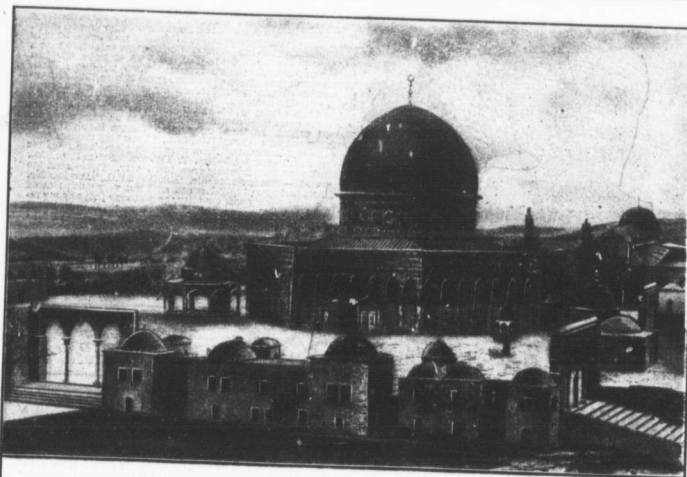


# Sunday School

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Vol. 37

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1904 World's Sunday School  
Jottings -  
The Messenger  
The Old Cobble  
The Abider -  
Travelling Liberator  
Love for Love  
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The Song of Moses  
A Lesson from Men Wanted  
Book Notices  
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# SUNDAY SCHOOL BARRER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. 37

MAY, 1903

No. 5

## CONTENTS.

	PAGE
The Day of Decision . . . . .	i
Making a Life . . . . .	i
1904 World's Sunday School Convention at Jerusalem	ii
Jottings . . . . .	iii
The Messenger Service of the Home Department . . . . .	iv
The Old Cobbler's Question . . . . .	v
The Abider . . . . .	v
Travelling Libraries . . . . .	vi
Love for Love . . . . .	vi
Methodist Magazine and Review for April . . . . .	vii
The Song of Moses . . . . .	vii
A Lesson from the Pump . . . . .	viii
Men Wanted . . . . .	viii
Book Notices . . . . .	ix
Life for Winning Souls . . . . .	ix
Everybody in the Sunday School . . . . .	x
Lessons and Golden Texts.—Order of Services . . . . .	x
International Bible Lessons . . . . .	321
Primary Teachers' Department . . . . .	365

Long, happy paths that follow on  
Through hill and vale, from dawn to  
dawn,  
Where faith untrammelled reigns, and  
Love  
Hath the protection of her dove.  
Pray, ere thou goest forth, that these,  
Or by thy labor or thine ease  
Shall know not their undoing. Pray  
The Child-Heart guide thee from this  
day.

—S. S. Times.

## Making a Life.

Making a life is a larger thing than making a living. Many a man has made a good living who has made a poor life. Some men have made splendid lives who have made very moderate or even scanty livings. Such was Goldsmith's village preacher, who "was passing rich on forty pounds a year." Such was the citizen of Germany and of the world who earned hardly three hundred dollars in any single year of his journey here—yet few men have ever had more out of life than Martin Luther. It behooves us, therefore, to consider how we may add to our making of a living the making of a life. So to make a living as to make also the capability of enjoying a living, of using a living after we have made it; so to make a living as to make also a character, a faith, a hope, a soul,—this is to add to the making of our living the making of a life.—S. S. Times.

## The Day of Decision.

BY FRANK WALCOTT HUTT.

To-day the Child-Heart, undented,  
The windows of thine house open wide;  
And flowing in, and pouring in,  
And bearing all Hope's sweetness in,  
The breath of this new morning clears  
Thy dwelling of its darksome fears.  
Look forth, and see if there be aught  
That is not with the Child-Heart fraught—  
A world of blessing and delight,  
An Eden without blame or blight;

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## Sunday School Banner

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

TORONTO, MAY, 1903.

### 1904 World's Sunday School Con- vention at Jerusalem.

IT is significant of the growth of Sunday School interests that the World's Sunday School Convention of 1904 will be held in the land made sacred evermore by the life of our Lord, and in the city of Jerusalem, which is associated with so much thrilling Bible history. The Convention will be held during the Easter week next year, and already very widespread interest is shown in the enterprise. The province of Ontario is entitled to send twenty delegates, who must be Sabbath School workers, and be appointed by the Executive Committee of the Sabbath School Association of Ontario. The proposed gathering recognizes the increasing desire on the part of modern Bible students to obtain a historic basis for their faith, and nothing can be more conducive to this end than a familiar knowledge of

the scenes of the earthly labors of Christ. Palestine ever breathes the memory of him whose earthly life centred about Jerusalem.

The ship already engaged, the "Grosser Kurffurst," is to leave New York on March 8, 1904, and return there May 18, a cruise of seventy-one days. The programme includes daily addresses lectures, and Bible studies on shipboard throughout the cruise, addresses by famous Oriental scholars at many points, also the addresses by representatives from all parts of the world in the convention.

Two immense tents will be provided for the convention. They will be pitched so as to be thrown together as near Mount Calvary at possible, outside the city of Jerusalem, near the Damascus Gate, and chairs or settees will be provided for 1,200 persons. Arrangements will also be made so that meetings or sessions of the convention may be conveniently held at Mar's Hill, Sea of Galilee, Hills of Bethlehem, Abraham's Oak, Olivet, Bethany, Calvary, and the Garden of Gethsemane.

#### ITINERARY.

The itinerary includes stops at Madeira, Algiers, Malta, Athens, Constantinople, with a visit to Robert College; Smyrna, and a side trip to Ephesus; Beirut, with side trip to Damascus, and overland to Jerusalem, or by Steamer from Beirut to Jaffa, with full week in Jerusalem; also a visit to Alexandria and Cairo, with side trip to Upper Egypt; Naples and Rome.

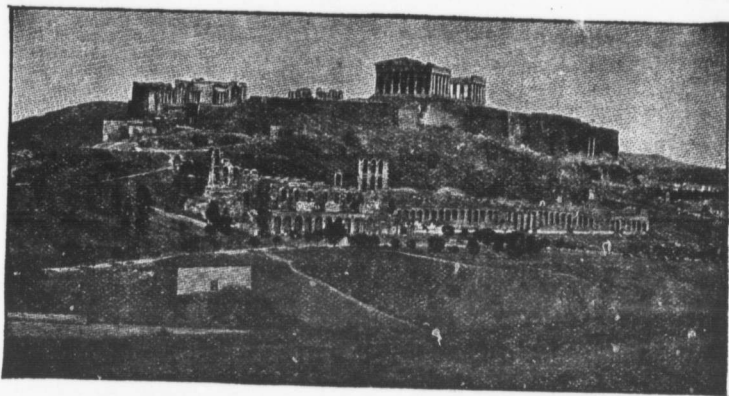
The price of the entire trip,—seventy-one days—for first-class accommodations throughout, is from \$300 to \$750. There are 200 berths in two-berth rooms ranging from \$300 to \$375 each. This covers everything included in the main itinerary from New York back to New York, except the steward's fees, laundry and personal expenses. It, of course, is not intended to cover side trips, which, being optional, may be taken at from \$3 to \$90 as desired.

We strongly advise taking as many of these side trips as possible, because they include some of the very best features of the tour, and when one has come so far it would be a great pity not to take advantage of them. The most important of these is the overland route to Damascus and Baalbec, over Mount Hermon, through Gallilee and Samaria, to Jerusalem. This costs \$95 extra, but in no other way can one fully realize the beauty and glory of the Lord's land.

Another account of the Jordan sea only \$11 the most Luxor, the first dam is c and shou they can if this si worth th We str trip prov land to m ing thirt \$160 mor speak wi facts as v this route

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THE ACROPOLIS, ATHENS.—SCENE OF OUR RECENT SUNDAY SCHOOL LESSONS.

Another side trip that should on no account be omitted is that to Jericho, the Jordan and Hebron, the extra cost being only \$11. The best features of Egypt, the most interesting ruins, those of Luxor, Karnak, Thebes, and Philae at the first cataract, where the great new dam is constructed, are all above Cairo and should on no account be omitted if they can possibly be taken. The cost if this side trip by rail is \$75, and is well worth the money.

We strongly recommend also the side trip provided through Italy and Switzerland to London and New York, occupying thirteen days longer, and costing \$160 more. We think we can claim to speak with some comprehension of the facts as we have traversed the whole of this route, much of it several times.

#### HOW TO APPLY.

First of all secure your accommodations on the steamer by sending \$25, with your name and address, to the Treasurer of the American Central Committee, Mr. W. N. Hartshorn, 120 Boylston Street, Boston, Massachusetts. At the same time tell Mr. Hartshorn about what priced stateroom you wish to have. The berths will be allotted in the order in which deposits are received, the more desirable berths going first. In case you are not confirmed as a delegate, Mr. Hartshorn will return to you the \$25 forwarded.

If anything occurs to prevent your

going, the reservation of berth made in your name is transferable to any other delegate who wishes it. But if not thus taken by another, the amount deposited will be refunded, less \$10, when the berth is resold.

Rev. Wm. Frizzell, Ph.B., executive chairman, and Mr. J. A. Jackson, B.A., General Secretary of the Sabbath School Association of Ontario, Manning Arcade, Toronto, are in close touch with the management, and can give detailed information to those desiring it.

The cuts on the cover and at the head of this article illustrate two of the places of greatest interest which will be visited by the excursion. Other cuts will be shown in the Methodist Magazine and in *Onward*.

#### Jottings.

We do not want more plans, but enough power to carry out what we have.

A Sunday School should walk on all fours—Parent, Superintendent, Teacher and Scholar.

A postage stamp sticks until it gets there. Have this said of you.

A mirror does not call attention to itself, except when there is a flaw in it. We are to mirror Christ.

Preparation of the head makes an interesting lesson. Preparation of the heart makes an effective lesson.

## The Messenger Service of the Home Department.

BY CHARLES D. MEIGS.

THE Home Department Messenger Service originated in Massachusetts. Mrs. Flora V. Stebbins, the State Superintendent of their Home Department work, was the first to propose and to work it. And it was a great proposition and a great work. It has a double purpose, and benefits many.

1. It aims to give boys from nine to fifteen some definite and helpful work to do in and for the Sunday School. It recognizes that the reason why so many boys make their exit from the Sunday School as they enter their teens is because they are given nothing to do, and that is a job that not many boys will stick to very long. You can always find boys where there is "something going on," especially if they can help keep it going on.

2. The Messenger Service aims to make the Sunday School itself more effective and efficient, and it will never miss the mark when properly conducted. It is particularly helpful to the Home Department work, for which it is especially adapted.

The idea is for every school to have a volunteer corps of "Messenger Boys" who promise to carry lesson papers, books, notices or messages to Home Department members, and flowers to the sick (from the school) and most anything else they can do, as little Christians, that will be of service to the school.

These boys are under the direction of the Home Department Superintendents, as a rule, with the assistance of the Superintendent of the main school. It is not intended to be a new organization though the writer has found that it interests and helps the boys to allow them to elect their own president and secretary and to make some show of conducting business meetings in a business way.

The first band was organized by Mrs. Stebbins in the First Baptist Church of Fitchburg, Mass., in February, 1899. To show how it is growing in her state we need but quote the last statistics. At the close of the first year and a half there were in the state seventy-one

schools which had adopted the plan, with 247 boys enrolled. At the close of the second year, or in October, 1901, ninety schools reported 550 boys enrolled. The idea has taken wings and flown into all parts of the country. It generally lights down on wide-awake schools that want to really do something worth doing with their Home Department and with their boys.

Like the Home Department itself, the Messenger Service can be worked in any school. Only four things are necessary to success: First, a Sunday School to work in; second, a Home Department to work for; third, a couple or more boys to work with; and fourth, some one to direct them. These four needs or conditions can be met in any Sunday School in America—but the will to start the work! Ah! there's the rub!

The writer has had sixteen messenger boys under his direction for nearly a year, and knows whereof he speaks when he says that the boys' work has been remarkably well done. The boys have been faithful and regular and prompt and of greatest service to the Home Department. Besides their work they have been given an all-day picnic together and two invitations to take supper with the H. D. Superintendent, both of which were, of course, unannouncedly accepted. And so they have had an even mixture of fun and work, a mixture that any boy will fatten on.

A pretty pin-button has been provided for them, to be worn as a "badge of service" when on duty for the school, and this pleases them very much, though the cost is but five cents each. We have also prepared a "card of introduction" to be carried by the boys on their first rounds until they become acquainted in the homes they visit. The card not only introduces them by name, but it explains their work and asks that they be kindly received and encouraged.

"Boys will be boys," says the man who wants to excuse their pranks. Yes, and boys will be men after a while, too, and the Sunday School which has no Home Department and no Messenger Service, is not doing its best by any means to hold and to mold and to save and to train and to develop its Sunday School boys into Sunday School men.—International Evangel.

Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest troubles.

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## The Old Cobbler's Question.

When I went down to the Corners for the mail the other night, the stage had not yet come in, so I turned into the little shop of Angus McLachlan, the shoe-maker. I sat down, remarking to old Angus that it was bad weather for the hay. "Ay," said he, "but gran' for the neeps." The old man was polishing the front of a boot with that long thin bone that forms a part of every cobbler's outfit, and from the low, droning tune that he was humming, I knew that he was thinking deeply on some subject.

Angus is not a person with whom it is wise to use urgency, so I sat silent and waiting till he saw fit to speak. At last he apparently got the boot to his mind and dropped it with some others on the floor beside him, saying:

"Ye ken that callant o' John Cameron's?"

I assented, and he went on:

"He's aye hangin' about the shop here, and has ta'en a notion to learn the trade. I dinna ken how it'll suit him, for he's been tae the high schule and learnt a heap of scholarship. This mornin' as he sat there etillin' tae pit a patch on Mistress Johnson's wean's shoe, he was tellin' me a great string that he had learnt about twa Greeks, Harmodius and Aristosomething, gangin' till a fair tae kill a tyrant. After he was done, a says till him, 'Can you tell me onything about Samson?' 'Yes,' says he, 'he was a strong man an' kilt giants.' An' losh keep me, if the laddie didna begin tae tell me the auld story o' Jack and the beanstalk."

Just then Anderson, the store-keeper, came across with a little bit of work for Angus, and, after in substance repeating the above, the shoe-maker went on to give us some further instances of Dick Cameron's ignorance of Scripture history.

His inability to relate the incidents of the Exodus, of the building of the Temple, etc., led Anderson to express wonder that Dick had not learnt these things at the Sunday School.

"Hoot man," said Angus scornfully, "my Jeanie went there for mair nor ten year, and learnt naething but a wheen hymns, and wee bits o' verses, an' sic diversions. She wad never hae kent her shorter carritch if a hadna gien her the questions every Sabbath nicht. But that's no the thing, Maister Anderson, a've naething agin the Sabbath-schule. It's a

gude thing as far as it gangs. But it has lots tae dae without teachin' history. This is a Christian country, Maister Anderson, leastwise, that's what folk say. Noo, can you tell me why oor lads and lasses suld learn at the day schule awthing about the ancient Greeks an' the early Romans, an' naething about the ancient Hebrews an' the early Christians?"

Just then the stage came rattling in and Anderson had to go over to sort the mail. I went with him, thinking on the way that perhaps the stage had come at a lucky moment, for the old man's question seemed (and still seems) one to which a satisfactory answer is somewhat difficult to frame.—The Presbyterian.

The Wesley Bi-Centenary Articles in the Methodist Magazine and Review (Toronto: William Briggs), are attracting much attention. The strong paper by the late Deacon Farrar, and the tribute to Methodism by the historian, Leckey, are just what pastors and people need at this time. Of the March number the New York Christian Advocate says:

"We find the March number of the Methodist Magazine and Review filled with interesting material. 'Morocco and its Problems' describes the causes of the recent revolt, and is fully illustrated from photographs. An admirable paper on 'John Wesley's Journal,' by Principal Gordon, of Queen's University, will be read by all those who have enjoyed the new book of extracts from the Journal, or who are in sympathy with the Wesley bicentenary. A good portrait of Bishop Hartzell adorns the cover. Current topics are treated ably in the editorial paragraphs, and altogether our Canadian neighbor shows to advantage."

## The Abider.

BY LLEWELLYN A. MORRISON.

Oh the sweetness  
And completeness  
Of the life the Spirit giveth  
Unto each one who believeth  
In the Christ,  
Towards whom he every heart constrains.  
He allureth me before him  
To adore him  
In the whiteness  
And the brightness  
Of the high and holy heaven  
Where he reigns.  
Toronto, Can.

### Travelling Libraries.

**W**E clip from the Silver Cross the following account, by Margaret Hardinge, of a wise work undertaken by the King's Daughters. The success of the plan might suggest imitation on the part of some of our Leagues:

The travelling libraries of the King's Daughters are not made up of new books, listed and purchased to accompany definite courses of study, as are those used with the University extension lectures. To send to a country Sunday School twenty-five or fifty books, all of real service to pastor, teacher, and pupil, in carrying out the course of study planned for the year, would be a work far in advance of anything yet accomplished by us. To do so is part of our dream, unrealized as yet, but, we believe, not impossible in the future.

The need of books in communities at a distance from libraries was so apparent to our present state secretary, that in January, 1897, she suggested that the Mary Lowe Dickinson Union collect and maintain a travelling library, to be circulated in the state under the direction of various circles of the King's Daughters. At a meeting of the Union the following April, fifteen bound books were given, and in July the committee had received forty volumes. These constituted our first travelling library, which was sent in August to the leader of a helpful circle in Lee County, who became responsible for the care and circulation of the books.

The library was stationed in a Sunday School room for eleven months, and was used by about forty borrowers; more grown people than children read the books. The favorites were "Ben Hur," "Old Fashioned Girl," "Uncle Tom's Cabin," and "Little Dorrit." Boys of fourteen years and older were much interested in "Black Beauty."

A request that the librarian name books desired but not contained in the travelling library, met with a cordial response. Among those mentioned were Dickens, "Child's History of England," "Franklin's Autobiography," Lowell's "Vision of Sir Launfal," Scott's "Lady of the Lake," and Wood's "Natural History."

In July, 1898, this travelling library was transferred to another Sunday School, where it remained six months.

Here it served some thirty readers, about evenly divided between children, young people, and adults."

In September, 1898, enough books had been contributed to form a second library of forty volumes, which was forwarded to the faithful librarian who had first taken charge of No. 1, to remain under her care for a year. Among the favorites in library No. 2, as indicated by the librarian's report, were "Idylls of the King" and "Alice's Adventures in Wonderland." The habit of talking about the books read was encouraged by the librarian in charge, and resulted in mutual helpfulness and increased interest in the library.

Requests for libraries have been received from several stations which we are not yet able to supply. The committee hopes to send out Library No. 3 during this summer vacation, and believes that there is no work which appeals more strongly to general sympathy and generous support than this of furnishing hungry minds and souls with material for growth.

The travelling library work in Kane County is carried on by the Federation of Women's Clubs, which has placed eight libraries of fifty volumes each in the Fox River farming districts since April, 1898. This has been accomplished without money, the books having been given by clubs and individuals.

Miss Le Baron (chairman of the Library Committee, Illinois Federation of Women's Clubs), reports that the "supply from generous friends will not last long." Also, that some travelling library work has been done in Bureau, Champaign, and Whiteside Counties.

Until the passage by our state legislature of a bill to provide books for the districts whose tax rolls are insufficient to establish and maintain public libraries we can only share, by means of clubs and unions, our own book privileges with our neighbors, and hope that in the time being to act as a tutor, under whose training they have learned to do their own blacksmithing.

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### Love for Love.

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Ragged, dirty, ugly. He had fallen into the muddy gutter; his hands and face were black, his mouth wide open and sending forth sounds not the most

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musical. A rough hand lifted him up and placed him against the wall. There he stood, his tears making little gutters down his begrimed cheeks. Men, as they passed, laughed at him, not caring for a moment to stop and inquire if he were really hurt. Boys halted a moment to jeer and load him with their insults. Poor boy! he hadn't a friend in the world that he knew of. Certainly he did not deserve one. But if none but the deserving had friends, how many would be friendless!

A lady passed. Her kindness of heart prompted her to stay and say a word to the boys who were joking their companion and laughing at his sorrow. Then she looked fixedly at the dirty, crouching lad against the wall.

"Why, John, is it you?"

He removed one black fist from his eye and looked up. He recognized her. She had taught him at the Sunday School.

"Oh, ma'am! I'm so bad!"

She had him examined, then taken to the hospital. Afterward she visited him kindly and frequently.

A year passed by.

There was a fire one night. A dwelling-house was in flames. The engines had not yet arrived. The inmates would not be rescued. A boy looked on. Suddenly he shouts: "Oh! she lives here!" Then he climbed up the heated, falling stairs. He fought against the suffocating smoke. He hunted about until he found what he sought.

She had fainted—was dying, perhaps. No! He would save her. Five minutes of agonizing suspense, and she was safe in the cold air.

The bystanders were struck with the intrepidity of the boy. He only walked about muttering: "She didn't turn away from me when I was hurt."

Oh, friends! the stone looks very rough, but it may be a diamond!—*Epworth Herald*.

### Methodist Magazine and Review for April.

The Wesley bicentenary receives prominent treatment in a brilliant article by the late Dean Farrar, and a careful study by the Editor on "The Beginnings of Methodism," also a story of the days of Wesley, by Miss M. E. Braddon.

The strong Canadianism of this oldest Canadian magazine is shown in an amply illustrated article on "Montreal, Past and Present." "The Tragedy of Martinique" and "The Bermuda Islands" are also copiously illustrated. A fine study of Shelley; "The Life of Service," by Miss S. E. Springer; a sketch of Senator Cox, and Frank Bullen's serial will all be read with interest. Quite an Easter flavor is given the number by pictures and poems.

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

### The Song of Moses.

(From the Authorized Version.)

BY G. G. M.

I will sing to the Lord, of his triumph  
and glory;  
The horse and his rider are cast in the  
sea,  
The Lord is my song, my salvation, my  
story;  
My God, who exalted and templed shall  
be.

His name is the Lord, and in war he is  
glorious,  
Pharaoh's hosts, with their captains  
and chariots, are drowned;  
The floods have gone over them; we are  
victorious;  
As a stone in the bottom to-day they  
they found.

How mighty, O Lord, thy right arm hath  
become;  
Thy foes, into pieces, thy right hand  
hath broke,  
Thy majesty marked them, and they be-  
came dumb,  
Thy wrath, it consumed them, like  
stubble in smoke.

A breath from thy nostril, it only was  
wanting,  
To gather together the waters so deep;  
The floods, they stood upright, thy power  
as vaunting,  
The depths, they were frozen, congealed  
in a heap.

St. John, N.B.

## A Lesson from the Pump.

BY J. N. ERVIN.

On my father's farm there used to be a well of most delicious water. It had been digged about thirty feet in solid clay, and always had about five feet of clear, cold, sparkling water at its bottom. It was inexhaustible, and when, in the long, dry summer months, other wells failed, and streams became dry, man and beast came to this well, and found water to quench their thirst. When I was a boy on the farm, there was an old pump in that well that had been fashioned many years before. It had been made out of an oak-tree through which a great hole had been bored by some wonderful augur. In fact, I used to wonder often how they ever did bore it, but I never knew.

Now, the inside of that pump was something the worse for time and use in the days of my memory. The water had soaked the particles of wood so long, that, when the long shaft, with its valve attached, was worked up and down by the sweep of the long handle, they became detached, and were thrown out with the water.

Many a time have I gone to that old pump on a hot summer's day, heated and thirsty from following the plow, or tossing the hay, or gathering up the wheat after the reaper. I have pumped up the great dipper full of water, anxious to satisfy my thirst. I have looked at it a little while, and then thrown it out on the ground, preferring to be thirsty for the present. The water that was so pure was so polluted by its passage through the pump that it was undesirable. Today, fortunately, a new porcelain-lined pump has displaced the old one.

But the old pump has its counterpart in other realms. The teacher with the class in Sunday School is sometimes of the same kind. He has long had a class, and has been with them while they have gone from Genesis to the Revelation. They have studied together the law-giver and the sweet singer and the prophet and the apostle. They have read the Master's invitation, and his proclamation of the truth, and his warning. They have followed the fortunes of the good man in history, and seen him crowned in glory. They have not failed to note that the godless man was doomed to be banished from his God.

The teacher has not allowed oppor-

tunities to pass without urging his class to surrender their lives to their Saviour and Lord, and to identify themselves with his people. He has renewed his invitation whenever a revival was stirring the church. And yet, after it all, they were not in the church, and did not count themselves Christians. There was a reason for it. He brought to them water from the wells of salvation, but they could not forget the life through which it was brought. They knew too many stories he was accustomed to tell at his club, or in the shop—too many of the things he did when he was away from his home, too many of the deliberate inconsistencies of his life. These souls wanted eternal life, they yearned and panted for it; but when it came to them through him they turned away, and preferred to remain thirsty. Fellow-Christian, if you would be a soul-winner, learn a lesson from the old farm-pump, and let the water of life flow through a clean life for other souls. Be ye clean, ye that bear the vessels of the Lord.—S. S. Times.

## Men Wanted.

It is said that the members of the official board of a leading Methodist church in Chicago not long ago pledged themselves to attend Sunday School, and to perform any service that the superintendent might request. This action was caused by a statement from the superintendent, setting forth the difficulty of preventing boys from dropping out of the Sunday School when they approached young manhood. The superintendent attributed this to the fact that there were so few men engaged in the work of the school. He thought that if there were more men in the Sunday School, it would have a tendency to disabuse the minds of young men of the impression that the Sunday School was a place for only women and children, and that it was beneath the dignity of young men to remain in the Sunday School after they had attained the years of early manhood. There are many superintendents who have the conviction, based on observation and experience, that it would add greatly to the strength and influence of the Sunday School if more men would engage in the work of the school. There are many superintendents who believe that the older boys and young men of

the Sunday School are already ready for the Kingdom of God?—only?—for this?—The writer has experienced many of the same things. The Sunday School was created and is being secured by men who are in the Sunday School?—N. S. Times.

"The National Rev. V. Briggs.

The Sabbath School of the safekeeping, development, Jamieson's the divine marks how ages has lands which Sabbath in industrialism corporation ley railway ment and But there agement. Puritan Principles. We the Sabbath evils which ance is the be on the to break d book is ad greatly hel as the i sanctity of

"Music and Character dresses." London: William I.

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the Sunday School would not "drop out" if their fathers and brothers had not already "dropped out." Shall the study of the Bible be confined to the young only? If not, is there any better place for this study than the Sunday School? The writer is convinced by reason of long experience in Sunday School work that many young men could be retained in the Sunday School if earnest and consecrated and intelligent men teachers could be secured for them. There are more men wanted in the army of Sunday School workers. Where are the volunteers?—New Century Teachers' Quarterly.

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### Book Notices.

"The Nation and the Sabbath." By Rev. W. H. Jamieson, Ph.D., D.D. Third edition. Toronto: William Briggs. Pp. 159. Price, 60 cents.

