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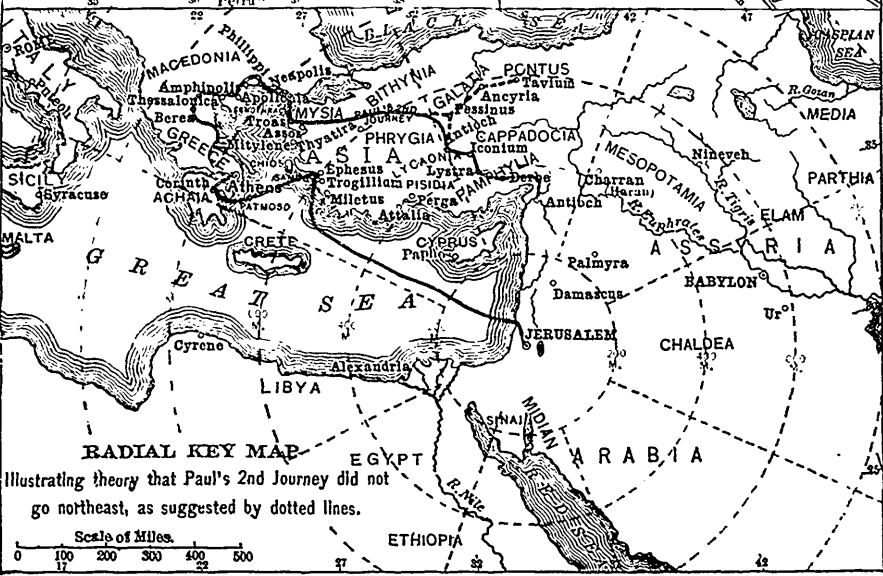
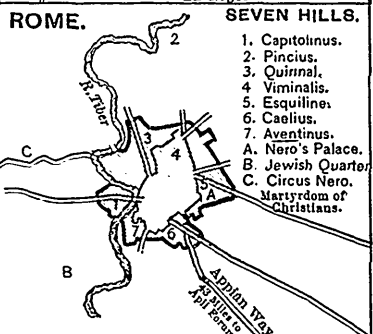
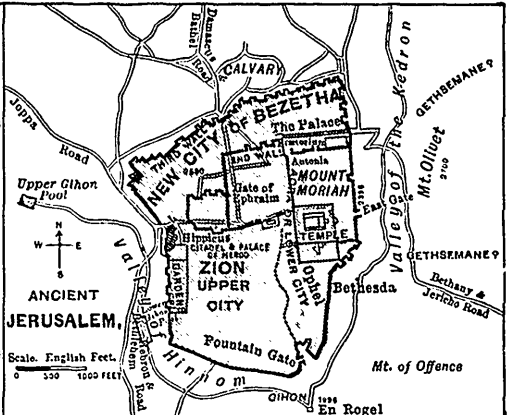
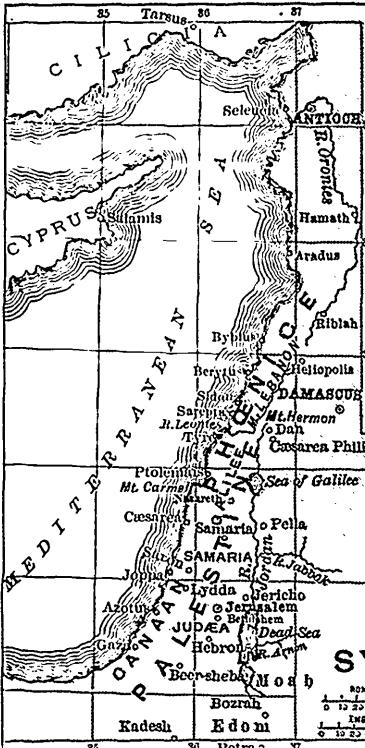
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The Teachers' Monthly.

Vol III.

MARCH, 1897.

No. 3.

SHORTER CATECHISM FOR THE QUARTER.

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

Q. 82. Is any man able perfectly to keep the commandments of God?

A. No mere man since the fall is able, in this life, perfectly to keep the commandments of God,^s but doth daily break them in thought,^t word,^u and deed.^w

^s Eccl. vii, 20. For there is not a just man upon the earth, that doeth good, and sinneth not.

^t Gen. viii, 21. The imagination of man's heart is evil from his youth.

^u James iii, 8. The tongue can no man tame; it is an unruly evil, full of deadly poison.

^w James iii, 2. In many things we offend all.

Q. 83. Are all transgressions of the law equally heinous?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.^x

^x John xix, 11. He that delivered me unto thee hath the greater sin.

Q. 84. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.^y

^y Gal. iii, 10. Cursed is every one that continueth not in all things which are written in the book of the law to do them.

^z Matt. xxv, 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Q. 85. What doth God require of us, that we may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life,^z with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.^a

^z Acts xx, 21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

^a Prov. ii, 1. My son, if thou wilt receive my words, and hide my commandments with thee; V. 2. So that thou incline thine ear unto wisdom, and apply thine heart to understanding; V. 3. Yea, if thou orient after knowledge, and livest up thy voice for understanding; V. 4. If thou seekest her as silver, and searchest for her as for hid treasures; V. 5. Then shalt thou understand the fear of the Lord, and find the knowledge of God.

Q. 86. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace,^b whereby we receive^c and rest upon him alone for salvation,^d as he is offered to us in the gospel.^e

^b Heb. x, 39. We are not of them who draw back unto perdition: but of them that believe to the saving of the soul.

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

^d Phil. iii, 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

^e Isa. xxxiii, 22. The Lord is our Judge, the Lord is our law-giver, the Lord is our king; he will save us.

Q. 87. What is repentance unto life?

A. Repentance unto life is a saving grace,^f whereby a sinner, out of a true sense of his sin,^g and apprehension of the mercy of God in Christ,^h doth, with grief and hatred of his sin, turn from it unto God,ⁱ with full purpose of, and endeavour after, new obedience.^k

^f Acts xi, 18. Then hath God also to the Gentiles granted repentance unto life.

^g Acts ii, 37. When they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do?

^h Joel ii, 13. Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

ⁱ Jer. xxxi, 18. Turn thou, and I shall be turned: for thou art the Lord my God. V. 19. Surely after that I was turned, I repented: and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

^k Ps. cxlix, 59. I thought on my ways, and turned my feet unto thy testimonies.

Q. 88. What are the outward means whereby Christ communicateth to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer;^l all which are made effectual to the elect for salvation.

^l Acts ii, 41. Then they that gladly received his word were baptized. V. 42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Q. 89. How is the word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the word an effectual means of convincing and converting sinners,^m and of building them up in holiness and comfort, ⁿ through faith unto salvation. ^o

^o Ps. xix, 7. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure making wise the simple.

1 Thes. 1, 6. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.

o Rom. 1, 16. I am not ashamed of the gospel of Christ; for it is the power of God unto salvation unto every one that believeth.

Q. 90. How is the word to be read and heard, that it may become effectual to salvation?

A. That the word may become effectual to salvation, we must attend thereunto with diligence,^p preparation,^q and prayer;^r receive it with faith^s and love,^t lay it up in our hearts,^u and practice it in our lives.^v

p Prov. viii, 34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

q 1 Pet. ii, 1. Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking. V. 2. As new born babes, desire the sincere milk of the world, that ye may grow thereby. r Pa. cxix, 18. Open thou mine eyes, that I may behold wondrous things out of thy law.

s Heb. iv, 2. The word preached did not profit them, not being mixed with faith in them that heard it.

t 2 Thess. ii, 10. They received not the love of the truth, that they might be saved.

u Ps. cxix, 11. Thy word have I hid in mine heart, that I might not sin against thee.

v James i, 25. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Q. 91. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them;^x but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.^y

x 1 Cor. iii, 7. So then, neither is he that planteth anything neither he that watereth, but God that giveth the increase.

y 1 Pet. iii, 21. The like figure whereunto even

baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

Q. 92. What is a sacrament?

A. A sacrament is a holy ordinance instituted by Christ, wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented,^z sealed, and applied to believers.^a

z Gen. xvii, 10. This is my covenant, which ye shall keep, between me and you, and thy seed after thee; Every man-child among you shall be circumcised.

a Rom. iv, 11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised.

Q. 93. Which are the sacraments of the New Testament?

A. The sacraments of the New Testament are, Baptism,^b and the Lord's supper.^c

b Mark xvi, 16. He that believeth, and is baptized, shall be saved.

c 1 Cor. xi, 23. For I have received of the Lord that which also I delivered unto you. That the Lord Jesus, the same night in which he was betrayed, took bread, etc.

Q. 94. What is baptism?

A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost,^d doth signify and seal our engraving into Christ, and partaking of the benefits of the covenant of grace,^e and our engagement to be the Lord's.^f

d Mat. xxviii, 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

e Rom. vi, 3. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death

f Rom. vi, 4. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

LESSONS AND GOLDEN TEXTS.

FIRST QUARTER.

1. Jan. 3.—CHRIST'S ASCENSION. Acts 1: 1-14. Commit vs. 7-9. (Read the remainder of the chapter.) *Golden Text*—While he blessed them, he was parted from them, and carried up into heaven. Luke 24: 51.

2. Jan. 10.—THE HOLY SPIRIT GIVEN. Acts 2: 1-13. Commit vs. 1-4. (Study also vs. 14-31.) *Golden Text*—They were all filled with the Holy Ghost. Acts 2: 4.

3. Jan. 17.—A MULTITUDE CONVERTED. Acts 2: 32-47. Commit vs. 38, 39. *Golden Text*—The promise is unto you, and to your children, and to all that are afar off. Acts 2: 39.

4. Jan. 24.—THE LAME MAN HEALED.—Acts 3: 1-16. Commit vs. 13-16. *Golden Text*—His name through faith in his name hath made this man strong. Acts 3: 16.

5. Jan. 31.—THE BOLDNESS OF PETER AND JOHN. Acts 4: 1-14. Commit vs. 10-12. (Read also vs. 15-31.) *Golden Text*—There is none other name under heaven given among men, whereby we must be saved. Acts 4: 12.

6. Feb. 7.—TRUE AND FALSE GIVING. Acts 4: 32 to 5: 11. Commit vs. 32, 33.

Golden Text—Man Looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16: 7.

7. Feb. 14.—THE PRISON OPENED. Acts 5: 17-32. Commit vs. 29-32. (Read vs. 12-32.) *Golden Text*—We ought to obey God rather than men. Acts 5: 29.

8. Feb. 21.—THE FIRST CHRISTIAN MARTYR.—Acts 6: 8-15; 7: 54-60.) Commit vs. 57-60. (Read chaps. 6 and 7.) *Golden Text*—Be thou faithful unto death, and I will give thee a crown of life. Rev. 2: 10.

9. Feb. 28.—THE DISCIPLES DISPERSED. Acts 8: 1-17. Commit vs. 5-8. (Read also vs. 18-25.) *Golden Text*—They that were scattered abroad went everywhere preaching the word. Acts 8: 4.

10. Mar. 7.—THE ETHIOPIAN CONVERT. Acts 8: 26-40. Commit vs. 29-31. *Golden Text*—Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. Acts 8: 35.

11. Mar. 14.—SAUL, THE PERSECUTOR CONVERTED. Acts 9: 1-12, 17-20. Commit vs. 17-20. (Read vs. 1-31.) *Golden Text*—This is a faithful saying, and worthy of all ac-

ception, that Christ Jesus came into the world to save sinners. I Tim. 1: 15.
 12. March 21.—CHRISTIAN SELF-RE-
 STRAINT.—I Cor. 9: 19-27. Commit vs. 25-
 27. (May be used as a temperance Lesson.)

Golden Text—Every man that striveth for the mastery is temperate in all things. I Cor. 9: 25.
 13. March 28.—REVIEW. Golden Text—
 The word of God grew and multiplied. Acts 12: 24.

BRINGING OUR SHEAVES WITH US.

The time for toil is past, and night has come
 The last and saddest of the harvest eves ;
 Worn out with labour long and wearisome,
 Drooping and faint the reapers hasten home,
 Each laden with his sheaves.

Last of the labourers, thy feet I gain,
 Lord of the harvest ! and my spirit grieves
 That I am burdened, not so much with grain
 As with a heaviness of heart and brain,
 Master, behold my sheaves !

Few, light, and worthless ! yet their trifling weight
 Through all my frame a weary aching leaves ;
 For long I struggled with my hopeless fate,
 And staid and toiled till it was dark and late :
 Yet these are all my sheaves !

Full well I know I have more tares than wheat—
 Brambles and flowers, dry stalks, and withered leaves
 Wherefore I blush and weep, as at thy feet
 I kneel down reverently, and repeat,
 "Master, behold my sheaves !"

I know these blossoms, clustering heavily
 With evening dew upon their folded leaves,
 Can claim no value nor utility—
 Therefore shall fragrancy and beauty be
 The glory of my sheaves.

So do I gather strength and hope anew ;
 For well I know thy patient love perceives
Not what I did, but what I strove to do—
 And though the full, ripe ears be sadly few,
 Thou wilt accept my sheaves.

—S. S. Monitor.

We draw attention to the new department of "Orientalisms" in which the Rev. R. G. Murison, B. D., Assistant Professor of Oriental Languages in the University of Toronto, will briefly illustrate from week to week the topics falling under that head. We are fortunate in securing the cooperation in our work of such a ripe scholar and accomplished specialist as Professor Murison.

Notes on the Lessons.

LESSON IX—February 28th, 1897.

The Disciples Dispersed. Acts 8: 1-17.

(Commit to memory verses 5-8).

GOLDEN TEXT: "They that were scattered abroad went everywhere preaching the word."
Acts 8: 4.

PROVE THAT—The Gospel brings joy. Acts 8: 8.

