I live, saith the Lord, every knee shall bow to me,

and every tongue shall confess to God —(Isa. 45: 23). The apostle evidently considers the recognition of the authority of Christ as being tantamount to submission to God, and he applies without hesitation the declaration of the Old Testament in relation to the universal dominion of Jehovah, in proof of the Redeemer's sovereignty. In Paul's estimation therefore Jesus Christ was God. (Hodge). The quotation is not verbally accurate but the true sense is given. All men shall one day own the sovereignty of Jesus as God's ! the Judgment if not sooner. “As I live” is a frequently occurring formula of the

divine oath, or solemn asseveration (Num. 15: 21, 28; Deut. 32: 40; Dan 12: 7; Ruth 3: 13). To "confess to God" does not mean to confess sin, but to acknowledge his rightful authority. According to the laws of Hebrew poetry the second clause repeats the idea of the first with variation of form.

12. So then every (R. V. each) one of us shall give account of himself to God—The emphasis is on "each" and "concerning himself." "I am my brother's keeper, so as that it is my duty to do all I can to promote his highest welfare; but I have not the charge of his conscience. That, under the Lord of conscience, belongs to himself, and must not be interfered with. I cannot answer for him 'in that day'; I shall have enough to do to answer for myself." (Brown). On our personal responsibility see Matt. 12: 36, 37; 1 Pet. 4: 5; Job. 34: 11; Ezek. 18: 20; 1 Cor. 3: 8; Gal. 6: 5; 2 Cor. 5: 10.

13. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way—We are not forbidden to form opinions regarding the conduct of our fellow-men and these must often be unfavorable. If I am honest in my own conviction, I must hold that he who differs from me is mistaken. But we are not to form censorious judgments as to general character. The second "judge" has a slightly different meaning from the first, but is used for the sake of the play upon the words, (antanaclasis) and emphasis, it means rather "come to this determination." "Stumbling block" and "occasion to fall" mean the same thing. Instead of having "decided opinions" about "certain people," form this fixed resolution in your own mind regarding your own conduct, that you will never exercise your liberty so as to wound a weak brother, or lead him to do wrong.

14. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean to him it is unclean—"The distinction between clean and unclean meats is no longer valid. So far the gentile converts are right. But they should remember that those who consider the law of the Old Testament on this subject as still binding, cannot, with a good conscience, disregard it. The strong should not therefore do

anything which would be likely to lead such persons to violate their own sense of duty." (Hodge). Paul's doctrine that the distinction between clean and unclean meats is abolished is no mere opinion of his own, but an absolutely certain truth revealed to him by inspiration from Christ himself (Acts 10: 14, 15; 1 Cor. 10: 25; 1 Tim. 4: 4)—"In the Lord Jesus" (R. V.) means "in my fellowship with the Lord Jesus" *i. e.* as having the mind of Christ (1 Cor. 2: 16). But it is wrong for any one to violate his conscience even though conscience be weak, or ignorant.

15. But if thy brother be grieved with thy meat, (R. V. For if because of meat thy brother is grieved) now walkest thou not charitably, (R. V. thou walkest no longer in love). Destroy not him with thy meat, for whom Christ died—This is the apostle's first reason for urging self-denial in regard to such matters. "Though the thing is right in itself, yet if indulgence in it be injurious to our christian brethren, that indulgence is a violation of the law of love." (Hodge). "Meat" is the old English term for food in general. There is a tinge of contempt in the apostle's words, as if so trifling a matter ought not to be the cause of so much mischief. "Grieved" does not mean "displeased," "vexed," "his feelings wounded" but, as is evident from the context, "brought to grief," "made miserable by a guilty conscience through following your example." Godet takes the former meaning and says, "This word expresses the painful and bitter feeling produced in the heart of the weak by the spectacle of the free and bold eating of the strong." But Hodge, and the majority of commentators, say that this sense of the word is foreign to the N. Testament (1 Cor. 8: 9-12). "Destroy not" thy brother—Do not what may end—what, but for the interposition of divine grace, must end in his destruction. The tendency of every sin is to destroy the soul, and will you, to gratify what is itself an innocent, though comparatively low, appetency of your nature, or to make a display of your freedom from prejudices which enslave some of your brethren, expose to hazard a brother's salvation?" (Brown). "Will you make more of your food, than Christ did of his life" (Bengel). The destruction referred to is clearly the loss of the soul. But Stuart interprets it "Do not furnish an occasion of stumbling to thy brother,

lest he fall and come into condemnation," but this is inadequate. We need not as Calvinists shrink from the full force of the words. "Believers (the elect) are constantly spoken of as in danger of perdition. They are saved only if they continue steadfast unto the end. If they apostatize, they perish. Saints are saved not in despite of apostacy, but from apostacy." (Hodge).

16. Let not then your good be evil spoken of—The "good" referred to is the liberty of the stronger party, which would become justly a subject of reproach if indulged to the harm of brethren. Others understand by the "good" the gospel itself, and say that Paul addresses now both parties. "Your uncharitable and injurious conduct toward one another will bring scandal upon the faith both hold dear. The heathen will blaspheme." This second meaning seems less appropriate and the reasons in support of it are fully answered in the note on this verse by the American editor of Meyer's Commentary.

17. For the kingdom of God is not meat and drink (R. V. eating and drinking) but righteousness and peace, and joy in the Holy Ghost—This is a second reason for forbearance. "No principle of duty is sacrificed; nothing essential to religion is disregarded, for religion does not consist in external observances, but in the inward graces of the Spirit." (Hodge) The spiritual kingdom consists in *spiritual* life. The righteousness which we have in Christ enabling us to meet the demands of God's holy law; the peace which flows from reconciliation with God and pervades the whole life of the renewed man; and the joy which arises from the presence of the Holy Spirit in the heart (Matt. 6: 33; Col. 3: 14, 15; Acts 13: 52; Rom. 12: 12; 2 Cor. 8: 2).

18. For he that in these things (R. V. herein) serveth Christ, is acceptable (R. V. well-pleasing) to God, and approved of men—He who in the three respects—"assurance of God's love" through Christ, "peace of conscience," and "joy in the Holy Ghost"—or, if we take the R. V.—"herein"—"in this threefold life of faith," serves Christ, is regarded by God with approval, and his fellowmen will honor his genuine religion. (2 Cor. 8: 21).

19. Let us therefore follow after the things which make for peace, and things

wherewith one may edify another.—"Since christian love, the example of Christ, the comparative insignificance of the matters in dispute, the honor of the truth, the nature of real religion, all conspire to urge us to mutual forbearance, let us endeavor to promote peace and mutual edification."—(Hodge). (Rom. 12: 18; Ps. 34: 14; Rom. 15: 2; 1 Thes. 5: 11).

20. For meat destroy not (R. V. Overthrow not for meat's sake) the work of God. All things indeed are pure; (R. V. clean) but it is evil for that man who eateth with offence. Do not "pull down," but "build up," the faith and spiritual life of your brethren. Every renewed man is "a work of God." Violation of conscience tends to mar and destroy that christian character. (Rom. 8: 29, 30; 2 Cor. 5: 17; Eph. 2: 10, 21, 22; Phil. 2: 13; 1: 6). "Evil" here is evil in a moral sense, sin. To eat "with offence," may mean either "so as to cause another to sin," or, "in violation of one's own conscience." The following verse would suggest the former as the most natural interpretation. "There may be no sin in partaking of the food in question, but there is sin if in doing so you do harm to others."

