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FOR MAP, SEE THIRD PAGE OF COVER

Rev. G. B. McLeod, M.A., Truro, Nova Scotia, has prepared the Explanation for the present Quarter's lessons, and Miss Sara E. Moorcraft, Bowmanville, Ont., the Questions for Juniors, Seniors, and The Home Department

The Home Study Quarterly

Rev. R. Douglas Fraser, M.A., Editor
Rev. J. M. Duncan, B.D., Associate Editor

Vol. IX.

April, May, June, 1903

No. 2

A BIT OF ROME

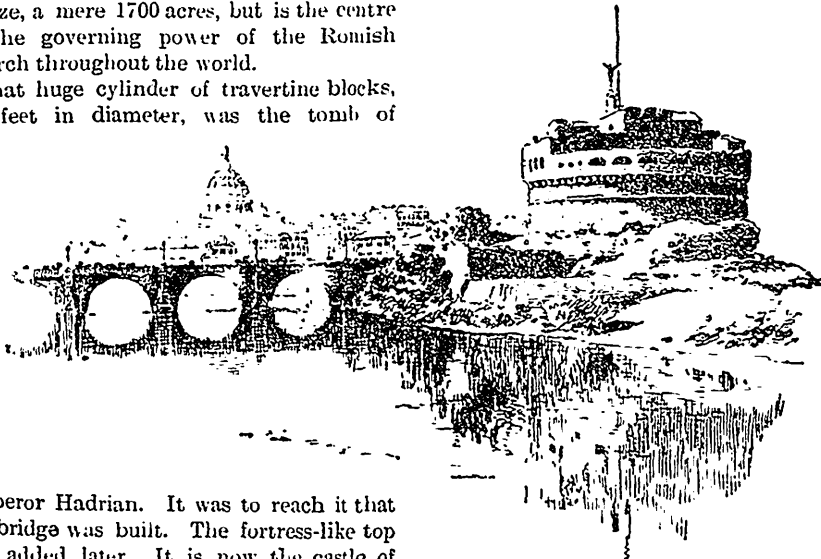
The bridge was built not so long—only about 90 years—after Paul first came to Rome, and so solidly, that it still stands and carries its heavy traffic day by day. Its interest now is chiefly in this, that it leads from the Rome of the King of Italy, to the Rome of the Pope, which latter is no great kingdom in size, a mere 1700 acres, but is the centre of the governing power of the Romish Church throughout the world.

That huge cylinder of travertine blocks, 240 feet in diameter, was the tomb of

Amongst its famous statues is the Apollo Belvidere, of which Byron sings:

“Which, if made
By human hands, is not of human thought.”

Its most famous painting—perhaps the most marvellous canvass the world possesses—is Raphael's Transfiguration.



The Tiber and Castle Angelo - Illustrative Notes

Emperor Hadrian. It was to reach it that the bridge was built. The fortress-like top was added later. It is now the castle of the Saint Angelo (The Holy Angel) and is guarded by Italian troops. Whoever holds it, holds Rome.

The great squares and oblongs in the distance make up the Vatican, the largest, and one of the most splendid palaces in the world. It contains 11,000 rooms, and in its library and museums are some of the rarest of manuscripts, pictures and statues.

The huge dome which dominates the massive piles about it—and for that matter, the whole city—is that of St. Peter's. The tallest British Columbia pine could swing easily beneath its swelling splendor. The vastness of the great audience room of St. Peter's, as one pushes aside the heavy leathern curtain which fills the doorway and passes

within, breaks upon the eye like a stretch of ocean or of mountains. The splendor of its statues and mosaics and gilding are a lasting remembrance. The more's the pity, that with such an edifice as its central shrine, representing in vastness and grandeur the world-wide sway of the Church of Rome, that church should witness so feeble, and alas! in many things, so false a gospel.

In Paul's time there was no church upon this spot, but the gardens of Nero; its paths lighted, says Farrar, "with ghastly torches, each a martyr in his shirt of fire. And in the Amphitheatre hard by, in sight of 20,000 spectators, famished dogs were tearing to pieces some of the best and purest of men and women, hideously disfigured in the skins of beasts and wolves. Thus did Nero baptize in the blood of martyrs, the city which was to be, for ages, the capital of the world."

A MOTHER'S LOVE

Norman McLeod, in his "Highland Parish," tells the story of a widow in the Highlands who, unable to pay the rent demanded of her, was likely to be turned out of her home. She determined to go to a kinsman living on the other side of the mountains. Early one morning she left home for the ten-mile journey over a lofty pass, taking her only child with her. The weather was calm and beautiful when she started, but before long the sky became overcast, and the wind began to blow in fierce gusts. Then followed rain and sleet, and at last snow, although it was the month of May. It is still remembered as the May storm.

The woman did not reach the house of her kinsman, and the next day a search was commenced. She was found, dead, at the summit of the pass, under a deep drift of snow. All her clothing was gone, except a single tattered garment. A little way off, in a sheltered nook, a shepherd discovered the child wrapped in the clothing which the mother had taken from her own body.

Fifty years afterwards, the son of the minister who conducted the funeral of that mother was asked to preach the preparatory service to a congregation in Glasgow. An

unexpected snowfall that evening recalled to the preacher's mind the story of the widow's sacrifice often heard from his father. He put aside the sermon he had prepared, and instead told the simple story of a mother's love. He ended by asking what would be thought of the child, if he were then alive, if the remembrance of his mother's sacrifice called forth no feelings of love and gratitude, and what would be thought of him if the memory of his mother's sacrifice did not remind him of the Saviour's sacrifice, so that he looked on both with adoring gratitude.

Within a few weeks the minister received a message that a dying man wished to see him. He started at once. The man was a stranger to him, but he soon learned that he was no other than the son of the Highland mother. For many years he had lived in Glasgow without entering a church, until he went in from the snow to the place where he heard again the story of his mother's devotion. He had never forgotten her love, but never till then had he seen the love of Christ in giving Himself for him. His mother had not died in vain. Her death was life to the son she loved.

A LEADER OF MEN

Paul had a genius for leadership. Before his conversion he organized and directed a fierce persecution against the Christians. On his return from the solitude of Arabia he at once took a prominent place in Damascus as a preacher of the new faith. When he was brought to Jerusalem by Barnabas, Jewish hatred against the followers of Christ found in him a shining mark. At the time when Christianity was finding for itself a new centre at Antioch, the church at that place turned to the Tarsian as a strong and capable guide.

In no episode of his eventful career does the apostle stand out more clearly as a leader of men, than during the storm which overtook the ship in which he was being carried to Rome. He was a prisoner on his way to the place of trial, and yet the hardy sailors, accustomed to the perils of the deep, and the veteran soldiers who had often faced the

risks of battle, recognized in him a master spirit not to be daunted by any danger and with resources for any emergency. He it was who breathed into their hearts new hope when they were ready to despair.

If we look for the secret of Paul's unquestioned supremacy we shall find it partly in his steadfast faith. While the hearts of his companions were shaken by a tempest of fears and forebodings fiercer than the storm without, he remained unmoved, like a rock against which the waves dash themselves in powerless rage. His confidence in God lifted him above the terrors that dismayed others, giving him the steady nerve and the fearless mien which give a man power amongst his fellows.

Paul's influence was due also to his resourcefulness. He was a practical man. There was in him no trace of that spurious faith which folds its hands and makes no effort to secure the blessings for which it prays. He firmly believed that God would save the passengers and crew of the storm-tossed vessel, but he saw at the same time, how necessary it was for all to keep up their strength by taking sufficient food, and for the sailors to use all their seamanship. The man to whom others look for guidance is the one who has some wise plan to propose in trying situations.

Nor was this all. Paul was not only a man of faith and resourcefulness. He possessed, as well, that cheerful courage for which the best name is pluck. His brave and buoyant spirit resisted the depressing influences of hardships and danger, as the aeronaut with his balloon overcomes the force of gravitation and navigates the air. This bright hopefulness marked Paul as the right man to rouse his despairing shipmates to renewed exertions which were at last crowned with success.

It is not given to all of us to be leaders in some great work or important crisis. But the qualities which fitted Paul for leadership can be cultivated, and our possession of them will make us helpful to others. There is no position in life, however humble, which does not furnish opportunities for developing those traits of character that make a hero.

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BIBLE DICTIONARY FOR SECOND
QUARTER, 1903.

Ag'-a-bus. A prophet of Judæa who foretold the famine in Acts 11 : 27-30, and warned Paul of the danger that threatened him in Jerusalem, Acts 21 : 10, 11.

A-grip'-pa. King Agrippa II., ruler of a small kingdom east and north-east of the Sea of Galilee. He visited Festus at Cæsarea to congratulate him upon his appointment as governor of Judæa. There he met Paul, and heard him make his defence. He was king for nearly fifty years, and died A.D. 100.

Cæ'-sar. An official title of the Roman emperors who succeeded the great Julius Cæsar. Properly, the title belonged to his family, but Augustus and his successors assumed it.

Cæ'-sar-e'-a. A city on the Mediterranean about 70 miles from Jerusalem. It was in Paul's time the place of residence of the Roman governor of Judæa. Returning from his third missionary journey, Paul passed through Cæsarea on his way to Jerusalem, Acts 21 : 8. Being arrested at the latter place and a conspiracy having been formed to take his life, he was sent back to Cæsarea, Acts 21 : 27-34 ; 23 : 12-24. There he was unjustly detained for more than two years by the governor, Felix (Acts 24 : 26, 27), before being sent to Rome by the new governor, Festus.

Ci-lie'-ia. A province of Asia Minor. Its chief town was Tarsus, the birth-place of Paul.

Cy'-prus. An island in the Mediterranean, 41 miles from the coast of Palestine. It is now owned by Britain.

Dam-as'-cus. The oldest city in the world, 140 miles north-east of Jerusalem. It is situated in a great plain watered by the river Abana. Travellers have always celebrated the beauty of its gardens and its orchards ; and the Arab, passing from the burning desert to its green plains and cooling streams, has ever regarded it as an earthly paradise. It was while Saul of Tarsus was nearing Damascus to persecute the Christians there, that he was stricken down by a light from heaven which ended in his remarkable conversion, Acts 9 : 1-9.

Dru-sill'-a. The daughter of Herod Agrippa I. (Acts 12 : 20-23), and sister of Herod Agrippa II., Acts 25 : 13. She was divorced from the king of Emesa to become the wife of Felix, the governor of Judæa. She and her only child were buried amid the ruins of Pompeii.

E-gyp'-tian. An adventurer who gathered around him 30,000 people, including 4,000 brigands. He deceived the people by

stating that he was a great prophet, and that in obedience to his word the walls of Jerusalem would fall as did the walls of Jericho. Felix, the governor of Judæa, attacked him, slew or dispersed his followers, and forced him to flee for his life. The captain of the Roman soldiers who rescued Paul from the violence of the Jews in Jerusalem, thought he was the Egyptian, Acts 21 : 38.

Fe'-lix. Once a slave in Rome, but, liberated by the emperor Claudius, he rose to be governor of Judæa, A.D. 52 or 53, which position he held for several years. His wife was Drusilla, the sister of King Agrippa II., before whom Paul spoke at Cæsarea, Acts 25 : 13. Felix was cruel and covetous, Acts 24 : 26. As Tacitus says, he exercised kingly power with the soul of a slave.

Fest'-us. The successor of Felix as governor of Judæa, about A.D. 60. He was cynical and sceptical, but was less depraved than Felix. It was by him that Paul was sent to Rome for trial before Cæsar, Acts 25 : 12.

He'-brews. Another name for the Jews.

Is'-ra-el. The new name given to Jacob at the brook Jabbok. It became the name of his descendants. (See "Hebrews.")

Je-ru'-sa-lem. The capital of Judæa, and the seat of Jewish worship. It was destroyed by the Romans about 40 years after the death of Christ.

Ju-dæ'-a. The southern province of Palestine. Its capital was Jerusalem.

Mo'-ses. The great statesman and law-giver of Israel.

Phil'-ip. One of the seven deacons. Driven from Jerusalem by persecution, he made a preaching tour of Samaria, and finally settled at Cæsarea, Acts 8 : 1, 5, 40.

Ptol'-e-ma'-is. A celebrated seaport town on the frontier between Palestine and Phenicia. It figured in the crusades, and has sustained many a siege. Its modern name is Acre.

Rome. The capital of the Roman empire, on the river Tiber in Italy. It had a population of about two millions in the time of Paul, half of whom were slaves.

Sy'-ri-a. The country on the north of Palestine, reaching to the Euphrates on the north-east, and to Asia Minor on the north-west.

Tar'-sus. The capital of Cilicia in Asia Minor. It was the seat of a university and the birthplace of Paul.

Tyre. A famous commercial city of Phenicia on the seacoast. It is now a poor city of less than 5,000 population. "The steamers on the Syrian coast that call at the Bay of Acre and Zidon consider Tyre too insignificant to deserve a visit."

An Order of Service

*AN ORDER OF SERVICE: Second Quarter

Assn. Ed. 37

OPENING EXERCISES

I. SILENCE.

II. THE LORD'S PRAYER.

III. SINGING.

Children of the heavenly King,
As ye journey sweetly sing :
Sing your Saviour's worthy praise,
Glorious in His works and ways.

Hymn 272, Book of Praise.

IV. RESPONSIVE SENTENCES—Ps. 27 : 1-5.

Superintendent. The Lord is my light and my salvation ; whom shall I fear ?

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

Superintendent. When the wicked, even mine enemies and my foes, came upon me to eat up my flesh,

School. They stumbled and fell.

Superintendent. Though an host should encamp against me, my heart shall not fear ;

School. Though war should rise against me, in this will I be confident.

Superintendent. One thing have I desired of the Lord, that will I seek after ; that I may dwell in the house of the Lord all the days of my life,

School. To behold the beauty of the Lord, and to enquire in His temple.

Superintendent. For in the time of trouble He shall hide me in His pavilion ; in the secret of His tabernacle shall He hide me ;

School. He shall set me up upon a rock.

V. SINGING. Psalm or Hymn selected.

VI. PRAYER.

VII. SINGING.

Hark ! 'tis the watchman's cry,
Wake, brethren, wake !
Jesus our Lord is nigh ;
Wake, brethren, wake.
Sleep is for sons of night ;
Ye are children of the light,
Yours is the glory bright ;
Wake, brethren, wake !

Hymn 83, Book of Praise.

VIII. READING LESSON PASSAGE.

IX. SINGING. Psalm or Hymn selected.

CLASS WORK

[Let this be entirely undisturbed by Secretary's or Librarian's distributions, or otherwise.]

I. ROLL CALL.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

III. MEMORY VERSES AND CATECHISM.

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK ; which may include recitation in concert of Catechism, Lesson Title, Golden Text, Memory Verses and Heads of Lesson Plan.

IV. SINGING.

All the way my Saviour leads me—

What have I to ask beside ?

Can I doubt His tender mercy

Who through life has been my guide ?

Heavenly peace, divinest comfort,

Here by faith in Him to dwell—

For I know, what e'er befall me,

Jesus doeth all things well.

Hymn 320, Book of Praise.

V. RESPONSIVE SENTENCES. 1 Thess. 5 : 5-10.

Superintendent. Ye are all children of the light, and the children of the day ;

School. We are not of the night, nor of darkness.

Superintendent. Therefore let us not sleep as do others ;

School. But let us watch and be sober.

Superintendent. Let us, who are of the day, be sober, putting on the breastplate of faith and love ;

School. And for an helmet the hope of salvation.

Superintendent. For God hath not appointed us to wrath,

School. But to obtain salvation by our Lord Jesus Christ,

Superintendent. Who died for us, that, whether we wake or sleep, we should live together with Him.

VI. BENEDICTION OR CLOSING PRAYER.

Acts 20: 28-38. Study vs. 17-38. Commit to memory vs. 31-34. Read vs. 1-16.

28 Take heed ¹therefore unto yourselves, and to all the flock, ²over the which the Holy Ghost hath made you ³overseers, to feed the church of God, which ⁴he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 ⁵Also of your own selves shall men arise, speaking perverse things, to draw away ⁶disciples after them.