The Sabbath is one of the chief bulwarks of our holy religion. It is the safeguard, too, of national prosperity and development. This is the theme of Dr. Jamieson's instructive book. He traces the divine institution of the Sabbath, and marks how its observance through the ages has conduced to the welfare of the lands which kept the Lord's day. The Sabbath is menaced by the growing industrialism, the greed for gain of soulless corporations, especially steam and trolley railways, and the passion for amusement and excitement on the Lord's Day. But there are many signs also of encouragement. Canada has inherited from Puritan England Sabbath-keeping principles. We have been largely free from the Sabbath-breaking and many of the evils which it entails. But eternal vigilance is the price of liberty, and we must be on the watch against every attempt to break down its sacred barriers. The book is admirably written, and will be greatly helpful in deepening conviction as to the importance of maintaining the sanctity of the Lord's Day.

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"Music and its Influence on Life and Character, and Other Musical Addresses." By the Rev. H. F. Kelvey. London: Chas. H. Kelly. Toronto: William Briggs. Pp. 136.

The place of music in Christian worship and Christian culture has long been

recognized. Every great religious reform has been borne abroad on the wings of sacred song. The power of music was an essential part of the Reformation of Luther, the Wesleyan revival, the Moody Mission, and the Salvation Army. This little book discusses with wide knowledge and deep insight the influence of music, the power of Christian song, the singer's ministry, the romance of music, wedding bells, and the music of love and destiny, and other aspects of this ministrant in the service of the Most High. The chapters are well written, and abound in quotations from the best authors. The book will be of special interest to church choirs and all musical people. The addresses can be had in separate form for their use.

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"Our Lord and Master." By the Rev. Jesse Bowman Young, D.D. New York: Eaton & Mains. Toronto: William Briggs.

This little volume is one of a series of Little Books on Doctrine, and presents a brief study of the claims of Jesus Christ. The book is clear, logical and well-written. One after another it brings forward what ought to be conclusive proofs of the divinity of Christ, such as his matchless character, his perfect example, his own claims to divinity, the fourth gospel, the worship he received, example of primitive Christians, etc.

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### Life For Winning Souls.

O, Master, let me walk with thee,  
In lonely paths of service free;  
Tell me thy secret, help me bear  
The strain of toil, the fret of care.

Help me the slow of heart to move  
By some clear, winning word of love;  
Teach me the wayward feet to stay  
And guide them in the homeward way.

Teach me thy patience, still with thee  
In closer, dearer company,  
In work that keeps faith sweet and  
strong,

In trust that triumphs over wrong.

In hope that sheds a shining ray  
Far down the future's broadening way,  
In peace that only thou canst give,  
With thee, O Master, let me live.

—Washington Gladden.

Everybody in the Sunday School.

Tuskegee has other good work going on in it besides Booker Washington's great industrial institution, and one of these is the Methodist Church, of which the Rev. Henry Trawick is the moving spirit. The total enrolment the first of April, 1901, was only 267; in three months it had grown to 459; by October it had reached 480, and on New Year's, 1902, the pupils enrolled numbered 528. This was an increase of 356 in a single year. Of course the "secret" was the use of progressive measures in all departments of the work, but especially in ceaselessly hammering away at every member of the "congregation" after this fashion:

Don't send, but bring your children to Sunday School. That will be so much better for all parties. Father and mother active in the Sunday School will make it tenfold more beneficial to the children. Sometimes the father says he can't come because he has no other time to be with his family; but is it not a fact that if he would spend the time with his whole family in the school it would be more restful and helpful to him? Sometimes the mother thinks she can't come because of household cares, but in every home mother ought to have rest on Sunday, and she would be able to come. Do away with big Sunday dinners, prepare for Sunday during the week, and then let everybody rest and worship God on his holy day.

LESSONS AND GOLDEN TEXTS—SECOND QUARTER.

Studies in the Book of Acts.

- Lesson 1. April 5.—PAUL'S FAREWELL TO EPHESUS. Acts 20 : 23-38. Study vs. 17-38. Commit vs. 31-34. (Read vs. 1-16.) GOLDEN TEXT: Acts 20 : 35. Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.
2. April 12.—THE RESURRECTION. 1 Cor. 15 : 20, 21, 50-55. Commit vs. 55-58. (Read the whole chapter.) GOLDEN TEXT: 1 Cor. 15 : 20. Now is Christ risen from the dead and become the first fruits of them that sleep.
3. April 19.—THE LAW OF LOVE. (A Temperance Lesson.) Rom. 13 : 7, 14. Study vs. 1-14. Commit vs. 9, 10. GOLDEN TEXT: Rom. 13 : 10. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.
4. April 26.—PAUL'S JOURNEY TO JERUSALEM. Acts 21 : 3-12. Study vs. 1-16. Commit vs. 11, 12. GOLDEN TEXT: Acts 21 : 14. The will of the Lord be done.
5. May 3.—PAUL ARRESTED. Acts 21 : 30-39. Study vs. 17-39. Commit vs. 30-32. (Read Acts 21 : 40-32 : 29.) GOLDEN TEXT: Pet. 14 : 16. If any man suffer as a Christian, let him not be ashamed.
6. May 10.—THE PLOT AGAINST PAUL. Acts 23 : 12-22. Study vs. 10-35. Commit vs. 20-22. (Read Acts 22 : 29-33 : 10.) GOLDEN TEXT: Acts 23 : 11. The Lord stood by him, and said, Be of good cheer.

- Lesson 7. May 17.—PAUL BEFORE FELIX. Acts 24 : 10-16, 24-26. Study vs. 10-27. Commit vs. 14, 16. (Read Acts 24 : 1-9.) GOLDEN TEXT: Pa. 23 : 14. I will fear no evil: for thou art with me.
8. May 24.—PAUL BEFORE AGRIPPA. Acts 26 : 19-29. Commit vs. 27-29. (Read the whole chapter.) GOLDEN TEXT: Acts 26 : 22. Having therefore obtained help of God, I continue unto this day.
9. May 31.—THE LIFE-GIVING SPIRIT. Rom. 8 : 1-14. Commit v. 1. (Read the whole chapter.) GOLDEN TEXT: Rom. 8 : 14. For as many as are led by the spirit of God they are the sons of God.
10. June 7.—PAUL'S VOYAGE AND SHIPWRECK. Acts 27 : 33-44. Study vs. 1-44. Commit vs. 14-44. GOLDEN TEXT: Pa. 107 : 28. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.
11. June 14.—PAUL AT ROME. Acts 28 : 16-24, 30, 31. Study vs. 16-31. Commit vs. 30, 31. (Read Acts 28 : 1-15.) GOLDEN TEXT: Rom. 1 : 16. I am not ashamed of the gospel of Christ.
12. June 21.—PAUL'S CHARGE TO TIMOTHY. 2 Tim. 3 : 14-4 : 8. Commit vs. 12-14. (Read the epistle.) GOLDEN TEXT: 2 Tim. 4 : 8. There is laid up for me a crown of righteousness.
13. June 28.—REVIEW. GOLDEN TEXT: 2 Tim. 4 : 18. The Lord shall deliver me from every evil work, and will preserve me until his heavenly kingdom.

ORDER OF SERVICES—SECOND QUARTER.

OPENING SERVICE.

- I. SILENCE.
II. RESPONSIVE SENTENCES. [Psa. 80 : 1-5, 10-12.]
SUPT. I will extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me.
SCHOOL. O LORD my God, I cried unto thee, and thou hast healed me.
SUPT. O LORD, thou hast brought up my soul from the grave:
SCHOOL. Thou hast kept me alive, that I should not go down to the pit.
SUPT. Sing unto the LORD, O ye saints of his,
SCHOOL. And give thanks at the remembrance of his holiness.
SUPT. For his anger endureth but a moment; in his favour is life.
SCHOOL. Weeping may endure for a night, but joy cometh in the morning.
SUPT. Hear, O LORD, and have mercy upon me:
SCHOOL. LORD, be thou my helper.
SUPT. Thou hast turned for me my mourning into dancing:

- SCHOOL. Thou hast put off my sackcloth, and girded me with gladness.
SUPT. To the end that my glory may sing praise to thee, and not be silent.
SCHOOL. O LORD my God, I will give thanks unto thee for ever.
III. SINGING.
IV. THE TEN COMMANDMENTS, or THE APOSTLES' CAREER.
V. PRAYER, followed by the Lord's Prayer in concert.
VI. SINGING.

CLOSING SERVICE.

- I. SINGING.
II. RESPONSIVE SENTENCES. [Phil. 4 : 6, 7.]
SUPT. Be careful for nothing;
SCHOOL. But in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.
ALL. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

SE
GOLDE
[Study also
Acts 21 : 30-3
30 And all ran together: out of the tent shut,
31 And asings came unthat all Je-ru
32 Who in-turions, and they saw the they left beat
33 Then he took him, and two chains: what he had
34 And som among the m know the certa ed him to be c
35 And wh was, that he violence of the
36 For the after, crying.
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# International Bible Lessons.

## SECOND QUARTER: STUDIES IN THE BOOK OF ACTS.

### LESSON V. Paul Arrested.

[May 3.]

**GOLDEN TEXT.** If any man suffer as a Christian, let him not be ashamed. 1 Pet. 4. 16.

AUTHORIZED VERSION.

[Study also verses 17-29. Read Acts 21. 40 to 22. 29.]

Acts 21. 30-39. [Commit to memory verses 30-32.]

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Je-ru-sa-lem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded him to be bound with two chains: and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that E-gyp-tian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man which am a Jew of Tar-sus, a city in Ci-li-cia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

AMERICAN REVISED VERSION.\*

30 And all the city was moved, and the people ran together; and they laid hold on Paul, and dragged him out of the temple: and straight-way the doors were shut. 31 And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion. 32 And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul. 33 Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. 34 And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. 35 And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the crowd; 36 for the multitude of the people followed after, crying out, Away with him.

37 And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek? 38 Art thou not then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins? 39 But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people.

**Time.**—The spring of A. D. 58. **Place.**—The temple in Jerusalem.

#### Home Readings.

- M. Paul Arrested. Acts 21. 27-30.  
 Tu. Paul's defense. Acts 21. 40 to 22. 9.  
 W. Defense continued. Acts 22. 10-21.  
 Th. "Away with him." Acts 22. 22-30.  
 F. Jesus reviled. Luke 23. 13-23.  
 S. Happy in suffering. 1 Pet. 3. 12-17.  
 S. Reward. Rev. 2. 1-10.

#### Lesson Hymns.

*New Canadian Hymnal*, No. 181.

One more day's work for Jesus,  
 One less of life for me!  
 But heaven is nearer,  
 And Christ is dearer  
 Than yesterday, to me;  
 His love and light  
 Fill all my soul to-night.

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

*New Canadian Hymnal*, No. 188.

Am I a soldier of the cross,  
A follower of the Lamb.

*New Canadian Hymnal*, No. 189.

Must Jesus bear the cross alone,  
And all the world go free?

#### Questions for Senior Scholars.

What watchword created the riot? Why did the mob drag Paul out of the temple? What was the significance of closing the gates? Describe the castle of Antonia. How was the information of the riot probably carried to the captain? By what means could the soldiers get access to the temple? What effect had their approach upon the mob?

#### Questions for Intermediate Scholars.

1. *An Attack by the Mob* (v. 30, 31).—Where was the attack made? What did they think Paul had been doing? (v. 29.) Who seized Paul first? (v. 27.) What did they purpose to do with him? Why did they not kill him at once? How were they treating him?

2. *Rescued by the Soldiers* (v. 32-36).—Who heard of the riot? What did he do? What effect did the soldiers have upon the people? What was done to Paul? What did the captain try to find out? How was Paul protected?

3. *A Brave Request Granted* (v. 37-39).—What request did Paul make? Who did the captain think Paul was? What description of himself did Paul give? What answer was given to his request?

### THE LESSON OUTLINE.

#### Satan's Warfare against Christianity.

##### I. HE SEEKS TO CONFUSE MEN'S THINKING.

*All Jerusalem was in an uproar.* v. 31.

The assembly was confused; and the more part knew not wherefore they were come together. Acts 19, 32.

Satan, which deceiveth the whole world. Rev. 12, 9.

##### II. HE SEEKS TO DESTROY CHRISTIAN LEADERS.

*They went about to kill him.* v. 31.

The time cometh, that whosoever killeth you will think that he doeth God service. John 16, 2.

The earth was filled with violence. Gen. 6, 11.

##### III. HE SEEKS TO ARRAY LAW AND ORDER IN ANTAGONISM TO TRUE RELIGION.

*The chief captain commanded him to be bound with two chains.* v. 33.

#### Questions for Younger Scholars.

Why did Paul go into the temple at Jerusalem? *To help some men to make an offering.* What was done to him there? Who did it? Who came together? Was his life in danger? Who took him from the people? How were the words of Agabus fulfilled? Where did the captain and his band take Paul? *To the Tower of Antonia.* Where was it? How was it connected with the temple? What did the soldiers have to do? What did Paul say to the captain? Who did the captain believe him to be? What permission did he give him? Where did Paul stand?

#### The Lesson Catechism.

(For the entire school.)

1. What did the Jews which were in Asia do when they saw Paul in the temple at Jerusalem? *They laid hands on him.* 2. What did the people intend to do with Paul when they drew him out of the temple? *"They went about to kill him."* 3. Who rescued Paul from the people? *The chief captain.* 4. What did Paul ask of the chief captain? *"Suffer me to speak unto the people."* 5. What is our GOLDEN TEXT? *"If any man,"* etc.

#### The Church Catechism.

23. Who is Jesus Christ? Jesus Christ is the eternal Son of God, the Second Person in the glorious Trinity, who for us and for our sins became man, and so was, and continueth to be, truly God and perfect man, in two distinct natures and one person for ever.

I verily thought with myself, that I ought to do many things contrary to the name of Jesus; many of the saints did I shut up in prison. Acts 26, 9, 10.

##### IV. HE SEEKS TO AROUSE PREJUDICE AGAINST THE CHRISTIAN.

*The multitude of the people followed after, crying, Away with him.* v. 36.

Away with such a fellow from the earth; for it is not fit that he should live. Acts 22, 22.

Their word will eat as doth a canker. 2 Tim. 2, 17.

##### V. HE IS THWARTED BY THE SIMPLE TRUTH.

*I beseech thee, suffer me to speak unto the people.* v. 39.

My tongue shall speak of thy word. 1<sup>st</sup> sa. 119, 172.

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Be ready always to give an answer to any man that asketh you a reason of the hope that is in you. 1 Pet. 3. 15.

Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. 1 Pet. 4. 16.

### EXPLANATORY NOTES.

Our last lesson, with its connected verses, brought Paul and his party to Jerusalem. The verses introductory to this lesson tell of the hearty welcome they received from the disciples there. To "James and all the elders" Paul presented a full report of his apostolic work among the Gentiles. When they heard of "what things God had wrought by his ministry" their first impulse was to "glorify God." But close on the heels of their thanksgiving came fear that hostility would arise among those Christians who were still strict Jews. The elders proposed, therefore, that Paul should enter into a public ceremonial observance to show that he had not departed from the customs of the fathers. There was no deception involved in this, only a charitable concession; so Paul acquiesced; all the more readily, we may assume, because these elders, while anxious to prove that Paul did not despise Jewish customs for Jews, reasserted the freedom of Christian Gentiles from the Mosaic law. But the plan thus made to save Paul from unfriendly criticism strangely became the direct means of his imprisonment. He was to join with four Christian Jews in taking a "Nazarene" vow, which was outwardly indicated by unrestricted growth of the hair, total abstinence, strict asceticism, and prescribed sacrificial worship during the days specified—in this case, seven. It was a vow of religious consecration. Though joining the group later than the other members, Paul was, according to Jewish custom, reckoned as having kept the full vow, he having paid a proportionate part of the expenses. The seven days were almost ended when Paul was discovered in the temple courts by certain Jews from the Roman province of Asia, who seized him, and greatly alarmed and confused the people by their calls for help and by their serious accusations. They charged that he had antagonized his native race, the holy law, the city of Jerusalem, and the temple; and probably they believed what they said, for they had brought with them blinding prejudices aroused by contests with him in Ephesus and neighboring places, and they had hastily mistaken one of his companions in the temple for Trophimus, a Gentile, whom they knew. This is the historic setting for the story of our lesson. From these introductory verses we catch a glimpse of a Jewish Christendom with headquarters in Jerusalem—preeminent then, but soon to lose its distinction and its control of the general Church. The researches of Professor W. M. Ramsay and Dr. W. R. Slater have brought to view the astonishing strength, organization, and enthusiasm of the Christianized Jews of that day throughout Syria and Asia Minor. There were "thousands" (the Greek is "myriads") of them, "all zealous of the law;" men who thoroughly believed that Jesus was the Messiah; but whose ideal of the Messiah differed radically from that accepted by Paul and by the modern Christian Church. Paul's breadth of sympathy they could not understand; for they deemed it quite as important to be a Jew as to be a Christian; and in their eyes Paul had almost forfeited his sacred rights as a Jew by his familiarity with Gentiles. So that it was a very real danger of schism in the Church of Christ to avert which Paul followed the elders' advice, by that means plunging unwittingly into great personal trouble and danger. But God still held the reins of events.

**Verse 30.** *All the city was moved.* Because of the outcry of the Jews from Asia, who had suddenly come upon Paul in the Court of the Women, an inclosed space in front of the Sanctuary and the Altar. This Court was surrounded by "the middle wall of partition" (Eph. 2. 14), a marble balustrade inside which no Gentile was permitted to come. One corner was set apart for the ceremonies of the Nazarites, among whom the Asian Jews now discovered Paul. *The people ran together.* From the Court of the Gentiles, which stretched out spaciouly from three sides of the Court of the Women, and probably also from the nearest streets and city lanes. *They took* ["laid hold on"] *Paul, and drew* ["dragged"—literally,

"were dragging"]. In writing to the Christians of Ephesus Paul had used "the middle wall of partition" as a rhetorical figure of the restrictions and prejudices which excluded the Gentile world from the religious privileges of the Hebrews. He then little guessed what a disastrous physical fact that wall was like to become to him, for *forthwith* ["straightway"] *the doors were shut.* This was a reasonable act on the part of the priestly police, whose first duty was to stop the riot. Whether by the closing of the huge folding doors (they were of solid metal, and sixty feet in height) Paul was shut inside or outside is not made plain. His enemies intended to kill him, but they may have hesitated to pollute the sacred place with his blood, though

crimes of blood had been committed repeatedly in the temple courts. The interruption may have saved Paul's life by giving time for the Romans to come.

**31.** *Went about* ["were seeking"] *to kill him.* Had begun to beat him to death. *Tidings came unto* ["up to"] *the chief captain* [Margin, "military tribune."] *of the band* [Margin, "cohort"]. The organization of the Roman guard was perfect. Each soldier and officer reported to his superior, and in a few moments the news had been passed from the sentinel on the Tower of Antonia to the tribune. When Herod the Great rebuilt the temple he erected also the great fortress of Antonia, which extended from the temple wall northward and westward. It was now the military headquarters of the Romans, and served as barracks for the garrison of five or six hundred men. It was closely connected by stairs and by underground passages (Edersheim) with the temple cloisters. The name of the chief captain or tribune was Claudius Lysias. His behavior in this emergency was admirable. *All Jerusalem was in an uproar* ["confusion"]. Whatever disturbed the temple imperiled the order of the entire city.

**32.** The tribune rushed down with the *soldiers and centurions* (captains each of one hundred men), and promptly ended the murderous assault on Paul. At the approach of the soldiers the crowd left off beating him.

**33.** *Then the chief captain came near, and took* ["laid hold on"] *him, and commanded him to be bound with two chains.* He was fastened on each side to a soldier, and for the present was secure from the mob. Remember the prophecy of Agabus (Acts 21. 11). *Demanded* ["inquired"] of the excited people *who he was, and what he had done.*

**34.** But his efforts were unavailing. *Some cried* ["shouted"] *one thing, some another, among the multitude* ["crowd"]; *and when he could not know the certainty for the tumult* ["uproar"], *he commanded him to be carried* ["brought"] *into the castle* (of Antonia).

**35, 36.** *When he came upon the stairs* the crowd pressed so violently upon him that *he was borne of the soldiers* to make sure of his

safety. We are to think of him as being lifted upon the shoulders of the soldiers, and passed over to the staircase out of reach of the people *who followed after, crying, Away with him,* which, of course, means, "Kill him." The same words had been used against Jesus twenty-seven or twenty-eight years before.

**37.** *As Paul was to be led* ["about to be brought"] *into the castle.* He had reached the top of the staircase and was now outside the limits of the temple, but not yet in the castle. *May I speak* ["say something"] *unto thee.* Paul's quiet courtesy is observable here as everywhere. He assumed that the tribune spoke Greek, and addressed him in that language. *Canst thou speak* ["Dost thou know"] *Greek?* This is not a question for information, but an exclamation of astonishment at Paul's culture. He thought he had captured a Jewish robber and guerilla, but finds instead a gentleman of culture.

**38.** *Art not thou that Egyptian* ["Art thou not then the Egyptian"] *which before these days madest an uproar* ["who before these days stirred up to sedition"], *and leddest* ["led"] *out into the wilderness* ["the"] *four thousand men that were murderers* ["of the Assassins"]? *Why* the tribune should thus have identified Paul is not plain. Perhaps this was one of the things shouted by the crowd (verse 34). The Egyptian Jew referred to had come from Egypt to Jerusalem several years before this, declaring himself to be a prophet and calling the street crowds to the Mount of Olives to witness the miraculous overthrow of the city's walls. Besides the rabble there were among his followers a set of criminals called Sicarii, or Assassins. But the Roman soldiers of the city made short work with them, killing four hundred and capturing two hundred. The Egyptian Jew himself was not captured, and it must have brought delight to the heart of Claudius Lysias to believe (for a minute or two) that he had secured this outlaw. The word rendered "Assassins" means "men armed with daggers."

**39.** Paul modestly stated who he was and asked permission to address the crowd.

## HOMILETICAL AND PRACTICAL NOTES.

### PAUL AGAIN IN JERUSALEM.

This visit of Paul to Jerusalem was at the close of his third missionary tour. Twenty years before he had left Jerusalem on his persecuting mission to Damascus. What a change

had come over him during those twenty years! *Then* he was filled with wrath and self-righteousness; *now* he bore in his "body the marks of the Lord Jesus" and was as humble as a little child. *Then* he "breathed out threaten-

ings and Lord;" *now* to a great

The evangelist illustrates God man. Four great rest, one more before more rest epistles were his consequence, to the new it was addresses a able portion Scripture more important the world to go where limitations for G imprisonment instances. conditions shall never on either side to the world

### THE

These were "Some cried general temple breaking, at their accusations had seen Paul's, in concluded temple. As nothing of Paul was an

Rumors of chief captain commendable Paul from the thus described Twentieth C 31-39: "The when the new son regiment in commotion some officers crowd. When men they su



ings and slaughter against the disciples of our Lord;" now the love of Christ constrained him to a great sacrificial service.

The events following this visit to Jerusalem illustrate in a most remarkable manner how God maketh the wrath of men to praise him. Four great addresses resulted from Paul's arrest, one to the mob, one before the Sanhedrin, one before Felix, and one before Agrippa. The more remote results of his arrest were the epistles which emanated from his pen during his consequent imprisonment at Rome. These were the epistles to Philemon, to the Colossians, to the Ephesians, and to the Philippians. Now it will be seen that, taken together, these addresses and epistles constitute no inconsiderable portion of the precious inheritance of Scripture possessed by the Church. How much more important that these should be given to the world than that even Paul should be free to go where he chose! The severest human limitations often prove the supreme opportunities for God and his kingdom. Bunyan's imprisonment and Milton's blindness are notable instances. From out the meanest material conditions many a man has spoken words which shall never die. It is from a cross with a thief on either side that our Lord speaks most loudly to the world to-day.

#### THE ACCUSATIONS AGAINST PAUL.

These were of a very vague character. "Some cried one thing, some another." The general tenor of them suggested treason, law-breaking, and blasphemy. The flimsiness of their accusations soon becomes apparent. They had seen Trophimus a Greek, a friend of Paul's, in company with him, and upon this concluded that Paul had taken him into the temple. As a matter of fact, he had done nothing of the kind. The movement against Paul was an appeal to prejudice and ignorance.

#### THE RESCUE.

Rumors of the brawl came to the ears of the chief captain, Claudius Lysias, who with very commendable promptness took steps to rescue Paul from the hands of the mob. The scene is thus described with most realistic effect in the Twentieth Century New Testament, Acts 21. 31-39: "They were bent upon killing him when the news reached the colonel of the garrison regiment, that the whole of Jerusalem was in commotion. So he instantly got together some officers and men, and ran down upon the crowd. When they saw the colonel and his men they stopped beating Paul. Then the

colonel went up and arrested Paul, and ordered him to be doubly chained; and proceeded to inquire who he was and what he had been doing. Some of the people said one thing and some another, and as he could get at nothing definite on account of the din, he ordered him to be taken into the barracks. When Paul reached the steps, he was actually being carried by the soldiers, owing to the violence of the mob; for the people were following in a mass, shouting, 'Kill him!' Just as he was about to be taken into the barracks Paul said to the colonel: 'May I have a word with you?' 'Do you know Greek?' the colonel asked. 'Are you not the Egyptian who once before raised a rebellion and led the four thousand bandits out into the desert?' 'No,' Paul said, 'I am a Jew of Tarsus, in Cilicia, a citizen of a city of some note; and I beg you to give me permission to speak to the people.'"

#### PAUL MASTER OF THE SITUATION.

Paul was a wonderfully resourceful man. However great the difficulty, his tact never failed him. In these trying circumstances notice he used every power at his command, his Roman citizenship, his social position, his knowledge of law and quick wit. Four times in the events recorded here and in the following chapters we note his quickness of resource. (1) His claim of Roman citizenship; (2) his taking advantage of the antagonism between the Pharisees and Sadducees; (3) the use he made of the plot against him; (4) his appeal to Cæsar. His perfectly poised and serene spirit is in marked contrast with the general turmoil about him. His strength, too, was "in quietness and in confidence;" perfect picture of the ideal man of God in the hour of conflict.

#### Prismatic Lights on the Lesson.

BY BISHOP WARREN.

"MAN PROPOSES BUT GOD DISPOSES."

This ancient saying is worthy of profound consideration. It is illustrated in the lives of all great men.

Paul, the homesick wanderer, had come home bringing alms to his nation and offerings. He was received with ardent affection and grateful appreciation. Thirteen years before he had departed on his great missionary tours, and he had been home but twice since. Might he not now close his life in peace at home?

But some intense legalists, without a particle of the Christian spirit, raised a mob and went about to kill him. It is easier to incite a crowd to lynch a good man than to help to

save a bad one. Here three providential over-rulings appear:

First, the Roman authority must hold him or he would be killed by the Jews and never do his world-wide work in Rome. Without the epistles written in that city our Bible would be lamentably deficient. The two greatest foes of Christianity—Roman and Jew—combine to afford the greatest aid to its furtherance.

Second, without this tumult there would have been no means of showing how Paul sought to bless his would-be murderers. It was like Christ's praying on the cross.

Third, the world gets that marvelous address from the castle stairs. It is enough to convert any honest Jew mentally. He had found the Messiah and wanted to reveal him to others.

Teach the pupils (1) to think for themselves and not be led headlong by designing men; (2) to avail one's self of every situation favorable or antagonistic to propagate their ideas. Best sermons may come out of worst circumstances. So Christ, Paul, Wesley.