21. It is good neither to eat flesh, nor to drink wine, nor anything (R. V.) whereby thy brother stumbleth, (Here the verse ends in the R. V.) or is offended, or is made weak. "Good," is literally "beautiful," then it means "morally admirable," noble, worthy of a true christian, an ornament to his consistency. The apostle wishes to touch a higher chord than personal rights, or even liberty. The last three words mean substantially the same thing and the reiteration of the idea is for the sake of emphasis.

The practical application of the principle enforced in this lesson is evident. "Will you not give up a poor tickling of the palate, an unwholesome tingling of the brain, to rescue your nation from a blighting degradation? Not long ago there was an explosion in a colliery, by which four hundred miners were suddenly hurled amid shattered ruins into a horrible death. It was caused by a single miner who had opened his safety lamp to light his pipe. To that pipe were sacrificed four hundred precious lives of fathers, husbands and sons. The social atmosphere around us is full of the explosive fire-damp of intemperance.

Total abstinence is our safety-lamp." (Farrar).

ORIENTALISMS.

The Apostle does not here speak against eating flesh or drinking wine in themselves, but only such as have been consecrated to idols. Perhaps all flesh killed by the heathen was thus consecrated, as amongst the Mohammedans, who must not eat the flesh of any animal which has not been killed in the name of God. S. Paul is speaking also of feasts, and these are generally observed in connection with religious rites, and very often in temples. Among the Jews the thanksgiving was always a private or public feast, part of the supplies being sacrificed to God. Wine was much used in libations both among the Jews and heathen, one Assyrian picture shows Assurbanipal pouring libations of wine over four dead lions which he has killed in the hunt, and which are stretched before the altar. Wine was always regarded by the Jews as being one of God's good gifts, though one which was very liable to abuse. It formed the usual drink offering which accompanied the daily sacrifice, though other strong drinks might be substituted for it. The wine was to be tithed, and the first fruits had to be given to the priest. Wine was prohibited to the priest when engaged in the exercise of his holy office, a prohibition arising most probably from the

sin of Nadab and Abihu which seems to have been committed while they were intoxicated. The Nazarite was forbidden to use wine while under his vow, but the vow was voluntarily assumed, any strong drink, or even the juice of the grape was also forbidden. Wine was always used at the paschal feast, though this was not enjoined by the law. The cup was handed around four times. The wine seems to have been mixed with warm water.

The Bible shows its superiority to all other religions in leaving every thing to the individual conscience which can be so left. It lays down the principles which should govern the christian's life, and leaves the christian to apply them to his own life. Wine is forbidden to the Muslim, but many drink it in secret. Lane tells of wine parties in Cairo which were held in secret, only such as were known to the servants as being trustworthy were allowed in at such a time. If any one called of whom there was doubt the servant would tell him either that the master was not at home, or that he was in the harem. Some partake of wine moderately in public claiming the Quran does not forbid its temperate use, but this is opposed to the general acceptance of the text. Although forbidden in this life, wine will yet be freely allowed to be drunk in the next, and without danger, since the wine of Paradise will not inebriate.

BIBLE SEARCH LIGHTS.

10. Did Christ himself say that he would be the Judge at the last day? (Matt. 23: 31-33). By whom and why is he appointed Judge? (Acts 10: 41). What very ancient prophecy regarding this? (Jude 14: 15). What proof that he will be Judge? (Acts 17: 31).

11. Why is Christ thus exalted? (Phil. 2: 9, 10).

12. Passages showing individual responsibility (Matt. 12: 36; Gal. 6: 5; 1 Pet. 4: 5; Ezek. 18: 20).

13. What does Christ say of those who cause others to stumble? (Matt. 18: 16)

14. How was Peter taught this lesson? (Acts 10: 15). What makes anything "unclean"? (1 Tim. 4: 4; Titus 1: 15). What should be our guide? (1 Cor. 8: 7-10).

15. How far should we yield to the scruples of others? How may our liberty be the ruin of another? (1 Cor. 8: 11). What principle governed our Saviour's conduct? (Rom. 15: 3).

16. What regard should we pay to the good opinion of those outside the church? (Rom. 12: 17; 2 Cor. 8: 21; Phil. 4: 8; 1 Pet. 2: 12; 1 Tim. 3: 7).

17. In what righteousness does the kingdom of God consist? (Matt. 6: 35). With whom does it make peace? (Eph. 2: 14; 4: 3; Col. 14: 15; Rom. 5: 1). What is the source of its joy? (John 15: 11).

18. What virtues bring one into favor with both God and man? (Prov. 3: 4; Luke 2: 52; Acts 2: 47).

20. In what sense is a christian the work of God? (2 Cor. 5: 17; Gal. 6: 15; John 3: 3).

21. Should conscience always be followed? (Rom. 14: 23).

PRACTICAL LESSONS.

Ver. 10. Paul condemns all needless and censorious judgements, and sets before his readers the true Judge. God is here represented as the Judge before whom all must stand. In St. John's gospel (5: 22) we are told that "the Father" judgeth no man, but hath committed all judgement unto the Son. There is no contradiction since God the Father judges through the Son. No man has a right to assume the work of Christ, and no creature has the powers to enable him to judge justly. This must be left in Christ's hands.

Ver. 11. Paul proves his previous statements as to the character of God's judgement by quoting from Isaiah 45: 23. The Messiah would so rule that every knee should bow to Him, and every tongue should confess to God. Partially this will be fulfilled by Christ's reign on the earth, and completely when he will come to judge the quick and the dead.

Ver. 12. Because Christ is to judge,—God is to judge in the person of Christ—man has to render his account to God. Why should I presume to do God's work; why should I render my account to a brother, if he has no right and no power to pass sentence on me. This is a question between God and man, and not between man and man.

Ver. 13. If any one has been doing what he has no right to do, let him from this time on cease judging. And if he wants to do the right, let him take all stumbling blocks out of his neighbor's path. Instead of judging let him help; instead of frowning let him smile; instead of discouraging let him inspire confidence.

Ver. 14. Paul is aware that in themselves all things made by God are clean. But some do not so regard them. The mistakes of weak and erring consciences are to be respected; and the strong must bear the burdens of the weak. If a man supposes that a certain course is wrong, and is forced to take this course, he is compelled to sin. The man's moral nature is injured by this lack of Christian charity. That which in itself is clean has injured the man's higher nature, and dragged him down. You must respect a man's scruples though you have none such.

Ver. 15. If you invade his conscience and make him do what he thinks is wrong, you harden, kill, and are in danger of inducing death eternal, and if our conduct should lead

a weak brother to do what seems to him wrong, then, we are acting in an unchristian way. Christ gave himself up to death in its most awful form; we ought to sacrifice much rather than be the means of leading an ignorant, weak and erring brother astray. Where Christ leads we ought to follow.