31 ⁷Therefore watch, and remember, that by the space of three years I ceased not to ⁸warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you ⁹an inheritance among all them which are sanctified.

Revised Version—1 Omit therefore; 2 in; 3 bishops; 4 he purchased; 5 And from among; 6 the; 7 Wherefore watch ye, remembering; 8 admonish; 9 I coveted; 10 Omit have; 11 In all things I gave you an example; 12 help; 13 he himself; 14 word; 15 had spoken; 16 behold; 17 brought him on his way.

EXPLANATION

Cor. G. B. Smith
Lesson—After the riot at Ephesus (ch. 19: 23-41), Paul, ²⁸planned (ch. 19: 21, 22), revisited the churches in Europe, ch. 20: 1, 2. On his way to the feast of Pentecost at Jerusalem (ch. 20: 6-16) he sent from Miletus to Ephesus, a distance of 36 miles, for the elders and spoke to them the words of to-day's lesson.

28. **Take heed unto yourselves** (Rev. Ver.) Only thus would they be fit leaders of the flock. **And to all the flock.** Like the "Good Shepherd" (John 10: 14), he gives them the charge of feeding both lambs and sheep, John 21: 15-17. **The Holy Ghost;**



A Merchant Ship of 50 A.D.

either directly (ch. 13: 21), or through others (ch. 6: 5), had made these men **overseers** (Rev. Ver., "bishops"). The Greek word for "overseers" and "bishops" is the same. They are called elders in v. 17. It was a high honor and more would therefore be expected of them than of others. **To feed;** teach and rule the church of God. **Purchased;** with the price of his own blood, that is, by the death of Jesus Christ, 1 Pet. 1: 18, 19. The flock was, therefore, very precious to God, and must be well cared for.

29-31. **Grievous wolves;** false teachers, and well named wolves, which belong, indeed, to the dog

33 I ⁹have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands ¹⁰have ministered unto my necessities, and to them that were with me.

35 ¹¹I have shewed you all things, how that so labouring ye ought to ¹²support the weak, and to remember the words of the Lord Jesus, how ¹³he said, It is more blessed to give than to receive.

36 And when he had thus spoken, he kneeled down and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the ¹⁴words which he ¹⁵spoke, that they should ¹⁶see his face no more. And they ¹⁷accompanied him unto the ship.

family, but, instead of protecting the flock like watch-dogs, destroy it. (See Matt. 7: 15.) **Not sparing.** It was concerning such that Paul wrote to Timothy at Ephesus, 1 Tim. 1: 20; 2 Tim. 1: 15. **Shall men arise;** like seeds growing up into thorns to choke the good plants. **Speaking perverse things;** giving a wrong view of things, as a curved mirror makes the face look twisted. **Draw away disciples;** and so divide the church. **Watch;** like a soldier on guard, 1 Pet., 5: 8. **And remember.** Paul points to his own example. **I ceased not;** during the **three years** of his ministry. **With tears;** showing how intensely he desired their salvation. From the words spoken to the church at Ephesus in Rev. 2: 1-7, we learn that Paul's warnings had not been in vain.

32. **I commend you to God;** commit you to His care. **The word of His grace;** the sure promises of God. **To build you up;** like a beautiful temple, Eph. 2: 20. **To give you an inheritance;** a share in the blessings of God's people here and in heaven. **Sanctified;** made holy. (See Heb. 12: 14.)

33-35. **I have coveted no man's apparel.** Paul felt no envy towards those richer than himself. Part of the wealth of Eastern nations consisted in apparel, Luke 16: 19. **These hands;** holding them out to show the marks of toil. **Ministered;** supplied his own necessities and those of his companions. (See ch. 18: 3; 1 Thess. 2: 9.) **The words of the Lord Jesus.** This is the only saying of the Lord Jesus not found in the gospels and recorded in the New Testament. It is a very precious saying. **More blessed to give.** It is when we give, not merely money, but knowledge, comfort, help, sympathy, love, that we are most like the Master. Matt. 20: 28.

36-38. **Kneeled down;** perhaps near the harbor, in sight of busy sailors loading and unloading vessels, ch. 21: 5. **Wept sore;** showing how deeply they loved Paul. **And kissed him.** Such is the Eastern custom. The Greek word here means "kissed him over and over again." This word for repeated kissing is used also of Judas (Matt. 26: 49), of the father of the returning prodigal (Luke 15: 20), and of the woman in the Pharisee's house, Luke 7: 38.

Paul's Farewell to Ephesus

GOLDEN TEXT

Acts 20: 35. Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

DAILY READINGS

- M. — Acts 20: 16-27. Address to the elders.
- T. — Acts 20: 28-38. Paul's farewell to Ephesus.
- W. — 1 Peter 5: 1-11. Elders exhorted.
- Th. — 2 Cor. 12: 10-19. Strength in weakness.
- F. — 2 John. Warning against deceivers.
- S. — 1 Cor. 4: 6-16. A pattern.
- S. — Col. 2: 1-9. Steadfast in the truth.

CATECHISM

Q. 70. Which is the seventh commandment?
A. The seventh commandment is, Thou shalt not commit adultery.

Q. 71. What is required in the seventh commandment?
A. The seventh commandment requireth the pre-

servation of our own and our neighbour's chastity, in heart, speech and behaviour.

TIME AND PLACE

Paul arrived at Miletus on Thursday, April 20, A.D. 58. If he sent for the elders on Thursday afternoon, they might have arrived by the following Sabbath. Miletus; a city of Asia Minor, 38 miles south of Ephesus, at the mouth of the river Meander.

LESSON PLAN

I. A Solemn Charge, 28-31. Given by Paul to the Ephesian elders.

II. A Noble Example, 32-35. Shown by Paul while living at Ephesus.

III. A Sorrowful Parting, 36-38. Of Paul from his Ephesian friends.

LESSON HYMNS

Book of Praise, 464; 35 (Ps. Sel.); 246; 260; 404; 582.

FOR FURTHER STUDY

Junior. What was Paul's plan? (ch. 19: 21.) Why did he determine not to go to Ephesus? (v. 16.) For what did he send? (v. 17.) For what purpose? What did he say about his work among them? What did he say awaited him?

29 To what is the church compared? Who is the Great Shepherd? (John ch. 10.) Who had appointed the overseers? To whom does the church belong? With what was it purchased?

29-31 What are the outside enemies of the church called? To whom did Jesus give the same name? (Matt. 7: 15.) What would some men within the church do? What was the duty of the elders? Whose example were they to follow?

32 In whose care did Paul leave his friends? What would be given to them? What does God desire them to be?

33-38 How had Paul been supported in Ephesus? What were the elders to remember? How did they take leave of Paul?

Seniors and the Home Department—28 Trace on the map Paul's journey from Corinth to Miletus. What was his counsel to the elders? What other name is given to the elders? Where else are God's people compared to a flock? (Isa. 63: 11; Jer. 31: 10; Mic. 7: 14.)

29, 30 Who were likely to harm the church? Where do we learn that Paul's fears come true? (1 Tim. 1: 20; 2 Tim. 1: 15.)

31, 32 How long had Paul been in Ephesus? How does he describe his preaching? How is the Christian inheritance described? (1 Pet. 1: 4.)

33, 34 What was Paul's trade? (ch. 18: 3.) What does the Bible say about the support of church teachers? (Rom. 15: 27; 1 Tim. 5: 17; Luke 10: 7.)

35-38 What did Paul do for his friends at parting? What does he teach about prayer? (1 Thess. 5: 17.)

Prove from Scripture—That we should shun covetousness.

Practical Points—1. Unless we strive to cure our own faults we can do little to cure the faults of others.

2. Since the Lord has paid so great a price for His people, He is sure to provide for their needs. He will suffer them to lack no good thing.

3. It is the business of a shepherd to know his sheep one by one. So the Good Shepherd knows each one of his sheep by name (John 10: 3) and makes provision for their individual needs.

4. The garrison has more to fear from the traitor within the walls, than from the foe without. It is the evil in our own hearts that is most dangerous to us.

5. Said an ancient philosopher: "Some good man must be singled out and kept ever before our eyes, that we may live as if he were looking on, and do everything as if he could see it."

6. The best cure for covetousness is to keep our eyes fixed on heavenly riches.

7. Giving is like an instrument that makes sweet music. It is a constant joy.

8. There is a direct road from every point on earth to God's throne, and when we send up prayers by one road, God sends blessings by another to our distant friends for whom we pray.

FOR WRITTEN ANSWERS

1. To whom was Paul speaking?.....

2. Against what dangers did he warn them?.....

3. What did he say about giving?.....

Miss Hancock

2

Lesson II.

THE RESURRECTION

April 12, 1903

1 Cor. 15 : 20, 21, 50-58. Commit to memory vs. 55-58. Read the whole chapter.

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed.

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

Revised Version 1 hath Christ been raised; 2 Om! and become; 3 are asleep; 4 tell; 5 But; 6 come to pass; 7 victory; 8 death; 9 sting; 10 power.

EXPLANATION

Connection—Paul wrote his first letter to the Corinthians from Ephesus, to answer certain questions and to correct certain errors which had crept into the church. In this chapter he discusses the resurrection, which had been denied by some of the Corinthians, v. 12.

20. But now is Christ risen. Paul, in vs. 1-11, proves by many witnesses that Christ rose from the dead. In vs. 12-19, he argues that, since Christ has risen, it is certain that the dead will rise. **The firstfruits.** The Israelites used to present the first ripe sheaf of the harvest to God, Lev. 23: 10. This sheaf showed that the reaping had begun. So the rising of Christ represents the rising of all His people. **That slept.** Death is compared to a sleep, Mk. 5: 39; Acts 7: 60.

21. Since by man came death. The current of death flowed to all mankind through the first man Adam as a channel, Gen. 2: 17; Rom. 5: 12. **By man came also the resurrection of the dead.** Through Christ the current of life flows to all believers, vs. 22, 23.

50. Now this I say. He had shown that as the seed becomes stalk and flower and a new harvest, these earthly bodies may become spiritual bodies, vs. 35-49. Now he shows why this change must take place. **Flesh and blood;** the present living body. **Cannot inherit.** Our bodies cannot enter into heaven, without a change. **Neither doth corruption inherit incorruption.** Believers are heirs of heaven, Matt. 25: 34; Rom. 8: 17. Into heaven (for it is God's abode) nothing that decays can enter. Therefore their decaying earthly bodies need to be changed, as in the resurrection.

51. I shew you a mystery; something one could not know, unless God had revealed it. **We shall not all sleep.** Not all shall die, for some will be living at the resurrection day. **But we shall all be changed.** (See Phil. 3: 21; Rev. 1: 13-16.)

52. In a moment; literally "in an atom" of time. **The last trump;** like the war trumpet used for giving signals and commands. (See Matt. 24: 31; 1 Thess. 4: 16.) The Jews were drawn to their great feasts by trumpet blasts. **The dead shall be raised incorruptible;** with bodies changed and glorious. **And we;** that are still living shall be changed at the second coming of Christ, 1 Thess. 4: 17.

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

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

56 The sting of death is sin; and the strength of sin is the law.

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

53, 54. For this corruptible; as if pointing to his own body. **Must put on incorruption.** The new body is like a garment covering the old, "swallowing it up," 2 Cor. 5: 4. **This mortal;** the present body subject to death. **Must put on immortality;** be so changed that it cannot die. **Death is swallowed up in victory** (Isa. 25: 8). Christ's victory over death shall be complete, vs. 25, 26.

55-57. O death, where is thy sting? (Compare Hos. 13: 14). Death is likened to a beast with a sting. **The sting of death is sin.** Knowing we have sinned makes death terrible. **The strength**



The Women at the Sepulchre

of sin is the law. Sin makes us afraid because it is breaking God's law, 1 John 3: 4. Those who break God's law must suffer punishment. **God which giveth us the victory.** Victory over death is so certain that it is spoken of as present. **Through our Lord Jesus Christ.** It is only because Christ in His death bore the punishment due to us for sin that we have the victory.

58. Therefore; because of this triumph over sin and death. **Be ye steadfast;** in faith, Col. 1: 23. **Unmovable;** by temptation or persecution. **Always abounding.** The word "abounding" means "flowing over the edges all round." **Your labour is not in vain.** (See Matt. 10: 42.) **In the Lord.** Your labor, done in His name and by His strength, shall win a share in His glory.

GOLDEN TEXT

1 Cor. 15 : 20. Now is Christ risen from the dead, and become the firstfruits of them that slept.

DAILY READINGS

- | | |
|-------------------------|---------------------|
| M. —1 Cor. 15: 1-11. | } Many witnesses. |
| T. —1 Cor. 15: 12-21. | |
| W. —1 Cor. 15: 50-58. | } The resurrection. |
| Th. —1 Thess. 4: 13-18. | |
| F. —Isa. 53. | Ever with the Lord. |
| S. —Acts 13: 26-37. | He died for us! |
| Sa. —Matt 28: 1-10. | Glad tidings. |
| | He is risen! |

CATECHISM

Q. 72. What is forbidden in the seventh commandment?
A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

TIME AND PLACE

When Paul wrote the First Epistle to the Cor-

inthians, he was still at Ephesus, intending to remain until Pentecost, ch. 16: 8. This feast occurred late in the spring. Paul's departure from Ephesus was hastened by the riot, Acts 19: 23-20: 1. The letter was probably written, therefore, early in the spring. The year was 57 A.D.

LESSON PLAN

- I. The Pledge of the Resurrection, 20, 21. Seen in the fact that Christ rose from the dead.
- II. The Necessity of the Resurrection, 50. In order to enter on the heavenly inheritance.
- III. The Certainty of the Resurrection, 51-54. Resting on a revelation from God.
- IV. The Glory of the Resurrection, 55-58. Consisting in victory over sin and death.

LESSON HYMNS

Book of Praise, 58; 8 (Ps. Sel.); 326; 202; 338; 537.

FOR FURTHER STUDY

Juniors—20, 21 Who wrote this epistle? From what place? To whom? For what purpose? What fact here declared? (v. 20.) Who were witnesses to it? (vs. 1-8.) What is meant by firstfruits? (Lev. 23: 10, 11.) To what is death here likened? (Also 1 Thess. 4: 14; John 11: 31.) By whom did death come into the world? (Gen. 2: 17.)

50 What name here given to the body? Why must the body be changed? What is the Christian inheritance here called?

51-54 What is meant by a "mystery"? What mystery here made known? Who are to be changed? How quickly? When? What shall happen to the dead? What will the new body be like? (Phil. 3: 21.) What is meant by "incorruption"? "Immortality"?

55-58 What makes death so dreadful? Who has overcome sin and death? Who gives the victory over death? What exhortation here given? The reason for it?

Seniors and the Home Department—20, 21 What subject is discussed in this lesson? What proofs had been given of Christ's resurrection? (Luke 24: 34-40; John 20: 26; vs. 5-8.) Show the importance of Christ's resurrection? What does it secure for us? (Rom. 4: 25.)

50 What is said about the risen body? (vs. 42, 44; Phil. 3: 21.) How is the change of the natural into the spiritual body illustrated? (vs. 35-38.)

51-54 What benefits do believers receive from Christ at the resurrection? (S. Catechism, Ques. 38.) Who will change the body? (Phil. 3: 21, 21.) When

will the change take place? (1 Thess. 4: 15-17.) What of those who are dead? What scripture here quoted? (Isa. 25: 8.)

55-58 What scripture referred to? (Hos. 3: 4.) Through whom does victory over death come? How should belief in the resurrection influence us?

Prove from Scripture—*That the dead will rise again.*

Practical Points—1. Do not think of Christ as dead or far away from you. He is living and near at hand, ready always to help you.

2. If we are to have the ripe fruit, the blossom must fall to the ground. It is through the death of the earthly body that we obtain the new and glorious body.

3. A workman in Faraday's laboratory knocked a silver cup into a jar of acid, which ate it up completely. But the great chemist added some substance to the jar, which in a moment precipitated all the silver to the bottom. It was sent to a silversmith, and Faraday had his cup again. If a mere man could do that, cannot God, who created our bodies, gather them back again from the dust?—Peloubet.

