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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. XXXI.]

OCTOBER, 1897.

No. 10.

Sometime.

Sometime, when all life's lessons have
been learned,
And sin and stars forevermore have
set,

The things which our weak judgments
here have spurned,

The things o'er which we grieved with
lashes wet,

Will flash before us out of life's dark
night,

As stars shine most in deeper tints of
blue ;

And we shall see how all God's plans
were right,

And how what seemed reproof was
love most true.

And we shall see how, while we frown
and sigh,

God's plans go on as best for you and
me ;

How when we called he heeded not our
cry,

Because his wisdom to the end could
see ;

And e'en as prudent parents disallow
Too much of sweet to craving baby-
hood,

So God, perhaps, is keeping from us
now

Life's sweetest things because it seem-
eth good.

And if sometimes, commingled with life's
wine,

We find the wormwood, and rebel and
shrink,

Be sure a wiser hand than yours or mine
Pours out this potion for our lips to
drink ;

And if some friend we love is lying low,
Where human kisses cannot reach his
face,
Oh, do not blame the loving Father so,
But wear your sorrow with obedient
grace !

And you shall shortly know that length-
ened breath

Is not the sweetest gift God sends his
friend,

And that sometimes the sable pall of
death

Conceals the fairest boon his love can
send.

If we could push ajar the gates of life,
And stand within and all God's work-
ings see,

We could interpret all this doubt and
strife,

And for each mystery could find a key.

But not to-day. Then be content, poor
heart ;

God's plans, like lilies pure and white,
unfold.

We must not tear the close-shut leaves
apart ;

Time will reveal the calyxes of gold ;
And if through patient toil we reach the
land

Where tired feet with sandals loose
may rest,

When we shall clearly know and under-
stand,

I think that we will say : " God knew
the best."

It never makes us a bit broader to go
up and down the earth declaring that
somebody else is narrow.

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Sunday School Banner.

W. H. WITTHROW, D.D., EDITOR.

TORONTO, OCTOBER, 1897.

St. Paul's Trial and Martyrdom.

BY REV. E. R. YOUNG.

As regards the events and incidents in connection with the last trial, and the martyrdom of St. Paul, while a great deal that is mythical and fabulous has gathered, not much that can really be depended upon is known.

According to the best authority available, Paul gained his crown of martyrdom in June, 64 A.D., in the time of the terrible persecution under Nero, and probably before either Timothy or Mark was able to reach him.

The cause of that dreadful persecution of the Christians, in the time of that most cruel emperor, was this: A great fire broke out in Rome shortly after the return of Nero from the East. Instead of being concerned at its ravages, and the loss of his people, the callous tyrant, so we are told by Suetonius, was greatly delighted with the beautiful effects of the conflagration, and so, putting on the

tragic dress he wore upon the stage, he sang a poem, that had been composed on the ruins of Troy. Instead of taking energetic measures for checking the fire, this inhuman monster sent out men, who, pretending to be drunk, or mad, added to the conflagration, by starting fresh fires in various parts of the city.

So extensive at length became the ruins and the losses, as the fire raged unceasingly from six to nine days, according to different authorities, that the indignation of the citizens was so aroused, that Nero's fiddlings and dancings were turned into fears for his own safety.

To save himself from the murmurs and odiums of the people, he had reports circulated that the Christians were the incendiaries, and at once began the terrible persecution.

Paul, the apostle, now, after his two years' residence and labours in Rome, and undoubtedly the leader of the Christians, would naturally be one of the first to suffer.

Of the nature of his trial we have no particulars, but the site of the place where he made his appeal can still be visited. It is amidst the ruins of the palace of Domitian, on the Palatine Hill. Here are to be found the ruins of a Hall of Justice, built above the original one, which was burnt in the reign of Titus.

Although the present ruins are thirty feet above the original structure, yet they are interesting and suggestive. As the original structure was a consecrated building, Domitian, in rebuilding, would be obliged to erect the one he put up on exactly the same model, and so, as we there looked upon the ruins, we saw very vividly how that Hall of Justice must have looked at the time of Paul's trial. Still are to be seen the ruins of the judge's seat, the wide nave, and the narrow aisles, the broken columns, and, most suggestive of all, the round flat stone in the pavement, on which the prisoner was obliged to stand.

As the various ruins were being so interestingly described to us by Dr. Forbes, it did not require much stretch of the imagination to picture the scene when that great apostle there stood, and heard his sentence of death, from that cowardly tyrannical emperor, who, to shield himself from the odium of his people, had, perhaps, even before the trial, doomed this glorious man to martyrdom.

In Roman jurisprudence there was generally no time allowed between the sentence and the execution. Our dear

Lord was led away from his trial to his crucifixion.

In reference to the case of Paul, there has been any amount of difference of statements. The traditions of the church are, that after his trial he was incarcerated in the Mamertine prison for some time before his execution. Those who hold this view think that Paul's own words to Timothy, where he says: "Wherein I suffer trouble as an evildoer even unto bonds," bear them out in their belief.

In our trips and investigations we, of course, visited this famous old

MAMERTINE PRISON.

It was built about 640 B.C. Its site is in the ancient city, not far from the Forum. The lower dungeon—about which so much of the horrible has gathered, was made by Servius Tullius. It is about twenty feet long, ten feet wide, and nine feet deep. It was cut out of the porous turfa rock under the floor of the common dungeon, and for long centuries was called the Chamber of Death. There was no hope of reprieve for those who were once thrust into it through the single aperture from the prison above.

Here the famous captives, or state prisoners, of importance in the days of Rome's supremacy, met their doom. As Jugurtha was hurled into it, and fell into a spring of cold water, which is there to this day, he exclaimed: "By Hercules, how cold is this bath of yours, ye Romans! In it he was starved to death, 104 B.C.

Here perished Vercingetorix, king of the Gauls, who tried to defend his country against the mighty Caesar. Here the Cataline conspirators met their doom. Here Simon, the defender of Jerusalem, against Vespasian and Titus, ended his career. Thus it was for centuries the most dreaded of Rome's prisons, where those who were cast into its lower dungeon knew all hope was gone.

Escorted by an old monk as our guide, and armed against the dense darkness with dripping tapers, we cautiously wended our way down the narrow, crooked, stone steps, which in some later century had been cut out at one side. First down into the upper dungeons, for they are far below the ordinary level, and then, with careful steps and bated breath, we cautiously felt our way through the gloom, which our flickering tapers seemed unable to dissipate, into

the lower one, so notorious and historic. Cold and damp and dreadful it was, and we could well imagine the correctness of what an ancient writer said of it in his time, when he described its appearance as "disgusting and horrible, by reason of the filth, the obscurity, and the stench." As, aided by our dim lights, we moved around it and felt its damp, cold, rocky walls, we tried to recall a lot of history, and to do a good deal of thinking in a short time.

Memory rushed us back two thousand five hundred years, and we thought of many who here had suffered and died, most miserably. As we looked up at that one aperture in the top, now grated over, and which for long centuries was the only way into this terrible dungeon, we could very vividly see that the expression of being "thrust into prison" meant something in those days.

Doubtless many justly for their crimes were here imprisoned, but we fear that in those stern days of old, when "might was too often right," many innocent ones here suffered, and perhaps Paul was one of them, but we hope not. Any death rather than this.

Our garrulous old monk reverently showed us a well, and told us that when St. Paul was here imprisoned in this dungeon, he at once lifted up his voice and began preaching to his gaolers, for there were many of them, as this part is only a small portion of the extensive ruins of the great gaol of those days. So convincing and effective were his words that the head gaoler and forty others were converted and desired baptism, and as pure water was needed for the Christian rite, the monk gravely informed us that this living spring burst forth and has continued to this day.

Jugurtha's strong expression, when cast into the same dungeon, long years before the time of Paul, somewhat discounts the monkish story. However, the well is there, and in spite of the wretched surroundings, the water of it is good.

The traditions of the Church of Rome are that Paul suffered martyrdom June 29th, 64 A.D. If, as according to Tacitus, the great fire began May 19th, and the persecution against the Christians a few days after, this would allow some time for Paul to be under close arrest before his trial, or in prison after, and before his death. This would give him time to finish his second Epistle to Timothy, where he writes his ever memorable closing words.

The place where he, and doubtless Luke and Timothy and many others suffered death, was in the circus of Nero, which stood in his gardens on the Vatican Hill. The great Colosseum was not then built, and so this circus of the infamous emperor was the spot for the games and sports of all kinds, and was granted by its imperial owner for the martyrdom of Christians.

We cannot do better than here insert a description, given by Tacitus, a great Roman writer of those days, and events so memorable. His words not only give us some idea of the crimes of Nero, and the dreadful sufferings endured by those brave saints of old, of whom the world was not worthy, but from them we can form some conception of what pagan educated Rome thought of Christ and Christianity. Speaking of Nero and his efforts to divert from himself the odium of Rome, Tacitus says :

"Hence, to suppress the rumour, he falsely charged with the guilt and punished with the most exquisite tortures the persons commonly called Christians, who were hated for their enormities (being mixed up by the Romans with the Jews, who at this time were in revolt). Christus, the founder of that name, was put to death as a criminal by Pontius Pilate, procurator of Judea in the reign of Tiberias. But the pernicious superstition, repressed for a time, broke out again, not only throughout Judea, where the mischief originated, but through the city of Rome also, whither all things horrible and disgraceful flow from all quarters, as to a common receptacle, and where they are encouraged. Accordingly, first, those were seized who confessed they were Christians; next, on their information, a vast multitude were convicted, not so much on the charge of burning the city as of hating the human race, and in their deaths they were also made the subjects of sport; for they were covered with the hides of wild beasts, and worried to death by dogs, or nailed to crosses and set fire to, and when day declined burned to serve for nocturnal lights. Nero offered his own gardens for that spectacle, and exhibited a circensian game, indiscriminately mingling with the common people in the habit of a charioteer, or else standing in his chariot; whence a feeling of compassion arose towards the sufferers, though guilty, and deserving to be made examples of by capital punishment, because they seemed not to be cut off for

the public good, but victims to the ferocity of one man."

This long quotation affords plenty of material for thought and gratitude. Thank God the world moves, and very different to-day are its views of Christ and Christianity, and genuine Christians, from what were the impressions and beliefs of the educated heathens of those days, as here expressed by their much admired Tacitus.

Methodist Magazine and Review for September, 1897.

Methodist Magazine and Review for September, 1897. Toronto: William Briggs. Price, \$2.00 a year; \$1.00 for six months; single number, 20 cents.

A strong point of this magazine is its superior illustrations. In this number there are over forty. Those on "The Appian Way, and Footprints of St. Paul,"—specially connected with the life of St. Paul, now being studied in all the Sunday-schools, are of unusual interest. The study of Canadian caricature has special reference to Mr. J. W. Bengough, whom the Editor designates "An Artist of Righteousness," and has numerous cuts. "The Indian Famine and Indian Missions" is an able study, with beautiful illustrations, of an important subject of intense interest. The article on "Treaty Making in the Canadian North-West" is by the Rev. John Semmens, head of the Indian Industrial School at Brandon, who well understands the subject of which he writes. "Zinzendorf and the Wesleys," "Applied Christianity," "The Reign of King Trolley," and "Palmyra and Zenobia," are interesting articles. "The Poacher Turned Preacher" is a capital story of Yorkshire Methodism, with graphic cuts, by the Rev. Robert Cade. In lighter vein are stories of "Rhoda Roberts," and the conclusion of "Phillip Strong." "The Philosophy of Religion," by Chancellor Burwash, "Current Topics," "Science Notes," "Book Notices," and "Religious Intelligence," make up a valuable number.

Whosoever would be sustained by the hand of God, let him constantly lean upon it; whosoever would be defended by it, let him patiently repose himself under it.

Wear Your White Ribbon.

BY J. A. S.

The bonny white ribbon!
Its beauty beguiles,
Whether viewed in the shop
Or in the church aisles;
When appearing in public,
Wherever we go,
We'll always remember,
To don our white bow—
Our beautiful badge.

On social occasions,
Our white knot should shine,
That our glorious aim
All who see, may divine;
For society's realm
Is the right place, you know,
To display the pure token,
Our principles show,
By our badge.

At concert and lecture,
It should gleam like a star,
A silent evangel
Wherever we are.
At prayer-meeting time
We surely must don
The winsome white ribbon,
For protection put on
Our blessed badge!

All seasons are ours
The symbol to wear,
Of temperance and truth
And holiness, fair;
'Tis modish in summer,
'Tis good for the fall,
In spring and in winter,
On cape, coat or shawl,
Wear the badge.

And of course when we've worn it
At home without fail,
We'll not leave it behind
When we travel by rail!
This suggestion, no doubt,
Is a hint you don't need—
The display of our badge
Should be part of our creed.
Wear our badge!

Inductive Bible Study.

BY N. BURWASH, S.T.D.
Chancellor of Victoria University.

The inductive method of study is one of the most important characteristics of modern science. To it is very largely due the rapid advance of the modern

world in all fields of investigation. Its distinguishing characteristic is its appeal to facts. The old deductive method started from premises sometimes purely hypothetical, sometimes founded on popular convictions or prejudices, often professedly founded on Scripture, but really on a very crude or erroneous interpretation of a single passage of Scripture, and from these premises it drew its logical conclusion.

By such a method, however perfect the logic, it is evident that no conclusion can be derived of one whit more value than the premises from which it was deduced. The stream cannot possibly rise higher than the fountain, however perfect the aqueduct. No substantial progress in the knowledge of truth could be made by this method. It could at best give only new forms or new applications of truth already known.

The inductive method, on the other hand, concentrates its attention on the premises. These it seeks by careful observation to establish as facts. Its fundamental principles may be stated in the following aphorisms:

1. Be sure of your facts, that they have been fully and accurately observed.
2. Be sure that, if possible, you have all the facts bearing on your subject.
3. Compare them with each other and arrange them in their natural order, which may be the order of time, or of cause and effect, or of principal and subordinate, etc.
4. From the facts thus fully understood you may then proceed with safety to deduce your conclusions.

In matters of religious truth it is accepted ground that our great source of facts is the Bible. The inductive study of the Bible is simply the application of the inductive method to the Bible as the source of religious truth. This follows as a matter of course from Protestant principles, and has in fact been practised more or less thoroughly ever since the time of the Reformation. Anything like a perfect application of the principles of the inductive method to Bible study has become possible, however, only through the perfected exegesis and the biblical theology of our own time. Only by these helps can our observation of the facts, i.e., our interpretation of the individual texts of Scripture, be as full and accurate as is necessary.

All the passages embraced in our inductive study should be carefully interpreted in the light of the best principles of exegesis.

The inductive method absolutely forbids us to found a general conclusion on a single fact, i. e., upon a single passage of Scripture. The wider the induction, i. e., the greater the number of facts, or passages, the more perfectly established is the conclusion. This is due not to any inherent lack of authority or certainty in a single passage or fact, but to the lack of means of perfect understanding when we cannot compare line with line and precept with precept. It is, however, very clear that there is no important religious truth which is mentioned but once in the Bible.

The field of inductive study may be the whole Bible, or the Old Testament, or the New Testament, or some one part of these, such as the Pentateuch, or the Synoptic Gospels, or the Pauline Epistles, or the Gospel and Epistles of St. John. In every case the field should be arranged as far as possible chronologically, e. g., in the study of Paul's Epistles begin with the earliest and take them in the order of writing.

An exception may be made from this rule in case the subject of inductive study is specially treated in some one passage or book, e. g., the doctrine of justification by faith is so fully treated in the Epistle to the Romans that any inductive study of the subject would most naturally and easily begin with that book and would add all other Scripture as accessory, either by showing the preparation of the complete doctrine or its complementary development later.

Inductive study is always concerned with a subject it may be doctrinal or historical or practical. In any case the induction must centre around some one topic, and its object is to concentrate the light of all available information on that topic. There is properly no such thing as the inductive study of a book. The mistake is quite common of late to call any careful historical or exegetical study of a book or passage of Scripture inductive, but this is a misnomer. The inductive method is very properly applied to the investigation of the various questions which arise about a book, its author, its scope, its argument, etc. But in every case the induction is concerned with some particular subject or question rather than with the book as a whole.

The proper method of studying a book is the analytic, and this should always

precede inductive study. Analytic study enables us to understand the book both as a whole and in each of its logical parts or subdivisions. Any passage required for inductive purposes is thus understood in its connection.

Inductive study is thus not the foundation, but rather the culmination of biblical study. It always presupposes such a preliminary study as results in a proper understanding and interpretation of the text of Scripture, and it gathers up from the great fountain of truth its important doctrines in all their rich fullness and in their varied completeness of presentation, for the instruction and practical edification of the church.

Sunday-school Music.

I. ITS PURPOSE.

1. Its chief purpose is devotional. It is, or ought to be, an act of genuine worship by the school. It may have all other qualities of fine music, yet be lacking in this. It is not to be used, as in some schools, to serve as a mere signal or to hide the noise and confusion of a tardy opening or of late comers. Every true hymn is a prayer.

2. Another important purpose is to train the scholars to sing the Church hymns for preaching and other services. The singing of the congregation will be good or bad as the singing of the Sunday-school is well or poorly done. There is no other training place than that of the school, since the days of the old-time "singing-school master" have passed away. Too little consideration is given to this important factor in Sunday-school music.

3. The Sunday-school singing ought to be correct singing. There is no reason why it should not be well executed, with a good chorister and organist. The chief reason why it is not so is in the lack of drill and care by leader and superintendent. Most Sunday-school music is faulty in time, pitch, and movement. Noisy leaders exhort to "sing loud," and discord and noise follow. Blessings upon the chorister who has the good sense and patience to hold the school to a right expression of the music he is leading!

4. The Sunday-school music should have its rightful time and place. Some schools tend toward too much, others to too little singing. In an hour's session,

about fifteen minutes of singing will be a fair proportion. The music is secondary. The main thing is the study of God's Word. Parts of several hymns will be better than all of two or three hymns.

5. Whether considered as worship or as church training, the principal thing is to have all to sing. The officers and teachers especially should be charged to set a good example to the school, and to join promptly and heartily in all the songs. How much this admonition is needed will readily appear when one looks over the average Sunday-school, and notes how many in authority are silent and neglectful in song.

II. THE CHORISTER.

1. The first requisite of a Sunday-school chorister is a good strong voice. He needs to be heard in all parts of the room in order to stimulate and inspire with confidence the weak and quavering singers. The chorister need not be a musical expert, if he has a good ear and voice and an ordinarily good knowledge of singing, he is sufficiently well equip-

ped. His chief work is not so much his own singing as getting his school to sing.

2. He should carry a cheerful and hearty manner into his leadership. Scolding, fretting, vigorous stamping and beating of time, ill become the sweet and gentle spirit of worshipful song.

3. His position should be where he will be seen as well as heard, upon the platform, in full view of the school. This is especially true as to the little ones of the school, whose eyes are intent upon the leader's lips and hands.

4. He should take time beforehand, for the careful selection of the day's singing. There is a wise adaptation of the songs to the great truths of the day's lesson. Everything—song, prayer, or other exercise—should be made to deepen and fix the spiritual meaning of the lesson. In some schools the numbers of the songs are bulletined, in order, in full view of the scholars.

5. The chief work of the chorister is

(Continued on page 640.)

OPENING SERVICE FOR THE FOURTH QUARTER.

I. SILENCE.

II. RESPONSIVE SENTENCES. [1 John 4. 9-12, 16.]

SUPT. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

SCHOOL. Herein is love, not that we love God, but that he loved us, and sent his Son to be the propitiation for our sins.

SUPT. Beloved, if God so loved us, we ought also to love one another.

SCHOOL. No man hath seen God at any time.

SUPT. If we love one another, God dwelleth in us, and his love is perfected in us.

SCHOOL. God is love; and he that dwelleth in love dwelleth in God, and God in him.

III. SINGING.

IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.

V. PRAYER, followed by the Lord's Prayer in concert.

VI. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, AND OUTLINE by the school in concert.

IV. REVIEW AND APPLICATION OF THE LESSON by Pastor or Superintendent.

V. SUPPLEMENTAL LESSON. [Special lesson in the Church Catechism may here be introduced.]

VI. ANNOUNCEMENTS [especially of the church service and the Epworth League and week-evening prayer meetings].

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. Although the fig tree shall not blossom, neither shall fruit be in the vines;

SCHOOL. The labor of the olive shall fall, and the field shall yield no meat;

SUPT. The flock shall be cut off from the fold, and there shall be no herd in the stalls:

SCHOOL. Yet I will rejoice in the Lord, I will joy in the God of my salvation.

III. DISMISSAL.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN THE ACTS AND EPISTLES.—

CONTINUED.

A. D. 58.] LESSON I. PAUL'S JOURNEY TO JERUSALEM.

[Oct. 3.]

GOLDEN TEXT. I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. Acts 21. 13.

AUTHORIZED VERSION.

Acts 21. 1-15. [*Commit to memory verses 12-14.*]

[*Read verses 1-17.*]

1 And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Co's, and the day following unto Rhodes, and from thence unto Pat'a-ra:

2 And finding a ship sailing over unto Phe-ni-ci-a, we went aboard, and set forth.

3 Now when we had discovered Cy'prus, we left it on the left hand, and sailed into Syr'i-a, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Je-ru'sa-lem.

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

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

7 And when we had finished our course from Tyre, we came to Ptol-e-ma'is, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Paul's company departed, and came unto Ces-a-re'a; and we entered into the house of Phil'ip the evangelist, which was one of the seven; and abode with him.

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

10 And as we tarried there many days, there came down from Ju-de'a a certain prophet, named Ag'a-bus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Je-ru'sa-lem bind the man that owneth this girdle, and shall deliver him into the hands of the Gen'tiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Je-ru'sa-lem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Je-ru'sa-lem for the name of the Lord Je'sus.

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

15 And after those days we took up our carriages, and went up to Je-ru'sa-lem.

REVISED VERSION.

1 And when it came to pass that we were parted from them, and had set sail, we came with a straight course unto Cos, and the next day unto Rhodes, and from thence unto Pat-

2 a-ra: and having found a ship crossing over unto Phe-ni-ci-a, we went aboard, and set

3 sail. And when we had come in sight of Cy'prus, leaving it on the left hand, we sailed

4 unto Syr'i-a, and landed at Tyre: for there the

4 ship was to unlade her burden. And having

found the disciples, we tarried there seven

days: and these said to Paul through the

5 Spirit, that he should not set foot in Je-ru'sa-

5 lem. And when it came to pass that we had

accomplished the days, we departed and went

6 on our journey; and they all, with wives and

children, brought us on our way, till we were

7 out of the city: and kneeling down on the

8 beach, we prayed, and bade each other fare-

9 well; and we went on board the ship, but they

10 returned home again.

7 And when we had finished the voyage from

8 Tyre, we arrived at Ptol-e-ma'is; and we sa-

9 luted the brethren, and abode with them one

10 day. And on the morrow we departed, and

11 came unto Ces-a-re'a: and entering into the

12 house of Phil'ip the evangelist, who was one

13 of the seven, we abode with him. Now this

14 man had four daughters, virgins, which did

15 prophesy. And as we tarried there many days,

there came down from Ju-de'a a certain

16 prophet, named Ag'a-bus. And coming to us,

and taking Paul's girdle, he bound his own

feet and hands, and said, Thus saith the Holy

Ghost, So shall the Jews at Je-ru'sa-lem bind

the man that owneth this girdle, and shall de-

liver him into the hands of the Gen'tiles. And

when we heard these things, both we and they

of that place besought him not to go up to

17 Je-ru'sa-lem. Then Paul answered, What do

ye, weeping and breaking my heart? for I am

18 ready not to be bound only, but also to die at

Je-ru'sa-lem for the name of the Lord Je'sus.

19 And when he would not be persuaded, we

20 ceased, saying, The will of the Lord be done.

21 And after these days we took up our baggage,

and went up to Je-ru'sa-lem.

Time.—In the spring of A. D. 58. **Places.**—The Ægean Sea, with the islands Coos and Rhodes; Patara, a seaport of Asia Minor; the Mediterranean Sea, and the three cities, Tyre, Ptolemais, and Cæsarea.

Home Readings.

- M. Paul's Last Journey to Jerusalem. Acts 21. 1-15.
- Tu. Arrival in Jerusalem. Acts 21. 16-26.
- W. Fury of the Jews. Acts 21. 27-39.
- Th. Bearing the cross. Mark 8. 31-38.
- F. Christ's reproof. Luke 13. 31-35.
- S. Choosing affliction. Heb. 11. 20-27.
- S. In nothing ashamed. Phil. 1. 18-30.

Lesson Hymns.

No. 189, New Canadian Hymnal.

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

No. 192, New Canadian Hymnal.

Sound the battle-cry!
See! the foe is nigh;

No. 195, New Canadian Hymnal.

Stand up! stand up for Jesus!
Ye soldiers of the cross!

QUESTIONS FOR SENIOR SCHOLARS.

1. Fellowship, v. 1-9.

From what place did Paul set sail for Jerusalem?

Trace the course from Miletus to Tyre.

Why did Paul land at Tyre?

How long did he remain there?

What warning did he receive?

With what evidence of Christian love did Paul part from these disciples?

Where did Paul next land?

Who entertained him at Cæsarea?

Who were "the seven"?

What special gift had Philip's daughters?

Name any other women prophets of the Bible.

2. Self-surrender, v. 10-15.

Who came from Judea to meet Paul?

What prophecy did Agabus act and speak?

What did Paul's friends advise?

What was Paul's reply? **GOLDEN TEXT.**

What was the response of the disciples?

How was the journey to Jerusalem made?

Teachings of the Lesson.

Where does this lesson show an example of—

1. Christian fellowship?

2. Christian courage?

3. Christian resignation?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Fellowship, v. 1-9.

Trace the voyage from Miletus to Cæsarea?

Why did Paul land at Tyre?

Whom did he find there?

How long did he remain there?

Of what was he warned?

What city did Paul next enter?

Who entertained him at Cæsarea?

With what gifts were Philip's daughters endowed?

2. Self-surrender, v. 10-15.

Who came from Judea to welcome Paul?

What did Agabus do with Paul's girdle?

What prophecy did he utter?

What counsel was offered Paul?

What was Paul's heroic reply? **GOLDEN TEXT.**

What effect did it have on the disciples?

Practical Teachings.

How does this lesson illustrate—

1. Christian sympathy?

2. Christian heroism?

3. Christian resignation?

QUESTIONS FOR YOUNGER SCHOLARS.

To what city did Paul come in his journey?

Whom did he find there?

What woman had probably preached the Gospel there?

How long did Paul and his friends stay?

Where did the ship stop at last?

How did Paul and his company travel then?

To what city did they come?

What good man lived there?

What do you know about Philip?