16. Paul here tells his readers that they are not to permit their consciousness of christian freedom to become a cause of reproach. There are many things that are harmless that a christian is not free to do. The effect on others must always be taken into consideration. If encouragement is given to sin the good thing must be left undone. Whatever leads to sin brings harm and reproach to the cause of Christ.

Ver. 17. This verse shows us Paul's ideas of the Kingdom of God. The essence of this kingdom is not in eating, and not in drinking—is not a question of meats and of drinks. The Judaizing teachers laid great stress on the eating and not eating, on the drinking and not drinking, and thus made rites and ceremonies the chief things. If rightly looked at these things are mere trifles, and ought to be given up by those wishing to aid weak brethren. Mark the three characteristics of the Kingdom—righteousness, peace and joy. In order to be subjects of the Kingdom of heaven, we must be righteous—must stand in right relations to God through Christ, and in right relations to man as filled with the Spirit of God, and walking in the light as God is. Nay the war of sin must be ended, and the soul reconciled to God. The reign of peace between man and man must begin, and the kindly influences of love be felt on every hand. Nor is this all; for the joy of the indwelling Spirit is another characteristic of the Kingdom of God. God's Spirit gives life, liberty, light and joy.

Ver. 18. If a man serves Christ righteously, peacefully, and joyfully, and does not stand up on all occasions for his rights, and his liberties, he is certain to gain the praise of the judge, the well done of the master, as well as the approval of men. He will stand the test.

Ver. 19. The duty of systematically following the things that make for peace, and bring in the reign of good-will on the earth, is inculcated in this verse. And those things that draw men together in Christ also edify—instruct, give strength and compactness of char-

acter. Mutual helpfulness is taught. Let us practice it.

Ver. 20. It is no duty of the man taught by Christ to overthrow the building of God, to harm the most lowly brick, or in the slightest to injure the church of God. Let a man guard against using his liberty to eat things clean, if his so doing, give offence to the weak.

Ver. 21. Paul here lays down a principle of great practical importance. It is good to abstain for the sake of others—good to deny ourselves what we have a right to, if by so doing we take away from a brother's path what might cause him to stumble and fall. Self denial for the good of others is Christlike—is the essence of the christian life.

ADDED POINTS.

1. Uncharitable and harsh judgments are unjust, unchristian, and no part of the christian's duty.
2. God in and through Christ judges all

men, and before him all must stand to render an account of their lives, and to receive according as they have done good or evil in the world.

3. All christians ought to be charitable helpful, and self-sacrificing.

4. The Kingdom of God consists of righteousness, peace and joy in the Holy Ghost.

THE BLACKBOARD.

TEMPERANCE AND LOVE.

DRINK NO WINE
FOR YOUR OWN BROTHER'S SAKE.
SAVIOUR'S

None of us liveth to himself.

EXAMPLE.

Be, what you would have your scholar become. In Peter's defense before the Sanhedrim, his boldness, his fearlessness and courage convinced the members of that body that the Apostle had spoken the truth. Phillips Brooks has said that the most important part of a sermon is the man behind it. With equal truth it may be said that the greater part of the Sunday School teacher's work, is the teacher himself. Be what you would have your scholar become, not, "Do as I say," but Do as I do." The teacher who is impatient in the class, is teaching impatience to the members. The fussy teacher will soon have a disorderly class, but the quiet self-controlled teacher will impress himself upon the class—the members of the Sanhedrim took knowledge of the apostles "that they had been with Jesus." Let the Sunday School teacher come to his class mellowed, and softened and subdued by contact with the same Holy Spirit with which Peter and John were baptized again and again, and our class will take knowledge of us that we have been with Jesus. Do not hope to make your scholar better than yourself. He who would train his children well must first begin with himself.

ENVIRONMENT.

Andrew Bonar once said "There can be no dew falling when there is a gale of wind blowing." The writer has visited a number of Sunday-schools of late, where in some way or other, the Primary teacher was interrupted in her work again and again. We cannot hope to impress a spiritual truth upon the children, when every moment our teaching work is interrupted by some one coming into the room, or by this, that, or the other interruption, so frequently found in our Sunday-schools. Study your environment. Get your class into a place as nearly by itself as possible. Curtain it off so that the eye may not be attracted every moment. Do not allow interruptions. Insist upon it that during the teaching hour, the Secretary, Librarian, Superintendent, Pastor, and others, do not come in and interrupt the class work. The Superintendent of the Primary Department, should be the child's protector, and should make sure that these interruptions do not take place. Do not allow anything to attract the eye of the scholar from the beginning of the lesson teaching until the close. The average Sunday-school officer knows little about the child, or if he does, seems not to think that his interruptions amount to anything. We must stand up for the rights of the children, and have our environment such as will not hinder us in our work. Do not say this cannot be done. "Where there's a will, there's a way." If you are not succeeding well in your teaching work, perhaps this is the first difficulty that needs to be overcome. There is no other teacher in the Sunday-school whose work is more important than that of the Primary teacher. Appreciating this fact insist upon having the environment as nearly right as it is possible.—G. H. Archibald.

LESSON XIII—June 27th, 1897.

REVIEW.

GOLDEN TEXT: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." Matt. 24: 14.

PROVE THAT—Christ's kingdom is everlasting. Luke 1: 33.

SHORTER CATECHISM. Review Questions 95-107.

LESSON HYMNS. *Children's Hymnal*—Nos. 107, 112, 119, 121.

DAILY PORTIONS. *Monday.* Peter working miracles. Acts 9: 32-43. *Tuesday.* Conversion of Cornelius. Acts 10: 30-44. *Wednesday.* Peter delivered from prison. Acts 12: 5-17. *Thursday.* Paul's first missionary journey. Acts 13: 1-13. *Friday.* Paul preaching to the Jews. Acts 13: 26-39. *Saturday.* Paul preaching to the gentiles. Acts 14: 11-22. *Sabbath.* Christian faith and good works. James 2: 14-24. (*The I. B. R. A. Selections*).

REVIEW CHART—SECOND QUARTER.

LESSON.	TITLE.	GOLDEN TEXT.	LESSON PLAN.	TEACHINGS.
I. Acts 9: 32-43	P. W. M.	Jesus Christ maketh	H. H.—S. C.—U. R.	We should assist the poor.
II. Acts 10: 30-44	C. C.	Whosoever believeth	C. S. P.—P. P. J.—J. S. H. S.	The Lord hears prayer.
III. Acts 11: 19-26	G. C. A.	Then hath God . . .	B. C.—B. N.	The gospe is for all men.
IV. Acts 12. 5-17	P. D. P.	The angel of the . . .	A. P.—A. H.—P. C.	God answers prayer.
V. Acts 13: 1-18	P. B. M. J.	Go ye into	S. O.—S. G.—S. I.	God appoints us our work.
VI. Acts 13: 26-39	P. P. J.	Through this man . . .	J. R.—J. A.—J. P.	Faith in Christ is necessary.
VII. Acts 14: 11-22	P. P. G.	I have set thee	F. G.—T. G.—E. H.	We must expect trials.
VIII. Acts 16. 1-6, 22-29	C. J.	Through the grace . . .	J. L.—C. L.	Jesus is the only Saviour.
IX. Jas. 2: 14-23	O. F. L. G. W.	I will shew thee	P. F.—P. F.	Faith without works is dead.
X. Jas. 3: 1-13	S. T.	Keep thy tongue	P. T.—T. E.—M. G.	Our speech shows what we are.
XI. 2 Tim. 1: 1-7; 3: 14-17	A. T.	From a child	C. T.—M. P.	Heed well early instruction.
XII. Rom. 14. 10-21	P. R.	It is good	L. L.—L. K.—L. C.	Do not lead others astray.