4. If we glorify God in our bodies, God will make our bodies glorious.—Jeremy Taylor.

5. As a spirit-level shows when a beam is not laid straight, so God's law makes known the sin in our lives.

6. "In the Lord" is a safe rule of life, a mighty source of strength, and a sure guarantee of glorious reward.

FOR WRITTEN ANSWERS

1. What prophecy does the resurrection fulfill?

2. Over what is the resurrection a victory?

3. Through whom is this victory gained?

THE LAW OF LOVE

April 19, 1903

Temperance Lesson

Rom. 13 : 7-14. Study vs. 1-14. Commit to memory vs. 9, 10.

7 Render ¹therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth ²another hath fulfilled the law.

9 For this, Thou shalt not commit adultery. Thou shalt not kill, Thou shalt not steal, ³Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is ⁴briefly comprehended in this ⁵saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour; ⁶there-

Revised Version—1 *Omit* therefore; ²his neighbour; ³*Omit*, Thou shalt not bear false witness; ⁴summed up; ⁵word; ⁶love therefore is the fulfilment of the law; ⁷this; ⁸season; ⁹*Omit* our; ¹⁰first; ¹¹revelling; ¹²jealousy.

EXPLANATION

Connection—The letter to the church at Rome was written by Paul from Corinth near the close of his third missionary journey, Acts 20:3. The first eleven chapters show how we are saved; the remaining five show how we should live. Paul in this lesson exhorts the Roman Christians to obey the civil rulers, pay their taxes, and be good citizens.



Roman Soldier

7. **Render therefore to all their dues.** Pay to every man what is due him of money, or of respect and honor. **Tribute;** taxes paid by a subject nation. (See Matt. 22:18-22.) **Custom;** a duty on goods. **Fear;** we are not to be afraid of, but to reverence those who have power to punish wrong-doers, as judges. **Honour.** Those who hold office in the state should be honored, if not

for their own sake, because of their office.

8, 9. **Owe no man anything.** Pay all debts when due. The man who drinks too freely will soon owe much and have nothing to pay. **But to love one another;** a debt we owe to all (Matt. 5:44), and which we can never fully pay. **Hath fulfilled the law;** for no one who loves his neighbor will want to break the law which forbids harming him in any way. (See Matt. 22:34-40.) In verse 9 we see that the law of God requires us to be pure in heart and speech, free from hatred, honest, truthful, contented. **Briefly comprehended;** summed up. **Thou shalt love.** We shall be and do to others all that the law requires, if we love them. "Love," it has been well said, "is that which finds its happiness in another's good."

10. **Love worketh no ill.** On the contrary it always looks out for opportunities of doing good to others. (See 1 Cor. 13:4-7.) But intemperance destroys love in the heart and home, works ruin to character, and brings shame and poverty to helpless

fore love *is* the fulfilling of the law.

11 And ⁷that, knowing the ⁸time, that now *it is* high time to awake out of sleep; for now *is* ⁹our salvation nearer than when we ¹⁰believed.

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

13 Let us walk honestly, as in the day; not in ¹¹rioting and drunkenness, not in chambering and wantonness, not in strife and ¹²envying.

14 But put ye on the Lord Jesus Christ and make not provision for the flesh, to fulfil the lusts thereof.

wives and children. The Ten Commandments here called THE LAW, tell us how we ought to act. Love prompts us to fulfil the law, that is, to do what it directs.

11. **Knowing the season** (Rev. Ver.); the time that was to be ended by the second coming of Christ. Christ comes to each one at death, and for this coming also we should be prepared. **To awake out of sleep;** the sleep of carelessness and indifference to spiritual things. **For now is our salvation nearer.** By "salvation," as Peloubet remarks, Paul here means final deliverance from sin and sorrow. This will come (1) to all the world at Christ's second coming; (2) to each Christian at his death; (3) gradually to all nations, as the gospel is preached to them.

12. **The night is far spent;** the night of trial and sadness. **The day is at hand;** the day of the coming of Christ, the Light of the world, John 8:12. **Let us therefore cast off;** "as if they were a night-robe." **The works of darkness;** all kinds of sin in heart and conduct. Sin loves dark ways, and is therefore spoken of as darkness. **Put on the armour of light;** the Christian armor, Eph. 6:13-17. It is the armor of faith, hope, love, in which we may appear without shame in the light of Christ's coming. Until that time we must fight, like good soldiers, every kind of evil, including intemperance. With this armor we need never fail of victory.

13, 14. **Honestly;** decently, becomingly. **As in the day;** doing nothing that we would be ashamed for other people to know. **Rioting and drunkenness.** Drunkenness leads to "rioting" or lawlessness, to vice and jealous quarrels. **Chambering and wantonness;** licentiousness in its various forms. **But put ye on;** thoughts, feelings, actions like those of the Lord Jesus Christ. **Make no provision for the flesh;** but strive to master every impure and selfish desire, 1 Cor. 9:27. **To fulfil, etc.** Neither the desire for strong drink nor any other evil appetite should be yielded to. Let love to God and man rule the whole life. "Fill a glass with water, and you cannot at the same time fill it with wine. Paul had some such thing in mind when he said, 'Be not drunk with wine, but be filled with the Spirit,' Eph. 5:18. The best way to drive out evil is to occupy all the room with good." (Peloubet.)

GOLDEN TEXT

Rom. 13: 10. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

DAILY READINGS

- | | |
|-----------------------|---------------------------|
| M. —Rom. 13: 7-14. | The law of love. |
| T. —1 Peter. 2: 9-17. | Glorifying God. |
| W. —Col. 3: 1-14. | Above all—love. |
| Th.—Rom. 6: 8-18. | Dead to sin. |
| F. —Rom. 12: 1-9. | A living sacrifice. |
| S. —Rom. 14: 1-13. | Consideration for others. |
| S. —2 Cor. 5: 16-21. | A new creature. |

CATECHISM

73. Q. Which is the eighth commandment?
A. The eighth commandment is, Thou shalt not steal.

Q. 74. What is required in the eighth commandment?
A. The eighth commandment requireth the lawful

procuring and furthering the wealth and outward estate of ourselves and others,

TIME AND PLACE

Though it is placed first in the New Testament collection of Paul's epistles, the Epistle to the Romans was sixth in order of composition. It was written at Corinth towards the spring of 68 A. D. and addressed to the church at Rome, and carried to the church at Rome by Phebe, a servant of the church at Corinth, the eastern seaport of Corinth.

LESSON PLAN

- I. Duties Described, 7-10.
To superiors, v. 7; to all men, 8-10.
II. Duties Enforced, 11-14.
By reference to the coming of Christ.

LESSON HYMNS

Book of Praise, 505; 52 (Ps. Sol.); 25.; 83; 508; 528.

FOR FURTHER STUDY

Juniors—From what place did Paul write the Epistle to the Romans? About what time?

7 What are taxes? What two kinds spoken of here? Who gave an example of paying taxes? (Matt. 17: 24-27.) What feelings should we have toward rulers?

8-10 What does Paul say about owing? What debt can we never fully pay? How can we fulfil the law? Who has commanded us to love? (John 13: 34.) To whom should we show love? (Matt. 5: 44; 1 Peter 2: 17.) How should love be shown? (Gal. 6: 10.) What does it prove? (John 13: 35.)

11, 12 What does Paul say to his readers about awaking from sleep? What reason given? What does he mean? What command given? What meant by the works of darkness? What is meant by the armor of light?

13, 14 Some of the great sins here spoken of it? How can we be safe from them? What is it to "put on the Lord Jesus Christ?"

Seniors and the Home Department—Who carried this epistle to Rome? How many chapters in the first division? In the second? The subject of the first division? Of the second?

7 What is the Bible teaching about paying taxes? (Matt. 22: 21; Mark 12: 17; Luke 20: 25.) Who has given rulers their authority? (v. 1.) Where is reverence to rulers taught? (1 Pet. 2: 17.)

8-10 How does intemperance lead to debt? In what are all our duties to others included? What produces love in us? (1 John 4: 11.) How has Christ shown His love? How should His love influence us? (2 Cor. 5: 15.)

11, 12 To what event was Paul looking forward? Where does he speak of the Christian armor? (2 Cor. 6: ; Eph. 6: 13-17; 1 Thess. 5: 8.)

13, 14 Where is intemperance condemned? (1 Cor. 6: 10; Gal. 5: 21; Eph. 5: 18.) What is meant by walking in the day? Who is our great Example?

Prove from Scripture—That we should obey our rulers.

Practical Points—1. It is God who has appointed rulers in the home and in the state, and we ought to obey them, unless they command something which He forbids.

2. What we cannot pay for, we should learn to do without.

3. Love is the interest on the debt we owe to God. That debt is always growing and can never be fully paid, and therefore the interest never ceases to be due.

4. A loving heart will tell better how to treat others than thousands of rules.

5. Lord Wolseley, lately Commander-in-chief of the British Army, said of strong drink: "It kills more than all our newest weapons of warfare, and not only destroys the body, but the mind and soul also."

6. Why do people not want a bar-room in their neighborhood? Because they know it will do harm. It is the opposite of that love which "worketh no ill to his neighbor."

7. No one will become a drunkard if he follows the good old Quaker, William Penn's, rule, "When thou findest a glass of strong drink in thy hand, just open it, before it reaches thy mouth." This is a simple and sure way of saving ourselves from drunkenness.

FOR WRITTEN ANSWERS

1. What duty do we owe to rulers?.....

2. What rule should govern our dealings with our fellow-men?.....

3. What reason is given for watchfulness?.....

Lesson IV.

PAUL'S JOURNEY TO JERUSALEM

April 26, 1903

Acts 21 : 3-12. Study vs. 1-16.

Commit to memory vs. 11, 12.

3 Now when we had ¹discovered Cy²prus, ²we left it on the left hand, and sailed ³into Syr⁴ia, and landed at Tyre; for there the ship was to unlade her burden.

4 And ⁴finding disciples, we tarried there seven days: ⁵who said to Paul through the Spirit, that he should ⁶not go up to Jeru⁷salem.

5 And when ⁷we had accomplished ⁸those days, we departed and went ⁹our way; and they all ¹⁰brought us on our way, with wives and children, till we were out of the city: and ¹¹we kneeled down on the shore, and prayed.

6 And ¹²when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished ¹³our course from Tyre, we ¹⁴came to Ptol¹⁵ema¹⁶'s, and saluted the brethren, and abode with them one day.

Revised Version—¹come in sight of; ²leaving; ³unto; ⁴having found the; ⁵and these; ⁶set foot in; ⁷it came to pass that; ⁸the; ⁹on our journey; ¹⁰with wives and children, brought us on our way; ¹¹kneeling down on the beach, we prayed; ¹²bade each other farewell; and we went on board the ship; ¹³the voyage; ¹⁴arrived at; ¹⁵on the morrow; ¹⁶Omit, that were of Paul's company; ¹⁷Now this man; ¹⁸coming to us, and taking; ¹⁹feet and hands.

EXPLANATION

Connection—This Lesson continues Lesson I. Having bidden the elders of Ephesus a tender and touching farewell, Paul took ship from Miletus to Jerusalem. He sailed to Cos, Rhodes and Patara, on the southern coast of Asia Minor; at the last mentioned place he resumed the voyage on another ship, vs. 1, 2.

3. When we: Luke, the writer of The Acts, was with Paul. **Had discovered.** Luke uses a sailor's word meaning "when we had sighted." **Cyprus;** an island in the Mediterranean, now owned by Britain. **Left it on the left hand;** sailed south of it. **Syria;** a Roman province, including the whole eastern shore of the Mediterranean from Cilicia to Egypt. **Phenicia** was part of Syria and Tyre, famous for its fabrics and architecture, was its chief city.

4. Having found the disciples (Rev. Ver.). The meaning is, "having looked them up." For some reason they were hard to find. Possibly they were quite

obscure persons, little known. **Seven days.** It took the ship this time to unload. **Who said.** These disciples said. **Through the Spirit.** The Holy Spirit was guiding Paul to Jerusalem (ch. 20: 22), and now He told these disciples what would happen to him there.

5, 6. With wives and children; a touching proof of the hold the gospel had got on the homes. **Kneeled down on the shore.** (Compare ch. 20: 36.) The Greek word denotes a smooth shore. Tyre had a

8 And ¹⁵the next day ¹⁶we that were of Paul's company departed, and came unto Ces¹⁷are¹⁸'a; and we entered into the house of Phil¹⁹ip the evangelist, which ²⁰was one of the seven; and abode with him.

9 ¹⁷And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried ^{there} many days, there came down from Juda²¹'a a certain prophet, named Ag²²abus.

11 And ¹⁸when he was come unto us, he took Paul's girdle, and bound his own ¹⁹hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jeru²³salem bind the man that owneth this girdle, and shall deliver ^{him} into the hands of the Gen²⁴tiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jeru²⁵salem.

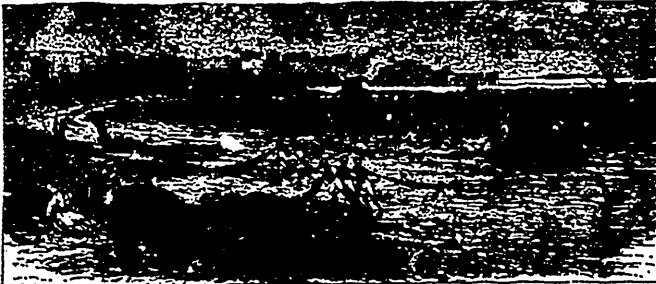
smooth beach for some distance on both sides.

7. Finished our course. The sea voyage ended at Ptolemais, which was 30 miles south of Tyre and had a fine harbor. **Saluted the brethren.** See v. 4 for Paul's custom of finding out the Christians.

8, 9. We departed; by land. **Cesarea;** a seaport on the Mediterranean, 70 miles from Tyre and 70 from Jerusalem. **Philip;** see chs. 6: 5, 6; 8: 5-13, 26-40. **The evangelist;** one who preaches the evangel or gospel from place to place. **Which did prophesy;** spoke forth messages received from God. It is not said that they foretold the future. They published the gospel. Being unmarried ("virgins"), they could devote their time to Christian work.

10-12. Came down; to the sea-coast. **Judæa;**

the southern province of Palestine. **Agabus;** no doubt the same as in ch. 11: 27-30. **Paul's girdle;** the belt used to bind the long, loose robe worn in Eastern countries. **Bound his own feet and hands** (Rev. Ver.).



The City of Tyre

as a sign of what was to befall Paul at Jerusalem; **So shall the Jews . . . bind;** which came to pass (see next lesson). **Besought him not to go.** They wrongly supposed that the prophecy was intended to prevent his going on. Paul "would not be persuaded" to turn aside from what he saw to be the path of duty (ch. 20: 22, 23), and they yielded to "the will of the Lord." Some days later Paul and his companions set out for Jerusalem, where a lodging was provided for them in the house of Mnason an aged disciple, vs. 13-16.

GOLDEN TEXT

Acts 21: 14. The will of the Lord be done.

DAILY READINGS

- | | |
|---------------------|------------------------------|
| M. —Acts 21: 1-12. | Paul's journey to Jerusalem. |
| T. —Acts 21: 13-19. | Arrival at Jerusalem. |
| W. —Acts 6: 1-7. | "One of the seven." |
| Th. —Mark 8: 31-32. | Taking up the cross. |
| F. —Rom. 8: 31-39. | More than conquerors. |
| S. —Isa. 51: 9-16. | Almighty Protector. |
| S. —2 Tim. 1: 1-12. | Not ashamed. |

CATECHISM

Q. 75. What is forbidden in the eighth commandment?
A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbour's wealth or outward estate.

TIME AND PLACE

In May of the year 58 A.D. Several islands in the Aegean and Mediterranean, passed on the voyage of Paul, are mentioned, as well as Tyre, Ptolemais, now called Acre, ports on the Syrian shore of the Mediterranean, and Caesarea, the Roman capital of Palestine, also on the Mediterranean.

LESSON PLAN

- I. Paul's Voyage, 3.
Through the Aegean and Mediterranean to Syria.
- II. Paul at Tyre, 4-7.
Where he was warned not to go to Jerusalem.
- III. Paul at Caesarea, 8-12.
Where he received a second warning not to proceed.