What did his four daughters do?

Who gave them power to prophesy, or teach?

The Holy Spirit.

What prophet came there from Judea?

What did he tell Paul?

Why would Paul not turn back? **He knew the Lord had called him.**

My Lesson.

To go straight on when God calls.

To trust him to take care of me.

To put his work above everything else.

THE LESSON CATECHISM.

(For the entire school.)

1. At what place did Paul stop next on his way to Jerusalem? **At Tyre.**

2. What did the disciples at Tyre say concerning Paul's journey to Jerusalem? **They said he should not go.**

3. What did the prophet Agabus say the Jews at Jerusalem would do to Paul? **He said they would bind him.**

4. What did Paul say he was ready to do? GOLDEN TEXT: "**I am ready,**" etc.

5. When Paul's companions could not induce him to give up his journey what did they say? "**The will of the Lord be done.**"

OUR CHURCH CATECHISM.

66. Into what state did the fall bring mankind? Into a state of sin and misery.

67. What is the sinfulness of that state?

The want of original righteousness, and the depravity of our nature, through which it has become inclined only to evil.

THE LESSON OUTLINE.

BY J. L. HURLBUT, D.D.

Fruits of the Gospel.

I. BROTHERLY LOVE.

1. *Tyre... finding disciples.* vs. 3, 4.
Love the brotherhood. 1 Peter 2. 13.
2. *Ptolemais... saluted the brethren.* v. 7.
The whole family. Eph. 3. 15.

II. DIVINE COMMUNION.

- Said... through the Spirit.* v. 4.
Worketh that one... Spirit. 1 Cor. 12. 8-11.
One body and one Spirit. Eph. 4. 4-6.

III. FAMILY RELIGION.

- With wives and children.* v. 5.
Love his wife even as himself. Eph. 5. 33.
Provoke not your children. Eph. 6. 4.

IV. MUTUAL PRAYER.

- We kneeled down... and prayed.* v. 5.

Praying always... for all saints. Eph. 6. 18.

Prayers... for all men. 1 Tim. 2. 1.

V. CHRISTIAN HOSPITALITY.

- House of Philip... and abode.* v. 8.
Use hospitality. 1 Peter 4. 9.
Entertain strangers. Heb. 13. 2.

VI. PROPHECIC GIFTS.

1. *Daughters... which did prophecy.* v. 9.
Daughters shall prophesy. Acts 2. 16, 17.
2. *A certain prophet... Agabus.* v. 10, 11.
To another prophecy. 1 Cor. 12. 16.

VII. DEVOTION TO CHRIST.

- For the name of the Lord.* vs. 12-14.
None of these... move me. Acts 20. 24.
All things... loss for... Christ. Phil. 3. 8.

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

The apostles and his companions tear themselves away from the elders of Ephesus, upon the beach at Miletus, and are once more on the sea. They sail among the isles of the storied Ægean, past Coos, where Luke may look with interest upon the school of medicine; and past Rhodes, where they may behold the famed Colossus, overthrown. On the shore of Lycia they change vessels, and soon are on their way toward the land of Palestine, with mingled hopes and fears. At Tyre they seek out the disciples and spend a week in precious companionship. At Ptolemais their long voyage ends, and they cross on foot the plain of Esdraelon, thinking, as we may suppose, of Sisera and his host as they ford the ancient river Kishon, and of Elijah's mighty prayer as they gaze up at Carmel's crown. At last they are at Cæsarea, in the land itself, and with a peculiar joy Paul sits down under the roof of Philip the evangelist, whom years ago he drove out of Jerusalem. Here the voices of prophecy are heard once more, foreboding bonds and afflictions in the path whereon the apostle has steadfastly set his feet. The aged Agabus comes down from Jerusalem to warn of dangers, and by impressive action to show the apostle what awaits him. Tender voices around are heard pleading with Paul; the old evangelist, his four gifted daughters, the Church at Cæsarea, and even Timothy and Luke join in beseeching him not to venture where dangers, and perhaps death, are before him. But while his heart is broken by their cries, and his tears fall in sympathy, yet his high purpose remains firm, and not even the love of friends can shake his iron will. He will go onward to the goal, even though not only chains and dungeons, but death itself, await him.

Verse 1. After we were gotten from them. Separated from the elders of Ephesus, who had met Paul and received his parting counsels in Miletus. Read the preceding chapter. **Launched.** "Set sail." **Coos,** Cos, a little island near Miletus. **The day following.** The precision of the narrative is verified by the distances of the islands. **Rhodes.** Fifty miles from Coos. It was famous for its beauty. Here had stood the mighty Colossus,

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between whose outstretched legs ships, it is said, entered the harbor, but it had been overthrown by an earthquake and now lay on its bronze back in the water. **Patara.** A town in Asia Minor, capital of the province of Lycia.

2. Finding a ship. To find a ship may have taken a long time. In ancient days there were no "lines" of navigation. Each shipmaster owned his vessel, or a group of merchants owned it, and it was sailed at whatever time and to whatever place suited the interests of its owners. Every man was at the mercy of merchant mariners; even kings had to wait their convenience **Unto Phenicia.** The coast of Syria, north of Palestine, the country around Tyre and Sidon. **We went aboard.** Who were "we?" Paul, Luke, Timothy, Sopater, Aristarchus, Secundus, Gaius, Tychicus, and Trophimus. Their ship probably carried to Tyre silver and gold, statuettes, and parchments, treasures of classic lore and classic art, to bring back from Phenicia, a few weeks later, Tyrian purple, Arabian spice, and the amber of the Hyperboreans. Of such wealth its enterprising merchants and rough sailors had some knowledge; but, little did they dream that on their southern journey they carried the richest treasure of coming centuries, the incarnation of Gospel enterprise, "a pearl of great price."

3. When we had discovered. "When we had sighted." Cyprus was the scene of one of Paul's earliest Christian triumphs. It was notable to many as the birthplace of Barnabas. **We left it on the left.** On the northeast. **Sailed into Syria.** "Unto Syria," which here stands for Phenicia, the eastern coast of Syria. **Landed at Tyre.** Centuries before this Tyre had been the great mart of the Mediterranean. One of the most eloquent descriptions in all literature is that by the prophet Ezekiel of its mercantile glory (chapter 27). But in Paul's day Tyre had lost its primal prestige, though still a large city. **There the ship was to unlade her burden.** Dispose of her merchandise."

4. Finding disciples. The Revised Version, "having found the disciples," shows that they had to look for them. The Christians in that city were evidently few and not prominent. **Tarried there seven days.** To proceed in the same vessel at the end of that time. **Through the Spirit.** The easiest explanation of this is Dr. Jacobson's: "The foreknowledge of Paul's misadventure at Jerusalem was inspired; the advice based upon it, that he should not go thither, was a human inference."

5. Went our way. "Were going on our journey;" started for the dock. **They all. . . with wives and children.** We can see in

imagination the nine leaders escorted by all the Christians of Tyre—men, women, and children—who smiled and wept at once as they accompanied their visitors to the ship. The mention of "wives and children" shows that already the leaven of the Civilization of Love had begun to work. It soon aroused hostility. There was hardly a vagary conceivable that had not the approval of some one of the many religions of antiquity, but an overflowing pure love which bound together men and women and children of all classes was such a novelty as to beget almost universal disfavor. **Till we were out of the city.** There was, we may suppose, a wide space between the huddled houses of the town and the "port" or embarking place. **We kneeled down on the shore.** In their formal prayers Jews customarily stood, but the attitude of the heart in prayer is far more important than that of the body. There would be some hesitancy on the part of even some leading members of modern churches to go to one of the busier docks in a great city and with prayer and song to bid farewell to friends about to sail; and those who saw such a gathering would assume that this was either a "Salvation Army meeting" or a new missionary band, exceptional people in either case—"cranks," probably. But in the ancient East, while most of the religions were depraved, they were openly avowed and practiced, and we may be sure that it was no cross for Paul and his friends to kneel down on the shore, nor a specially notable act on the edge of a town crowded with zealous and ceremonious worshippers.

6. When we had taken our leave. Though the acquaintance was short, yet the friendship was strong, for the bond that united them was a common love to Christ and a common experience of salvation. All lovers of the Lord love all his other lovers.

7. When we had finished our course from Tyre. The Revised Version uses the word "voyage." They sailed from Tyre to Ptolemais (eight miles north of Mount Carmel), where they finally left the ship and proceeded to Jerusalem by land. **Saluted the brethren.** The Christians; who, however, at this period were not quite separated from their association with devout Hebrews.

8. The next day. After reaching Ptolemais or Acre. **Cesarea.** A sea-port town built by Herod the Great, and named in honor of the Roman emperor; in a direct line forty-seven miles north-west of Jerusalem, but a longer journey by the roads; the scene of the first Gentile conversion to Christianity; at that time the residence of the Roman governor; soon after the place of Paul's imprisonment for three years; now a deserted ruin, known as Kaisariyeh. **Philip.** He who

had once been driven from his home in Jerusalem by Saul the persecutor, now in his old age welcomes to his home in Cesarea, as a beloved brother, Paul the apostle. **Evangelist.** "A messenger of good tidings." **One of the seven.** Generally known as deacons, though the name is not applied to them in the New Testament. **Abode with him.** Thus did the early disciples open their houses and hearts to one another.

9. Four daughters. The Gospel honors and hallows the family relation. The early saints lived in homes, not cloisters, and reared up Christian families. **Virgins.** Not as nuns, but living at home, and occupying their time in works of usefulness. **Prophecy.** God's gifts of inspiration have not been confined to one sex. Huldah and Deborah in the Old Testament, Anna and these four maidens in the New, appear in the "goodly fellowship of the prophets."

10. Agabus. Twenty years before this he had predicted a famine.

11. Girdle. A garment worn around the waist by both men and women in the East, made of leather or of linen, often richly embroidered, and fastened in a knot or by a metal clasp. **Bound his own hands and feet.** Such often were the dramatic actions of the prophets, more impressive than words. Thus was Ahab warned, 1 Kings 20. 35-42; so Isaiah walked naked and barefoot; Isa. 20. 3; so Ezekiel delivered many predictions. **Thus saith the Holy Ghost.** The

Old Testament prophets were wont to announce as their warrant, "Thus saith the Lord." **Bind . . . deliver.** Fulfilled in spirit, though not precisely in letter. The arrest was by Jews, but Paul was delivered to the Romans under compulsion of the authorities.

12. We. Paul's companions in the journey. **They of that place.** The Christians of Cesarea, who had known of Paul by report, and in their brief acquaintance had already learned to love him, desired to preserve so precious a life for the cause. **Besought him.** It is often hard to decide when we ought to face dangers and when to flee from them; when to yield to persuasion and when to resist it. The disciples felt it their duty to dissuade Paul from his journey; his own conscience and God's call bade him go forward.

13. To weep and to break mine heart. He was touched by their tears, but his convictions remained firm. **Ready . . . to die.** "Not the cross for the sake of the cross, but the cross for the sake of the Lord."

14. The will of the Lord be done. They recognize that the apostle is led, not by obstinacy, nor presumption, but by the counsel of the Lord, and they yield at once.

15. Carriages. The word has here its old meaning of "things to be carried, luggage." **Up to Jerusalem.** A journey from the coast to the hills of Judea, ascending nearly three thousand feet.

CRITICAL AND HOMILETICAL NOTES.

BY A. H. TUTTLE, D.D.

Verse 4. And finding disciples we tarried. The verb in the original indicates a finding "after search." Paul made it a point to hunt out the disciples of Christ. And this he did not as a mere matter of convenience, but because of a deep principle which was taught and practised among all believers as essential to church life; namely, "fellowship." "The communion of saints" was one of the four elements of the constitution of the Apostolic Church. Teaching, fellowship, sacrament, and prayer were the great means and channels of grace. Fellowship or communion is not to be confounded with the Lord's Supper. This is sacramental while that is social (1 Cor. 1. 9; 10. 15; 2 Cor. 13. 14; Gal. 2. 9; Phil. 1. 5, etc., etc.). As Neander states it "it is the social intercourse which the disciples had one with another." But that social intercourse was elevated to the rank of worship. It was regarded as essential to spirituality as were the educational, the sacramental, and devotional elements of church life. Among the features of that intercourse were exhortation

(Heb. 10. 24, 25); confession (James 5. 16; 1 John 5. 16); warning (1 Thess. 5. 14; Col. 3. 16). It found a joyous expression in the *agapae* or love feasts. It was a constant assertion of the common brotherhood of all believers. In the same way that a devout man would seek his closet and the altar, Paul and his companions sought the homes of their brethren.

9. Prophecy. In apostolic times the gift of prophecy came upon the church in richness and profusion. The instances in Tyre and Cesarea are only illustrations of a very common experience. In Corinth it was so frequent and yet so irregular as to threaten the peace of the church. In our lesson, disciples at Tyre, the virgins and Agabus at Cesarea "by the spirit" foresaw and warned Paul of his bonds at Jerusalem. A prophet is one through whom God would make new revelations to his people. He differs from evangelists and teachers (Eph. 4. 11) in that theirs is knowledge and his is revelation. Knowledge in sacred things comes as a result of thought, directed by the Holy Spirit. Revelation is

a direct communication by the Spirit, without any medium of which the recipient is conscious. It is a sudden illumination and convincing perception of some aspect of the divine mystery. In 1 Cor. 14 Paul states a number of principles in relation to this gift, which greatly aid us in understanding the apparent conflict of the prophetic warnings in our lesson and his own sense of duty.

(1) *The prophet does not necessarily understand the full import of his prophecy.* This was also true of the Old Testament prophets (1 Peter 1. 10).

(2) *The personal element enters into the view which the prophet has of the thing revealed; and in order to prevent a human error mixing with the divine communication, his utterance must be subjected to the criticism of the other prophets.*

(3) *The emotion stirred by a flash of revelation is apt to run off in empty talking; and accordingly the speaker is to be immediately silenced when another is moved by the Spirit to speak. "If anything be revealed to another that sitteth by, let the first hold his peace." 1 Cor. 14. 30.*

(4) *The prophetic gift does not compel the will of the prophet. His spirit is still at liberty.*

All these principles are illustrated in our lesson concerning Paul's bonds. These prophets were correct in the fact that had been revealed to them, but were mistaken in their judgments of God's will as revealed in those facts. The personal element of love for their great leader mingled with the truth and turned the fact into a warning against his going to Jerusalem.

A weaker man than Paul, or one not familiar with the mysterious workings of the divine gift might easily have turned the truth itself into a misleading error. But he knew well the way God had called him. He knew also the need of silencing even the utterances of prophets when they were unwittingly presenting their own inferences as the voice of the Spirit. Their final surrender, "The will of the Lord be done," was not a sacrifice of principle, but of self. **Virgins, which did prophesy.** A prophetess was by no means an unknown person in Israel. Miriam, Huldah, Deborah, Noadiah, Anna are familiar instances. Joel predicted the spirit was to come on daughters as well as upon sons. In Palestine the public speaking of inspired women would not shock the prevalent sentiment as among the Greeks and Romans. Whatever may have been the meaning of the prohibitions in 1 Cor. 14. 14 and 1 Tim. 2. 12, they have no relation to this case. In those prohibitions Paul makes distinct exceptions of women who are moved by the spirit of prophecy (1 Cor. 11. 5). Women under strong impulsion of the Spirit were allowed to speak; only in the communities

where social custom would be shocked without it, the speaker must veil her face.

13. What mean ye, etc. The manner of Paul's resistance is as fruitful of suggestion as it is sublime.

(1) It was *firm*. Men moved by the spirit of prophecy were endeavoring to dissuade him. Prophets separated by distance and uninfluenced by personal conference were a unit in their testimony and their judgment of its meaning. To their opinion, Paul's traveling companions ardently assented. Luke says, "we ceased," that is, himself and his comrades, Secundus, Gaius, Timothy, Tychicus, Trophimus as well as the prophets. Paul was alone; but he withstood them all. He who would gladly surrender his liberty for the conscience of others (1 Cor. 8. 13) would not surrender his duty. Conscience may yield what it allows, but it never can yield what it demands.

(2) It was *kindly*. There is a depth of pathos in his words, "What do ye, weeping and breaking my heart?" He who could endure bonds and imprisonments without dread was all broken by the sorrow of his friends.

(3) It was *persuasive*. Paul undoubtedly had sufficient and imperative reasons for going to Jerusalem. They probably related mainly to his mission as apostle to the Gentiles. He wished by his report of the triumphs of the grace of the Lord Jesus among the Gentiles and by the generous collections they had taken for the Jewish brethren, to unite more closely the two factions of the Christian Church. Besides this, he must have had clear revelation from God himself that he was needed at the Jewish capital. He certainly succeeded in persuading his friends, as is seen in their final acquiescence. "The will of the Lord be done."

(4) It was *heroic*. "I am ready to die also." Duty was his "life." Death seemed insignificant before it. To live in a sublime idea or person is the very essence of heroism. He who so lives is superior to bonds or death.

Thoughts for Young People.

Teachings Concerning the Early Church.

1. The early Church was already of wide extent, and working from many centers. Our lesson finds it at Ephesus, Tyre, Ptolemais, Cesarea, and Jerusalem.

2. It cherished a warm Christian fellowship, and a close relation among its members.

3. It was a family Church, recognizing and honoring family relationship. Philip the evangelist had daughters, and the disciples at Tyre brought their children to the farewell meeting.

4. It was a Church richly endowed with the gifts of the Holy Ghost. At Tyre, at Cesarea, and at Jerusalem were members who received special light from heaven.

5. It was a Church of active labor, shown by the facts of its existence in many places, and by the title "evangelist."

6. It was a Church which submitted to the will of the Lord as having supreme authority.

Orientalisms of the Lesson.

BY J. T. GRACEY, D.D.

The prophecy of verse 11, that the Jews would bind Paul and deliver him to the Gentiles, was literally fulfilled; but that which interests the writer at this moment is that the modern Jew in Jerusalem is the same virulent persecutor, and uses the same means that were used by the Jews in Paul's day. Moreover the same motives inspire them. Commentators have signally overlooked one of these motives in Paul's case. It must be remembered that Paul was going up to Jerusalem bearing contributions to an opposition poor fund. (See Acts 24. 17.) The Sanhedrin used the moneys sent from Jews in distant parts not merely to help the poor but as a weapon to hold Jews to the orthodox faith. If there was any disobedience to the precepts of the Jewish authorities the poor were cut off. This became a powerful agency holding the needy and their friends to the central authority of the community. The Christians being anathematized could receive no help from the treasury. They were obliged to set up a treasury of their own, and when these Christians were, as now by Paul's initiative, about to inaugurate a plan for the flow of moneys from Jews of the Christian sect in the colonies, and thus start a world-wide collection agency of moneys which would diminish the resources of the Jewish temple, and increase the power of the Christians, it became the object of great antagonism. There was hatred of the Christians on doctrinal points, but now there was more of it as they began to set up a financial system which would form a powerful competitive force to their own. They would be sure to fight it to the death. This Agabus foresaw and foretold.

Now all this continues to this hour in Jerusalem. It is not only fierce hatred of the Christians, but vicious use of the poor fund as a power to hold men to the Hebrew party. The illustrations now given are from personal correspondence of the writer with a learned converted Hebrew, a rabbi, long resident in Jerusalem. He says the rabbis occasionally issue interdicts against all Jews—men, women, boys, or girls—who go near Christians to receive employment in their workshops, or

even go to their hospitals for treatment when sick, as well as, of course, going to their religious services, or accepting their literature. In illustration of the use of the money power of the poor fund he says they usually issue such interdicts on the eve of the feast of the Passover, when it is their duty to distribute among the poor large sums received by them from Jews of other lands for this purpose, and of course they withhold from all who are found to disregard their intolerant edicts, such share as their poverty would entitle them to from this fund. These interdicts are published in printed placards duly stamped to admit of their being posted at the doors of the synagogues and on walls in the Jewish quarters, and even on the houses of suspected persons, and are read aloud in the synagogues in the services. They are issued by the chief rabbi, always styled "the first in Zion," but are sanctioned by the entire body of rabbis.

At the risk of occupying more space than usual with these notes, the text in part of three interdicts of 1897 is given, translated, as best they can be, by our scholarly Hebrew friend in the holy city of Zion.

The first edict, headed "The Sentence of the Law," runs thus: "O, my soul, Behold I, the First in Zion, decree and order, by the power of the Holy Law, that no son of Israel shall take his sons or daughters to the filthy schoolhouses belonging to the tempters to evil, specially to schools outside the town, for he thereby puts clean souls in a pitfall, and whosever transgresses against this order, or accepts from them the gifts of their charity, behold, he is anathematized with the curse by which Joshua, the son of Nun, annihilated Jericho, and, behold he is separated and banished from the congregation of Israel, and he shall rot in lies, and to Israel shall befall no harm." *

The second edict is against the hospital of the London Jews' Society and is headed, "Give Glory to God," and is printed in three languages—Hebrew, Judeo-Spanish, and Jargon.

The third is headed, "Thou Shalt Put the Evil Away from Amongst You," and is issued in the name of "our masters, and with the sanction of all the rabbis and chiefs, and the courts of justice, the tribunals of the congregation of Israel in Jerusalem, the holy city." The text says this is issued "interdicting and forbidding under sentence of anathema all who send their children to the schools of the tempters and who accept their gifts and offerings. Such shall be separated from the congregation, and may all the curses of the law fall upon them. And also to our shame and disgrace, and to the sorrow of heart and soul of every Israelite it is well known that the practice

extends greatly for many men to accept their gifts and offerings, openly and secretly."

The Jew is the same persecutor in Jerusalem to-day as he was in Paul's day, and uses the same methods.

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verses 1-7. A model traveler. Paul used his traveling as an opportunity to strengthen and help the weak Christians. The pastor of a church at a summer resort, said: "I know that many people who come here are professing Christians, but none of them ever come to help my struggling little church. They are never seen at service."

A young woman with a sweet voice was taking an outing in a small hamlet. She helped the little village church in every way she could. She sang in the church, and she sang for their sick and dying at their homes, and set an example for prayer-meeting attendance among the village girls who admired her and whom she influenced for right. A traveling Christian is a benediction.

Verses 9. "Virgins which did prophesy." "Woman's quick susceptibility," said Bishop Wiley, "is an admirable trait in her character, enabling her to do the work of an evangelist. It enables her so readily to detect human sorrow and human need. She perceives the readiest mode of gaining access to hearts, and I often think that the hearts of women must sometimes really yearn to hear Christ declared by woman's lips, to catch the inspiration in all its delicacy from a woman's heart." Mary Sparks Wheeler once read this quotation in the presence of Bishop Wiley. Afterward he said to her, "I had forgotten, until I heard you repeat it, that I had ever said so bright a thing."—*Northern Christian Advocate.*

Verses 10-15. Before re-engaging in a battle, when, after prolonged exertions, flesh and blood seemed unable to respond to fresh calls, the general after an impassioned address to the men he called "my army," gave the order, "Towards the rear!" Not a trooper obeyed. To his next call, "Forward," the whole line moved in a whirlwind of victory. So the immovable and unterrified soldier Paul, looking ever into the eye of his Captain, not only advances steadily but confirms the faith of his brethren. The conclusion of the whole matter is written by Luke, "We ceased, saying, The will of the Lord be done."

Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

I wish to talk to you simply on three words of the Golden Text, "I am ready." If only you and I could say in reference to every emergency before us, with the humility, cheerfulness, and trust of St. Paul, "I am ready," the battle would be gained. I greatly long for this experience for every member of my class! I pray you may be ready for life, here and in heaven. How calm and undisturbed is one when prepared for whatever comes.

You know people, perhaps, who are never ready for anything no matter how long they may have been expecting it. A journey has been planned for days, but at the last minute there is a great flutter to get off in time for the train. Boys and girls know just when examination days come, but the last few hours are spent in "cramming." Men and women know that tests of faith and great sorrows must of necessity lie in the path of life, but they make no preparation of heart for them, and so they are swept down as by a whirlwind. Opportunities in business come to a young man, but he has not made himself ready by right habits, by study, and by building up character, so the opportunity passes on to the man who is ready for it.

Many a one in middle life sighs over the inability to use present opportunities for usefulness because the time for preparation in early days was not improved. Paul did not get ready all in a minute for the great work of his life, nor for bonds and imprisonment and if need be, death, at Jerusalem. In his youth he was a student in Tarsus, and he made good use of his time as the clear and finished style of his writings shows. When he was full of youthful vigor, one day on the way to Damascus he had a vision of Jesus, and with all his heart he asked, "Lord, what wilt thou have me to do?" and from that day on, that was the supreme question of his life, and he was always obedient to what was shown him.

This is the only way to be ready. Ask Jesus what he would have you do; obey him when he tells you; then every day, even in the most common things of life, you will be getting ready for whatever may come. Be brave and true in little things, and you will be brave and true in great emergencies. A telegraph operator once saved many lives by her coolness and courage when the flood was sweeping all before it; but she had learned to be strong and self-forgetful in the care of her little motherless brothers and sisters years before.

You do not know what may come to you to

do, or to suffer, so make the most of every gift you have and every chance for improvement, so that all may be ready for use when the time comes. When Moses led the people out of Egypt he told them to take everything they had with them, and all they could get from their neighbors, "for we know not with what we must serve the Lord until we come thither."

In the parable of the virgins you remember when the bridegroom came they that were ready went in to the marriage supper, but those who had to go and buy oil for their lamps found the door shut when they came back.

Shut out because they were not ready! They put it off until it was too late. If the call should come to you very soon to meet the Lord, are you ready?

The Teachers' Meeting.

Begin by drawing a map showing the seacoast of Asia Minor, and of Phœnicia, from Ephesus to Jerusalem, including the islands of Coos, Rhodes, and Cyprus. Locate on it the several places—Miletus, Patara, Tyre, Ptolemais, Cesarea, and as each is placed on the map relate (or better, call from the class) the incidents of the lesson connected with it. . . . This lesson presents to us many traits or facts concerning the interesting subject of the early Christian Church: (1) Wide-spread (Ephesus to Jerusalem, disciples everywhere). (2) Close relation among its members, verse 4. (3) Prayerful, verse 5. (4) Endowed with spiritual gifts, verses 4, 9, 10. (5) Submissive to Christ, recognizing Jesus as its Lord, verses 13, 14. Another line of teaching might be found in the spirit of the apostle as shown in this lesson.

Before the Class.

BY REV. A. H. MC KINNEY.

Material needed. Map of the third missionary journey. If objects are used, a small ship and a sash to represent a girdle will help in impressing the lesson story.

Introduction. Review briefly the account of the third missionary journey (see Acts 18. 23 and what follows), and the lesson for September 19.