REVIEW QUESTIONS.

(From *Notes on the Scripture Lessons 1897*, an English publication).

LESSON 1.—How far was Lydda from Jerusalem? Relate what took place there. Contrast the apostle's manner of raising the dead with our Lord's. How did these miracles affect the spread of the gospel?

LESSON 2.—What special interest attaches to the conversion of Cornelius? Relate the two visions which brought him and Peter together. Give the special points in Peter's address.

LESSON 3.—By whom was the gospel brought to Antioch? Why was Barnabas sent to examine into their work? What advice did he give them?

LESSON 4.—For what purpose did Herod imprison Peter? Had the church any part in his deliverance? To whom did Peter send word that he was free?

LESSON 5.—Name the first foreign missionaries? Who chose them? Where did they go first? Who received them, and who opposed them in Cyprus?

LESSON 6.—Were the Jews or Gentiles in Antioch more ready to hear the gospel? What is proved by the quotation from the Psalms? What led to the apostles' departure from Antioch?

LESSON 7.—Who were the gods of Lycaonia? Explain the apostles' difficulties through the people's superstition. What witness has God given of himself to all nations?

LESSON 8.—What gave rise to the great meeting in Jerusalem? State the points in dispute. How were they settled? How made known to the churches?

LESSON 9.—Which of the Jameses mentioned in scripture wrote this Epistle? How does it connect creed and conduct? Distinguish between the faith which is dead and that which is a living power.

LESSON 10.—What great gift is entrusted to the tongue? Give illustrations of its use, for good or for evil. Show that it needs guidance and control.

LESSON 11.—Give a short history of Timothy from his childhood. Had he any special cause for despondency when Paul wrote? How is the Bible upheld, and its teaching commended?

LESSON 12.—Why is it wrong to judge another? Whom may we judge? Find other teachings about the judgment-seat of Christ.

Primary Department.

Edited in connection with the *Primary Quarterly for Little Folks*, by MR. & MRS. GEORGE H. ARCHIBALD, Montreal, P. Q.

POINT OF CONTACT.

Teachers of "little folks," should not fail to send for a new book recently written by Mr. Patterson Du Bois, of Philadelphia. The subject of the book is "The Point of Contact in Teaching." He emphasizes the need of beginning at "the point of contact," "the point of sympathy," "point of departure," "point of least resistance," etc. The book is full of rich suggestions, especially adapted to the teacher of children of 8 years old and under. The following are a few of the helpful things he says.

"Now the great fault in our religious teaching of, or Sunday-school work with, the child, has been that we have not sought this his most penetrable point. Our approach to him has been through adult ideas, upon an adult plane, and complicated with conventionality and abstractions. We have not sufficiently regarded the plane of his experience as the essential approach to him. Observe, I do not locate this plane as either high or low; it is neither and it is both, according to what your terms mean. It is in some ways higher than others, in some ways lower. Let that pass.

"We have stood upon our adult plane of complex, thought and conventionality to manipulate the little child's current of thought running on a very different plane. True, we have spoken baby-talk to him, but in that baby language we have spoken to him truths unsuited to babies, and because he was needed in our effort to make an adult baby of him. Our Lord did not teach that way. See how he made the people think by finding their point of contact with common life, and proceeding from their starting point, to whatever truth he had in view for them. Like him, we must address people on the level of their experiential life.

"We have made too much, for instance, of time sequences. The young child has a very inadequate conception of mere chronology. History as history—a record of impersonal events, of remote causes and effects—is wholly out of his place of comprehension. His sequences are of a different sort. So, too, we have made too much of formal doctrines and mere points of theological reasoning, and of an objective life utterly foreign and remote from the child's experience.

"Theology though forced upon the child's mind at a very early age. A child's first idea of spiritual things, if these are presented to him in the phraseology usually employed for the purpose, is necessarily a false one, made so by his natural substitution of the concrete, the abstract. This fact often receives practical confirmation from the quaint notions children are found to have formed about religion; the absurdity of the question to which these notions give rise is a frequent amusement to their elders, but it none the less furnishes conclusive evidence of the confusion that prevails many little minds. Premature instruction relating to the spiritual side of religion thus leads the child into error which have to be corrected by subsequent experience, and the false ideas resulting, from an undesirable starting point in religious instruction.

"Where, then, will the desirable starting point be found? In the general range or on the plane of childhood experiences, and especially those which arise from the child's immediate contact with the external world.

"In his outlook, and in his general mental method, a child of six is farther from a child of ten, or twelve than a child of twelve is from a young man of twenty. One of the first signs of a real forward movement in the primary school will be the removal therefrom of all the children over eight years of age. Until the necessity of doing this is perceived and acted upon. Sunday-school child-study will have proved itself of little utility.

"Nor is there experimental contact in such a Golden Text as 'The Lord thy God will turn thy captivity, and have compassion upon thee;' nor in 'We made our prayer unto our God, and set a watch against them.' Even for such a text as 'The preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God,' one requires con-

siderable prior knowledge before it can be assimilated into the life and become formative of character. To force these on the child, is what that remarkable teacher Thring of Uppingham, would call 'an effort to pour in a reluctant mind some unintelligible bit of cipher knowledge and to cork it down by punishment.' It disagrees, it ferments, the cork flies-out, the noxious stuff is spilt; while the taskmaster believes it all right because of the trouble he took to get it in.

"Deliberately to select a Scripture portion too remote "from the plane of experience of little children, and then suppose that because it is God's word, God will work a miracle in order that they may understand it, seems hardly less than presumptuous mockery. The responsibility is upon us to see that truths are presented to the children, in an order consistent with their capability to receive those truths through experiential beginnings.

"The Sundry-school can as little afford to ignore or to repudiate fundamental pedagogical laws upon which all great educators are now practically agreed, as the secular school. Education is education, no matter what name the school goes by. The Sunday-school suffers from a hallucination that, because it is a religious institution, it must educate by some method peculiar to itself,—a method which too easily performs on God's willingness to make good our shortcomings.

"It will be a long time yet before we fully realize that the child under eight is not a mere diminutive adult; that he has strictly no historic consciousness, very little appreciation of the remote cause or effect, in time or in space; and that he has no business with any series of facts which, because of the half-wrong impression which he must needs get of them, make utter nonsense or mere verbal cram of the most careful instruction.

"The truth is the child is robbed of his right as a child by our everlasting thinking of him only as the coming man. We think too much of what he may be, and not enough of what he is. At best, the ideal man must first have an ideal childhood. We shall not make a perfect child of him by forcing him into an adult mould. Even Jesus had to be a baby before he could become a man. It is dangerous, says the immortal Froebel to interfere in any way with a ripening process.

"Apart from this, any child may finish his mission in childhood. Out of every thousand children, over two hundred die before they reach nine years of age."