### Thoughts for Young People.

#### THE PROVIDENCE OF GOD.

1. *God executes his providential counsels in wonderful ways.* Paul seeks to allay the prejudices of Jewish Christians by performing a certain rite in the temple, and his appearance there exposes him to an entirely new and unexpected danger from Jews who were not Christians. "So it comes about that the devout reverence with which he regards the law and the sanctuary, and his love for his people, add weight to the false charges (of sacrifice and treason) made against him." The expedient resorted to to allay the prejudices of Jewish Christians is precisely the means of arousing the prejudices of the Jews who are not Christians. "God often conducts the well-meant counsels of his servants to an issue which differs from that which they had proposed, and often conducts the malicious counsels of his enemies to an equally unexpected issue."

2. *The weapons providentially furnished to the man of God.* "1. Justice and the law, which should protect him so long as they have power themselves (verses 32, 33). 2. The peace of a good conscience, which remains undisturbed amid the storms of passions (verses 37-39). 3. The power of a sanctified character, which never fails to make an impression even on a rude multitude (verse 40). 4. The presence of God, to whom the Christian belongs, whether he labors or suffers, whether he lives or dies (verse 13)."

3. *God uses the Christian's noble characteristics in the fulfillment of the divine plans.* Paul has been coldly received by the Jewish Christians; unwisely advised by the authorities of the church; unmercifully treated by the Jews who are not Christians; his life has been threatened, and is still in danger. And yet, with lofty composure and tender Christian charity, he states his case and for a while holds the respectful attention of the mob. All his conduct contributed to bring about results unlooked for by him, but in accordance with the plans of God.

### Teaching Hints for Intermediate Classes.

BY REV. A. H. MCKINNEY.

#### NOTE.

The study and teaching outline adopted for the quarter will be continued during the present month as follows:

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

#### PRELIMINARY.

The teacher should study Acts 21, 17 to 22, 30, both inclusive, so as to be prepared to teach the whole story of Paul's arrest.

#### APPROACH.

Be prepared to tell the story of some one unjustly arrested for preaching Christ, who patiently endured imprisonment; for example, John Bunyan.

Ask the pupils to show the papers on which they have given the reason for Paul's arrest. By a careful study of the NOTES the teacher should be prepared to state concisely the reasons.

#### UNFOLDED TEXT.

We have an unusually fine opportunity for presenting the lesson text in a series of pictures. The following are suggested:

1. *Paul Dragged Out of the Temple.* Show a plan of the temple and indicate the court of the women, where Paul was. Picture the excitement in the city, the rush of the mob, the seizure of Paul, and the beating which he received. Picture the temple guards shutting the great folding doors of the Gate Beautiful, so that there might be no bloodshed in the inner court.

2. *Paul Rescued.* Picture: There go messengers, running as for their lives, to Claudius Lysias, the commander of the Roman cohort

stationed that all he calls and rush beating I come, s actions of

3. *Paul* supposing bind him 12, 6 and

4. *Paul* tumult, so other, the

5. *Paul* soldiers le to protect Picture th oner beca lose the c him! Kill permission granted.

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stationed in the Castle Antonia. He hears that all Jerusalem is in an uproar. At once he calls his centurions, who gather their men and rush down upon Paul's captors, who are beating him. Paul's time to die has not yet come, so he is saved from death by the prompt actions of the Roman soldiers led by Claudius.

3. *Paul Chained.* Picture: The soldiers, supposing that Paul has done some wrong, bind him to a soldier on each side. (See Acts 12, 6 and 21, 11.)

4. *Paul Accused.* Picture the mob in a tumult, some crying one thing and some another, their chief desire being to injure Paul.

5. *Paul on the Castle Stairs.* Picture the soldiers leading Paul into the castle in order to protect him from the violence of the mob. Picture the latter making a dash for the prisoner because they were afraid that they would lose the chance to kill him, crying out, "Kill him! Kill him!" At this point Paul asks for permission to address the Jews, and it is granted.

This outline may be memorized by arranging it thus:

**PAUL** DRAGGED.  
RESCUED.  
CHAINED.  
ACCUSED.  
ON THE STAIRS.

#### LESSON.

It is quite the fashion nowadays, as, doubtless, it always has been, for many, especially for young people, to judge a cause according to the numbers for and against it. The teacher has here an excellent opportunity of impressing the truth that a person may be right and yet in a decided minority. In other words, the majority may be wrong. For example, fifty years ago the great majority of persons in the United States were in favor of legalizing slavery. We now know that they were wrong. Again, in these days the majority are in favor of the liquor traffic, but they are wrong, nevertheless.

Sometimes a person who is in the right may suffer because he is right. This is a very difficult truth for boys and girls to grasp. Our lesson gives the opportunity for impressing it. Have several repeat the Golden Text, and show how this agrees with Paul's teaching on the subject by referring to Rom. 8, 17 and 2 Tim. 2, 8-12; 3, 12. Have all print:

I WILL NOT BE ASHAMED  
TO SUFFER  
FOR THE RIGHT.

#### STUDY IN ADVANCE.

Ask the pupils to read the Scripture text before to-day's lesson and that for next Sunday in order to be able to answer one question: Why was not Paul scourged?

Review word, "Suffering."

#### By Way of Illustration.

BY JENNIE M. BINGHAM.

"And forthwith the doors were shut." Verse 30. The intention of the leaders of the mob was to kill Paul; but to have slain him in the temple would have been to defile it. They were too religious to do that. They scrupled to defile the temple with blood, but did not hesitate for an instant to murder an innocent man. We have heard of murderers who confessed to eating meat on Friday, and got absolution for that heinous offense, but did not think it worth while to confess that they had murdered the man whose lunch they had eaten on the same day. What strange and devilish inconsistencies have been done in the name of religion!

*Paul bound with two chains.* Verse 33. The captain assumed that Paul was some criminal. This is sometimes the manner of the law in this country. In my town the policeman and sheriff will march a man off to jail who has been found drunk on Sunday, and will feel very virtuous in doing it; and yet these officers of the law know that every saloon in town is open in violation of law, and they would never think of arresting the lawbreaker who sells the whisky.

In the earlier days of the Salvation Army movement it frequently happened that a party of Salvationists would be parading the streets and singing their hymns, when a lot of roughs would set upon them and stone them. Then the police would rush in and arrest the Salvationists and march them off to jail on a charge of breaking the peace.

"*Canst thou speak Greek?*" Verse 37. It was fortunate for him that he could speak Greek. The Christian worker will find use for any acquisition he may have. Rev. E. P. Scott, a missionary to India, had a rich, mellow voice for singing and knew how to play the violin. One day he met on the street of the village a strange-looking native belonging to an interior tribe of murderous mountaineers. When Mr. Scott learned that they had never heard the Gospel he at once prepared to visit them. His friends tried to dissuade him from imperiling his life, but he answered calmly, "I must carry Jesus to them." After two days of travel he

was suddenly surrounded by members of the tribe, who pointed their spears at his heart. Expecting instant death, he drew out his violin and commenced to play and sing, "All hail the power of Jesus' name!" At the stanza, "Let every kindred, every tribe," he ventured to open his eyes, and found the weapons removed and the natives listening attentively. He stayed two years and a half with this people and saw blessed results of his labors.

*Paul's calmness.* He was the only calm man in all that multitude. If you see a man who is not at all afraid of poverty, pain, persecution, or death you see a man over whom you can have no power at all. He lives superior to all these things, and is like the bird that soars above the storm-cloud and is in calm and quiet. Paul was proving the truth of the saying, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."—*Dr. A. T. Pierson.*

### Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

When our Golden Text was written there were many who suffered as Christians. The catacombs of Rome tell the story of faithful disciples persecuted for the faith of Jesus. The late years in China have added hundreds to them which were slain for the word of God and the testimony which they held, whom John saw, every one of them with white robes, in heaven. Ashamed to suffer as a Christian? O, if we could draw aside the veil and see those crowned conquerors our shame would be that we are not worthy to be counted even the least among them.

It is an honor to suffer as a Christian. But as I look over my own life, so far removed from martyrdom, and the easy lives of most whom I know, not suffering, but crowded full of material and spiritual blessings because they are Christians, I wonder how we are to get any share in that honor. I think it must be we do not fully apprehend what it means to bear the name of Christ, and are therefore in danger of losing the honor we really ought to win. "If we suffer with him we shall also reign with him." I do not want to miss my crown and my throne, but to gain them I must drink of his cup and be baptized with his baptism, the cup of sacrifice, the baptism of suffering for righteousness' sake.

What is the true martyr spirit, and where is there place for it in your life and mine?

Do not imagine that it is a self-pitying spirit. The Lord Jesus would not be pleased to have anyone suffer for his sake or for his truth who did not rejoice to do it. Nor are we martyrs when we are only making ourselves uncomfortable for the sake of an opinion. There are those who manage to keep their friends and acquaintances always in a fighting attitude and are never happy unless they have a controversy on some question of doctrine or conduct, and who believe they are standing up for the truth with all the rest of the world against them. But "pig-headed obstinacy" and Christian fidelity are not even distantly related. Paul at Jerusalem is a shining illustration. By the advice of his brethren he laid aside an opinion, although it was strong, and submitted to a Jewish custom in order to win the confidence of Jewish Christians and hold them to the Christian Church. An opinion or a preference, he would yield; a conviction, never. Performing a Nazarite vow he knew would not affect his own vital relation to God, and it might in some way be of service to others; but when it came to the testimony of his experience, the revelation of the Lord to his own soul, scorn nor scourging, dungeon nor death could hinder his direct, fearless speech.

An opinion is something we hold; a conviction holds us. Paul's religion was a conviction. It had hold of his intellect, his conscience, his heart. And for that sort of religion I believe all who possess it do sometimes have to suffer. You are working in a shop, perhaps the only Christian there. You take no part in the low jests, the profanity, the beer-drinking; you go to prayer meeting while the others spend their evenings very differently. They have some names for you and some remarks not pleasant to hear, but if your religion has hold of you as Paul's had of him you will be glad to suffer for it. You are in society where religion is more a matter of opinion and custom than of conviction and experience. But you, like Paul, have "seen the light and heard the voice," and you cannot talk or do as others do, and they call you "dull," and "so awfully good." It brings pain to the heart to be regarded in this way by our friends, but we cannot be loyal to Christ under all circumstances without it. If in the midst of the "lust of the flesh, the lust of the eye, and the pride of life" we are so much at home as not to be thought singular and perhaps "a little queer" we may well consider whether our loyalty to Jesus will stand the test of which he speaks when he says, "Whosoever shall be ashamed of me and of my words in this adulter-

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Acts 23. 12-22.

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ous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels."

## Blackboard.

BY THOMAS G. ROGERS.

## The Teachers' Meeting.

We will take for our outline, The Riot, The Rescue, and The Explanation. Or, if preferred, Violence, Protection, Investigation, and Defense. . . I. The accusation against Paul is: 1. As an enemy of the law, v. 27, 28; 2. As a polluter of the temple, v. 28, 29. II. The rejection of Paul is: 1. By his own people; 2. Out of the temple; 3. Intent to kill. III. The protection of Paul is: By heathen who represented the civil power, and his life is saved as an incident of the quelling of the tumult. IV. When the charges against him are examined they are shown to be unfounded, and he is allowed to defend himself.

## Library References.

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

PAUL ARRESTED.—The Lives of Paul referred to in former lessons.

ROMAN CITIZENSHIP.—Dury, *History of Rome*, vol. i, pages 194, 196, 197, 241, 481-483; vol. ii, pages 241-243, 246, 604; vol. iii, pages 82, 443, 533, 535; vol. v, pages 439, 515, 516; vol. vii, pages 81, 82. Merivale, *History of the Romans*, vol. iii, page 390. Muirhead, *Roman Law*, pages 107-113, 128, 339.

## SERMONS ON THE LESSON.

Verse 32.—*The Pulpit*, London, vol. xxiv, page 116. Verse 39.—*The Homiletic Monthly*, vol. iv, page 197. *The Homiletic Review*, vol. xxiv, page 145. Huntington, *Sermons for the People*, page 400.



This incident is one of many in which the person and life of the apostle were jeopardized by men who hated him for the Gospel he preached. As the influence and effect of his ministry became more apparent to the religious leaders who opposed him, persecution grew more intense and violent. They forged a specious charge against him, and, finding in the excitable mob a ready instrument of their malice, determined to bring his lifework to an abrupt close. In this crisis hour Paul realized the presence of the God he served, and, conscious of his divine commission, stood firmly and unabashed amid the surging crowd of angry men. Faith and right arm the Christian with power invincible, and make him victor in all life's combats.

Coloring.—First text, white and deep blue; second, white; shield and sword, cream; branch, light green.

## LESSON VI. The Plot against Paul.

[May 10.]

GOLDEN TEXT. The Lord stood by him, and said, Be of good cheer. Acts 23. 11.

## AUTHORIZED VERSION.

[Study also verses 10, 11, 23-35. Read Acts 22. 29 to 23. 9.]

Acts 23. 12-22. [Commit to memory verses 20-22.]

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

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under

## AMERICAN REVISED VERSION.\*

12 And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. 13 And they were more than forty that made this conspiracy. 14 And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have

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a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him; and we, or ever he come near, are ready to kill him.

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

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast showed these things to me.

killed Paul. 15 Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, before he comes near, are ready to slay him. 16 But Paul's sister's son heard of their lying in wait, and he came and entered into the castle and told Paul. 17 And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain; for he hath something to tell him. 18 So he took him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee. 19 And the chief captain took him by the hand, and going aside asked him privately, What is it that thou hast to tell me? 20 And he said, The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire somewhat more exactly concerning him. 21 Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, who have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee. 22 So the chief captain let the young man go, charging him, Tell no man that thou hast signified these things to me.

**Time.**—The spring of A. D. 58. **Place.**—The tower of Antonia, in Jerusalem.

#### Home Readings.

- M. Paul comforted. Acts 23. 1-11.  
 Tu. The Plot against Paul. Acts 23. 12-22.  
 W. Saved from enemies. Acts 23. 23-35.  
 Th. Forewarned. Luke 21. 10-19.  
 F. Confidence in God. Psa. 27.  
 S. Praise for deliverance. Psa. 18. 6-19.  
 S. The best refuge. Psa. 124.

#### Lesson Hymns.

*New Canadian Hymnal*, No. 129.

Abiding, oh, so wondrous sweet!  
 I'm resting at the Saviour's feet;  
 I trust in him, I'm satisfied,  
 I'm resting in the crucified.

*New Canadian Hymnal*, No. 198.

The Lord is my light, then why should I fear?  
 By day and by night his presence is near;  
 He is my salvation from sorrow and sin;  
 This blessed persuasion the Spirit brings in.

*New Canadian Hymnal*, No. 36.

I need thee every hour,  
 Most gracious Lord;  
 No tender voice like thine  
 Can peace afford.

#### Questions for Senior Scholars.

What does the hatred of Paul prove concerning the efficiency of his ministry? What besides hatred inspired this extreme measure? How was Paul comforted in prison? How many similar "visions" had been given him? What qualities did Paul display?

#### Questions for Intermediate Scholars.

1. *A Desperate and Wicked Plot* (v. 12-15).—What was done to Paul after his arrest? What encouragement was given to him in prison? What conspiracy was made against his life? By what oath did the assassins bind themselves? Who did they expect to help them? Get details of the plan formed.

2. *The Conspiracy Discovered and Defeated* (v. 16-22).—Who heard of the plot? To whom did he tell it? To whom did the information come at last? What did the captain decide to do?

#### Questions for Younger Scholars.

What did Paul do before he was put in prison? Where did he stand? Did the people listen? Why did they hate Paul? *Because he loved Christ and the Gentiles.* Who stood by

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him that night? What did he say to him? What did forty Jews do? Who heard about the plot? Whom did he tell? To whom did Paul send him? What did the captain order? How many soldiers guarded Paul? Where did they go? Who lived at Casarea? Why did Paul have to be tried by the governor? *Because he was a Roman citizen.* What letter was carried? *A letter from Claudius Lysias, the captain, to Governor Felix.*

### The Lesson Catechism.

(For the entire school.)

1. What did certain of the Jews do? "*Band-ed themselves together to kill Paul.*" 2. Under what vow did they bind themselves to do this? *Neither to eat nor to drink.* 3. How many were

there in this conspiracy? *More than forty.* 4. Who informed Paul of their plot? *His sister's son.* 5. When the chief captain became aware of this plot what did he do? *He sent Paul to Felix.* 6. What is our GOLDEN TEXT? "*The Lord,*" etc.

### The Church Catechism.

24. How doth Jesus Christ accomplish the work of redemption? Jesus Christ doth accomplish the work of redemption, as Prophet, Priest, and King, by revealing to us the grace and truth of God the Father, by making atonement for sin and intercession for sinners, and by ruling in His Church and over the world for the world's salvation.

## THE LESSON OUTLINE.

### Opponents and Champions of the Gospel.

#### I. ORGANIZATION OF THE ENEMIES OF THE GOSPEL.

*Certain of the Jews bound themselves under a curse, that they would neither eat nor drink till they had killed Paul.* v. 12.

The rulers take counsel together against the Lord. Psa. 2. 2.

The wicked watcheth the righteous, and seeketh to slay him. Psa. 37. 32.

#### II. DEGRADATION OF THE AUTHORITIES OF THE CHURCH.

*They came to the chief priests and elders.* v. 14.

If the salt have lost his savor, wherewith shall it be seasoned? Luke 14. 34.

Like people, like priest. Hos. 4. 9.

#### III. WICKED PLOTS RUIN THE PLOTTERS.

*He that diggeth a pit shall fall into it.* Eccles. 10. 8.

He that hateth his brother knoweth not whither he goeth, because darkness hath blinded his eyes. 1 John 2. 11.

Let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith the Lord. Zech. 8. 17.

#### IV. INIQUITY CANNOT BE PERMANENTLY CONCEALED.

*Paul's sister's son heard, went, and told.* v. 16.

There is nothing covered, that shall not be revealed. Matt. 10. 26.

The day shall declare it. 1 Cor. 3. 13.

#### V. GOD DELIVERS THE RIGHTEOUS.

*The Lord stood by him, and said, Be of good cheer.* GOLDEN TEXT.

Evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. Psa. 37. 9.

The steps of a good man are ordered by the Lord: and he delighteth in his way. Psa. 37. 23.

#### VI. GOD USES SECULAR ELEMENTS TO FORWARD HIS CAUSE.

*The chief captain called two centurions, saying, Make ready soldiers, horsemen, and spearmen that they may bring Paul safe unto the governor.* v. 22-24.

Surely the wrath of man shall praise thee. Psa. 76. 10.

The powers that be are ordained of God. Rom. 13. 1.

## EXPLANATORY NOTES.

The defense made by Paul on the staircase between the temple and the castle tower had all his characteristic charm. Here is one of the most impressive scenes in all history—a man rescued from a murderous mob quieting them by force of persuasive eloquence. The Roman soldiery might disperse a mob, but it could not gather a congregation, and it is probable that Paul's hearers would have listened long, and their prejudices steadily evaporated, if in the course of his narrative he had not made the fatal statement that he had been sent by Christ to the Gentiles. Up to these words "they gave him audience," but then "lifted up their voices" and with the extravagant symbolism of the East tossed their outer garments aside and threw

dust in the air while they shouted, "Away with such a fellow from the earth, for it is not fit that he should live." This brought the meeting to an abrupt close, and the chief captain or tribune ordered the prisoner into the castle to be scourged—the brutal preliminary to most Roman legal investigations. While they were binding him Paul questioned their right to do it, asserting his Roman citizenship. The under officer whom he addressed reported to the chief captain, and very impressively the statement was repeated (verses 27, 28). All this made a deep impression on the Roman officials. Paul was at once treated with great respect, and the next day, under guard of the Romans, he was confronted by the Sanhedrin. This in the Bible narrative takes us to the close of Acts 22. The effort to have Paul's case considered by the Sanhedrin was a dramatic failure. From the very beginning there was an uproar. Paul's opening word professing a good conscience aroused the indignation of the high priest to such a pitch that he ordered him to be smitten on the mouth. This in turn aroused Paul's indignation, and he retorted, "God shall smite thee, thou whited wall, for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" The turbulence of the body was not quieted when Paul appealed from the Sadducean half of the Council to the Pharisees. "I am a Pharisee, the son of a Pharisee, of the hope and resurrection of the dead I am called in question." Then "there arose a great cry"—utter confusion, and a "great dissension," and the chief captain, fearing lest Paul should be pulled in pieces, ordered him returned to the castle. This had to be done by main force. We are not told whether or not Paul slept that night, but he received greater strength than could possibly come from "tired nature's sweet restorer." The Lord stood by him and said, "Be of good cheer," and promised that he should yet bear witness at Rome to Gospel truth.

**Verse 12.** *When it was day every one was uncertain what would happen next. The tribune had not called the Sanhedrin for another session, and apparently had not decided what to do. Certain of [omit "certain of"] the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. They invoked curses upon themselves if they proved unfaithful.*

**13.** *They were more than forty which had ["that"] made this conspiracy [an oath-bound secret]. But they were too many to keep their secret safe. Whether or not any of them were members of the Sanhedrin we are not told. Not improbably some were members of the Association of Murderers known as Sicarii, or Assassins. The conspiracy itself was in entire accord with the Jewish life of the times.*

**14.** *They came to the chief priests and elders. The Sanhedrin, composed of chief priests, elders, and scribes. It has been conjectured that the omission of "scribes" here is due to the fact that most of them were Pharisees and for the time being favorable to Paul. That we will cat nothing. "To taste nothing." Slain. "Killed."*

**15.** *Now therefore ["do"] ye with the council signify to the chief captain ["military tribune" or "chiliarch"] that he bring him down unto you to-morrow [omit "to-morrow"], as though ye would inquire something more perfectly concerning him ["as though ye would judge of his case more exactly"]. The "chief captain" is, as before, the military tribune or chiliarch. From the Castle Antonia one had to go "down" to reach the assembly hall of the*

Sanhedrin. The undignified outburst in which the meeting of the previous day had closed must have been a matter of chagrin to all the members of the council, and though party spirit now ran high between Pharisees and Sadducees, they might all agree to have a meeting in which to settle their disputes. Or *erer*. "Before." On the previous day the Roman tribune saved Paul's life by snatching him away from the Sanhedrin. The present plan provided for his murder at a distance from the Sanhedrin hall, so that the authorities could not be found guilty of complicity in the crime. *Near*. To the hall where the Sanhedrin met. *Ready to kill* ["slay"]. Without warning the tribune would not be likely to give Paul a guard of unusual strength, and an unexpected blow, well aimed from behind, would be all that was necessary.

**16.** *When Paul's sister's son heard of their lying in wait, he went and entered into the castle. The Revision omits "when" and in the Margin substitutes after "lying in wait" "having come in upon them, and he entered," etc. This indicates that he investigated the rumor and found evidence of its truth before he told Paul. "Of course the access to Paul could only be obtained from the guards on the stairs, and in the chamber where Paul was under surveillance, bound, perhaps, to a soldier." Nothing is known of this "sister's son" beyond what is here recorded.*

**17.** *One of the centurions, or captains. There were probably ten of these under the "chief captain," whose name is presently given as Claudius Lysias. Paul's behavior, as described in this verse, is characteristic. He was as sure*

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**18.** *The prisoner is chained to*

**19.** *Who conduct of us who know course seem most delicate priests had on the other. Almost any but it would be told.*

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as mortal man could be that the Lord would deliver him from his enemies, but he acts as shrewdly and energetically as if he had no power to trust but his own. *A certain thing* ["something"]. A secret.

18. The centurion did as requested. *The prisoner* is literally, "the bound man," the man chained to a soldier. *Prayed.* "Asked."

19. *What is it thou hast to tell me?* The conduct of the tribune is wise and kindly. To us who know the finish of the adventure his course seems clear, but his position was really most delicate and embarrassing. The Jewish priests had a powerful backer in Agrippa, and on the other hand Paul was a Roman citizen. Almost any move he could make was dangerous, but it would be wise to hear all that he could be told.

20. *The Jews.* The national leaders. *Desire.* "Ask." *That thou wouldest.* "To." *Into.* "Unto." *They would.* "Thou wouldest." *Of him more perfectly.* "More exactly concerning him."

## HOMILETICAL AND PRACTICAL NOTES.

### CONNECTING EVENTS.

From the last verse of the chapter from which the preceding lesson was taken we learn that the colonel of the regiment granted Paul's request and permitted him to address the people. Whereupon Paul gave in graphic language an account of his conversion. The mob became even more furious. They had him bound and were about to flog him when he raised the question, "If a man is a Roman citizen, and unconvicted, have you a right to flog him?" Operations on that line were immediately suspended and Paul was imprisoned in the barracks for the night. "On the next day the colonel, wishing to find out the real reason why Paul was denounced by the Jews, unbound him, and ordered the chief priests and the whole of the high council to assemble, and then took Paul down and brought him before them. Paul looked hard at the council and began: 'Brothers, for my part, I have done what I believed to be my duty to God with a clear conscience up to this very day.' At this the high priest Ananias ordered the people standing near to strike him on the mouth; upon which Paul turned to him and said, 'God will strike you, you white-washed wall! Are you sitting there to try me in accordance with law, and yet in defiance of law ordering them to strike me?'—*Twentieth Century New Testament.* The boldness of Paul under these circumstances was amazing. Consciousness of right dignifies a man anywhere.

21. *But do not thou yield.* "Do not thou therefore yield." In his earnestness the youth forgets his diffidence, and boldly advises the Roman military tribune. *There lie in wait,* etc. We have here a synopsis of what was said, probably, during a lengthened interview. All the chain of facts which led up to the disclosure of the conspiracy must have been brought before the tribune. *Looking for a promise from thee.* Which would certainly have been given but for this providential warning. The tribune had had no previous reason for suspicion.

22. The tribune dismissed Paul's nephew with a warning to keep his secret sacredly, and promptly set about the frustration of the murderous plans. First he must get Paul out of the way, then he must present the facts from his own point of view to his official superior. His first duties were to keep order and to protect Roman citizens. So that night he sent Paul out of the city under a very strong guard, and with him was sent a message to Felix the Governor stating the facts.

### THE VISION.

In connection with our Lord's temptation it is stated, "then the devil leaveth him, and behold angels came and ministered unto him." Resistance of evil and the evil one is the condition of angelic ministry. Paul needed the comfort and strength which this vision of Christ brought him. He had passed through two days of very trying experience. He had just escaped death and was now in the hands of heathen authorities who hated the Gospel. He was sadly disappointed over the outcome of his work in Jerusalem, and it looked as if his long cherished hope of going to Rome with the Gospel could not be realized. And so the Lord stood by him and said, "Be of good cheer." Just how this vision came to Paul we are not told. The method of it is not important. The fact of it meant much to Paul and means much to us. By the side of every true servant of God stands the form of the Master, though unseen, with the same message, "Be of good cheer."

### THE PLOT.

Paul had outwitted his adversaries at every turn and defeated them in every point. They had hoped to wreak their vengeance by means of the law, but in this they failed utterly. Now their chagrin found expression in a wicked plot against Paul's life. More than forty men joined in this coalition of evil intention. They bound themselves under a curse. Literally anathema-

tized or cursed themselves if they should fail to do as agreed. They would not eat nor drink until they had taken Paul's life.