Geography. While but little of the study time need be spent on the geography, still it will be helpful for the teacher to have clearly in mind and to be able to point out on the map the places mentioned, namely, Coos, Rhodes, Patara, Phœnicia, Cyprus, Syria, Tyre, Ptolemais, Cesarea, Judea, and Jerusalem. (The time has passed when any teacher can afford to be like the one of a generation ago, who, when asked by one of her pupils, "Where is Tyre?" replied: "I don't ex-

actly remember, but I know it is some part of a wagon.")

Using the ship and girdle, give briefly the lesson story. The text suggests many lessons. We point out but four. The teacher should select and emphasize only those which are applicable to the members of the class.

1. *God never does for his followers what he gives them power to do for themselves.* Paul was going to Jerusalem under divine inspiration, but he was obliged to use natural means. The Almighty could have worked a miracle, and could have conveyed him to that city in some marvelous way, but he did not. To-day many Christians become discouraged and many lose faith because Jehovah is not constantly working miracles in their behalf. Let each one try to find what God wants him to do, then let him use all the means that are within his reach, and he will find that he will be blessed.

2. *The value of Christian fellowship.* Even Paul, with all his dependence upon and communion with God, felt the need of human companionship. Hence, while the ship was changing its cargo at Tyre, he sought out some disciples and lived with them for a week. When the time for departing came, a farewell prayer meeting was held on the seashore. If the Christian trusts fully in Christ he is able to keep him from falling. At the same time, we are so constituted that we are greatly helped by being in the company of other believers. Hence, Christians of long standing, as well as young converts, should make great efforts and sacrifice many other things in order to be much in the company of believers.

3. *The Holy Spirit knows what is before us.* What a blessed thought this! How few, even among mature Christians, live as if they fully believe this truth! How many form their plans, and then pray that the Lord will help in the execution of them! How few ask the Holy Spirit for direction before their plans are made! Yet is not the latter the correct way? God knows what is for our good, and through his Holy Spirit is willing to show us if we are willing to submit to the Spirit's guidance. What calmness when others were agitated, what joy when others were sorrowful, what power when others were helpless, Paul had, because he both realized and was willing to live according to this glorious truth!

4. *The Lord's way is not always an easy way.* What mistakes are made by preachers and teachers in regard to this truth! The unconverted are urged to accept Christ because of the blessings that will result. But is there enough stress put upon the fact that these blessings are not material or temporal? They are spiritual and eternal, John 14. 27. The one who comes to Christ for gain in the things of this life will be

disappointed, and will turn away from following him. Hence, there are multitudes of so-called backsliders to whom the term should not be applied, because they never began to follow Christ. Frequently, sincere Christians are led to doubt because they see the worldly prosperity of the wicked while God seems to have forgotten his own children. The teacher should be prepared to deal with this truth according to the teachings of the word. Jesus, under the shadow of the cross, declared, "In the world ye shall have tribulation," John 16, 33, see also John 15, 19; and Paul taught that through much tribulation we must enter the kingdom, Acts 14, 22. In this lesson Paul proves that he believes the truth which he taught others.

References.

FREEMAN'S HANDBOOK. Ver. 11: The girdle, 314.
Even Paul, communion

OPTIONAL HYMNS.

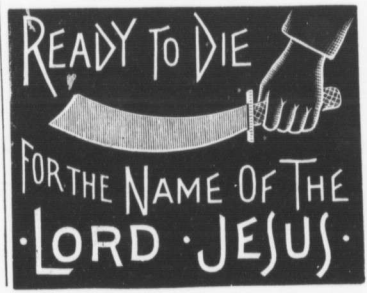
Forever here my rest shall be.
Fear not! God is thy shield.
Keep me, hide me, O my Father.

Nearer, my God, to thee.
Since Jesus is my friend.

Whenever trials press my soul.
Ever looking upward.
Sow, ere the evening falls.
Heirs to the kingdom.
Striving to do my Master's will.

Blackboard.

BY J. T. HARTNAGEL, ESQ.



A. D. 59.] LESSON II. PAUL A PRISONER AT JERUSALEM. [Oct. 10.]

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

Acts 22, 17-30. [Commit to memory vs. 22-24.]

[Read chapter 21, 18 to 23, 9.]

AUTHORIZED VERSION.

17 And it came to pass, that, when I was come again to Je-ru'sa-lem, even while I prayed in the temple, I was in a trance;
18 And saw him saying unto me, Make haste, and get thee quickly out of Je-ru'sa-lem: for they will not receive thy testimony concerning me.
19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Ste'phen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.
21 And he said unto me, Depart: for I will send thee far hence unto the Gen'tiles.

22 And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off their clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

REVISED VERSION.

17 And it came to pass, that, when I had returned to Je-ru'sa-lem, and while I prayed in the temple, I fell into a trance, and saw him saying unto me, Make haste, and get thee quickly out of Je-ru'sa-lem: because they will not receive of thee testimony concerning me.
19 And I said, Lord, they themselves know that I imprisoned and beat in every synagogue 20 them that believed on thee: and when the blood of Ste'phen thy witness was shed, I also was standing by, and consenting, and keeping 21 the garments of them that slew him. And he said unto me, Depart: for I will send thee forth far hence unto the Gen'tiles.

22 And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not 23 fit that he should live. And as they cried out, and threw off their garments, and cast dust 24 into the air, the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted 25 against him. And when they had tied him up with the thongs, Paul said unto the centurion

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Ro'man, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Ro'man.

27 Then the chief captain came, and said unto him, Tell me, art thou a Ro'man? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Ro'man, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

that stood by, Is it lawful for you to scourge a man that is a Ro'man, and uncondemned?

26 And when the centurion heard it, he went to the chief captain, and told him, saying, What art thou about to do? for this man is a Ro'man.

27 And the chief captain came, and said unto him, Tell me, art thou a Ro'man? And he said,

28 Yea. And the chief captain answered, With a great sum obtained I this citizenship. And

29 Paul said, But I am a *Ro'man* born. They then which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Ro'man, and because he had bound him.

30 But on the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

Time.—59 A. D. **Place.**—Jerusalem.

Home Readings.

M. Paul's defense. Acts 21. 40 to 22. 11.

Tu. Paul a Prisoner at Jerusalem. Acts 22. 12-21.

W. Paul a Prisoner at Jerusalem. Acts 22. 22-30.

Th. Before the council. Acts 23. 1-11.

F. Conspiracy against Paul. Acts 23. 12-24.

S. Confidence in God. Psalm 27.

S. Christ's word of comfort. Luke 21. 10-19.

Lesson Hymns.

No. 137, New Canadian Hymnal.

Jesus, I my cross have taken,
All to leave, and follow thee;

No. 438, New Canadian Hymnal.

Safe in the arms of Jesus,
Safe on his gentle breast,

No. 200, New Canadian Hymnal.

I know there's a rest that remaineth for me,
A rest when my journey is o'er;

QUESTIONS FOR SENIOR SCHOLARS.

1. Saul the Persecutor, v. 17-21.

What was Paul advised to do, and why? Chap. 21. 18-25.

Who assaulted him, and why? Chap. 21. 27-29.

Who rescued him, and to whom did Paul make defense? Chap. 21. 31-40.

When and where did he first see the Lord Jesus? Verses 6-9.

Where next, and how?

What message did he receive?

What was Paul's answer?

Why did he think that his former course would now give him favor?

How did he afterward refer to this persecution? See 1 Cor. 15. 9.

Why did he obtain mercy therefore? 1 Tim. 1. 13.

What new command did he receive?

2. Paul the Persecuted, v. 22-30.

What caused an interruption of Paul's defense?

What did the mob say? What did they do?

What command did the chief captain then give?

Why did he not know what Paul said?

What legal question did Paul ask?

What effect had his question?

What did the chief captain ask?

What advantage had Paul over the captain?

Why was the scourging abandoned?

What step did the captain then take to learn the truth?

What is Paul's advice to persecuted Christians? GOLDEN TEXT.

Teachings of the Lesson.

Where does this lesson show—

1. Divine direction in duty?

2. The power of religious prejudice?

3. A right estimate of citizenship?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Saul the Persecutor, v. 17-21.

Where and to whom was Paul speaking?

How had a riot been aroused?

Who saved Paul from the mob?

What had Jesus told him in a vision?
Why did Paul think the Jews would believe him?

Was Paul sincere when he was persecuting Christians?

Where did Jesus say he would send Paul?

2. Paul the Persecuted, v. 22-30.

What did the mob say when they heard about the Gentiles?

What did they do?

What did the chief captain order?

How did Paul escape scourging?

What did the chief captain say of his own citizenship?

What did Paul say?

What did the chief captain do the next day?

What is our GOLDEN TEXT?

Practical Teachings.

Where do we learn in this lesson—

1. That the ways of the Lord often thwart our best-intended desires?

2. That the true worker for Christ ever remembers his mission?

3. That firm faith in Christ brings quietness of mind?

QUESTIONS FOR YOUNGER SCHOLARS.

How was Paul received in Jerusalem?

Why was the joy soon turned to mourning?

What did the apostles advise Paul to do?

What excuse did the Jews make for seizing Paul? Acts 21. 28.

What unlawful deed did they do?

Who put a stop to it?

Where was Paul taken?

Who gave him permission to speak?

What story did Paul tell?

How did the Jews receive it?

What order did the captain give?

Why was it not carried out?

THE LESSON OUTLINE.

Paul the Prisoner.

I. HIS COMMUNION.

I prayed... saw him. v. 17, 18.

Caught up to... heaven. 2 Cor. 12. 2-4.

Fellowship with... his Son. 1 John 1. 3.

II. HIS CONFESSION.

I imprisoned and beat. v. 19, 20.

A persecutor, and injurious. 1 Tim. 1. 12-16.

Not meet to be... an apostle. 1 Cor. 15. 9, 10.

III. HIS COMMISSION.

Will send thee... Gentiles. v. 21.

Committed unto me. Gal. 2. 7-9.

Teacher of the Gentiles. 1 Tim. 2. 7.

What right had a Roman citizen? **Not to be punished before being tried and found guilty.**

What did the captain call the next day?

In Time of Danger—

Stand firm, trusting in God.

Never be ashamed of the right.

Do not be afraid; God knows.

THE LESSON CATECHISM.

[For the entire school.]

1. What did the Lord Jesus by vision direct Paul to do? **Leave Jerusalem.**

2. What did the Lord say he would do? **"I will send thee far hence unto the Gentiles."**

3. What did the company desire when they heard this? **To kill Paul.**

4. Where did the chief captain take him? **Into the castle.**

5. What did Paul say which prevented his being scourged? **That he was a Roman citizen.**

6. Before whom was he examined the next day? **The chief priests and the council.**

7. What is the GOLDEN TEXT? **"If any man suffer,"** etc.

OUR CHURCH CATECHISM.

68. What is this sinfulness commonly called?

Original sin: being that from which all actual transgressions proceed.

69. What is the misery of the state into which man fell?

All mankind, being born in sin, and following the desires of their own hearts, are liable to the miseries of this life, to bodily death, and to the pains of hell hereafter.

Ephesians ii. 3.—And were by nature children of wrath, even as the rest.

Romans iv. 23.—The wages of sin is death.

IV. HIS PERSECUTION.

Not fit that he should live. v. 22, 23.

I suffer trouble. 2 Tim. 2. 8-10.

Made a spectacle. 1 Cor. 4. 9-12.

V. HIS PERIL.

Examined by scourging. v. 24.

Troubled on every side. 2 Cor. 4. 8-11.

Not an hair... perish. Luke 21. 18.

VI. HIS PROTECTION.

I was free-born. v. 25-30.

Jerusalem... above is free. Gal. 4. 26.

Citizenship... in heaven. Phil. 3. 20. (Rev. Ver.)

EXPLANATORY AND PRACTICAL NOTES.

Our last lesson brought us to the gates of Jerusalem. Paul's great purpose in going to that mother city, at that time the capital of Christendom as well as the capital of Judaism, was to unite the Jewish and Gentile believers who in sympathy and creed had begun to pull apart. Depending on God for success in his efforts he determined on two plans to bring about this holy unity. One was to report distinctly and frankly all that he had done for the conversion of the Gentiles, so that misunderstandings might be swept away. The other was to pass over the collection which had been made by his Gentile friends for the Church at Jerusalem. Rom. 15, 31 shows that Paul hoped and prayed most earnestly that this gift would prove to be the means of closing the long-standing breach. That large numbers of poor Christians had gathered in Jerusalem is probable, and their want would of itself be an appeal to the benevolence of Christians in other places. But we are to remember that very much money was regularly collected from the devout Hebrews who lived in foreign countries for the benefit of Hebrews in Jerusalem. This was an annual gift, and its receipt was counted upon by hundreds, perhaps thousands, of people in and around the capital. Now, so long as prejudice ruled in the hearts of the Jews against Christians, the poor Christians would probably receive none of this collection, and it came to be a necessity that the Christian rich in other places should relieve the Christian poor at headquarters. Then, too, it is plain from the ninth, tenth, and eleventh chapters of Romans that Paul intended to turn this visit into a final and tremendous appeal to his countrymen to accept Jesus as the Christ. All these reasons made him anxious to reach the capital city at Pentecost, when the crowds of Hebrews would be present. The Gentiles who were with him were specimens of the reality of God's work by his instrumentality. The latter part of the twenty-first chapter of Acts gives an account of the glad reception of Paul and his friends by the brethren of Jerusalem. James, always cautious, urges Paul to perform a ritual act in the temple which would make it plain that he conformed to the law, and thus relieve the consciences of weak and superstitious Jewish Christians. While Paul was still following the wise advice of James, certain Jews, who had seen and heard him in the Asiatic towns, aroused the passions of the worshippers of the temple by declaring that Paul had brought Greeks into the holy place and polluted it in defiance of Hebrew law. There was no ground for this, except that they had seen him in another part of the city with Gentiles. Their injustice is seen in the fact "that they assailed him at the very time when he was proving himself a strict adherent of Moses."—*J. M. Stijler*. Doubtless the Jews who wronged him were sincere, for they may have heard him in distant Ephesus make little of Moses's laws in comparison with the full revelation of the Gospel; and now to see him keep the law in the temple courts seems to be a discovery of hypocrisy. If the charge had been true the punishment for the offense would have been death. The excitement develops into a riot; the Roman tribune hears of the tumult and rushes to the scene. But in vain does he try to ascertain the cause of the disturbance, the noise and disorder of the crowd is too great. By a very narrow margin Paul's life is saved, and he is carried as a prisoner into the Roman castle.

Verse 17. This is the beginning of the third great division of Paul's address to the excited mob at Jerusalem. **When I was come again to Jerusalem.** Come again after three years (Gal. 1. 18), which Paul here passes over in silence. **I was in a trance.** A condition in which his soul seemed to act independently of the body. Paul was especially sensitive to calls from the spiritual world, and, as Professor Horswell has shown, his life might be studied as a record of successive dreams, revelations, and trances.

18. Saw him. Jesus. See the connection with verses 8 and 14. **Get thee quickly out of Jerusalem.** Leave the Jews, who will not receive the Gospel, and go to the Gentiles. Paul never seems to have understood why God sent

him on this errand. To the end he believed himself to be peculiarly fitted to convince the Jews of the truth. Ordinary people in our times may derive a little comfort from this want of harmony between Paul's judgment of his own proper duties and the call of Providence. **They will not receive thy testimony.** That thousands of them did receive the testimony of other apostles is plain from the words of James in Acts 21. 20.

19. I said. Here Paul begins a reverent argument with the Lord. There is not the slightest disbelief in God, nor opposition to God's purpose. His attitude is not unlike that of Gideon when he asked for the sign of the fleece. He was full of confidence in the power and love of God, but a little afraid of mistaking his own emotions and feelings for God's voice. **They know that I**

imprisoned and beat. Paul's cruelty to the Christians before he was converted was the cause of bitter and humble reflections to his dying day. But there was at least one comfort in it as he thought it over. They could never doubt as they recalled his virulence that he was sincere in persecuting the Christians. If they grant that, will they not grant his sincerity in change of conviction, and will they not listen to his reasons for the change? **In every synagogue.** There were in Jerusalem synagogues for almost every class of foreign-born Jews. They all mingled together in the ritual service of the temple, but when they met to talk over God's word and engaged in prayer it was necessary that people talking one language should meet together; and just as there are in America Swedish Methodist churches, and German Methodist churches, and Italian and French Methodist churches, as well as those in which the worship is performed in our own mother tongue, so in Jerusalem there were synagogues to suit the needs of all classes of the foreign-born population. They were all Hebrews and they all had some knowledge of the ancient Hebrew language, but foreign-born Jews talked the tongues of the people they lived among. **Them that believed on thee.** The earliest Christians, who believed in the Messiahship of Jesus before the death of Stephen.

20. Blood . . . was shed. To his dying day Paul could never forget the picture of that white-faced young man, falling under the stones and exclaiming, "Lord, lay not this sin to their charge." That prayer was offered for him, for he also was standing by.

21. He said unto me, Depart. Paul in this reverent converse with the Lord is a model for us. In every difficult passage in life, when we do not know what to do, we should talk with God as a man talks with his friend, bringing before him our very best judgment, and urging it with all the force that we have, and watching for his decision; this in our day is sometimes given by an impress on the mind, and often by the development of events. But always our course is distinctly marked out for us if we ask God's guidance. **I will send thee far hence unto the Gentiles.** Up to this point he had suppressed that hated word.

22. Lifted up their voices. In inharmonious howling. **A way with such a fellow from the earth.** "Kill him, kill him!" The language of bigotry in all ages. **It is not fit that he should live.** The original charge that he had broken the law by bringing a Gentile into the courts of the temple was a paltry affair to their minds compared with this confession that he would put the

Gentiles where only Jews should be, among the children of God.

23. As they cried out, and cast off their clothes, and threw dust into the air. Thoroughly oriental. They were on the temple pavement; if they had had stones within reach they would have flung them.

24. The chief captain. The tribune. His name was Claudius Lysias. Acts 23, 26. Probably he had not understood one word of this speech. **Commanded him to be brought into the castle.** To ascertain the measure of his crime. **Bade that he should be examined by scourging.** This is a frank statement of the abominable barbarity that characterized "examinations" in oriental courts, and even in all European courts down to a century or so ago. It was supposed that scourging or other torture would make the accused criminal confess. Revolting as this is to our sense of justice it is not very far removed from the cruelty of the examinations of accused criminals made by the police in some of our great cities, and often alluded to in the daily press as "the third degree"—a travesty of justice which should arouse the shame and indignation of every right-minded citizen.

25. As they bound him with thongs. The margin of the Revised Version is better, "They bound him for the whips." He was tied with leather so that his bent back could accommodate the executioner. **Paul said.** A weak man would have shouted, but Paul's quiet dignity here comes out. It was unlawful to punish a Roman citizen without formal conviction, and even then he could not be scourged. "Luke has often had opportunity to show how much better Gentiles behaved toward the Gospel than the Jews. Here (chap. 23, 25-29) he sets the spirits of the governments of the two in contrast. Paul had said once and again among his brethren, 'I am a Jew.' He had declared how his course at the beginning was approved by a devout Jew in Damascus. But it avails nothing. 'I am a Jew' has no weight among Jews. 'Now in the castle of the heathen he says, 'I am a Roman,' when at once things fly open, chains fall off, officers tremble, and hostile purposes cease. The tribune even grows confidential and companionable, and tells how with a great price he purchased his free Roman citizenship. Luke shows triumphantly how much better it is for Paul to be a Roman among the heathen than to be a Jew among his fellow-countrymen. Among the former there is respect for law and human rights. Among the latter rights are trampled under foot and unbelieving hatred of the Gospel and its minister have usurped the place of righteous order. Israel is fast hastening

to its doom."—*Stifter*. **The centurion.** An officer under the chief captain or tribune.

26. This man is a Roman. It seems strange that Paul's word was so promptly taken, but very likely more was said than is here reported; besides, the claim of itself was so serious that the contemplated scourging must be stopped at once. All connected with the scourging of a Roman would be severely punished. On the other hand if Paul's claim was found to be false he would be punished with death.

28. With a great sum obtained I this freedom. During much of Roman history citizenship was salable, sometimes for a small sum of money, sometimes at great cost. **Free born.** The question how Paul came to be free born has interested the antiquarians, but no one can certainly answer it. Mere birth in Tarsus would not make him free born. His father may have done as this

captain did, purchased it, or it may have been conferred upon him for some service. In either case citizenship would descend to Paul.

29, 30. Straightway they departed. Just as quickly as they could do so the men who had been about to whip him unfastened the thongs and released him. **The chief captain also was afraid.** He had come very near to forfeiting his own citizenship and life by the thoughtless mistake the centurion discovered. But he kept Paul in the castle because he was still an accused man; also because it would be unsafe to let him have his liberty. Next day, commanding the council to assemble, he brought Paul before his accusers. This was the very council which had passed upon Jesus and passed upon Stephen. We are not certain that this was a regular meeting of the Sanhedrin. Some of the incidents indicate that the members of that body were informally assembled.

CRITICAL AND HOMILETICAL NOTES.

Verse 17. Trance. A physico-psychological condition in which the subject is lost to consciousness of the external world, but is keenly sensitive to what is taking place in the sphere of thought and feeling. The scientists describe it as "a form of catalepsy." Luke, himself a physician, uses the word "ecstasy." It describes the exalted condition of the soul, wrapt in the contemplation of the object that commands it. Our word "trance," borrowed from the Latin *transitus*, expresses the same idea "the state of being carried out of one's self." This experience has not been an infrequent one in the history of great religious leaders. It is closely akin to profound emotional thinking, which may be carried to such a degree as to lose all physical consciousness. Such was the frequent and voluntary experience of St. Augustine. It is not only consistent with but conducive to the highest order of thought and character. God used the trance in many instances as the mode of communicating his highest revelations to men. His purpose concerning the extension of his kingdom among the Gentiles was in this way made to Peter (Acts 10. 11) and afterward to Paul. Trances and visions seem to have been of such frequent occurrence in Paul's history as to become in the judgment of some of the students of his history "a Pauline characteristic," which explains in a measure the remarkable originality of his life and Gospel. "Neither did I receive it from a man, nor was I taught it, but through a revelation of Jesus Christ." Gal. 1. 12.

20. Martyr. An Anglicized Greek word which means "witness." It is frequently used

in that sense in the New Testament. Luke 24. 48; Acts 1. 8, 22; Rom. 1. 9, etc. But as the witnesses for Jesus like Stephen often sealed their testimony with their blood, in Christian circles the term soon became laden with this additional meaning, and was finally used exclusively in this sense. Paul's experience must have convinced him already that to be a witness was to be a sufferer. We can readily imagine how in the emotion and memory of this hour, he emphasized the word in such a way as to convey the new meaning.

22. Away with such a fellow. The almost insane wrath which the presence of Paul evoked among his countrymen is to be explained by the attitude of the apostle toward their faith. As they saw it, his position threatened their religion, their country and their hope. The triumph of his doctrine would be the ruin of everything they held sacred. (1) *The law*, which he preached was not essential to salvation, they believed was of God and therefore eternally divine. (2) *Their history*, covering two thousand years, rich in supernatural events, luminous with revelations, and hallowed with precious names—Abraham, Israel, Moses, prophets and kings—would by Paul's teaching become a closed book. The instincts of patriotism revolted from his doctrine as from the rankest treason. (3) *The promises* of the Scriptures had anticipated for their nation a brilliant future of dominion and glory. These all would fall in the triumph of the Gospel among the Gentiles, unless they all became Jewish proselytes. It was not the Gospel as a spiritual sect among themselves that so enraged them, as the free transfer

of the heavenly treasure without in any way committing the Gentiles to the Jewish rule.

And this was not only the feeling among the unbelieving Jews. Many of the Jewish Christians were in full sympathy with the general view and looked with suspicion upon the method of Paul. To be sure at the council (Acts 15. 19), his view was accepted by the mother Church; but votes do not settle the heart's convictions, and the sympathy of many believers was doubtful.

But Paul believed not only that the salvation of the world, but also the very life of the Gospel itself required that it should be separated from the Jewish ritual. Not law, but grace, is the divine mode of salvation. For this reason he made his journey to Jerusalem, hoping to settle finally the principle which seemed to him so vital, and draw together in close unity the widening branches of the Christian Church. This he hoped to do partly, (1) by his argument and the report of his great work abroad, partly (2) by the witnesses he brought with him; Luke, Trophimus, etc.; and partly, (3) by the large donations the Gentile converts sent to the poor brethren of the mother church, proving the unity of love created by the Gospel of Christ. With the Church he triumphed. They welcomed him. But this very triumph only fanned the flame of wrath among the unbelieving Jews. Were it not for the martyr courage and consummate ability with which Paul devoted himself to his mission as apostle to the Gentiles, Christianity would have become only a limited though spiritual school among the Jews. To Paul must be given the credit of rescuing it from its Jewish limits and making it the religion of the world.

25. Is it lawful? Note the calmness and dignity and consummate skill with which Paul seizes the opportunity and diverts the calamity of this hour. The purest spirituality chords with the highest manliness. What poise! What self-mastery! And consequently what command of occasions and men! He of the most heavenly intuitions and the most profound mysticism was still a citizen of this world, acquainted with its methods and skillful in their use, whenever they could be employed without sacrifice of principle. He was literally "in the world but not of it." He was shrewd without chicanery, a tactician with perfect sincerity.

Thoughts for Young People. Four Sorts of People.

All emergencies call out characteristics, show the stuff that people are made of. The riot concerning which we study to-day was peculiarly adapted to this end, because it was a long-con-

tinued strain. Shorter and sharper emergencies sometimes reveal weakness of body and do not give time for the display of the strength of will which may be incased in a feeble frame. But this riot, beginning with a false accusation, subjecting Paul to three or four successive dangers, and dangers of various sorts, was peculiarly adapted to bring out his character and the character of all concerned.

1. The Church at Jerusalem. It is wrong to come to hasty conclusions; but there is not any note or indication that leads us to believe that the mother Church showed active sympathy with Paul in this trouble. The many thousands of Jews, who, as we learn from James, were Christians, did not assert themselves on this occasion. Paul had been misrepresented to them (at least so James thought) and he had been given a special opportunity to make plain to the Jewish Church his career as an evangelizer of the Gentiles. His explanation probably was accepted by them as the best they could get, and they no longer opposed him, but they continued to be dissatisfied with the spread of the Gospel beyond Jewish limits.

2. The mob. Remember that this was a very religious mob: their indignation was strictly a religious indignation. If Paul had brought Trophimus into the temple courts he would have committed a crime as bad as that for which Aaron's sons lost their lives and the King of Judah was struck with leprosy. These people were to blame for not ascertaining the truth of the charge made against Paul. They were to blame also for the very fact that they were a mob. A mob can never do right. It has no right to exist.