The book is crammed full of helpful suggestions to every teacher of young children. Do not fail to read it. The price is 60 cents. Published by John D. Wattles & Co., Philadelphia.

EVERY DAY MISTAKES IN CHILD-TRAINING.

There are two principles used to manage active children. One is the "Don't" principle and the other is the "Do." Which is the best? In many misguided homes, schools and classes, it is the former, but in the well-managed ones, it is the latter. Every child is active. A superfluous nervous force seems to be generated in him. God has given him this superfluous nervous energy to be used in making his life happy and the world better. It is a priceless possession—it cannot be purchased. All other things being equal, the irrepressible, active, energetic child, is of more value to the world than the other, who is not thus endowed. Many parents think just the reverse from this. Here is the mistake. The boy endowed with a tremendous force of nervous energy, will, of course, be the boy who is hard to manage, but he is the one who, if trained aright, will develop into right ways of thought and living, and will be a mighty power for good in the world. On the other hand, if, by a system of repression, and the training by the "Don't" method, rather than the "Do," he is turned round in upon himself, that which should have been a great blessing to the world may become a greater curse. The parent who appreciates the power of "Do" and the danger of "Don't," has in his possession the secret of developing the nervous energy of the child into right ways of living. It is not the "don't" do this, and "don't" do that, and "don't" do the other thing, that will lead the child into sunny tempered ways, and make happy the life of his friends. It is possible to make every child sunny tempered, but it cannot be done with the "Don'ts." "Thee can't say 'do' one hundred times to every one—thou can say 'don't,'" was the advice the quaker gave to a parent. If we would develop the nervous energy of the child aright, we must cease saying "Don't" and begin to say "Do." An outlet for the energy must be given the child.

If supplied by the parent it will bring the child more and more into harmony with him, while on the other hand, every time we say "Don't" puts him further and further away out of our hearts. It is less trouble to say "Don't" than to say "Do." It requires less thought for the moment, but the wise parent knows that in the long run the "Do" is the easiest and the quickest method of management. Parents who have not been in the habit of finding for the children, or suggesting to them "outlets" for the nervous energy will find it difficult in the beginning to say "do." They have not made a practice of putting away the pictures cut from the newspapers and magazines, and setting the child to work to cut them out with the scissors, when he wants something to do. They do not keep a small (not necessarily expensive) box of paints at hand so that when the child tires of cutting the pictures, the occupation may be changed to that of painting them. They do not keep at hand a bottle of paste, and set the child to work on long winter days when he has nothing to do, pasting together the pictures which he has cut out and painted, thus finding an outlet for his energy, and at the same time developing the artistic taste of the child. The wise parent, the thoughtful parent, is always studying, and is ever ready with some new device, suggested by the mother wit, to give the child something to do. "Don't" is an unnecessary word among the children. The less we use it the better both for parent and child.

Precisely the same principle is necessary in the wise management of the children in the Sunday-school as at home. We are builders, building for eternity. The ancient Egyptians had a motto and superscription which was chiselled over the doors of their palaces, and the arches of their monuments, it was "Build like giants, and finish like jewellers." This would seem to be a good motto for those interested in the training of the young. "Build like giants, and finish like jewellers," that our "Sons may be as plants grown up in their youth, that our daughters may be as corner stones polished after the similitude of a palace."

CHILD STUDY.

Elizabeth Harrison in her excellent book "A study of child nature" says "The mother's loving guidance can be changed from uncertain instinct into unhesitating insight," and illustrates it as follows:—"A young mother, who had been studying Froebel for some months, placed her four year old boy in my Kindergarten. I soon saw that he was suffering from self-consciousness. In a conversation with the mother, I told her I had discovered in her child a serious obstacle to mental growth, viz., self-consciousness. 'What is the cause of it?' said she. If the child had not such a sensible mother, I replied, I should say that he had been shown off to visitors until the habit of thinking that every one is looking at him has become fixed in his mind. Instantly the blood mounted to her face and she said. That is what has been done. You know that he sings very well. Last winter my young sister frequently had him stand on a chair beside the piano and sing for guests. I felt at the time that it was not right, but if I had known then what I do now, I would have died rather than have allowed it."

The Sunday-school teacher, and especially those who are arranging for Sunday-school entertainments of one kind or another should make a careful study of the child-nature, have instinct into clear insight. The principals that usually govern the recitation and song, and that sort of thing in the Sunday-school concert or social, or anniversary, is, can the child sing, can he recite, is he good at that sort of thing? rather than, will it do the child good, or will it harm him? We often have the instinctive feeling I am afraid, that it makes the child more self-conscious, putting him up before the audience and having him recite. It is this instinctive feeling that ought to be changed into clear insight. A child should never be asked to recite or sing simply because he can do it well. The forward and self-conscious child should be kept back, no matter how well he may be able to perform. On the other hand the timid and backward child should be encouraged to come forward and take his part. Sunday-school entertainment if managed on a wrong principle are apt to do much harm. Let us study the principle, and let us base our actions upon clear insight, thereby the harm so often done at Sunday-school entertainments will be avoided. Do not blight a child's life by doing anything that will foster self-consciousness, or when the giant has possession of a child's heart it is almost impossible to remove it. It is better that the entertainment undertaken should fall through than the child should be harmed.

LESSON X—June 6th, 1897.

Sins of the Tongue. JAMES 3: 1-13.

I. GOLDEN TEXT: "Keep thy tongue from evil and thy lips from speaking guile."
Psalm 34-13.

II. PREVIEW THOUGHT FOR THE QUARTER: Jesus the Saviour.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: Jesus the Saviour from Evil-speaking.

IV. REVIEW. (These questions are only suggestive. The Central Spiritual Truth and its Teaching ought also to be recalled).

1. In what book was our lesson last Sunday?
2. Who was James?
3. What was last Sunday's Golden Text?
4. How can we show that we have faith?

SYNOPSIS OF LESSON: We continue our study in the book of James especially considering, as is shown by the name of the lesson, "Sins of the Tongue." There is a unity about the whole lesson, which ought to make it one of special power. This is shown not only in the details of the lesson, but also in the Golden Text, which is well chosen. The burden of the teaching of James is, the tongue should be self-controlled. The horse is controlled by another, the ship is controlled by another, the tongue should be controlled from the heart. In the eighth verse he tells us that no man can tame the tongue, but God through the heart can control it.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. Have the Golden Text printed on the blackboard before hand.



2. There is another giant about whom we are going to learn to-day. Let us see if we can find him in another one of these hearts. Unpin the heart as suggested in Preview, and take therefrom the giant of Evil-Speaking.

This is a giant who seems to love to get into the hearts of boys and girls and he has many of them for his slaves. He has some very near relatives who work very hard for

him. Thoughtlessness is one, carelessness is another, and unkindness is still another. It is well for us not only to watch the giant himself, but to watch his relations too, for if he cannot get into our hearts in one way he will try to get in another.

3. What two parts of our body is the Golden Text about?

What does guile mean? (a) Untruthfulness, (b) Unkind words, (c) Bad words, (d) inappropriate, or slang words.