SHORTER CATECHISM. Question 90. *How is the word to be read and heard, that it may become effectual to salvation?* A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation and prayer; receive it with faith and love, lay it up in our hearts and practice it in our lives.

LESSON HYMNS. *Children's Hymnal*—Nos. 169, 168, 174, 73.

DAILY PORTIONS. *Monday.* The disciples dispersed. Acts 8: 1-8. *Tuesday.* The disciples dispersed. Acts 8: 9-17. *Wednesday.* The gift of God. Acts 8: 18-25. *Thursday.* Persecution foretold. Matt. 10: 16-23. *Friday.* Partakers with Christ. 1 Pet. 4: 12-19. *Saturday.* Joy in the city. Neh. 8: 5-12. *Sabbath.* Samaritans believing. John 4: 27-30, 39-42. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. The stoning of Stephen was the signal for a general persecution of the Christians. But like those who would extinguish a fire by scattering the burning brands on every side, their enemies only compelled a wider diffusion of the gospel, for those who were "scattered abroad went everywhere preaching the word."

LESSON PLAN. I. The Seed Scattered. vs. 1-5. II. The White Harvest Fields. vs. 6-13. III. Showers of Blessing. vs. 14-17.

1. And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles—The R. V. reads "on that day" as if the mob went directly from stoning Stephen to do violence to christians throughout the city. The apostles stood bravely at the post of duty while others obeyed the general instructions of our Lord in such a case (Matt. 10: 23). It was necessary to maintain an organized centre of authority and influence at this metropolis of religion.

2. And devout men carried Stephen to his burial, and made great lamentation over him—These "devout men" were probably pious Jews who honored the good man although they were not christians (2: 5; Luke 2: 25). The word for "carried to burial" occurs here only in the N. T. It is commonly used of carrying corn to a barn or granary. (Hervey).

3. As for Saul, he made havoc of the church, entering into every house, and

haling men and women, committed them to prison—The word for "made havoc" is used of the ravages of wild beasts in a vineyard (Ps. 80: 13). The language denotes a reign of terror in Jerusalem for the christians (Read Acts 22: 4, 19; 26: 9-11; 1 Tim. 1: 13; also 1 Cor. 15: 9; Gal. 1: 13; Phil. 3: 6).

4. Therefore they that were scattered abroad went everywhere preaching the word—The blood of the martyrs is the seed of the church. The converts may have wandered as far as Rome for Andronicus and Juina were disciples before Paul's conversion (Rom. 16: 7).

5. Then Philip went down to the city of Samaria and preached Christ unto them—Philip was one of the seven deacons (6: 5). At Sychar close by Jesus had gained followers (John 4: 5). The Samaritans looked for the Messiah as did the Jews (John 4: 25) and Philip told them that Jesus was he (John 4: 42).

6. And the people (R. V. "the multitudes") with one accord gave heed unto those things which Philip spake, hear-

ing and seeing the miracles which he did—The original implies that crowds of people believed. They were less prejudiced than the Jews and when they heard what had been done in other places and saw what fell under their own observation they believed.

7 For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame were healed—These were precisely the kind of miracles which Christ performed. The cry of the departing demon may have been a testimony to the Messiahship of Jesus (Mark 3: 11; Luke 4: 41); or an inarticulate sound of rage. (Lindsay).

8. And there was great joy in that city—Such as the gospel always brings to true believers (Isa. 35: 1, 2; 42: 10, 11; Luke 2: 10; 1 Pet. 1: 8).

9. But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one—He is usually called Simon Magus, or Simon the sorcerer. He pretended to have his knowledge and skill from demons and the spirits of the dead. They were really due to a greater knowledge of chemistry and science, or of hypnotism and ventriloquism than was possessed by his dupes. The R. V. renders the word for “bewitched” as “amazed.” It is translated “wondered at” in verse 13. The folly of charms and amulets should be shown to our scholars. Such superstitious fear of occult evil influences is unworthy of those who trust themselves to a Heavenly Father’s care.

10. To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God—R. V. “the power of God which is called Great.” The term “Power of God” means angel, or other being wielding divine power (Rom. 8: 38; 1 Pet. 3: 22). They believed him to be an incarnation of some spirit called “The Great One.”

11. And to him they had regard, because that of longtime he had bewitched them with sorceries—His birthplace was in Samaria, and it is most probable that he had lived there a great part of his life.

12. But when they believed Philip preaching the things concerning the

kingdom of God, and the name of Jesus Christ, they were baptized, both men and women—They were fascinated by Simon but not satisfied. They found rest in the confession of Christ and engrafting into him. The words imply that there was a succession of baptisms.

13. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done—Simon’s heart, however, was not really changed. The miracles interested him more than the preaching.

14. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John—This is the last mention of John in the Acts. There is no indication of any special rank given to Peter. The two went as delegates from the whole body.

15. Who, when they were come down, prayed for them, that they might receive the Holy Ghost—The special gift of the Holy Ghost was (1) given by apostles only (except ch. 9: 17); (2) produced visible effects (vs. 18); (3) was imparted by laying on of hands (except ch. 10: 44); (4) and implied miraculous gifts.

16. For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus—Wherein the special gift of the Holy Ghost differed from his influence in connection with baptism we do not know. But it is plain that the sign was not always accompanied by the thing signified, because the proper spiritual conditions were lacking, as in the case of Simon. They were baptized “into” (R. V.) the name of Jesus, it was a “sign and seal of their engrafting into Christ, and partaking of the benefits of the covenant of grace and their engagement to be the Lord’s.”

17. Then laid they their hands on them, and they received the Holy Ghost—The laying on of hands was a symbolic act common in the Old Testament (1) to imply transference of guilt (Lev. 1: 4; 8: 14; 16: 21); (2) to imply communication of blessing (Gen. 48: 14; Mark 10: 16); (3) to set apart to an office (Num. 8: 10; 27: 18, 23; Acts 13: 3; 1 Tim. 4: 14; 5: 22). There is no authority here for confirmation as practised in Episcopal

churches. The objects for which that is administered, and the hands that are laid on, are entirely different.

ORIENTALISMS.

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

One marked feature of Oriental mourning was its publicity, and the strict observance of prescribed ceremonies. Some of these were rending the clothes, sprinkling ashes, dust, or earth upon the person, neglect of the person, shaving the head, plucking out the hair of head or beard, fasting, covering the upper lip, &c. Women skilful in lamentation were hired, and passers by would join in the lamentations. These customs prevailed widely and are yet observed by the Arabs.

The ancient Christian writings abound in legends about Simon. He set himself up as God, and founded a sect, assisted by one Helen whom he claimed to be his first conception. Peter and he met again in Rome, where Simon had won the friendship of the Emperor. Trials of skill ensued, many and wondrous. They try to raise the dead. Simon makes the

dead man move his head, but death follows the departure of Simon, while Peter works a real resurrection. Simon pretends to allow himself to be beheaded, and after three days come to life again, but by skill he deceived the people and it is a ram's head that is taken off. At length after many other bouts Simon sees Peter is his superior and decides upon a great *coup*. Nothing less than going up to heaven like Elijah. A stage is built, and the Emperor and people gather to see. The thing starts well but Peter by his power makes the demons, who were doing it all, drop Simon, who is killed by the fall.

Magic was most strongly believed in, and its two great uses were to heal the sick and foretell the future. The Jews when they could not deny the miracles of Christ claimed they were done by magic which he had learned in Egypt, to them the home of magic. The ancients believed sickness was caused by evil spirits which were driven out by incantations. The Arabs have somewhat the same belief as to *jinn*, as they term certain powerful spirits.

BIBLE SEARCH LIGHTS.

1. Where does Paul refer again to this? (Acts 22: 20; 1 Tim. 1: 13). How could the apostles remain in safety at Jerusalem? (Acts 5: 13; Ps. 91: 11; 34: 7).
3. How does Paul himself describe this persecution? (ch. 22: 4; 26: 10, 11; 1 Tim. 1: 13).
5. Had Jesus spoken of Samaria as a hopeful field for missionary work? (John 4: 35, 42).
6. The chief opposition always came from Jewish bigots (Acts 13: 44, 45).
7. Note the following points regarding diabolical possession. 1. Christ refers it to satan (Luke 10: 17-19; 11: 14-22). 2. It is distinguished from disease (Mark 1: 32; Matt. 4: 24). 3. It was usually accompanied by bodily infirmity (Matt. 9: 32; 12: 22; Mark 9: 17-27; 5: 1-5). 4. It differs from satan's influence on the soul through temptation.
9. Another sorcerer mentioned Acts 13: 6, 7.
10. How many angels are named in the Bible (Gabriel, Dan. 8: 15-18; 9: 21-23; Luke 1: 11-19; 1: 26-29. Michael, Dan. 10: 13, 21; 12: 1; Jude 9; Zech. 3: 2; Rev. 12: 7).
14. Who were the Samaritans and how did they come to be half Jews? (2 Kings 17: 24-29). Contrast John's errand now and his words long before (Luke 9: 54). Why had the apostles been forbidden at one time to go to Samaria? (Matt. 10: 5).
16. Where do we again find disciples who had not received the Holy Ghost? (Acts 19: 2).
17. Was the Holy Spirit, in this sense, *i. e.* endowing with visible gifts of a miraculous character, ever bestowed except through the laying on of the hands of the apostles? (ch. 9: 17; 10: 44).

PRACTICAL LESSONS.

By Rev. R. H. ABRAHAM, D. Sc.

1. *Persecution a means of Progress.* The more the truth is opposed the more it grows. The death of Stephen and the persecution which followed mark a very important epoch in the history of the church. From this time forward the gospel was preached not to the Jews only; but throughout the gentile world the glad tidings were heard. While the opponents of the truth sought to destroy the infant church, the very means they took to secure

their end were used of God to accomplish His purpose. Many of the devoted band of our Lord's followers were "scattered abroad" and from their teaching and preaching there sprang up on every hand little groups of believers in the gospel. Thus the forces of evil became the instrument in God's hand "for the furtherance of the gospel."

2 *We should preach the gospel wherever we may go.* This was characteristic of the early Christians, "they that were scattered abroad went everywhere preaching the word," as in the case of Philip who went down into Samaria and "preached Christ unto them." Wherever we may go,—in business, in pleasure, at home, or abroad we should avail ourselves of every opportunity of telling the wonderful story of the Cross. Hall says, "we should not only be like dials on watches, or milestones upon the road, but like clocks and alarms to sound the alarm whenever there is danger. Aaron wore bells as well as pomegranates, and the prophets were commanded to lift up their voices like a trumpet." The true spirit of the followers of Christ, especially the pioneers of the gospel in any community is, I will preach and live for Christ although I may stand alone. Seeking to reach every human being within our power with the influence of the word, we should not allow any dangers or difficulties to prevent us from carrying out this purpose. "A band of missionaries spent the night on Darnley Islands where a project was formed to establish a mission on Murray Island. Its natives tried to intimidate the teachers, 'There are alligators there, and snakes, and centipedes,' 'Hold said one of the teachers, are there men there?' 'O yes,' was the reply, 'but they are such dreadful savages you need not think of living among them.' 'If men are there we go,' was the reply."

3. *Christ the great theme of the Gospel.* Nothing has ever been done, or will be done satisfactorily in the furtherance of the gospel, except in so far as Christ is held forth. All the lines of teaching and preaching must centre in him.—It was the great purpose of the apostolic ministry to exhibit a Crucified and Risen Saviour. Paul would glory in nothing else and was determined to know nothing else; all the apostolic preaching was called "a preaching of Christ to the people." It is the great work of the Holy Spirit as set forth by our Lord;

Himself; to take of the things of Christ and show them unto the disciples. It should therefore be the great work, not only of every teacher, but of every disciple of Christ to preach Him. Jesus—His Deity—His Incarnation,—His Spoken Life,—His Sacrificial Death,—His Resurrection and Intercession. Jesus the Author and Finisher of our faith,—Jesus our Blessed Redeemer and Saviour should be "the first and last," the "all and in all" of our teaching. There is salvation in none other.

4. *Joy a fruit of the Gospel.* When Philip went down to Samaria and preached Christ to the inhabitants, there "was great joy in that city;" for he preached to them "the glad tidings of salvation." To be convinced that we need a Saviour—to apprehend the character of Christ as our Saviour—is surely sufficient to cause joy. How gladly does the ship-wrecked sailor welcome the approach of the life-boat for his rescue, or the condemned criminal, the reprieve, or the lost in the forest, the guide. So the knowledge of the plan of divine salvation is a source of great joy. The natural outflow from such gracious and comforting truths as are proclaimed in the gospel; such changed lives as result from the reception of the gospel; and such blessed works wrought by the power of the gospel, is joy—joy which, resting on a firm foundation, springing from faith in the Lord Jesus, has all the elements of duration in it, and is an earnest of heavenly joy.

5. *Success attended Philip's preaching of the Gospel.* Philip did not preach himself,—nor human philosophy,—nor mere morality. He preached Christ—the promised Messiah, the anointed of God to save the world. He gained the attention of the people. This is the first step in success, to get the people to hear—to give heed—to hearken with careful personal solicitude—this attention Philip succeeded in gaining for we are told "the people with one accord gave heed." But we must notice that "they believed Philip." Attention—astonishment, interest, will not save, there must be faith in the message, and in the one presented as the only Saviour. Philip's preaching met their needs. It revealed to them that the gospel brings forgiveness and salvation, hope and joy. They also were baptised,—evidencing the reality of their faith, by being enrolled among Christ's disciples

conforming to the command of Christ, as the outward condition of admission to His Kingdom. His commission to the disciples was "go ye therefore and teach all nations baptising them in the name &c."