3. The rescuers. The supremacy of law to mob is beautifully seen by contrasting verses 24 and 29 with verses 22 and 23. The Roman soldiers had no special sympathy with Paul. They simply maintained law; but they, too, lacked dignity and consistency in their treatment of him.

4. Paul was the man whom the lurid light of this riot enables us to see larger, nobler, and greater than all around him. Cool, tactful, brave, self-respectful, intent on his own purpose, he shows himself to be a master of his fellow-men. See note on Teachers' Meeting.

Orientalisms of the Lesson.

How Paul, a Hebrew, became a Roman citizen seems not to be established. Citizenship was acquired by different methods. In the Greek communities citizenship was at first readily acquired by those not born to it, but later it became extremely difficult; so much so that it is said

in Sparta there were only two known instances of it that can be absolutely verified. Rome recognized "perfect" and "less perfect" citizens. The "less perfect," however, had all private rights equal to the highest; but they could not become magistrates. All citizens, even freedmen, had the right of voting.

Under the emperors the privilege of Roman citizenship was widely extended; it was originally acquired in various ways: By military service, by purchase (verse 28), by favor, or by manumission.

Among the privileges of Roman citizens were three, each of which Paul claimed in this case: 1. It was customary to torture persons charged with crime that through pain they might be obliged to confess what was alleged against them. One method of forcing a confession by torture was scourging. In Egypt this was usually the beating of the soles of the feet with a stick, but the Roman method was to strip the culprit, stretch his body with cords or thongs on a frame, and beat him with rods. Slaves and foreigners were liable to be beaten even to death, not merely as a punishment, but as a method of extorting confession to a crime wholly unproved; but after the Porcian law it was prohibited to "examine" Roman citizens by scourging. They had already bound Paul's hands with thongs made of leather to an inclined post, ready to beat his uncovered body with rods or with a whip armed with balls of lead. 2. It was unlawful to punish any Roman citizen until he was clearly convicted on testimony and had opportunity to speak in his own defense. 3. Another right of the Roman citizen was to appeal in criminal cases from the decision of the magistrate to the people; and as the emperor succeeded to the power of the people there was an appeal to him in a last resort, even after the local courts had given a decision against him. But there was also as in the case of a Hebrew, who had become a Roman citizen, a right of appeal from being tried at all before the Hebrew courts, changing the venue from the Jewish economy to the Roman economy, or transferring him from the Sanhedrin to the courts or the emperor.

The appeal of Paul to Caesar was peculiar as laying claim not to a revision of the sentence, but to a hearing at Rome before judgment had been rendered elsewhere. A principal of the Roman law under the emperors was that the emperor was supreme judge and all other judges his delegates. The appeal did not necessarily come before the emperor in the first instance, but he delegated the matter to subordinate persons as to consular men, the prefect of the city, etc. Appeal was always allowed when the decision had been given in form by the inferior court. The

peculiarity of this case was that the appeal was taken before any condemnatory decision had been made. There had been no verdict rendered whatsoever. The emperors were accustomed sometimes to intercede and thus prevent the continuance of a judicial proceeding. In verse 30 it is said the tribune wanted to know the certainty whereof Paul was accused by the Jews. The law would not permit him to proceed against a Roman in any judicial way but on the clearest evidence; this being somewhat akin to an investigation by a grand jury as to whether there was any case at all. If the appeal was admissible, it at once suspended all further proceedings. There were, however, a few cases in which the local administration of the law could not be arrested. A bandit or a pirate might be condemned and executed by the proconsul, notwithstanding his appeal to Caesar; hence we read that Festus took counsel with his associates concerning the admissibility of Paul's appeal. As there could be no doubt that the case was not so emergent, the appeal was allowed by the court, and Festus says, "Thou hast appealed unto Caesar; to Caesar shalt thou be sent."

By Way of Illustration.

Verses 17-21. *A Call to Missionary Work.* Bishop Thoburn of India says that he first received his call when only eighteen years old. He was reading a sermon on "Early Piety," which showed how much had been accomplished by young men. As he read the words, "Most of our great missionaries passed immediately from the schools into the distant lands where they laid the foundations of Christian empires," he felt that his life work would be in the missionary field. Two years later than this, one afternoon he went out into the woods and, kneeling for prayer, he received a commission to go and preach the Gospel to dying men. He began to think about South America and Africa. For some reason he was not drawn toward India. One day he picked up one of our church papers and read that six young men were wanted for India. He resolved to go to his presiding elder and offer himself. Up to this time he had not spoken to anyone of his plans. Soon after his arrival, the elder said to him: "I met Bishop Janes on the train this morning. He is looking for six young men to go to India. How would you like to go?" Thoburn replied, "I came here this morning to offer myself for India." Thus Bishop Thoburn received his call to preach to the Gentiles.

Verses 22 and 23. *Race pride.* The Jews had always boasted of their noble ancestry. The

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teem. They might not journey with nor save
them when in deadly peril. Their logic ran, The
earth belongs to the saints: we are the saints:
the earth belongs to us.

Universal brotherhood was revealed by Christ.
The upholders of caste in India and China perse-
cute the missionaries who proclaim the Gospel
to the downtrodden. One of them said with
supreme disgust, "These missionaries will be
preaching to the dogs and beasts soon."

An oriental mob. Then began one of the most
odious and despicable spectacles which the
world can witness: the spectacle of an oriental
mob, hideous with impotent rage, howling, yell-
ing, cursing, gnashing their teeth, flinging their
arms, waving and tossing their blue and red
robes, casting dust into the air by handfuls,
with all the furious gesticulations of an uncontrol-
led fanaticism.—*Farrar*.

Verses 24-30. *Saved by his citizenship.* A man
was captured in Cuba in 1869 by the Spanish
troops under suspicious circumstances and he
was condemned to be shot. He was English by
birth and the consul of this great nation pleaded
for his life, but in vain. The condemned man
was brought out to be shot. The soldiers were
drawn up in file with loaded guns, when the
English consul threw over the man the national
flag of his country. The Spanish rulers did not
dare to fire upon the flag, and the man was
saved.

Calmness under attack. When the gray heron
is pursued by the eagle, it makes a quiet de-
fense. It simply waits for the enemy, using its
bill like a lance at rest, to allow the attacker to
pierce himself by his own anger. Frequently the
enemy thrusts himself through. "Be steady under
attack," was the wise advice of a judge to a
young lawyer.

Heart Talks on the Lesson.

In order to get the best teaching of our lessons
we must read this history in full. The lessons
are only broken bits of a wonderful picture of
human experience. Do not forget that we are
studying the life of a real man. These are ac-
tual events; they are written here not only be-
cause they are exceedingly interesting, but to
teach us the philanthropy of life—truths for
application in our own lives, which, if the Spirit
shows them to us clearly, will make us wise and
strong, victorious over our enemies without and
within. Do not let us read of this man as "Saint"
Paul, so much as "Brother" Paul. He endured

and conquered not because he was a saint, but
he became a saint because he endured and con-
quered. The "spirits of just men made perfect"
in heaven are they which "came out of
great tribulation."

You may put the prefix of "saint" before the
names of some who live in the glaring light of
your own commonplace world—why, indeed,
you may have it put before your own name if
only you prove yourself worthy of it as St. Paul
did, through manifold testings. You remember
when his friends begged him not to go to Jeru-
salem because great danger would befall him,
and he knew their fears would be realized, he
said, "I am ready." "None of these things
move me."

What a magnificent man he was! So calm, so
courageous. He had counted the cost; had
looked the dark future full in the face, and was
ready for the worst that might come; like a
great oak whose roots strike far down, beaten
by the tempest but never vitally harmed. We
would naturally expect that one so devoted to
the Lord would be under his protection so fully
that men could not touch him. Doesn't the
word say, "Because thou hast made the Lord,
even the Most High, thy habitation, there shall no
evil befall thee?" Psalm 91. How, then, could
persecution and imprisonment befall Saint
Paul?

Ah! here is something which only the Spirit
can teach you. There is something better for
God's people than smooth and easy living.
There is an unseen life of the soul richer and
deeper than that which the world sees, as ocean
depths have treasures never found upon the sur-
face. All Jerusalem was in an uproar; the peo-
ple went about to kill him; they beat him, they
bound him with chains, they said he was not fit
to live on the earth. They thought they were
beating him, but they were not touching the real
Paul at all. In perfect calmness he stood up in
the midst of it and told them—what they could
not understand—the secret of his strength, the
one great fact of his life which had changed him
from a cruel persecutor like themselves into a
loving great-hearted man ready to die at Jerusa-
lem if he might help to save those whom he once
hated. He had seen a great light; he had heard
a voice; he knew that he was led by a divine
hand, and no outward tumult disturbed the life
"hid with Christ in God." This is a sweet se-
cret; the Holy Spirit only can tell it to you.
We need not go to Jerusalem, nor expect to find
in Saint Paul an illustration of this hidden life.
It may be you can find it in your own home.
Everything is going wrong; confusion, noise,
disturbance of plans, such a weary, tiresome

day! But your mother's face is calm; her voice is quiet; she is so patient and gentle that it makes you ashamed that you have been so cross yourself. You might call her "Saint Mother." There is a man who has lost his money, his employment, and his health, and yet he carries a cheerful face and has a helpful word for everyone he meets.

There are saints all around us. I pray that you may be taught of the Spirit the meaning of a victorious life hid with Christ in God.

The Teachers' Meeting.

Between the lesson on Paul, the traveler, and this one on Paul, the prisoner, there is an interval of a fortnight, of which the incidents should be briefly presented as they open a new chapter in the life of the apostle. He is now in the hands of Roman soldiers, rescued from an angry mob of Jews. Paul shows *five beautiful traits* in these circumstances, all of which are brought out with much force in the *Illustrative Notes*: 1. *Self-command*. In the middle of a riotous, murdering mob, an accused criminal, roughly handled by the Roman soldiers, in danger of the scourge—in every new and confusing event he is calm, self-possessed, with all his thoughts and powers under control. 2. *Power over men*. He shows greatness of character. A calm look, a wave of the hand, a word spoken in Hebrew, and the turbulent crowd is quiet. This, too, is characteristic of Paul. Recall his adventure at Ephesus, his conduct before the council of Jerusalem, his behavior on the deck of a storm-beaten ship. He was a king of men. 3. *Use of opportunity*. Paul was a Gospel preacher. His knowledge of Greek, his knowledge of Hebrew, his skill as a tent-maker, his skill as a writer, his skill as a talker, his Pharisaic family, his great talent, his thorn in the flesh, every trait and every incident of his life is turned into an opportunity to present the Gospel. So when the time comes to make his defense he turns it into a sermon. 4. *Tact*. How great Paul's tact was you will begin to see if you read thoughtfully the story of the events which led to his arrest by the Roman tribune, and observe how many opportunities he had to make a blunder. If he had spoken in Greek, if speaking in Hebrew he had begun where he ended, if, indeed, he had done anything but what he did, events (humanly speaking) could not have come out so well. But he knew what some ministers and teachers have forgotten, that the story of a man's experience of personal salvation never loses its interest. 5. *Dignity*. He might have had as great self-command and as great tact as we have credited him with, without the marvelous dignity that the story

displays. He speaks as if another man and not himself is the subject of his remarks. The only man at ease in that hour was Paul.

Before the Class.

Material Needed. Pads,* which the teacher may prepare beforehand by drawing on each four squares to represent four picture frames. An old-fashioned cat-o'-nine-tails to represent the scourge and a piece of heavy cord to represent the thongs, will make real the command to scourge and bind.

Introduction. Review briefly the connection between this lesson and the last one. The teacher should have clearly in mind the account of Paul's conversion, his work since his conversion, the reasons for his arrest, and the outline of his defence.

Lesson Story. This is very vivid and abounds in stirring incidents. Let the class take their pads and number their pictures 1, 2, 3, 4. Tell or have told the lesson story, giving each picture its title as below and having the pupil write the title in its appropriate space and make such marks or letters as will help recall the facts.

1. *Paul praying in the Temple.* When the story has been told, ask questions somewhat as follows: How came Paul to be at the temple? When was this? See Gal. 1. 18. What was he doing? In what mental condition was he? What did the Lord tell him to do? What did he reply? To what remarkable scene did he refer? (Recall the lesson of February 21, 1897. It is always profitable to review whenever the opportunity presents itself.) What then was the Lord's command to Paul? What were the results of obeying this command?

2. *Paul on the Castle Stairs.* How did Paul get here? Acts 21. 40. To whom is he speaking? With what object in view? What did his hearers say? What did they do? What did the chief captain order to be done to the prisoner? Show the scourge. Recall the scourging of Jesus. Try and have the class realize how much Jesus suffered for Paul and how Paul was willing to suffer for Jesus.

3. *Paul Bound.* Show the cord to represent the thongs, and explain that Paul was tied to a whipping post in order to be beaten with the scourge. Make this picture very vivid, and again refer to the scourging of Jesus. See Isa. 53. 5. Ask: Was Paul scourged at this time? Why not?

4. *Paul Loosed.* Explain what Roman citizenship was, and how it was unlawful to beat a

* Used also in lesson XI. See SUNDAY-SCHOOL BANNER, for June, 1897.

Roman. Read chap. 33, and be ready to give a summary of what is narrated therein; thus preparing for an understanding of the lesson for next week.

Allow the pupils to look at the pads to recall what has been taught, or better still, lay the pads aside and have the lesson story repeated by some member of the class, the others listening so as to be able to supply omissions or to make connections.

Application. Have the class print on a clean sheet of their pads the words:

BOUND BUT FREE.

Then show that Paul, in spite of his being a prisoner and bound, was free because his spirit was not in chains. He had been delivered from all those evils which bind men's spirits, and he was free in Christ. Show also that in this day many, who are bound by circumstances, suffering, sickness, etc., are free because they have accepted the liberty wherewith Christ has made them free. Now have the pupils print:

FREE BUT BOUND,

and point out that in this land of freedom millions who do not wear visible chains are in bondage to sin. Recall some of the habits which lead to this spiritual bondage. (We naturally speak of the poor drunkard as being bound, but members of the class may be bound by pride, envy, evil thoughts, hatred, jealousy, and other things.) Finally let each one print:

BOUND OR FREE,

WHICH AM I?

(One great danger in these historical lessons is that the teacher will fail to impress, and the pupil fail to comprehend, what gave the power to the men whom God holds up as our examples. Hence, the teacher should make personal application of the truth that Paul was what he was

because he had allowed God to free him from sin and to use him.)

OPTIONAL HYMNS.

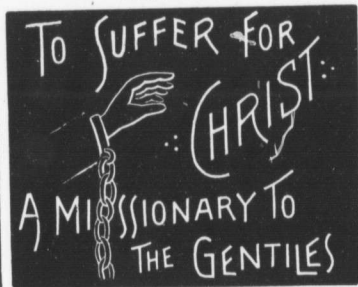
I've found a joy in sorrow.
My Jesus, as thou wilt.
All the way my Saviour leads me.
He leadeth me.
Lead, kindly Light.

Tenderly our Father.
A mighty fortress is our God.
Jesus is our Shepherd.
O, sometimes the shadows are deep.
Lead me, O fulfilgent Light.

References.

FREEMAN. Ver. 19: Scourging in the synagogue, 656. Ver. 20: The outer garment, 205. Ver. 23: Throwing dust, 280. Ver. 25: Unlawful scourging, 841. Ver. 30: The Council, 718.

Blackboard.



A. D. 59.] LESSON III. PAUL BEFORE THE ROMAN GOVERNOR. [Oct. 17.]

GOLDEN TEXT. Fear thou not; for I am with thee. Isa. 41. 10.

AUTHORIZED VERSION.

Acts 24. 10-25. [*Commit to memory verses 14-16.*]

[Read chapter 23. 10 to 24. 27.]

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

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

REVISED VERSION.

- 10 And when the governor had beckoned unto him to speak, Paul answered,
Forasmuch as I know that thou hast been of many years a judge unto this nation, I do
11 cheerfully make my defense: seeing that thou canst take knowledge, that it is not more than twelve days since I went up to worship at Jerusalem: and neither in the temple did they find me disputing with any man or stirring up

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SUNDAY-SCHOOL

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

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

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

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

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

17 Now after many years I came to bring alms to my nations, and offerings.

18 Whereupon certain Jews from A'si-a, found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had aught against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22 And when Fe'lix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lys'i-as, the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

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

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

Time.—A. D. 59. **Place.**—The court room of Felix's palace in Caesarea.

Home Readings.

M. The accusation. Acts 24. 1-9.

Tu. Paul before the Roman Governor. Acts 24. 10-21.

W. Paul before the Roman Governor. Acts 24. 22-27.

Th. Appeal to Cæsar. Acts 25. 1-12.

F. Object of the journey. Rom. 15. 25-33.

S. An answer given. Mark 13. 5-13.

Sa. Fear not. Isa. 41. 8-16.

Lesson Hymns.

No. 136, New Canadian Hymnal.

When peace, like a river, attendeth my way,

a crowd, nor in the synagogues, nor in the city. Neither can they prove to thee the things whereof they now accuse me. But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets: 15 having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust. Herein do I also exercise myself to have a conscience void of offense toward God and men 17 always. Now after many years I came to bring alms to my nation, and offerings: amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but *there were* certain Jews from Asia—who ought to have been here before thee, and to make accusation, if they had aught against me. Or else let these men themselves say what wrong-doing they found, when I stood before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.

22 But Fe'lix, having more exact knowledge concerning the Way, deferred them, saying, When Lys'i-as the chief captain shall come down, I will determine your matter. And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

24 But after certain days, Fe'lix came with Dru-sil'la, his wife, which was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Je'sus. And as he reasoned of righteousness, and temperance, and the judgement to come, Fe'lix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me.

No. 138, New Canadian Hymnal.

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

No. 140, New Canadian Hymnal

Now I have found the ground wherein
Sure my soul's anchor may remain,
The wounds of Jesus, for my sin
Before the world's foundation slain:
Whose mercy shall unshaken stay,
When heaven and earth are fled away.

QUESTIONS FOR SENIOR SCHOLARS.**1. A Good Confession, v. 10-16.**

Before whom was the confession made?
 What charges had been made against Paul?
 With what complimentary words did Paul begin?

How long before had Paul gone to Jerusalem?
 What emphatic denial did he make?
 What frank confession did he make?
 What hope did he cherish?
 For what did he always strive?

2. A Plain Statement, v. 17-21.

For what purpose had Paul visited Jerusalem?
 Who ought to have appeared against him?
 What would fairly be inferred from their absence?
 What others did he challenge to show any evil doing? See verse 1.

What was the only true charge they could make?

What promise is a sure ground of confidence in a trial? GOLDEN TEXT.

3. A Long Delay, v. 22-25.

What was Felix's pretext for delay?
 What direction did he give about Paul?
 On what did Paul discourse before Felix?
 How did the governor respond?
 When is the "convenient season?" See Isa. 55, 6; 2 Cor. 6, 2.

When is the best time to seek God?

Teachings of the Lesson.

Where do we here find an illustration—

1. Of Christian courtesy?
2. Of Christian courage?
3. Of Christian fidelity?

Christians are often evil spoken of. It is well to have a ready answer. This every true Christian may have.

1. A good conscience is a good defense.
2. An upright life is a good defense.
3. Loyalty to God is a good defense.

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. A Good Confession, v. 10-16.**

What office did Felix hold?
 Why did Paul cheerfully answer before him?
 How long before had Paul gone to Jerusalem?
 What did he deny having done?
 What could not be proved?
 What did Paul confess?
 What hope did he cherish?
 For what did he constantly strive?
 What is our GOLDEN TEXT?

2. A Plain Statement, v. 17-21.

For what purpose had he come to Jerusalem?

Who found Paul in the Temple?

What did he say of these men?

What did he challenge those present to say?

What did Paul admit having said?

3. A Long Delay, v. 22-25.

Of what had Felix knowledge?

What did he decide to do?

What did he say?

What command did he give about Paul?

Who was with Felix when Paul next appeared?

Upon what themes did Paul speak?

How was Felix affected?

What did he say?

When is the convenient season? 2 Cor. 6, 2.

What will be the fate of those who reject God's call? Prov. 1, 24-26.

Practical Teachings.

Where in this lesson are we taught—

1. Courtesy to all men?
2. Loyalty to conscience?
3. Boldness in Christian testimony?

QUESTIONS FOR YOUNGER SCHOLARS.

What was the Jewish council before which Paul appeared? **The Sanhedrin.**

What did the judges do after Paul spoke?

Where did the captain take Paul?

Who lived at Cæsarea?

What right had Paul as a Roman citizen? **To be tried before a Roman judge.**

Where was Paul's trial held?

Why did the Jews want Paul sent back to Jerusalem? **So as to kill him.**

Where was he kept?

Who trembled at his words?

What mistake did Felix make?

Am I Like Paul—

Always ready to hear God speak?

Always ready to acknowledge a fault?

Always ready to speak a word for God?

THE LESSON CATECHISM.

[For the entire school.]

1. Of what did Paul say he had hope? **Of the resurrection of the dead.**
2. Paul exercised himself to have what? **"A conscience void of offense."**
3. Of what did Paul reason before Felix?
"Righteousness, temperance, and judgment to come."
4. What effect had this on Felix? **He trembled.**
5. What does the GOLDEN TEXT say? **"Fear thou not,"** etc.

OUR CHURCH CATECHISM.

70. But are all mankind, being born in sin, born without hope?

No; for a Saviour was provided from the beginning, and all that come into the world receive of His grace and His Spirit.

71. By what means were our first parents led to commit so great a sin against God?

By the subtily of the devil, who made use of the serpent to beguile Eve.

72. Who is the devil or Satan?

The chief of the fallen angels, who, before man's fall, sinned against God, and were cast out of heaven.

1 Peter v. 8.—Be sober, be watchful; your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

THE LESSON OUTLINE.

The Apostle's Spirit in Trial.

I. CHEERFULNESS.

I do....cheerfully answer. v. 10.

If ye suffer...happy. 1 Peter 3. 14.

Rest in the Lord. Psalm 37. 7.

II. CANDOR.

Thou mayest understand. v. 11-13.

Be ready...answer. 1 Peter 3. 15.

It shall be given you. Matt. 10. 10.

III. CONFESSION.

I confess....worship I. v. 14.

Confess me before men. Matt. 10. 33.

Be not....ashamed. 2 Tim. 1. 8.

IV. CONVICTION.

Believing all....written. v. 14.

Saying none other things. Acts 26. 22, 23.

We also believe....speak. 2 Cor. 4. 13.

V. CONFIDENCE.

Have hope toward God. v. 15.

The hope of the promise. Acts 26. 6, 7.

An anchor to the soul. Heb. 6. 19.

VI. CONSCIENTIOUSNESS.

Herein do I exercise. v. 16.

In all good conscience. Acts 23. 1.

How holily and justly. 1 Thess. 2. 10.

VII. COURAGE.

He reasoned....Felix trembled. v. 25.

Be not afraid. Ezek. 2. 6, 7.

With all boldness. Phil. 1. 20.

EXPLANATORY AND PRACTICAL NOTES.

Paul is at Cæsarea. A watchful nephew, a discreet captain, and an all-night ride, have foiled his enemies. He is now before a Roman governor, and a hired lawyer opens the case against him, while the high priest and elders confirm the statements by perjured testimony. But Paul, strong in his innocence, and full of the spirit of his Master, by calm denial, truthful statement, and bold confession of Christ, at least partially convinces his judge, and gets an opportunity to preach the Gospel to kings and rulers. The providential steps by which Paul was led to the court-room at Felix's palace in Cæsarea, it is both interesting and instructive to contemplate. The council which, with more or less of formality, Claudias Lysias had assembled, was composed of seventy-two of the most learned and eminent Hebrews. Twenty-two years before, Paul himself, in all probability, had sat in the same council and joined in the condemnation of Stephen. Now he stands before it as an accused criminal, but his astonishing skill in pleading suddenly divides the council against itself, and the trial is broken up in tumult. Again Paul is rescued by Roman soldiers from the fury of his countrymen; again he is soothed and cheered by a midnight visit of his Lord; and by the next midnight he is on his way to be tried by "the governor." Our lesson to-day gives an account of that trial.

Verse 10. The governor. Antonius Felix, "Procurator" of Judea, Samaria, Galilee, and Perea, a freedman of the Emperor Claudius, appointed about A. D. 52. **Answered.** For the accusation, presented by Tertullus, a learned advocate, read the preceding verses. Paul's answer is calm and dignified. No flattery, no circumlocution, no invective, but sound argument and an honest statement of fact. He shows himself to be an abler pleader than the professional orator. **Many years.** Six to eight. In that time Felix

had become acquainted with the peculiarities of the Jews, and could the more readily understand the defense of Paul. But according to most accounts he was a harsh and corrupt ruler. Paul's introductory compliments are cautiously worded so as to be within the limits of truth.

11. But twelve days. Seven spent in purification (Acts 21. 27), and five since his arrest. **Verse 1.** His departure from Cæsarea as an honored traveler and his return as a prisoner were but nine days apart. **Went up . . . to**

worship. Not to incite tumult, nor to overthrow the worship of the Jews, but to "worship" in the temple. He challenges them to prove that at any time in that twelve days he had committed any of the acts of which he was accused.

12. They neither found me . . . disputing. On this visit Paul had done no arguing—neither in temple nor synagogue, nor yet in private houses; therefore the **raising up of the people** in a mob was not chargeable to him.

13. Neither can they prove. Accusation is not proof, yet how many judge even good and true men on mere report. "Judge not, that ye be not judged."

14. But Paul is ready to confess Christ even before his enemies. Are we? **The way which they call heresy.** They accused him of being "a ringleader of the sect of Nazarenes," the only time this term is used in the Bible to designate Christians. "The Way," here, has the force of a proper name, and seems to have been the term earliest adopted by Christians. **God of my fathers.** No schism, no new religion, but a fuller and more perfect development of the old covenant. **Believing all things which are written.** The old Scriptures, then, are the real basis of the Gospel. To Paul the Old Testament was not less, but more, to him than it had been before he believed in Jesus.

15. Hope. Another point wherein he is not a schismatic. His hope is the same which they "wait for" (a better translation than **allow**); but with him it is a living and directing power; with them it was mere patient waiting. **Resurrection of the dead.** The foundation of the Christian hope—it may be said to be "the hope," for "if Christ be not raised then your faith is vain." 1 Cor. 15. 17. **Both just and unjust.** "For we shall all stand before the judgment-seat of Christ." Rom. 14. 10.