5. Is there any other way to speak than by our tongue? yes, when we write we are really speaking. Deaf and dumb people talk with their hands. If we would keep our tongues from evil, and our lips from speaking guile, we must drive out from our hearts the giant of evil speaking, for that is where he lives. Once upon a time, there lived a woman who had two daughters, the older one did many naughty things, and was very often unkind. But the younger

was kind and gentle, and was ready to help those who were in trouble. She had a sweet, happy face, because she was always thinking happy sweet thoughts. Amongst other things, she had to go twice a day to a spring well, a long way off, to get water, and she often grew very tired carrying home the heavy pitcher. One day when she was drawing some water, a poor old woman came out of the wood near by and asked her if she would give her some water, as she was very thirsty. "Indeed I will" said the girl cheerfully, and after washing her pitcher carefully, she filled it from the clearest part of the fountain and then held it, while the poor woman drank, speaking kind and loving words to her all the time. Now this was not really an old woman, but a beautiful fairy, dressed in poor clothes, on purpose to see whether or not the young girl would be kind and polite to her, and when she found how good she was she said. "My dear because you have been so kind to a poor old woman I am going to make you a present: Whenever you speak kind words, there shall fall from your lips either a rose or a diamond!"

The young girl tried to thank her, but found she had gone quickly away, so taking up her heavy pitcher, she went home. When she reached home her mother said "You naughty child, why did you stay so long?" "Excuse me mother," the girl gently answered "I did not mean to stay so long." And lo! as she spoke there fell from her lips two beautiful roses, and two diamonds! "What do I see exclaimed the mother, as sure as anything, diamonds and roses dropping from her lips whenever she speaks!" Then the girl told her mother about the fairy and the gift she had promised to give her. "Upon my word this is very nice said the mother, now I will send my other daughter to the spring well that she too may get this wonderful gift." She sent her, but her elder daughter did not want to carry the heavy pitcher, so went away feeling very cross, pouting, and grumbling all the way. When she reached the fountain, instead of seeing an old woman as she expected, a beautiful dressed lady came out of the wood and asked for a drink of water. It was indeed the same kind fairy, but she had changed herself into a beautiful princess to see what this sister would do.

When she asked her for some water, the girl said in a very cross way "Do you think I have walked all this way here to draw water for you to drink. If you are thirsty, you can take the pitcher and fill it for yourself." "You are not very obliging," said the fairy, "and since you are so impolite, whenever you speak either a toad, or viper shall fall from your lips, until you learn to be gentle and kind like your sister." As soon as she reached home, her mother ran to her and said—"Well daughter," and the girl began to tell what had happened to her, but at each angry word, there fell from her lips, either a toad or a viper. It was a long time before she learned to be good and kind, but at last she did, and was loved as much as her sister.

6. Remember children it is from the heart that kind or unkind words come.

7. There are some things better than roses or diamonds. Kind words shed a sweeter perfume than roses. Use the tongue for telling the story of Jesus and it will carry more joy with it than diamonds will.

8. Let Jesus the Saviour sweeten the heart, and the giant of evil speaking will be driven from the lips and the tongue.

LESSON XI—June 13th, 1897.

Paul's Advice to Timothy. 2 TIMOTHY I: 1-7; 3: 14-17.

I. GOLDEN TEXT: "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation." 2 Tim. 3: 15.

II. PREVIEW THOUGHT FOR THE QUARTER: Jesus the Saviour.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: Jesus the Saviour from Idleness.

IV. REVIEW: (These questions are only suggestive. The Central Spiritual Truth and its Teaching ought also to be recalled).

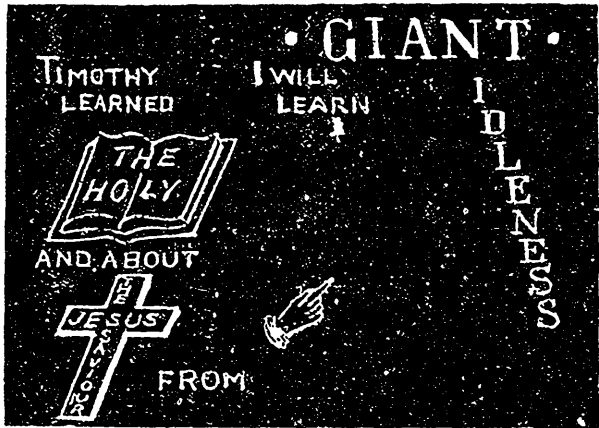
1. What was our Golden Text last week?
2. What giant were we learning about last Sunday!
3. What are some of the things that James says about the tongue?
4. If no man can tame the tongue, who can?

SYNOPSIS OF LESSON: We pass from the book of James to that of II Timothy, and study for to-day's lesson—Paul's advice to Timothy. Timothy was Paul's "Dearly beloved son." He was his spiritual son and Paul loved him as his own child. For 15 or 16 years he had been labouring with Paul in close companionship, and without ceasing, he had remembered him in his prayers night and day. Paul spoke good words of Timothy's grandmother, Lois and Eunice. He reminded Timothy that the christian life is that of power and of love, and of a sound mind, and tells him, that as he has from a child "known the scriptures, which are able to make us wise unto salvation," that he should continue in that which he had learned.

VI SUGGESTIVE STEPS IN TEACHING THE LESSON :

1. Have the Golden Text printed on the blackboard beforehand.
2. Introduce the lesson by the following story :

At the lower end of a large old-fashioned garden, stood a row of bee hives. In one of these hives lived a bee who did not like to work. It belonged to the working-Bees. It was always wishing it had been born a drone, for the drones have nothing to do all day, but fly out with the queen bee when she wishes to take the air. But this discontented bee was not a drone, and so the others would not allow it to be idle. Its work was to gather the material for making wax, and this it did not like at all. This bee had some nice brushes on its legs, for sweeping the pollen off the flowers it visited and two nice baskets on its hind legs for storing it away, and it could fly all over the garden to the flowers it liked best ; but the truth was, it was too lazy to exert itself much ; and it would fly about so slowly, its neighbors would empty twice as many baskets as it did.



It was often scolded for its idleness, and often another bee finding it moping on a rose bush would drive it to work. As it was not busy, of course it was miserable and unhappy.

One day, this idle bee made up its mind that it would not work at all, so it flew off by itself, until it came to a beautiful nasturtium which had a long tube of honey. In a most polite tone it said "My dear flower as I see that your door is wide open, I hope you will allow me to come in and rest and spend the day with you : I am so tired." "Rest" said the nasturtium "why the day has only begun—I have no place for all the bees that come. Please leave my door free." "Hard-hearted flower" hummed the bee, "I'll try this soft white lily." "Dear Lily you have a kind heart, will you give me a place to rest for the day." "But you ought to be working" said the lily, "everybody has some work to do—I will give you some of my best yellow pollen to carry home, but that is all I can do for you." "No thank you," said the bee "these cultivated flowers have such high notions! Now that little red clover in the grass has the best honey of any of them, and she will surely befriend a poor tired bee." It flew straight into the heart of the clover without so much as saying—"By your leave." After some time the clover began to be angry and said "What are you doing here so long lazy bee?" and she shook her head so violently that the idle bee had to fly away for safety. It crawled on the ground to a melon patch, but the gardener's hose soon drove it away. "There does not seem to be any place for me" sighed the bee, "I'll crawl under the plank and rest a minute." It did not hear the gardener coming

along the plank, and the man did not know that there was a bee under the plank. He put his foot on it and the bee suddenly found itself in a dark lonely hole in the ground. It thought of the bright warm sunshine, of the merry breezes, and the beautiful flowers and said to himself. "How gladly would I now fill my honey baskets and work all the day with my brothers and sisters," and strange to say, at that moment the gardener lifted the heavy plank away—and the bee flew swiftly to the garden, anxious to see how many times it could fill its baskets with honey, before sunset. As the story is told draw or pin to the board a picture of a bee hive.