6. *The gift of the Holy Spirit.* We have here the repetition of the miracle of Pentecost, on a smaller scale on Samaritan soil. The outpouring of the Holy Spirit mentioned here, does not refer to His ordinary influences which had been enjoyed by the Samaritans, leading them to seek salvation, and changing their hearts, but to the fulfilment, in a special manner of the promise of Christ to the twelve "ye shall receive power after the Holy Ghost is come upon you." At Pentecost and at Samaria this impartation of the special presence of the Holy Spirit was accompanied with supernatural powers, the disciples had great power in proclaiming the truth, and as a result there were multitudes converted to the Lord. Is not this then what the church and Sabbath School need to-day—Not merely men and women, or, gifts or learning, or effort so much as the Holy Spirit,—the Holy Spirit coming down direct from heaven upon us, in all the fullness and variety of His gifts and graces. Until then there will be no vital spiritual union among the Lord's people, no intense burning zeal for the glory

of God, no wrestling with God for the salvation of souls, no mighty effort to spread abroad the glad tidings of an exalted Redeemer.—Until then we shall not have *faith* to ask great things of God,—*hope* to expect great things from God—*courage* to attempt great things for God,—*confidence* to persevere in the Lord's work. But if the Spirit be poured upon us from on high, then "instead of the thorn will come up the fir tree, and instead of the brier will come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Then shall we "call and the Lord will answer." How much we are indebted to the Holy Spirit, and how apt we are to forget, or lose sight of our obligation to Him. Our Lord knowing our nature and the difficulties and dangers we would meet with in life, promised to His disciples the Holy Spirit.—The Holy Spirit is with us for the most important purposes, and to perform a most glorious work. He is with us to animate in conflict,—to strengthen in duty,—to comfort in sorrow,—to sanctify in joy,—to enlighten in perplexity,—to help in prayer. He is present to produce aspirations after holiness,—to give correct views of truth,—humbling views of self, and gladdening views of Jesus,—to inspire with love to duty and delight in God's law.

BLACKBOARD REVIEW.

We would introduce our review by connecting our lesson with the conversation of Jesus with the woman at the well of Sychar near by Samaria. Then he predicted the abolition of

all holy places and bade his disciples behold the whitening spiritual harvest fields around (John 4). Now when the gospel sickle is applied many sheaves are gathered. Let the facts and teachings cluster around the *Preaching of Christ, the Power of God, and the Presence of the Spirit.*

GREAT JOY

OVER THE

PREACHING **OF** CHRIST
POWER **OF** GOD
PRESENCE **OF** THE SPIRIT

This was the first foreign mission of the church. Impress the following facts upon our scholars. 1. More than half the people in the world have never heard the name of Jesus. 2. The heathen population of the world is increasing yearly. There are more this year than last. 3. Every day 100,000 die without knowing about a Saviour. 4. Out of every 5,000 communicants only one becomes a missionary. 5. Christian nations spend more in one week on strong drink than in one whole year for the salvation of the heathen. 6. They spend 13 times as much on tobacco as on foreign missions. 7. There are about 5,000 protestant ministers in Canada. If the proportion to the population was the same as in China there would be but 11.

LESSON X—March 7th, 1897.

The Ethiopian Convert. Acts 8: 26-40.

(Commit to memory verses 29-31).

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

PROVE THAT—We should search the Scriptures. John 5: 39.

SHORTER CATECHISM. Question 91. *How do the sacraments become effectual means of salvation?* A. The sacraments become effectual means of salvation, not from any virtue in them or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

LESSON HYMNS. *Children's Hymnal*—Nos. 32, 76, 79, 86.

DAILY PORTIONS. *Monday.* The Ethiopian convert. Acts 8: 26-33. *Tuesday.* The Ethiopian convert. Acts 8: 34-40. *Wednesday.* The Ethiopian's reading. Isa. 53. *Thursday.* The command. Matt. 28: 16-20. *Friday.* Preaching Jesus. 1 Cor. 1: 18-25. *Saturday.* Christ in the scriptures. Luke 24: 13-27. *Sabbath.* The new life. Rom. 6: 1-11. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. While Peter and John were still at Samaria, Philip was sent on another mission. Our lesson gives the story of the conversion and baptism of the first negro christian.

LESSON PLAN. I. A Bible Reader. vs. 26-30. II. A Bible Teacher. vs. 31-35. III. A Baptized Believer. vs. 36-40.

26. And the angel (R. V. "an angel") of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Ga'za, which is desert (R. V. "the same is desert")—That the angel appeared, not in a vision, or dream, as in ch. 10: 3; 11: 5, but to Philip awake is clearly implied. For "toward the south," the R. V. margin reads "at noon." According to this view he was directed to be on the spot at a particular hour. Gaza was the southern-most of the five great cities which the Philistines anciently occupied (Gen. 10: 10). It lay in the "south country" (Gen. 20: 1; 24: 62). It was at that time a city of importance and so the word "desert" does not refer to it but to the road. There were at least two roads, perhaps three, from Jerusalem to Gaza, and Philip was to take the "desert road," probably the one by Hebrōn which went through the thinly peopled hill country of southern Judaea.

27. And he arose and went: and behold, a man of Ethio'pia, a eunuch of great authority under Can'dace queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem

for to worship—Ethiopia included both Nubia and Abyssinia. The island of Meroe in the Nile gave its name to the kingdom. It was ruled by queens who bore the name of Candace, just as the kings of Egypt were called Pharaoh. This man was a sort of Lord High Chamberlain and Treasurer. He was doubtless a black man, and had become a believer in the true God. He had come at least 1300 miles to worship. He is the first gentile convert and in him the prophecy of Ps. 68: 31, was fulfilled (Zeph. 3: 10). Compare Acts 17: 4 and Luke 7: 5.

28. Was returning, and sitting in his chariot read Esa'ias the prophet—He was probably reading aloud as was customary among the Jews. He had heard about the new religion and was searching the Scriptures to see whether they testified of him as the Messiah (John 5: 39). It has been suggested that he had purchased the roll of Isaiah's prophecy in Jerusalem and was looking over his new treasure.

29. Then the Spirit said unto Philip, Go near, and join thyself to this chariot—The Spirit doubtless spoke by an inward prompting. Philip now understands why he has been sent on this long journey. It would

be quite proper for a solitary traveller to join the company surrounding the royal treasurer for protection on the journey.

30. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest—Philip's words were a pleasant greeting with an implied offer of help. They would sound to the eunuch like "Do you heed what you read?" Perhaps the eunuch took him for a scribe, or rabbi.

31. And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him—The word "desired" is a strong one. It implies a very earnest request, and betokens the great desire which the eunuch had for more enlightenment. (Lumby).

32. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearers, so opened he not his mouth (Isa. 53: 7, 8)—The Holy Spirit had guided the eunuch to read this passage, and had prepared his heart to listen to Philip. The word rendered "place" signifies the whole context of the passage. "If he had read a little farther (56: 3-8) he would have found something very interesting to himself. The sheep is taken as the type of unresisting innocence. Jesus did not revile, or complain, or threaten.

33. In his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth—In our Bibles the verse reads "He was taken from prison and from judgment." Various explanations have been given of this difficult passage, but perhaps the best is: "In the contempt, violence and outrage which he suffered as part of his humiliation, the rights of justice and humanity which belonged to him were taken from him." It can easily be imagined how Philip with these words before him could describe the betrayal, double trial, and crucifixion of the Master. (Lindsay). "His generation" means either, "his posterity," i. e. his spiritual descendants shall be beyond count (Isa. 53: 11; Phil. 2: 10); or it may mean "his contemporaries" i. e. "who can find words to describe the wickedness of the people of his time, who in defiance of justice put him to a violent death." A third view takes the expression to mean, "who

shall consider, give serious thought to, his life or age, seeing it is so prematurely cut off" (Dan. 9: 26; Jer. 11: 19; Isa. 38: 10-12). The second meaning is the one most generally adopted.

34. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself or of some other man?—The earlier Jewish writers regarded this passage as prophetic of the Messiah, but after the Christian era, perceiving its force as applying to Jesus, they began to adopt other methods of interpretation. (Illustrative Notes). This intelligent question gave Philip the opening he desired.

35. Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus—This is the theme of all true preaching. He proved from the fulfilment of Old Testament prophecy that Jesus was the Redeemer of Israel and of all mankind (Luke 24: 27; Acts 18: 28).

36. And as they went on their way, they came unto a certain water: and the eunuch said, see, here is water; what doth hinder me to be baptized—Philip must have told him that baptism was the appointed "Seal of engrafting into Christ," as circumcision had been of old (Matt. 28: 19; Mark 16: 16). The site of the eunuch's baptism has been variously located. Ancient tradition places it at Bethzur near Hebron, 20 miles S. of Jerusalem. During the crusades it was believed to be about 5 miles S. W. of Jerusalem. Dr. Robinson places it much further south, between Eleutheropolis and Gaza.

37. And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God—This verse is not found in the oldest manuscripts and was no doubt at first written on the margin by some copyist who thought that the narrative was incomplete without it. The next copyist thought that it was written there because it had been omitted in error from the text, and so wrote it in. Thus it became part of the narrative at a very early date, less than 200 years after Christ. Faith is a necessary condition of baptism in the case of an adult, in the case of infants one parent at least, must be a believer (1 Cor. 7: 14). The eunuch believed in the divinity of Christ (John 5: 18).

38. And he commanded the chariot

to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him—On this verse note that (1) "into" is not "under," nor is "out of," "up from under." (2) So far as going "into" the water or "coming up out of" is concerned Philip did precisely what the eunuch did. These expressions do not decide whether the act of baptism was performed by sprinkling, pouring, or immersion. In the following passages the Greek preposition *eis* here translated "into" must mean "to" and imply merely motion toward 2 Kings 2: 6, "to Jordan;" 1 Kings 1: 33, 38, "to Gihon;" 2 Kings 6: 4, "to Jordan;" Matt. 17: 27, "to the sea," John 11: 38, "to the grave;" 20: 4, 5 "to the sepulchre" "yet went he not in." It is translated "to" 530 times in the New Testament.

39. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more, and he went on his way rejoicing—The Greek preposition *ek*, here translated "out of" is translated "from" in 186 other passages of Scripture. The most natural view is that the "going down to" and "coming up from" the water describe the comparatively slow and continuous action of both parties, and those who may have accompanied them, in descending the sides of the *Wady* at the bottom of which according to Dr. Robinson's location of the spot, the water was flowing, and their return to the road above where the chariot and equipage stood waiting. The almost instantaneous act of baptism is apparently denoted by the brief clause standing between these two, "and he baptized him." There is a grave solemnity in the brief words which seems to forbid captious criticisms regarding the mode followed. Whether Philip was removed in a miraculous manner (1 Kings 18: 12; 2 Kings 2: 16), or obeyed a sudden inward monition is not clear. The former seems to be suggested, but we are loth to think that fitting farewell counsels and benedictions were not spoken ere he left his distinguished convert. Philip was gone, but Jesus remained

and his blessed presence filled the eunuch's heart with a joy unspeakable and full of glory.

40. But Philip was found at Azo'tus, and passing through he preached in all the cities, till he came to Caesarea—Azotus was the ancient Ashdod, about 20 miles from Gaza. Philip continued his journey northward through the plain of Sharon, evangelizing as he went, until he came to Caesarea. Here Paul finds him more than twenty years afterwards (Acts 21: 8).

ORIENTALISMS.

Ethiopia was an important kingdom. It was conquered by Egypt about 2000 B. C., but not permanently; it was reconquered 1580 B. C. and the civilization of Egypt, and its Theban worship of Amon "attained complete predominance in the land of Kush." Ethiopia increased in power until in 775 her king made himself Suzerain over Egypt, and in 728 the Ethiopian king placed himself upon the throne of the Pharaohs. This king was the great Shaboka, the founder of the twenty-fifth dynasty, whom some take to be the same as the So, or Seve, mentioned in the Bible.

Kandake is the official name for the queens of Ethiopia. That there should be a queen at all is somewhat surprising, and must have come about through the influence of Abyssinia. Among the Northern Semites (the Assyrians, Syrians, Hebrews, &c.), the rule is always held by a man but the Southern Semites (the Arabs, &c.) were generally ruled by queens. Several Arab queens are mentioned in the Assyrian inscriptions, and we have the queen of Sheba of the Bible. This rule of woman is probably a survival of the matriarchate, or time when the family was constituted upon the basis of maternal relationship, which seems to have been the early state of society among the Semites. The Abyssinians were Semites, having crossed over from South Arabia. They took their institutions with them, and gave this rule of queens to the Non-Semitic Ethiopians, and it is interesting to find this perpetuated for so long.

BIBLE SEARCH LIGHTS.

26. What other mention of Gaza in the Bible? (Judges 16: 1-3, 21-30).
 27. Did Christ meet with any believing gentiles? (John 12: 20; Luke 7: 5). Mention another Eunuch who was kind to some of God's people. (Dan. 1: 9).

31. Who is the best Teacher of the meaning of Scripture? (John 16: 13). What early christians did the Eunuch resemble? (Acts 17: 10, 11).

32. Note our Lord's silence when on his trial. (Matt. 26: 62, 63; 27: 12, 14; Luke 22: 61; 23: 9; John 19: 9). In what other respects did Christ resemble a lamb? (John 11: 20; 1 Pet. 1: 10; Rev. 5: 6; 1 Cor. 5: 7).

33. Instances in which "generation" means "contemporaries," Ps. 14: 5; 112: 2; Prov. 30: 11-14.

35. A synopsis of such a sermon as Philip's is found in 1 Pet. 2: 21-24.

37. Profession of faith in Christ is required, before baptism, of all grown persons who were not baptized in infancy. (Acts 2: 41; 8: 12; 16: 31, &c.) Children were baptized on their parents' profession of faith. (Acts 16: 15, 32, 33; 18: 8; 1 Cor. 1: 16; Acts 11: 14; 1 Cor. 7: 14). Other confessions of Christ, Matt. 16: 16; John 6: 69; 9: 35, 38. He is the Son of God. (Acts 9: 20; Matt. 16: 16; John 11: 27; 1 John 4: 15; 5: 5, 13).