16. Herein. In this hope, and because of this hope. The Christian's trust in the grace of God and in the efficacy of the blood of Jesus does not lead him into laxity of life. Compare the similar expressions of the apostles Peter and John. 2 Peter 3. 14; 1 John 3. 3. **Exercise myself.** Note the energy in this word. The athlete must go through a careful training both continuous and untiring if he would succeed. There is little hope for the Christian who does not "strive to enter in." Luke 13. 24. We are to give "all diligence" (2 Peter 1. 5), to "press toward the mark" (Phil. 3. 14), to "be careful to maintain good works" (Titus 3. 8), and to "fight the good fight of faith" (1 Tim. 6. 12).

17. Many. "Not so strong as many."—

Comybeare and Houson. "Several."—*Lange.* It was five years. Acts 18. 21, 22. **Alms . . . offerings.** Two objects of the visit, both inconsistent with that of which he was accused. The alms were probably those spoken of in Rom. 15. 25, 26; the offerings those of the Pentecost and purification. Acts 20. 16, and 21. 26.

18. Certain Jews from Asia. Proconsular Asia, the district around Ephesus. Those who were commanded to appear (Acts 23. 30) were not there. **Found me purified.** Not inciting tumult, but fulfilling ceremonial observances.

19. Here before thee. It was the Roman, as it is the modern usage to bring the accused and the accusers face to face; but the Asiatic complainants were absent.

20. These same. Ananias and his elders.

21. One voice. "One saying." The only charge that could be sustained was his belief in the resurrection of the dead; and his Sadducean enemies knew well that if that charge were made the multitude would promptly declare itself on Paul's side.

22. More perfect knowledge. Felix in his six or eight years must have learned much about the Christians. There were Christian soldiers in his own city (Acts 10), and probably among his own guards. He therefore knew, more perfectly than was developed in the trial, the doctrines of Paul, and the hatred of the Jews. **That way.** The Christian religion. See note on verse 14; also Acts 9. 2; 19. 9, 23. **He deferred them,** that is, he adjourned the court, and deferred the case. He had power to defer it as long as he liked, and his object was, doubtless, to avoid offending the Jews. Verses 26, 27.

23. Commanded. He kept Paul still a prisoner, under the charge of a soldier, though with large liberty. But he was mainly selfish in his motive, hoping Paul or his friends would purchase his liberty. Verse 26.

24. Drusilla. Daughter of Herod Agrippa I, married to the Prince of Emesa, but seduced from him by Felix, through the instrumentality of a Cyprian sorcerer. She was a Jewess by birth, education, and belief, but far below the morals of honest Judaism. As her aunt, Herodias, under very similar circumstances, heard John the Baptist, so she desired to hear Paul, **concerning the faith in Christ.** How many, while living in sin, listen to the Gospel, hoping perhaps to hear some word to ease their conscience, but with little thought of forsaking their sins.

25. Reasoned. Paul sought not his own safety through the favor of the judge, but took this opportunity to preach him a sermon which

would, by the aid of the Spirit, reach his conscience. **Righteousness.** The state of right living, justice to God and man. Just what Felix was not doing. **Temperance.** Not merely abstinence from strong drink, but a curbing of all appetites and passions; another home thrust, though Paul may not have made any personal application. **Judgment to come.** As the Holy Spirit brought these truths home to the conscience of Felix, and he realized that he must give an account of his actions to a

Judge who could not be bribed, no wonder he trembled. He became alarmed, but to quiet his fears dismissed not his sins but—the preacher. **A convenient season.** Many still deceive themselves by the same excuse—not now, but some more convenient time, when they are tired of sin perhaps, or death is a little nearer; then they will call. But God is calling “now,” and it may be with others as it was with Felix, the more convenient time will never come.

CRITICAL AND HOMILETICAL NOTES.

Paul is twice summoned before Felix: First, to answer to the charge of heresy (A. V.), and, secondly, to explain its meaning. The two meetings have been admirably characterized as “Paul before Felix” and “Felix before Paul” (*Illustrative Notes*, Hurlbut and Doherty.)

Verse 14. The way. What is now known as Christianity was then called “the Way,” a term which corresponds with the modern use of the term “movement.” Paul boldly affirms his place in it, but strongly asserts that this is the way of the law and the prophets. He does not deny the Scriptures. They are really the reason of his faith. But he sees Christ and the Gospel in the ancient writings. These are the real contents of the Old Book. But they are overlaid with the rubbish of neglect and the blinding dust of national bigotry and selfish interests. One party saw nothing supernatural there at all. Others held it as a faith while it failed to renew their lives. They were the real heretics, for both in theory and practice they denied the divinity that was the very life of the faith of the fathers. He was the true believer and the most loyal to the ancient faith, who discovered and disclosed the divine treasure which was lost to the common faith. **Heresy.** The Greek (*airesis*) means “sect” or “faction.” As an occasion for a criminal charge, it is schism. A heresy is simply a variation from the common belief. It may furnish occasion for ecclesiastical adjudication, but before the Roman courts it would at once be non-suited. When an errant opinion becomes embodied in a party and creates a faction then it is schism and is an actionable offense. Heresy and schism are by no means identical. When the schismatic party becomes the majority, the schism is orthodoxy and the old opinion is heresy. Orthodoxy is not to be settled by the prevalent view. The word is rendered in the New Version “sect.” This was, undoubtedly, the innermost thought of Paul’s enemies. His wrong was creating a schism in the ancient Church. But the incriminating charge before the Roman court was, creating a tumult. The defense is com-

plete. He denies the charge *in toto*. He did not dissent from the ancient biblical doctrine, but revered the law and the prophets. Nor had he created the popular sedition.

15. Hope toward God. Paul further asserts that his “Way” is really the old hope. That hope was not altogether lost among his countrymen. A large party, namely, the Pharisees, still held to the hope of the resurrection of the dead. So he was not alone. He was still one with the dominant party of his realm at least in that one particular.

16. Conscience void of offense. Once more Paul affirms that his “Way” is one of righteousness. It intensifies conscience and so impels to holy living.

17. In proof of this he cites his bringing *offerings* to God whom he would worship. The expression, “I exercise myself,” suggests not the full attainment of all for which he aimed but an earnest and constant endeavor to reach it. The defense against the charge of creating sedition is a flat denial as proved by the facts and the absence of his accusers; verses 12 and 19. The defense is complete. He should have been released at once, and would only for the corruptibility of the governor who wished to extort money. Verse 26.

18. Jews found me purified in the temple. There was no inconsistency in his conforming to usages which were sacred to those with whom he fellowshipped, and which were dear to his own heart, and at the same time insisting that these things should not be laid upon the consciences of others. There are things which conscience will allow, but which the rule of right will not demand. It is one thing to say “You may,” but quite a different thing to say, “You must.”

24. He sent for Paul . . . and heard him concerning his faith. The second time Paul appeared before Felix he stood, not on the defense, but to wield the sword of an aggressor. Before him was a man who is described as “mean, cruel, profligate. He had crucified Jewish pa-

trioty by hundreds and false messiahs by tens. He had hired an assassin to slay the high priest. Having seduced Drusilla while wife of another, he later became her spouse."

25. Before this incarnation of depravity Paul reasoned [conversed] of righteousness, strictly, "justice," a term describing the right bearing of men with each other. What a rebuke to him whose name has become almost synonymous with injustice. **Temperance** in its broader meaning of self-control. What a theme for the ears of a man and woman who knew no bounds to passion save satiety. **Judgment to come.** In the original the article appears before the word judgment. It is not before the words righteousness or temperance. This is what Bengel calls an *epitasis*, a strong form of emphasis. Paul speaks not simply of a general judgment which the conscience forebodes, but of the judgment which Christ foretold. It was a bold thing for him to do. He probably knew what was commonly known, that the upright Jonathan, to whom Felix owed his office, was assassinated because he ventured to reason with the governor of righteousness. But Paul, unterrified, so preached the terrors of judgment that **Felix trembled.** The Greek word describes an inward, rather than an outward, trepidation. But it was all in vain. Felix continued in his way of injustice and greed. Paul, however, was "pure of his blood."

Thoughts for Young People.

The Tokens of a True Christian.

1. The true Christian is cheerful in trial, for he knows that his Saviour is by his side. Verse 10.
2. The true Christian is quiet, orderly, and law-abiding in his conduct, for he remembers that God's eye is upon him. Verses 11-13.
3. The true Christian is always ready to confess Christ, even in the presence of Christ's enemies. Verse 14.
4. The true Christian believes all things that are written in the Scriptures. Verse 14.
5. The true Christian cherishes a hope of eternal life, and lives in view of it. Verse 15.
6. The true Christian seeks always to enjoy a clear conscience toward God and man. Verse 16.
7. The true Christian is faithful in speaking against sin, and in seeking to save sinners. Verse 25.

Orientalisms of the Lesson.

In verse 14 Paul acknowledges that he belonged to the sect of the Pharisees, the word "sect" denoting a chosen set of doctrines or a mode of life. The two well-known sects, Pharisees and

Sadducees, were now, according to the popular notion, being supplemented by another sect or party or division of the Hebrew communion. Paul claims, however, that he followed the strict sect of the Pharisees in holding to the law and to the prophets and to the resurrection of the dead. It must never be lost sight of that Paul was a rabbi, an order of teachers which had taken the place of the prophets, and were known by the title "The Learned in the Law." They aimed to secure the strictest observance of the Law of Moses. They commended three sentences: "Be slow in judgment; make many disciples; and put a hedge around the law." The "hedge around the law" was a quantity of new ceremonies and precepts around the weightier requirements of the precepts of Moses. Rites and observances were indefinitely multiplied. The priesthood constituted an aristocracy of birth, but the rabbis came to be an aristocracy of learning, and the contest waxed fiercer and fiercer till the aristocracy of learning became superior in power over the heart and life of the people. The Scriptures became a dead language, and the people had to depend on the scribes to know what was the law as well as the prophets.

Now Paul being a rabbi claims for himself to know both the law and the prophets, and the "hedge about the law." Every Jew hoped his son would become one of the honored class, and nearly every Jewish family had some brother, cousin, or other relative in this consecrated part of the laity. Without the rabbi the Hebrew child came not into the world, nor was circumcised, nor reared, nor betrothed, married or died; he could not keep the feasts, take up a line of business, make a contract, kill an ox, or bake bread but with a rabbi at his elbow. And Paul said "after the strictest manner" he was of the strictest sect of students and observers of this "hedge about the law." He taught the doctrine of the resurrection of the dead which the Sadducees held was one of the fables which the Jews had brought back with them from Babylon, of which the fathers had not known. Now it was around such points as these that the whole controversy of the "sects" raged, and hence the Roman soldier gave up his prisoner to the Sanhedrim as involving quibbles between the classes which could in no wise interest the Roman government or law, and Felix took a curious interest in getting at the detail of the Christian sect, and desired a "more perfect knowledge of that Way," or that division of the Jewish parties. Drusilla, the wife of Felix, was a Jewess by birth, education, and belief, but not by her life, for she was not the real wife of Felix, having a husband living whom she abandoned to live with Felix.

Verse 23. The centurion who took charge of Paul was instructed to let his friends visit him freely. That is still common even when persons are convicted and imprisoned for crime, the more so as in some countries it is still the custom that the State shall not furnish food to prisoners, leaving their family or friends to provide for their wants, just as in Brazil when our missionary Nelson was imprisoned his wife had to cook his food and carry it to the jail. It would seem that Paul, at least when imprisoned in Rome, lived in his "own hired house."

By Way of Illustration.

Verse 10. Paul's Courtesy. The diamond in the rough is most unattractive; its perfections are hidden under a hard crust. The deep velvet hue of the sapphire, the brilliant red of the ruby, the soft clear green of the emerald are seen only after the lapidary has cut and polished them. There are, of course, plenty of polished stones which are not gems, and plenty of polite people who are not of high moral worth. But the necessity remains that gems should be polished and Christians should be courteous.

Paul's reward for bringing alms and the Gospel to his nation. Says Kuskin: "How much do you think Homer got for his *Iliad*, or Dante for his *Paradise*? Only bitter bread and salt. In science the man who discovered the telescope and first saw heaven was paid with a dungeon. The man who invented the microscope and first saw the earth, died of starvation. Saint Stephen did not get bishop's pay for that long sermon of his to the Pharisees—nothing but stones, for that is the world's payment." And the apostles who preached the blessed comfort of the resurrection from the dead were rewarded with stripes and imprisonment.

Verse 25. Paul did not soften his sermon to suit the taste of his hearers. He preached against the very sins which his audience was indulging. A minister who was about to preach his first sermon to a people, was advised not to say anything against Sabbath breaking or whisky selling or horse racing, as this would offend some of his people. "What may I preach against?" asked the minister. "You might preach against the Mormons. There are none in our congregation," was the answer.

"A convenient season." This is the devil's favorite way of cheating people out of their inheritance. A great evangelist says: "More people are lost through putting off the invitation than through any other excuse ever offered. When I receive the answer, 'Not now. Some time by and bye I mean to be a Christian,' I answer,

'Hundreds of people who have told me that have been lost.' The convenient season never came. A young man who gave me this answer went out from the meeting and was instantly killed."

Paul before Felix reminds us of a scene in the gospels. Felix makes us think of Pontius Pilate. He is a cheap edition of Pilate. Like Pilate he procrastinates. Like Pilate he cares nothing for truth. He knows what money is, but not truth. Both men have a conscience and both disobey it. Pilate sent Jesus to Herod, and Felix brings Paul before a daughter of a Herod. Pilate was a coward and so is Felix. And Paul reminds us of Jesus. He is calm and gentle and brave. His tone and attitude and spirit bear the impress of his Lord.

Heart Talks on the Lesson.

When we read the smooth flattery of Tertullus in his address to the governor against Paul, we are reminded of the words of the psalmist (Psalm 55. 21). The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they "drawn swords." Nothing is meaner than a smooth, oily tongue, which attempts to cover the venom of a wasp in the heart. I hope you will hate it as it deserves. Let other lips speak deceitfully, but never yours.

The swords, however, fell powerless to hurt the man who dwelt "in the secret place of the Most High," as we learned in our last lesson. How nobly calm he was, conscious that none of the accusations brought against him were true. He stood before the governor and all his enemies with the dignity of a self-respecting Christian. This is one of the commanding traits of his character. He never quailed before his accusers; he never tried to conciliate them by compromise; he always insisted upon a fair hearing; he never was afraid or ashamed to avow his belief; yet he was careful to do nothing which could honestly be construed as breaking the law or disturbing the public peace. You remember when he was speaking before the council, Ananias commanded those who stood by to smite him on the mouth. Paul turned upon him with a quick rebuke, for the command was contrary to law. But when he was told Ananias was the high priest at once he apologized, because it is written, "Thou shalt not speak evil of the ruler of thy people." A self-respecting person will not passively permit injustice to himself, nor will he knowingly injure another. And remember this—an apology, when we dis-

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mit injustice to
injure another.
, when we dis-

cover we are wrong, is the sign of nobility, not of cowardice.

See what inward strength conscious integrity gives. Paul knew so well he had done nothing amiss in this matter that he could stand before Felix and say, "Let those who are here say if they have found any evil doing in me; neither can they prove the things whereof they accuse me; herein do I exercise myself, to have always a conscience void of offense toward God and toward men." This sincere consciousness of integrity not only gave to Paul himself poise of spirit, but it commanded the respect and attention of Felix. "Truth in the inward parts," that is, to be what you profess, always commands respect. Felix recognized Paul's conscious dignity and treated him courteously, and gave him opportunity to tell "the uttermost" of his case. But even better than the strength in one's own heart, or the influence over others, is the opportunity which inward integrity gives the Holy Spirit to use us in the service of Christ. If those who know you believe in you, your words and your life will be used by him to bring others to see the truth. While Paul reasoned Felix trembled.

The Spirit spoke through the life of Paul and woke his conscience. Ah! that was a golden hour for Felix, if only he had known it! That was the convenient time—just that moment when the Spirit spoke to him of righteousness, temperance, and judgment!

But he let it pass. We do not know that there was ever again a time for him so convenient as then. It would break my heart to think anyone of you would wait for a more convenient time to give your heart to Jesus, which may never come if you put it off.

The Spirit's time is now.

The Teachers' Meeting.

In the teachers' meeting the lesson may be considered under "the Five W's." . . . 1. When? How long after the last lesson? How account for the twelve days? How long a period in the lesson? . . . 2. Where? The place, location, history, Bible incidents, present condition? . . . 3. Who? Paul and his character? Felix and his character? . . . 4. What? The events and facts of the lesson, with the difficulties suggested by them? 5. What then? Our interest in this lesson, what we may learn from it? . . . Show in Paul some of the traits of character which the Gospel will impart and in Felix the evil of indecision in religion. . . . Dwell upon the importance of a prompt and a right choice, and the danger of delay.

Before the Class.

Material Needed. Map, pads, some grain or a bulb to illustrate the resurrection, three small arrows.

Introduction. Review the last lesson, explain the plot of the forty Jews, and show how Paul came to be on trial before Felix, the governor, and on what charge. Acts 23. Paul is accused by Tertullus, and in to-day's lesson we have an account of his defense and some of the results thereof. Point out on the map Jerusalem, Cæsarea, and Rome, and remind the class that Paul is on his way to the capital of the world.

STEPS IN TEACHING.

1. *Note the charges against Paul.* See Acts 24, 5, 6. He was charged with sedition, heresy and defiling the temple. (Do not take for granted that the younger pupils know the meaning of these terms, but explain them.)

2. *Paul denies the first and third of these charges.* He declares that there was nothing in his words or actions that could lead to sedition or that was contrary to the temple laws, and he calls upon his accusers to prove the truth of their accusations. Verses 10-13 and 17-20.

3. *He admits the charge of heresy.* If his accusers were Sadducees they did not believe in the resurrection. See Acts 23, 6-8. Paul did, and he did not hesitate to declare his belief whenever the occasion presented itself, no matter what the consequences might be. Here he confesses that, if a belief in the resurrection is heresy, he is a heretic. Verses 14-16, 21.

4. *Felix reserves judgment.* Under the pretense of a desire for more accurate knowledge the governor defers sentence and commands that Paul should have some liberty. That is, while still a prisoner, he was not to be chained to a guard and was permitted to receive his friends. This imprisonment continued for two years. Verse 27.

5. *Paul preaches to Felix and Drusilla.* Felix left Cæsarea for a while, and on his return sent for Paul, so that the latter could tell him and his wife more definitely concerning his faith in Christ. Paul so reasons of righteousness, temperance, and judgment to come that Felix trembled; but, alas, like so many who know, but who do not wish to live according to the truth, he dismissed Paul until that convenient season, which, so far as we know, never came.

PRACTICAL APPLICATION.

1. Have the class print on their pads the word
RESURRECTION.

Question somewhat as follows: What is the difference between the immortality of the soul and the resurrection of the body? What Scrip-

tures teach that we shall live forever? What does the resurrection of Christ prove? How may we illustrate the resurrection of the body? Take the grain and the bulb, and show how they enter into new life after they die. Refer to the trees, which now seem to be dying, but which will burst into new life in the spring. Try to discover what difficulties concerning the resurrection may be in the minds of the pupils, and by references to Scripture and to nature try to remove them. Ask them to read at home 1 Cor. 15.

2. Now take the three arrows and name them respectively "righteousness," "temperance," and "judgment," and have the pupils print these three words on their pads under the word resurrection and one under the other. By questions have the class show what are their ideas of the meaning of the word "righteous," and then teach that it means justice, and be ready to illustrate. Christ condemned the Pharisees, who in spite of their religious forms were not righteous—that is, just. In the same way deal with the word "temperance," which means self-control. A pupil may never drink a drop of intoxicants and yet be intemperate because he cannot control his passions and lusts.

Now take up the term "judgment to come," and call on the class for Scripture to prove that our actions are to be brought into judgment. See Matt. 25, 31-46; Matt. 12, 36; Rev. 20, 12.

Taking the arrows one by one show that Paul used these three truths as arrows to reach Felix's heart, and although the Holy Spirit drove them home so that Felix trembled, still he refused to receive the truth. Who is there in this class that will be as foolish as was Felix?

Finally, ask the members of the class who believe in the resurrection and the judgment to

come, to rearrange the words on their pads so that they will appear as follows:

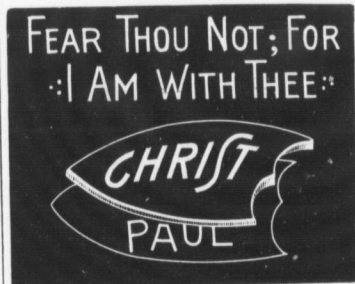
I WILL BE
RIGHTEOUS AND TEMPERATE
BECAUSE OF
THE JUDGMENT TO COME
AFTER THE RESURRECTION.

OPTIONAL HYMNS.

In thy name, O Lord, assembling.
Holy Spirit, faithful guide.
Come, said Jesus' sacred voice.
Come with thy sins to the fountain.
O could I speak the matchless worth.

Heavenly Father, grant thy blessing.
Ye that love the name of Jesus.
Hark, my soul! it is the Lord.
The Saviour is calling.
He has come! he has come!

Blackboard.



A. D. 60 (?). LESSON IV. PAUL BEFORE KING AGRIPPA.

[Oct. 24.]

GOLDEN TEXT. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Matt. 10, 32.

AUTHORIZED VERSION.

Acts 26, 19-32. [Commit to memory verses 22, 23.]

[Read chapters 25 and 26.]

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

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

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

22 Having therefore obtained help of God, I

REVISED VERSION.

19 Wherefore, O king A-grip'pa, I was not diso-
bedient unto the heavenly vision: But de-
clared both to them of Da-mas'cus first, and
at Je-ru-sa-lem, and throughout all the country
of Ju-de'a, and also to the Gen'tiles that they
should repent and turn to God, doing works
21 worthy of repentance. For this cause the
Jews seized me in the temple, and assayed
22 to kill me. Having therefore obtained the
help that is from God, I stand unto this day
testifying both to small and great, saying not-
ing but what the prophets and Moses did say

continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

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

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

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

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

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

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

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

30 And when he had thus spoken, the king rose up, and the governor, and Ber-ni'ce, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said A-grip'pa unto Fes'tus, This man might have been set at liberty, if he had not appealed unto Cæsar.

23 should come; How that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gen'tiles.

24 And as he thus made his defense, Fes'tus saith with a loud voice, Paul, thou art mad; thy much learning doth turn thee to madness.

25 But Paul saith, I am not mad, most excellent Fes'tus; but speak forth words of

26 truth and soberness. For the king knoweth of these things, unto whom also I speak freely:

for I am persuaded that none of these things is hidden from him; for this hath not been

27 done in a corner. King A-grip'pa, believest thou the prophets? I know that thou be-

28 lievest. And A-grip'pa said unto Paul, With but little persuasion thou wouldst fain make

29 me a Christian. And Paul said, I would to God, that whether with little or with much,

not thou only, but also all that hear me this day, might become such as I am, except these

30 bonds.

31 And the king rose up, and the governor, and Ber-ni'ce, and they that sat with them: And

when they had withdrawn, they spake one to another, saying, This man doeth nothing

32 worthy of death or of bonds. And A-grip'pa said unto Fes'tus, This man might have been

set at liberty, if he had not appealed unto Cæsar.

Time.—Close of A. D. 60 (?). **Place.**—The judgment hall in Caesarea. **Surroundings.**—Paul stands before Festus the procurator, Agrippa the king, and Bernice. Courtiers, retainers, and guards stand around. Paul is telling the simple story of his life and of his call to the work of winning the world to his Master. The full force of his speech can only be got by reading all the events in chapters 21-25.

Home Readings.

- M. Statement by Festus. Acts 25. 13-23.
 Th. Paul's answer. Acts 26. 1-11.
 W. The persecutor converted. Acts 26. 12-18.
 Th. Paul before King Agrippa. Acts 26. 19-32.
 F. Redemption and resurrection. Col. 1. 12-20.
 S. Paul's ministry. Col. 1. 21-26.
 S. Boldness in bonds. Phil. 1. 12-21.

Lesson Hymns.

No. 142, New Canadian Hymnal.
 Jesus, my strength, my hope,
 On thee I cast my care;

No. 55, New Canadian Hymnal.
 All my doubts I give to Jesus,
 I've his gracious promise heard;

No. 57, New Canadian Hymnal.

Saviour, more than life to me,
 I am clinging, clinging close to thee;

QUESTIONS FOR SENIOR SCHOLARS.

1. The Apostle, v. 19-23.

- To what "vision" did Paul refer?
 How did he treat the vision?
 To whom did he first preach?
 What duty did he declare?
 What were the consequences to him?
 Why had he been able to remain steadfast?
 What was the burden of his teaching?
 What witnesses bore similar testimony?

2. The Governor, v. 24, 25.

- By whom and how was Paul interrupted?
 What was the apostle's answer?

3. The King, v. 26-32.

- Why did Paul speak confidently before the king?
 What direct appeal did the apostle make?
 What was Agrippa's answer?
 What was Paul's devout wish?
 What was the decision of the royal party?
 What hindered Paul's release?
 What promise should encourage every Christian confessor? GOLDEN TEXT.

Teachings of the Lesson.

1. "Not disobedient;" promptly and constantly loyal to duty; is not that the secret of real success?
2. "Believe thou the prophets?" The Old Testament is full of Christ. "The testimony of Jesus is the spirit of prophecy." Alas for those whose eyes do not see him?
3. Not almost, but altogether. Half service is no service. God will never rule in a divided heart. A whole heart surrendered may bring a whole heaven enjoyed.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Apostle**, v. 19-23.
To whom were these words spoken?
To what had Paul been obedient?
What duty had he preached?
To whom had he declared this duty?
Why had the Jews sought to kill him?
Who had been Paul's helper?
Whose witness had Paul repeated?
What was the testimony?
What is our GOLDEN TEXT?
2. **The Governor**, v. 24, 25.
How did Festus interrupt him?
What was Paul's reply?
3. **The King**, v. 26-32.
To whom did he appeal as knowing these things?
Why would the king have ample knowledge?
What question did Paul ask?
What did he affirm that he knew?
Who uttered words of indecision?
To whom were they spoken?
What did Agrippa say?
What was Paul's wish for Agrippa?
As Paul ceased speaking what occurred?
What did they say of Paul's guilt?
What did Agrippa say to Festus?

Practical Teachings.

- Where in this lesson have we an example of—
1. Obedience to duty?
 2. Blindness to truth?
 3. Want of loyalty to conscience?

QUESTIONS FOR YOUNGER SCHOLARS.

- How long did Paul stay in Caesarea?
Who came then to be governor?
What did the Jews hope now?
Why did they try again to have Paul brought to Jerusalem? **So as to waylay and kill him.**
What did Festus say?
Where did Paul say he would be judged?
Why could he have his choice? **It was his right as a Roman citizen.**
For what did he wait in Caesarea?
Who came there while he was waiting?
Who was Agrippa? **A grandson of Herod the Great.**
Who spoke before him?
To what was Agrippa "almost persuaded?"
What did Festus and Agrippa think?