3. When Jesus was a boy he learned the Scriptures. Pin a picture of the Bible to the board with the words "The Holy Scriptures" printed thereon. While he played with the other boys, yet we are sure that at the proper time he was diligent and busy, and because of this he increased in wisdom and in stature and in favour with God and man.

4. Our Golden Text tells us about Timothy. He was a faithful servant of Paul, who went with him on many of his journeys and was very helpful to him in many ways. It was as a child that he learned the scriptures. It is when we are boys and girls that we have the opportunity to study.

5. There is a big giant stalking through the land and he gets into the hearts of many boys and girls. Let us see if we can find who he is. (See Preview). He is a big giant this, and like the other giants he has a good many relatives too. Laziness, is one, ignorance is another, and dawdling is not usually very far from him. This giant of idleness knows that if he can get into the hearts of the boys and girls, they will find it hard to get him out, and he will spoil their lives, just as he did that of the bee. He could not spoil Jesus' life for he would not allow him to get in his heart, and I am sure that the same Jesus, the Saviour, who is able to draw out all the bad giants in the world, kept him out of Timothy's heart, and will keep him out of ours.

LESSON XII—June 20th, 1897.

Personal Responsibility. ROMANS 14 : 10-21.

I. GOLDEN TEXT: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth." Rom. 14 : 21.

II. PREVIEW THOUGHT FOR THE QUARTER : Jesus the Saviour.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON : Jesus the Saviour from Intemperance.

IV. REVIEW. (These questions are only suggestive. The Central Spiritual Truth and its Teaching ought also to be recalled).

1. To whom was Paul giving advice in last Sunday's lesson ?

2. Who taught Timothy the Scriptures ?

3. When did he learn the Scriptures ?

4. What was last Sunday's Golden Text ?

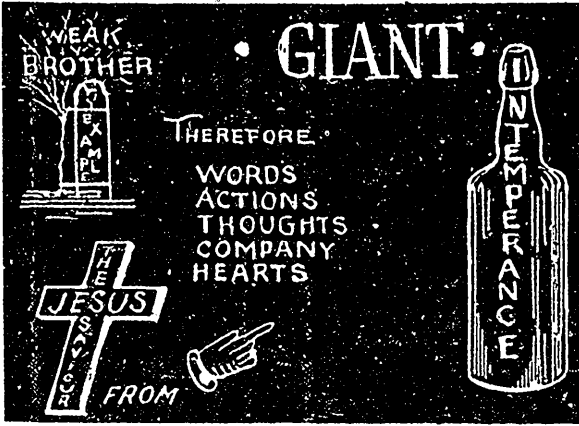
V. SYNOPSIS OF LESSON : Our Temperance lesson this quarter is taken from Paul's writings to the Romans. Paul has been dealing with questions of expediency, which were as much living questions in the days of Paul, as they were in the 19th century. What should we eat and drink ? what should we wear ? how should the Sabbath be kept ? seem to have been questions which Paul had to deal with. In the lesson chosen for us, he lays down a great, broad principle, which, when appreciated by the christian will always lead him into right conduct. Paul teaches us to be kindly in judgment, to put no stumbling block in a brother's way, but to walk charitably, to do nothing that will offend another, and he admirably sums up the whole in the Golden Text, "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth."

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON.

1. Have the Golden Text printed on the blackboard beforehand.

2. Once there was a little tree growing up in front of a man's house. It grew tall and slender, and when the wind blew it would almost break in two. The owner of the house saw that if the tree did not have some support it would, in some storm be blown down. So he went to

the saw mill and got a heavy piece of oak, and buried it deep in the ground, alongside the little tree. For many years the strong piece of oak stood beside the little growing tree, and in time of storms supported it, until it had grown so strong that it was able to stand the roughest gale.



3. There is one giant who some people think is bigger than any other giant in the world. It is stalking through the land. It is getting into the hearts of men and women, and boys and girls. It is like the great storm that sweeps down over the mountain side, crushing down all who are weak. Let me show you what this great giant is. Take the Giant of Intemperance and pin it to the board. Afterwards draw a bottle around it (This

can be sketched on the board with a slate pencil beforehand).

4. Teach the Golden Text, using the illustration of the tree and the oak plank as a support as an example for our conduct. We should hold up our weak brother, and by our example not tempt them to eat wrongly, to drink wrongly, or do anything that will make him stumble.

5. Watch, Words, Actions, Thoughts, Companions, Hearts. Write the capitals W-A-T-C-H in red chalk.

6. It is better to get Jesus to watch our hearts for us, than to watch ourselves. Therefore take him into the heart and let him control it.

SEWING CARDS.

For use in the smaller classes, sewing cards are without question a most helpful device. If we can get them to suit the central thought of the Quarter's lesson, as well as the central thought for the lesson of the day, they will be more helpful, but the difficulty is to get our cards to just suit our definite central spiritual thoughts. How shall we get them? Make them yourselves, and by doing this serves two ends. First, and most important, that of suiting the work given the children exactly to our central thought, and secondly the saving in cost. While it is true there are several splendid series of cards published, it is often difficult to make the thought on the card just get into the individual teacher's thought on the lesson. This will be overcome if the cards are made from week to week to suit the plan of the lesson. First then:—Get the cards cut the size you want, and have them printed with the name of your Sunday-school on the top or end. This is not necessary, but the cost is very small, and it adds very much to the attractiveness of the cards. Second, make a gelatine pad, according to the following receipt, and from week to week make your own cards, as many as you will need.

RECEIPT FOR GELATINE PAD.

Get a tray made of zinc, 18 inches long by 14 inches wide and about five-eighths of an inch deep. Mix 36 fluid ounces of glycerine, (45 ounces in weight) 4 ounces of French gelatine and one ounce of white glue. Soak the gelatine in cold water a few hours, and after soaking, pour off all surplus water. Set the dish of gelatine into another dish of hot water to melt. Dissolve the glue with a little hot water, and stir into the melted gelatine, then pour in your glycerine and see that all is well mixed. Set your pan in a level place. Do not pour your mixture directly into the pan until you strain it. Any air bubbles can be removed, by putting them to the edge of the pan. Let the mixture cool before using. Get hectograph ink, black or violet. Paper to make a copy ought to have a glazed surface. Write or draw your pattern on paper and put upon the pad. Let it remain there two or three minutes, then remove and make as many copies as you like. When finished, take luke warm water and wash off your pad, being careful not to make holes, or depression as you wash it. Wash immediately after using.

Teacher Training.