PRACTICAL LESSONS.

Interesting as was the work in Samaria, the Lord had something else for Philip to do. He who had been honored as the means of bringing multitudes into the church was sent to interview a solitary inquirer in the desert of the south. Like Abraham, Philip went forth in faith, under "sealed orders," content to do just what he was told and wait for further instructions. This is the spirit of true service. "But why didn't the angel go himself," Dr. Trumbull asks. "Because this was a mission where a man was worth more than an angel. The best that an angel can do is to come as a messenger from God, and tell the man to arise and go." Dear teachers, angels envy you your delightful task.

I. A BIBLE READER. A celebrated preacher in Holland once took this narrative as his text when officiating before the Prince of Orange and all the nobility of the State. After a historical introduction he announced the divisions of his subject as follows: "I find in this recital four subjects of astonishment which increase one upon another: 1st. A courtier who reads the Holy Scripture, which is sufficiently surprising; 2nd. A courtier who owns his ignorance, which is more surprising still; 3rd. A courtier who asks his inferior to instruct him, which should cause a redoubling of the surprise; 4th, and lastly—for this surprise comes to a climax—a courtier who is converted." The eccentric divine might preach as pungently to a democratic audience in Canada. A church-goer who reads the Bible when on the railway train is as rare as a pious courtier in Amsterdam. The writer once knew a Roman Catholic who for the first time owned a Bible. It made him ashamed of him-

self and his fellow protestants by birth to witness the delight with which that book was read. It was a world of joy. The books you read go far to make you what you may become. The reading of Homer's Iliad made Alexander a warrior; the reading of Alexander's life made Caesar and Charles XII. men of blood; the reading of Caesar's life inspired Napoleon. On the other hand Cotton Mather's "Essays to do Good" made Benjamin Franklin the wise and good philosopher that he became; Doddridge's "Rise and Progress of Religion in the Soul" has pointed to many an inquiring one the way to Christ. The best of books should be our best friend and closest companion. Some of our news-papers have insured their readers against death and accident when travelling, the one condition being they be proved to have been readers of the paper. The Author of the Bible gives a better insurance to all who read his Book believingly.

II. A BIBLE TEACHER. Philip obeyed some inward impulse which he knew came from God. He had wondered, doubtless, what there could be for an evangelist to do where there were no people, but when he saw the cavalcade approaching and received the Spirit's instructions he realized, what he knew by faith before, that God sends no one on a bootless errand. The eunuch was ready to listen to his teaching. Never complain of the preacher, or teacher, if you have not studied the lesson. More than half the criticisms and complaints of our church-goers would cease if they read their Bibles prayerfully before coming to church and listened with a willing mind.

What Philip said we do not know, but Jesus was the theme. Directly or indirectly He

must be the topic of every lesson or sermon. Begin anywhere in the Bible and you will find a cue that leads to Christ before the lesson is over. The teacher who makes all centre around the cross will hold the hearts and heads of the scholars. A little three-year old girl stood at the window one Sunday "watching for papa" who was at church. Soon she espied him coming, and as he entered, she said, "Papa, what did Mr. R—— preach about this morning?" Her father replied "He preached about Jesus." "Papa, was it *our Jesus*?" "Yes," said her father, "it was our Jesus." The eyes brightened at the thought that the minister knew her Jesus, and spoke about Him.

Keep self in the background. The writer knows of a young minister who went to preach his first sermon, and as he opened his Bible before leaving his room in the morning, the first words that caught his eye were "Be thou exalted" (Ps. 108: 5). A second time he opened the book, and again from two other passages on the one page the same words spoke their admonition. It was not unheeded. A long and fruitful ministry has been spent in harmony with their keynote. St. Bernard preached *himself* one day, but touched no hearts. Next day he preached *Christ* and the congregation was deeply moved. Do not be discouraged if you have but one scholar in your class, some rainy Sunday. The Spirit brought you and that scholar together as truly as he brought Philip to the eunuch and he expects you to preach Jesus to him. That day may be to him, as such occasions have been to many, the turning point in his life.

III. A BAPTIZED BELIEVER. As soon as the Eunuch was convinced that Jesus of Nazareth was the Saviour, and that He had appointed a sacramental seal of discipleship for his followers, he wished to be taken into this gracious covenant relationship without delay. It is true that baptism is a declaration of our faith, and should, as a rule, be publicly performed for the edification of the church and the world. Christ does require of every true follower that he follow him openly. But it is more important to dwell upon what baptism means to the baptized. All our scholars have received the sacred rite, it rests with themselves to say whether its blessings will be abortive, or faithful. It is a great privilege to be taken into the family of God, and we should

be worthy of our calling. Baptism is a seal to us of God's faithfulness and a pledge that his grace will not fail us. But if we do not seek his grace and claim his blessing our being baptized will only avail to increase our guilt. Let us urge our scholars to remember their baptism, and when tempted to do wrong to say "I belong to Jesus and cannot do this evil."

I belong to Jesus;
I am not my own;
All I have and all I am
Shall be his alone.

I belong to Jesus;
He is Lord and King;
Reigning in my inmost heart,
Over everything.

I belong to Jesus;
What can hurt or harm,
When he folds around my soul,
His almighty arm?

I belong to Jesus;
He has died for me;
I am his and he is mine,
Through eternity.

I belong to Jesus;
He will keep my soul,
When the deathly waters dark
Round about me roll.

I belong to Jesus;
And ere long I'll stand
With my precious Saviour there
In the glory land.

ADDED POINTS.

1. The most unpromising field may prove fruitful to the obedient and patient worker.
2. Speak to your scholars, one by one, alone, regarding their need of Christ.
3. This was the first African convert. Are we doing all we can for the Africans on this continent.
4. Read only good books. One quarter of an hour with a bad book left a lifelong stain on the mind of the saintly John Angell James.
5. Don't be ashamed to read the Bible when travelling. It is better than comic, or sensational papers.
6. Read aloud when asked, or circumstances are such that you can volunteer, to do so. Many will listen who won't read for themselves, and most find it pleasanter.
7. Hasty reading won't do. Read carefully, and try to take the meaning in as you go along.

8. Don't be ashamed to ask for help. Kings have learned from cobblers what the Bible really means. Welcome help from any quarter.

has said to all his disciples "Do this in remembrance of me."

10. The Gospel brings "fulness of joy" here and hereafter.

9. If you love Christ, confess him. He

11. Don't get weary of preaching and teaching about Jesus.

BLACKBOARD REVIEW.

In this lesson we study two portraits. Let one occupy your thoughts at teachers' meeting and impress the other upon your classes.

A FAITHFUL

TEACHER

SCHOLAR

Goes after his scholar.
Speaks pleasantly to him.
Tries to help him.
Points him to Jesus.
Leads him to confess Christ.
Tries to find others.

Reads his Bible.
Studies its meaning.
Asks help.
Finds Christ.
Confesses Him.
Is filled with joy.

"The meek will he teach his way."

LESSON XI—March 14th, 1897.

Saul, the Persecutor, Converted. Acts 9: 1-12, 17-20.

(Commit to memory verses 17-20).

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

PROVE THAT—Conviction of sin leads to repentance. Acts 9: 6.

SHORTER CATECHISM. Question 92. *What is a sacrament?* A. A sacrament is a holy ordinance instituted by Christ, wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed and applied to believers. Question 93. *Which are the sacraments of the New Testament?* A. The sacraments of the New Testament are Baptism and the Lord's Supper.

LESSON HYMNS. *Children's Hymnal*—Nos. 87, 89, 99, 133.

DAILY PORTIONS. *Monday.* Saul, the persecutor, converted. Acts 9: 1-12. *Tuesday.* Saul, the persecutor, converted. Acts 9: 13-22. *Wednesday.* Return to Jerusalem. Acts 9: 23-31. *Thursday.* Paul's own statement. Acts 22: 1-13. *Friday.* Taught of God. Gal. 1: 11-24. *Saturday.* Saved by grace. Eph. 2: 1-13. *Sabbath.* The faithful saying. I Tim. 1: 12-17. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. We return to the story of the suffering church at Jerusalem. The young pharisee who had kept the garments of the witnesses who stoned Stephen, became the leader of the persecutors. Not content with the cruel work at home he procured authority to pursue those who had taken refuge in distant places. Time—about midsummer A. D. 36.

LESSON PLAN. I. Saul persecuting vs. 1, 2. II. Saul Penitent vs. 3-12. III. Saul Preaching vs. 17-20.

1. **And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the High Priest**—R. V. "breathing" not "breathing out." Threatening and slaughter were, so to speak, the atmosphere in which Saul was living. (Lumby). A madness to persecute had seized him. (Lindsay). (Acts 26: 11). The figure seems to be taken from the hard drawn breath of one in a passion. (Acts 8: 3; Gal. 1: 13; 1 Tim. 1: 13). From Acts 26: 16 we may infer that others besides Stephen were put to death. In the year A. D. 35 Caiaphas was High priest, but in A. D. 37 it was Theophilus, son of Annas. The Romans gave the Sanhedrim jurisdiction over all Jews, in matters of religion, no matter where they resided and the High Priest was one of its presidents.

2. **And desired of him letters to Damascus to the Synagogues, that if he found any of this way, (R. V. The Way) whether they were men or women, he might bring them bound unto Jerusalem**—Great numbers of Jews resided at Damascus. In Nero's time 10,000 perished in one massacre in that city. The Way, was one of the earliest designation's of Christianity. The term means a peculiar doctrine or sect (19: 9, 23; 22: 4; 24: 14, 22.) Compare John 14: 6; 2 Pet. 2: 2.

3. **And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven**—The journey was one of 136 miles and would occupy six days. From verse 8 we judge that he was quite near the city when this occurred. It was "about noon" (22: 6) and the light was "above the brightness of the sun." (26: 13) The light could not therefore be confounded with any natural phenomenon. In the midst of this glory he saw, as well as heard Jesus. (1 Cor. 15: 8).

4. **And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?**—His companions also were struck down and heard a voice but not the words (26: 14; 22: 9). The Hebrew form of the name "Saoul," is here used. The only other place in which it occurs is verse 17. Jesus spoke in the language which he used on earth when deeply moved. (Acts 26: 14; Mark 5: 41; 7: 34; Matt. 27: 46). To harm one of Christ's brethren is to

wound himself. (Matt. 25: 40; Heb. 4: 15; Zech. 2: 8; Isa. 63: 9).

5. **And he said, Who art thou Lord? And the Lord said, I am Jesus, whom thou persecutest: It is hard for thee to kick against the pricks**—Saul is conscious of a divine presence but does not recognize Jesus. He may not have met him during his early ministry. Even if he had known the despised Nazarene, his senses were now confused, Jesus was the last person he would have expected to meet in such a guise, and our Saviour's glory may have greatly changed his outward appearance. The last clause is omitted in R. V. but the words were spoken by Christ. (26: 14). The reference is to the sharp iron-pointed goad used instead of a whip in driving oxen. The animal only injured itself when it kicked against it. Saul was striving against God instead of obeying him. (5: 39).

6. **And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise and go into the city, and it shall be told thee what thou must do**—His surrender is complete. Saul's one desire has always been to do God's will with all his might, but he had sadly mistaken what God wanted of him. (1 Tim. 1: 13; Luke. 23: 34). He must wait patiently for further instructions. A hint is also given him of the useful life in store for him. (Acts 26: 16-18).

7. **And the men which journeyed with him stood speechless, hearing a voice, but seeing no man**—They had been stricken down (26: 14), and when they rose up they heard speaking but could not distinguish the words or see the speaker (22: 9).

8. **And Saul arose from the earth; and when his eyes were opened, he saw no man. (R. V. nothing). But they led him by the hand, and brought him to Damascus**—It was a miraculous blindness, for the eyes of the others do not seem to have been hurt. (Compare Zacharias. Luke. 1: 20). Paul himself ascribes it to "the glory of that light." (22: 11). It gave him undisturbed quiet for reflection. The whole course of his life must now change.

9. **And he was three days without sight, and neither did eat nor drink**—These must have been days of intense, mental suffering. How dreadful his past life must

have appeared, and how unspeakable the grace that saved "the chief of sinners."

10. And there was a certain disciple at Damascus, named Anani'as; and to him said the Lord in a vision, Anani'as, and he said, Behold I am here, Lord—We know nothing more about Anani'as than we are told here and in ch. 22: 12. He knew the Lord and did not need to ask, "who art thou, Lord?"

11. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tar'sus: for behold he prayeth—In Paul's time this was a magnificent avenue 100 feet wide and a mile long. It was divided by Corinthian columns into three roadways. Paul's prayers now would be of a new character. Not those of the bigoted Pharisee but of the penitent sinner (Rom. 10: 12, 13). He was prepared for the visit of Ananias. "The laying on of hands" was a common oriental form indicating conveyance of authority or blessing. Here it was the outward means by which the miracle was wrought. Our lesson passes over the hesitation of Ananias and goes on to verse 17.

17. And Anani'as went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost—Usually the gift of the Spirit was conferred only by apostolic hands; but Saul was not to be dependent on the Twelve, and he whom the Lord had himself called in peculiar fashion received the gift of the Spirit in quite a different way from that in which it came to ordinary believers. (Lindsay). Like Cornelius, he received this gift before baptism.

18. And immediately there fell from his eyes as it had been scales. And he received sight forthwith, and arose and was baptized—Either something scale-like did drop off, or he felt as if scales had been removed. Some have thought that his constant employment of an amanuensis, and the mention of the large characters in which he wrote (Gal. 6: 11) together with the reference in Gal. 4: 15, indicate that his eyes were

permanently injured, and that this was his "thorn in the flesh."

19. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus—He did not refresh his body with meat until his soul had received strength. (Calvin). Some suppose that after a few days sojourn in Damascus, Paul retired to Arabia for some months (Gal. 1: 17) and returning began his ministry in Damascus as is stated in verse 20. (ch. 26: 20)

20. And straightway he preached Christ. (R. V. proclaimed Jesus) in the Synagogues, that he is the son of God—The ambassador of the High Priest, became an ambassador of Jesus. (Lindsay). His sojourn in Arabia and ministry in Damascus occupied three years. (Gal. 1: 18).

ORIENTALISMS.

Baptism, or washing with water, was not entirely a new thing. Lustrations, or ceremonial ablutions, are common to the human race; but these have no historic connection with christian baptism. A baptism which prevailed in Norway is interesting as a parallel. The father decided whether the child should be exposed or nurtured. If he wished to preserve it water was poured over it, and a name given to it, and to kill it after this ceremony of admission to the community was murder. Even after christianity was introduced this baptism continued for some time side by side with christian baptism. According to a later provision the circumcision of the proselyte was not sufficient, he must also be baptized, and as long as the temple stood, offer a sacrifice. Three of those who had instructed the stranger in the Law became his "fathers," or sponsors and took him to a pool in which he stood up to the neck in water, while the great commandments of the Law were recited to him. These he promised to keep. A benediction was pronounced, and he plunged beneath the water, taking care to be entirely submerged. It is disputed whether Christian or Jewish baptism is the earlier, probably the proselyte baptism. The oldest representations of the act of christian baptism which we have represent the water as being poured upon the candidate.

BIBLE SEARCH LIGHTS.

1. Is there any evidence that others besides Stephen were put to death? (Acts 26 : 10).
2. Compare the different accounts of Saul's Conversion and write out one full narrative from them all.
4. In what language did the Voice speak? (26 : 14). What other apostle heard the voice of the glorified Jesus? (Rev. 1 : 14-17).
7. See a similar occurrence in Dan. 10 : 7.
8. Compare another case in which an infirmity was sent as a discipline? (Luke 1 : 20).
10. All we know of Ananias is in ch. 22 : 12. Saul expected him. Compare Cornelius and Peter.
18. What facts are brought forward to shew that Paul's "thorn in the flesh" was weak eyes resulting from this blindness? (Acts 22 : 11; Gal. 4 : 15; 6 : 11).
20. How did Saul escape from the enemies that rose against him in Damascus? (2 Cor. 11 : 32, 33). How was he received when he returned to Jerusalem? (verse 26-29). To what country did he retire for a time? (2 Cor. 11 : 32-33).

PRACTICAL LESSONS.

We now begin the study of one of the most remarkable characters that ever lived. Saul the persecutor, Paul the apostle. In all that constitutes intellectual and moral greatness he towers far above the men of this time. Let us be both warned and encouraged, instructed and inspired by the study of his self-sacrificing labors and wonderful epistles.

I. SAUL PERSECUTING. If hatred is in a man's heart hatred will shew itself in a man's words and acts; for "out of the abundance of the heart the mouth speaketh." It is of no use for a man to say that his harsh and bitter words don't mean anything; that they are only on the surface. They do mean a great deal; they mean that under the surface he is fully as bad as he shows himself above the surface. Saul's words were a true exponent of his malignity. (Trumbull). Saul was perfectly sincere in all he did, but honesty of purpose did not excuse him at the bar of God and of conscience, although it procured "mercy" for him. He ought to have known better. The more sincere an opponent of the truth seems to be, the more patiently should we reason with him and uniringly pray for him. There are many like Paul who would be as zealous for Christ as they now are against him, if only their eyes were opened. We have no right to despair of anyone, even an Ingorsol may be converted.

II. SAUL PENITENT. Saul's threatening and slaughter came from the inside, the bright light of heaven came from outside. The inner light of a man is not worth much as a guide to duty; it is light from outside that every man

needs. Saul was following conscience when he started on a life and death hunt for Damascus christians. If his conscience had not been enlightened from heaven he would have kept on the threatening and slaughtering track to the end of his life. We need light from heaven to show us our duty toward our fellows, and also the safe road toward heaven. (Trumbull).

The question asked of Saul may be put to everyone who rejects Christ. "Why do you refuse the Saviour"? You may not be a violent persecutor but by indifference to the claims of religion you are ranking yourself amongst the enemies of the gospel. Why do you do so? Ask your unconverted scholar or friend "Why do you hold out against Jesus?"

"Who art thou"? is a fair question. Christ does not demand our loyalty without shewing good right. The spirit of honest enquiry should never be discouraged. To such a question, asked in a proper spirit, he will give a ready answer. Read the gospels and you will find him to be all you desire—a gentle monitor, a wise friend, a sympathetic helper, a mighty Saviour, an ever living intercessor.

"If," says St. Augustine, "a man should come up to embrace thee, and kiss and honor thee upward, and beneath, with a pair of shoes beaten full of nails tread upon thy bare foot, the head shall despise the honor done unto it, and for the foot that smarteth say, "Why treadest thou upon me?" So when feigned gospellers honor Christ our Head sitting in heaven, and oppress his members on earth, the Head shall speak for the feet that smart,

and say, "why treadest thou upon me?" The people of God are under his peculiar protection. He may not, in words manifest his interest in them, but he will overrule the events of providence for their defence and vindication. "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me."

Paul's submission is as complete as his zeal in persecution was whole-hearted. He has but one wish now to do just what Jesus wants him to do. All self-will and arrogance are gone. The proud, opinionated, intolerant pharisee bows before the crucified One whom he had despised and hated. This is the true spirit of service. Ready for anything, no matter how humble if Jesus bids. He got his answer so far as to point out the next duty. God does not often permit us to look far ahead, but he makes the next duty plain. It may seem a trivial task, and by no means big with consequences, but let us nevertheless cheerfully do it. After it is done more will appear. First Saul must arise. Trembling and astonishment are natural enough and wholesome too, but fear must give place to trust and the marvellous works of divine grace will be an ever new ground for devout amazements and gratitude. Paul was on the right road although he did not know it. In Damascus he would find both Jesus and his followers, and there his life-work would be shewn to him. But how different from what he had mapped out for himself. On an old mantel-piece in England is carved the quaint maxim. "*Doe ye neste thinge*" "Next" here having the old meaning of "nearest."—Do the duty that lies to hand and God will lead you on to others hidden as yet in the future. We have here a glimpse of the way in which God compasses our path and is acquainted with all our ways. (Ps. 139: 3). Paul is prepared by a vision for the visit of Ananias and Ananias is instructed regarding Paul. God makes "all things work together." There are no isolated events in God's universe. All are interlinked. Cornelius is praying, and Peter has a vision—both are part of one plan. If God sends you on any errand you may rely upon his having been before you preparing the way for your message. Ask him to give you the Bread and make your class hungry for it.

III. SAUL PREACHING. God gives part of his work into man's hands. Christ who had appeared so wonderfully to him, might have

further instructed him by supernatural means. No doubt he did "receive of the Lord" other things besides the true manner of observing the Holy Supper. But it pleased Him now to hand over Saul to be admitted into the church in the usual way, thus honoring in the most marked manner his own ordinance. Even Paul must receive the rite of the Covenant and the seal of his engrafting into Christ.

Ananias could hardly believe that it was safe to go near Saul. Even on the Lord's assurance that he was praying, he still held back. "The simple truths," Dr. Trumbull says is, "that it is easier to get a bad name than a good one in this world, and when a man has a bad name even the Lord's voice in his favor is not enough to change public opinion without some questioning and head-shaking."

Saul lost no time in entering upon his work. He had come to Damascus to preach Moses and he staid to preach Christ. He had come to ferret out and destroy those of "The Way," but he now walked in it himself and embraced them as brethren. His old friends doubtless spoke sorrowfully of him. "What a pity," they said, "a fine promising young man. He is completely carried away with his fanaticism. All his prospects are ruined." But now what he had formerly counted gain, he esteemed loss for Christ. We are never really losers by coming over to the Lord's side. The bigoted persecuting Rabbi Saul would have been forgotten long ago if he had not become the noble, large-hearted, broad-minded Paul, the apostle of the gentiles.

ADDED POINTS.

1. A secret suspicion that one is wrong often lends vehemence to his words and actions.
2. The angel of the Lord encamped around the Christians in Damascus.
3. The Good Shepherd came a long way to find his lost sheep.
4. Present duty is concern enough, we live "one day at a time."
5. The humble disciple may be the means of preparing a greater. Who knows what our scholars may become.
6. A praying man may be trusted. One who is near to Christ will harm no one.
7. No matter what the past life may have been, one is our brother as soon as he comes to Christ.
8. The convert's first duty is to confess Christ.

PAUL HEARD

the voice of Jesus
from

HEAVEN.

WE HEAR

the same voice
in the

BIBLE.

PAUL SAYS

“*ඔ* යාම not disobedient unto the heavenly vision.”

ARE YOU?

LESSON XII—March 21st, 1897.

Christian Self-Restraint. I COR. 9: 19-27.

(Commit to memory verses 25-27.)

GOLDEN TEXT: “Every man that striveth for the mastery is temperate in all things.”
I Cor. 9: 25.

PROVE THAT—We should set a good example. 2 Cor. 9: 22.

SHORTER CATECHISM. Question 94. *What is baptism?* A. Baptism is a sacrament wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our engrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

LESSON HYMNS. *Children's Hymnal*—Nos. 130, 124, 120, 117.

DAILY PORTIONS. *Monday.* Christian self-restraint. I Cor. 9: 19-27. *Tuesday.* Caution. 2 Pet. 3: 11-18. *Wednesday.* Denying ungodliness. Titus 2: 6-15. *Thursday.* Spiritual, not carnal. Rom. 8: 5-14. *Friday.* Putting off and putting on. Col. 3: 1-11. *Saturday.* Renewed in the Spirit. Eph. 4: 20-32. *Sabbath.* Walking wisely. Eph. 5: 6-21. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. Our lesson brings before us the broad principles that underlie all sound temperance teaching. We should refrain from even things lawful if thereby we can help others, or strengthen our control over the lower impulses of our nature.

LESSON PLAN. Self-denial. I. In Winning Souls. vs. 19-23. II. In Striving for the Crown. vs. 24, 25. III. In Ruling the Body. vs. 26, 27.

19. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more—By being free from all men Paul meant that he was under no obligation to conform his conduct to any one's opinions. (Hodge). He did not live in any degree of dependence upon others and so could act just as he pleased, yet he preferred to live for others, trying to help them in every way to a christain life. He made himself a bond slave to all, that he might win the majority of them. Any other course might have gained a few, but Paul was “greedy for souls.” No one was more yielding in matters of indifference than he, yet in matters of principle he was adamant. So long as things indifferent were regarded as such, he was ready to accommodate himself to the most unreasonable prejudices; but when they were insisted upon as matters of necessity, he would not give place, no not for an hour (Gal. 2: 5). (Hodge).

20. And unto the Jews I became as

a Jew, that I might gain the Jews; to them that are under the law, as under the law, (R. V. inserts "not being myself under the law") that I might gain them that are under the law—It was a fundamental principle of the gospel which Paul preached that "we are not under the law but under grace" (Rom. 6: 14). It was necessary therefore that his compliance with the Jewish law should be recognized as a matter of voluntary concession. (Hodge). He circumcised Timothy out of regard to Jewish prejudices and because having a Jewish mother he had a right to the ordinance (Acts 16: 1). But he refused to circumcise Titus who was a Greek, (Gal. 2: 3) because it was demanded as a matter of necessity. Compare Acts 21: 18-27.

21. To them that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them that are without law—The Gentiles, who had no written revelation, are referred to. Paul is careful to explain the sense in which he uses the words "without law." He does not mean "lawless," disregarding of the moral law. He is ever under obligation to obey Christ whose holy will is his law—"To me to live is Christ." But he means that he disregarded the Jewish ceremonial law, which had been abolished in Christ, and taught the Gentiles that it was not necessary for them to keep it to be good christians. When in Jerusalem Paul conformed to the law, but at Antioch he rebuked Peter for doing so (Gal. 2: 11-21, see also verse 5).

22. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some—"Weak brethren" were those of narrow views, imperfect knowledge and weak faith (ch. 8: 7-13). "Paul met all men on their own level, complying with their customs, even when he deems them unnecessary and trivial. He would not shock the Jews by living with gentile freedom from Jewish restraints. He would not alarm the weak gentile brethren by partaking of the meat from idol temples, which they, when converted, had found it necessary to abjure. He had a right to all these things, but for the sake of others he refrained from exercising his right. His aim in life was not to assert his rights, but to save souls, the very weakest souls. There are weak ones around us who by a taste of strong

drink will be made drunkards, and to save them it is our manifest duty to abstain. And the application of the principle is not limited to any one sin or weakness." (Ill. Notes). If our indulgence in anything might lead another into sin, directly or indirectly we should refrain from it (ch. 10: 23). (Illustrated Notes).

23. And this I do (R. V. "I do all things") for the gospel's sake, that I might be partaker thereof with you—R. V. "That I may be a joint partaker thereof." Paul lived for the gospel, and no one can hope to be a partaker of its benefits who does not do so. "With indomitable zeal he had wrought harder than all other apostles; but the aim and apex of his long-climbing toil is simply to share, if it may be so, in the grand redemption that is to be unveiled at the coming of Christ." (Evans).

24. Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain—As the exhortation is addressed principally to the gentile converts, the imagery used is derived from the public games with which they were so familiar. These games, the Olympian and Isthmian, the latter celebrated every third summer at Corinth, drew crowds from all parts of the world. Even Roman emperors did not refuse to enter the lists. To be a victor was to be immortalized with such immortality as the breath of man can give. To Greeks, therefore, no allusions could be more intelligible, or more effective, than to these institutions, which have nothing to answer to them in modern times. (Hodge). The course was a little over 200 yards in length, and the greatest self-denial in training for the race and exertion while running were necessary. Let christians strive as he did who won the contest.

25. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible—The word means "every one accustomed to strive" *i. e.* every professional athlete. (Hodge). "Temperate in all things," is literally, "in all respects exercises self-control." If the heathen submitted to such severe discipline to gain a wreath of olive, or garland of pine leaves, shall not christians do as much for a crown of right-

cousness which fadeth not away. (2 Tim. 4 : 8; Jas. 1 : 12; 1 Pet. 5 : 4).

26. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air—"Uncertainly" means hesitating as to manner, aim and result, without a clear and undivided desire to reach the goal. (Meyer). Chrysostom refers it to those who while professing to be christians cast side glances at idol temples (Phil. 3: 13, 14). Paul has a real adversary before him and he aims his blows in earnest.

27. But I keep under my body and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway—R. V. "I buffet my body," the word means "to strike heavily in the face so as to render black and blue." (Alford). The body is regarded as the seat and organ of sin. It is through its fleshly appetites and passions that sin overmasters us. Nothing so much weakens the will and deadens the moral sense as self indulgence. Paul had acted the part of the herald who summoned to the contest and laid down its rules, but he was also a contestant. After the race an examination of the victors took place, and if it was found that they had contended unfairly, or had not conformed to the conditions laid down, they were deprived of their crown and driven forth in disgrace. "The reckless and listless Corinthians thought that they could safely indulge themselves to the very verge of sin, while this devoted apostle considered himself as engaged in a life struggle for his salvation." (Hodge).

ORIENTALISMS.

What we call manly sports were not much

practised amongst the Jews. Shooting and firing with the sling were practised, and perhaps some war sports (2 Sam. 2: 14). Their chief amusement seems to have been talking and joking. The Talmud mentions dice, and Jerome tells us that in his time the Jewish youth practised lifting heavy stones. There were no public games amongst the Jews, they did not need them as by their three great festivals many of the objects of public games were attained. Herod established a theatre for sports, but being heathen it was always disapproved by the Jews. The Grecians were famous for athletics, and conducted them in an honorable way, so that it was no disgrace to attend or take part in them as it was with the Roman imitations, which were cruel and degrading. The Grecian games were an apt illustration of the christian course, and most likely St. Paul had witnessed the Isthmian games at Corinth. All who intended to compete in the Olympian games had to live in training for ten months under supervision. The strictest temperance in everything was imposed and daily bodily exercise, increasing in severity, had to be taken, and no one was allowed to compete without this. Each competitor had to take an oath that he had given no bribe to a rival, and would act fair in everything. No criminal, or impious person, or any one nearly related to them, could compete. The judges also took oaths to judge honestly. To be able to make a rapid onset on the enemy was one of the best qualifications of a warrior, hence running was highly valued. The course was 125 paces and was frequently run twice, sometimes oftener. In later times, by Roman influences, the more degrading contests were introduced, even into Greek games.

BIBLE SEARCH LIGHTS.

19. Mention some of Paul's services for others. (2 Cor. 11: 23-28).
20. Examples of Paul's conformity to the Jewish law. (Acts 16: 3; 18: 18; 21: 23-26). His declarations of freedom from its restrictions. (Gal. 3: 28; 5: 1-4).
21. How Paul adapted himself to the Gentiles. (Acts 17: 22-32).
22. Examples of "weak brethren." (Rom. 14: 1; 15: 1; Acts 20: 35; 1 Thess. 5: 14; 2 Cor. 11: 29). Paul's yearning over sinners. (Acts 26: 29; Rom. 9: 3; Phil. 4: 1).
24. Notice how often Paul draws his illustrations from games. (vs. 26, 27; 1 Cor. 15: 32; 2 Tim. 2: 5; 4: 8; Phil. 2: 16; 3: 14; Gal. 2: 2; 5: 7; Heb. 12: 1; Eph. 6: 12).
25. The Christian's crown. (2 Tim. 4: 8; Jas. 1: 12; 1 Pet. 1: 4; 5: 4; Rev. 2: 10; 3: 11).
27. Danger of yielding to the flesh. (Rom. 8: 13; Col. 3: 5; Rom. 6: 18, 19).

TEMPERANCE REFERENCES.—What was the punishment of a drunken son under the law of Moses? (Deut. 21: 20, 21). The folly of yielding to strong drink. (Prov. 20: 1; Hos. 4:

11; Luke 21: 34). The sinfulness of drunkenness. (Heb. 2: 15; 1 Cor. 6: 10; Gal. 5: 21). It leads to poverty. (Prov. 21: 17; 23: 21). It is shameful. (Prov. 23: 29-32; Isa. 5: 11; 1 Cor. 5: 11). The use of strong drink unfits for serious duties. (Lev. 10: 9; Prov. 31: 4; Isa. 28: 7; Luke 21: 34; 1 Thess. 5: 8). The appetite will grow on one. (Prov. 20: 2.; 23: 31). The Christian's duty. (Rom. 13: 14; 1 Cor. 6: 12; 8: 9-13; 9: 27; Gal. 5: 16, 24; 1 Pet. 2: 11).

PRACTICAL LESSONS.

Our lesson is intended as the basis of temperance teaching, therefore let us keep the vice of drunkenness in view all through it. The principles laid down, cover the whole life and are those which develop moral strength, and brotherly love. The general theme is Christian Self-restraint and this in its application to

I. WINNING SOULS. Here as in everything, Christ is our example. Although in the form of God and dwelling in the Father's bosom, he did not cling tenaciously to his exalted dignity and glory, but willingly laid all aside, became a man, died the cruel death of the cross and entered the silent tomb, in order that he might redeem a lost world and manifest the forgiving mercy of God. Following in his footsteps and inspired by his love in their hearts, hosts of consecrated men and women have left home and friends and gone to the dark places of the earth to dwell amongst the savage and degraded heathen, that they might win them for Christ. Cannot we, who make no such sacrifices, exercise forbearance and patience with those around us whom we would influence for good? Following Christ means more than outward connection with the church, attendance upon ordinances, or even to have tasted of the heavenly gift and to have been "made partakers of the Holy Ghost." There are fruitless branches in the vine, barren trees in the orchard—slothful, self-indulgent christians who get all the good they can and give nothing in return. Study to win souls. General rules will not suffice, you must treat each individual as a physician does. Each scholar must be carefully considered as to his temperament, temptations, tendencies of character, ways of thinking, degree of knowledge, home and daily surroundings. Accommodate yourself to him in all you say, and fit your words into the cast of his thought, try to look at truth, familiar to you, with his eyes.

We can never exert our best influence over the tempted or fallen unless we are ourselves

far from the verge of danger. The moderate drinker cannot preach temperance. The gossip and talebearer is a poor advocate of charitable speech and judgements. We must be ourselves, as far as imperfect humanity can be, what we urge others to become, or our words lose their force with them. Besides saving the fallen, each christian has a constant duty to perform towards his weaker brethren. These he must help to a stronger faith and a more christ-like disposition. He himself needs help from others, for nearly everyone is, on some side of him, a "weak" brother. As he wishes others to deal with his infirmity, so let him bear himself towards his brethren. Here is one who is as a child in knowledge and experience, yet with the sensitive pride of a grown person. Here is another with obstinate opinions and unreasonable prejudices which he calls "conscientious scruples." What infinite tact and patience we need in helping them. Yet a loving heart, yearning to see Christ formed in them, will not grow impatient, but tenderer towards them.

II. STRIVING FOR THE CROWN. Not only in our relations to weaker brethren is self-restraint to be exercised, we need to govern ourselves with a firm hand. Peter the Great made a law that if any nobleman beat or ill-treated his slaves, he should be looked upon as insane, and a guardian appointed to take care of his person and his estate. But he himself shortly afterwards struck his gardener in a fit of passion, and the poor man felt the indignity so keenly that he died in a few days. "Alas" cried Peter, "I have civilized my own subjects, I have conquered other nations, yet I have not been able to conquer or civilize myself." Self mastery can only be obtained by constant watchfulness and self-restraint. The indolent and self-indulgent will always be the servants of their own appetites, impulses and passions. Vigilance relaxed means self-control weakened. A Persian runner, very swift of foot, was sent by the king to get a goblet of water from a distant fountain.

He went and speedily returned. "What!" he was asked, "did you see none of the beauties around you on the way?" "I saw none of them" he replied. "I cared only to return without spilling a drop of the water I carried." "So run not as uncertainly." Singleness of aim, watchfulness over ourselves, and the constant exercise of our moral and spiritual faculties are necessary for growth in grace. The athlete submits to training; the apprentice performs menial tasks and acquires the rudiments of his trade; the physician spends years in study, walking hospitals, and dissecting decayed corpses; all who would excel in anything must undergo preliminary preparation. Nor is the christian exempt. The higher the prize, the severer the discipline. For the crown of life, a lifelong effort is demanded. We must live *for* Christ if we would live *with* Christ. We must *crucify* the flesh, *die* unto sin, if we would be alive unto God and become partakers of the divine nature. (2 Pet. 1: 4). John Wesley said, "The will of God is a path leading straight to God. The will of man which once ran parallel with it, is now another path, not only different from it, but, in our present state, directly contrary to it; it leads from God. If therefore we walk in the one, we must necessarily quit the other, we cannot walk in both. Indeed a man of faint heart and feeble hands may go in two ways, one after the other; but he cannot walk in two ways at the same time,—follow his own will, and follow the will of God; he must choose the one or the other; denying God's will, to follow his own, or denying himself to follow the will of God."

Wouldst thou inherit life with Christ on high?

Then count the cost and know

That here on earth below

Thou needs must suffer with thy Lord and die.

We reach that glory to which all else is loss,

But through the cross!

Not e'en the sharpest sorrows we can feel,

Nor keenest pangs, we dare

With that great bliss compare,

When God his glory shall in us reveal,

That shall endure when our brief woes are o'er,

Forevermore!

—Simon Dach.

III. RULING THE BODY. Anything that relaxes the muscles, unstrings the nerves and inflames the passions is an enemy to the legitimate authority of reason, conscience and will. Laziness, narcotic drugs, alcoholic stimulants, social dissipation, unseasonable hours and ex-

citing books or plays, even popular sports indulged in to excess, weaken the moral control of conscience and the sense of duty. The goal to which self-indulgence leads is forcibly presented in the following often quoted words of the gifted, genial and unfortunate author of the *Essays of Elia*. "The waters have gone over me. But out of the black depths, could I be heard, I would cry out to all those who have but set a foot in the perilous flood. Could the youth, to whom the flavor of his first wine is delicious as the opening scenes of life or the entering upon some newly discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will—to see his destruction and have no power to stop it, and yet to feel it all the way emanating from himself,—could he feel the 'body of death' out of which I cry hourly with feeble and feeble outcry to be delivered,—it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation."

A writer in "*Cut Gems*" relates the following anecdote illustrative of the folly of dallying with temptation. "The boys and I had rowed several miles from Duluth, Minn., up the St. Louis river to a suitable camping spot underneath the trees. Fastening our boat, we quickly kindled a fire, and proceeded to satisfy our hunger from a large lunch basket. Soon we discovered that we were not entirely alone. Looking up we saw a short distance away and approaching us leap by leap, a chipmunk with glistening eyes and glossy coat of fur. Attracted by the glow of the fire and the odor of the food, nearer and nearer came our strange and uninvited visitor, until he had climbed part way up upon Ralph's leg. Affrighted by some sound, he slipped quickly away, only to reappear by the side of our basket, upon whose top he jumped as if he knew that some good thing was in it. Scenting danger somewhere, he soon retreated, when I said "Keep perfectly still, boys, and perhaps we can catch him." Accordingly, I quickly reached over to the basket, lifted one of its covers and, holding it open with one hand, I awaited his return. Allured by the scent of the lunch, slowly and cautiously he came back, glancing first to one side and then to the other to make sure that no wily foe was about to pounce upon him.

First he would put his tiny forefeet upon the side of the basket and look all around to see if danger was near, then run away, only to return a little bolder, and leap upon the topmost edge of the open trap, at whose bottom lay the luscious bait. Quickly he started to climb down the inner rim of the basket to the coveted morsel, but as quickly did he leap up upon the edge again to reassure himself that he was still free. These proceedings he repeated several times, each time going a little deeper into the basket. At last, emboldened by his former attempts and impelled forward by his strong yearning for the savory lunch, he leaped to the very bottom. Instantly, I dropped the lid, and the little creature that thought he was to feast upon a dainty dish, was caught, having been lured on and entrapped by his own desire."

ADDED POINTS.

1. The christian who helps will have more influence than the one who merely "shines."
2. To serve another for that one's good humiliates no one. Christ thus humbled himself.

3. Christians are bound to speak the truth, but always "in love."

4. Those who disregard the feelings and prejudices of others are always disliked and therefore have no influence for good.

5. We must meet the infidel and indifferent upon their own ground if we would win them to a better life.

6. You cannot teach, even a child, unless you put yourself for the time being in his place.

7. Most prejudices will gradually disappear under the influence of patient gentleness.

8. The runner carries no unnecessary baggage, so the christian should not encumber himself with worldly affairs and besetting sins.

9. It is not enough to know the rules of the race, we must run. Bible-knowledge must be used.

10. The christian has no time to waste in dallying with sin. Its first motions in his desires should be promptly repressed. "Keep thyself pure."

11. Desire above everything, and all the time to be wholly delivered from the presence, pollution and power of sin.

BLACKBOARD REVIEW.

The teachings of our lesson group themselves around three cardinal and comprehensive christian duties—*Help others, Hasten onward, Humble self.* The last point should be specially enlarged upon, since most of our scholars are at an age when impulses are strong,

"Bear ye one another's burdens."

PAUL'S
PRINCIPLES
and
PRACTICE.

HELP OTHERS
HASTEN ONWARD
HUMBLE SELF.