My Lesson.

When God shall speak
Unto my heart,
To hear and do,
This be my part.

THE LESSON CATECHISM.

(For the entire school.)

1. What did Paul show to the people and to the Gentiles? **That they should repent and turn to God.**
2. What was his great theme? **Christ the power of God, and the wisdom of God.**
3. How was Paul strengthened in his work? **He obtained help of God.**
4. What did Agrippa say to Paul? **Almost thou persuadest me.**
5. What did Paul desire? **That he should be fully persuaded.**
6. What was the decision concerning Paul? **He was declared innocent.**
7. What is our GOLDEN TEXT? **Whosoever therefore, etc.**

OUR CHURCH CATECHISM.

73. What is the employment of the fallen angels? They tempt men to sin, and thus seek to bring them to their own place of misery.
74. Can they do what they please? No; God controls their power, and will save from their malice and subtily all who put their trust in Him.

THE LESSON OUTLINE.**Traits of Paul's Ministry.**

- I. ITS OBEDIENCE TO CHRIST.
I was not disobedient. v. 19.
I conferred not. Gal. 1. 15, 16.
Lord, what wilt thou? Acts 9. 6.
- II. ITS BROAD SYMPATHY.
First unto, . . . and . . . Gentiles. v. 20.

- Jew first, and also . . . Greek. Rom. 1. 16.
Both Jews and Greeks. 1 Cor. 1. 24.
- III. ITS PRACTICAL AIM.
Should repent . . . and do. v. 20.
Repent, and be baptized. Acts 2. 37, 38.
Be renewed. Eph. 4. 22-24.

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IV. ITS FIDELITY TO SCRIPTURE.

The prophets and Moses. v. 22.

Witnessed by the law. Rom. 3. 21, 22.

All the prophets witness. Acts 10. 43.

V. ITS CENTRAL THEME.

That Christ should suffer. v. 23.

We preach Christ crucified. 1 Cor. 1. 23.

Jesus Christ and him crucified. 1 Cor. 2. 2.

VI. ITS COURTEOUS MANNER.

I am not mad. vs. 24-27.

In meekness instructing. 2 Tim. 2. 24, 25.

Learn of me. . . meek. Matt. 11. 29.

VII. ITS PERSUASIVE POWER.

Almost thou persuadest. v. 27.

Anon with joy receiveth. Matt. 13. 20, 21.

Not many noble are called. 1 Cor. 1. 26.

EXPLANATORY AND PRACTICAL NOTES.

Our lesson to-day gives us still another "defense" by Paul. It was delivered in the same judgment hall, probably, that was the scene of our last lesson, only to another procurator. Felix has been removed by the Roman authorities, and in his place is Festus, a representative Roman governor, with Agrippa, the king, and his sister Bernice as guests. It throws a lurid light on the bad morals of the time to note the bond of sin that united Agrippa and Bernice closer even than the ties of birth, and to recall the wicked relationship of another sister (Drusilla, mentioned in the last chapter) to Felix. The full force of this speech can only be had by attentively reading all the events recorded in chapters 21-25. Picture the surroundings of Paul when this defense was made: courtiers, retainers, and guards surrounding the accomplished prince and the courtly Roman skeptic, and before them with one hand free from his chains, Paul, the prisoner. Like most of his other public utterances that have come to us this speech is largely autobiographical. It contains his "personal experience." Paul stood almost alone. He had many devoted friends, but most of them were far away. The Sadducees regarded him with vindictive hatred; the Pharisees would have supported him because of his maintenance of the doctrine of the resurrection, if he had not constantly irritated them by his glorification of the "righteousness which is by faith" rather than the "righteousness which is by the law." Even the Christians as a class did not support him; indeed, many of them were bitterly opposed to him. They "looked upon the death and resurrection of Jesus as the supreme and final sanction of the law, but never admitted that Christ could in any sense supersede that law." This lesson presents the third great turning point in Paul's life; the first being his conversion, and the second his call by Barnabas to evangelize Antioch.

Verse 19. King Agrippa. This Agrippa, Bernice, and Drusilla were all children of Herod Agrippa, who killed James and imprisoned Peter. His dominions were east of the Sea of Galilee. He was immoral in life, but, on the whole, "the best of the Herodian family."

20. At Damascus Paul first publicly witnessed for Christ. **At Jerusalem** his ministry, though lasting only a fortnight, was long enough to excite the anger of the Jews and the fear of the disciples. **The coasts of Judea.** Throughout Judea. **Repent,** etc. A true Gospel experience involves a change of conduct as well as of opinions and feelings.

21. For these causes. Literally, "on account of these things"—that is, Paul's proclaiming, especially to the Gentiles, the Gospel of Christ. **In the temple.** Where, as we have already seen, he was engaged in a pious observance. **Went about.** "Undertook." **To kill me.** He certainly would have been murdered if the Romans had not seized him.

22. Having therefore obtained help of God. He who is supported by divine allies can stand opposition from all the world. **Witnessing.** The Gospel preacher is simply a witness-

bearer. **To small.** The lowly. Large numbers of the early Christians were slaves. **And great.** Such as were now in his presence, and such as their emperor at Rome, before whom he was destined to speak. **None other things than . . . the prophets and Moses.** Paul talks to Agrippa as to one who is familiar with the Hebrew sacred writings in their great popular divisions, and maintains that there is complete accord between the Old Testament and the newer truth which he emphasizes.

23. That Christ should suffer. Such predictions stand recorded on the pages of Isaiah, Daniel, and Zechariah as well as in the Psalms. **The first that should rise from the dead.** First not in time, but in character of his resurrection, which was by his own power, and foretold by his own lips. **To the Gentiles.** The proclamation of Gentile equality in Gospel privileges always aroused fiercest hate on the part of the Jews. Remember, in reading this, that King Agrippa was a Jew.

24. Festus. The Roman governor who ruled Judea from A. D. 60-62. In general, a just and capable ruler. **Beside thyself.** He had no conception of the truth of Christianity and deemed

Paul an enthusiast. **Much learning doth make thee mad.** Hearing the reference to "prophets and Moses" he imagined Paul's brain turned by overstudy. The worldling, who cannot comprehend the earnestness of the Christian, often looks upon him as "fanatical."

25. I am not mad, most noble Festus. Paul answers the imputation firmly, yet respectfully, without showing temper. Let Christians, when wrongly accused, follow his example of moderation and courtesy. "Most noble" was the title applied to a Roman governor. **Truth and soberness.** "The words were true, and the manner of presenting them sober and thoughtful."—*Besser*.

26. The king knoweth. Agrippa was a Jew, and his acquaintance with Scripture and the well-known facts in the life of Jesus might be taken for granted. **This thing was not done in a corner.** That the publicity of the events of Christ's death and resurrection was thus appealed to by one who lived in their era is a strong evidence of the Gospel's truth. **King Agrippa.** He pauses in his address to apply the Gospel to the heart of his hearer. **Believest thou the prophets?** He who intelligently believes in the Old Testament ought to be in a fair way to accept the New. Agrippa's creed was all right. He was so strict that he would not allow either of his sisters to marry till their royal suitors consented to be circumcised; but his heart was so corrupt that he approved of and shared in the immorality of those sisters.

28. Almost thou persuadest. Was this a mere sarcasm? "Do you think you can make a Christian of me?" Or was it the better nature, the conscience of the king, breaking forth for the moment? We know not, but the latter seems

the more natural view. He probably spoke sincerely, realizing the powerful logic of the apostle's language.

29. Paul said. Probably lifting his fettered hand, which added a solemn emphasis to his earnest words. **Almost and altogether.** What a vast difference between the two conditions, Paul would fain lift him out of the treacherous almost upon the everlasting rock of the altogether. **Except these bonds.** He wishes for his hearers all his liberty in the Gospel, and none of his chains; all his joys, and none of his sorrows.

30. When he had thus spoken. Agrippa's interruption and Paul's reply broke the current of the address, and in the pause that ensued Agrippa arose and the assembly broke up. **And the governor, and Bernice.** They rose in the order of their rank, and the definite statement of that order points to an eyewitness of the scene.

31. When they were gone aside. The princes and nobles had a private meeting to decide what could be done with this wonderful man. **Nothing worthy of death or bonds.** Their verdict was, "Not guilty." **Then said Agrippa unto Festus.** Festus had invited Agrippa, and asked for his advice. Here it is. **This man might have been set at liberty.** Roman law took no cognizance of anything he had done. **If he had not appealed to Cæsar.** This passionate appeal in the midst of his eloquent defense was then quite unnecessary. He had already won the good will of his judges, though he did not know it. The appeal probably seemed to him to have been a great blunder, but God's providence was in it, and it doubtless saved his life; for he continued under Roman protection till he reached Rome.

CRITICAL AND HOMILETICAL NOTES.

Paul's address before Agrippa is a masterpiece of Christian oratory, and is crowded with practical suggestions bearing upon the life of modern times. It should be studied in its entirety, including (1) the occasion, (2) the address, and (3) the results. Chapters 25, 26.

The occasion was a notable assemblage called together to gratify the curiosity of Agrippa and to aid Festus to a better understanding of the charges made against Paul. In that gathering were four distinct classes of mind which the pen of the artist Luke has drawn in clear outline.

1. Agrippa, a king without a kingdom, but retaining the title and his wealth—a Jew of the school of the Sadducees. He represented a "dead theology"—a doctrine based upon the Scriptures, but perverted to suit his worldly

wishes, and in no way distinguishing him from the prevalent worldliness.

2. Festus, a Roman who, unlike his predecessor Felix, was a man of noble mind as well as of office—ignorant of the particulars of the biblical faith, "a cynic in philosophy, a skeptic in religion." He was a fair type of "materialistic agnosticism."

3. Bernice, sister of Agrippa, a woman of fascinating beauty but of questionable character, given over to pleasure—a type of "worldliness."

4. We are justified in supposing that in that gathering were representatives of those who had urged Festus to give Paul over to the authorities at Jerusalem (25. 3). They represent "murderous bigotry."

As to the address, note :

1. It was largely the relation of Paul's "personal experience." He tells of his conversion. Thus he carries his doctrine from out of the domain of dogmatic discussion and makes it a question not of metaphysics but of fact. The purport of testimony is not that the thing is rational but that it is so. The story of Paul's conversion has commanded the study of modern critics, and with the result that it cannot be disproved nor can it be explained away. Criticism is silenced with the frank confession, "If not an absolute miracle, it is at least a psychological problem insoluble to this present hour."—*Reuss*. Preaching is effective by the measure of its approach to the high rank of testimony.

Paul tells of his call to the Gentiles. This call was so closely related to his conversion that to decline one was to decline both. Hence the "woe" to him if he preached not the Gospel. Neither his conversion nor his call to the apostleship was compulsory. "I was not disobedient to the heavenly vision." Whatever may be the meaning of "election," as taught by our apostle in Ephesians and Romans and elsewhere, it certainly does not exclude the element of free will. Paul could have declined, but in doing so he would have suffered a moral obliquity which even the conscience of Agrippa must have scorned.

2. A second feature of this address is, "it is based on the Scriptures." Verse 22. "The traditions of the elders" in our Lord's time, and the elaborate doctrinal systems of later times, were a departure from the divine original. Great religious reformers have found it needful to get back to the simple statements of the old book. Ezra restated the law. Jesus appealed to the Scriptures where was the testimony concerning himself. The Reformation was a return to the Bible. Paul preached "none else than the prophets and Moses did say." He proved himself to be a better Jew than his accusers. They dishonored the law by obscuring it with their new traditions, while he exalted it by disclosing its innermost life. Christ and the Gospel were the message of the sacred Scriptures. Modern teachers who would give the freshest and most satisfactory thought to their scholars need not turn aside from the contents of the book.

3. He preached Jesus—crucified and risen from the dead. Verse 23. Jesus himself is the one essential item of the believer's faith. When so great a personality and work as his enters into human thinking, great and conflicting systems of doctrine will arise. But it is not faith in our systems that is essential to the soul's life. We need not know Augustinianism or Arminian-

ism or Socinianism, but we must know Jesus. Jesus revealed to our faith by the Holy Ghost is the essential and saving orthodoxy. But it is the Christ who "should suffer." That was the fact which proved to the Jews a "stumbling-block." Their Messiah was to be a conquering hero. They did not seem to have the intuition of the atonement. He was "The first that should rise from the dead." Verse 23. The Revised Version is better, "That he first by the resurrection of the dead should proclaim," etc.

The effect of this address was :

1. On the mind of Festus, that the speaker was beside himself. Skepticism will explain the sublime transformation of the soul by enthusiasm or fanaticism. When it is exalted above his comprehension it is madness.

2. On the mind of Agrippa the effect was, first, uneasiness. This is seen in the haste with which he brings the interview to a conclusion. His conscience was astir. Secondly, "contemptuous resistance." "Almost thou persuadest me to be a Christian." This is plainly a wrong translation and utterly misleading. The Revised Version rendering is perhaps as good as any that has been suggested. "With but little persuasion, thou wouldst fain make me a Christian." The sneer that appears in the Greek is not so apparent here. Agrippa was not "half convinced," or, if so, his words do not indicate it. Whatever personal impression Paul's words may have made they were stifled with a jest.

3. It is not stated what impression was made on Bernice. That fact alone indicates that she remained unchanged. Prosperous pleasure rarely yields to conscience.

4. As to the Jews they were as unalterable as bigotry itself.

Thoughts for Young People. The Example of Paul.

In this lesson notice Paul as an example—

1. *In prompt obedience to God's call.* Verse 19. He had been a persecutor because he knew no better. His response to God's call when he heard it was as prompt as that of Samuel.

2. *In earnest, persevering work for God's cause.* Verse 20. In dangers oft, in season and out of season, Paul labored. No discouragement could crowd him out of the path of duty. He always tried to "win one more soul." He proclaimed Christ to all men.

3. *In full reliance on God's help.* Verse 22. In Paul's creed there was no room for accident. All things are under divine control. The helps and hindrances that seem to be human are really divine. God is our ally.

4. *In standing upon and appealing to the Scriptures.* Verse 22. If Bible doctrines were to-day used as platforms in politics and as arbiters in society nine tenths of the sum of human sorrow would vanish.

5. *In holding up the cross of Christ.* Verse 23. "God forbid that I should glory save in the cross of our Lord Jesus Christ!"

6. *In courteous, kind bearing, even when insulted.* Verses 25, 29. Paul was a model gentleman. His unflinching courtesy was one of his most distinctive characteristics.

Orientalisms of the Lesson.

The scene of this address and the address itself are strictly oriental. The king Agrippa had succeeded to his father's position, though his kingdom varied in its geographical boundaries from that of Agrippa I. But the same love of "pompe and circumstance" inherited in Agrippa II as distinguished his father. His father's dominion compared favorably with that of Herod the Great. His last appearance in public was in the theater at Casarea "in a robe of silver stuff" which dazzled in the morning sun, and the people shouted that he was "a god." Agrippa II had the same passion for display in great architectural structures which had marked the reign of Agrippa I. Paul recognizes that he was versed in Jewish affairs. He has therefore no reason for delay in the approaches of his speech. He tells him that he was in the temple as a good Jew might well be and that he was doing one of the noble acts which came to a good Jew to do once in a while—bearing the cost of purification of some poor brethren unable to bear the expense incident to performing the vow of the Nazarites. He was in the court between which and the outer court there were heavy folding doors which required twenty men to close them. The mob was raised against him and to prevent further sacrifice of the crowd rushing into the more sacred precincts the Levites closed these doors. The crowd cried out that Paul had taken Gentiles into the part of the temple forbidden to any but Hebrews. He explains further to Agrippa that he was teaching only "Moses and the prophets." Agrippa would readily understand this. He was not pleading the oral law which the Sadducees rejected, and which nearly all Christians reject and which multitudes of modern Hebrews disregard because of their unbelief in it; he was saying that Moses taught not merely that the Messiah should come—that, all Hebrews believed—but that Moses and the prophets all concurred in saying that the Messiah should be a suffering Messiah. That, the Jews denied; their Messiah

was to be a world-conqueror and the rabbis were to be the ruling power in his kingdom. Paul had given offence by a new interpretation and self-assertion. "He who contradicts his rabbi is as if he contradicted God, as it is written, 'They strove against Jehovah.'" "He who argues with his rabbi is as if he argued with God, as it is written, 'This is the water of strife, because the children of Israel strove with the Lord.'" The faith and submission of the Jewish community must be complete and abject. They must hand over their conscience and their right to think, not to the priests, but to those learned in the law, the rabbinical schools. Not to teach as all before had taught, was fatal. All this made the Jews in Morocco, in China, in America, in Africa, in the islands of the sea, and everywhere else slaves to the same rites and ceremonies, blind followers of blind leaders. Paul was a rabbi but dared to break with the traditional interpretations of his class.

By Way of Illustration.

Verses 19-23. "Not disobedient to the heavenly vision." Coleridge once said: "I am Hamlet; whenever a new duty is presented to me, my first impulse is to shrink from the performance of it." There is no such failure in human history as Hamlet, the man who dreamed and planned without performing. Like a musician distrustful of himself, he is forever tuning his instrument and never able to bring the chords into unison. Paul was no Hamlet. At that critical moment when he mused over his truth and the fire began to burn, the flame was pushed by his will under the boiler and the wheels of life began to revolve.

Verse 28. "Almost." A shepherd lost a little lamb from the fold. He looked for it long and anxiously. He scoured the mountains to find the little wandering one, but after a fruitless search he returned and night settled down. In the morning that little stray lamb was found just outside the door of the sheepfold, but torn to pieces by the wolves.

Verse 32. It must have seemed hard to Paul not to be set at liberty when the world so much needed his preaching. But when he became a prisoner he wrote his Epistles, which are to-day the priceless treasure of the Christian Church. So Bunyan thought it was hard to be imprisoned the twelve best years of his life, when he longed to preach the Gospel and thousands were waiting to hear him. But both of these men, because of their imprisonment, now preach to millions instead of thousands, through their written words, and will continue to preach through the centuries.

Heart Talks on the Lesson.

Two years in prison in Caesarea! What a strange delay in the work of this man whose whole heart was set upon preaching the Gospel. What could he do—this man so eager to get to Jerusalem and to Rome to do the Lord's work—what could he do shut up in jail, chained night and day to the soldier who guarded him? It surely was a trial of his faith. Paul had felt "bound in the Spirit to go to Jerusalem," and yet it looked as if God meant he should never get there. Certainly he did not seem to be getting on very fast in that Caesarean prison. But God always puts the highest faith to the greatest tests. He tries it as gold. He has an inner work to do in the souls of those whom he has chosen to do great work for him, and he often shuts them away from active life that they may gain a knowledge of his deeper truths. "Shut ins" often learn such lessons which others miss who are distracted by the busy world. I remember once my teacher kept me for half a day shut in alone with herself until I could understand a problem in arithmetic which had been a great puzzle to me. I rebelled against her method, but the problem was conquered, and when I learned better I was grateful for her firm and patient teaching.

There are no delays or hindrances in a life given over to God's guidance as Paul's life was. We are not told what he was doing during those two years, but we see what sort of a man he was when he came out. More bold, more tender, more eloquent than ever, he "thought himself happy" to witness for Jesus before kings, and to carry the message to the Gentiles. The darkness of his prison could never shut out that great light from heaven above the brightness of the sun; it was as clear as when it first shone on him on the way to Damascus. The solitude of his cell had only made the voice of Jesus more distinct, and the assurance of deliverance more confirmed. There was no doubtful tone in the recital of his conversion. Every word had the ring of assurance. His Christian experience had not become dim or indefinite through trial, disappointment, or apparent hindrances in his work. It was not the kind of which we sing, "How sweet the memory still;" he recounted it to Agrippa with graphic and convincing earnestness as if it had occurred that very day. And why? Because, as he told the king, he was not disobedient to the heavenly vision when it first came to him, and he had been obedient every day since. This is the secret of a clear, happy, present Christian experience—obedience in all things day by day. If you are a Christian now, it is because you have heeded the light which showed you your sin, and obeyed the voice of the Saviour who says, "Come unto me."

If the light and the voice never grow dim or distant it is because we continue to obey. Do you recall the lesson we had some time ago about the heavenly visions which come to us every day? When we think of some act of kindness we might do; of some unkind word for which we ought to say, "I am sorry;" some lonely soul we might visit; a letter of encouragement and good cheer we might write; all these, and other good impulses, are heavenly visions. Let us be obedient to them. If everyone would ask for the light to be turned full upon self, duty, privilege; and would hear the voice saying "Go, and it shall be told thee what thou shalt do," what treasures of joy would be found for ourselves, and treasures of good done for others.

The Teachers' Meeting.

Place before the class the scene of the lesson: Court room, judges, spectators, apostle.... In teaching the lesson to older scholars use the subject, "Proclaiming the Gospel." I. The preacher—what the lesson shows us concerning Paul as a preacher. II. The message—Christ as a dying, risen, universal Saviour. III. The practical aim for which Paul was preaching (verse 30)—the repentance, turning to God, and renewal of life on the part of those to whom he preached the truth. IV. The results which followed Paul's preaching. Take each of his hearers as a type: The Jews (verse 21) as types of open opposers of the Gospel; Festus as representing a certain class of mind which looks with lofty contempt on the Gospel as folly and its believers as fanatics; Agrippa as representing the undecided; for though the old view that he was "almost persuaded" cannot be maintained, yet his remark shows an undercurrent of conviction which he was striving to resist.... For younger scholars take as subject Paul's example in this lesson, as shown in the "Thoughts for Young People."

Before the Class.

Material Needed. Pads, scroll to represent the writings of the prophets, and chain to represent Paul's bonds.

Introduction. Review last lesson. Give a summary of chapter 25. Festus succeeded Felix as governor, and when he visited Jerusalem was urged by the high priest to have Paul brought to that city, but he declared that Paul should remain at Caesarea. When the trial took place Festus, to please the Jews, asked Paul if he would go to Jerusalem for trial. Paul refused and appealed to Caesar, as he had a right to, because of his Roman citizenship. About this time King Herod Agrippa II visited Caesarea, and Felix re-

ferred Paul's case to him, declaring that the prisoner had done nothing worthy of death. Agrippa wished to see and to hear Paul, so in to-day's lesson we find the two face to face.

STEPS IN TEACHING.

Here we have an excellent opportunity to review some things with which the teacher is doubtless familiar, but which are not so clear in the minds of the pupils.

1. *Paul's early life.* Verses 4 to 11. Give a rapid review by question and answer.

2. *Paul's conversion.* Verses 12 to 18. Ask: When, where, and how was Paul converted? Who appeared to him? What did Paul ask? What was the reply? What followed? Let the teacher reread carefully the various accounts of Paul's conversion, so as to rapidly and vividly bring this wonderful event before the pupils' minds. Read Acts 9. 1-22, 22. 6-17 with to-day's text.

3. *The results of his conversion.* The persecutor was transformed into the preacher of Christ. Before Agrippa Paul gives a summary of his preaching. We cannot too frequently bring to the attention of our pupils these fundamental truths:

Christ suffered.
He died.
He rose again.
He gives light to all.

Festus's interruption. At this point Festus accused Paul of having lost his head through much study. This charge Paul denied. When men do not wish to accept the truth they are apt to find fault with the one who delivers it. Here is a good opportunity to remind the scholars that at the judgment the question will not be, How did you like the one who delivered the truth? but, How have you acted upon the truth? Jesus not only gave the truth but also worked miracles. Why did men reject him? Because they did not want his truth.

5. *Paul's appeal to Agrippa.* Agrippa as a Jew believed the prophets and therefore knew that Paul spoke the truth. Here show the scroll. His answer to Paul's appeal (verse 28) has been variously interpreted, see Critical Notes. The fact is he did not accept Paul's truth for himself.

6. *The sentence.* The King and those with him decided that Paul had done nothing worthy of death or imprisonment, but as he had appealed to Cæsar he could not be set free. Here show the chain.

PRACTICAL APPLICATION.

As the Golden Text contains the thought of the lesson that is most practical and most needed

to-day, have it repeated by members of the class until all are able to recite it perfectly.

Take pads and print

CONFESS HERE,

and underneath the following three words, the teacher asking questions and illustrating as the words are printed:

WHOM? Not the church, not the Epworth League, not some special or benevolent organization, but CHRIST.

How many of his professed followers will talk about almost anything in the universe before they will confess him by name. Was there ever a time when witnessing for Christ was more needed or when it would do more good?

HOW? Here question and instruct as to how Christ is to be confessed. Show that we must first confess him in heart and then by lip and life. One reason why there is not more speaking and living for Christ, is because so many of his nominal followers have not received him into their hearts.

WHY? Question again. Then sum up all reasons as in the following group:

For God's glory.
For my own good.
For my brother's good.
So that I may be confessed hereafter.

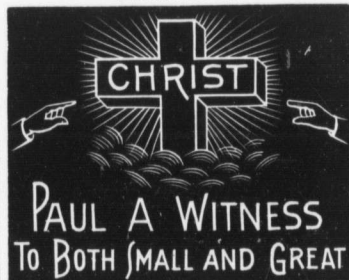
This brings us to another thought which may be developed like the above:

Confessed Hereafter.
Who? I.
By Whom? Christ.
How? See Luke 12. 8.

Finally, sum up the whole truth on the pads as follows:

IF I
CONFESS CHRIST HERE,
HE
WILL CONFESS ME HEREAFTER.

Blackboard.



OPTIONAL HYMNS.

'Tis known in earth and heaven too,
To the Name of our Salvation.
Beautiful Saviour, King of creation.
How sweet the name of Jesus sounds.
Love divine, all love excelling.

Lift up your hearts to things above.
Christ is knocking at my sad heart.
The Saviour is calling.
While Jesus whispers to you.
Go tell the world of his love.

A. D. 60.] LESSON V. PAUL'S VOYAGE AND SHIPWRECK. [Oct. 31.]

GOLDEN TEXT. Be of good cheer: for I believe God, that it shall be even as it was told me.
Acts 27. 25.

AUTHORIZED VERSION.

Acts 27. 13-26. [*Commit to memory verses 21-25.*]

[Read chapter 27.]

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosening *thence*, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Eu-roc'ly-don.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clau'da, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul: thou must be brought before Cæ'sar: and lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

REVISED VERSION.