LESSON HYMNS

Book of Praise, 232; 34 (Ps. Sel.); 255; 533; 534; 588.

FOR FURTHER STUDY

Juniors—Where did we leave Paul in Lesson 1? Whither was he going? Name one of his companions.
3-7 What island did the ship pass? Why did it stop at Tyre? How long did it remain? With whom did Paul spend this time? What warning did they give him? Where was a prayer meeting held? What miracle took place near Tyre? (Matt. 15: 21-23; Mark 7: 24-30.) Where did the sea journey end? How long did Paul remain here? How was the journey continued?

8, 9 With whom did Paul stay at Caesarea? How many of the same name in the New Testament? (Mark 6: 17; John 1: 43; Acts 8: 30.) How many daughters in this home? What is it to "prophesy"?

10-12 Who was Agabus? Whence had he come? What did he foretell? Who enabled him to do this? Who tried to keep Paul from going on? What did he say he was ready for? What did they reply?

Seniors and the Home Department—What islands in the Aegean Sea did Paul pass by? Where did he change ships? Why was he going to Jerusalem? (ch. 20: 22.) What did he expect? (ch. 20: 23.)

3-7 Of what country was Tyre the chief city? What king of Tyre helped Solomon in building the temple? (1 Kings ch. 9.) What wicked queen of Israel came from Tyre? (1 Kings 16: 31.) When had the gospel been brought to this region? (chs. 11: 19; 15: 3.) Describe Paul's leaving Tyre. Where had a similar scene taken place? (ch. 20: 36-38.)

8, 9 Of what country was Caesarea the capital? What king was smitten with disease here? (ch. 12: 19, 23.) What famous centurion lived in this city? (ch. 10: 1.) What was Philip's office? (ch. 6: 5, 6.)

10-12 How did Agabus represent Paul's fate? What similar acts in the Old Testament? (1 Kings 22: 11; Jer. 13: 1-11; Ezek. 4: 1-3.) Describe what followed Agabus' announcement.

Prove from Scripture—That prayer for others is a duty.

Practical Points—1. Life is a voyage. Sometimes the sea is stormy and sometimes it is hard to see our way. But Jesus is our Pilot, and if we trust Him, He will bring us to the haven in safety.

2. It is better to have the good people of a place for our friends, even if they be poor and unknown, than the rich and great who are not good.

3. Prayer is like a golden key which, in the morning, opens the door of a happy, useful day and at night shuts out all fear as we go to rest.

4. We cannot always have our earthly friends with us, but Jesus is a friend who will go with us every where and stay by us always. Though He is not now with us in bodily form, His presence is none the less real and precious.

5. There is no work more honorable than work for Christ and none that more adorns.

6. When plainly God calls one whom we love to a difficult or dangerous field of labor, our love should not lead us to hinder his going.

7. The name of the Lord Jesus is worth dying for a hundred times over.

8. Often the difficulties in our path seem like a high wall. But if we move steadily on in obedience to God's will, some way of surmounting them will appear. We may be able to see only one step at a time; but if we take it, the following one will be shown.

FOR WRITTEN ANSWERS

1. To what city was Paul going?

2. Who urged him not to go?

3. For what was he prepared?

LESSON V.

PAUL ARRESTED

May 3, 1903

Acts 21 : 30-39. Study vs. 17-39. Commit to memory vs. 30-32. Read Acts 21 : 40 to 22 : 29.

30 And all the city was moved, and the people ran together; and they ¹took Paul, and ²drew him out of the temple; and ³forthwith the doors were shut.

31 And as they ⁴went about to kill him, tidings came ⁵unto the chief captain of the band, that all Jerusalem was in ⁶an uproar.

32 Who immediately took soldiers and centurions, and ran down ⁷unto them; and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and ¹took him, and commanded *him* to be bound with two chains; and ²demandod who he was, and what he had done.

34 And some ⁹cried one thing, some another, among the ¹⁰multitude; and when he could not know the certainty for the ¹¹tumult, he commanded him to be ¹²carried into the castle.

Revised Version—¹laid hold on; ²dragged; ³straightway; ⁴were seeking to kill him; ⁵up to; ⁶confusion; ⁷upon; ⁸inquired; ⁹shouted; ¹⁰crowd; ¹¹uproar; ¹²brought; ¹³crying out; ¹⁴about to be brought; ¹⁵say something; ¹⁶best thou know; ¹⁷Art thou not then the; ¹⁸stirred up to sedition; ¹⁹led; ²⁰the; ²¹of the Assassins; ²²give me leave.

EXPLANATION

Connection—Paul went from Cæsarea (see ch. 21 : 15, 16) to Jerusalem. Here he related his success among the Gentiles to the disciples. They advised him to conform, while in Jerusalem, to Jewish modes of worship, so as not to offend the Jews. This he did; but yet the Jews sought to kill him, vs. 15-29.

30, 31. All the city was moved; stirred up to fury by Jews from Asia, who accused Paul of pollu-

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the ¹⁰people.

36 For the multitude of the people followed after, ¹³crying, Away with him.

37 And as Paul was ¹⁴to be led into the castle, he said unto the chief captain, *May I* ¹⁵speak unto thee? Who said, ¹⁶Canst thou speak Greek?

38 Art ¹⁷not thou that Egyptian, which before these days ¹⁸madest an uproar, and ¹⁹leddest out into the wilderness ²⁰four thousand men ²¹that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tarsus, a city in Cilicia, a citizen of no mean city; and, I beseech thee, ²²suffer me to speak unto the people.

the court of the Gentiles. **Were shut;** by the priests, to prevent the defilement of the inner court by bloodshed. **Up to the chief captain** (Rev. Ver.); that is, up to the castle of Antonia, in which the band of Roman soldiers was stationed, and which overlooked the temple and was connected with it at two points by stairs. The word for "chief captain" is *chiliarch* (commander of 1000 men). This chief captain's name was Lysias, ch. 23 : 26.

32, 33. Centurions; commanders of 100 men. **Ran down upon them** (Rev. Ver.); from the castle. **Two chains;** one on each arm, fastened to a soldier (see ch. 21 : 11). "The chains were at hand because every Roman soldier carried a chain and also a thong." **Demandod;** of the bystanders.

34-36. Some cried one thing, some another. Compare ch. 19 : 32. **The stairs.** (See on v. 31.) **Away with him.** So the mob had cried out for the blood of Jesus thirty years before, around Pilate's judgment seat, Luke 23 : 18; John 19 : 15.

37, 38. As Paul was to be led into the castle, he said to the chief captain in Greek, which that officer, being an educated man, would understand, **May I speak unto thee?** The officer, who had thought him a brigand assassin (v. 38), asked in surprise, **Canst thou speak Greek?** **That Egyptian;** mentioned by Josephus. **He had stirred up** (Rev. Ver.) a rebellion; but Felix, the Roman governor, dispersed his four thousand followers. **Murderers;** called Sicarii, or Assassins, from the short daggers (sica) carried under their garments, with which they stabbed their enemies. If the chief captain had captured such a desperate character as the leader of these "Dagger-men," he would have been almost sure of promotion.

39. A Jew of Tarsus; the capital of Cilicia, a free city and the seat of a great university. **Give me leave to speak.** Having received permission, amidst "a great silence" (v. 40), Paul made his defence by giving an account of his conversion, ch. 22. Every word of this speech should be read by the scholars. It is a wonderful example of tact and courage, and would have convinced any people less narrowminded and fanatical than the Jews.



Tower of Antonia

ting the temple, vs. 27-29. **Drew him out of the temple;** the part of the temple called the court of the women. All Jews were at liberty to go here, but no Gentile, on pain of death. Paul was charged with bringing a Gentile into this court, vs. 28, 29, as above. **The doors;** between the court of the women and

GOLDEN TEXT

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

DAILY READINGS

- M. — Acts 21: 27-30. Paul arrested.
- T. — Acts 21: 40 to 22: 9. Paul's defence.
- W. — Acts 22: 10-21. Defence continued.
- Th. — Acts 22: 22-30. "Away with him."
- F. — Luke 23: 13-23. Jesus reviled.
- S. — 1 Peter 3: 12-17. Happy in suffering.
- S. — Rev. 2: 1-10. Reward.

CATECHISM

Q. 76. Which is the ninth commandment?
 A. The ninth commandment is, Thou shalt not bear false witness against thy neighbour.

TIME AND PLACE

The spring of A. D. 58. According to Prof. Lewin, Paul arrived at Jerusalem Wednesday, May 17. The feast of Pentecost fell on the same day. The riot occurred a few days after this date. The place was within the courts of the temple.

LESSON PLAN

- I. A Riotous Mob, 30-31. Seeking the life of Paul.
- II. A Prompt Rescue, 32-36. Of Paul by the Roman soldiers.
- III. A Reasonable Claim, 37-39. By Paul to be heard in his own defence.

LESSON HYMNS

Book of Praise, 250; 40 (Ps. Sel.); 256; 263; 267; 149.

FOR FURTHER STUDY

Juniors—Whence had Paul come? To what city? What counsel did the disciples give him? How did he act? Who sought to kill him?

30, 31 In what building was Paul? In what part of it? Who dragged him out? Tell why. What did they intend to do to him? Who was told about this? What doors are spoken of?

32-34 What is a centurion? How had the crowd been treating Paul? How did the soldiers treat him? Who had foretold this? (ch. 21: 11.) What question was asked of the crowd? How did they answer? Whither was Paul taken? By whom? Who followed? Why had Paul to be carried?

37, 38 What request made by Paul? In what language? Who had the chief captain thought he was?

39 Name Paul's birthplace. In what country? For what was it noted? What did Paul wish to do?

Seniors and the Home Department—30, 31 What two courts of the temple are referred to here? Who were forbidden to enter the inner court? On what penalty? With what was Paul charged? On what ground? (vs. 28, 29.) Why were the doors shut? Who was the chief captain? (ch. 23: 26.) What does the word mean?

32-36 What action did the chief captain take? Whence did the soldiers "run down"? What effect had their coming? Why could nothing be learned from the mob? What cry did they utter? About whom had the same words been used? (Luke 23: 18; John 19: 15.)

37, 38 What surprised the chief captain? Why was he surprised? Who were the "Assassins"? Who had dispersed them?

39 What rights did Paul claim? (ch. 22: 25.) Where had he done this before? (ch. 16: 37.) Why are Christians persecuted? (Matt. 13: 21.) Who delivers from persecution? (2 Tim. 3: 11.) Who will reward those who suffer persecution? (Matt. 5: 12; Luke 6: 22, 23.)

Prove from Scripture—That we should take pride in our country.

Practical Points—1. We should not believe or repeat an accusation against any person without good reason.

2. "A man in anger is like a chariot without a driver or a ship in a storm without a pilot, or a scorpion which stings itself as well as others."

3. When we are doing right, we can look the whole world in the face.

4. The bondage of passion and of bad habits is worse than chains and imprisonment.

5. A tiger cub may be tamed and become a harmless pet, until it has once tasted blood. Then it becomes dangerous and must be killed. So our temper and appetites will work great mischief unless they are kept under control.

6. We ought to take a pride in our own country and town. And we should remember that the good name of the place where we live depends on ourselves. It will be judged by what people see in us.

7. We need never be ashamed to suffer if it is for doing the duty to which God has called us.

8. It is often best to keep silent when we are injured by others. But sometimes greater good can be done by speech than by silence, and then it is our duty to speak out clearly and boldly.

FOR WRITTEN ANSWERS

1. Who sought to kill Paul?

2. By whom was he rescued? Describe the arrest.

3. Where was he imprisoned?

Lesson VI.

THE PLOT AGAINST PAUL

May 10, 1903

Acts 23 : 12-22. Study vs. 10-35. Commit to memory vs. 20-22.
Read Acts 22 : 29 to 23 : 9.

12 And when it was day, ¹certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which ²had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, ³that we will eat nothing until we have ⁴slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you ⁵to-morrow, as though ye would ⁶enquire something more perfectly concerning him : and we, or ever he come near, are ready to ⁷kill him.

16 ⁸And when Paul's sister's son heard of their lying in wait, ⁹he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain : for he hath ¹⁰a certain thing to tell him.

Revised Version—¹Only certain of: ²Only had: ³to taste; ⁴killed; ⁵Only to-morrow; ⁶judge of his case more exactly; ⁷slay; ⁸Put Paul's; ⁹and he came; ¹⁰something; ¹¹asked; ¹²going aside asked him privately; ¹³ask; ¹⁴unto; ¹⁵thou wouldst; ¹⁶more exactly concerning him; ¹⁷under a curse neither to eat; ¹⁸the; ¹⁹go, charging him, Tell; ²⁰signified.

EXPLANATION

Connection—The events between this Lesson and the previous one are : Paul's speech from the castle stairs; his rescue by the soldiers from the Jews enraged by his mention of the Gentiles; his escape from scourging by claiming to be a Roman citizen; his defence next day before the council; another rescue by the soldiers; and a vision of the Saviour at night, ch. 22 : 1 to 23 : 11.

12. **Banded together.** They saw that the Roman officer would not punish Paul, unless they could prove him guilty of some crime; and so they resolved to kill him. **Bound themselves under a curse;** called down God's anathema or curse upon themselves, if they did not keep their vow. It shows how desperately in earnest they were. **Neither eat nor drink;** an ancient form of oath, 1 Sam. 14: 24. It made fools, too, in Paul's case, of those who took it.

13. **More than forty.** It would be easy to get any number of men to do the deed, so bitterly did they hate Paul, ch. 22 : 21, 22. **Conspiracy;** from a Latin word meaning "to breathe together," a secret agreement as if whispering together. Some think that these men belonged to the Sicarii or Assassins referred to in ch. 21 : 38.

14. **The chief priests and elders;** members of the Jewish council, ch. 22 : 30. **We have bound ourselves.** They do not hesitate to tell the plot to the council, who were as eager for Paul's blood as



A Roman Centurion

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and ¹¹prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and ¹²went with him aside privately, and asked him, What is that thou hast to tell me?

20 And he said, The Jews have agreed to ¹³desire thee that thou wouldst bring down Paul to-morrow ¹⁴into the council, as though ¹⁵they would enquire somewhat ¹⁶of him more perfectly.

21 But do not thou yield unto them : for there lie in wait for him of them more than forty men, which have bound themselves ¹⁷with an oath, that they will neither eat nor drink till they have killed him : and now are they ready, looking for ¹⁸a promise from thee.

22 So the chief captain then let the young man ¹⁹depart, and charged him, *See thou tell no man that thou hast ²⁰shewed these things to me.*

themselves. They thought they were doing a religious act. **Under a great curse.** The expression used by the conspirators is one which denotes great earnestness. Its literal translation is, "with a curse have we cursed ourselves."

15. **With the council;** with the approval of the whole council. **Signify;** give notice to. **As though ye would enquire.** It would seem to the Roman officer quite reasonable that the council should be allowed to examine Paul more closely. **Ready to kill him;** on his way to the council. The priests evidently consented to this villainy, ch. 25 : 2, 3.

16. **Paul's sister's son.** Nothing more is known of him; but this one deed showed him faithful, brave and resourceful. **Heard.** It was no secret among the Jews. **Into the castle.** Paul's friends had apparently free access to him, as afterwards at Caesarea, ch. 24 : 23. The chief captain may have treated him the more mildly because he wished to make amends for his fault in having bound a Roman citizen (ch. 22 : 27-29) contrary to law.

17, 18. **Brought him to the chief captain.** The centurion's compliance with Paul's request shows the Roman sense of fair play, also the respect which Paul's conduct had gained for him. **Paul the prisoner;** probably still bound with chains, ch. 21 : 33. **Prayed.** The old meaning of this word was simply "to ask." Paul had asked the centurion.

19. **Took him by the hand;** in a friendly way, to make him feel at home. **What is that, etc.?** He was anxious to know; for plots were very common, and governors and officers had ever to be on their guard.