TEXT-BOOK: HOLBORN'S "THE BIBLE, THE SUNDAY-SCHOOL TEXT-BOOK."

Analysis by REV. PROFESSOR CAMPBELL, LL. D., Presbyterian College, Montreal.

CHAPTER IV.

(Continued.)

ON THE STUDY OF SCRIPTURE WITH SPECIAL REFERENCE TO SUNDAY-SCHOOL INSTRUCTION AND SOME REMARKS ON SCRIPTURE DIFFICULTIES.

2. THE PROGRESS OF DIVINE REVELATION. This is often overlooked. As people individually have their periods of childhood and growth in knowledge, so have nations and the whole race. Each receives knowledge according to its capacity, both as regards quantity and manner of instruction. The patriarchs had no books, and their notions of God were crude. The Israelites led by Moses were degraded slaves, incapable of appreciating high teaching. The self-existent unity of God, the moral law, and the ritual, were not final declarations of the divine will, which only came in Christ, as partly set forth in the Sermon on the Mount. *There is progress, therefore, in the morality of the Bible. There is also progress in regard to the mode of worshipping and serving God.* At first the temple ritual, priesthood, and sacrifices, set forth in a kinder-garten way, the facts of sin and atonement. But the psalmists and prophets in many places declared the superior value of spiritual service. Gradually the prophet who ministered truth to the soul became more important than the mechanical priest. *There is also progress in the unfolding of God's own nature and character.* The revelation of God to the Israelites was far grander than that made to any other nation; and that to Moses was superior to the one made to the patriarchs. But the beauty and tenderness of the divine character were only learned by degrees. God's spirituality and omnipresence were only fully made known when Christ came. At first God was regarded as a judge, then as a sovereign, and later, as a father. In the N. T. He is revealed as the God and Father of all. *Thus gradually developed also the doctrine of the future life.*

3. THE TEACHER MUST STUDY HIS BIBLE HISTORICALLY. He may use the dates at the head of the columns in reference Bibles, and should have an outline of Bible history in his mind. *Epitome of Bible History epitomized.* Israel descended from Abraham, who came from Mesopotamia to Canaan, whence his descendants went to Egypt where they were enslaved. Moses led them out 1500 B. C., and, after 40 years in the desert, Joshua led them back to Canaan. Under judges they struggled 400 years with surrounding nations. About 1100 B. C. Saul laid the foundations of monarchy, and his successors, David and Solomon, extended it from the Euphrates to the borders of Egypt. In Rehoboam's time, ten northern tribes constituted the kingdom of Israel, and two southern that of Judah. These two kingdoms were often at war with each other and with the surrounding nations. Israel's dynasties were short, violent, idolatrous. In 720 B. C. the Assyrians carried Israel captive. Judah had only one dynasty in the time of David, and several kings were religious reformers. In 486 B. C. Judah was carried to Babylon. After 70 years the Persians conquered the Babylonians, and Cyrus sent the Jews home. Their prince Zerubbabel built the temple, Ezra read the law, and Nehemiah set up the walls of Jerusalem. Here the O. T. History ends. Palestine was under Persia, till Alexander the Great acquired it, and Greek influences began to work. After his death, the kingdoms of Syria and Egypt fought over it for 140 years, when the Macabean priests

made it independent. Then Julius Caesar, a short time before Christ, made the Edomite Herod king. Afterwards Judaea and Samaria were attached to the Roman province of Syria, under procurators, such as Pontius Pilate. Galilee was governed for a time by Herod's son, Herod Antipas. After our Lord's death, Herod's grandson, called Herod Agrippa, reigned briefly over all Palestine, which, however, fell back into the hands of procurators, whose avarice stirred the Jews to rebellion in 66 A. D. Vespasian and his son Titus led a Roman army into the land, which took Jerusalem in 70 A. D. and scattered the Jewish nation.

4. OTHER STUDIES NECESSARY. These are, the Geography of Palestine and neighboring countries; the Natural history of the Bible; the distinguished features of the Jewish Sects; and the manners and customs of the people, as set forth in Aids to Bible students, published by the S. P. C. K.

5. PLAN FOR THE STUDY OF SCRIPTURE. The worst plan is to read it from beginning to end. The Revelation of the person of Jesus Christ is of supreme importance. Read the Gospels. Compare Paul's Epistles with the Acts. From the Epistle to the Hebrews turn to the O. T., and read from the beginning to the end of II. Kings. Then study the prophets in this order: Jonah, Joel, Amos, Hosea, Obadiah, Isaiah 1-39, Micah, Jeremiah, Lamentation, Zephaniah, Nahum, Habakkuk. Compare with Kings and Chronicles and read Chronicles to prepare for the prophets of the exile: Isaiah 40-66, Ezekiel and Daniel, next Esther, Ezra, Nehemiah and the post-exilic prophets, Haggai, Zechariah and Malachi. Read the Psalms devotionally simultaneously with the foregoing, and after them the books that remain, Job, Song of Solomon, Ecclesiastes, Proverbs and Revelation.

6. PREPARATION OF THE LESSON. If left to select your own lesson and scholars are young, choose a narrative. Leave doctrinal and topical lessons to old classes. Study the Bible passage first prayerfully, without a lesson help. Find out what it teaches, and strive to make the scholars understand it as you do. Everything you think out for yourself will strengthen your mind. Pay attention to words requiring explanation, to the connection, to references, places, persons and oriental modes of life. Then make use of commentaries and other helps. A good plan is Introduction, awakening interest, reading with explanation, bringing out main points, enforcement of illustration and appeal, questioning. The Bible furnishes the best illustrations, which should be varied.

7. SCRIPTURE DIFFICULTIES. Not to be started by the teacher, but to be solved when presented. *a. Miracles.* Study Mozley or Trench on Miracles. *b. Apparent contradictions in statements of fact.* These are almost always found in narratives of different eye-witnesses who see partially. The writer cites four divergent accounts of the assassination of Nicholas II. *c. Apparent contradiction in doctrine.* Is partly accounted for by progress in divine revelation, and partly by an ambiguous use of words. *d. The bad actions of good men.* God disapproved of these and punished them. Bible candour appears in them. *e. Evil things apparently done with divine approval.* We are not competent to sit in judgement on all divine actions, especially in remote times and circumstances. We are not always certain how far the prophets understood the divine will or how they got their knowledge of it. Also remember the progressive character of revelation. *f. The Imprecatory Psalms.* The authors, though holy men inspired of God, were not sufficiently educated in divine things as to have the mind of Christ. We may not curse as they did. *g. Anthropomorphism and Anthropopathism.* The first means representing God in the form of man; the second as feeling or suffering like man. These arise from a primitive low conception, and from oriental poetical imagery. They convey truth in a way adapted to the popular minds. *h. Passages which offend delicacy of taste.* The Israelites were less refined in language than we are. Plain language was and is necessary to set forth the awful nature of sin. It is nowhere said or implied that the whole of the Bible was meant to be read in public. *i. The author does not profess to have fully explained all difficulties.* Bishop Butler found that the revelation of God in nature contains many things hard to reconcile with his wisdom and benevolence; it is therefore to be expected that the higher revelation of the Scriptures should contain things too deep for us to understand.