"If any man will come after me let him deny himself."

will-power weak, and principles neither clearly perceived nor firmly grasped. The following quotation from Dr. Blaikie will suggest a suitable line of remark. "Few parts of early education are so important as to learn to keep the body in subjection. To resist bodily cravings, whether greater or smaller, which unfit one for duty; temptations to drink, or smoke, or

dawdle, or lie in bed, or waste time when we ought to be up and doing; to be always ready for one's work, punctual, methodical, purpose like, save only when sickness intervenes,—denotes a very admirable discipline for a young person, and is a sure token of success in life." The little girl's rendering of verse 27 is worth quoting, "Keep the soul on top." The following verse may be repeated in concert until committed to memory.

"Preserve our feet from every snare,
Help us to keep our hearts with care;
That though our evil foes assail,
They may not over us prevail."

LESSON XIII—March 28th, 1897.

REVIEW.

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

PROVE THAT—Jesus is Omnipotent. Matt. 28: 18.

SHORTER CATECHISM. Review Questions 82-94.

LESSON HYMNS. *Children's Hymnal*—Nos. 63, 70, 60, 170.

DAILY PORTIONS. *Monday.* The Ascension. Acts 1: 14. *Tuesday.* The lame man healed. Acts 3: 1-16. *Wednesday.* The boldness of Peter and John. Acts 4: 1-14. *Thursday.* The prison opened. Acts 5: 17-32. *Friday.* The first Christian martyr. Acts 6: 8-15; 7: 54-60; *Saturday.* The Ethiopian convert. Acts 8: 26-40. *Sabbath.* Saul, the persecutor, converted. Acts 9: 1-12, 17-20. *Monday.* Peter working miracles. Acts 9: 32-43. *Tuesday.* Christ healing a palsied man. Mark 2: 1-12. *Wednesday.* Care for the poor. Deut. 15: 7-11. (*The I. B. R. A. Selections.*)

REVIEW CHART—FIRST QUARTER.

LESSON.	TITLE.	GOLDEN TEXT.	LESSON PLAN.	TEACHINGS.
I. Acts 1: 1-14	O. A.	While he blessed....	F. P.—S. D.—S. O.	Christ will come again.
II. Acts 2: 1-13	H. S. G.	They were all.....	W. D.—W. P.	The Holy Spirit brings power.
III. Acts 2: 32-47	M. O.	The promise is.....	A. S.—B. B.—L. B.	We all need repentance.
IV. Acts 3: 1-16	L. M. H.	His name, through..	W. C.—W. S.	We should pray for others.
V. Acts 4: 1-14	B. P. J.	There is none.....	S. O.—W. C.—B. C.	Jesus sustains in difficulties.
VI. Acts 4: 32-47; 5: 11	T. F. G.	Man looketh.....	T. G.—F. G.	God loves cheerful giving.
VII. Acts 5: 17-32	P. O.	We ought to.....	A. I.—A. P.—A. W.	The Holy Spirit witnesses for Christ.
VIII. Acts 6: 8-15; 7: 54-60.	F. O. M.	Be thou.....	F. D.—C. L.	We should forgive our enemies.
IX. Acts 8: 1-17	D. D.	They that.....	S. S.—W. H. F.—S. B.	The gospel brings joy.
X. Acts 8: 26-40	E. O.	Then Philip.....	B. B.—B. T.—B. O.	We should search the Scriptures.
XI. Acts 9: 1-12, 17-20.	S. P. C.	This is a.....	S. P.—S. P.—S. P.	Jesus is mighty to save.
XII. 1 Cor. 9: 19-27	O. S. R.	Every man.....	S. W. S.—S. C.—R. B.	We should set a good example.

REVIEW QUESTIONS.

PERSONS. To whom is the Acts addressed? By whom was it written? Who saw Jesus ascend? Who spoke for the disciples on Pentecost? What was the first miracle recorded as wrought by the apostles? What was the second? Who was the first martyr? Who evangelized Samaria? Who was the first African convert? What noted sorcerer was apparently converted? What cruel persecutor became a Christian?

PLACES. From what spot did Jesus ascend? Where were the disciples when the Holy Spirit came? Where was the lame man healed? In what city was there a remarkable revival? To what distant country did a convert carry the gospel? Where was Saul converted?

EVENTS. How long did Jesus remain on earth after the resurrection? In what attitude did he ascend? Who told the disciples that he would come again? How did they spend the next ten days? How did the Holy Spirit manifest his presence when he came? How do you account for the large number of converts? How did the lame man show his joy and gratitude? By what means was he healed? Why did the rulers arrest Peter and John? What prohibition did they lay upon them? When again arrested, how were they set free? What reason did they give for disobedience? Describe the daily life of these first Christians. How did they show their unselfishness and charity? Who tried to get a reputation without deserving it? How were they punished? What aroused hatred against Stephen? What was he charged with? How did the Holy Spirit strengthen and encourage him? Compare his death with that of Christ. What blessing did the persecution bring to Samaria? and to Ethiopia? and to Saul?

TEACHINGS. Why were the disciples to remain at Jerusalem? Upon whom did the Holy Spirit come? Of what were the wind and fire and tongues symbols? How does Peter prove from prophecy that Jesus should ascend to heaven? What does he promise to all who will repent and be baptized? For whom does he say the promise fulfilled in Christ is intended? What example do these first Christians show of brotherliness? of prayerfulness? of respect for divine worship? What does Peter say of Christ as the rejected corner stone? How was the sin of Ananias and Sapphira a lie to the Holy Ghost? Why does Peter refuse to cease preaching? What was the real cause of the hatred against Stephen? Why were Peter and John sent down to Samaria? What did Philip prove to the satisfaction of the Ethiopian Eunuch? When did Paul receive his special commission as apostle of the Gentiles? Why should we practice self-denial and self-restraint.

Primary Department.

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

LESSON X—March 7th, 1897.

The Ethiopian Convert. ACTS 8: 1-17.

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

II. PREVIEW THOUGHT FOR THE QUARTER:

1. The work of the Holy Spirit of love in the heart.
2. Do not grieve or "hurt" the Holy Spirit of Love. (See Preview for children in *Little Folk's Quarterly*).

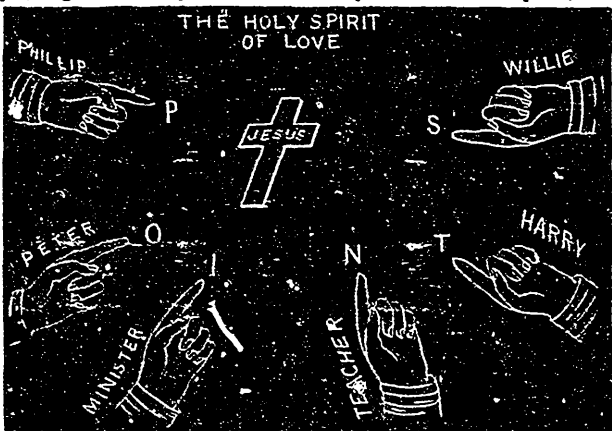
III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: The Holy Spirit of Love making me helpful.

IV. REVIEW: (These questions are only suggestive. The central spiritual truth and its teaching ought also to be recalled).

1. Where did Philip go to preach the Gospel?
2. What wonderful things did he do there?
3. Amongst others who said he believed and was baptized?
4. What kind of a man was he?

V. SYNOPSIS OF LESSON: Philip the missionary ever on the lookout for opportunities of usefulness was met by the angel of the Lord and sent towards the south. There he met a eunuch, a man of Ethiopia, of great authority, under Candace, queen of the Ethiopians, who

was returning home and reading the words of Isaiah. Guided by the Spirit Philip was led to join himself to the chariot, and learning the difficulties of the eunuch, showed him the truth. The man believed and was baptized. "Then the Spirit of the Lord caught away Philip that the eunuch saw him no more." Philip was found at Azotus and continued to preach the gospel in all the cities till he came to Caesarea.



VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. Have the Golden Text printed on the blackboard beforehand.
2. Tell the story of the little maid and Naaman the leper. 2 Kings 5.

3. Tell the story of Philip and the eunuch. (a) The description of the eunuch, who he was, his chariot, etc. A picture might be helpful here. (b) Philip meeting the eunuch. (c) Teaching him the Scriptures. (d) Baptizing him. (e) Philip caught away.

4. Introduce here and teach the Golden Text.

5. The little maid was helpful to Naaman the Syrian because she was sorry for his sufferings and the Holy Spirit of Love was in her heart. Philip was helpful to the eunuch because he was sorry that he did not know Jesus, and the Holy Spirit of love was in his heart.

6. As the lesson proceeds the blackboard suggestions may be helpfully used to gain and keep attention. Cut the hands and the hearts out of paper and pin them to the board as they come in the lesson. Sometime during the lesson show a heart with some black spots on it to represent sin. Instead of pointing the hand that belongs to that heart towards the cross in the centre point it the other way and teach that at home, at school, and at play, the heart that is not filled with the Holy Spirit of Love will not point to Jesus, but will point away from him, and instead of being helpful will be harmful.

LESSON XI—March 14th, 1897.

Saul the Persecutor Converted. ACTS 9: 1-12; 17-20.

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

II. PREVIEW THOUGHT FOR THE QUARTER:

1. The work of the Holy Spirit of Love in the heart.

2. Do not grieve or hurt the Holy Spirit of Love. (See Preview for *children in the Little Folks' Quarterly*).

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: The Holy Spirit of Love changing my heart.

IV. REVIEW: (These questions are only suggestive. The central spiritual truth and its teaching ought also to be recalled).

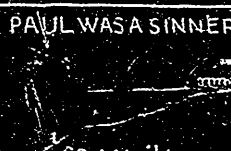



1. Who sent Philip to meet the eunuch?

2. What was the eunuch doing when Philip met him?

3. How did Philip help him?

4. What was last Sunday's Golden Text?

V. SYNOPSIS OF LESSON: After the death of Stephen Saul of Tarsus continued to persecute the Christians. He determined to go to Damascus to continue his persecutions. As

FOUR STORIES ABOUT PAUL	
PAUL WAS A SINNER  SO AM I	PAUL NEEDED A SAVIOUR  SO DO I
PAUL FOUND A SAVIOUR  I HAVE	PAUL TOLD OF HIS SAVIOUR  WILL I?

he journeyed thither, suddenly there shined round about him a light from heaven, and the Lord Jesus appeared to him and told him to arise and go into the city. Saul obeyed and was there three days without sight. The Lord also appeared to Annanias in Damascus and told him he had called Saul as a chosen vessel to carry the gospel to the Gentiles. Annanias went and

found Saul and put his hands upon him and said, Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou camest hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost, and immediately there fell from his eyes as it had been scales, and he received sight forthwith and arose and was baptized.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON :

1. Have the Golden Text printed on the blackboard beforehand.
2. Draw before the class meets, with yellow chalk, lines as suggested, as in the cut. Also pin in square No. 2 a heart with the word "hate" printed on it, but turn the side with printed word to the blackboard. In square No. 3 also have a heart with the word "love" printed in it, and turned so that the word cannot be seen.
3. Tell about Paul. (a) He was a sinner. (b) He was well educated. (c) He held the clothes of those who stoned Stephen. (d) He persecuted the Christians. (e) He made preparations for the journey to Damascus. (f) He began the journey.
4. Paul needed a Saviour. Why? Because his heart was full of hate to Jesus and the followers of Jesus. Turn the heart over and show how Saul needed a Saviour to change his heart.
5. Paul found a Saviour. (a) The light from heaven. (b) The conversation with Jesus. (c) What the others saw. (d) The journey to the city. (e) The visit of Ananias. (f) Paul's heart changed.
6. Paul told of his Saviour. (a) Introduce and teach the Golden Text. (b) Paul's life work was telling of the Holy Spirit of Love who had come into his heart.
7. Review the whole, making the personal application and writing the words in square 1 "So am I," in square 2 "So do I," in square 3 "Have I," in square 4 "Will I."
8. It is only the Spirit of Love who changes our hearts.

LESSON XII—March 21st, 1897.

Christian Self-Restraint. I COR. 9 : 19-27.

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

II. PREVIEW THOUGHT FOR THE QUARTER.

1. The work of the Holy Spirit of Love in the heart.
2. Do not grieve or "hurt" the Holy Spirit of Love. (See Preview for *children* in *Little Folk's Quarterly*).

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: The Holy Spirit of Love giving me victory.

IV. REVIEW: (These questions are only suggestive. The central spiritual truth and its teaching ought also to be recalled).

1. To what city was Paul going when a light shined from heaven upon him?
2. Who spoke to him?
3. How long was he blind?
4. What was last Sunday's Golden Text?

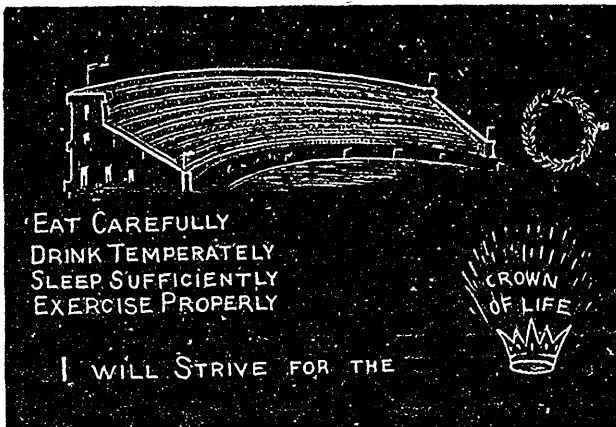
V. SYNOPSIS OF LESSON: The lesson as chosen by "the Committee" changes from "The Acts of the Apostles" to the words of Paul in his "Epistle to the Corinthians." The reason for this change is that we may have our Quarterly Temperance Lesson. The Golden Text is chosen from the 25th verse of the 9th chapter, and the kernel of the lesson is centered in it. The contents shows that the apostle considers himself in the light of a christian worker, for in the 19, 20, 21 and 22 verses he is repeating the idea—"that I might gain the more," "that I might gain the Jews," "that I might gain them that are under the law," "that I might by all means gain some." Therefore the christian worker must be temperate in all things. Keeping under the body. Controlling the body. Through grace striving for the mastery.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. Have the Golden Text printed on the board beforehand;
2. Who ever saw a race? Tell about it.