20-22. **The Jews have agreed.** The story is again told, perhaps in the lad's own words. **A promise from thee;** to send Paul to the Jewish council. **Charged him;** to keep silence, to give him time to rescue Paul (see vs. 23, 24).

GOLDEN TEXT

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

DAILY READINGS

- M. — Acts 23 : 1-11. Paul comforted.
- T. — Acts 23 : 12-22. The plot against Paul.
- W. — Acts 23 : 23-35. Saved from enemies.
- Th. — Luke 21 : 10-13. Forewarned.
- F. — Psalm 27. Confidence in God.
- S. — Psalm 18 : 6-19. Praise for deliverance.
- S. — Psalm 124. The best refuge.

CATECHISM

Q. 77. *What is required in the ninth commandment?*
 A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.

TIME AND PLACE

Late in May of 58 A. D. : Jerusalem; the castle of Antonia. "It was situated at the north western corner of the temple area, on a rock fifty cubits (about 75 feet) in height, the highest point in the neighborhood. Its walls rose forty cubits (about sixty feet) above the rock on which they rested."

LESSON PLAN

- I. The Plot Made, 12-15.
By the Jews against the life of Paul.
- II. The Plot Discovered, 16.
By a young man, the nephew of the apostle.
- III. The Plot Reported, 17-22.
By this young man to the chief captain.

LESSON HYMNS

Book of Praise, 149; 19 (Ps. Sel.); 276; 297; 191; 262.

FOR FURTHER STUDY

Juniors—To whom did Paul make a speech? Where was he standing? (ch. 22 : 40.) What made his hearers angry? (ch. 22 : 21, 22.) Who again rescued Paul? (ch. 22 : 24.) What punishment did he escape? How? (ch. 22 : 24, 25.)

12, 13 Who made a plot against Paul? What was their purpose? How did they show their determination? How many of them were there?

14, 15 Who were told about the plot? What were they asked to do? What plan was made?

16, 17 Who discovered the plot? Whither did he go? For what purpose? Whom did Paul call? What request did he make?

18-22 What message given to the chief captain? How did he treat the young man? What question did he ask? What story was told? What request made? What charge given? What are God's works of providence? (S. Catechism, Ques. 11.)

Seniors and the Home Department—Before what council was Paul brought? (ch. 22 : 40; 23 : 1.) What was his danger? (v. 10.) Who rescued him? What vision had he?

12, 13 What oath was made? By whom?

14-17 Who consented to the plot? What was to be their part in it? What pretence were they to make? When was the plot to be carried out? How came Paul's nephew to know of it? What step did he take to prevent it? To whom did Paul send him? Under whose charge? What does the granting of Paul's request show? Mention other examples of the same sort of treatment. (ch. 16 : 34; 24 : 23; 26 : 32; 27 : 5; 28 : 30.)

18-22 What persons helped to save Paul? What was the Lord's purpose for him? (v. 11.) How did the conspiracy further this purpose? (ch. 23 : 23, 24; 25 : 11, 12; 27 : 1; 28 : 16.)

Prove from Scripture—That prudence is required of us.

Practical Points—1. If we do not want thistles to grow, we should not scatter thistle seed on the ground. Anger in the heart is the seed from which murder springs.

2. These Jews were in great haste to do an evil deed. We should be equally swift in doing what we know to be right.

3. One broken link in a chain makes the whole chain useless. Like Paul's nephew, each of us has something to do in carrying out God's plan. If we fail to do our part, the blame for any evil result rests on us.

4. Paul sets us an example of trust in the promises of God, at the same time doing all we can to help ourselves.

5. During the siege of a city a shell from the walls buried itself in the side of a hill outside and opened a spring which supplied the besiegers with clear, cold water in plenty. So God can take things that seem likely to injure us and turn them into helps.—Peloubet.

6. "There is an old Huguenot picture representing men around an anvil striking it with their hammers, and others handing them new ones as fast as the ones used are broken on the anvil. Underneath is this legend, 'Strike away, ye rebels . . . your hammers may break, but the anvil of God's Word endures.'"

FOR WRITTEN ANSWERS

- 1. Who conspired against Paul?
-
- 2. Who showed him his danger?
-
- 3. What course did he take?
-

Acts 24: 10-16, 24-26. Study vs. 10-27. Commit to memory vs. 14-16. Read Acts 24: 1-9.

10 ¹ Then Paul, after that the governor had beckoned unto him to speak, ² answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do ³ the more cheerfully ⁴ answer for myself:

11 ⁵ Because that thou mayest understand, that there are yet but twelve days since I went up to ⁶ Jerusalem for to worship.

12 And ⁷ they neither found me in the temple disputing with any man, ⁸ neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove ⁹ the things whereof they now accuse me.

14 But this I confess unto thee, that after the ¹⁰ way which they call ¹¹ heresy, so worship I the God of ¹² my fathers, believing all things which are ¹³ written in the law and ¹⁴ in the prophets:

15 ¹⁵ And have hope toward God, which ¹⁶ they

Revised Version—1 And when the governor; ² Paul; ³ Omit the more; ⁴ make my defence; ⁵ Seeing that thou canst take knowledge that it is not more than; ⁶ worship at Jerusalem; ⁷ neither in the temple did they find me; ⁸ or stirring up a crowd, nor; ⁹ to thee; ¹⁰ Way; ¹¹ a sect so serve I; ¹² our; ¹³ according to; ¹⁴ which are written; ¹⁵ Having; ¹⁶ these also themselves look for; ¹⁷ Omit of the dead; ¹⁸ Heretofore do I also; ¹⁹ Omit always; ²⁰ But; ²¹ when; ²² and sent; ²³ Jesus; ²⁴ the; ²⁵ was terrified; ²⁶ thee unto me; ²⁷ withal; ²⁸ would be; ²⁹ Omit that he might loose him.

themselves also allow, that there shall be a resurrection ¹⁷ of the dead, both of the just and unjust.

16 ¹⁸ And herein do I exercise myself, to have ¹⁹ always a conscience void of offence toward God, and ²⁰ toward men.

24 ²¹ And after certain days ²² when Felix came with his wife Drusilla, which was a Jewess, ²³ he sent for Paul, and heard him concerning the faith in Christ ²⁴.

25 And as he reasoned of righteousness, temperance, and ²⁶ judgment to come, Felix ²⁷ trembled, and answered, Go thy way for this time; when I have a convenient season, I will call ²⁸ for thee.

26 He hoped ²⁹ also that money ³⁰ should have been given him of Paul, ³¹ that he might loose him: wherefore he sent for him the oftener, and communed with him.

EXPLANATION

Connection—The high priest and the elders went down to Caesarea and stated their charges against Paul before Felix; the Roman governor, through Tertullus, a hired advocate, vs. 1-9. This lesson gives us Paul's reply and describes its effect on Felix.

10. **Then Paul.** Twice before Paul had defended himself before the Jews, ch. 21: 40; 22: 30. Now he stands before a Roman governor, a heathen, v. 1. **Beckoned unto him;** as a sign to begin his reply to Tertullus, v. 1. **Many years;** six or seven years, longer than the average term of office. **A judge.** A Roman governor was also judge of his province. **Cheerfully make my defence** (Rev. Ver.). Felix, from his long residence

Second, that he belonged to a sect or **heresy**,—was not a loyal Jew. But Paul replied that Christians were not a sect, that is, a part cut off or separated from the Jews, but men who worshipped, in another and better way, the same God as the Jews. **Which they themselves also allow.** The Pharisees, but not the Sadducees, believed in the resurrection, ch. 23: 8. **The just and the unjust.** See Dan. 12: 2, 3.

16. **And herein;** because he believed in the resurrection. **Exercise myself;** train myself. **A conscience void of offence;**

neither stumbling nor causing others to stumble, in the path of duty.

In vs. 17-21 Paul meets the third charge, of profaning the temple (v. 6), by relating what had really happened. Felix then adjourned the court, vs. 22, 23.

24-26. **Drusilla . . . a Jewess;** daughter of the

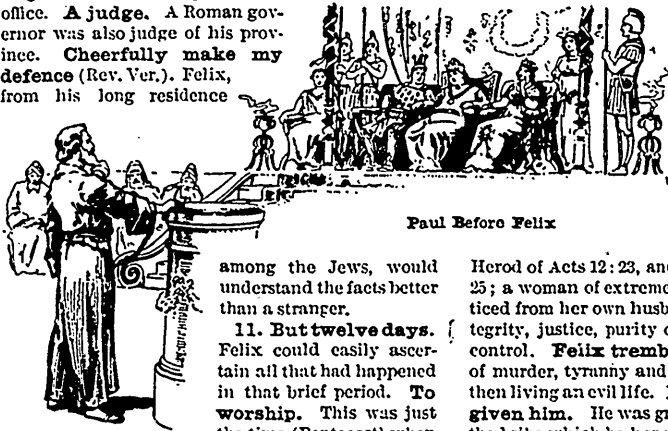
Herod of Acts 12: 23, and sister of the Herod of Acts 25; a woman of extreme beauty, whom Felix had enticed from her own husband. **Righteousness;** integrity, justice, purity of life. **Temperance;** self-control. **Felix trembled;** for he had been guilty of murder, tyranny and taking bribes; he was even then living an evil life. **Money should have been given him.** He was greedy, too, and thus eager for the bribe which he hoped to receive from Paul. He had heard the apostle (v. 17) speak of bringing help to the Jews in Jerusalem, and naturally thought that, if he could raise money for the need of others, he could do the same in order to purchase his liberty. Besides, the governor saw that his prisoner had many friends, and supposed that they would come to his aid. Paul, however, would offer no bribe, and so he remained two years a prisoner in Caesarea.

among the Jews, would understand the facts better than a stranger.

11. **But twelve days.** Felix could easily ascertain all that had happened in that brief period. **To worship.** This was just the time (Pentecost) when Jews from foreign lands came to Jerusalem.

12. **Neither . . . disputing;** but quietly worshipping. **Neither raising up the people.** It was the Jews, and not Paul himself, who had made the disturbance, ch. 21: 27, 28.

13-15. **The things whereof they now accuse me.** First, that he had been a disturber of the peace, v. 5. This the Jews had not even tried to prove.



Paul Before Felix

GOLDEN TEXT

Ps. 23: 4. I will fear no evil: for thou art with me.

DAILY READINGS

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

CATECHISM

Q. 78. What is forbidden in the ninth commandment?
A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbour's good name.

TIME AND PLACE

May of 58 A.D. Caesarea, a town on the coast of Palestine, about 23 miles south of Mount Carmel. It was built by Herod the Great, and named by him after his patron, Augustus Caesar. It became the Roman capital of Palestine.

LESSON PLAN

- I. The Defence Offered, 10-16.**
By Paul against the charges of the Jews.
- II. The Decision Postponed, 24-26.**
By Felix in the hope of a bribe.

LESSON HYMNS

Book of Praise, 276; 67 (Ps. Sel.); 260; 256; 533; 584.

FOR FURTHER STUDY

Juniors—Where was Paul at this time? (ch. 23:33.)
 What Roman centurion had lived there? (ch. 10:1.)
 What evangelist had his home there? (ch. 21:8.)

10-13 Before whom did Paul now appear? How long had Felix been governor? How long was it since Paul had gone to Jerusalem? For what purpose had he gone? What did he deny?

14-16 Whom did Paul worship? What did he believe? What was he hoping for? How did he train himself?

24, 25 Who was the wife of Felix? To what race did she belong? For whom did Felix send? About what did he and his wife wish to hear? What did Paul speak about? Why did Felix tremble? What answer did he make? What is the best time to seek salvation? (2 Cor. 6:2.)

26 What did Felix hope to get from Paul? Which commandment forbids covetousness?

Seniors and the Home Department—**10-13** Before whom had Paul previously defended himself? How often? By whom were charges brought against Paul? What were they? Why was Felix qualified to be a judge in this matter? How did Paul answer the first charge? What feast had just been held? By whom was it attended?

14-16 What is a sect? What did Paul deny? What did he admit? What points of agreement between Paul and the Jews? What two parties among the Jews? Which believed in the resurrection? How did belief in the resurrection influence Paul? What does "void of offence" mean? What charge is answered in vs. 17-21? What action did Felix take? (v. 22.) How did he treat Paul?

24 What is righteousness? Temperance? Why

did Felix dread the judgment? What does Christ teach about delay in beginning to follow Him? (Luke 9:59-62.)

Prove from Scripture—That we should keep a clear conscience.

Practical Points—1. If we cannot respect a ruler on account of his character, we should do so because his authority comes from God.

2. Those who are doing right need never be afraid to give an account of their actions. Only evil-doers have reason to fear the light.

3. Bunyan tells of a certain Mr. Godly-man who was clothed in white to show his innocence. Two men called Prejudice and Ill-will were continually casting dirt upon him, but the dirt fell off, and the garment looked as white as ever. So God will show the righteousness of His servants, however others may strive to blacken their character.

4. It costs to keep a good conscience; but it pays.

5. I know a land where the streets are paved
 With the things we meant to achieve.
 It is walled with the money we meant to have
 saved,
 And the pleasures for which we grieved;
 The kind words unspoken, the promises broken,
 And many a coveted boon.
 Are stowed away there in that land somewhere,
 The land of PRETTY SOON.

—Ella Wheeler Wilcox.

6. It is not only those who say that they will not have Christ as their Saviour, who are in danger. The peril is just as great of those who, day after day, put off accepting Him.

FOR WRITTEN ANSWERS

1. Who was Paul's judge? Who his accusers?

2. The charges made?

3. Paul's line of defence?

Lesson VIII.

PAUL BEFORE AGRIPPA

May 24, 1903

Acts 26 : 19-29. Commit to memory vs. 27-29. Read the whole chapter.

19 ¹ Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision :

20 But ² shewed first unto them of Damas'cus, and at Jeru'salem, and throughout all the ³ coasts of Jude'a, and ⁴ then to the Gen'tiles, that they should repent and turn to God, ⁵ and do works meet for repentance.

21 For ⁶ these causes the Jews ⁷ caught me in the temple, and ⁸ went about to kill me.

22 Having therefore obtained ⁹ help of God, I continue unto this day, ¹⁰ witnessing both to small and great, saying ¹¹ none other things than those which the prophets and Mo'ses did say should come :

23 ¹² That Christ should suffer, and ¹³ that he should be the first that should rise from the dead, and should shew light ¹⁴ unto the people, and to the Gen'tiles.

Revised Version—¹ Wherefore ; ² declared both to ; ³ country ; ⁴ also ; ⁵ doing works worthy ; ⁶ this cause ; ⁷ seized ; ⁸ assayed to ; ⁹ the help that is from God, I stand ; ¹⁰ testifying ; ¹¹ nothing but what ; ¹² How that the Christ must suffer ; ¹³ how that he first by the resurrection of the dead should proclaim ; ¹⁴ both to ; ¹⁵ made his defence ; ¹⁶ mad ; thy much learning ; ¹⁷ turn thee to madness ; ¹⁸ Paul saith ; ¹⁹ excellent ; ²⁰ unto whom ; ²¹ hath not been done ; ²² With but little persuasion thou wouldst fain make me a Christian.

24 And as he thus ¹⁵ spake for himself, Fes'tus said with a loud voice, Paul, thou art ¹⁶ beside thyself : much learning doth ¹⁷ make thee mad.

25 But ¹⁸ he said, I am not mad, most ¹⁹ noble Fes'tus ; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, ²⁰ before whom also I speak freely : for I am persuaded that none of these things are hidden from him ; for this thing ²¹ was not done in a corner.

27 King Agrippa, believest thou the prophets ? I know that thou believest.

28 Then Agrippa saith unto Paul, ²² Almost thou persuadest me to be a Christian.

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

EXPLANATION

Connection.—Festus, the new governor, wanted Paul to return to Jerusalem for a final trial, but Paul knowing that he would get no justice there, appealed to Cæsar, ch. 25 : 1-12. In the meantime Agrippa, king of a little kingdom north-east of the sea of Galilee, visited Festus and Paul was brought before him for a hearing, ch. 25 : 13-27. Paul began his defence by a statement of his life, conversion and call to preach, vs. 1-18. The lesson continues his address.