13 And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore. But after no long time there beat down from it a tempestuous wind, which is called Eu-ra'qui-lo: and when the ship was caught, and could not face the wind, we gave way *to it*, and were driven. And running under the lee of a small island called Clau'da, we were able, with difficulty, to secure the boat: 17 and when they had hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrts, they lowered the gear, and so were driven. And as we laboured exceedingly with the storm, the next day they began to throw the *freight* overboard; 19 and the third day they cast out with their own hands the tackling of the ship. And when neither sun nor stars shone upon *us* for many days, and no small tempest lay on *us*, all hope that we should be saved was now taken away. And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, 22 and have gotten this injury and loss. And now I exhort you to be of good cheer: for *there* shall be no loss of life among you, but 23 *only* of the ship. For there stood by me this night an angel of the God whose I am, whom 24 also I serve, saying, Fear not, Paul; thou must stand before Cæ'sar: and lo, God hath granted thee all them that sail with thee. 25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath 26 been spoken unto me. Howbeit we must be cast upon a certain island.

Home Readings.

M. Sailing for Rome. Acts 27. 1-12.

Tu. Paul's Voyage and Shipwreck. Acts 27. 13-26.

W. Peace amid the storm. Acts 27. 27-36.

Time.—According to Mr. Lewin's reckoning, August 21, A. D. 60. Place.—The Mediterranean; especially Clau'da, a small island south of Crete.

NESS
O GREAT

- Th.* Wreck and rescue. Acts 27. 37-44.
F. Christ in the vessel. Mark 4. 35-41.
S. Confidence in God. Psalm 23.
S. Danger and deliverance. Psalm 107. 23-32.

Lesson Hymns.

No. 226, New Canadian Hymnal.
 When storms around are sweeping,
 When lone my watch I'm keeping

No. 230, New Canadian Hymnal.
 Praise the Rock of our salvation,
 Praise the mighty God above;

No. 228, New Canadian Hymnal.
 Heavenly Father, we adore thee,
 And thy gracious name we praise,

QUESTIONS FOR SENIOR SCHOLARS.

- 1. The Hopeless Condition, v. 13-20.**
 Where was Paul going? In whose care?
 What warning did Paul give the centurion?
 Where did the captain aim to winter?
 What favorable conditions led them to set sail?
 What unexpected danger arose?
 What means were used to strengthen the ship?
 To what measure did they next resort for safety?
 What shows that the prisoners aided?
 When did they lose all hope?
- 2. The Comforting Message, v. 21-26.**
 Who spoke the comforting message?
 What mistake had been made?
 What safety was promised?
 How did Paul know this?
 What message was given to him?
 What declaration of faith did he make? GOLDEN TEXT.
 What danger must they run?

Teachings of the Lesson.

- Where does this lesson show us—
1. Courage in time of peril?
 2. Confidence in God's power?
 3. Faith in God's word?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Hopeless Condition, v. 13-20.**
 What happened to the ship?
 What did the sailors do?
 Near what island did they come?
 What was their condition?
 What was done the next and the third day?
 To what condition were they brought?
- 2. The Comforting Message, v. 21-26.**
 Who now addressed the ship's company?

- For what did he chide them?
 For what did he exhort them?
 What had been granted them?
 What had been granted Paul?
 What promise had the angel made?
 What words show Paul's faith? GOLDEN TEXT.

Practical Teachings.

- How does this lesson illustrate—
1. The uncertainty of our way?
 2. The deceptiveness of appearances?
 3. The advantage of faith in God?

QUESTIONS FOR YOUNGER SCHOLARS.

- Who sailed with Paul toward Rome?
 In whose care were all the prisoners?
 Why had the sailing now become dangerous?
 What was Paul's advice?
 Why was not his advice taken? Verse 11.
 What terrible wind arose?
 What did the sailors do to save the ship?
 Did everybody lose hope?
 What did Paul feel sure of?
 What did he ask of God?
 Who came to comfort him?
 What promise did he make Paul?
 What reason did Paul give for believing they would be saved?

In Time of Danger—

- Call upon God earnestly.
 Think more of others than of self.
 Believe God will help, because he says so.

THE LESSON CATECHISM.

[For the entire school.]

1. What happened to the ship in which Paul had embarked? "There arose against it a tempestuous wind."
2. When the tempest raged fiercely what did the voyagers do? "They lightened the ship."
3. When no hope of surviving was left what did Paul say? GOLDEN TEXT: "Be of good," etc.
4. What had the angel of God said to Paul? "Fear not."

OUR CHURCH CATECHISM.

75. What is said concerning the power of Satan?
 Our Lord calls him "the prince of this world."—John xii. 31.)
76. And what is said concerning the bondage of sin?
 Our Lord said: "Every one that committeth sin is the bondservant of sin."—(John viii. 34.)

THE LESSON OUTLINE.

The Believer in Trouble.

I. THE TROUBLE.

1. *Arose . . . tempestuous wind.* v. 14-16.
Raiseth the stormy wind. Psalm 107. 25.
Thy billows are gone over me. Psalm 42. 7.
2. *Fearing . . . the quicksands.* v. 17-19.
Fear . . . and the snare. Isa. 24. 17, 18.
Their soul is melted. Psalm 107. 26.
3. *Neither sun nor stars.* v. 20.
Such as sit in darkness. Psalm 107. 10.
Valley of the shadow. Psalm 23. 4.
4. *All hope . . . is lost.* v. 20.
Our hope is lost. Ezek. 37. 11.
The Lord hath forsaken. Isa. 49. 14.

II. THE BELIEVER.

1. *Forestight.* "Should have hearkened." v. 21.

- I perceive . . . much hurt. v. 10.
His secret unto his servants. Amos 3. 7.
2. *Courage.* "Be of good cheer." v. 22.
Troubled . . . yet not distressed. 2 Cor. 4. 8.
I am with thee. Isa. 41. 10.
3. *Confession.* "God, whose I am." v. 23.
With the mouth confession. Rom. 10. 10.
Confess me before men. Matt. 10. 32.
4. *Influence.* "God hath given thee." v. 24
Ye shall be a blessing. Zech. 8. 13.
Fifty righteous . . . will spare. Gen. 18. 26.
5. *Faith.* "I believe God." v. 25.
I know whom . . . believed. 2 Tim. 1. 12.
Staggered not . . . promise. Rom. 4. 20.

EXPLANATORY AND PRACTICAL NOTES.

Paul, not less an apostle because a prisoner, is now on the stormy Mediterranean, journeying to stand before Caesar at Rome. "It was the palmy time of imperial Rome. No steamers crossed the sea at regular intervals, but the waters had been cleared of pirates, and plentiful currents of commerce from all directions tended to the Roman capital. All travelers had to go by merchant vessels—even consuls and emperors. Paul, Luke, and Aristarchus were packed in with 'certain other prisoners,' probably an unsympathizing crowd of outlaws. They were all under care of Julius, the centurion (probably Julius Priscus, who afterward rose to high rank in Rome). From this officer Paul received marked deference. A short sail (sixty-seven miles) brought them to Sidon, where Paul was courteously allowed to stop ashore with friends. Setting sail again (for Myra in Asia Minor), they undertook to pass south of Cyprus, but a strong west wind, premonition of coming danger, drove them north of that island. At Myra they found an Alexandrian trading vessel bound direct for Italy. Embarking on this, their troubles fairly began."—*Whedon*. Suddenly a Levantine gale strikes their vessel, carrying terror to every heart, save one, on board. We see their hopeless condition, tossing on the waves; we listen to the comforting message from on high; we mark the confident trust in the cheering words of the apostle.

Verse 14. Not long after. Probably while the vessel was still off the southern coast of Crete. **Tempestuous wind.** A wind with whirling eddies and sudden changes in direction. **Euroclydon.** One of those furious storms still common on the Mediterranean, and known as a "Levanter." So in life, "the gentle south wind of to-day may be followed by a storm to-morrow."

15. The ship was caught. Being whirled helplessly in the changing blast. **Could not bear up into the wind.** Literally, "could not eye the wind," from the fact that a pair of eyes were generally painted on the prow of ancient ships. **We let her drive.** As the vessel could not face the storm, it must needs be swept on by it.

16. Running under. That is, under the lee or shelter of. **A certain island . . . called Claudia.** A small isle near the southwestern extremity of Crete. **Much work to come by**

the boat. Found it difficult to hoist on board the little boat which was towed astern. These little details show that an eye witness wrote the history.

17. Undergirding. By passing strong ropes tightly around the vessel to aid in holding it together. **The quicksands.** Two large sandbanks off the coast of Africa, called the Upper and Lower Syrtes, and greatly dreaded by navigators. **Strake sail.** Lowered the rigging, in order to save the ship.

18. Lightened the ship. By casting overboard the articles not absolutely necessary.

19. With our own hands. A work in which not only the sailors, but also the prisoners and passengers took part.

20. Neither sun nor stars. Thus they could neither take observation nor reckon whither they were driven at the mercy of the gale. "Yet one star shone for Paul, the promise 'Thou must bear witness at Rome.'"—*Besser*. **Many days.** We

learn from verse 33 that the gale lasted a fortnight, an uncommon, though not unprecedented, period for a Levanter. **All hope . . . taken away.** Hope clings to the last blessing; when that leaves despair alone remains. "The strain both of mind and body, the incessant demand for labor, the terror of the passengers, the hopeless working at the pumps, the laboring of the ship's frame and cordage, the driving of the storm, the numbing effect of the cold and wet, make up a scene of no ordinary confusion, anxiety, and fatigue."

21. Long abstinence. Probably not entire, but partial; from the difficulty of preparing food, the constant need of labor, and the general dejection of spirits. **Paul stood forth.** In times of trial true character comes to the front. Dangers and distress which conquer common men, only inspire great souls. **Ye should have hearkened unto me.** He reminds them of this, not as a rebuke, but to impart confidence in his present words.

22. Be of good cheer. Not only is the believer himself cheerful, but he carries cheer to other troubled hearts.

23. There stood by me . . . the angel. "Paul knows not where he is himself, but God's angel knows where to find him out."—Henry. **God, whose I am.** Would that all disciples might thus boldly confess their Lord before all men! **Whom I serve.** Noblest among the sons of men, Paul proudly acknowledges himself a servant.

24. Brought before Cæsar. "Man is immortal till his work is done;" Paul's career is not complete until he has borne testimony for Christ before the highest in the Roman realm. **God hath given thee all.** He had doubtless prayed for their safety and received assurance of an answer. Even sinners may be thankful that saints are in the world.

25. I believe God. It is easy to believe God's word in prosperity, but to rest on the promises in adversity tests faith.

26. A certain island. The result is revealed, but not the particular plan. What island Paul knew not, though he knew that God was guiding the shattered bark over the waste to some land of rest. Inspiration and prophecy have their limits.

CRITICAL AND HOMILETICAL NOTES.

The question has been asked, "Why should an inspired writer occupy a whole chapter of the Bible with so minutely an account of a voyage and shipwreck?" Our reply is, it was for two reasons: First, this particular history exhibits the towering character of the great apostle whose history Luke is recording; and, secondly, it holds an important place in the great plan of God. It is well to get the details of this stormy voyage clearly in our minds; and for that purpose to study the entire chapter.

Verse 14. A tempestuous wind. Literally, "typhonic" wind. It is so called from *typho* "to smoke."—Bengel. It is a whirling blast black like smoke and fierce with deafening screams. The ancients associated it with Typhon, the Egyptian Satan. **Euroclydon**, better *Euraquilo* (Revised Version), meaning a wind between the east-southeast (Eurus) and the north wind (Aquilo), a well-known gale in the Mediterranean called "a levanter." **Arose against.** "Hurled down."

17. Undergirding. "Frapping," that is, passing large cables around the frame to support the ship in resisting the pounding of the sea. **Strake sail**, rather, "lowered gear" (Revised Version). **So were driven.** Impelled by the storm there seemed no possible escape from the perilous quicksands.

18. They lightened ship. Cast over the cargo.

19. With our own hands. Even the prisoners in the instant peril of the hour must aid in casting over what might lighten the weight of the leaking ship.

20. Neither sun nor stars in many days appeared. Without a compass the stars were needless to guide the ship. They lost their bearings. **All hope . . . was taken away.** Sailors, soldiers, prisoners, all despaired—save Paul! The perils increased. They were being driven ashore twenty fathoms—fifteen fathoms—the rocks before them! The sailors, realizing the utter hopelessness of the ship, secretly prepare to desert, leaving the prisoners to their fate. Fourteen days of constant strain in which the nerve of men is dreadfully tried! It was a time to try men's souls and prove the quality of their manhood. The man who at that time came to the front, immeasurably the tallest of them all, was not the captain of the ship nor the centurion, nor any proud Roman: but a Jew—holding an "obscure superstition"—a prisoner. Notice (1) Paul's perfect calm. He seems to have been the only man to retain his composure. And the secret of it was his faith in God. He knew by the divine promise that he was to appear before Cæsar. No storm could wreck the divine decree. His whole bearing reminds us of the Saviour's words to the alarmed disciples on the Sea of Galilee, "Where is your faith?"

Note (2) his cheerfulness. Verses 22-25.

the angel, self, but God's out."—*Henry*. at all disciples Lord before all among the sons Ages himself a

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asy to believe to rest on the sult is revealed, hat Island Paul od was guiding te to some land ecy have their

Even the pris- our must aid in the weight of

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n. He seems to his composure. ith in God. He at he was to ould wreck the ng reminds us of med disciples on ur faith?"

Verses 23-25.

This, too, arose out of his faith. He knew how that all things, even storms, would work for the good of them who love God.

Note (3) his commanding influence. From the very beginning of the voyage he impressed Julius the centurion. Verse 3.

He restored the failing courage of the crew. Verse 22. His word prevented the desertion of the sailors. It really seemed that he became the recognized Master both of the ship and the soldiers. Such was the ascendancy of a dominant personality. That picture alone is a justification of this lengthened narration of the shipwreck.

But there is another reason for this account. The relation of nature's forces to the kingdom of God is one that has perplexed thoughtful men and one of which Paul himself had frequently spoken. The apostle's profound teachings in Rom. 8 and elsewhere on this subject are beautifully illustrated in this narrative and it helps us to a clearer conception of its principles.

1. Nature is of God, made for and subservient to man.

2. By the fall, disorder came within the realm of nature. It is unequal to the purpose for which it was made, like the plant whose buds are pinched.

3. Within limited bounds it is the sphere in which Satan works. Hence he is called "the prince of the power of the air." The storm on Galilee Jesus "rebuked" as though he traced it back to Satan as its cause. For this reason the wickedness of men is the triumph of disease, storms, plagues, etc., etc.

4. Nature aspires to its original glory. Hence all creation groaneth, etc., waiting for the adoption, the redemption of the body.

5. God, the author of nature, will and does turn all things, even the machinations of Satan, to the furtherance of his redemption purpose.

This storm, furious and protracted, seems directed to crush the faith of Paul and so defeat his divine mission. As we read history, the failure of Paul's faith on this occasion would have been the loss of all, ship, crew, himself, and the hope of the Gentiles.

As it was, its very fury has only verified the providence of God and confirmed the faith of believers through all subsequent years.

Thoughts for Young People.

Lessons from the Storm.

1. Storms befall God's people while they are in this life, just as they befall sinners: but the people of God have comforts in trouble which others know not of. Verse 14.

2. When death stares men in the face their

true character is revealed. Nothing in Paul's history shows his sincerity more clearly than his conduct in the storm. Verse 21.

3. Men will throw overboard everything to save their lives, and so should they sacrifice everything to save their souls. Verses 18, 19.

4. In all the storm God's eye was on that tossing vessel, and so in all our trials God is watching over us, and caring for us, even while we know it not. Verses 23, 24.

5. See what a blessing in trouble one good, trusting man can become! Through one godly, believing man a whole ship's company are saved. Verse 24.

6. In times of trouble we should think of others, and try to help and comfort them. Verse 25.

By Way of Illustration.

Paul in a shipwreck. There is never a place where men feel so helpless as on the sea in a storm. Mr. Moody's experience on the *Spre* when the great shaft broke and the ship began to drift helplessly out of the path of ocean travel is well known. While men and women were well nigh insane with terror and despair, Mr. Moody was calm and steadfast. He proposed a prayer service to which the terrified people flocked, irrespective of their theological belief, and while they were praying help came.

A missionary in an earthquake. One of the lady missionaries of the Woman's Missionary Society, was in Japan during the terrible earthquake. When she found herself in a city full of homeless, dying, suffering people, and knew that she was without food or shelter or refuge of any sort, having narrowly escaped being crushed under her own falling house, she was terribly frightened. Surrounded by a crowd of native Christians and heathen who had instinctively turned to her, she knelt upon the ground and told the Lord how afraid she was, and asked him to strengthen her. Into her heart came a wonderful peace and calm. She arose to encourage the fearful, to minister to the crushed and dying, to be an angel of mercy in all those awful experiences.

"*Fear not, Paul!*" "I will fear no evil, for thou art with me," sang David in the twenty-third Psalm. Said John Wesley when dying, "The best of all is, God is with us." "There is no one so suitable to lead me through the dark as He who first found me in the dark," said Christmas Evans. And whether the valley of the shadow of death is the darkness of affliction or tempest, or the wilderness of temptation, or death itself, "Thou art with me."

Verse 25. Paul's Faith. "I cannot see how God can fulfill his promise," declared a young Christian. "You don't have to see how. You have to believe that he will and that is all the part you have in it." "I don't see how this prescription will cure me," says a sick man. "Never mind," says the physician, "your part is to believe in my word and do as I say."

Heart Talks on the Lesson.

And now, as if imprisonment, persecution, and all the rest which had befallen this brave, true servant of God were not enough, shipwreck must follow! Really it looked as if God did not take care of him at all. But Paul knew better. He had learned the best lesson one can learn—to trust God perfectly, no matter how things look. So when there was great confusion on the ship, some advised one thing and some another, and all were so frightened they could not eat, Paul was perfectly quiet and begged them to take food. "Do not throw yourselves into the sea," he said; "stay in the ship and you will all be safe, for He whose I am and whom I serve has told me I must go to Rome, and that all in the ship with me shall be saved. And I believe God that it shall be even as it was told me. 'Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.'" Isa. 26. 3. Moon and stars did not appear; the sea was high; the ship finally went to pieces. But Paul paid no attention to appearances, and went on believing God. So he has not only quiet himself, but he could cheer up others. It is blessed to believe God. It is the only way to keep a cheerful, courageous heart when things seem to be going to pieces as they often do, like a tempest-driven vessel.

One day Mr. Spurgeon came in, saying to his deacons, "Brethren, I am fresh from a struggle with doubts." "And why," said one of the deacons, "did you not tell us you were fresh from a struggle to keep from horse stealing?" "What do you mean?" asked Mr. Spurgeon. "Well, the same God that forbids your stealing a horse, also forbids your doubting. How dare you do the one more than the other?" "You are right," Mr. Spurgeon said, "I have no more right to doubt God than I have to steal a horse."

How should I feel if one of my class should question any promise I should make? You would not think of such a thing. Why, then, should you question anything which God has told you. Paul believed "even as it was told him," not as he thought it ought to be, or as it looked as if it might be, but as God said it should be. So we must believe his word. He says,

"Though hand join in hand the wicked shall not go unpunished." I must believe even as it is told me, and never make light of sin. He says "the blood of Jesus Christ cleanseth from all sin." I must believe even as it is told me, and not try to get rid of sin in any other way. He tells me he loves me. I must believe the love, and trust him as my Father. Like myriads of stars in the sky, the promises of God shine in his word. Let us believe even as it is told us, then we shall be happy, calm, and full of courage, and can say to the troubled, fearful ones around us, "Be of good cheer." What a comfort to have a man like St. Paul on board ship in a storm. How glad we are to meet men and women of faith when we are in trouble, doubt, or distress. If you would be helpful to others you must yourself "believe God even as it is told you." The faith of a little child blesses the world more than all the reasoning of men. "All things are possible to him that believeth."

Teachers' Meeting.

Draw a map of the coast from Palestine, including the southern shore of Asia Minor, inserting Cyprus and Crete, and trace the course of the vessel . . . Explain the expressions and words, "centurion," "Euroclydon," "ship was caught," "undergirding," "quicksands," etc., etc. . . . Show what were the troubles of the apostle, drawing them forth from the class as far as possible, and write them in a column on the blackboard. For example: (1) Prisoner; (2) Companionship with criminals; (3) The storm; (4) Danger of death, etc., etc. . . . Next show Paul's comforts in his troubles, such as, (1) His friends, Luke and Aristarchus; (2) Consciousness of innocence; (3) The care of God; (4) The ministry of angels, etc. . . . Then show the spirit which Paul manifested in his troubles: (1) Cheerfulness; (2) Trust in God; (3) Courage; (4) Sympathy with others; (5) Confession of Christ.

Before the Class.

Material needed. Map, pads, something that the teacher has made, and a small cross.

Introduction. Briefly recall the last lesson, and give a summary of verses 1 to 12, so that the class may understand Paul's present situation.

LESSON STORY.

1. *The gentle South wind blew.* This led the mariners to suppose that the storm was passed, and in spite of Paul's warning (verse 10) they set sail.
2. *Soon a tempestuous wind arose.* This was the Euroclydon or, better, the Euraquilo, an east-northeast wind.

3. *The ship was at the mercy of the winds.* Explain that the ships of Paul's day were quite unlike the great steamships of our times.

4. *As a means of safety* the ship was lightened by throwing out the tackling—that is, whatever was movable. The cargo, which consisted of wheat, was kept until the last (verse 38).

5. *Paul's vision.* Hope had been abandoned by all except Paul, who showed how superior was the power that actuated him to that in which the others trusted. Standing among them he declared that he had seen the Lord's angel.

6. *Paul's exhortation.* Then he exhorted them to be of good cheer, because it was God's will that he should be brought before Cæsar, and for his servant's sake God would take care of all the others.

7. *The result was* that, although they were greatly frightened, the shipmen heeded Paul's advice, and stayed by the ship until she struck, when they all escaped safely to Melita.

Do not dwell so long on the details of the story, as to leave no time for the application. Try to see the various incidents. Give them in outline so that the pupils will see the essentials and thus remember them. Then by questions draw from the pupils the lesson story. Finally let some member of the class give it in his own words.

APPLICATION.

I. Let the class read verse 23, then take their pads, and each one print for himself: "I BELONG TO" and underneath the name of the one who the pupil really thinks is his master. If the truth were told there would be some strange revelations of ownership. Perhaps all will write, "I BELONG TO GOD." It may be well to speak of some who are considered masters. Many a person says, "I belong to myself." Others say, "I belong to my parents." Some, who are obliged to work hard, say, "I am a slave, I belong to my employer." Some who think they are free are really slaves to self, to Satan, to the world, or to some one who has an evil influence over them.

Try to have the pupils realize that they belong to God for two principal reasons:

1. He made them.
2. He redeemed them with a great price.

Show the article made by the teacher and explain that it is his because he made it. God made us, and because he is our Creator we belong to him.

Then holding up the cross, briefly tell the story of him who died thereon to redeem the members of the class. Ask: Do you realize that you belong to him? If the answer is in the affirmative, ask: What are you doing to show that you belong to God?

II. Now have written on the pads: "I SERVE." If the truth were told perhaps many would have to put under this some such word as "SELF;" "SATAN;" "THE WORLD."

Perhaps all will print: "THE LORD." Dwell on the fact that those who belong to God ought to serve him, and have those who are willing to live up to their obligation print the following on their pads: "I WILL SERVE THE LORD BECAUSE I BELONG TO HIM."

References.

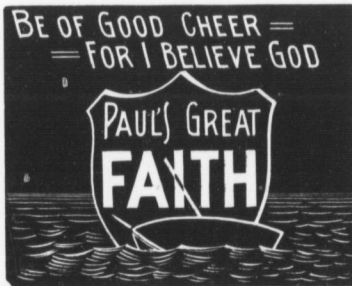
FREEMAN. Ver. 16: The skiff, 855. Ver. 17: Undergirding, 856.

OPTIONAL HYMNS.

Thou art my shepherd.
In thy cleft, O Rock of Ages.
In the quiet of his presence.
If on a secret sea.
My times are in thy hands.

Jesus, Saviour, pilot me.
Master, the tempest is raging.
When in the tempest he'll hide me.
Out on the midnight deep.
I am safe on the Rock.

Blackboard.



Thoughts for the Quiet Hour.

— At the beginning the Lord created trees with fruit on them; not a trunk, or a stock, but flourishing and abundant; so in our new creation, the tree of faith, it is presently furnished with the fruits of piety.—*Bishop Brownrigg.*

— "Boast not thyself of to-morrow;" think not that, because the wind is now favorable, it will continue to prevail; "for thou knowest not what a day may bring forth;" the gentle south wind may be followed by a tempest.—*Starke.*

— Bind together your spare hours by the cord of some definite purpose.—*Taylor.*

PRIMARY TEACHERS' DEPARTMENT.

Primary Notes.

THE "Home Department" of the Sunday school has found an opening into the Primary Class. Children too young to attend the Primary Class are enrolled. To each one of these is sent an envelope each Sunday, containing a picture paper. Now and then a little letter is also found in the envelope. Any child-lover knows with what delight this "letter" is received, and it is needless to say that an interest is soon awakened in the school which thus pleasantly recognizes the little ones.

Nearly always the envelope can be sent by a member of the child's home circle, but if this fails, the postman may be depended upon to bring joy to the little heart.

These directions for making a sand-map may be of use to some of our readers. It is safe to say that if you will use such a map you will find it indispensable thereafter:

Have a tray made of wood about 48 inches long by 32 inches wide, and 2 inches deep. Cover the bottom of it with blue cheese cloth or some such material. Get molders' brown sand that has not been used before—about a bucket and a half for this size map will be required. The sand must be kept damp when in use. The tray can be mounted upon a table, but a stand made especially for it is the best. A smaller size, say 36x22, will do for a small room.

Incidentals.

BY JULIA H. JOHNSTON.

It was Saturday evening, and Miss Layton was devoting herself to the final preparations for teaching her primary class the next day. Whatever each day had brought, by way of helps and hints, were now gathered, adjusted, and applied, and nothing else was allowed to divert her thoughts, so that when she went to rest, and when she woke upon the Sabbath, she was saturated with the lesson.

But the conscientious teacher was a trifle discouraged, and this, too, by means of what was meant to stimulate and quicken. Some of the experiences and hints, some of the illustrations and incidents connected with her reading and study, made her feel that her own teaching was far below the standard and she wondered within herself why it was that she had so little to show for her labor, and bitterly reproached herself that it was so.

"I have a commonplace sort of work, to be sure," she thought, "with nothing remarkable about it, and I know I am just an ordinary teacher, who ought not to expect any great results, but I wish I could see something definite. I wish I could notice a change in my class that would show that my work had amounted to something. I seem to have labored in vain, and spent my strength for naught, so far as I can see."

Much as she loved her work, and delighted in it, she went to it in due season, a little heavy-hearted. It ought not to be so, of course, but in the frailty of human flesh, and in the imperfection of trust, it often happens that a soul is cast down by some small thing in the present, although all the promises and a thousand happy experiences in the past, with the help at hand, if one would take it, should prevent it absolutely.