Tell about athletes who train their bodies, who keep them under control, so that they may be able to win races. Tell of the laurel wreath that was placed on the victors brow in the Olympian games of old.

3- How can we make our bodies strong that we may win races? Draw from the children and write upon the board, "We must exercise properly." "We



must eat carefully." "We must drink temperately," and "Sleep sufficiently."

4. God wants us to have strong bodies, as fit dwelling places for his Holy Spirit of Love. If we do not exercise properly, eat carefully, drink temperately, and sleep sufficiently, our bodies will not be strong, and our lives will not be so useful.

5. As the story is told, a few marks on the blackboard to represent the crowd of people watching the Olympian games, and a laurel wreath cut from paper and pinned to the board will be helpful.

6. We are striving for a higher crown than the laurel wreath, we want to win one like this, pin to the board a golden crown, and write over it the words "Crown of Life." If we will allow the Holy Spirit of Love to control our lives, we will have healthy, strong bodies, while we live, and win the crown of everlasting life.

PRINCIPLES OF SUNDAY-SCHOOL TEACHING.

1. Never to teach what you do not quite understand.
2. Never to tell to a child what you could not make him tell you.
3. Never to give a piece of information without asking for it again.
4. Never to use a hard word if an easy one will convey your meaning, and never to use any word at all unless you are quite sure it has a meaning to convey.
5. Never to begin an address or lesson without a clear view of its end.
6. Never to give an unnecessary command, nor one which you do not mean to see obeyed.
7. Never to permit any child to remain in the class, even for a minute, without something to do, and a motive for doing it.

Therefore, teachers should ever remember—

1. Always to lead each child to see that he has *gained something* useful in every lesson.
2. Always to call back, in the children's own language, all the truths taught them, and all the useful lessons of instruction given.
3. Always to make everything during the session—singing, prayers, addresses, and teachings—bear directly upon the great central, *practical* thought of the lesson, and *apply* the truth of God to the heart and life.

Good teaching is always fresh, pleasant teaching. The child is injured and the word of God reproached, if its sacred truths are taught in a cold, unattractive manner. Routine teaching is always dull and depressing.

Teachers, inquire,—does every Sunday's lesson lead directly to Christ and Salvation? Do you *expect* the salvation of your pupils *at this time and under your instruction*; or do you *presume* on to-morrow, when you "know not what day may bring forth?"

Does your teaching fulfil its *aim and purpose*? —S. S. Monitor.

EVERY DAY MISTAKES IN CHILD-TRAINING.

It is a mistake to expect that our children will grow to be better than, or different from, ourselves. "Be what you would have your child become," is a motto as true as it is old. There seems to be an idea abroad in the minds of young parents, that their children, (in one way or another, they don't quite know how), will become better than they are. If we truly love our children, few of us will be satisfied to have them grow only as good as we are. We would wish them to be better, more patient, more gentle, more loving, more kind. A mother recently asked me, "Why is it my child is so impatient?" "What shall I do with her?" I said, "be what you would have your child become." "Do not count on her being better than you are; your child is impatient because her mother is impatient." Then looking into that mother's face I asked "am I right?" The bowed head and the thoughtful face soon shewed the truth. The next morning that mother who was driving me to the railway station said "my husband and I have for a long time been wondering what was making our daughter so impatient; last night I told him what you said and we saw for the first time that we must be what we would have our child become." Children are born imitators, they copy all they see. If the mother laughs the child laughs. If the mother cries the child cries. If the mother is impatient, or discontented the child will be the same. If the mother is cross the child will be cross. Usually it is, mothers are nervous, children are cross. This imitative characteristic given by God is of priceless value if we are willing to set before the little ones the right example of fearful consequence if we do not. Children copy quickest those whom they love best. They want to be in sympathy with those whom they love. If grown people become like those whom they admire certainly children during the formative periods of life do the same. Hence the great influence of mother over child. "Like mother, like child." The child is imitative because of its ignorance. When it comes into the world it knows nothing. As it looks about it sees you and me; it watches us closely and how soon it copies us. It tests our actions by its own. It satisfies itself that it can do as we do, and then acts as we act. The child learns much more through the eye than through the ear. We may tell it to be patient, but when it sees in our face the impatient thought, the discontented spirit, it copies it. It absorbs our nature; the ear is almost heedless, while the eye drinks in and reproduces at the earliest opportunity the spirit it so plainly sees. If we are what we ought to be our children will so become. He who hopes to make his child better than himself makes one of the most common mistakes in child-training. If you would make your child more like Christ than you are, get more like Him yourself day by day. Keep the child in as pure an environment as is possible. Throw around it in the home only the pure, and the beautiful, and the good; then even though it may see a lower degree of moral living at school, and at play, yet because of the home love, the mother love, the influences of the home will be the ones that will stamp themselves upon the child. "He that would command must first learn to obey," the old proverb says. He that would command a child and be a true father to him must first learn to obey the Father above. The more we become like him the higher can we lift our child. "Do as I do," is the right motto. "Do as I say," is the more common one. It is usually not more parental control that is needed in our homes, it is more self-control on the part of both parents and children. He who would control his child must first learn to control himself. He who controls himself soon teaches his child self control; thus giving him an inheritance more precious than gold. By being like our Saviour we can lead our child to him. By living like our Saviour we can create in our child the desire to be like him too. In the measure we are Christ-like, our child will be. If we would have "sons grown up in their youth, and daughters polished after the fashion of a palace," let us use these two priceless characteristics of childhood, imitation and love. Let us not be satisfied with hoping and wishing and thus deceiving ourselves that our children will be better than we are, but let us set before them lives that we would like to see them live,—the Christ-like life. Let us lift up their young loving hearts from ourselves—the parent known to the parent unknown, the one we want them to know—our Father.

Teacher Training.

TEXT-BOOK: HOLBORN'S "THE BIBLE, THE SUNDAY-SCHOOL TEXT-BOOK."
Analysis by REV. PROFESSOR CAMPBELL, LL. D., Presbyterian College, Montreal.

CHAPTER II.

ON THE FORMATION OF THE CANON: CHARACTERISTICS OF THE SEVERAL BOOKS.

I. INTRODUCTION. The term *canon*, denoting a straight rule, is applied to a testing standard. The adjective *canonical* was used before the noun, to declare the quality of a book as part of the rule of God, the collection of which books constituted the canon. Non-canonical books, in danger of being confounded with the canonical, were called apocryphal. Such were some valuable books of narrative and precept, such as those of the Maccabees, and Wisdom, written after the time of Old Testament inspiration, and some spurious gospels, and useful epistles, such as those of Clement and Barnabas, belonging to the New Testament times.

II. The Canon. A. OF THE OLD TESTAMENT.

1. Was formed gradually during a period of a thousand years.

2. In three divisions: the Law, the Prophets, the Writings.

3. *The Law.* Read Deut. 31: 24-26, and compare 1 Kings 8: 9, to learn that the Law was placed by Moses *beside* the ark. This was the five books of Moses, which received additions after his death. It was for a long time the sole canon, and received peculiar reverence as the Law. Yet it had long been neglected when found by Hilkiah, the high priest, in the reign of Josiah, 2 Kings 22: 8-13.

4. *The Prophets.* These were historical and prophetic books written between the entrance to Canaan and the Captivity, some of which were of the nature of State records. The canon of these was not formed until Ezra and Nehemiah revived the law. Then (2 Macabees 2: 13) they added the acts of the Kings and the Prophets, and the Psalms of David. But, properly speaking the prophets included only Joshua, Judges, Samuel 1 and 2, Kings 1 and 2, Isaiah, Jeremiah, Ezekiel, and the 12 minor prophets, from Hosea to Malachi. The historical books were supposed to have been written by earlier prophets.

5. *The Writings.* After the Captivity, the spirit of prophecy died. Amid much worldliness, godly men sought out inspired writings of the past other than the Law and the prophets. These they called in Hebrew *C'tubim*, the Writings, in Greek, Hagiographa, Sacred Writings. They included Ruth, Psalms, Job, Proverbs, Ecclesiastes, Solomon's Song, Lamentations, Daniel, Esther, Ezra, Nehemiah, and Chronicles 1 and 2. The collection was made gradually by the Great Synagogue, founded by Ezra about 450, and continuing till 200 B. C. The persecution of Antiochus (168 B. C.) proscribed The Law; hence the prophets were read instead, and The Writings became venerated, yet not so much so as the other divisions, for many rabbins doubted the inspiration of Esther and Solomon's Song, which have not the name of God.

6. *The Synod of Jamnia, 90 A. D.* finally settled the O. T. Canon as we have it, but,

7. *The Canon of Josephus* is the same, and it was settled long before, as witness the Septuagint or Greek version made in the third century B. C. Josephus, of the first century A. D., reckons 22 books; the five of Moses; thirteen, between Moses' death and the reign of Artaxerxes of Persia; and four of hymns and precepts. The thirteen books of the prophets are got by counting the 12 minor prophets as one; by combining Ruth with Judges, and Lamentations with Jeremiah; and by regarding the double books of Samuel, Kings and Chronicles as one, and adding Ezra to the latter. Josephus, in his apology against Apion, asserts their inspiration and the Jews' reverence for them.

B. OF THE NEW TESTAMENT. 1. *Was formed gradually.* Its books were in existence before the end of the first century, but were scattered abroad. They were first known in the

churches in which they originated or to which they were addressed. Circumstances, peculiar to the age and a persecuted and scattered lot, hindered the 27-books becoming generally known. They had not at first the same respect as the O. T. Scriptures. The early Christians looked for instruction rather to the living disciples than to books. But, in the second half of the 2nd century, when living witnesses were dead, and false teachers and spurious writings wrought mischief, the spontaneous action of individual Church leaders sought out the genuine products of the Apostolic age and formed a N. T. Canon.

2 *Earlier portion.* This includes the 4 Evangelists, the Acts, 13 Epistles of Paul, 1 Peter and 1 John, which were universally recognized from 170 A. D. At that date, Dionysius of Corinth calls them the Scriptures of the Lord, equalling them to the O. T. Scriptures. Theophilus of Antioch, 180 A. D. and others do the same. Tertullian of Carthage, 200 A. D. is the first to call this canon the New Testament.

3. *Later additions.* The 7 remaining books, Hebrews, James, 2 Peter, John 2 and 3, Jude, and Revelation, received more tardy acknowledgement. Irenaeus, Clement, and Tertullian in the end of the 2nd century, acknowledged Revelation and 2 John, and the two latter added Hebrews and Jude, but as of inferior value, on a par with Hermas and Barnabas, later excluded from the canon. The 3rd century was still uncertain of these books. Origen (240 A. D.) received them all, but termed Jude, 2 Peter, and John 2 and 3, "controverted."

4. *The persecution of Diocletian, 303 A. D.* Ordered the Christian Scriptures to be burned, and then in more than one way raised the question, what are such? The result was the inclusion of the controverted seven, and the rejection of the apocryphal, formerly classed with them.

The Council of Laodicea, 363 A. D. The first general council of the church after Diocletian's persecution was that of Nice in 325. It decreed nothing concerning the Canon; but the special council of Laodicea, as reported by Athanasius and Cyril of Jerusalem, accepted all our Scriptures, although Cyril's catalogue omits Revelation.

6. *The Council of Carthage, 397 A. D.* It also was special, and decreed that only Canonical Scriptures should be read in the churches. The decree mentions all our books and no others. It made no canon, but *confirmed that received from the Fathers.* The authority of the books came from the power they exerted over the hearts of their readers, producing the impression of a Divine origin. Hence the authority of Scripture is from God alone.

7. *Table from Dr. Charteris' Canoncity.* This is too large to quote in an analysis. It mentions the N. T. books quoted or referred to by thirty Christian writers, from 70 to 397 A. D., beginning with Papias, who quotes Matthew, Mark, 1 Peter, 1 John, and Revelation, and ending with the Council of Carthage, which accepted all our Scriptures.

III. **Contents and Characteristics of the Canonical Books.** A. OF THE OLD TESTAMENT. 1. *Introduction: Contents.* Historical Books, from Genesis to Esther inc.: Poetical from Job to Canticles: Prophetic, from Isaiah to Malachi, *Order:* is not that of the Jewish Canon, but of the Septuagint or Greek version. It is not perfect, as poetry and history are found in the prophecies. Within the divisions, the order is chronological, with rare exceptions.

2. *The Pentateuch*, or first five books from Greek *pente*, 5. *Genesis* means, "beginning," in Greek, and tells the beginnings of human history and the lives of the patriarchs till the descent to Egypt. *Exodus* denotes going out and treats of the exodus, the law, and the tabernacle. *Leviticus* relates the ordinances of the priestly tribe of Levi regarding sacrifice, ch. 1-7, purity 11-16, separation 17-20, priests 21-22, feasts and holy-days 23-25, vows 27. It has a historical section, Aaron's consecration 8-10, and a prophetic, chap. 26. *Numbers* continues the history of Exodus, and is called so from the two numberings of Israel at the end of their wilderness wanderings. *Deuteronomy* means second law, and is a re-enactment of the Mosaic law of the wilderness, mitigated to suit the settled life in Canaan. It ends with Moses' last blessing and the account of his death.

3. *Joshua, Judges and Ruth.* First two relate the partial conquest of Canaan, and *Joshua*, like the Domesday Book, prospectively divides the land. Between Joshua and Samuel,