19, 20. **Whereupon** ; after receiving instruction from the risen Lord, vs. 16-18. **Agrippa** ; Herod Agrippa II. (son of the Herod mentioned in ch. 12). **I was not disobedient.** The expression means that Paul obeyed with haste. **But shewed.** Paul delivered the message received from Christ. **Damas-cus.** See ch. 9 : 20. **Jerusalem.** See ch. 9 : 29. **All the coasts** (Rev. Ver., "country") of Judæa. Perhaps Paul preached on his way from Jerusalem to Cæsarea, ch. 9 : 30. **To the Gentiles** ; fulfilling the words of His Lord, ch. 9 : 15. This message has three parts. (1) **Repent** ; hate and forsake sin. (2) **Turn to God** ; to become His loving and obedient children. (3) **And do works meet for repentance.** Good works are the proof that we have repented and turned to God.

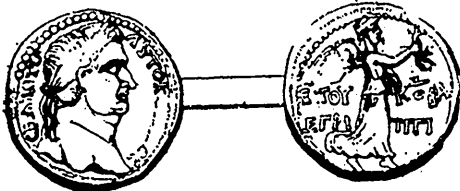
21. **For these causes** ; because he (1) troubled them by speaking of their sin and (2) preached the gospel to the Gentiles, ch. 22 : 21, 22. **The Jews caught me** ; more than two years before ch. 24 : 27.

22. **Help of God** ; as in the beautiful vision of ch. 23 : 11. **Small and great.** He was now before two of the great. The Lord had said (ch. 9 : 13) that he should speak before kings. **None other things.** He was true to the Jewish scriptures. **The prophets and Moses.** The first five books of the Old Testament are called by the name of Moses and the other books are called "the Prophets." **Did say should come.** The Old Testament taught these three things concerning the Christ, and they were fulfilled in Jesus whom Paul preached, (1) that he should suffer, Isa. 53 ; (2) rise from the dead, Ps. 16 : 10 ; (3) that he should shew light unto the people (the Jews) and to the Gentiles, Isa. 60 : 3.

The turn of meaning given by the Rev. Ver. "that he first by the resurrection should proclaim."

24, 25. **With a loud voice** ; showing his impatience. **Thou art beside thyself.** Paul's words about the resurrection sounded to the governor like the ravings of a lunatic. **Most noble Festus** ; a title of respect. Paul was ever the courteous gentleman. **Truth** ; not fancies, but solid fact. **Soberness** ; the exact opposite of insanity.

26. **Knoweth of these things** ; for he was a Jew. It was also a gentle hint that he had been speaking to the king and not to Festus and should, therefore, not have been interrupted. **Not done in**



A Coin of Herod Agrippa

a corner. The work of Jesus and His apostles was done in the most public manner, John 12 : 19 ; Acts 17 : 6.

27-29. **Believest thou the prophets ?** With whose writings the words of Paul agreed. **With but little persuasion thou wouldst fain make me a Christian** (Rev. Ver.). The meaning is that Agrippa thought that Paul expected to win him over to his own side too easily. He scorned the thought of becoming a Christian. **I would to God** ; an expression of earnest desire. **Whether with little or with much.** (Rev. Ver.) ; that is, with great or little argument. **Such as I am** ; a believer in Christ. **Except these bonds** ; which were hanging on his arms as he spoke. These closing words of Pauls show how completely he was controlled by love which is "not easily provoked," 1 Cor. 13 : 5.

GOLDEN TEXT

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

DAILY READINGS

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

CATECHISM

Q. 79. Which is the tenth commandment?

A. The tenth commandment is, Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

TIME AND PLACE

The summer of 60 A.D.; Caesarea, a city on the coast of Palestine, sometimes called Caesarea on the Sea, to distinguish it from Caesarea Philippi. Paul had been a prisoner for more than two years, having been sent hither from Jerusalem for safety. (See ch. 23 : 23, 24.)

LESSON PLAN

- I. A Calm Defence, 19-23. Offered by Paul against the charges of the Jews.
- II. A Violent Interruption, 24-26. Made by Festus while Paul was speaking.
- III. An Earnest Appeal, 27-29. Addressed to Agrippa by Paul.

LESSON HYMNS

Book of Praise, 576; 31 (Ps. Sel.); 303; 54; 434; 240.

FOR FURTHER STUDY

Juniors—Where was Paul at this time? Who was now governor of Judæa? (ch. 24 : 27.) Whither did he wish Paul to go? Why did Paul refuse? To whom did he appeal? (ch. 25 : 11.) What king came to visit the governor? (ch. 25 : 13.) Who came with him? What wish did the king express? (ch. 25 : 22.)

19, 20 Whose son was Agrippa? What apostle had his father put to death? (ch. 12 : 1, 2.) Of what vision did Paul speak? (ch. 9 : 1-8.) To whom had Paul preached? What did he preach?

21-23 Where did the Jews seize Paul? What was their purpose? Who helped Paul? What name here given to the Old Testament? What does it teach about Christ?

24-26 Who interrupted Paul? What did he think? What was Paul's reply?

27-29 What question did Paul ask Agrippa? Agrippa's reply? What was Paul's desire?

Seniors and the Home Department—How long had Paul been in Caesarea? (ch. 24 : 27.) Who had sent him thither? (ch. 23 : 23, 24.) Before whom did Paul speak? What prediction was fulfilled? (ch. 9 : 15.) Of what did he give an account? What other accounts in the Acts? (ch. 9 : 1-22; 22 : 1-16.)

19-23 Who had appeared to Paul? Where? What commission had he received? How did he act? What were the three parts of Paul's message? Why were the Jews angry? To what writings did Paul appeal? What passages in these writings support his teaching? (See Explanation on v. 23.)

24-26 With what did Festus charge Paul? What did he think was the cause? How did Paul describe his own words?

27-29 To what race did Agrippa belong? What writings did he believe? Explain his answers to Paul. How did he look upon Christians? To what bonds did Paul refer?

Prove from Scripture—That we need to repent.

Practical Points—1 A man in whose heart there is purity and truth, though he be clad in rags, is nobler than the one who wears fine clothing over a heart that is false and foul. God sees the heart as well as the outward appearance.

2. It had cost Paul a great deal to obey Christ. But he did not grudge his suffering and toil. To please his Master was for him a more than sufficient reward. For Christ's sake he endured all things.

3. The three R's of education are Reading, 'Riting and 'Rithmetic. There are three R's in religion also: (1) Ruin by sin; (2) Redemption by Christ; (3) Regeneration by the Holy Spirit.—Rowland Hill.

4. As the fruit is the proof of the tree, good works are the signs of a real repentance.

5. There is no madness so great as to neglect the eternal interests of the soul for the sake of the poor pleasures and honors which this life can give.—Barnes.

6. Almost saved is lost; like sailors, after a long voyage, wrecked within sight of home. Almost saved from the burning building, is to be burned to death.—Peloubet.

7. It was not the ignorance of Festus that prevented him accepting Paul's message, nor was the knowledge of Agrippa sufficient to save him. It was indifference in both cases that kept them from accepting the Saviour who was preached to them. And it is still the case that many are lost through indifference.

FOR WRITTEN ANSWERS

1. What was Paul's life of defence before King Agrippa?
2. How did it affect the King?
3. For what reasons should we become Christians?

Lesson IX.

THE LIFE-GIVING SPIRIT

May 31, 1903

Rom. 8: 1-14. Commit to memory v. 1. Read the whole chapter.

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

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

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

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

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

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

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

Revised Version—1 *Omit remainder of the verse;* 2 *Omit hath;* 3 *as an offering for;* 4 *ordinance;* 5 *spirit;* 6 *the mind of the flesh;* 7 *the mind of the spirit;* 8 *But if;* 9 *Jesus;* 10 *quicken also;* 11 *through;* 12 *So then;* 13 *must;* 14 *if by the spirit ye mortify.*

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

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

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

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

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

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

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

EXPLANATION

Connection—The Epistle to the Romans was written to explain more fully to the Roman Christians the way of salvation and to help them to a higher Christian life.

1, 2. **There is therefore;** because we have been saved by Christ Jesus, chs. 5: 1; 7: 24, 25. **No condemnation;** "no verdict of guilty for the past, and no fear of God's disapproval for the future." See John 3: 18, 19. **To them which are in Christ Jesus.**

They are completely one with Him, John 15: 1-8. **For.** Paul proceeds to show how he had been set free from guilt. In the previous chapter he had shown that God's "law," His holy commandments given by Moses, (a) makes us know how terrible sin is, and (b) how death is its sure result (ch. 7: 9-14); and so he calls it here the **law of sin and death.** Under this law Paul was, until he accepted the **law of the Spirit of life,** that is, the gospel of Christ, the law of which the Spirit is the author.

3, 4. **The law;** law

given by Moses. **Could not do;** could not free men from sin and guilt. **Weak through the flesh.** The law can tell us what to do, it can give no strength to do it. **God sending His own Son;** who is also Himself God. Col. 2: 9. **In the likeness of sinful flesh;** in a nature like unto our sinful nature, but not itself sinful, Heb. 2: 17: 4: 15. **For sin;** as a sacrifice for sin, Heb. 9: 26. **God condemned sin in the flesh,** that is, in the flesh or nature, which His Son, our Saviour, assumed. (See 1 Pet. 2: 24.) **That the righteousness** (Rev. Ver., "ordinance," require-

ment) of the law; that is, perfect obedience to God's holy commandments. **Might be fulfilled in us.** Christ's perfect obedience is counted as our obedience (Read and think out 2 Cor. 5: 21; also Ques. 33, S. Catechism). **Not after the flesh;** our former sinful nature, **But after the Spirit;** the new nature which Christ's Holy Spirit gives.

5-8. Verse 5 declares that we live according to our nature: the unrenewed follow evil things, the

spiritual spiritual things; and verse 6, that to be **carnally minded** (that is, unrenewed, unspiritual) is a state of spiritual death; whilst to be **spiritually minded** is true life and blessedness. Verses 7 and 8 reveal the terrible fact, that, as we are by nature, we have neither the power nor the will to please the holy God.

9-14. Note in v. 9 that the **Spirit of God** and the **Spirit of Christ** refer to the same person, who is the Third Person of the blessed Trinity. **He is none of his.** The sure test of a Christian is

(v. 9) that Christ's Spirit dwells in him (v. 9); that Christ dwells in him (v. 10)—the same thing. **The body is dead.** Physical death, which is the result of sin (Rom. 5: 12-17) comes to all. **The spirit is life** (Rev. Ver.). The human spirit, in contrast to the body. If Christ be in us and His **righteousness** be ours, our spirits have a new principle of life, blessed and eternal. V. 11 reasons from the present renewal of our spirits by the Spirit of God, to the final resurrection our of bodies by that same Spirit. Vs. 12-14 show the duty and privilege of those in whom the Spirit dwells:



Interior of a Roman Mansion

GOLDEN TEXT

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

DAILY READINGS

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

CATECHISM

Q. 80. What is required in the tenth commandment?
 A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his.

TIME AND PLACE

Paul's Epistle to the Romans was written towards the spring of 58 A.D., about two years before the events of last lesson; at Corinth and in the house of Gaius, a Corinthian Christian, Rom. 16 : 23; 1 Cor. 1 : 14. It seems to have been dictated to Tertius by the apostle, Rom. 16 : 22.

LESSON PLAN

- I. Guilt Removed, 1-4. Through faith in Jesus Christ.
- II. Life Imparted, 5-11. By the Holy Spirit to believers in Christ.
- III. Privileges Bestowed, 12-14. Belonging to the sons of God.

LESSON HYMNS

Book of Praise, 1.0; 23 (Ps. Sel.); 163; 106; 203; 551.

FOR FURTHER STUDY

Juniors—Who wrote the Epistle to the Romans? From what place? By whose hand? How long before last lesson?

1, 2 What is said of Christians in v. 1? What joins us to Christ? (Rom. 5 : 1). What is meant by "condemnation"? What did Christ do to save us from it? What law condemns us? By what law are we set free?

3, 4 What law spoken of in v. 3? What could it do? What could it not do? Whom did God send to help men? In what likeness did He come? Whom did He resemble? What did He do? How does this affect us? (v. 4).

5-11 What is it to live "after the flesh"? After the Spirit? Who cannot please God? Who dwells in the Christian? What is said about the bodies of Christians? About their spirits? Who rose from the dead? Who else will rise? By whose power?

12-14 To whom are we debtors? To whom are we not debtors? How can we pay the debt? Who are the "sons of God"?

Seniors and the Home Department—In whose house did Paul write the Epistle to the Romans? What was its purpose? What is the subject of the eighth chapter?

1-4 What is meant by "now" in v. 1? What is it to be "in Christ Jesus"? What is the Holy Spirit here called? Why? Where is sin described as death? (Eph. 2 : 1.) Where is bondage? (ch. 7 : 24.) What must we do to be delivered from sin? Why is the law weak? How did Christ differ from other men? What was the purpose of His incarnation?

5-11 What is "the mind of the flesh," v. 6 (Rev.

Ver.?) Why is it called death? What is "the mind of the Spirit"? Its fruit? What is the test of true Christians? How did death come into the world? (Rom. 5 : 12.) What leads to life?

12-14 What does "mortify" mean? By whom are Christians led? Where else are they called "sons of God"? (1 John 3 : 1.)

Prove from Scripture—That Christians should be like Christ.

Practical Points—1. Through faith we receive from Christ strength to do the will of God, as the branch draws sap from the tree in which it grows.

2. Spurgeon likened the law to a looking glass which shows us all our faults, but cannot help us to overcome them.

3. When Christ overcame temptations in His life on earth He proved His power to overcome them in our lives.

4. A great preacher tells of a little boy who ran toward a lighted fuse which was about to explode a terrible blast. "Go back! Go back!" shouted the men; but boy-like he ran on. His mother saw it, and holding out her arms, cried, "Come to mama!" and he ran to her and was saved. The law is like the men, but the mother was like Jesus.—Peloubet.

5. The sons of God should be careful to bring no dishonor on the name of their heavenly Father by allowing anything evil in their lives.

6. The gospel contains God's offer to adopt us as His sons. We accept this offer by faith.

7. The Holy Spirit will guide us safely if we listen to His voice and obey His instructions. We should be careful not to grieve Him by disobedience.

FOR WRITTEN ANSWERS

1. From what are Christians saved?
2. Who is their Guide?
3. By what blessed name are they called?

Acts 27 : 33-44. Study vs. 1-44. Commit to memory vs. 41-44.

33 And while the day was coming on, Paul besought them all to take ¹meat, saying, This day is the fourteenth day that ye have tarried and ²continued fasting, having taken nothing.

34 Wherefore I ³pray you to take *some* ⁴meat: for this is for your ⁵health: for there shall not an hair ⁶fall from the head of any of you.

35 And when he had ⁷thus spoken, he took bread, and gave thanks to God in ⁸presence of them all: ⁹and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and ¹⁰they also took ¹¹some meat.

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

38 And when they had eaten enough, they lightened the ship, ¹¹and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they ¹²discovered a certain creek with a shore,

Revised Version—¹Some food; ²wait and continue; ³beseech; ⁴food; ⁵safety; ⁶perish; ⁷said this, and had taken bread, he; ⁸the presence of all; ⁹and he brake it, and began; ¹⁰themselves also took food; ¹¹throwing; ¹²perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it; ¹³casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; ¹⁴hoisting up the foresail; ¹⁵they made for the beach; ¹⁶But lighting upon; ¹⁷vessel; ¹⁸foreship struck and; ¹⁹the stern began to break up by; ²⁰desiring; ²¹stayed; ²²overboard; ²³first; ²⁴planks; ²⁵other things from.

EXPLANATION

Connection—At the close of Paul's defence (Lesson VIII.) Agrippa admitted that he was innocent (ch. 26: 30-32), but as Paul had appealed to Cæsar (ch. 25: 11) he was sent to Rome for trial. Sailing from Casarea to Myra, he was there transferred to another ship, which was caught in a storm and driven to the island of Melita or Malta (ch. 28: 1), where the captain anchored to avoid being dashed on the rocky shore. Vs. 1-32 should be carefully read and the course traced on the map.