#### THE PLOT'S FAILURE.

Long before it had been written of the servant of the Lord, "No weapon that is formed against thee shall prosper." The promise was wonderfully fulfilled in Paul's case. "The son of Paul's sister, hearing of the plot, went to the barracks, and, getting admittance, told Paul about it." This is the only reference to Paul's family in Scripture. Paul arranged for his nephew to be taken to Claudius Lysias, who, upon hearing of it, dismissed the young man with the precaution that he should say nothing about it. Then he judiciously arranged for Paul to be taken to Caesarea that night, providing a heavy guard to secure his prisoner against danger from the conspirators, and safely delivered him into the hands of Felix the Governor.

This officer, Claudius Lysias, deserves great commendation for his unflinching promptness throughout the trouble in keeping Paul from the fury of the mob. It would seem as if there was a healthy respect for the authority of the law even in that early period. Violence to the prisoner was to be averted at any cost. Thank God that in Canada we have learned this important lesson long ago.

#### Prismatic Lights on the Lesson.

##### MAN'S MACHINATIONS—GOD'S OVERRULING.

The setting of the lesson includes the previous trial, when Paul said, "I have lived as a true citizen." This provoked the profligate priest to command to smite him on the mouth. Paul made an indignant retort for which he promptly made apology, intimating that such conduct prevented his recognizing him as high priest, or that he did not know that the order had issued from the high priest. Paul's defense threw the court into a frenzy, so that Paul would have been torn in pieces except that the captain took him by force into the castle.

Now the lesson: In the night the Lord stood by him, as was his habit in great crises (Acts 18: 9; 27: 23), and said, "Be of good cheer." This was a favorite word of Christ's. He had used it to all sorts of men in trouble and incapacity. Find six cases. In this case it gave Paul a full assurance of a continued ministry in Rome, where he desired to go.

How could a court and chief priests lend itself to organizing a mob for murder, except under the instigation of the devil?

How could one man be delivered from a con-

spiracy of forty men without the aid of greater power? Four hundred and seventy soldiers were deemed necessary to protect him by night a distance of forty-two miles to Antipatris, such was the ferocity of the Jews.

In this case, as in nearly all cases of special providence, natural means, forces, and motives seem to do all the work.

Babylon is destroyed by an army, not an earthquake, but behind all thrones of power is a greater power. Napoleon succeeded in a hundred battles, but it was high time for him to fail at Waterloo. The Spanish Armada is destroyed by means that seem natural, but they are divinely directed.

Teach (1) the honorableness of proper apologies; (2) the actuality of God's presence in human affairs; (3) the need of using all human means conjointly with God.

God's plan for Rome and the world is larger than Paul's for Jerusalem. Life takes on new grandeur when built into God's plan.

#### Thoughts for Young People.

##### CONCERNING CONSPIRACIES.

1. *Bad causes are supported by bad methods.* It was bad hearts that conceived the thought of the murder of Paul. Doubtless these conspirators believed themselves to be right in theology, and doubtless they were confident that Paul's doctrines were pernicious. There were some men of good hearts who misunderstood Paul, but only wicked men would have conspired to kill him. It is sad to see them thus blend the forms of religion with the plans of iniquity. A "curse" was a solemn compact in the name of Jehovah, and this compact they made—to murder one of the purest of men. But that was not their only crime. They decided to do it in a dastardly way, and their folly in planning to attack Roman forces was as wild as their motive was wicked.

2. *It is difficult to keep a conspiracy quiet.* That which we tell in our secret chambers is trumpeted from the housetops. Many young people have need of caution in both giving and accepting confidences. No one should ever be pledged to secrecy except in extreme cases. Things that can rightly be told at all should be told openly and frankly. Things that cannot be passed into general circulation should not be told. But he who keeps to himself information which, if disseminated, would prevent crime is himself an abettor of that crime. It is contemptible to be an informer, but it is far more contemptible to be either a conspirator against

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3. *Goodness is the strongest power.* Paul was charged, nevertheless, that region "The power of God." He is a minister may, and order,

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goodness or the confidante of a conspiracy. And the very stars in their courses fight against conspiracy; very few of them, indeed, but have come to light.

3. *Governmental authority should be the strongest protector of innocence.* Many wrongs were chargeable to the Roman government; nevertheless it was the best government that that region had, and Paul himself had said, "The powers that be are ordained of God." The civil and military officer is a "minister of God." He may do wrong, as any other minister may, but he is the representative of law and order, and should be respected.

### Teaching Hints for Intermediate Classes.

#### PRELIMINARY.

The teacher should never take it for granted that Intermediates understand the words of Scripture, but should always question in order to ascertain whether long or unusual words convey any definite meaning to the pupils. Several such words are found in our lesson, namely, "testified," "bear witness," "conspiracy," "council," "centurions." If the term "Sanhedrin" is used by the teacher the meaning should be explained. Ask for the answer to the question assigned on last Sunday. After all the papers have been examined have those who did not give the correct answer write it down, so that it will not be forgotten.

#### APPROACH.

Tell the story of a person who was used by God to deliver others from evil; for example, Moses and the children of Israel, Abraham Lincoln and the slaves of the United States, Alexander II. and the serfs of Russia.

#### UNFOLDED TEXT.

Let us see how God delivered Paul, dividing our text into three parts and questioning thereon:

1. *Paul's Vision* (verse 11). Who stood beside Paul? When? What did he say? What does this mean? What other scenes does this recall? (See Acts 18, 9, 10; 27, 24.)

2. *The Jews' Plot* (verses 12-15). Who banded themselves together? Under what did they bind themselves? What did they say? Whom did they tell concerning what they had done? What did they want to have the chief captain do?

3. *The Lord's Deliverance* (verses 16-22). What two instruments did God use in Paul's deliverance? What do you know about the young man referred to in verse 16? How did

he hear of the plot against Paul? To whom did he go? To whom did Paul send him? What did Claudius Lysias ask him? What did he say? What did the chief captain tell him to do? What was then done with Paul?

#### LESSON.

We wish to emphasize the truth that God *can* and *does* deliver his servants from danger. We must first, however, touch on the facts that because a person is not delivered that is no evidence that he is not doing right, and that often more good comes to the individual and to the kingdom through God's servants suffering for him than would come through their deliverance. The pupils will ask about the missionaries who lost their lives in China. They will question concerning the good persons whom they know to have suffered. The teacher should be prepared to face these questions and to give reasonable explanations of these facts.

A missionary in China, a friend of the writer, escaped from the Boxers without any suffering or material loss. God raised up his instruments among the Chinese, through whom he acted for her deliverance. In our lesson it is Paul's nephew who is the agent for revealing the plot of the Jews, and it is Claudius Lysias who is God's instrument for delivering Paul from their evil designs. Impress these truths: *God is with us all the time. He can deliver us from all evil. He will deliver us when it is best.* That he works through natural causes or through human instrumentalities does not affect these truths: *He is here. He knows all things. He has all power.* These are the truths that our pupils need to grasp and to live with. When as much time as possible has been spent on them have all print:

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

#### STUDY IN ADVANCE.

Who was Felix? Give to each pupil a sheet of paper with this question printed across the top, and request that the answer be written during the week.

#### By Way of Illustration.

*Paul Plotted Against.* Read 2 Cor. 6, 8-10 and notice that Paul made out two lists and said he proved his ministry by both. "Honor" and "dishonor," "evil report" and "good report." It is very wonderful if you only look deeply enough into it. If some one honors you it will

be almost certain that not long after some one will slight you. Just as you are thinking of the good report which one has given of you the evil report is on its way to you. I call this ballast. God must keep his ships steady, so he sees to the ballast.—Mrs. Margaret Bottome.

An old peer said to Wilberforce, "And so you intend to be a reformer, young man?" And then, pointing to a picture of the crucifixion, he added, "That is the end of reformers."

All those rosy philosophers who go dancing along the ways of life, expecting to reform men through ease and pleasure, and are surprised when snowballs are thrown at them, then icicles, then avalanches, had better fold their gauzy wings at once.—Becher.

*God's Care for His Own.* That noble Lutheran minister at Berlin, Paul Gerhardt, was deposed from his office and banished from the country in 1666 by Frederick William the Great on account of the faithful discharge of his ministerial duties. Not knowing whither to go, he and his wife passed out of the city, and finally stopped at a tavern. Gerhardt endeavored to comfort his weeping companion with the text, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Then he wrote that matchless hymn, which has a prominent place in our hymnal:

"Commit thou all thy griefs  
And ways into His hands."

As he finished the verse,

"Give to the winds thy fears;  
Hope, and be undismayed;  
God hears thy sighs and counts thy tears;  
God shall lift up thy head,"

a message came from Duke Christian of Mersberg, inviting him to an interview with that prince, by whom he was given an appointment as archdeacon at Lübben.

*The Result of the Plot—Paul Transferred to the Prison at Casarca.* Prisons are not the worst places that God's people have been compelled to inhabit. Peter, I think, never regretted his prison experience when he remembered the visit of the angel who released him. Paul never regretted his prison at Philippi when he remembered the earthquake and the conversion of the jailer and his household. Nor did he regret his longer residence at Casarca and Rome which gave him needed rest and quiet, preparatory to his great literary work. Certainly the Church at large has only to thank God for what has come out of prisons where

his saints have been confined. Some of Paul's epistles were written in prison. The Revelation of John was given to him when he was a prisoner either in the mines or the galleys. Luther's Bible was largely translated while the great reformer was a practical prisoner. John Bunyan's immortal *Pilgrim's Progress* was written in Bedford jail. Surely God knows how to turn prisons to good account.—Pentecost.

### Heart Talks on the Lesson.

Our lesson inspires cheerful courage and hope. We would live naturally, comfortably, without nervous strain and anxiety, if only we could get into the very heart of its teaching, believe it, and live as if we believed it.

Paul was a man of great faith, but his faith never ran to fanaticism. Bound with thongs to be scourged, some men with equal faith but less good sense would have accepted the situation as "the will of God," a part of the bonds and afflictions he had been forewarned he must meet at Jerusalem. But Paul knew the Lord too well to believe that any discomfort to his servant was his will, until it was proved to be necessary. So, very sensibly he took advantage of the fact that he was a Roman citizen, and escaped that difficulty. The next day, when before the council, he gave a hot retort to the high priest; the moment he recognized to whom he was speaking, he apologized; not because the rebuke was unjust, but because the law forbade disrespect to rulers. When he saw the council was made up of Sadducees and Pharisees he adroitly turned their attention from the charges they were about to bring against him, to a dissension among themselves. When his sister's son told him of the conspiracy to kill him he lost no time in planning to escape. He was not a sentimental Christian; he was very practical. His faith carried him with unflinching courage to Jerusalem in the face of every danger; but it did not make him lean helplessly upon God when there was anything he could do for himself. He was ready either to depart and to be with Christ, or to stay on earth longer to serve him; and he used his knowledge, tact, and judgment to discern whether it was the Lord's will for him to stay or to go, to escape suffering or to endure it. True faith does not accept illness as God's will until every possible remedy has been tried; nor any set of hard circumstances until every effort has been made to improve them. Christians are told to act "not as fools, but as wise," "understanding what the will of the Lord is."

May 17.

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But there is another side to our lesson. While Paul seemed to be in the hands of his enemies, there was One who was watching and controlling all. The scourge could not touch him, for Jesus did not intend it should. The council could not condemn him for the Lord had another plan for him. The plot against his life could not succeed for the boy was God's messenger to prevent it; and when he was physically worn out and in danger of getting disheartened, the Lord stood by him and strengthened him with good cheer and the assurance that there was work for him yet to do in Rome. I do not know whether he saw the Lord or not, but he certainly heard him speak.

So, in the trying circumstances of our life, when we are doing the best we can for ourselves, we may rejoice in the fact that our all-wise, ever-loving Friend is watching and controlling everything for our good. He has his plan for us; "Commit thy way unto the Lord; trust also in him: and he shall bring it to pass." Use every means at command, and trust him for the outcome. We do not see him, but we hear him speak. "God is our refuge and strength, a very present help in trouble."

"He shall stand at the right hand of the poor to save him from them that condemn his soul." "I am with thee, and no man shall set on thee to hurt thee." "I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness." "All things work together for good to them that love God, to them that are called according to his purpose."

#### The Teachers' Meeting.

The Outline (1. The Conspiracy; 2. The Discovery; 3. The Sequel, Special Study Verses) prepares for three lesson pictures: 1. Planning the Plot; 2. Revealing It; 3. Foiling It. . . . We have pictures of God's enemies, and of God's servants, and of the tools and helpers of God. . . . Compare and contrast Paul's honest indignation against the unjust high priest with modern Christian indignation (or lack of it)

against corruption in high places. . . . Compare our Lord's promise of protection to Paul with his similar promises to us. . . . Study how Paul combines faith and works. . . . Show how the Providence of God works through and by means of all events.

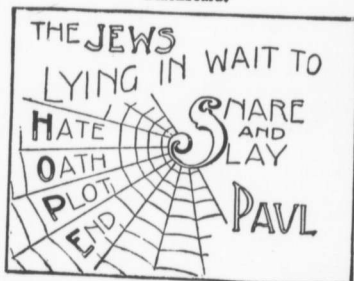
#### Library References.

*The Plot Against Paul.*—The Lives of Paul at this place.

#### SERMON ON THE LESSON.

Verse 12.—*The Pulpit*, London, vol. xxxi, page 392.

#### Blackboard.



The network of accusation and intrigue by which malicious Jews were seeking to entrap Paul seemed almost to insure success; but their evil devices were frustrated by the timely disclosure of the young man, and Paul escaped the intended assassination. We cannot doubt that his deliverance was providential, both as to the information given and the action of the chief captain, for the Lord had just specified to Paul his purpose that he should "bear witness also at Rome." This very plot, so far from being an obstruction, furthered the divine plan by hastening the apostle on toward his appointed destination.

*Coloring.*—Upper lines, yellow; initials, red and white; web, white.

### LESSON VII. Paul before Felix.

[May 17.]

**GOLDEN TEXT.** I will fear no evil: for thou art with me. Psa. 23. 4.

**AUTHORIZED VERSION.**

[Study also verses 17-23, 27. Read verses 1-9.]  
Acts 24. 10-16, 24-26. [Commit to memory verses

14-16.]

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of

**AMERICAN REVISED VERSION.\***

10 And when the governor had beckoned unto him to speak, Paul answered,

Forasmuch as I know that thou hast been of

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

years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Je-ru'-sa-lem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men.

24 And after certain days, when Fe'lix came with his wife Dru-sil'la, which was a Jew'ess, he sent for Paul, and heard him concerning the faith in Christ.

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

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

**Time.**—From A. D. 58 to A. D. 60. **Place.**—The court room of Felix's palace in Casarea.

#### Home Readings.

- M. The accusation. Acts 24. 1-9.  
 Tu. Paul before Felix. Acts 24. 10-16.  
 W. Paul before Felix. Acts 24. 17-27.  
 Th. True worship. John 4. 19-24.  
 F. Resurrection believed. Job 19. 23-29.  
 S. Reference to journey. Rom. 15. 25-33.  
 S. The searching Word. Heb. 4. 6-13.

#### Lesson Hymns.

*New Canadian Hymnal*, No. 138.

My hope is built on nothing less  
 Than Jesus' blood and righteousness;  
 I dare not trust the sweetest frame,  
 But wholly lean on Jesus' name.

*New Canadian Hymnal*, No. 143.

Oh, for a faith that will not shrink,  
 Though pressed by every foe!  
 That will not tremble on the brink  
 Of any earthly woe.

many years a judge unto this nation, I cheerfully make my defense: 11 Seeing that thou canst take knowledge that it is not more than twelve days since I went up to worship at Jerusalem: 12 and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. 13 Neither can they prove to thee the things whereof they now accuse me. 14 But this I confess unto thee, that after the way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets; 15 having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust. 16 Herein I also exercise myself to have a conscience void of offense toward God and men always.

24 But after certain days, Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. 25 And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me. 26 He hoped withal that money would be given him of Paul; wherefore also he sent for him the oftener, and communed with him.

*New Canadian Hymnal*, No. 115.

Take my life and let it be  
 Consecrated, Lord, to thee;  
 Take my moments and my days,  
 Let them flow in ceaseless praise.

#### Questions for Senior Scholars.

Under what circumstances had Paul been brought to Casarea? Give some account of Felix. Why did Ananias go in person to the trial? Who appeared against Paul? What were the characteristics of Tertullus's address? What was alleged? How did Paul address Felix in opening his defense? How long had Felix been proconsul? Why would this be considered a long term? What ability would it give Felix in understanding the case? What does Paul deny of himself? How are the twelve days referred to accounted for? What does Paul affirm concerning his faith? What is the significance of the term "heresy" in this connection? To what extent did Roman law give freedom of worship? To what party among his accusers did he address himself in his affirmation of faith in the resurrection? What three current religions were represented in Felix's judgment hall? Who was spokesman for each?

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What spirit and characteristics did each manifest on this occasion?

#### Questions for Intermediate Scholars.

1. *Paul's Denial of Wrongdoing* (v. 10-12).—Before whom was Paul tried? What three charges were made against him? (See v. 5, 6.) What did he say about the judge? What was his purpose in going to Jerusalem? What charge did he say could not be proved?

2. *Paul's Confession* (v. 14, 15).—What admission did he make? What way of worship did he mean? How was he true to Judaism though a Christian? What hope did he speak of?

3. *Paul's Conscience* (v. 16, 24, 25).—What is conscience? Against whom may wrong be done? How did Paul try to keep his conscience? How much did he try? For what purpose did Felix and Drusilla send for Paul? How did Paul keep a clear conscience at that time?

4. *Convinced, but Not Converted* (v. 25, 26).—How did Felix act while Paul was talking to him? What ought he to have done? What did he do? What did he hope to get from Paul? How long was Paul kept in prison?

#### Questions for Younger Scholars.

Who took Paul to Cæsarea? Who were they taking him to? Was he afraid? Why was he at peace? How many days did he rest? Who

then came from Jerusalem? What did they do? What was this speaker's name? *Tertullus*. What did Paul then do? Did Felix condemn Paul? *No*. What did he say he would wait for? Was Paul put again in prison? Who guarded him? What happened a few days after? Who was Drusilla? *A Jewess*. What did Paul reason about? What did Felix do? What did he say? Was it a wise thing to say? *No*.

#### The Lesson Catechism.

(For the entire school.)

1. Of what did Paul say he had hope? *Of the resurrection of the dead.* 2. Paul exercised himself to have what? *"A conscience void of offense."* 3. Of what did Paul reason before Felix? *"Righteousness, temperance, and judgment to come."* 4. What effect had this on Felix? *He trembled.* 5. What does the GOLDEN TEXT say? *"I will fear,"* etc.

#### The Church Catechism.

25. What is the atonement? The atonement which Christ hath made for sin is that offering of Himself as the gift of the Father's love in which He humbled Himself and became obedient unto death, even the death of the cross, and for the sake of which God doth forgive sin.

1 John 4. 10.

### THE LESSON OUTLINE.

#### Conscience, Good and Bad.

I. A GOOD CONSCIENCE MAKES A MAN FEARLESS AND STRONG.

*I do the more cheerfully answer for myself.*  
v. 10.

I will speak of thy testimonies also before kings, and will not be ashamed. *Psa. 119. 46.*

I have declared thy faithfulness and thy salvation. *Psa. 40. 10.*

II. A GOOD CONSCIENCE IS STRAIGHTFORWARD AND READY.

*Certain Jews ought to have been here and object, if they had aught against me.*  
v. 18, 19.

In simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world. *2 Cor. 1. 12.*

Having a good conscience that they may be ashamed that falsely accuse. *1 Pet. 3. 16.*

III. A GOOD CONSCIENCE LEADS TO HABITUAL RIGHTEOUSNESS.

*I exercise myself, to have always a conscience void of offense toward God, and toward men.* v. 16.

Ye are witnesses how holily and justly and unblamably we behaved ourselves. *1 Thess. 2. 10.*

I will behave myself wisely in a perfect way. *Psa. 101. 2.*

IV. A BAD CONSCIENCE MAKES A MAN TIMID AND COWARDLY.

*As he reasoned of righteousness, temperance, and judgment to come, Felix trembled.*  
v. 25.

Being convicted by their own conscience. *John 8. 9.*

The sinners in Zion are afraid. *Isa. 33. 14.*

V. A BAD CONSCIENCE DODGES AND POSTPONES.

*Go thy way for this time; when I have a*

*convenient season, I will call for thee.*  
v. 25.

Almost thou persuadest me to be a Christian. Acts 26. 28.

A little sleep, a little slumber, a little folding of the hands to sleep. Prov. 6. 10.

VI. A BAD CONSCIENCE LEADS TO FURTHER WRONGDOING.

*He hoped that money should have been given*

*him of Paul, that he might loose him; wherefore he sent for him the oftener.*  
v. 26.

Pilate delivered Jesus, when he had scourged him, to be crucified. Mark 15. 15.

Sinners in whose hands is mischief, and their right hand is full of bribes. Psa. 26. 10.

EXPLANATORY NOTES.

Last Sunday's lesson told of the revelation of a conspiracy against Paul's life made by his nephew to Claudius Lysias, the military tribune. The connecting verses (23-25) tell of Paul's transfer, under military escort, to Caesarea, and give in full the tactful letter which Claudius Lysias sent to Felix, the governor. As a Roman citizen Paul was treated by Felix with distinguished respect until inquiry could be made concerning the charges against him. After five days Ananias, the high priest, with representatives of the hostile party in the Sanhedrin, and an "orator" named Tertullus, came from Jerusalem, and Paul was formally arraigned and made his defense. A synopsis of Tertullus's accusation is given in verses 2-8. The gist of it was that he had profaned the Jewish temple, that he was a ringleader of a nefarious sect, and that he had been "a mover of insurrections among all the Jews throughout the world." Paul's defense was a denial of all wrongdoing, a frank confession that he was a Christian, an insistence that the priestly disrelish of the doctrine of the resurrection of the dead lay near to the root of their animosity, and a bold challenge for proof of any of their accusations. Our printed lesson omits the closing paragraph of his address (verses 17-21), and omits also the account of Felix's postponement of his decision. In the meantime to please the Jews he gave orders that Paul "should be kept in charge," while to please the Christians he ordered that he should have indulgence, and that his friends might minister to him. The omitted verses should be carefully studied. Verses 24-26 exhibit Felix in an unfavorable light, and our lesson story is completed by verse 27: "When two years were fulfilled, Felix was succeeded by Porcius Festus; and, desiring to gain favor with the Jews, Felix left Paul in bonds."

**Verse 10.** *Paul, beckoned unto by the governor,* Felix, began his defense. Financial poverty and intellectual riches united to prevent the employment by Paul of an eloquent lawyer like Tertullus. His sense of rectitude precluded such fulsome flattery as Tertullus had indulged in. But he was far too tacitful a man and too reverent of "the powers that be" to remind Felix of any of the many bad things he must have known concerning him. Not yet had come the opportunity to reason of righteousness, temperance, and judgment to come. One fact was known by every one, and its plain statement had the force of a compliment: Felix had maintained himself in a slippery political position for many years. He did not rank as a great administrator or as a righteous judge, but at least he had so conducted himself that the Jews had not yet indignantly risen up against him. By this time he must have thoroughly understood Ananias and the other Jewish leaders, and from verse 22 we gather that he was familiar also with the Christian movement. All this was favorable to Paul, and it was prudent for him to say so. He proceeds, therefore, cheerfully to deny the three charges made by Ananias and Tertullus, the charge of sedition

(arousing discontent against the government); the charge of heresy (teaching false religious doctrine); and the charge of sacrilege (profaning the sacred place of the nation).

**11.** *Because that thou mayest understand* ["seeing that thou canst take knowledge"] *that there are yet but twelve days* ["that it is not more than twelve days"] *since I went up to Jerusalem for to worship.* The brevity of Paul's stay in Jerusalem would make it the easier to investigate how he had spent his time there. Different biblical scholars differ concerning the unimportant details of these twelve days. Really only nine days had been spent at the capital. On the day after the arrival he had visited James, and the day after that he had "purified" himself according to the Levitical ritual in view of his religious vow; four days were devoted to the necessary offerings in the temple; and then had come the assault, the day of the attempted examination before the Sanhedrin, and the day of the discovery of the conspiracy. The rest of the time had been spent in the journey from Jerusalem, and in awaiting this formal examination by Felix.

**12.** The best possible explanation of this verse is given by the Revision: *Neither in the*

*temple do man, or aagogues, nor all three that everyness.*

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temple did they find me disputing with any man, or stirring up a crowd, nor in the synagogues, nor in the city. Paul had been seen in all three places, but could prove, if necessary, that everywhere he had minded his own business.

**13.** A bold defiance.

**14.** *This I confess unto thee.* Paul turns from the charge of sedition to the charge of heresy—that he was a ringleader of the “Nazarenes” or Christians. *After the way* [“Way”] *which they call heresy* [“a sect”], *so worship* [“serve”] *I the God of my* [“our”] *fathers.* From Paul’s point of view Christianity was no sect, and from no ancient point of view could he be regarded as a heretic if he served his ancestral God, for this was precisely what the Jews with religious emotion demanded of their countrymen, and what the Romans from prudential considerations everywhere enjoined. *Believing all things which are written in the law and in the prophets.* And because he believed them, believing that Jesus of Nazareth was the promised Christ.

**15.** *Have hope toward God.* A hope founded on faith. *Which they themselves also allow.* “Look for.” *There shall be a resurrection of the dead.* This was a most dexterous appeal from the little pretentious clique of sceptical philosophers and unscrupulous politicians who had purchased their way into the high places of the hierarchy to the rank and file of godly Judaism, the plain folk who comforted themselves amid life’s bereavements by the forelookings of Job and Isaiah and Daniel, and other prophets and psalmists, toward a future life. *If both the just and the unjust were to rise from the dead,* then Felix and Ananias and Tertullus and Paul might expect to meet again under other conditions.

**16.** *Herein do I exercise myself.* Discipline myself. *A conscience void of offense toward God.* Unshaken. *And toward men.* “And men always.”

The rest of Paul’s defense should be carefully studied. He tells how he came to visit Jerusalem, and, without dwelling upon the fact, shows that his conduct throughout had been most praiseworthy. He draws the Roman governor’s attention to the fact that his accusers have not, according to Roman usage, been brought to face him, and with another mastery

reference to the deepest cause of difference, the disputed doctrine of the resurrection of the dead, he brings his defense to a triumphant close.

Felix did not condemn Paul, neither did he acquit him; he simply postponed action.

**24.** *Felix came with his wife Drusilla.* Came, we may suppose, to a judgment hall. *Drusilla was a Jewess* and, therefore, would be interested in Paul’s case. That she was wicked in her personal life would not lessen her interest, for in the ancient world the worst of people were outwardly as religious as the best, and many Jews as well as Gentiles sought to combine sinful and worshipful practices. There was another reason for Drusilla’s interest in Paul’s case. She was of the family of the Herods, and her father and several other relatives had been personally related to many of the initial events of Christianity. Up to the present time she had led the life of a weak and self-indulgent beauty. *He scut for Paul, and heard him concerning the faith in Christ* [“Jesus”]. He was not now examined concerning the accusations of the Jewish authorities, he was simply asked to talk freely concerning the new doctrine.