33. **While the day was coming on.** The crisis was at hand. It was to be the day of doom or of deliverance. **Meat**; the old word for food. **The fourteenth day**: since the storm overtook them, v. 14. **Continued fasting**; that is, without regular meals, snatching a little food now and then, as they worked or watched.

34. **For your safety** (Rev. Ver.). Unless they kept up their strength with food, they would not be able to save themselves when the day broke. **Not one hair fall**; an expression in common use, to denote perfect safety, 1 Kgs. 1: 52; Luke 21: 18.

35-37. **He took bread and gave thanks.** The same words are used in Luke 22: 19 of the Lord's Supper. Here they express the thought that Paul's prayer made this common meal a thanksgiving service. **They were all of good cheer.** This was the second time Paul had encouraged them, vs. 22-25. **Two hundred, etc.** The ship was, therefore, a large one for that period.

38, 39. **Lightened the ship**; for the third time. (See vs. 18, 19.) **The wheat.** This being their main cargo, they kept it as long as possible. **Knew not the land.** The sailors were familiar with the island, which was Malta (ch. 28: 1), but this part of it lay out of the regular course of vessels. **A creek** (that is, inlet) **with a shore**: beach of sand or mud, and therefore a good landing place.

40. **Casting off the anchors** (Rev. Ver.). They cut the cables that bound the anchors to the ship, and

into the which they were minded, if it were possible, to thrust in the ship.

40 And ¹³when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and ¹⁴hoisted up the mainsail to the wind, ¹⁵and made toward shore.

41 ¹⁶And falling into a place where two seas met, they ran the ¹⁷ship aground; and the ¹⁸forepart stuck fast, and remained unmoveable, but the ¹⁹hinder part was broken with the violence of the waves.

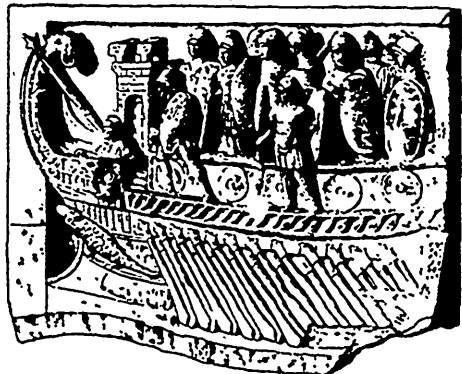
42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, ²⁰willing to save Paul, ²¹kept them from *their purpose*: and commanded that they which could swim should cast *themselves* ²²first into the sea, and get ²³to land:

44 And the rest, some on ²⁴boards, and some on ²⁵broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

left them in the sea, Rev. Ver. **Loosing the bands of the rudders** (Rev. Ver.); the two large steering oars which had been lifted up and bound or lashed when the ship was anchored, v. 29. They were now required to steer the ship to the shore. **Hoisting up the foresail** (Rev. Ver.); the best sail to be used under the circumstances. The sailors used all their knowledge and skill.

41-43. **Where two seas met**; a channel separating a little island, Salmonetta, from Malta. **The forepart stuck fast**: in the muddy clay. **To kill the prisoners**; to save their own lives, as death was the penalty for allowing a prisoner to escape, ch.



Prow of a Roman War-ship

12: 19. **The centurion willing.** The Greek word expresses a strong desire. Paul's character and conduct on the voyage had impressed the centurion profoundly. **They which could swim**; a wise plan. There would thus be some on the shore to help those who could only float thither by the aid of something to which they were clinging.

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

DAILY READINGS
 M. —Acts 27 : 1-10. Danger anticipated.
 T. —Acts 27 : 11-20. The tempest.
 W. —Acts 27 : 21-32. Cheering words.
 Th. —Acts 27 : 33-44. Paul's voyage and shipwreck.
 F. —Mark 4 : 35-41. Christ in the ship.
 S. —Psalm 34 : 1-10. Saved from trouble.
 S. —Psalm 107 : 21-32. Storm and calm.

CATECHISM
 Q. 81. What is forbidden in the tenth commandment ?
 A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate notions and affections to anything that is his.

FOR FURTHER STUDY

Juniors—To what city was Paul sent ? For what purpose ? Where did he change ships ? On what island was he shipwrecked ?

33, 34 What did Paul urge the sailors to do ? Why was this necessary ? How long had the storm lasted ? What assurance did Paul give ?

35, 37 What example did Paul set ? What did he do before eating ? What effect had his words and example ? How many were in the ship ? What does this show as to its size ?

38-41 What was thrown out of the ship ? For what purpose ? What did the sailors resolve to do ? How many anchors had been put out ? (v. 29.) How was the boat steered ? Which sail was set ? What was the result ?

42-44 What did the soldiers advise ? Who prevented their plan from being carried out ? Why ? In what ways did they get ashore ? How many of them escaped ?

Seniors and the Home Department—In what place had Paul been a prisoner ? For how long ? (ch. 24 : 27.) Before what judges had he been brought ? To whom had he appealed ?

33-37 What is meant by "fasting ?" How long had the sailors fasted ? What effect would it have on them ? To whom did Paul give thanks ? How often did he encourage the sailors ?

38-41 Why had they kept the wheat so long ? Why did the sailors not know the land ? To what island had they come ? What is the name of this bay ? What became of the anchors ? (v. 39, Rev. Ver.) What had been done with the rudders ? Where did

TIME AND PLACE

Early in November of 60 A. D.; St. Paul's Bay at the north-west extremity of the island of Melita, now called Malta. This bay is formed by the main shore on the south, and the island of Salmoneffa on the north. Paul was on his way from Caesarea to Rome to be judged by the Emperor.

LESSON PLAN

- I. A Divine Promise, 33-37. That all in the ship should be saved.
- II. A Prudent Plan, 38-41. Formed and carried out by the sailors.
- III. A Happy Result, 42-44. The escape of the ship's company from death.

LESSON HYMNS

Book of Praise, 8 ; 67 (Ps. Sel.); 278 ; 403 ; 494 ; 277.

the ship run aground ? What small island was near by ? What happened to the ship ?

42-44 Who saved Paul from death ? What order was given ? With what result ?

Prove from Scripture—That trust in God gives courage.

Practical Points—1. The best way to forget our own troubles is to help others in theirs.

2. The anchor keeps the ship from being driven about by the winds and waves. So a promise of God keeps our hearts at rest amid the troubles and difficulties that come into our life.

3. God promises to supply our wants, as He promised to deliver Paul and his companions. But as they were required to make every effort to save themselves, we must use our powers to get what we need.

4. A plucky spirit will carry us safe through many a difficult place.

5. A brave man multiplies himself by making others brave.

6. It is our duty to keep our bodies strong and healthy by taking proper food and sleep and exercise.

7. Men will sacrifice their property to save their lives. How much more ready should we be to give up everything in order that our souls may be saved !

8. Paul caring for others shows the spirit of Christ; the sailors and soldiers caring only for themselves, the spirit of the world. Which spirit rules us ?

9. The past and the future are like two seas united by the narrow channel of the present. In this channel we stand, and our safety depends on how we conduct ourselves in it.

FOR WRITTEN ANSWERS

1. How did Paul help his companions ?

2. What help was given by the sailors ?

3. What part was taken by the centurion ?

Lesson XI.

PAUL AT ROME

June 14, 1903

Acts 28 : 16-24, 30, 31. Study vs. 16-31. Commit to memory vs. 30, 31. Read Acts 28 : 1-15.

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

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

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

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

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

Revised Version—I entered into: ¹Omit, from the centurion to but; ²abide; ³guarded; ⁴had done; ⁵desired to set me at liberty; ⁶did I intreat you to see and to speak with me; for because of the hope; ⁷from Judea; ⁸nor did; ⁹come hither and report or speak; ¹⁰they came to him; ¹¹in great number; ¹²the matter, testifying; ¹³from the; ¹⁴disbelieved; ¹⁵he abode; ¹⁶dwelling; ¹⁷went; ¹⁸the things concerning; ¹⁹boldness, none forbidding him.

EXPLANATION

Connection—Paul remained all winter with the soldiers and sailors on the island of Malta, where they were kindly treated by the inhabitants, and where Paul performed notable miracles, vs. 1-10. In the spring they obtained another vessel and set sail, landing finally at Puteoli, and then going overland to Rome, vs. 11-15.

16. **When we came to Rome;** the wealthy, wicked capital of an empire embracing nearly the whole known world. God granted Paul his

desire to preach the gospel there (ch. 19: 21), but in God's own way, a prisoner in chains. **The centurion;** ch. 27: 1. **The captain of the guard;** the chief of Julius, the emperor's body-guard. **Suffered to dwell by himself.** Very likely Festus had sent a kindly report about Paul, and Julius would tell of his noble conduct on the voyage. Hearing such things, the captain of the guard would make Paul as comfortable as possible. **With a soldier that kept him;** to whom he was fastened by a chain.

17. **Called the chief of the Jews.** He wished to show them that the charges against him were false (ch. 24: 5, 6), so that they might listen to his preaching. **Committed nothing against the people.** He had everywhere shown his desire that the Jews should hear the gospel first. **Or customs.** He had attended synagogue and temple, and had not forbidden circumcision. **Was I delivered prisoner;** because of the Jewish plot to kill him, ch. 23: 25-30.

18, 19. **Who;** Felix (ch. 24), Festus (ch. 25), also Agrippa (ch. 26). **Would have let me go.** (See ch. 25: 25; 26: 32.) **The Jews spake against it.**

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

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

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

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

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

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

This is a very mild version of the rage and clamor of the Jews. **I was constrained;** because Festus would have sent him back to Jerusalem, ch. 25: 9-11. **Ought to accuse my nation of.** He had appealed

to Rome, not to accuse the Jews, but to protect himself.

20. **For the hope of Israel.** Israel here means the Jewish nation. The coming of the Messiah was its great hope. Paul was suffering because he had preached that this hope was fulfilled in

Jesus of Nazareth. **This chain.** See on v. 16.

21, 22. **Neither received letters;** that is, concerning the events leading to Paul's being made a prisoner. **Neither any of the brethren.** No one visiting Rome from Palestine had spoken any harm of him. **This sect.** Christians were looked upon as a sect or division of the Jews, like the Pharisees or Sadducees.

23, 24. **Testified the kingdom of God.** Paul argued that the kingdom of Jesus Christ fulfils the teaching of the Old Testament. **Persuading;** trying to convince them from scripture of the truth of his statements. **Some believed . . . some believed not;** the usual effect of the preaching of the word, 2 Cor. 2: 16.

30, 31. **Dwelt two years.** During these years, he wrote the Epistles to Philippians, Ephesians, Colossians, and to Philemon. **In his own hired house.** He received money from the Philippians, Phil. 4: 14, 18. (As to the liberty allowed Paul see on v. 16.) **Preaching the kingdom of God;** and so the promise of ch. 23: 11 was fulfilled.



Landing Place at Appii Forum

GOLDEN TEXT

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

DAILY READINGS

M. — Acts 28: 1-15. Journey to Rome.
 T. — Acts 28: 16-22. } Paul at Rome.
 W. — Acts 28: 23-31. }
 Th. — Isa. 6: 5-13. Isaiah's words.
 F. — Rom. 10: 11-21. Hearing and obeying.
 S. — Heb. 3: 1-13. The heart of unbelief.
 S. — Rom. 1: 1-16. Paul's letter to Rome.

CATECHISM

Q. 82. Is there 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, but doth daily break them in thought, word, and deed.

TIME AND PLACE

61 A.D. to 63 A.D.; Rome, on the Tiber, in Italy, the capital of the Roman empire. Nero was emperor. Festus who had sent Paul to Rome, died about the time of Paul's arrival. During the interval between Festus' death and the appointment of his successor, James, the writer of the Epistle of James, was murdered by the Jews in Jerusalem.

LESSON PLAN

- I. An Explanation Offered, 16-22.
 By Paul to his fellow-countrymen of his arrest.
 II. Work Begun, 23; 24.
 By preaching the gospel to the Jews.
 III. Work Extended.
 By preaching the gospel to the gentiles.

LESSON HYMNS

Book of Praise, 64; 2 (Ps. Sel.); 445; 449; 457; 557.

FOR FURTHER STUDY

Juniors—Where did Paul spend the winter? How was he treated there? What wonderful works did he do?

16 Where was Rome? Who brought Paul thither? Into whose care was he given? What permission was granted him? Who lived with him?

17-22 For whom did Paul send? With what purpose? What did he deny? Into whose hands had he been delivered? What persons had examined Paul? What was their desire? Who hindered it? To whom had Paul appealed? What is meant by the "hope of Israel"? What did Paul believe about it? What chain is spoken of? What reply did the Jews make? What is a sect?

23, 24 Where did Paul meet with the Jews? What did he teach them? How long did the meeting last? What were the results?

30, 31 How long did Paul remain in Rome. Where did he live? How was he occupied?

Seniors and the Home Department—In what ship did Paul sail from Malta? Whence had it come? (v. 11.). Describe Paul's route to Rome. (vs. 11-16.)

16-22 What was the centurion's name? Who was "the captain of the guard"? When had Paul planned to come to Rome? How may we explain Paul's mild treatment? Describe his arrest. (ch. 21.) How had he always shown his regard for the Jews? Why had Paul appealed to Caesar? Whither would Festus have sent him? What would likely have been the result? How were the Christians regarded? Name some sects among the Jews.

23, 24 What was the subject of Paul's teaching? To what books did he appeal?

30, 31 From what people did Paul receive money? What epistles did he write here? Who were his companions? (ch. 27: 2; Eph. 6: 21; Phil. 1: 1; 4: 18; Col. 4: 10.) The results of Paul's preaching? (Phil. 1: 13, 14.)

Prove from Scripture—That we should tell others of Jesus.

Practical Points.—1. God can use earthly rulers and the forces of nature for the carrying out of His purposes.

2. Paul, in gathering together the leaders of the Jews so soon after his arrival at Rome, teaches us the need of energy and promptness in the service of Christ.

3. It is not fair to condemn any person or society until we have heard what can be said in their favor.

4. Before pointing out to people where they are wrong, we should give them generous credit for the things in which they are right.

5. Paul's hearers all listened to the same message from the same preachers. If some did not believe, the fault was theirs. We cannot be saved, unless we heed and accept the gospel message.

6. The apostle who turned a prison into a pulpit teaches us that what looks like hindrances may become helps.

7. We are not told how Paul died, but we know how he lived. If we live as he did, our death will be a safe and happy one.

FOR WRITTEN ANSWERS

1. As a prisoner, how was Paul treated at Rome?.....

2. Describe his meeting with the Jews.....

3. What was the great theme of Paul's preaching?.....

Lesson XII.

PAUL'S CHARGE TO TIMOTHY

June 21, 1903

2 Timothy 3: 14 to 4: 8. Commit to memory vs. 12-14. Read the epistle.

14 But ¹continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15 And that from a ²child thou hast known the ³holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Je'sus.

16 ⁴All scripture ⁵is given by inspiration of God, and ⁶is profitable for doctrine, for reproof, for correction, for instruction ⁶in righteousness:

17 That the man of God may be ⁶perfect, thoroughly furnished unto all good works.

Chap. 4: 1 I charge thee ⁷therefore before God, and ⁸the Lord Je'sus Christ, who shall judge the quick and the dead ⁹at his appearing and his kingdom;

2 Preach the word; ⁸be instant in season, out of season; ⁹reprove, rebuke, exhort with all longsuffering and ¹⁰doctrine.

Revised Version—¹abide; ²babe; ³sacred writings; ⁴Every scripture inspired of God is also profitable for teaching; ⁵which is in; ⁶complete, furnished completely unto every good work; ⁷in the sight of God; ⁸of Christ Je'sus; ⁹and by his appearing; ¹⁰teaching; ¹¹the; ¹²having itching ears, will heap to themselves teachers after their own lusts; ¹³And will turn; ¹⁴turn aside; ¹⁵be thou sober; ¹⁶suffer hardship; ¹⁷fulfil thy ministry; ¹⁸already being offered; ¹⁹come; ²⁰the; ²¹have loved.