**25.** *He reasoned of righteousness, temperance* [“and self-control”], *and* [“the”] *judgment to come.* This turn could not have been pleasant to Felix. He was not famous as a just judge; he was licentious in personal life to a notorious degree, and he would not be apt to welcome a prophecy of a future judgment from a man whom it was his own duty now to judge. But Paul’s holy eloquence made a deep impression and *Felix trembled* [“was terrified”]. So he said, *Go thy way for this time* [“and”], *when I have a convenient season I will call for thee* [“I will call thee unto me”]. So Paul was sent back to his confinement.

**26.** *He hoped also* [“withal”] *that money should have been given him of Paul.* The words *that he might loose him* are omitted from the Revision. Roman law expressly forbade the payment of any money for any arrest, condemnation, or acquittal. *Wherefore he sent for him the oftener, and communed with him.* He knew that Paul had taken money furnished by Christians in other lands to the Christians in Jerusalem, and, like other dishonorable men, he estimated Paul’s character by his own.

## HOMILETICAL AND PRACTICAL NOTES.

### THE CHARGES AGAINST PAUL.

In our last lesson we left Paul in prison at Caesarea. The opposition which had been en-

gendered against him at Jerusalem followed him to Caesarea very promptly. Within five days the high priest Ananias, accompanied by

a deputation from the Sanhedrin and by a professional advocate named Tertullus, arrived in Caesarea from Jerusalem to present their charges against Paul. Tertullus addressed Felix in a strain of fulsome flattery and formulated his charges against Paul in the following language: "We have found this man a public pest; he is one who stirs up disputes among the Jews, all the world over, and is a ringleader of the Nazarene heretics. He even attempted to desecrate the temple itself, but we caught him; and you will be able by examining yourself on all these points to satisfy yourself as to the charges which we are bringing against him."—*Twentieth Century New Testament*.

Upon hearing these charges, Felix indicated to Paul that he might make his defense.

#### PAUL'S ANSWER TO THE CHARGES.

The opening of Paul's defense is a fine illustration of his remarkable shrewdness. He is not fulsome as was Tertullus, but he is very tactful. What he says is true in fact and sincere in statement, and indicates a high order of legal ability.

#### THE FIRST CHARGE—TREASON.

Tertullus had said that he was a pestilent fellow and a mover of sedition among all the Jews throughout the world. Now he reminds Felix that it had been but twelve days since he went up to Jerusalem, and as the events had transpired so recently there could be no difficulty in ascertaining the facts. He then declares that the purpose of his going to Jerusalem was not to stir up sedition but simply in order to worship. And as a matter of fact, he "had not been found disputing in the temple neither raising up the people," but had been there simply as a quiet and orderly worshiper. Neither, he boldly asserts, "can they prove these things whereof they now accuse me." In reality they did not even attempt to prove it. The only charge which was serious in the eyes of the Roman law was thus thrown out of court.

#### THE SECOND CHARGE—HERESY.

In this answer we see his fine sense of truth and fairness. He admits, "after the way which they call heresy, so worship I the God of my fathers, believing all things that are written in the law and the prophets." It was no strange god that he worshiped, but the true Jehovah. He obeyed the Jewish Scriptures and held to

the same hopes as the Jews, and exercised himself to have a conscience void of offense toward God and men. What then was the trouble? It was this. Paul had rejected the traditional teachings for the larger spiritual view and the broader vision. It has often happened with such men that they have been regarded as heretics by their own age. This fact is finely illustrated in a volume entitled, *Some Heretics of Yesterday*, by Rev. S. E. Herrick, D.D., of Boston. It is a noble list, and includes Tauler, Wyclif, Huss, Savonarola, Latimer, Cranmer, Melancthon, Knox, Calvin, Coligny, William Brewster, and Wesley. The great teachers of the race have always been in advance of their day in their apprehension of spiritual truth.

#### THE THIRD CHARGE—SACRILEGE.

Paul's answer to this is a straightforward, emphatic denial. He had indeed been in the temple, but without multitude or tumult. If the Jews found anything in this to object to they should have stated their objections long before this time. Moreover, if any of those present had found any "evildoing in him" now was the time to speak. The utter emptiness of all the charges was thus completely exposed.

#### THE IMMEDIATE OUTCOME OF THE TRIAL.

Felix reserved his decision; ostensibly for the purpose of securing fuller information in regard to the facts from Claudius Lysias; really, however, in the hope of receiving a bribe from Paul, who had spoken of having aims for his countrymen. How like the petty politician of to-day! The centurion who had charge of Paul was instructed to allow the prisoner large liberty and to permit his friends to visit him freely. Paul thus remained a prisoner for two years at Caesarea.

A few days after the trial, Felix came with his wife and heard Paul concerning the faith in Christ. Forgetting his own case in urging the claims of his Master, Paul addressed his message to the conscience of Felix. He reasoned concerning righteousness, temperance, and judgment. With irresistible earnestness and a power that was magic he drove home the truth until Felix trembled. But alas, he deferred his decision of this greater question! "Go thy way for this time," he said, "and when I have a convenient season I will call for thee." There is no record that the convenient season ever arrived. "Heaven never helps the men who will not act."

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## Prismatic Lights on the Lesson.

## PAUL BEFORE FELIX.

"Truth forever on the scaffold, wrong forever on the throne." Not quite. Take out the "forever." It may be so in time, part of the time, but the scaffold sways the future.

Here baseness and cowardice arraign nobleness and bravery. The charges were threefold: 1. Treason against Rome—a pestilence of a fellow; 2. A file leader against the Jewish religion; and, 3. A profaner of the temple at Jerusalem. The lesson is Paul's answer (verses 10-21).

Note the lofty courtesy, and though courteous there is nothing in it untrue. It is better to have the good will of a dog.

The period of time at Jerusalem is short, only twelve days, hence easily investigated (verse 11).

He denies the charges, pleads not guilty, and demands proof. A fine legal position—a standing upon rights.

Answer to charge of heresy (verses 14-16).

"Exercise myself"—work up raw material into a fine manufactured article.

Note how Felix toyed with his conscience. He was terrified and yet delayed. "All our yesterdays have lighted fools the way to dusty death."

The sins against righteousness, temperance, and the result, judgment to come, were the personal sins of Felix. Paul's was a kind of "Thou art the man" preaching.

Conscience has no chance in a man who hopes money will be given him as a bribe (verse 26).

Teach the necessity of doing any duty when it appears as such. Show the man on the throne on the way to every kind of perdition, temporal and eternal; the other on the way to every kind of exaltation and power. Which do pupils prefer?

## Thoughts for Young People.

## FELIX AND OURSELVES.

1. *Felix was not altogether ignorant of religion*—of the religion which Paul preached; he is, on the other hand, spoken of as one who had a more perfect knowledge of that Way—that is, of the religion of Christ.

2. *Felix's heart was not wholly hardened*; his conscience not wholly seared; he was a man who had sinned grievously, who had sinned against light and knowledge, and therefore was, so to speak, on the high road to utter hardness and blindness of heart; but he had not arrived

at that condition yet—if he had he would not have trembled when Paul spoke of judgment to come.

3. Although he was not ignorant of the claims of the Gospel, and was not utterly beyond hope as being spiritually dead, still *Felix was able to make the warnings of Paul utterly useless*. Felix trembled, but he did nothing more; his mind was disturbed as by the sudden gust of a storm, but there was no abiding impression, no deep, lasting effect; and so the storm passed over, and he rested in his sins unchanged.

4. *Like Felix, some of us do not enjoy moral self-scrutiny*. Is it not a besetting sin of us all to be afraid or to be too idle to look into our consciences to examine our acts, our thoughts, our words, and see whether in each day they have been such as God will approve? Is it not, in fact, the very tendency of fallen man ever to follow the example of his first parents, and hide himself from the searching eye of God?

5. *Like Felix, some of us pass golden opportunities*. Are there not many who listen weekly to sermons, and in them hear Christ's ministers, as Felix heard Paul, "concerning the faith of Christ," who yet are none the better for what they hear?

6. *Like Felix, it is God's word that some of us disregard*, although in his case it was spoken directly by an inspired apostle, while we have the written word. Is there nothing Felix-like in the manner in which people very often treat this warning of God, which more clearly than any human words speaks of righteousness, temperance, and a judgment to come?

7. *Like Felix, some of us may tremble without permanent reform*. May we not see in Felix generally a type of want of seriousness in religion? His was a character wanting in deep solemn feeling, wanting in judgment as to the value of things, unable to see for more than a transient moment the awfulness of these thoughts, which made him tremble when they were uttered by Paul. Felix must forever be a type of many within the Christian Church. [Goodwin.]

## Teaching Hints for Intermediate Classes.

## PRELIMINARY.

The account of Paul's transference from Jerusalem to Caesarea is a most interesting one, and can be presented to the young people so that their attention will be gained and their interest in our lesson excited. To this end the teacher should make careful preparation, so

that he may see the exciting events of Paul's trip and thus be able to get the pupils to see them. Word picturing is what is needed.

#### APPROACH.

Two boys were once sent by their employer on an errand that would have resulted in a great wrong to several persons. One of the boys, although he knew that he might lose his position by doing so, came back and told his employer that he could not do what he had been sent to do. He did his duty at the risk of personal loss. The other was afraid and did the wrong he was told to do. Let the teacher be prepared with a story similar to this.

#### UNFOLDED TEXT.

Say: Now open your Bibles and we will see who was not afraid to do right, and who was afraid.

Was Paul afraid?

1. By rapid questioning review so much of the life of Paul as will enable the pupils to have clearly in mind his determination to do right at all hazards. In this connection have some one read verse 16, and explain its bearing on the question of Paul doing his duty.

2. Now call the attention of the pupils to the fact that Paul was charged not only with *heresy* against the Jewish religion, but also with *treason* against Rome. If this latter charge could by any means be proven it meant death for Paul. Therefore in a measure he was in the power of Felix.

3. Notwithstanding this, Paul so preached the truth that Felix was terrified. Have some one read the former half of verse 25, and explain the meaning of "righteousness," "temperance," and "judgment."

Was Felix afraid?

1. Ask for the answer to the question assigned on last Sunday. Let the teacher be prepared to tell about Felix as much as will enable the pupils to understand why Paul reasoned about righteousness, temperance, and judgment.

2. Show that Felix's conscience was touched and that he knew what was right.

3. But he chose to do the wrong. Have some one read aloud verse 26, which helps us to understand why Felix chose the wrong.

#### LESSON.

Persons like Felix say, Does it pay? Persons like Paul say, Is it right? These two questions show the difference between the one who is willing to do his duty and the one who is not so willing. At a very early age some of our chil-

dren harbor the does-it-pay spirit. Hence, the teacher should pray for especial help that he may so teach this lesson that his pupils will resolve to always do their duty at any cost. As a help to this teaching he should be ready to tell of those who always did their duty—for example, Joseph, Daniel, Luther, Knox, Washington. The story of some one personally known to the pupils would be especially helpful.

Have all print:

WITH GOD'S HELP, I WILL DO

## MY DUTY,

ALWAYS AND EVERYWHERE.

#### STUDY IN ADVANCE.

Distribute sheets of paper across the top of which is printed, Who was Agrippa? and ask the pupils to write an answer to the question during the week.

Review word, "Duty."

#### By Way of Illustration.

*Paul's Courtesy. Verse 10.* Mark the exquisite and wise courtesy of the apostle. He does not flatter. Flattery is praise beyond the truth. But the apostle, in skillful and conciliatory ways, uses the exact truth about the governor, to remove prejudice. It is always best to be courteous. A gentle courtesy is one of the beautiful blooms of a Christian spirit. Let the iron hand be in the velvet glove if you must use the iron hand. A rude bluntness is both unchristian and unwise. It is Christian to be firm, when firmness is called for, but it is not Christian to be jagged, either in cadence or gesture or speech or word.

*Verses 14, 15.* Here we have a grand statement of the real unity of the Old and New Testament religion. The New Testament carries the Old Testament in its heart. Christianity is not opposed to the law or the prophets, but is the flower and fruit of them both. The resurrection of Christ is the central and fundamental fact in the Christian faith. This is not a new doctrine. Life and immortality were affirmed in connection with the resurrection by Job, by David, by Daniel, and others. It is true it was only fully brought to light by the Gospel; but just as the ripe fruit on the tree is not other than a part of the tree in which it was hidden, and in whose bud and blossoms it was promised, so the resurrection of Christ is a part of the prophetic teaching of the Scriptures.

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Verse 25.

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Christianity is the perfecting of Judaism. "The Way" is no "byway," diverging from the well-beaten track, on which the true Israel had walked toward and with God, but is the same road at a farther point of advance.

*Verse 25. "Felix trembled."* This was the crisis in Felix's history. The metal is at melting point; what shape will it take? All depends on the next few seconds. Will he yield or will he resist? The balance wavered, and then slowly inclined the wrong way. A soul was lost. "Go thy way." If he had said "Come" how different all might have been! But he turned away from the call to a nobler life, and we do not know that it ever reached his conscience again. He did not know how fateful that moment was. We all make decisions which influence our whole lives, and there is nothing to show how decisive they are.—A. McLaren.

*Paul before Felix.* This reminds us of a scene in the gospels. Felix makes us think of Pontius Pilate. He is a cheap edition of Pilate. Like Pilate he dallies and procrastinates. Like Pilate he cares nothing for truth. Both men have a conscience and both disobey it. Pilate sent Jesus to Herod, and Felix brings Paul before the daughter of a Herod. Pilate was a coward and so is Felix. And Paul reminds us of Jesus. He is calm and gentle and brave. His tone and attitude and spirit bear the impress of his Lord.—Charles E. Jefferson.

*Verse 25. "Go thy way for this time."* Dr. Henry van Dyke has written a poem entitled "Another chance." It is about a man who felt "heavy-handed Death" at his throat. He had wasted a life of forty years, and he begs for another chance, which he is sure is all he needs to prove himself a man. Death hears him, and there comes "the sweet relief from pain, the even pulse of peace." He begins to plan a high life and thinks of all the splendid things he will sometime do. He dreams and plans, and, alas! Death comes to remind him that he has had his other chance and has wasted it—he had been given another priceless day and he had spent it in planning for a "sometime" which never came. Death comes, saying, "Thou fool! this night!" "A convenient season." This is the devil's favorite way of cheating people out of their inheritance. A great evangelist says: "More people are lost through putting-off the invitation than through any other excuse ever offered. When I receive the answer, 'Not now. Some time by and by I mean to be a Christian,' I answer, 'Hundreds of people who have told me that have been lost.' The convenient season never came."

### Heart Talks on the Lesson.

Long before the day Paul stood in the presence of Felix the Lord Jesus had said "Ye shall be brought before governors and kings for my name's sake for a testimony against them and the Gentiles; but when they deliver you up take no thought how or what ye shall speak; for it is not ye that speak, but the Spirit of your Father that speaketh in you." Here is the fulfillment of that word. Perfectly calm, cool in brain, steadfast in soul, Paul stood in the presence of his accusers. He says of himself that he was not a good talker. He could write letters, but his speech was "contemptible;" yet his eloquence closed the mouths of his enemies and made Felix anxious to hear him again. Afterward, when he reasoned of temperance, righteousness, and judgment to come, Felix's very soul trembled. There was power in the Spirit speaking in him.

The Holy Spirit is come "to abide with us forever." Why then do we not rely upon him to make us effective in speech or action, in every duty and emergency? This is a practical question for minister, Sunday school teacher, day school teacher, mother, or any Christian in daily conversation and conduct. The Holy Spirit is here, to guide into truth; to teach; to tell us how and what to say, in times of emergency; to convince of sin; to reveal God to us. The only reason we are weak and ineffective in any of these things is because we do not realize that he is here, and do not make the way open for him to so take possession of us that he can accomplish his purpose. What is the use of preaching unless souls are saved by it? What is the use of Sunday school teaching unless our scholars are led to a truer and better life? What is the use of living unless somebody is made better and happier because we are here? It is the office of the Holy Spirit to fulfill all these purposes through us, and we need never fail if we will suffer him to have his way.

There was a woman quivering in every nerve from natural timidity, who stood before the governor and the Legislature to plead against the passage of a certain law which would be detrimental to the morals of the State. She had no time to think, but the promise of Jesus just quoted came to her mind, quieted her agitation, made her voice steady, and the Spirit of her Father did so speak in her that the vote turned the majority upon the right side. I know a timid girl; the sound of her own voice frightened her; she was asked to lead in prayer in a circle of her school friends. She threw her whole

heart upon the Spirit's help, forgot herself, and prayed so that one of her friends was led to Christ. I know a Sunday school teacher who thoroughly prepared her lessons but relied as fully upon the Holy Spirit in teaching as if she knew nothing herself. Her class of twelve girls were all brought to Christ. "Ask, and ye shall receive." "It shall be given you what ye shall say."

But it is sad to think of Felix! The Spirit spoke through Paul. Felix saw his sin, and trembled; conscience was troubled; it was his opportunity; he lost it through indecision, pride, weakness, and love of sin—lost it, for aught we know, forever. My beloved class, may the Spirit speak through me to you, and when he speaks I pray you hear his voice.

### The Teachers' Meeting.

1. Paul Disproves the Charge of Sedition; 2. Paul Disproves the Charge of Heresy; 3. Paul Disproves the Charge of Sacrilege, the last being in the Study Verses; 4. Paul's Case is Postponed.... Here are two great portraits: Paul and Felix. Paul was an ordinary citizen, in the presence of a great governor; he was a chained man in the presence of a man whose will to a large degree was law; he was an accused man before a judge; but on the other hand he was a minister of the Gospel before a sinner. So we may say that Felix, chained in sin, stood before the freeman in Christ Jesus; that Felix was an inferior man, alarmed and irresolute in the presence of a hero of God; that Felix was a corrupt man, accused by his own conscience, before a sincere advocate and exponent of truth and righteousness.

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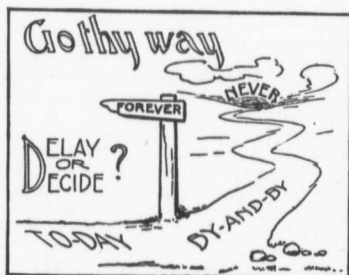
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stance, as given in Gillett, *Life of John Huss*. Latimer before Henry VIII, histories of the period.

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### Blackboard.



We are impressed by the strangeness of the scene between Paul and Felix, the judge under conviction and trembling before the arraignment of his prisoner. The words with which Felix concludes the interview declare the attitude of thousands who seek by procrastination to avoid the inevitable issue between right and wrong, life and death. Nearly everybody intends to become a Christian, but too often the decision is postponed until they become indifferent through long neglect or do not care to change their ways of life. "Go thy way," said Felix, already nearing his life's goal, and leaving unsettled the question of his soul's future. Will you delay or decide?

Coloring.—Road and post, cream; "never," red; phrases, light and dark blue.

### GOLDE

### Acts 26. 16

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## LESSON VIII. Paul before Agrippa.

[May 24.]

GOLDEN TEXT. Having therefore obtained help of God, I continue unto this day. Acts 26. 22.

AUTHORIZED VERSION.

[Read the whole chapter.]

Acts 26. 19-29. [Commit to memory verses 27-29.]

19 Whereupon, O king A-grip-pa, I was not disobedient unto the heavenly vision:

20 But showed first unto them of Da-mas-cus, and at Je-ru-sa-lem, and throughout all the coasts of Ju-de-a, and then to the Gen-tiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Mo'ses did say should come:

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gen-tiles.

24 And as he thus spake for himself, Fes-tus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Fes-tus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King A-grip-pa, believest thou the prophets? I know that thou believest.

28 Then A-grip-pa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

AMERICAN REVISED VERSION.\*

19 Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: 20 but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles; that they should repent and turn to God, doing works worthy of repentance. 21 For this cause the Jews seized me in the temple, and assayed to kill me. 22 Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; 23 how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

24 And as he thus made his defense, Festus saith with a loud voice, Paul, thou art mad; thy much learning is turning thee mad. 25 But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness. 26 For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. 27 King Agrippa, believest thou the prophets? I know that thou believest. 28 And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian. 29 And Paul said, I would to God, that whether with little or with much, not only thou, but also all that hear me this day, might become such as I am, except these bonds.

Time.—A. D. 60. Place.—Caesarea, the Roman capital of Palestine.

## Home Readings.

- M. Festus and King Agrippa. Acts 25. 13-22.  
 Tu. Defense before Agrippa. Acts 26. 1-11.  
 W. The converted persecutor. Acts 26. 12-18.  
 Th. Paul before Agrippa. Acts 26. 19-29.  
 F. "Christ is preached." Phil. 1. 8-18.  
 S. Boldness for Christ. Phil. 1. 19-30.  
 S. Constraining love. 2 Cor. 5. 9-15.

## Lesson Hymns.

New Canadian Hymnal, No. 147.

God kindly keepeth those he loves  
 Secure from every fear;  
 From the eye that weepeth,  
 O'er one that sleepeth,  
 He gently dries the tear.

New Canadian Hymnal, No. 195.

Stand up! stand up for Jesus!  
 Ye soldiers of the cross!  
 Lift high his royal banner;  
 It must not suffer loss.

New Canadian Hymnal, No. 151.

I lay my sins on Jesus,  
 The spotless Lamb of God;  
 He bears them all, and frees us  
 From the accursed load.

## Questions for Senior Scholars.

Give an outline of Paul's address. What are the characteristics of it? Its style? Its purpose? Why was the idea of a suffering Messiah offensive to the Jews? How did they evade the portraiture of such a Messiah in Isaiah?

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

What was Festus's opinion of Paul? The announcement of what specific doctrine probably confirmed the opinion? What was the spirit of Paul's rejoinder? In what sense could Paul speak more freely before Agrippa? To what did he appeal? Was the reply of Agrippa ironical or serious? What noble remark closed Paul's address?

#### Questions for Intermediate Scholars.

1. *Paul's Obedience to the Call of Christ* (v. 19-21).—Before whom was Paul speaking? What was the heavenly vision? How did he obey the commands given to him? What did he preach? What had the Jews done to him for doing these things?

2. *Paul's Fidelity to the Old Testament* (v. 22, 23).—How was Paul sustained in his labors and dangers? What Scriptures did he explain? What great truths of the Gospel did he find in them?

3. *Paul's Appeal to Agrippa* (v. 25-29).—What did Festus think of Paul? Why did Paul appeal to Agrippa to support what he had said? What answer did Agrippa give? What did Paul desire for them all? What spirit is shown by his words?

#### Questions for Younger Scholars.

How long did Paul stay at Caesarea? What was done with Felix? Who came in his place? What did the Jews seek to do about Paul? Why did they want him taken to Jerusalem? *That they might kill him as he journeyed.* What did

Festus say? What did Paul wish to do? Why could he choose? *Because he was a Roman citizen.* Why did he wait at Caesarea? Who came while he was still there? Who was Agrippa? *A grandson of Herod the Great.* What did he ask of Festus? What did Paul tell him about? What did Festus say? What did Agrippa confess to Paul? Did they think him worthy of death or of bonds?

#### The Lesson Catechism.

(For the entire school.)

1. In obeying the vision what did Paul show to the people and to the Gentiles? *"That they should repent and turn to God."* 2. How was Paul strengthened in his work? *He obtained help of God.* 3. What did Agrippa say to Paul? *"Almost thou persuadest me."* 4. What did Paul desire? *To fully persuade him.* 5. What was the judgment concerning Paul? *He was declared innocent of offense.* 6. What is our GOLDEN TEXT? *"Having therefore,"* etc.

#### The Church Catechism.

26. What are the universal and unconditional benefits which flow from the Atonement? The universal and unconditional benefits which flow from the Atonement are the dispensation of God's grace for all mankind, the offer of eternal life in Jesus Christ to all, the probation of all, and the ability of every man to accept salvation through the grace of God.

### THE LESSON OUTLINE.

#### The Christian, the Worldly Man, and the Formalist.

##### I. THE BEGINNING OF THE CHRISTIAN LIFE.

*I was not disobedient unto the heavenly vision.* v. 19.

I will be sorry for my sin. Psa. 38, 18.  
Godly sorrow worketh repentance to salvation. 2 Cor. 7, 10.

##### II. THE CONTINUANCE OF THE CHRISTIAN LIFE.

*Having therefore obtained help of God, I continue.* v. 22.

I can do all things through Christ which strengtheth me. Phil. 4, 13.  
God delivered us, and doth deliver. 2 Cor. 1, 10.

##### III. THE WORLDLY MAN'S MISAPPREHENSION.

*Paul, thou art beside thyself.* v. 24.  
They said, He is beside himself. Mark 3, 21.

Others mocking said, These men are full of new wine. Acts 2, 13.

##### IV. TRUTH WITHIN REACH OF THE WORLDLY MAN.

*None of these things are hidden from him; for this thing was not done in a corner.* v. 26.

Yet shall not thy teachers be removed into a corner. Isa. 30, 20.

All shall know me from the least to the greatest, Heb. 8, 11.

##### V. THE FORMALIST'S FLIPPANCY.

*Almost thou persuadest me to be a Christian.* v. 28.

In the last days scoffers, walking after their own lusts, shall come. 2 Pet. 3, 3.

Pilate saith unto him, What is truth? John 18, 38.

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VI. THE TRUE CHRISTIAN JUSTIFIED BY BOTH  
FORMALIST AND WORLTLING.*Nothing worthy of death or of bonds.* v. 31.They took knowledge of them, that they had  
been with Jesus. Acts 4. 13.Wisdom is justified of her children. Matt.  
11. 19.Their rock is not as our Rock, even our  
enemies themselves being judges. Deut.  
32. 31.

## EXPLANATORY NOTES.

Paul stands in a brilliant hall confronted by the notabilities of Syria—Festus, the Roman governor, and King Herod Agrippa II. Felix, disappointed in the financial ability of Paul's friends, lost his convictions and his kindness, and when, threatened by charges of maladministration, he was summoned to Rome he had found it convenient to leave Paul in prison, for this might mollify his own Jewish accusers. He was succeeded as governor by Porcius Festus, a better type of Roman. This new governor began his term with vigor. After three days in Cæsarea he went to Jerusalem, where for nearly a fortnight he studied the problems of the hour. Paul's enemies were alert amid all changes of administration, and the plots against Paul's life were renewed. Festus refused to take Paul to Jerusalem, but welcomed the Jews to press their charges against him. Both accusation and defense puzzled him. The case was outside his experience and his ordinary thinking, and he consented that Paul should be taken to Jerusalem for trial before the Sanhedrin, if Paul himself was willing. Paul knew, what Festus may not have known, that such a trial would mean his own murder, and promptly appealed to Cæsar; and his case was at once and forever taken out of the hands of the Jews. In view of the accession of the new governor public courtesies were in order, and King Herod Agrippa II journeyed to Cæsarea to pay his attentions to Festus. With him he brought his wicked sister, whom he loved, Bernice. Paul, whose vigor of nature caused him to be talked about his life long, was a topic of conversation, and Agrippa desired to see and hear him. On the next day he was summoned to the audience chamber, chained, where Festus, Agrippa, and Bernice awaited him, surrounded by military and civic pomp. Festus repeated to Agrippa in public what he had told him in private concerning Paul's case, and Agrippa said to Paul, "Thou art permitted to speak for thyself." Paul began by congratulating himself on at last having a Hebrew familiar with Jewish law to listen officially to his plea. He modestly reviewed his life, dwelling on the incidents of his conversion, and our lesson follows closely on the description of that event.

**Verse 19.** *Whereupon* ["Wherefore"]. The allusion is to the story of his conversion. *King Agrippa*. The relationship of the Herods of the Bible to each other should be held clearly in mind. Very strangely were the members of this talented family intertwined with the beginnings of Christianity. Herod the Great, in some senses the founder of the family, was troubled during the last days of his life by the reports of the birth of a Messiah, and "sought the young child's life." One of his sons, Archelaus, inheriting his authority at Jerusalem, was a source of terror to Joseph, and this terror led to the flight to Egypt. Another son, brother of Archelaus, Herod Antipas, was governor of Galilee and Perea during most of our Lord's life, killed John the Baptist to suit his wife's whims, and took despicable part in the trial of Jesus. A grandson of Herod the Great and nephew of Herod Antipas was the Herod Agrippa I who put James to death and imprisoned Peter, and now his son, Herod Agrippa II, listens with interest to the story of the Gospel at the mouth of Paul. Surely, never has a family had holier opportunities or discarded them more recklessly. One strange characteris-

tic of the Herodian family—strange because thoroughly alien to the prejudices of their race—was their disposition to intermarry. The wife of Herod Antipas, Herodias, was his own half-sister, whom he had induced to leave her former husband, another half-brother. Her daughter by that former husband, Salome, became the wife of another half-brother of Herod Antipas. Bernice, who sat beside King Herod Agrippa II on the present occasion, and who was treated as his wife, was his own sister, while another sister, Drusilla, sat beside Felix when Paul made the address of the last lesson. *I was not disobedient unto the heavenly vision.* Most clear visions are essentially revelations, or follow revelations closely. Heavenly visions are of the nature of commands, moral enlightenments. They have come to some as they often came to Paul, spectacularly, sometimes in dreams. They are more apt to come to us in the ordinary forms of God's revelations in the words of Scripture, in the monitions of Christian friends, in the holy associations of churches, and Sunday school rooms, and hymns of the Gospel.

**20.** *Showed* ["declared"]. That is, an-

nounced. *Them of Damascus, and at Jerusalem, and throughout all the coasts* ["country"] *of Judea.* The clause which immediately follows, *then* ["also"] *to the Gentiles,* shows that Paul is not stating what happened immediately after his conversion, but is summarizing his career through the years that *they should repent and turn to God, doing works meet for* ["worthy of"] *repentance.* This was the message Paul brought to all classes of Jews and Gentiles in Damascus, in Jerusalem, in Syria, and in Cilicia. Gal. 1. 21, 22. "Works meet for repentance" are what we would call "consistent behavior."

21. *For these causes* ["this cause"] *the Jews caught* ["seized"] *me in the temple, and went about* ["assayed"] *to kill me.* For what cause? For this apparent willingness to obliterate the wall of separation between Jews and Gentiles, and for his pressing home the exceeding sinfulness of sin. When vice is attacked its patrons and defenders hate, and would if they could destroy, the good men who attack it.

22. *Having therefore obtained* ["the"] *help of* ["that is from"] *God, I continue* ["stand"] *unto this day.* "God and one man are always a majority." Sometimes the very best we can do is, having done all, to stand. *Witnessing* ["testifying"] *both to small and great, saying none other things than those which* ["nothing but what"] *the prophets and Moses did say should come.* This manly declaration should be closely studied. Paul is not indebted to the Sanhedrin, or to the Roman governor, or to any earthly forces for his continuance, but to God who helps him; and his love for God leveled all distinctions of life, and he preached to slaves and to nobles with equal delight, and equal force, and equal facility. His text, however, always was from the Hebrew Scriptures. Though transgressing the traditional law in many ways by his liberality, he was always essentially loyal to the Hebrew doctrines.

23. ["How"] *That* ["the"] *Christ should* ["must"] *suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles* ["how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles"]. The original does not imply simply that Paul declared that the Messiah must suffer and die and rise, again, but that Moses and the prophets had foretold a Messiah, concerning whom reverent Jews everywhere debated as to whether he should be a suffering Messiah, and whether he first by a resurrection from the dead would proclaim light to the people

and to the Gentiles. Some of the Jewish rabbis held to the idea of a suffering, and some held to the idea of a triumphant, Messiah. The "people" here has a technical and narrow meaning—the Jews.

24. *And as he thus spake for himself* ["made his defense"]. Many diverse estimates have been made of Paul's appearance and manners. So charming and insistent is his personality that hundreds of volumes have been filled with dissertations on his "thorn in the flesh," and his peculiarities of stature, features, and rhetoric. It is not easy to prove or disprove any of all the ingenious theories which have been thus advanced, but one fact is very evident, he was a man of rare eloquence, and his abilities were now in full play. *Festus said* ["saith"] *with a loud voice.* The governor and judge interrupted the defendant, impatiently, perhaps angrily. *Paul, thou art beside thyself* ["mad"]; ["thy"] *much learning doth make* ["is turning"] *thee mad.* Our pupils should be plainly given to understand that the allusion here is to insanity, of which the very opposites are *truth and soberness.* It was not the first time nor the last when the earnestness of Christianity has been mistaken for irresponsible enthusiasm. "Much learning" means "much study," "many books."

25. *But he said* ["Paul saith"]. Well has Dr. Woolsey said that Paul is far more of a gentleman in his reply than the procurator showed himself to be in what he said. His propositions were not fiction and fancy, but truth and soberness. It would have been idle to spend more time on Festus. Spiritual truths were far removed from his sphere of thought, and the story of the resurrection might not be understood by him. So Paul turns, in the next verse, to the Hebrew king.

26. *The king knoweth of these things.* Having been born and bred a Jew, and some of his closest relatives having been brought into strangely intimate relations with Christ and the early Christians. *Before* ["unto"] *whom also I speak freely.* An adroit appeal from the unsympathetic heathen to the trained Hebrew. *None of these things are* ["is"] *hidden from him.* None of the facts of early Gospel history. *This thing was not done in a corner.* All Palestine and much of the heathen world already knew about our Lord's life and death.

27. *King Agrippa, believest thou the prophets?* Here is a kind but strong appeal to Agrippa's Hebrew faith, of which he was proud. "Divide your enemies, then scatter them," was the maxim of the greatest of generals. Paul proceeds on the same principle, and places him-

self beside in religion *believest.* believed that a Christian

28. *Agrippa, persuadest little persuadest Christian.* The Revision has ironic *29. I will* to God], t

Paul had Casarea with Festus, was as he reached to Jerusalem on the way would make the case. Called Paul made many Paul denied order to plead to Jerusalem pertained to Rome appeal thou go." Casarea afforded study of characters in the nation. Upon the responsive Gospel. Not character as

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We read in Agrippa had for himself. tactfulness his biographical sketch in the Jewish mission on the road to Damascus the Gentiles. obedient unto record of his states that to whom he added pent and turn

self beside Agrippa, and in contrast with Festus, in religion and pride of race. I know that thou believest. But if he thoroughly and candidly believed the prophets, logically he should become a Christian.

28. *Agrippa said unto Paul, Almost thou persuadest me to be a Christian.* "With but little persuasion thou wouldst fain make me a Christian." Either meaning is possible, but the Revision is preferable. The words may have been ironical or half penitent.

29. *I would to God [that is, I would pray to God], that not only thou, but also all that*

*hear me this day, were both almost, and altogether such as I am, except these bonds.* The Revision departs radically from this translation: "That whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds." The bonds were the chains which bound the prisoner to his guardsmen.

The decision of Festus and Agrippa was that Paul merited no punishment; but for his impassioned appeal to Cæsar he would have been set free. But now to Cæsar he must go. God's "mysterious way" was opening before him.

## HOMILETICAL AND PRACTICAL NOTES.

### CONNECTING EVENTS.

Paul had been for two years in prison at Cæsaræa when a new governor, named Porcius Festus, was sent from Rome to Judea. As soon as he reached Jerusalem the leading Jews went to him about Paul and desired that he be sent to Jerusalem for trial, intending to murder him on the way. But the governor was cautious and would make no promise till he knew more about the case. On his return to Cæsaræa he summoned Paul to the courtroom, where the Jews made many bitter accusations against him. Paul denied them all. Then the governor, in order to please the Jews, proposed that he go up to Jerusalem to be tried, as the complaints pertained to the Jewish religion. But Paul appealed to Rome, and Festus answered, "Thou hast appealed unto Cæsar. Unto Cæsar shalt thou go." The picture of wise men in far-off Cæsaræa affords us a fine opportunity for the study of character. The three prominent personages in this narrative will engage our attention. Upon every man who has heard it rests the responsibility of his attitude toward the Gospel. Nothing is so true an index to a man's character as this attitude.

### THE APOSTLE AND HIS MESSAGE.

We read in the earlier part of the chapter that Agrippa had accorded Paul the right to speak for himself. With characteristic courtesy and tactfulness he begins and proceeds in an autobiographical strain. He tells how he was reared in the Jewish faith. He tells about his conversion on the memorable day when he was on the road to Damascus, and about his commission to the Gentiles. He declares that he was not disobedient unto the heavenly vision. And the record of his life clearly proves it. He also states that the burden of his message to all whom he addressed was that "they should repent and turn to God and do works meet for

repentance." It was for these causes that the Jews sought to kill him. But he had obtained help of God. Surely God has wondrously preserved him amid awful dangers. He continued a faithful witness, "saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." Upon being interrupted by Festus Paul declared these were but the words of truth and soberness. Later on in the lesson we find he makes a direct personal appeal to King Agrippa. Paul never failed to besiege the consciences of his hearers. And in this he was true to the calling of the preacher. Direct appeal to conscience differentiates preaching from any other style of public discourse. At the conclusion of an elaborate rhetorical and oratorical performance I once heard an intelligent layman remark: "That was a brilliant effort, but that was not preaching. From beginning to end the speaker never once appealed to the consciences of his hearers." A keen criticism, and just, too. Such a criticism can never be made upon Paul. He ever storms the citadel of the moral life with his direct and mighty truth. It was a splendid account he gave of himself before Agrippa that day. When a man knows what he is talking about by experience there is no uncertain sound about his message. We really know just as much truth as we have lived, no more, no less. Other truths we hold lightly. These that we have lived hold us. Paul had ranged the gamut of divine truth as few men have done. This truth has made him free, and he stood in the presence of his accusers a royal soul though in the garb of a prisoner, a veritable son of God putting to utter confusion those who sat in judgment upon him, clothed though they were with the majesty of the law.

## FESTUS, THE GOVERNOR.

The form of the verb used indicates that Festus broke in abruptly with his objection. From his standpoint "a crucified Messiah bringing light to the Gentiles, the resurrection of the dead, an unseen king over a spiritual kingdom, could be but the delirious fancy of a disordered brain." He was evidently accustomed to move in the realm of the human. The overworld of spiritual facts and forces was unknown to him. He and Paul lived in two entirely different worlds—Festus in the world of sense, Paul in the world of spiritual reality. It was not Paul who was mad: Festus was mad in that he was held captive by an imperative sensuousness. Like the prodigal son, he needed to "come to himself." He would thus have come to the realization of God, of his own spirit and of the great spiritual universe of which God and man are the chief personalities. To all intents and purposes, practically a materialist of whom there are many counterparts in our modern life.

## AGRIPPA, THE KING.

He represents an entirely different type of character from Festus. He was a cynic and an egotist. Paul's words probably made little impression upon him. There is every reason to believe he spoke the words used in sarcasm: "You are very soon trying to make a Christian of me." Me a Christian! (with a capital M) as one has well suggested. Few types are more difficult to deal with than the type represented by Agrippa, scornful and misanthropic. Yet Paul was most respectful. The servant of God had discharged his duty. It remained for those who had heard to act. As in the case of Felix, so in that of Agrippa, there is no record of an entrance into the kingdom.

## Prismatic Lights on the Lesson.

## PAUL BEFORE AGRIPPA.

Paul has been in prison two years. It was a lion's cage to his aggressive spirit. But it was doubtless best for him. He needed rest and time to think. The closet and mountain top are a necessity to meeting the multitudes. Some of the best work for God and men has been done in prison: John on Patmos; Luther in the Wartburg; Bunyan in Bedford; Paul in Caesarea and Rome.

Felix having been justly removed, a new governor, Festus, came. The Jews sought to have Paul given up to them to be tried at Jerusalem. Of necessity he appealed to Caesar. When Herod Agrippa II visited Festus he called the

court together to formulate the charges that should be sent with Paul to the Supreme Court at Rome.

The lesson is Paul's second defense, of no use to the court, but of inestimable value to all the world ever after.

It is a lesson on the value of personal experience. It is the Baconian postulate of experiment applied to religion. But it was the scriptural and Christian way before Bacon was born. One man's knowledge, however limited, is not discounted by a thousand men's ignorance, however vast. One man's outlook on the possibilities and actuality of resurrection power in the world of broader life is not to be controverted by a man so small as to call it madness (verse 24). We prefer the large to the little, the potential to the impotent.

A man who is large enough can be called mad and reply with courtesy (verse 25). Christ can be accused of having a devil, and indirectly of being born of fornication, and still keep the eternal calm.

## Thoughts for Young People.

## THE HEAVENLY VISION.

1. *The heavenly vision shines for us as really as for Paul.* Not from the open heavens does the Lord Christ speak to our hearts, not with blinding light and such suddenness that we or our companions are leveled to the earth, but just as really as when his voice was heard by Paul, as really as when on the Galilean boat he talked familiarly with Peter and John, does the Lord speak to us. Our physical ears have not heard him, but our hearts can never forget his words. There may be times when the pressure of this world's forces temporarily obscures the light from God's throne, but we can never forget and never doubt, and never pass quite beyond the awe and delight of our soul's consciousness that the Saviour speaks to us, whether in loving rebuke or in loving encouragement. All that we dare to believe concerning the heavenly world is based on the fact that the heavenly vision shines for us as truly as for St. Paul.

2. *The heavenly vision, however perceived, comes demanding obedience.* "What shall I do, Lord?" Paul inquired, and it is an inquiry that every conscientious soul is forced to make. Paul was told what to do, and so is everyone who honestly asks for divine light.

3. *This obedience is in our power to give or to withhold.* God stopped Paul short in his mad career to warn him and direct him, but

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God did not exercise his power over Paul's will. He was free to yield or to defy. He "was not disobedient unto the heavenly vision." Have we been?

4. *This obedience may in a moment revolutionize a life.* It changed Paul from a bigoted Pharisee to a broad-minded Christian. It changed all his plans of life and his processes of thought; it changed his heart from hatred to love; and as a result of this change came a change of heart and life to thousands of his fellows, a change of policy in the Christian Church itself, and a radical change for righteousness and truth in the whole future life of the world. You and I are not as greatly endowed as Paul. We are not placed in such pivotal times as was he, and our lives may not influence as many as did his; but the obedience in itself may be as revolutionary in our case as in that of Paul, and our whole earthly and heavenly destiny awaits our decision to obey or disobey the heavenly vision.

#### Teaching Hints for Intermediate Classes.

##### PRELIMINARY.

Acts 24, 27 very concisely informs us *how long* Paul was kept prisoner in Caesarea, and *why*. Acts 25, 10-12 tells us of Paul's appeal to Caesar. Then follows the account of the appearance of Agrippa and his interest in Paul's case.

The teacher should have the points so well in mind that she can present them clearly to the class, and then ask, Who was Agrippa? allowing the pupils to answer by reading what they have written during the week. (No opportunity for encouraging the pupils to do home work should be neglected.)

##### APPROACH.

About eighteen years ago a boy had to choose between the wicked life that he was accustomed to in the home of his parents and a life of godliness. He was in much perplexity, for he knew that if he chose the right he would be compelled to give up his home and go into the world penniless. He looked to God, and God helped him. He has ever since been looking to God, and is to-day a respected, useful man, occupying an important position in the world and the superintendent of a Sunday school. Let the teacher be prepared to introduce the lesson with a story emphasizing God's help.

##### UNFOLDED TEXT.

Let us divide our text into three parts and impress each on the minds of the pupils, with

the one object in view of showing how God helps those who trust him:

1. *A vision.* Explain what a vision is, and then ask: What was the vision referred to in verse 19. Question to ascertain the pupils' knowledge of Paul's conversion. (See Acts 9, 1-9; 22, 6-11; 26, 12-18.) Impress the truth that by means of this vision God helped Paul to decide for the right.

2. *The effect of the vision.* Ask the pupils to look at verse 20 and to tell the effect of the vision. When they understand that it was the means of turning the relentless persecutor into a tireless preacher, ask: To whom did Paul preach? What did he preach? Then have the pupils write a list of those things when our text tells us Paul preached as follows:

- (1) Repentance.
- (2) Works as a proof of repentance.
- (3) That Christ suffered.
- (4) That he rose from the dead.
- (5) That he should give light to all.

Show that it was God who helped Paul to understand and to preach these truths.

3. *Festus and Paul.* Ask: What effect had Paul's words on Festus? What did the latter declare? What did Paul answer? What was King Agrippa's religion? What did Paul ask him? What was the answer? (The teacher should be prepared to explain what that answer means.)

Have some one read aloud verse 32. Tell the class that Paul was declared innocent of the charges brought against him, but that he had to go to Rome because he had appealed to Caesar. Again, God helped his servant.

##### LESSON.

Recall the lesson for May 17, and question to ascertain how much is remembered of what was said concerning God's presence, his knowledge, and his power. Impress the fact that God not only *is able to help*, but that he really *does help* those who trust him for help. In the ratio that the teacher is able to back up this statement with personal experience, in that ratio will the teaching be powerful. When the thought has been developed have all print:

I WILL DEPEND ON  
 GOD'S HELP  
 IN EVERYTHING.

##### STUDY IN ADVANCE.

Ask the pupils to learn during the week concerning the Epistle to the Romans: When it

was written? Where? To whom? By whom? Why? To understand the general scope of the epistle, the teacher should read it through during the week. If the reading can be at one sitting, so much the better.

Review words, "God's help."

#### By Way of Illustration.

"I was not disobedient unto the heavenly vision." Verse 19. With the vision came a duty. It was revealed to him that he was to go forth to preach to the Gentiles. The new truth and the new duty go together. Something to learn, something to do—these are the two lines along which the revelations of God come to the soul. Peter at Joppa had this twofold vision. The sheet let down to him taught him that no man was unclean; that was the new truth. Then came the voice of duty. "Three men seek thee; arise, get thee down and go with them;" that was the duty.

Faith is not simply believing a thing to be true, but it is so believing that it starts the soul into action toward the thing believed.—*Edward S. Tead.*

"Testifying both to small and great." Verse 22. The apostle was ready for conspicuous service, as here when called to testify before King Agrippa; but he was not the less ready for any service he could do for Christ toward the lowliest slave. The poet Robert Browning sings how the angel Gabriel was sent by God to live on this earth and take the place and do the work of a little crippled cobbler boy. Swift as light he left heaven, and with sweet content stayed on this poor earth, and filled the poor boy's sphere and duty.

"He did God's will,  
To him all one, if on the earth or in the sun."

Such was the apostle's spirit. Such spirit we should have. There is no loftier place than the place of God's will, though his will appoint the teaching of the humblest and dullest little child.—*Dr. Wayland Hoyt.*

"Much learning doth make thee mad," We find in 2 Cor. 5. 13 that this was not the only time Paul was called "crazy." Men had said the same thing about Jesus: "He is beside himself" (Mark 3. 21). Is it not the sinner who is morally beside himself? At what period of the prodigal's life was he most sensible—when he was wasting his substance in riotous living, or when "he came to himself"? If you see a man standing by the seashore and flinging in gold coin as fast as possible, would you not at

once conclude that he was crazy? What, then, shall we say of that man who ruins himself in body and mind and soul and estate by strong drink? Is that man sane or insane? The world calls it "having a good time." Is that a sane way of talking, or is it insane? Sin is folly, and the sinner is a man morally crazy. In that court where Paul was arraigned there was one sane man and quite a number insane.—*Dr. A. F. Schaeffer.*

"King Agrippa, believest thou the prophets?" Verse 27. General statements of the Gospel need to be sharpened to a point, and driven home to the individual. "Dost thou believe?" is much more powerful than appeals in the plural. A Christian worker said, "I find it a good thing to assume that people believe; and then in personal work when I encounter an unbeliever I say to him, 'Tell me what you do believe.' He often will answer, 'I do not believe the miracles.' At this point I interrupt and ask for what he does believe. I try to get him to live up to his beliefs, which are always more than his doubts."

"With but little persuasion thou wouldst fain make me a Christian." Verse 28. Revised Version. The words "me" and "Christian" have both a scornful emphasis. It seemed to him exquisitely ridiculous to suppose such a thing. Nothing sets the heart against the Gospel more surely than a sneer. Like ice, it contracts the blood vessels. Some of us, when the truth threatens to come to too close quarters, find our refuge in laughing it off; and such a laugh may be the most tragic thing in a life, for its breath may blow out the last spark of heaven's light.

#### Heart Talks on the Lesson.

The twenty-sixth chapter of Acts is one of the immortal chapters that should be laid up in the memory. Its dignity, sincerity, pathos, persuasiveness, stimulate the mind and move the soul. We admire the man who poured forth such eloquence before the king. We are convinced of the personality of Him who spoke from heaven and of that power which changed Saul the persecutor to Paul the preacher. What a magnificent hold his convictions had upon him! How he gloried in the chance to tell the king the story of his conversion! How aptly he used the Scriptures, and how courteously yet convincingly personal were his words to Festus and Agrippa! This is one of the twenty-six chapters of the Bible which Ruskin says his mother had him learn by heart by which "she established his soul in righteousness." While

preparing I am glad every clause committed to words with com-

Three things is minutely lem, and b He is a w heard. Th ness of th him, but i the glory Writing to God to rev ent to hav Scriptures, people have them. Agr of whom th in Agrippa to be a C really was of Christ. knowing Je understood consistently "Rise, and self up as a earnest, and have appear you a minis seen and he constantly s Jesus is rev to a vision is more than minister is Paul obeyed he had not i tain. Follow came himself

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preparing these lessons for my class each week I am glad that in the days long ago almost every chapter of the book of Acts was committed to memory and I was made to recite the words with accuracy. It is a custom I heartily commend to all young people.

Three times the account of Paul's conversion is minutely told: by Luke, by Paul at Jerusalem, and by Paul to Agrippa. It is a testimony. He is a witness of things which he had seen and heard. The light from heaven, above the brightness of the sun, shone not only round about him, but in his heart to give the knowledge of the glory of God in the face of Jesus Christ. Writing to the Galatians, he says: "It pleased God to reveal his Son in me." This was different to having him revealed to him through the Scriptures, or the teaching of another. Many people have Jesus revealed to them, but not in them. Agrippa believed the prophets, but he of whom the prophets wrote was never revealed in Agrippa's heart. He was almost persuaded to be a Christian by Paul's argument; Paul really was a Christian by the inward revelation of Christ. Having had this revelation, and knowing Jesus, in a real and personal way, he understood the purpose of his own life and lived consistently with it. He had heard Jesus say: "Rise, and stand upon thy feet. Gather yourself up as a man; know that life is real, life is earnest, and there is work for you to do. I have appeared to you for this purpose, to make you a minister and a witness of what you have seen and heard, and of things in which I will constantly speak to you." So it ever is when Jesus is revealed in the heart. We are lifted to a vision where we see that to "make a life" is more than to "make a living," and that to minister is better than to be ministered unto. Paul obeyed the heavenly vision promptly. If he had not it might have grown dim and uncertain. Following the light and the voice, he became himself a light and voice to others.

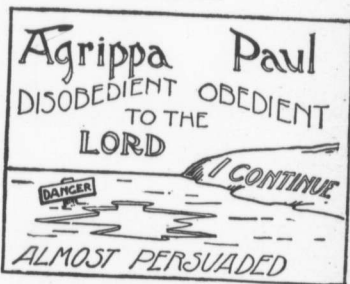
Has the heavenly vision which once you had grown dim? Is the voice less clear, the light less bright? Cease, then, to be disobedient. Take up that duty; use that opportunity; be a witness and a minister where you have been silent and selfish. The darkness and silence of your soul would be like starless night if the Voice should cease and the Light should fail utterly.

"For the voice is the voice of Jesus,  
The glory streams forth from his grace;  
His voice is the music of heaven,  
Its light is the light of his face."

### The Teachers' Meeting.

1. The Apostle; 2. The Governor; 3. The Kind. . . . An analysis of this defense: I. The preacher—what the lesson shows us concerning Paul as a preacher. II. The message—Christ as dying, risen, universal Saviour. III. The practical aim for which Paul was preaching (verse 20)—the repentance, turning to God, and renewal of life on the part of those to whom he preached the truth. IV. The results which followed Paul's preaching.

### Blackboard.



Our lesson furnishes a striking contrast between the man of God and the man of the world. The former is stable in thought and life, knowing the certainty of his belief and confident in his hope concerning the future. The other is mindful only for the present hour, half convinced of the need for reform, but careless of his obligations to God. His nearest approach to conviction is in the half-hearted response. "Almost thou persuadest me." He was not, like Paul, "obedient to the vision," and allowed the opportunity to pass, and with it, so far as we know, the hope of salvation. Let us not make light of our responsibility, but rather pray, if we stand in Agrippa's place, that the victory may be with the Lord.

Coloring.—Names, purple and red; phrases, yellow; ice, white; land, gray and light brown.

### Library References.

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AGRIPPA II.—Baldwin, *Representative Men*, page 265. Gratz, *History of the Jews*, vol. ii (Index). Ewald, *History of Israel* (Index). Duruy, *History of Rome*, vol. v, pages 109, 119, 121, 127. Lives of Paul, and Bible dictionaries.

SERMONS ON THE LESSON.

Verse 19.—Maurice, F. D., *Sermons*, vol. I, page 157. *The Homiletic Review*, vol. xxv, page 119. Verse 22.—Brodbeck, W. N., *Ser-*

*mons*, page 312. Verse 24.—*The Treasury*, vol. vii, page 428. Verse 25.—Haven, Gilbert, *National Sermons*, page 153. Verse 28.—Wesley, J., *Works*, vol. v, page 17. *The Homiletic Review*, vol. xxiii, page 339. *Practical Preacher*, vol. ii, page 100. *The Homilist*, vol. vi, page 402. Hamline, L. L., *Sermons*, vol. ii, page 170. Verse 29.—Bowditch, *Interdenominational Sermons*, page 83. *The Pulpit*, London, vol. vi, page 397.

LESSON IX. The Life-giving Spirit.

[May 31.]

GOLDEN TEXT. For as many as are led by the Spirit of God, they are the sons of God. Rom. 8. 14.

AUTHORIZED VERSION.

[Read the whole chapter.]

Rom. 8. 1-14.

[Commit to memory verse 1.]

1 *There is* therefore now no condemnation to them which are in Christ Je'sus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Je'sus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

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

7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body is dead because of sin; but the Spirit *is* life because of righteousness.