EXPLANATION

Connection—At the end of his two years' residence in Rome, Paul was set at liberty. He was, however, imprisoned a second time at Rome in the dungeon of the Mamertine prison. There he wrote this epistle.

14, 15. Continue thou; persevere, stand fast. The things which thou hast learned; the truths of the Old Testament, and the gospel taught by Paul. **Assured of;** (1) by the witness of the Holy Spirit; (2) by his own experience of the power of the gospel; (3) by the witness of other Christians like Paul. **Of whom thou hast heard them;** in his own home, ch. 1: 5 and later from Paul, v. 13. **From a child.** Jewish rabbis said that children should begin to learn the law at five. **The holy scriptures;** the Old Testament, which testified of the Christ to come, even as Paul of the Christ who had come. **Wise unto salvation.** To be saved we must have know-

correction; bringing men back to the right path. **For instruction in righteousness;** training in a holy life. **Man of God;** one who believes in Christ and serves Him. **Thoroughly furnished;** like a soldier with his arms or a workman with his tools. **Unto all good works;** holy service of God and man.

Ch. 4: 1. I charge thee; (a solemn word in the Greek.) **Before God;** as in the sight of God's all-seeing eye. **The Lord Je'sus Christ;** who shall judge all men. This is the second reason for faithfulness. **Quick and dead;** those who are alive and those who are in the grave. (See 1 Thess. 5: 16, 17.)

2. Preach the word; God's word of salvation. **Be instant;** on the alert for service. **In season, out of season;** when men will hear, and when they will not hear. **Reprove;** show men their errors. **Rebuke;** show men their sins. **Exhort;** encourage to turn from sin and error. **With all long-suffering;** with great patience. **And doctrine** (Rev. Ver., "teaching".) The reproofs and exhortations must be founded on reason and argument.

3-5. The time will come. A reason is now given for faithful preaching while the opportunity lasts. **Sound doctrine;** "the healthful teaching," contrasted with false doctrine, which destroys the health of the mind. **Lusts;** sinful desires. **Having itching ears;** desiring to be pleased, rather than instructed. **Fables;** foolish and useless teachings. **Watch thou in all things.** "Keep awake, alert, all your senses about you." **Make full proof of thy ministry.** Do your work fully as unto God.

6-8. For I am now ready to be offered. He knew that Nero, the emperor, might order his execution at any moment. **The time of my departure.** The first session of his final trial was already over (v. 16) and death was near. **I have fought;** like one wrestling for a prize. **Finished my course;** like a racer. **Kept the faith;** the truth of God entrusted to his keeping, 1 Tim. 1: 11-20. **The crown of righteousness;** reward of a righteous life. **The righteous judge;** contrasted with Paul's earthly judge, the cruel and unjust Nero.



Mamertine Prison at Rome

ledge of Christ. **Through faith.** But to know is not enough; we must trust in Him.

16, 17. Given by inspiration of God; literally "God-breathed." The truth taught in the Bible, God breathed into men. (2 Pet. 1: 21.) **Profitable for doctrine;** that is, instruction, instruction in the way of life. **For reproof;** of what is evil. **For**

GOLDEN TEXT

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

DAILY READINGS

- M. —2 Tim. 3: 14 to 4: 8. Paul's charge to Timothy.
- T. —1 Tim. 1: 12-20. Warring a good warfare.
- W. —1 Tim. 6: 11-21. Keeping the faith.
- Th. —2 Tim. 2: 1-13. A good soldier.
- F. —2 Tim. 2: 14-26. Approved by God.
- S. —Psalm 119: 9-16. The word in the heart.
- S. —James 1: 1-12. The crown of life.

CATECHISM

Q. 82. 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.

TIME AND PLACE

67 A. D.; a dungeon in the Mamertine prison in Rome. Here, shortly before his death, Paul wrote his second epistle to Timothy who was a minister of the church at Ephesus. After his release from the imprisonment of Acts 28: 30, 31, Paul made two journeys to Asia Minor and between them one to Spain, before he was again imprisoned.

LESSON PLAN

- I. Christian Knowledge, 14-17. To be found in the Holy Scriptures.
- II. Christian Duty, ch. 4: 1-5. To proclaim the gospel of Jesus Christ.
- III. Christian Reward, 6-8. To be given to all faithful servants of Christ.

LESSON HYMNS

Book of Praise, 521; 17 (Ps. Sel.); 534; 251; 256; 589.

FOR FURTHER STUDY

Juniors—To whom was this epistle written? By whom? From what place?

14, 15 What things spoken of in v. 14? From whom had Timothy learned them? What is the Bible here called? When did Timothy begin to study it? About what does it teach us? Who is the only Saviour? What must we do to be saved? (Acts 16: 31.)

16, 17 Who wrote the Scriptures? Under whose guidance. For what are they profitable? For what do they fit us?

Ch. 4: 1-5 What was Timothy's work? How was he to do it? Who sees all that we do? Who will be our judge? From what would hearers turn away? To what? Why? What kind of teachers would they choose?

6, 8 What five things was Timothy charged to do? What did Paul expect? What did he say of his life? What did he look for in heaven? Who else will receive it.

Seniors and the Home Department—How often was Paul a prisoner at Rome? How long did the first imprisonment last? How did the two imprisonments differ?

14-17 What virtue was Timothy to practise? What was his grandmother's name? His mother's? What had they taught him? By whom were the Scriptures given? Through whom? For what purposes? What should be the result of studying them?

Ch. 4: 1-5 What charge here given? What reasons for faithfulness? What future event is referred to? Explain "in season, out of season." What rea-

son for urgency in v. 3? What was Timothy's duty with regard to himself? To his work?

6-8 For what end to his imprisonment did Paul look? Who was his earthly judge? The character of this judge? Who was his heavenly judge? When did Paul expect to receive his reward? How may we obtain a like reward?

Prove from Scripture—That the Scriptures are profitable.

Practical Points—1. Those who are well trained in Bible knowledge have a strong defence against the world's temptations.

2. Men find in sandstone, prints made ages ago in the sand by the feet of birds and beasts which no longer exist. The sand hardened into stone and preserved the foot-prints forever. So the lessons learned in youth last throughout life.

3. "Everyone has charge of a ship—the human soul. Evil passions are fierce winds that are driving it. The Bible is God's chart for you to steer by, to keep you from the bottom of the sea, and to show you where the harbor is and how to reach it without running on rocks or bars. So take heed how you read it."

4. The proof that we have studied the Bible rightly is that we do the things which it teaches.

5. The happiest day is the day filled with deeds of loving service and the happiest life is the life made up of such days.

6. The cross comes before the crown. But he who bears well his cross now is sure of the crown hereafter.

FOR WRITTEN ANSWERS

1. Who were Timothy's teachers?

2. What was his work?

3. What is the reward of faithful service?

Lesson XIII.

REVIEW

June 28, 1903

Read the Lessons for the Quarter. Commit to memory the Golden Texts for the Quarter.

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

CATECHISM
Review Questions 70-83.
PROVE FROM SCRIPTURE
That the Lord rewards faithfulness.

LESSON HYMNS
Book of Praise, 263; 87 (Ps. Sel.); 161; 278; 293; 590.

M. — Acts 20 : 28-38.

T. — Acts 21 : 1-12.

W. — Acts 21 : 27-39.

Th. — Acts 24 : 10-23.

F. — Acts 26 : 19-29.

S. — Acts 27 : 33-44.

S. — Acts 28 : 16-24.

DAILY READINGS

Paul's farewell to Ephesus.
Paul's journey to Jerusalem.Paul arrested
Paul before Felix.
Paul before Agrippa.Paul's voyage and shipwreck.
Paul at Rome.

REVIEW CHART—Second Quarter

STUDIES IN THE BOOK OF ACTS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Acts 20 : 28-38.....	Paul's Farewell to Ephesus.	Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Acts 20 : 35.	1. A solemn charge. 2. A noble example. 3. A sorrowful parting.
II.—1 Cor. 15:20,21,50-55.	The Resurrection.	Now is Christ risen from the dead, and become the firstfruits of them that slept. 1 Cor. 15 : 20.	1. The pledge of the resurrection. 2. The necessity of the resurrection. 3. The certainty of the resurrection. 4. The glory of the resurrection.
III.—Rom. 13 : 7-14.....	The Law of Love.	Love worketh no ill to his neighbour : therefore love is the fulfilling of the law. Rom. 13 : 10.	1. Duties described. 2. Duties enforced.
IV.—Acts 21 : 3-12.....	Paul's Journey to Jerusalem.	The will of the Lord be done. Acts 21 : 14.	1. Paul's voyage. 2. Paul at Tyre. 3. Paul at Caesarea.
V.—Acts 21 : 30-39.....	Paul Arrested.	If any man suffer as a Christian, let him not be ashamed. 1 Pet. 4:16.	1. A riotous mob. 2. A prompt rescue. 3. A reasonable claim.
VI.—Acts 23 : 12-22.....	The Plot Against Paul.	The Lord stood by him, and said, Be of good cheer. Acts 23 : 11.	1. The plot made. 2. The plot discovered. 3. The plot reported.
VII.—Acts 24:10,16,24,26	Paul Before Felix.	I will fear no evil: for thou art with me. Ps. 23 : 4.	1. The defence offered. 2. The decision postponed.
VIII.—Acts 26 : 19-29...	Paul Before Agrippa.	Having therefore obtained help of God, I continue unto this day. Acts 26 : 22.	1. A calm defence. 2. A violent interruption. 3. An earnest appeal.
IX.—Rom. 8 : 1-14.....	The Life-giving Spirit.	For as many as are led by the spirit of God, they are the sons of God. Rom. 8 : 14.	1. Guilt removed. 2. Life imparted. 3. Privileges bestowed.
X.—Acts 27 : 33-44.....	Paul's Voyage and Shipwreck.	Then they cry unto the Lord in their trouble and he bringeth them out of their distresses. Ps. 107 : 28.	1. A divine promise. 2. A prudent plan. 3. A happy result.
XI.—Acts 28:16-24,30,31.	Paul at Rome.	I am not ashamed of the gospel of Christ. Rom. 1 : 16.	1. An explanation offered. 2. Work commenced. 3. Work extended.
XII.—2 Tim. 3:14 to 4:8.	Paul's Charge to Timothy.	There is laid up for me a crown of righteousness. 2 Tim. 4 : 8.	1. Christian knowledge. 2. Christian duty. 3. Christian reward.

ASK YOURSELF

- For Each Lesson—1. What is the title of the Lesson?
2. What is the Golden Text?
3. Time? Place? The Lesson Plan?
4. What persons are mentioned?
5. One truth I may learn from the lesson for my daily life.

Also—Say to yourself or get someone to hear you the Shorter Catechism for the Quarter.

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance on the other side, may be detached, if so desired, by Members of the HOME DEPARTMENT. See other side.]

Lesson I. What saying of Jesus quoted in this lesson?

Lesson II. To what custom does "firstfruits" refer?

Lesson III. How should we love our neighbor?

Lesson IV. What did Agabus foretell concerning Paul?

Lesson V. How did Paul come to be arrested?

Lesson VI. How did the chief captain hear of the plot against Paul?

Lesson VII. What caused Felix to tremble?

Lesson VIII. What did Festus think about Paul?

Lesson IX. Who are the sons of God?

Lesson X. What help did Paul give in the shipwreck?

Lesson XI. The results of Paul's preaching to the Jews at Rome?

Lesson XII. How did Paul speak of his past life and of the future?

Scholar's Register

SCHOLAR'S REGISTER

APRIL-JUNE, 1903

This Record, with questions for written answers on the other side of the page, may be detached for Quarterly Report by members of the HOME DEPARTMENT

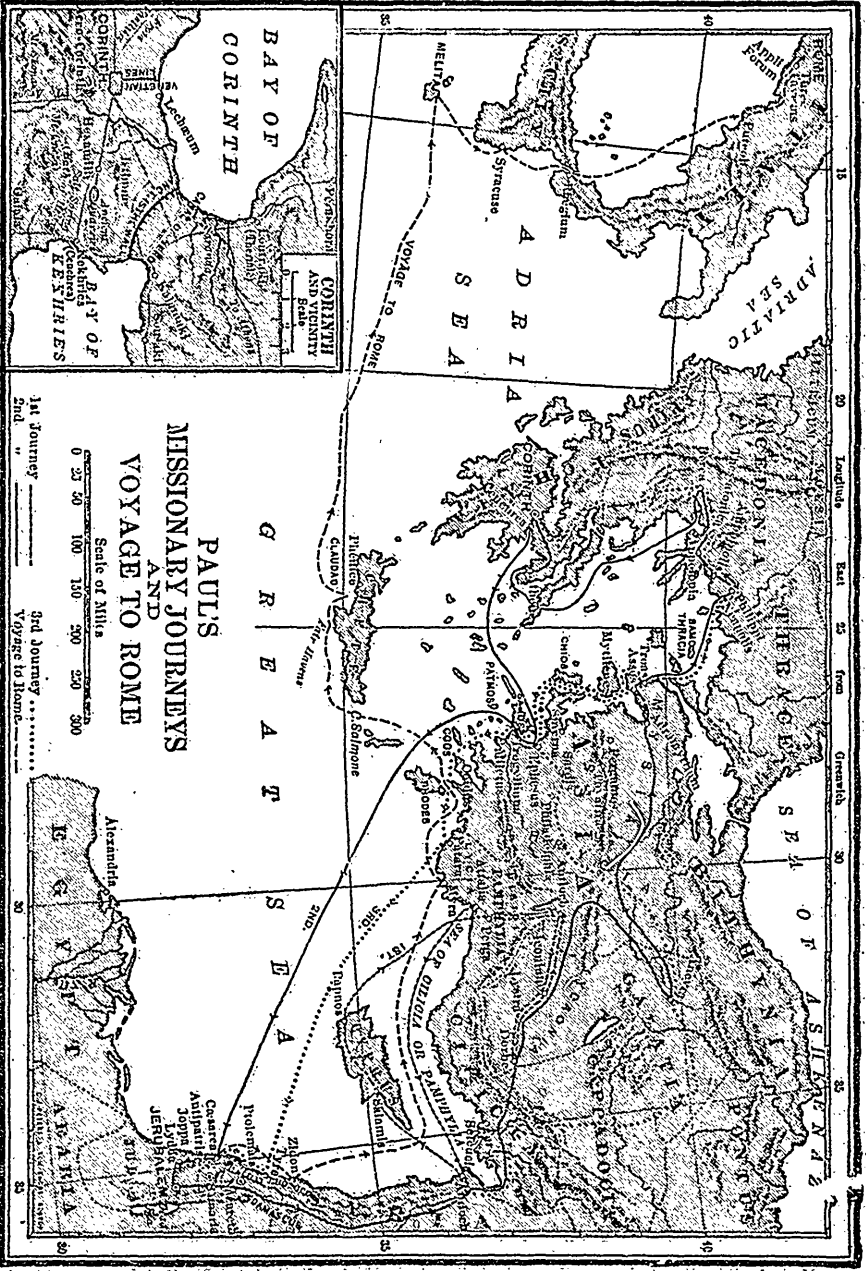
Name Address Class

DATE 1903	S.S. ATTENDANCE	MEMORY VERSES	CATECHISM	TIME SPENT IN LESSON STUDY	CONTRIBUTIONS	CHURCH ATTENDANCE	PREACHER	TEXT
April 5.								
April 12								
April 19								
April 26								
May 3.								
May 10								
May 17								
May 24.								
May 31								
June 7								
June 14								
June 21								
June 28								
Totals								

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ACTING BETTER THAN ONE FEELS

One may be feeling, at a given time, without courage and far from cheerful. This, at least, he can do: he can take a good long breath, and stiffen his backbone, and put on the appearance of cheer and courage, and so doing he is far more apt to become cheerful and courageous. There are two sorts of selves in you, a lower and a higher. You can be true to your higher self, or you can be true to your lower self. But you are bound to be true to your higher self. And one of the sensible, helpful ways to get the feelings you think you ought to have, is to act in the line of them. It is to no one's credit to act as badly as he feels. He is rather bound often to act much better than he feels. And so acting, he will be helped to better feeling.—Prof. H. C. King at Northfield.



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