11 But if the Spirit of him that raised up Je'sus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

AMERICAN REVISED VERSION.\*

1 There is therefore now no condemnation to them that are in Christ Jesus. 2 For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. 3 For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: 4 that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For the mind of the flesh is death; but the mind of the Spirit is life and peace: 7 because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: 8 and they that are in the flesh cannot please God. 9 But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. 10 And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.

12 So then, brethren, we are debtors, not to the flesh, to live after the flesh: 13 for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, these are sons of God.

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

May 31.]

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**Time.**—In the spring of A. D. 58. **Place.**—Written at Corinth; sent to the Christians at Rome.

#### Home Readings.

- M. The Life-giving Spirit. Rom. 8. 1-14.  
 Tu. Children of God. Rom. 8. 15-27.  
 W. The revealing Spirit. 1 Cor. 2. 7-16.  
 Th. The renewing Spirit. Titus 3. 1-8.  
 F. The Spirit promised. John 16. 5-14.  
 S. The Spirit of boldness. Acts 4. 23-31.  
 S. The Spirit given. Acts 2. 1-12.

#### Lesson Hymns.

*New Canadian Hymnal*, No. 20.

Holy Spirit, faithful Guide,  
 Ever near the Christian's side.

*New Canadian Hymnal*, No. 91.

Whoever receiveth the Crucified One,  
 Whoever believeth on God's only Son.

*New Canadian Hymnal*, No. 375.

Jesus, Saviour, pilot me,  
 Over life's tempestuous sea.

#### Questions for Senior Scholars.

From what condemnation are Christians freed? What are some of the laws of sin in forming habits and in progressive power? What is it to be in Christ, and what to have Christ in you? How did Christ's coming prepare the way and make possible the victory by every man over fleshly lusts? Is the law really fulfilled by us after the victory? What is the mind of the flesh in man? How does it produce death? What is the life and peace produced by the Spirit? What is the irreconcilable attitude of sinful flesh toward God? How is Christ related to the Christian life?

#### Questions for Intermediate Scholars.

1. *The Spirit of Life* (v. 1-4).—How is the Christian described in verse 1? Why is there no condemnation? How does the true Christian live? What makes him free from the power of sin? Why does no one keep all of

the laws of God? What has God done to save men?

2. *Two Kinds of People* (v. 5-8).—What two classes are mentioned? What difference is there between them? How is the carnal mind toward God? What does the carnal mind bring? What is the spiritual mind?

3. *An Inducelling Saviour* (v. 9-14).—What shows that one belongs to Christ? Why does the body die? By what power shall the body be restored after death? How ought men to live in view of all that is here taught? What great truth is taught in all this lesson and stated at the end?

#### Questions for Younger Scholars.

Had Paul been to Rome? Why did he write to the Roman Christians? *He knew many of them.* From what city did he write? By whom did he send the letter? Who was Phoebe? What kind of a city was Rome? What did they worship? Whom did Paul want them to worship? How did the Romans live? How must a Christian live? What does a carnal, or low mind bring? What does a spiritual mind bring? Who are the sons of God? May children be led of the Spirit of God? *Yes, for they are nearest to him.*

#### The Lesson Catechism.

(For the entire school.)

1. To whom is there no condemnation? *To them which are in Christ Jesus.* 2. What makes us free from the law of sin and death? *The spirit of life in Christ Jesus.* 3. What do those who live after the flesh think of? *The things of the flesh.* 4. What comes to those who are spiritually minded? *Life and peace.* 5. What is our GOLDEN TEXT? *"For as many,"* etc.

#### The Church Catechism.

27. What are the conditional benefits which flow from the Atonement? The conditional benefits which flow from the Atonement are justification, adoption, regeneration, sanctification, and eternal glory.

1 Corinthians 1. 30.

## THE LESSON OUTLINE.

### The Philosophy of Holiness.

#### I. THE BASIS OF HOLINESS.

*The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.* v. 2.

If the Son shall make you free, ye shall be free indeed. John 8. 36.  
 Stand fast therefore in the liberty where-with Christ hath made us free. Gal. 5. 1.

## II. THE NATURE OF HOLINESS.

To be *spiritually minded is life and peace.*  
v. 6.

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Gal. 5. 22, 23.

The peace of God which passeth all understanding. Phil. 4. 7.

## III. THE ESSENCE OF HOLINESS.

*The Spirit is life because of righteousness.*  
v. 10.

God, when we were dead in sins hath

quicken us together with Christ, and hath raised us up together. Eph. 2. 5, 6. He that soweth to the Spirit shall of the Spirit reap life everlasting. Gal. 6. 8.

## IV. THE RESULTS OF HOLINESS.

*As many as are led by the Spirit of God, they are the sons of God.* v. 14.

If ye be Christ's, then are ye heirs according to the promise. Gal. 3. 29.

The Spirit itself beareth witness with our spirit that we are the children of God. Rom. 8. 16.

## HOMILETICAL AND PRACTICAL NOTES.

The Epistle to the Romans was written by Paul from Corinth. From Rom. 15. 23-28 we learn that the writer was about to carry to the poor Christians of Jerusalem a contribution made by the Christians of Macedonia and Achaia, and that his intention was to proceed from Jerusalem to Spain by the way of Rome. This fixes the writing of the epistle after Paul's arrival in Greece on his third missionary journey, and other passages show that it was written before he left. That it was sent from Corinth may be inferred from Rom. 16. 1 (Cenchrea was a port of Corinth), and from a comparison of Rom. 16. 23 with 1 Cor. 1. 14. Besides this, as Dr. Gifford notes, four of seven persons named in Rom. 16. 21-23, were with Paul during his second stay in Corinth. So that there is little room for doubt as to author, date, or place of writing. Jews in ancient Rome were numerous. Cicero mentions them as a formidable faction; Philo says, "The great division of Rome which is on the other side of the Tiber is occupied by Jews;" and about the time of the birth of Christ eight thousand Jewish residents of Rome took part in a notable political discussion. Jews were generally disliked and repeatedly were expelled from the capital, but only to return with increased numbers. But concerning the origin of Christianity in Rome we know nothing. Indeed, it is not certain that a church duly organized existed in Rome when this epistle was written. It is notable that in this epistle Paul does not allude to the church, except in Rom. 16. 5, which from its connection may not mean more than a "congregation" or "meeting." Bishop Lightfoot describes the Roman Christians as "a mixed community of Jew and Gentile converts, a heterogeneous mass with diverse feelings and sympathies, with no well-defined organization, with no other bond of union than a belief in a common Messiah, gathering, we may suppose, for purposes of worship in small knots here and there, as close neighborhood, or common nationality, or sympathy, or accident, drew them together, but as a body lost in the vast masses of the heathen population, and only faintly discerned or contemptuously ignored even by the large community of Jewish residents." The Epistle to the Romans consists of an introduction and exposition of that great Pauline doctrine, "The righteousness of God by faith," an attempt to reconcile this great doctrine with Israel's unbelief, an exhortation to Christian duties, and a formal conclusion. Our lesson reveals and illuminates three facts concerning the Gospel as God's power to sanctify the human heart: First, The preliminary work which had to be done by the coming of Christ; second, The essence of sanctification; third, The results of sanctification to the believer; and, fourth, Certain moral and spiritual consequences.

## I. THE ORIGIN OF A BELIEVER'S SANCTIFICATION IN CHRIST.

**Verse 1.** *There is therefore now no condemnation to them which are in Christ Jesus.* The rest of the verse, *who walk not after the flesh, but after the Spirit,* is omitted from the Revised Version. The word "Therefore" connects with Rom. 7. 25. Jesus Christ, by his life, death, and resurrection, has delivered us from sin; and, once freed from sin we are of course freed from *sentence of condemnation*, for that is what the phrase means.

**2. For.** "A reason why there is no condemnation." *The law of the Spirit of life in Christ Jesus hath made me free from the law*

*of sin and ["of"] death.* Wrong emphasis will spoil the meaning of this verse. We are not to read "life in Christ Jesus" but "in Christ Jesus hath made me free." The meaning is that the law (or method, or influence, or workings) of the divine Giver of life has freed me in Christ Jesus; freed me, so long as I am his and he is mine, from the law (or process, or workings) of sin and death. There was a time when I spontaneously broke God's law; I lived in sin and under the penalty of death. But now all this is changed; I am free in Christ Jesus, and it is no longer natural for me to do wrong. It is no longer the law of sin and death that binds me, but the law of the Spirit of life.

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3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. "Law" in this verse means all moral law, including such fundamental principles as we are given in the Ten Commandments, and such amplifications we receive from all true prophets and moralists. Our ideas of goodness are very beautiful, but we being "weak through the flesh" cannot realize them. Most men can preach better than they can practice, and know better than they are able to do. But an abundant remedy has been provided by God. In putting "the fullness of the Godhead bodily" into a human being, "in the likeness of sinful flesh;" and in sacrificing that holy life "for sin," he by that means "condemned" (in other words sentenced, abolished) "sin in the flesh."

4. That the righteousness ["ordinance"] of the law might be fulfilled in us. All that the holiest moral law stood for we are to exemplify. But who are "we"? Those who walk, not after the flesh, but after the Spirit. Whose lives are not directed by physical forces but by divine forces.

#### II. THE PROCESS OF A BELIEVER'S SANCTIFICATION IN CHRIST.

We now turn to five verses which show how God's Spirit replaces the inborn tendencies or drift toward sin which all of us mournfully recognize.

5. For they that are after the flesh do [omit "do"] mind the things of the flesh; but they that are after the Spirit the things of the Spirit. This is the gist of our first four verses. Our whole lives will take shape from the force that animates us. Each man lives in a world of his own selection. A born mechanic sees mechanism everywhere. A poet would enjoy his fine fancies if he lived in the Sahara. To a man who is in heart and soul a physician the whole world is a hospital. So the sinner breathes a sinful atmosphere in a church, while divine grace

"Makes the rough paths of peevish nature even, And opens in each breast a little heaven."

6. The flesh must decay but the spirit is

immortal. "He that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." Note that in this and the next verses the Revision has "mind of the flesh" instead of the carnal mind.

7. 8. The carnal mind is enmity against God who is the Spirit of life; wherefore the truth given in verse 6. Till our minds or hearts are changed we cannot please God. Without the Holy Spirit we cannot obey God's law.

9. Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. This is written to prevent any one mistaking the truth of verse 8. It is quite possible to please God while we are in "the body of flesh;" it is only the mind of the flesh that is his enemy.

#### III. THE ISSUE OF A BELIEVER'S SANCTIFICATION IN CHRIST.

We now turn to consider the results of a holy life to the believer. "This working of the divine Spirit in the believer must issue in his complete revivification or the victory of life over death in soul and body."

10. If Christ be ["is"] in you, the body is dead because of sin. The body even of the best Christian is doomed to death, but the Spirit is life because of righteousness. The word "Spirit" should begin with a small "s," for it means the human spirit.

11. But though we are all doomed to die, if the Spirit of him that raised up Jesus from the dead dwell in us, he shall give life to our dead bodies because of his indwelling Spirit.

#### IV. SPECIAL RESPONSIBILITIES OF A SANCTIFIED BELIEVER.

12. Therefore. So then. We are debtors not to the flesh. We owe nothing to that which gives us death.

13. If ye [omit "ye"] through ["by"] the Spirit do mortify ["ye put to death"] the deeds of the body, ye shall live. Our life being the gift of God through Christ.

14. For as many as are led by the Spirit of God, they ["these"] are the sons of God. Bearing resemblance to him in character and in everlasting life.

### HOMILETICAL AND PRACTICAL NOTES.

#### SIN AND RIGHTEOUSNESS.

The note of victory but faintly sounded at the close of the preceding chapter becomes dominant here, "There is no condemnation to

them who are in Christ Jesus, who walk not after the flesh but after the Spirit." It is possible to please God and to know that we please him. Even Enoch had this testimony.

It would be strange, indeed, if this were not possible under the Christian dispensation. God takes no steps backward. It remained for Methodism to preach this doctrine in its fullness and to verify it in Christian experience. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." It was by means of the Gospel's aggressive method that this work had been accomplished in Paul. This method is ever to overcome evil with good. The higher law of the Spirit of life in Christ Jesus came as the deliverer from the law of sin and death. The unregenerate man is under this twofold bondage. How pitiable the man in such a condition! Man was made for the higher life—the life of true liberty.

The comparison between the work of the law and the work of Christ in this passage is very suggestive. The law, as a law was, as the psalmist declares, perfect, converting the soul; that is, turning the soul toward God, not regenerating it, performing the function of the school master, as Paul says in the Epistle to the Galatians. But there are some things which cannot be done by law in the very nature of the case. It is the Jewish law, of course, here referred to. Now the law is external. The redemption of mankind is beyond its power. If a life is to be redeemed it must be redeemed in its very depths. A power must be found to work from within, thus securing the fruits of righteousness. The power is found in the mystic indwelling Christ. It is the redemption of our human personalities by means of the divine life inwrought by the Spirit. God saves men by building his own personality into theirs. This is the practical working of the law of the Spirit of life in Christ Jesus, the indwelling of God in the soul of man.

Christ condemned sin in the flesh. He rejected it from his own character. He showed the way by which other men might conquer evil, even as he had conquered it. He thus pronounced an effectual sentence of doom upon sin. And to what end? "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The Gospel works toward a living righteousness. It is not content simply with a righteous law. It seeks to make righteous lives. It is as if a botanist, not content to master his science, should crown his knowledge and efforts with a splendid garden of flowers. Under the power of a living Christ the lives of men are taking to themselves a new beauty. The world's moral wilderness is being made to blossom like the rose.

#### FLESH AND SPIRIT.

They that are after the flesh do mind the things of the flesh; and they that are after the Spirit the things of the Spirit. The character of the inner life gives direction to the outer. If its deepest roots be in the flesh the life will give heed to the things of the flesh; if in the Spirit, to the things of the Spirit. To be carnally minded is death; but to be spiritually minded is life and peace. How perfectly this agrees with our Lord's definition of eternal life! "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Then to consciously live the eternal life is to consciously know God and Jesus Christ, whom he hath sent. This is verified in the fellowship and experience of Christians, and so the life eternal becomes a present, glorious possession.

Three things are stated about the carnal mind: (1) It is enmity against God. (2) It is not subject to the law of God. (3) It cannot be so subject. As a natural result they that are in the flesh, that is, living a fleshly life, cannot please God. But the true Christian is not living the fleshly life but a spiritual, if so be that the Spirit of Christ dwell in him. And if any man have not the Spirit of Christ, he is none of his. But if Christ be in him the body is dead; the spirit, life.

#### SLAVES AND SONS.

The relationship is determined by the life, and the life by the choice of a free moral agent. If the life does not rise above the level of the fleshly bodily life, the man is a slave. If by the help of the Spirit he attains the realm of the spiritual, then he delights in the liberty of a son, and as Paul shows later in the chapter, he then becomes an heir of God and a joint heir with Christ.

#### Prismatic Lights on the Lesson.

##### A PICTURE OF CONTRASTS.

The sun in this picture is the Sun of righteousness. Its brightest shining is "no condemnation" (verse 1). That scatters the darkest shadow in human life. What is the shadow that is driven away? It is the law of sin and death. The law, that is, the Scriptures, could not do it. It was weak and made inefficient by our lower nature.

But Christ took that lower nature, that likeness of sinful flesh, and deposed sin as a reigning king. Then those who walk not flesh-wise

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but spirit-wise will fulfill the requirement of the law. What a new power in the old machinery!

In verses 5-11 we have the lights and shadows of the life of the flesh and of the Spirit.

1. Minding the flesh is displeasing God, personal hostility to him, and final death. It cannot be otherwise. Such cause must have such effect.

2. But those who are not living the flesh life are Christ's; please him; have the Spirit of God dwell in them; have the peace of God and his great, eternal life, even to the extent of quickening their mortal bodies now and raising them after death. What a glow of gladness at the possibilities of the Spirit-filled life! It offers crown and kingdom to those who were slaves.

Conclusion. Duty. What ought we to do under such circumstances? We are in debt, under obligation to live the Spirit life, and in so doing we become sons of God. In the new nature all the might of heredity flows from God to us. That ennobles nature and glorifies the resultant life. Then all the privileges of sons are ours (verse 14).

What genius of perception, what vigor of expression, what power of persuasion! Which will the pupils have? Every such lesson should bring a decision day.

### Thoughts for Young People.

#### MAN'S INABILITY TO PLEASE GOD.

1. *They that are in the flesh cannot please God.* Why cannot men and women in their natural state please God? The fact that we are God's creatures places us under the most solemn obligation to consecrate all our powers and talents to God, whether or not he may have issued any direct law to which he demands obedience. We cannot dispute the authority of our Maker. We cannot refuse submission without hostility. But none of us would dare to say that all our lives we have given all our powers to God. Our natural tendencies impel us directly away from what God's law requires.

2. *Our best endeavors to make us thoroughly good must fail.* Many a Christian has tried to conform himself to God's ideals without depending upon God's help. But there is something so distinct and contrary between that which is to obey and that which is to be obeyed that the attempt will only issue in fresh proof of the impossibility. Benjamin Franklin tried hard to rid himself of some faults. After a while he honestly recorded his failure and tried to comfort himself with the recollection

that he owned a rusty ax, and had sought to clean away the rust, but the process was too tedious, and at length he had decided that so long as the ax would chop he would let the rust remain. He took a similar course in regard to his moral character, but such a course as that cannot satisfy a tender conscience.

3. *If any man be in Christ Jesus he is a new creature.* It is not a slight change which passes over men when they are converted; from enmity to God they pass into harmony with God; instead of perversity and wandering of soul, they have a mind which is love toward God, and which finds delight in keeping his Commandments. There has come a great internal radical change and those who have experienced it are heirs of glory.

### Teaching Hints for Intermediate Classes.

#### PRELIMINARY.

It will be impossible in a class of Intermediates to teach all the truths suggested by our lesson text. It will not be wise merely to read the various verses. The teacher should strive to make a definite impression with some particular truth. The question, How shall we have spiritual life? is suggested because the answer to that question is one in which everybody should be interested. If this question is selected as the basis of instruction on next Sunday the teacher should think much about it during the week and should select those verses of the text which will be most helpful in answering it.

#### APPROACH.

For some time a man was quite ill, suffering with a disease that usually led to death. He was told that if he walked a great deal in the open air he would get better. He started on a long journey and walked all the way. His disease left him, and he gradually became well and strong. He followed the advice of one who knew about physical life.

A boy once realized that he had not much intellectual life. He went to his pastor, who told him what to do. He followed the advice given, with the result that he is to-day a famous scholar. He profited by the words of one who knew how intellectual life was to be obtained.

Ask: What kind of life is there in addition to physical life and intellectual life? Which is the more important, physical life or spiritual life? Why? Which is the more important, intellectual life or spiritual life? Why? The teacher should take some time in getting the class to appreciate the fact that there are these

three kinds of life, and that the spiritual life is the most important of all.

## UNFOLDED TEXT.

Ask: Who is most likely to be able to tell us most about spiritual life? Accept all the answers given in order to be able to teach that the one who has most spiritual life ought to be able to tell us most about it. Such a one was Paul. Now let us consider some of the things that Paul says.

In teaching these profound truths it is best for the teacher to make as simple statements as possible, and to illustrate them as fully as possible. The following are suggested as some of the ways of having spiritual life:

1. *We must let the Spirit of Christ dwell in us* (verses 9-11). Illustration: Just as a room may be filled with pure air or with impure air, so a person may be filled with the Spirit of Christ or with the spirit of the world.

2. *Our part is to put down and to cut off those things which would keep the Spirit of Christ from us* (verses 12, 13). Illustration: The vine dresser trains, prunes, and cleanses his vine, so that nothing may interfere with the sap which is to produce the grapes.

3. *We should always allow ourselves to be led by the Spirit of God* (verse 14). Have several repeat the Golden Text. Illustration: A girl of twelve resolved that she would do just what the Spirit led her to do. She has acted upon this resolve all her life, with the result that she has developed into a woman of beautiful Christian character.

## LESSON.

Have some one read aloud Luke 11, 13, and dwell upon the fact that God is more willing to give us the Holy Spirit than earthly parents are willing to give good gifts unto their children. The pupils may not understand just *how* this is, but do not let that keep you from trying to get them to grasp this great truth. Pray for the Spirit's help to make clear these two truths:

1. *Spiritual life results from the indwelling of the Holy Spirit.*

2. *Every believer who will may have the Holy Spirit.*

Have all print:

I WILL ACCEPT

SPIRITUAL LIFE

FROM MY HEAVENLY FATHER

## STUDY IN ADVANCE.

Ask each pupil to draw during the week an outline map showing Paul's voyage from Casarea to Crete.

Review words, "Spiritual life."

## By Way of Illustration.

*Chapter 8.* Great is the contrast between chapters seven and eight. The stern analysis of the seventh is to the revelations and triumphs of the eighth, as an almost starless night, stifling and electric, to the splendor of a mid-summer morning with a yet more glorious morrow for its future. And there is complement as well as contrast. The day is related to the night which has prepared us for it, as hunger prepares for food. Precisely what was absent from the former passage is supplied richly in the latter.—*H. C. G. Moule.*

*Verses 1, 2.* When a bit of soil is taken up into a plant it is lifted from under the law of the mineral into the law of the vegetable kingdom. So the soul is delivered from the law of sin and death by being brought under the law of life in Christ Jesus.—*Lyman Abbott.*

*Verses 3. "What the law could not do."* A little boy who was playing in a road where blasting was being done ran toward a lighted fuse which was about to explode a terrible blast. "Go back! Go back!" shouted the men; but, boylike, he ran on. His mother, realizing the danger, held out her arms and cried, "Come to mother!" and he ran to her and was saved. The law is like the men, but the mother was like Jesus.—*Spurgeon.*

*Verses 4. "Who walk after the Spirit."* In chapters five and seven we have heard of the Holy Spirit in the Christian's life. The heavenly water has been seen and heard in its flow, as in a limestone country the traveler may see and hear, through fissures in the fields, the buried but living floods. But here the truth of the Spirit, like those floods, finding at last their exit at some rough cliff's base, pours itself into the light and animates all the scene. We are reminded that we possess the Holy Spirit from the first hour of our possession of Christ, but often we do not realize and use our covenant possession until after sad experiences in other directions, and then we have a newer experience of liberty and holy joy. Such a "new departure" is new rather from our side than from the Lord's. The water was running all the while below the rocks. Insight and faith have not called it from above, but have liberated what was there.

## Verses

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*Verses 5-8.* This chapter describes what Dr. Lyman Abbott calls "the evolution of the saint." It begins with "no condemnation," progresses to sonship, on to conformity to his Son, and closes with "What shall separate us from the love of God?" Notice what can thwart this evolution! It is the flesh life, as Paul calls it, the self-life. My self-will can arrest and kill this wondrous growth. A man went to a chemist to learn whether the germ of tuberculosis was in his lungs. The chemist after examination told him that a few germs had been found, but he did not need to be afraid—they were so few. The sick man went to a great physician and told him what the chemist said, to which the physician replied, "Don't listen to such false comfort. The presence of one germ is the beginning of death. Flee for your life!" I say to you who are cherishing one act of self-will, "Flee for your life; that one germ is the beginning of death."

*Verse 10.* Standing by the telegraphic wires one may hear the mystic wailing of the winds among them, but one knows nothing of the message which is flashing along them. The wire may look like that used for fences, but it is in connection with a mighty power which sends communications swift as lightning and far-reaching. So there is a hidden life, with its divine communings, its swift heart-throbs of heaven-born desire, dwelling in believers, which flesh and blood cannot discern. The Pilgrims in Bunyan's allegory gazed with puzzled astonishment on the fire which blazed brightly while water was being poured on it. The mystery was solved, however, when they were conducted outside the building and saw a man sending in large supplies of oil to the fireplace through a secret channel. So with all who have spiritual life; it is given and sustained by one who feeds the strength of all his saints.

#### Heart Talks on the Lesson.

St. Paul always strikes the note of victory. A general once gave command to an officer to lead his regiment to a certain point on the battlefield. It seemed like sure destruction to obey, but the officer said, "Give me a grasp of your conquering hand, General," and turned at once courageously toward the foe. Paul never lost his grasp of the Conquering Hand. Did the memory of the days when he hated and hunted Christians come back as a dark cloud? Not for a moment did he sit in the shadow. "I am not worthy to be called an apostle," he said, "because I persecuted the church of God, but this is a faithful saying, and worthy of all

acceptation, that Christ Jesus came into the world to save sinners, of whom I am the chief." He would not talk of defeat, or of being the servant of sin, or of circumstances. "Sin shall not have dominion over you," he says, "for you are not under the law, but under grace. Circumstances shall not break my courage nor hinder the heavenward flight of my soul, for I have learned in whatsoever state I am, therewith to be content. I can do all things through Christ which strengtheneth me. In tribulation, distress, persecution, famine, nakedness, peril, or sword, in life, in death, in things present and things to come, we are more than conquerors through him that loved us."

Did the shadow of death fall across his pathway? He cries, "Thanks be unto God, who giveth us the victory, through our Lord Jesus Christ." The secret of his victorious spirit was that he felt the grasp of the Conquering Hand. That good man, Benjamin Adams, who recently passed on to the company who bear always in their hands the emblems of triumph, made it a rule never to leave his room in the morning without a consciousness of the presence of God. This is a bit of his experience: "It has been my custom to tie to God in the morning for the day's work, and in the evening for the night's rest. Last Monday morning I was very tired, but I tied to God as usual. In the forenoon a man called on me to visit a young man some distance away who was low with consumption. I presented to the sick man an instantaneous salvation; his faith took hold and soon he was happy. A young woman wished a child baptized. The mother of the family was touched by the scene, wished to become a Christian, and asked if I would baptize her. Then the father confessed that he had for some time felt that he ought to be a Christian, and asked if I would baptize him. To-morrow I attend the funeral of the young man, and I think God will give me the whole family. Brethren, tie to God!"

Let us grasp the hand of our conquering Saviour, and walk in the gladness of freedom from sin through him. There is no condemnation to them that are in Christ Jesus; the law of the Spirit of life in him has made us free from the law of sin and death. It is not presumption to rejoice in this glorious truth; it is presumption to doubt it. Let us take time to make sure of our grasp each day upon the Conquering Hand. A soldier, when the enemy was in full pursuit, coolly dismounted to repair a break in his horse's harness. The enemy swept rapidly nearer, but when almost upon

him the flaw was mended and he galloped out of sight. The broken buckle would have left him a prisoner; the moment's preparation for flight secured his safety.

### The Teachers' Meeting.

1. The Law of Life and Death; 2. The Spirit versus the Flesh; 3. The Results of the Spiritual Life; 4. The Responsibilities of the Spiritual Life. . . From THE LESSON HOMILY of the *Illustrative Lesson Notes* we quote the following: "1. Condemnation Follows Sin. The commission of sin creates a sense of guilt. 2. Men in This Life may be Free from Condemnation. 3. There is 'the law of sin and death' (verse 2), and 'the law of the Spirit of life in Christ Jesus' (verse 2). Under the first law to the transgressor comes death, through the second law there comes life. 4. Freedom from Sin and its Condemnation. 5. Men should not be Controlled by the Carnal, but by the Spiritual Nature. 6. Men may Know that they Have Spiritual Life."

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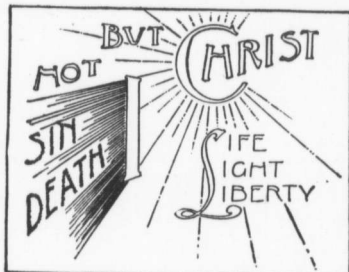
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### Blackboard.



The preceding chapter is colored by very different thoughts to those expressed by the apostle in our lesson. He was wrapped up in his own being, realizing only the weakness, the sinfulness, and the insufficiency of self. The frequent repetition of the personal pronoun shows the narrow limits within which he moved. It was as though he had stepped from darkness into light, changed in feeling, opinion, and desire, free from condemnation and from death. In God's mercy we are not left to wrestle with our own troubled thoughts concerning the mystery of the carnal and spiritual nature, but have the blessed Spirit to enlighten and quicken, that we may have life and peace.

Coloring.—"Christ" and "I," white; rays, orange; "life," etc., yellow and purple; "sin, death," red.

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## Primary Teachers' Department.

### Primary Notes.

"LET the child live naturally," says Froebel, "and drink in his wisdom from the influences which God makes play around him." Surely there is no higher work than that which makes among the squalid surroundings of the poor a little spot where the children may learn to think beautiful thoughts of God."

So many of the little ones of the primary class come from unlovely surroundings that the teacher should endeavor to make the class room as attractive as possible, if only for their sakes—"A little spot where the children may learn to think beautiful thoughts of God!"

HAPPY is the child who learns the sweet, strong hymns of the Church from the mother's lips! They are the seed of the kingdom, planted in virgin soil. Frances E. Willard attributed much of her strong sense of obligation to help make the world better to the filtering through her baby being of the old hymn, "A charge to keep I have," sung to her over and over in the twilight hour.

THE "Memory Guild for Learning Best Hymns," projected by Bishop Warren, ought to mean much for the future of the Church. Says the Bishop: "The first thing a pious Jewish mother taught her child was the incomparably lofty Shema: 'Hear, O Israel. Jehovah our God is one Jehovah; and thou shalt love Jehovah thy God with all thy heart and with all thy soul and with all thy might.' It was doubtless the first thing Jesus learned."

No primary teacher should feel satisfied with a Sabbath's work among the little ones which has not at least made the attempt to hide some portion of the holy word in the child's heart, and to fasten a stanza of one of the undying hymns of the Church in his mind. The beautiful blackboard illustration may be forgotten—probably will be; the charming story charmingly told may pass from the memory, but the angels watch over and protect the word of truth and grace. Teach the children the word, and some of the standard hymns, at least.

### I'm Going to Church.

IN the parish at Dogbrook a number of men are beginning to attend the services who for years have not attended any church. Among these is

a newspaper man who has usually spent his Sundays lounging about home, reading the Sunday paper. His wife, it is true, has not been well, but his excuses for remaining at home have not been thoroughly satisfactory.

It seems that their little son, now eight or ten years of age, was sent to Sunday school. For several Sundays he took to coming to the preaching service as well.

In answer to an inquiry, his mother said that one Sunday morning he said: "Mamma, the church bells are ringing. I'm going to church."

His mother laughed and thought no more of it; but later, when she wanted the boy, she could not find him. Sure enough, he did attend church, and when he returned he informed his parents that they had a fine sermon that morning. "Mr. Amdt is a fine preacher," he said. "I like to hear him preach." Then he proceeded to invite his father to go to church with him on the next Sunday.

His mother replied, trying to excuse her husband, as so many women have to do, "Your father wouldn't know how to behave in church, my boy, he's been out so long."

But this impertinence of his little son touched the father's inner sense of right, and he responded.

A few weeks ago, I am told, this small boy was seen again at church on the very front seat in the morning service, and his father, neater and better dressed than for many months, sat on the back seat nearest the door; and, best of all, on the evening of the same day, this same little "man" came triumphantly to church with both father and mother.

Some people say that children do not understand sermons, and are unable to do valuable service in the church, but this is one of many cases that go to show the remarkable influence of a little life enlisted in his Master's service.—*Rev. E. A. King, in Christian Endeavor World.*

### The Child's Name.

BY J. H. J.

"IT was my own name, written by my primary teacher in a little verse she gave me, that led me to Jesus," said a primary superintendent of long experience.

What a trifling incident, to all appearance, and what a momentous result! The Great

Shepherd of the flock "callesh his own by name." He calls and counts them one by one. And we must be like him.

We love to be individualized ourselves. Who would care to be known by a number, or simply to be one of a great congregation? Then let us be sure to know the children's names, and use them. It constitutes a tender tie. It gives a personal influence, it establishes intimate relations.

A prominent Sunday school worker in a State convention once called attention to the need of knowing and addressing older scholars by name as one of the indispensable conditions to successful teaching. There is direct and personal appeal when one uses a scholar's name, but if a mistake is made habitually, through perpetual failure to individualize the scholar, it loosens the teacher's hold.

In the primary class this personal recognition is harder because the numbers are so much larger, but let the teacher be resolute about remembering, and it may be accomplished. Each name is one we long to have written in the Lamb's book. Each name is dear, as standing for the dear child. Call the little ones by name, in tones that carry caresses, and lead each child to Him whose "name is called Jesus."

#### About Story-telling.

CHILDREN love to hear stories, and it is well that they do. The desire should not be considered an unimportant one by any means. It is really a desire on the part of the child to *get into touch with life*. He wants to feel himself a part of the great, busy world. He wants to fancy himself for the time in the place of the hero whose deeds are recounted to him. He longs to get out of himself into something larger and freer.

What an opportunity is given the parent or teacher now to create ideals in the child's mind! Make use of this desire to know, of this boundless curiosity, to build lofty and beautiful ideals around which the little life may grow.

The primary teacher has a rich field open to her just here. Bible stories, nature stories, stories of great events and great people—all are eagerly welcomed by the child. But they must be told sympathetically. The story-teller must really feel the power of the story if she would make the child feel it. She must make the standpoint of the child her own. She must never "talk down" to the children, but must talk with them. She must be careful to avoid mannerisms. Be natural and simple with the child. A teacher once stood before a class and

told a temperance story. Her thought was to properly impress the children with the evils of strong drink. The story in brief was of a man crazed with liquor, who killed his little child—a kind of tale which should never be told to children. "And yet," said she, clasping her hands and rolling her eyes heavenward, "the poor man did not mean to do it, for he loved his wife and child. O, how he loved them!" A deep, sarcastic groan from a class of boys in the rear greeted this announcement! They felt, without knowing why, that the man who truly loved his wife and child did not put himself in such a condition as might result in murdering them.

There are stores of common sense hidden away in these little people, and the teacher is wise who appreciates this fact.

It is a gift to tell a story well, and not all are thus gifted. But almost anyone can learn to tell stories well enough to please the little ones if only these points are observed: To be interested in the story—to speak from the child's standpoint, to be simple and natural both in word and manner, and to talk *with*, not down to, the little hearers.

#### "Even a Child is Known by His Doings."

(Prov. 20, 11.)

We are but little children weak,  
Nor born in any high estate;  
What can we do for Jesus' sake,  
Who is so high and good and great?

O! day by day each Christian child  
Has much to do, without, within;  
A death to die for Jesus' sake,  
A weary war to wage with sin.

When deep within our swelling hearts  
The thoughts of pride and anger rise,  
When bitter words are on our tongues,  
And tears of passion in our eyes,

Then we may stay the angry blow,  
Then we may check the hasty word,  
Give gentle answers back again,  
And fight a battle for our Lord.

With smiles of peace and looks of love  
Light in our dwellings we may make,  
Bid kind good-humor brighten there,  
And do all still for Jesus' sake.

There's not a child so small and weak  
But has his little cross to take;  
His little work of love and praise,  
That he may do for Jesus' sake.

CECIL FRANCES ALEXANDER.

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## Additional Lessons.

## LITTLE HYMN STUDIES.—v.

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

## A PRAYER TO THE SAVIOUR.

"Jesus, Lover of my soul,  
Let me to thy bosom fly,  
While the nearer waters roll,  
While the tempest still is high!  
Hide me, O my Saviour, hide,  
Till the storm of life is past;  
Safe into the haven guide,  
O receive my soul at last!

This is one of the great hymns of our Church and of all Churches. Charles Wesley, the brother of John Wesley, wrote it. Let me tell you a story of Charles when he was a boy. A very rich man by the name of Wesley, though he was not a relative, wanted to adopt him. He said Charles should be to him like a son, and he would leave all his money to him when he died. Charles had to decide this great question for himself, and he said no, he would not leave his father and mother and brothers and sisters, and become the rich man's heir. God saved this simple-hearted boy from the temptations of wealth to become a lowly and loving Christian, and to write many beautiful hymns.

When Mr. Wesley wrote this he had in his mind the picture of a person in great fear during a storm at sea. He sees that no human hand can save him, and he cries to God to hide him. Life is like a voyage, and hard storms arise in all lives. Some are lost in the storm and darkness, and others who cry to God are saved. Remember this when you sing this hymn.

"Other refuge have I none;  
Hangs my helpless soul on thee;  
Leave, O leave me not alone,  
Still support and comfort me;  
All my trust on thee is stayed,  
All my help from thee I bring;  
Cover my defenseless head  
With the shadow of thy wing!"

A refuge is a place of safety. How glad you are to be able to run into a safe, dry place when you are caught out in a hard storm! Charles Wesley had learned before he wrote this hymn that the only hiding place from the storms of life is in God! Where do you run for safety when you are afraid? Yes, you run to mother or father, because you know they love you. Just so when you are older and trouble comes you may run to "Jesus, Lover of my soul," and he will hide you and hold you safe because he loves you.

Charles Wesley could not write such a hymn as this until he had learned in his own heart

that Jesus was truly the Lover of his soul. After he learned this the hymns he wrote seemed to have wings, which carried them straight into the hearts of others. A little child can know that Jesus loves him, and can look to him for help, just as Mr. Wesley did. Then he, too, can be sure that Jesus will never leave him alone.

"Thou, O Christ, art all I want;  
More than all in thee I find;  
Raise the fallen, cheer the faint,  
Heal the sick, and lead the blind.  
Just and holy is thy name,  
I am all unrighteousness;  
False and full of sin I am,  
Thou art full of truth and grace."

John Wesley was a great preacher, and his brother Charles was a great poet. Together they preached and sang the Gospel of love and forgiveness of sins, and many poor, troubled people heard the good news that Jesus loved them and were made glad and happy. This made what was called a "revival." The great Methodist Church was started in this revival. It was only six months old when this hymn was written. At first it was sung only in the meetings of these humble Christians, but by and by it began to be sung by others, and now it can be heard in churches all over the world.

It is really true that to those who trust Jesus he is all they want. He is riches, and goodness, and love, and peace. If we need anything we may tell him of it, and if it is best for us to have it he will give it to us. Is it not wonderful, when we are such poor, helpless creatures? But he is "full of truth and grace."

"Plenteous grace with thee is found,  
Grace to cover all my sins;  
Let the healing streams abound;  
Make and keep me pure within.  
Thou of life the fountain art,  
Freely let me take of thee;  
Spring thou up within my heart,  
Rise to all eternity."

Once a poor woman went to see the ocean. She had never seen it before, and she could do nothing but sit and look at it. Some one asked her why she did not go about and enjoy herself as others did, and she said, "O, I want to just look. It is so good to see something there is enough of!" This hymn tells where "plenteous grace" is found. Plenty of grace (love) "to cover all my sin." It is like a healing stream that flows into the heart, making it clean and keeping it clean. Then, too, it is like a fountain. A fountain always flows, and its waters are always fresh and sweet. This is a lovely picture of what the life of God in the heart is. It will "rise to all eternity" unless we are foolish enough to stop its flow with our own selfishness and sin.

## International Bible Lessons.

## SECOND QUARTER.

## LESSON V. (May 3.)

## PAUL ARRESTED. Acts 21. 30-39.

GOLDEN TEXT: "If any man suffer as a Christian, let him not be ashamed." 1 Pet. 4. 16.

## Primary Notes.

BY JULIA H. JOHNSTON.



*Approach.* Weekly reviews are imperative and always implied. Go over Memory Stones. Make it very clear that Paul's life is like a safe path along which God leads. But teach as definitely that because it is a right and

safe way it is not therefore easy and always smooth. Guard against any early impression that to do right is to escape all trouble. Show that it is the happiest, best way, and the only way to choose; but there are hard things, because we don't always love to do right, and others about us do wrong too.

Picture a path to a king's palace. The king is a good king, but his people are so ungrateful as to find fault with him and talk against him. He has enemies who wish to take his crown, throne, and palace from him. The king's son is sent for to come home. He obeys and takes the right way. But in the homeward path he is stopped, or arrested, by the king's enemies, not because he is in the wrong way, or doing wrong, but because these bad men make trouble. He is not ashamed to say that he is the king's son, though it makes the bad men treat him cruelly. Yet, though they strike and abuse him, he is the king's son, just the same, and all the while, and is on his way home. He suffers, but by and by he goes on. It is the way home, after all.

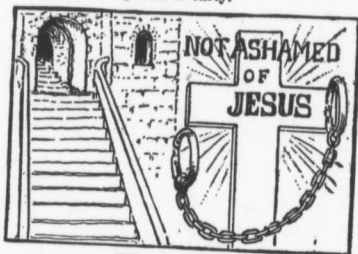
As this king's son suffers because he is the king's son and his father has enemies, so the Lord's children sometimes suffer because they belong to him. Paul did. But he was not ashamed, and no Christian ever should be. Teach Golden Text, and then let whole lesson show how Paul suffered as a Christian.

*Lesson Points.* Title, and meaning of "Arrest." Reason for arrest; God's enemies and Paul's disliked his teachings; they "supposed" he had taken a heathen from Ephesus into the temple with him because they saw him on the street with Paul. Many mistakes and many

evils come from "supposes." Ill treatment suffered by Paul from the mad mob. His rescue by chief captain. His polite request to speak to the people, and his telling from the stairs of the castle the story of his meeting with Jesus on the Damascus road, and being sent on his errands afterward, closing with the anger of the people at hearing that Gentiles as well as Jews were to hear the good news. The binding with leather thongs or straps. What they thought when Paul said he was a Roman and under Caesar's care, and how he was led away to be kept till he could be heard next day. These points are to guide the teacher in consecutive history, but all are to converge upon the thought of Paul's suffering for Christ, bearing it bravely, and not ashamed to be known as a Christian.

*Memory Stone: Not Ashamed.* There are little Christians as well as big ones, who find it hard to bear teasing and ridicule. If one suffers from wrongdoing let him be ashamed; but if as belonging to Jesus—never.

*Thought for Teachers.* Here is an opportunity to fortify the younger children against the false shame which besets so many when laughed at. Sensitiveness on this point is early developed. Guard against it early.



## LESSON VI. (May 10.)

## THE PLOT AGAINST PAUL. Acts 23. 12-22.

GOLDEN TEXT: "The Lord stood by him, and said, Be of good cheer." Acts 23. 11.

## Primary Notes.



storm at sea, who was not frightened, but quiet

*Approach.* Direct and develop lesson so as to impress the fact that God's trusting children are safe, and may be of good cheer, no matter what comes or who is against them. Tell story of little girl in great

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and cheerful, because she knew her father was guiding the ship. "My father is at the helm," she said. It was not in the quiet weather, or shining sun, or strength of the ship that she trusted, but in her father's care, even in danger. Paul's path seemed now to be full of danger. He was stopped or arrested on his way, when trying to do God's work, and now we learn in this lesson about a wicked plan to kill him, or, as it is called in the title,

**The Plot.** A plot is just a plan, but it almost always means a wicked plan, and one in which several people join. There were more than forty in this plot to kill Paul. Give briefly the details of the plan.

**God's Plan.** But God had a plan too. He meant that Paul should still live and work for him. He meant to let him have a chance to speak for him in Rome. Could forty bad men kill Paul if God wished him to live? The wicked plot was spoiled in a very easy and simple way. God did not need to send an angel to do it. He allowed Paul's nephew to tell about it.

Explain how this message was carried first to Paul, then to chief captain, and how Paul was hurried off in the night under the care of four hundred and seventy men to Caesarea, to Governor Felix, with a letter, telling the story. In Caesarea Paul's life would be safe; he would have a chance to prove that he was not the wicked man his enemies called him.

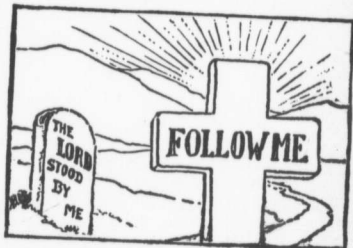
**Paul's Comfort.** Picture all that was against Paul, and the danger about it. Was it easy now to be cheerful and brave? But now think of that night in prison when the "Lord stood by him." How loving and kind of the Father God to come the night before that plot was made, so that even before Paul heard it he knew what a Friend was with him! This would make him ready for anything. What a wonderful message God brought him, too! (Teach Golden Text.)

**Memory Stone: Good Cheer.** Cheer means gladness, courage, comfort. It comes from a word meaning face, and to be of good cheer really means to keep a bright face. Why should we, too, keep a brave heart and bright face? God stands by. Who or what can hurt if he is near? He can keep us cheerful when little as well as large things trouble us, as a father, who would save his child from a wild beast, would also brush away a stinging bee.

**Thought for Teachers.** People and circumstances and our own disabilities may seem arrayed against our usefulness and good cheer, but why should anyone be afraid when God

stands by in every prison and in every night watch.

"How do you bear such a load?" was asked of one under heavy public responsibilities.



"I don't try to bear any of it, because it is too heavy altogether, so I let God carry it all," was the answer.

## LESSON VII. (May 17.)

PAUL BEFORE FELIX. Acts 24. 10-16, 24-26.

GOLDEN TEXT: "I will fear no evil: for thou art with me." Psa. 23. 4.

### Primary Notes.



**Approach.** It seems best to fasten the lesson truth to the Golden Text in each lesson, that one may suggest the other and unity of thought be preserved. The text for this lesson suggests fear and fearlessness, and there are two men who furnish illustrations of these characteristics. Begin with the positive lesson of courage that knows no fear. Illustrate by story of man before a judge to receive his sentence, who is quiet and fearless because he has a pardon in his pocket from the governor, or of a man in court against whom many things are said without troubling him, because he knows he is innocent, and that there is a witness coming who knows all, and will tell the story and prove that no wrong was done. A man who knows he has done nothing wrong, or who has a pardon in his pocket, is not afraid of the judge.

**Fearless Paul.** Picture this man, without earthly friends to speak for him, standing be-

fore Governor Felix, not afraid of him or of the soldiers or of anything that they could do. He was not afraid to have them try to find out everything about him, for he knew he had not done wrong. The man who came to make a speech about it and tell the story might say a great deal, but he could not show that what he told was true. But Paul believed much that the rest did not, and he was not afraid to say so. He told them plainly that he had not done wrong as they said, but that he did trust in Jesus and did believe in the resurrection. What made Paul so fearless? "The Lord stood by him." He could say as David did, "I will fear no evil: for thou art with me."

*Frightened Felix.* The poor prisoner had no fear, but the governor who heard him was troubled. He and his wife heard him again, and then as Paul talked of the truth, showing how men ought to please God, and how the day was coming when all their wrong deeds would be known, Felix shook with fear. He was afraid of his sins and afraid to meet the holy God. He knew he ought to leave his sin and ask God's forgiveness, but he thought he could put it off a while. "Go thy way," he said, "for this time." He said that when it was easier for him to attend to the matter, and listen and learn and obey, then he would call for Paul again and make up his mind. After this, though he talked with Paul, he would not make up his mind to trust Jesus, and after two years he went away and left Paul bound with his chain. He hoped to get some money to let him go, but as none came from any friend of Paul's he waited till his own time was past, and then he went away, went without believing in Jesus, went with fear in his heart.

*Memory Stone: No Fear.* Explain and illus-



trate fear, especially fear born of guilt, and impress fact that the presence of our Lord makes us brave.

*Thought for Teachers.* Seek to make the children afraid of nothing but sin. Encourage the fearless faith of childhood to lay hold upon Jesus himself above all.

## LESSON VIII. (May 24.)

PAUL BEFORE AGRIPPA. Acts 26, 19-29.

GOLDEN TEXT: "Having therefore obtained help of God, I continue unto this day." Acts 26, 22.

### Primary Notes.



*Approach.* Often recur to the figure of a pathway and a safe journey. Tell of a boy out with his father, walking a narrow and dangerous way in the dark, being helped over the rough places by his father's hand, till home was reached at last. How did this boy get the help his father was ready to give? First, he held fast to the strong hand. He did this every moment, not letting go at any time. Then, he loved and trusted his father, and asked for help when he needed it most. We learn to-day

*How Paul was Helped.* It was God who helped him. Paul says so. He tells the wonderful story to another man, as he had often told it before.

Give briefly the leading incidents between the lessons: Festus coming into Felix's place; the Jews from Jerusalem coming to Caesarea to speak against Paul; his refusal to go up to be tried at Jerusalem, saying he would go to Rome and have Caesar, the ruler of all, decide what should be done; then Festus's trouble in not knowing what to say Paul had done, and the visit of Agrippa, whose little kingdom was near; Festus's talk with him, and his wish to hear Paul.

In Paul's talk before Agrippa he told the story of his meeting Jesus on the Damascus road, as he had told it so often, and the command to go tell others the good news, to which he was not disobedient, but with God's help had kept on till this time. Teach Golden Text. Paul knew that he would get help, not only because God had promised help to his servants in his word (and his promise never fails), but because in many a hard place he had come suddenly to a door of deliverance! Paul had help because he held fast to God every

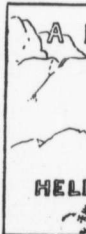
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day, and loved and prayed. See what the first letters of these words spell. We will write them on the board, in this way, as telling us now what to do:

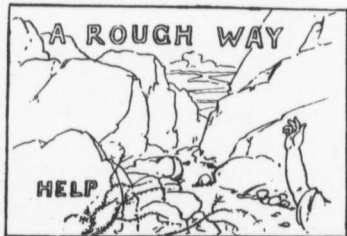
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This is the way to get help, which our God is always ready to give.

*Agrippa not Helped.* After hearing Paul's wonderful story of help to that very day, why did not King Agrippa understand how to get help, and why did he not take it? He wasn't quite ready. He said, "Almost thou persuaded me to be a Christian;" but almost is not enough. To persuade is to coax, to beg, to make one feel willing. This king was almost willing, but not quite. Paul longed to have him quite willing, but he could not make him willing. A man threw a rope to a drowning man, but he could not make the man take the rope and be saved. Agrippa might have had help, but he would not take it because he was not quite ready. O, the pity of it!

*Memory Stone: Help.* We have learned that God is our helper, and how to get help from him, by holding fast to his hand, every day, while we love and pray. If he helps one day he will help the next, and always, if we ask and trust and obey. But how can God keep us safe and lead us in the way if we will not walk in it? We must be like Paul, who was "not disobedient." We must take the right way, no matter if it is hard, and God will help us every day.

*Thought for Teachers.* With us many a time the secret of help may lie in holding fast, more



than in anything else. Let us hold fast God's hand, and our work, "continuing" amid discouragements.

## LESSON IX. (May 31.)

### THE LIFE-GIVING SPIRIT. Rom. 8. 1-14.

GOLDEN TEXT: "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8. 14.

#### Primary Notes.



*Approach.* How can we find our way in the dark? We must have a light. In a strange path we must have a leader. If we do not follow we shall not be led. Soldiers follow their leader, follow their flag, wear their leader's colors, march together, and take the same way. You remember how God's people were led in the wilderness by that pillar of fire and cloud by day and night, which appeared in the sky above as they left Egypt. It did not guide their enemies. It was for God's people. They followed it, and were led to the promised land. These were living people. The dead cannot follow. There must be life. We cannot make ourselves alive. Our God alone gives life, and then is our Leader.

*The True Walk.* This lesson is part of a letter written by Paul to the Romans. He tells them many things, and among others how to walk in the true way. They must not walk in their own way—that is, try only to please themselves and have a good time, no matter what happens—but they must walk after the Spirit—that is, follow the Holy Spirit, who will show what is right. But, as we said, a dead person cannot walk. He must have life. So, before anyone can follow what the Holy Spirit shows to be right he must have life, and that means love and trust in his heart, to make it alive and ready to follow. The Holy Spirit gives this life of love and trust in the heart, and he is called the life-giving Spirit. A man once hurt his hand so that it was really a dead hand. He could do nothing with it, though he seemed to be alive in all his body. So our hearts may be like dead hearts because they do not love and believe and try to obey our Lord. The Spirit makes them able and glad to do all these things, and that shows that they have life and can follow in the right way.

*How to Tell a Son of God.* A tiny boy in a baby carriage was in a store with his grandma. "Whose baby is this?" asked a friend. Grandma turned the little face to the light. "O, he is Mr. More's boy, I see. He looks just like his father." That man did not need to hear baby's

name to know whose child he was, he looked so like his father. We can tell God's children by their happy faces and by what they do. If they follow the leading of the Holy Spirit, who whispers in the heart the right way and shows in the Bible what it is, then all may know whose children they are. People can tell whose children we are. The Golden Text tells how.

*Memory Stone; Leading.* God does not leave us in the dark or in a strange, hard place without help. He shows what to do, and will lead us right as a shepherd leads his flock, if he will only follow.

*Thought for Teachers.* Let us learn the lesson of loving and then we can teach it better. Let us show the children that while we do belong to God because he made us, yet loving, trusting, and following will show that we own him as our Father. Deeply impress what it means to be a little child of God.



### Whisper Songs for May.

#### FIFTH LESSON.

O Jesus, dearest Friend of all!  
Baptized into thy name,  
We hold it dear for evermore  
Through glory and through shame.

#### SIXTH LESSON.

O never let thy children, Lord,  
Be filled with needless fear:  
For thou art standing at our side,  
And bidding us good cheer.

#### SEVENTH LESSON.

While thou art with us, Lord of life,  
No fear our hearts shall know,  
For, stronger than the strongest, thou  
Canst conquer every foe.

#### EIGHTH LESSON.

The Saviour's arm is round about  
The children of his love,  
And he will bring us every one,  
To live with him above.

#### NINTH LESSON.

O Holy Spirit, breathe on us,  
And make our hearts rejoice  
That we, like Samuel of old,  
May hear and heed thy voice.

### Order of Service FOR THE PRIMARY DEPARTMENT. Second Quarter.

#### SINGING.

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

I should like to have been with him then."

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

*Class.* For of such is the kingdom of heaven.

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

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

#### SINGING.

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

That his arms had been thrown around me.

That I might have seen his kind looks when he said,

"Let the little ones come unto me."

*RECITATION.* Twenty-third Psalm.

#### SINGING.

"Yet still to his footstool in prayer I may go  
And ask for a share in his love;

And if I thus earnestly seek him below,  
I shall see him and hear him above."

*PRAYER.* Closing with the Lord's Prayer.

*OFFERING,* followed by Birthday Offering.  
*All recite standing:*

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

*DRILL ON GOLDEN TEXT AND HYMN STUDY.*

*MOTION EXERCISE.*

*LESSON TEACHING,* closing with Echo Prayers.

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

*A PARTING PRAYER.*

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

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