The first lifting of the heart which Miss Layton felt was at the sight of a small boy among the early comers, who had long been absent, but who had promised her the week before to come back to the class. He looked up into her face with such an assurance of receiving a welcome that her pleasure in greeting him was doubled, and an involuntary little thanksgiving went upward over the wayward scholar's return.

As she greeted each child by name, and seated the small pupils that came in, she received more than one flower, shyly offered by a little hand, and felt grateful for each token, but presently a gift of bright dandelions from a child who had never shown the least regard for her before, made her heart overflow, and her thanks were as sincere and hearty as for the fairest rose that had been brought her.

"Miss Layton," whispered a little girl, as she took her seat, "I was going to buy some jackstones last week, but I thought about the heathen children, and I put the money into the mite box you gave me, so it could do them some good."

Here was encouragement indeed, to find that even one child had been so thoughtful and self-denying as this, and in her gladness over the rooting of the seed she had sown she forgot altogether the depression of the earlier hours and opened the class with her usual enjoyment in all the service herself.

In reviewing the lessons of the past Sundays of the quarter, in preparation for Review day, though it was not very near, she recalled one especial teaching about repentance, and asked:

"How many are sure that they can give me

the ladder of repentance just as we have learned it?"

Many hands went up eagerly, but among them that of a little fellow who had never volunteered anything before, nor had he seemed to understand or remember anything he had heard.

"You shall tell us, Ned," said the teacher encouragingly, and the boy rose, and using the fingers of the left hand for the different steps, he pointed to each laboriously with his right forefinger and said hesitatingly, but correctly, all through:

"First, feel sorry; second, say so; third, please forgive me; fourth, turn right around; fifth, follow Jesus."

"Thank you, Ned, for giving it so well. I am so glad you remembered," was the pleased acknowledgment, and Ned's usually impassive face lighted up wonderfully.

When the class closed, one of the tiniest boys, a new scholar, was found by the assistant to have a note for Miss Layton, and on reading it, she found it to be from the mother, complying with a request for the filling out of certain cards, and adding: "Howard insisted that this must be done at once, and I send it. I am kept closely at home with my many cares, but my heart is with you in your work. May God bless you."

The fact that the wee fellow had remembered so well, and that the mother whom she had not met, should write so kindly, thrilled the teacher's heart with thankfulness, and she resolved that the week should not pass without the beginning of a personal acquaintance with the one who wrote so cordially to a stranger.

When the church service was over, and Miss Layton was passing out, that Sabbath evening, the mother of one of the younger and most silent children in the class, talked with her down the aisle about her boy. "Georgie came home to-day," she said, "full of the lesson. He said to me, 'If you'd been in our class, you'd have heard all about the power of Jesus.'"

And the teacher had not dreamed that the quiet child who never gave any trouble, but who had never been willing to say a word, had carried home the truth in his heart.

Alone in her room that night, Miss Layton reviewed the day with a singularly happy and thankful feeling. Suddenly she remembered the discouragement of the morning, and her desire for the sight of some definite, comprehensive change in her class, some general evidence of successful work.

"All these things that have made me so glad to-day have been incidentals," she said to herself. "They have come to me by the way, here and there—just little happy things, in connection with indi-

vidual scholars, but they have made me so thankful, and have been so much more than I deserved, that if there were no other reward in the work these would be enough."

Thus every teacher may make a rosary of encouragements, in the mere incidentals of teaching. It is well to take note of them, and to count them up, threading them upon a cord of thankfulness so that they may not be lost.

Fourth Quarter Preview, 1897.

GOLDEN TRUTH.—A Golden Truth, binding the lessons of the quarter into a harmonious whole, may be found in the word "Ready." Paul ready to be, to bear, to do, to die for Jesus, is beautifully set forth in the various lessons, and the cumulative power of his example as a Christian given up to God may be kept before the children by the help of these lessons in a singularly striking manner.

1. The Golden Text for the quarter, "God so loved the world," etc., should be kept before the class as the inspiring motive of Paul's whole-hearted consecration. Because "God so loved the world" Paul was ready to suffer and to die for his sake. This is clearly brought out in the first lesson of the quarter when Agabus shows that the cross is just ahead.

2. If the children are encouraged to cut the symbols each Sabbath and preserve them, there need be no question about the success of the review. The symbols might be placed on the board as each lesson is reviewed, under the heading printed in large letters, "AM I READY?" The children will be eager to contribute their own symbols, and this prospect will act as an incentive to prepare them carefully. They might be arranged with good effect in the form of a hollow square with the word "READY" in the center, above and below which is printed, "A DISCIPLE OF JESUS."

3. As a kind of preview approach to each lesson, show how being made ready to live for God (which is giving the heart to him) makes it possible and even delightful to bear the CROSS for him; to ANCHOR to his promises; to march under the BANNER of Truth; to blow the Gospel TRUMPET; to carry the SHIELD of faith; to fear not even the sting of the SERPENT; to be guided by the HOLY LAW; to wear the heavenly BREASTPLATE; to drink from and to offer the overflowing CUP of LOVE; to CROWN Jesus King; to carry and use the SWORD, which is the Word of God; and to rejoice in the LETTER to each one of us which bids us "Walk in the Light."

INTERNATIONAL BIBLE LESSONS. FOURTH QUARTER.

LESSON I. (October 3.)

PAUL'S LAST JOURNEY TO JERUSALEM.—Acts 21. 1-15.

GOLDEN TEXT. "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Acts 21. 13.

Primary Notes.

BY MARTHA VAN MANTER.



[If a child will volunteer to draw the cross on the board, let him do so. The children will be more interested than if you should draw a much better one yourself. Tell the story of Naaman's little maid in a simple manner, and show that it was not easy for this little stranger, among idol worshippers, to declare her faith in the God of Israel. Explain that a cross to us means something that we know we ought to do, but which it is hard to do. Teach the beautiful stanza:]

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

Introductory. [Show a picture of a ship.] We have been learning lessons about a man who was taking a journey in a ship. What was his name? Who can tell where he was going? What friends were with him? [Let some child point out Troas and Miletus on the map.] He kept on sailing until he came to Tyre. The ship stopped there to unload and stayed seven days. Paul had dear friends in Tyre among the Christians. How glad they were to see him! He and his friends who traveled with him left the ship and stayed all the week in the city of Tyre. How eager the people would be to hear all that Paul could tell them about God and the way to live so as to please him! When the ship was ready to go away the people who loved Jesus all went down to the shore to say good-bye to Paul. But before he went they all knelt down on the shore and Paul asked the dear Father to keep them safe and bring them all to heaven at last. There were little children there that day. Do you think they would ever forget how Paul prayed for them?

▲ *picture lesson.* Paul could not go all the way

to Jerusalem by ship. The last part of the journey was made by land. The ship stopped at the foot of Mount Carmel, and Paul and his friends walked along the coast about thirty-five miles to Caesarea, where Philip lived. He had four daughters who were teachers in the Church, and it was a great joy to them all to have these earnest Christians visit them. While Paul was there a prophet named Agabus came from Judea. You know a prophet is one who can see what is in the future. Agabus saw what was waiting for Paul, and this is the way he told it: He took Paul's girdle and bound his own hands and feet, and said that this was the way Paul would be bound at Jerusalem. Did this make Paul afraid? No. He said, "I am ready"—who can say the Golden Text? Can you not almost see the brave Paul, standing among his weeping friends and saying, "I am ready?" [Show the blackboard, and teach that as Paul was ready to go anywhere or suffer anything for Jesus, so we must be ready to take up our little crosses and bear our little trials "for Jesus' sake."]

Are you ready? Maybe your little cross is waiting for you just outside the door, or in your own home. Some one may tease you, or speak unkindly and unjustly to you, and your heart may swell with anger. Are you ready to whisper "for Jesus' sake," and give a gentle answer back? Are you ready to be patient, kind, loving, even when others are not so? If you are then Jesus is well pleased with you.



Kindergarten Hints.

BY MARY J. CHISHOLM FOSTER.

KINDERGARTEN DEPARTMENT. Paul's Journey to Jerusalem. Acts 21. 5, 15-20.

GOLDEN TEXT. "For this God is our God for ever and ever." Psalm 48. 14.

AIDS TO THE KINDERGARTNER. Holy Bible, Acts 21; *Life of Saint Paul* (Canon Farrar), vol. ii. page 373.

ATTENTION STORY.

When Paul left the city where the people prayed to the great image, he sailed away in a ship. After going to different places, at last they came to Tyre. While the ship was unloading freight there Paul visited a whole week with some good people. By and by when it was time for him to start off again the men and women and little children went with him to the shore and—what do you think they did? Listen! This book tells us what Paul said about it. Read the last clause of verse 5 in Acts 21, "We knelted down on the shore and prayed." Just think of them all kneeling there in the sand by the Great Sea with the broad sky above them! After that Paul sailed away and we think that perhaps the children remembered to pray for him before they went to bed that night asking God to give him a pleasant journey. He came to a large city named Caesarea, which was near to Jerusalem where he was going, but while he was in Caesarea he was visited by some of the good people of the city, but he was off soon again for Jerusalem. [Read Acts 21. 15-20.]

Explain unusual words: "Disciple," "particularly," "glorified," "zealous."

OUTLINE.

Sunday. Talk of the journey, after giving the Attention Story and reading the Bible lesson. Repeat the Golden Text, letting the children write it upon the blackboard.

Monday. The men, the women, and even the children were interested in the good minister Paul. Perhaps the children prayed that he might have a safe journey. Teach the children that they may talk to God, their heavenly Father, in prayer. Give tender and reverent instruction in this. Children may ask God's blessing upon ministers and missionaries.

Tuesday. Jerusalem was a long distance away (more than seventy miles), and the men were walking three days to reach there. The verse says "we took up our carriages," which means that they packed their baggage and carried it. Tell the children of some customs followed at that time.

Wednesday. Talk of the friendship of those who love God. The people in Jerusalem received Paul gladly, and they went to the minister James who told them that many people in that city believed the wonderful story of Jesus.

Thursday. The people told "what things God hath wrought," and this may be explained to the children as meaning that the people were so thankful to God for what he had done for them, and for all he had given to them that they talked about it to each other. Teach the children to recognize God as the giver of all the good things they have. Too often children think all the

blessings and the delights of life come as a "happen so," or "must be" without having impulses of loving thankfulness to the giver.

Friday. Encourage the children to think and to speak of the joys they have, rather than to wish for what they have not. Contentment and cheerfulness may be cultivated in children. They are so imitative that they learn to repine and to complain if they hear others do so. Teach them that there is a better way. The Golden Text teaches that this God who was so good to people long ago, and who did so much for those who were in Jerusalem is one God, and he will be forever (meaning always).

NATURE WORK. This journey of Paul was made in the springtime. How many beautiful things he must have seen while walking in the country for three days! Can you name some of the things he may have seen there? [Reference to mountains in Psalms, etc.] If you were walking near to your home in the springtime what would you see? What do you see now in a cool October morning? Have a study of contrasts between spring and autumn seasons.

ART WORK. Show pictures of Jerusalem for ideas of buildings in that city, and look, also, at some view of an Eastern Sea with ships sailing upon it. What do boys and girls find on the seashore? Now the high cold water on the shore is different from the warm water and the hot sand of August days.

HAND WORK. Let the small children choose what they would like to make which belongs to the sea. Some days they may fold paper, the dictation being a ship or a boat form. Forms of crabs and of shells may be cut. In the sand table the children may build a city by the sea with a shore of sand about the sea. The latter may be represented by a pan of water sunken in the sand.

The TRANSITION CLASS of larger children may write the story of the lesson, and bring it to the teacher next Sunday.

SCIENCE AT HOME WITH THE MOTHER. Talk of the importance of the different members of the family being interested in whatever is of interest to any one member. The children were interested in Paul and prayed for him. After he reached Jerusalem he stayed at the house of a good old man, and perhaps his grandchildren were helpful in waiting upon Paul and entertaining him. Teach the necessity of children being hospitable and of having a spirit of cordial helpfulness which forgets self, in trying to be agreeable and entertaining to visitors.

LESSON II. (October 10.)

PAUL A PRISONER AT JERUSALEM.

Acts 22. 17-30.

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

Primary Notes.



When a ship is in a storm she sometimes has to throw out an anchor to hold her steady and true, so that the storm cannot knock her about and destroy her. How many of you have heard the story of Daniel and the lions?

[By means of a little skillful questioning, draw the story from the children, rather than to pour it into them, remembering that to *educate* is to draw out.] What kept Daniel steady and true in this great trial? He had an anchor. Who can tell what it was? It was the very same kind of an anchor we must have to hold us when troubles come, faith in God's love and care.

Paul in trouble. Paul had come to a place now where he had to throw out his anchor. Do you think it strange that God would let such a good servant of his get into trouble? God never lets his dear children suffer any real harm, but very often they have hard things to bear. If they are "ready" as Paul was, God is ready to stand right by them, and comfort and help them. [Show the hands bound on the board, and tell the story of the tumult at the Temple, and how the angry Jews would have killed Paul if the Roman captain had not taken him away from them and led him up the steps to the tower, or castle, in which prisoners were kept.] Do you think Paul remembered what Agabus had said when his hands were bound? What did Paul say then when his friends begged him not to go to Jerusalem? [Read from the board "Ready to be bound here." Tell that Paul had given his life to God to use as he pleased, and he felt sure that this trouble was not an accident, but a part of God's plan for him. Teach that if we give our lives to God and do as he asks us to do we need not be afraid of any trouble that may come to us.]

Being ashamed. Paul was not ashamed to be bound for Jesus' sake. He was not ashamed or afraid to stand with his hands bound before the great crowd of angry Jews, and tell them how he had learned to believe in Jesus. You would be ashamed if you should be arrested for stealing, but if you were arrested for giving away Bibles, or doing any good thing, then you could hold up your head and not be afraid or ashamed at all. It is the word of God which teaches not to be

ashamed when we do right. Have you all learned the Golden Text?

While Paul stood and talked to the raging mob below, and afterward when he had gone to his lonely prison, very likely he was thinking what would come after all this trouble. [Show the crown on the board, and ask what we may each one of us have in heaven if we are faithful here.] Yes, God has crowns for his little children who are faithful, as much as for wise, strong men like Paul. The child who will be truthful and obedient, who will do all his little duties just as well as he knows how, and in all things will try to please and serve his Master in heaven, may be sure that when he comes to that sweet summerland he will find his own crown waiting for him!

Let us read from the board what Paul was ready for: "To be bound here, and win a crown there." Shall we all say softly and earnestly, "Dear Lord, make me ready to go where thou dost send me, to do what thou dost want me to do, and never to be ashamed of thee."



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Paul a Prisoner in Jerusalem. Acts 22. 26-30.

GOLDEN TEXT. "I was freeborn." Acts 22. 28.

AIDS TO KINDERGARTNERS. Holy Bible, Acts 21, 22; *Life of St. Paul* (Canon Farrar); *Life of St. Paul* (Conybeare and Howson); *New Testament History* (Smith); *St. Paul* (Taylor); *History Primer* (Green); *Roman Antiquities* (Wilkins).

ATTENTION STORY.

This was the fifth time Paul had been in Jerusalem since that day when he heard God's voice and when he said he would obey it. Some of the people loved him very dearly, and since he went there and preached to them, they had been living better lives. They had prayed to God to help them to be good. After he had seen the minister James one day he went over to the temple to preach, but some of the people who did not want to hear him made so much noise his voice could not be heard, so they drew him out of the temple and shut the doors. The captain of some soldiers

said, "Take him to the castle till we see what this is about." When Paul was on the stairs of the castle he said to the captain, "May I speak to you?" The captain said he might. Then Paul told him his name, and where he lived, and then said that he would like to speak to the people. The captain said that he might. Paul beckoned with his hand and it was very, very still. He told them who he was, and all about the story of the light, and of the time that Jesus spake to his heart. Many thought it was a beautiful story, but some did not think so, and the head captain decided that he should be taken into the castle, and after he had been examined that he should be punished. He sent another captain of men to tell Paul what he had decided to do, but he must have been surprised when Paul answered, "Are you allowed to punish a Roman?" That frightened the man quite a little, so he went back and told the captain about it. Let us see what they said of Paul! Read Acts 22: 26-30.

Explain unusual words: "Centurion," "straightway," "certainty."

OUTLINE.

Sunday. Attention Story to be told first, that the interest of the children may be gained, then after that, the Bible lesson is read. Let the children ask questions, and talk of different points.

Monday. The thoughts for the day may be concerning the authority and protection which a country can give to its citizens. Laws are made to govern the actions of people living together. The highest law is the law of love shown in the spirit of the Golden Rule.

Tuesday. The subject of conversation between the captain and Paul is of interest. The captain bought his freedom, but Paul was born free.

Wednesday. The decision of the captain and others was in favor of Paul because he had the protection of his country.

Thursday. The privileges of citizenship, and love for one's country may be cultivated in the children through this lesson. It is a great thing to be a citizen of a great country. Paul was this, so is each little child of America.

Friday. Freedom is a great subject for the lesson of the Golden Text. Contrast freedom with slavery, and broaden the thought from citizenship to freedom of spirit and to the allusions of God's word like the assertion, "He whom the Son makes free is free indeed." A teacher may find material for a lesson upon freedom as to appetites. Even a little child may be free to say No to his appetites, and may have control of all his faculties.

NATURE WORK. At the time of harvest, Roman farmers gathered grain, especially corn, and gave much to those who had not any. [The teacher may read, "Town and Country Life" from *Roman Antiquities*, indicated for this lesson, pages 32 and 33, and then tell (not read) the children about the life of the people.] Corn may be

the Nature topic for the week. What does it look like in form, and in color? What can be done with it? What can be made from it? What animals eat it? People like the good things made from it. Talk about the little chickens that eat it for their first dinner after they come from the eggs into this bright world. The sunshine and the gold have the same color as the corn. Some sweet eating corn is black, some is red, and some cream white.

ART WORK. Let the teacher show pictures of persons dressed in the Roman toga, and show pictures of Roman private houses and public buildings.

HAND WORK. Little children may have number work, and pictures of the rays of the sunshine made with kernels of corn. Games of mills and millers may be played on week-day mornings.

The **TRANSITION CLASS** may draw a Roman interior of a house. In such an one, perhaps, the chief captain lived. Perhaps Paul's house in Rome was of this shape. Diagrams are simple and may be found on pages 19 and 28 of the little history referred to above. They may be formed in surface work by sticks laying on the tables and are easy of dictation.

SCIENCE AT HOME WITH THE MOTHER. Talk of family life. The family worshiped together after sunrise, before breakfast. They went together to their holiday sports, and especially on the days when they had feasts for the gods, which they worshiped, and when they went to the nearest market town on the Fair days. They had fairs four days each month, and there they sold the produce of the farm, and bought what was needed in the house.

LESSON III. (October 17.)

PAUL BEFORE THE ROMAN GOVERNOR. Acts 24. 10-25.

GOLDEN TEXT. "Fear thou not; for I am with thee." Isa. 41. 10.

Primary Notes.



[Sing one stanza of "Stand up, stand up for Jesus," and make word-picture of Paul standing before the Jewish council.] All he could do there was to "stand up for Jesus," and we shall sometimes come to

places where we can do no more than this. But this is doing a great deal, for then Jesus himself stands right by our side. He stood by Paul that day in the Jewish council, and he will stand by

us if we need his help, as surely as he stood by Paul that day so long ago.

Paul not alone. Paul stayed all night in the prison, and the next day he was taken before the Jewish council. But the judges soon began to quarrel with one another, and Paul was taken back to the prison. He had a happy night there, for the Lord came and spoke to him and said, "Be of good cheer, Paul." Then he said that Paul should go to Rome and be his witness there, and that made Paul glad, for he wanted to speak for Jesus in the grand old city of Rome. How strong and brave it made Paul feel to know that he had such a wise, strong Friend to stand by him! We may have this Friend to stand by us, if we, like Paul, will stand by him!

Paul before his enemies. It was not easy for Paul to "stand up for Jesus" before the great Jewish council that day! It is not always easy for us to let others know that we have taken Jesus for our Master, but we must do it if we want Jesus to stand up for us! [Tell how Paul's judges soon began to quarrel among themselves, and then the Roman captain took Paul back to the prison to keep him safe. Finish the story, telling why and how he was taken to Caesarea to appear before Felix.]

Paul a witness. [Sing the second stanza of "Stand up, stand up for Jesus," and make a word-picture of Paul before Felix, with his angry accusers there to accuse him. Tell that the high priest was there and the elders of the Sanhedrim; they had brought with them a fine speaker to speak against Paul.] They could not see the mighty Friend and Helper who stood by Paul! Do you know who it was? It was the Friend and Helper who will always stand by us, if we will stand by him. When it came Paul's turn to speak it looked as though he was standing alone. How poor and helpless he looked! There were chains on his wrists and on his ankles, and his enemies could not see that he had a powerful Friend and Helper standing right by his side! But he had, and so does any child have who will "stand up for Jesus." Anyone who will tell the truth about Jesus may have him stand at his side, as he stood at Paul's side that day so long ago. A little child can be a witness for Jesus, as truly as Paul was. Have you ever stood up for Jesus?

[Tell how Paul not only stood up for Jesus that day with the scowling Jews looking on, but on another day when Felix and his wife Drusilla asked him to tell them about Jesus. Tell what Felix said to Paul, "Go thy way for this time," etc. Tell how sad a thing it is to send the Spirit of God away from our hearts, and urge children to listen to him now!]

Our lesson. [Show the blackboard.] Who was ready to stand up for Jesus? Yes, Paul, and just as he was ready, so we may be ready if we come to Jesus and let him put his love and strength into our hearts. It is noble to stand up for Jesus, and if we begin while we are young it will grow to be easy.

[Close with singing the last stanza of "Stand up, stand up for Jesus."]



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Paul Before a Governor. Acts 24, 10-14, 16, 22, 24, 25.

GOLDEN TEXT. "Fear thou not; for I am with thee." Isa. 41, 10.

AIDS TO THE KINDERGARTNER. Holy Bible, Acts 23, 24. *Paul the Missionary* (Taylor); *Daily Bible Illustrations*, "Acts" (Kitto).

ATTENTION STORY.

The chief captain said that Paul must meet the ministers and the men who had made laws for the people. These men, met together, was called a council. Paul talked with them, and yet many of the people would not be patient, and would not listen to him. The captain was afraid that the crowd would harm him, so he was taken back to the castle. Well, Paul was having a very hard time, and might have been greatly troubled if he had not prayed to God and trusted in him. Our loving heavenly Father watched over him all the time, though, and the night after he had been taken to the castle the Voice spoke to him. He knew that Voice and heard it gladly. You hear it too sometimes, do you not? It said beautiful words to him—these words, "Be of good cheer, Paul." Was it not a comforting message? The Voice said that he was to go to Rome and tell the same story he had been telling in Jerusalem.

The next day some men decided that they would injure Paul, but his nephew went to the castle and told him, so the chief captain said that two hundred soldiers and seventy horsemen, besides other men and beasts, were to take Paul in safety to the governor. They started off on their jour-

ney, and after five days a minister and other men followed to complain of Paul.

When the governor had heard what they wanted to tell him he beckoned to Paul to speak, and he said this: [Read Acts 24, 10-14, 16.] Then the governor said he would wait until the chief captain should come and he would hear more about it.

We think that he must have wanted to know what the story was which Paul was telling everywhere he went, because after a few days he asked Paul to tell him and his wife about Jesus. The name of the governor and his wife's name are given here in verses 24 and 25; we will read them.

Explain unusual words: "Nation," "disputing," "exercise," "deferred," "convenient."

OUTLINE.

Sunday. This long story about Paul has interested the children already, and they will be likening the country, the governor, and the man to their country, its rulers, and a man in trouble. Let the Bible lesson be read in a clear, spontaneous manner to hold the interest. The Golden Text may be applied as spoken to each little child.

Monday. The lesson of verse 10 teaches respect to law. Paul had learned to obey it. He was even cheerful when he answered the man who had been a judge for many years.

Tuesday. The next four verses show us that Paul was not doing wrong when he was worshipping God as he had been taught.

Wednesday. The spirit of verse 16 may be shown most beautifully to children. The inward voice did not tell Paul that he was doing wrong. The conscience *void of offence* toward God and toward men is the greatest blessing to be found on earth. Make this clear to the children, for it is health and peace.

Thursday. Paul was so honest and so true that the governor respected him and wished to know more about him and the wonderful story of Jesus, showing his love for people. Every child who is honest and trusts God, and who obeys the Voice within will be believed and so may be helpful to others.

Friday. The words of the Golden Text have been comforting words to people all through the years. In the very first of this Bible we read them as spoken to a good man who was trying to help others to be good. The word to him was, "Be strong and of a good courage; be not afraid." Josh. 1, 9. Another man had the message of the Golden Text. God is as loving and careful toward us as he was toward Joshua, or Isaiah, or Paul. To each child he says: "Fear not!" If fear comes to you, say as David the king said, "What time I am afraid I will trust in thee." Psalm 56, 3. Or better yet, say what Isaiah said: "I will trust, and not be afraid."

NATURE WORK. The month of October, gay

and brown, is one of delight to the children. The plays and games with autumn leaves are fresh and promotive of joy, and of a free and wholesome spirit. Watching the colors and shades of the leaves cultivates a feeling for color. The different varieties and shapes of leaves may be observed, and the birds may be noticed. Flocks of wild geese are seen about this time. "The wild geese are flying away from the cold." Perhaps some one may wonder how we can ever connect this lesson of Paul with any nature topic mentioned. One may be a suggestion of the obedience to law which the geese observe in following their leader. The kindergarten song says, "The leader calls ready," and so on. In a higher sense yet, Paul not only obeyed law but followed his Leader.

ART WORK. Substitute nature in her brilliant color, and if possible take the children into a wood or a path to see what is more beautiful than any picture man or woman can make—the autumn foliage.

HAND WORK. The work of the season is fertile in colors and in analysis of nut burrs, milk weed pods with their little winged seeds numerous in each pod.

The **TRANSITION CLASS** may write a list of the names of persons (commencing with governor) found in this lesson.

SCIENCE AT HOME WITH THE MOTHER. The governor, Felix, and his wife, Drusilla, listened together to the story concerning Christ. This story, more than any other ever told, is of great importance to the family. They may turn to it and try its teachings. While helping those in the home they may extend helpful hands to other fathers and mothers.

LESSON IV. (October 24.)

PAUL BEFORE KING AGRIPPA. Acts 26, 10-32.

GOLDEN TEXT. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Matt. 10, 32.

Primary Notes.



Do you know what a witness is? Once a little girl was taken to a court to be a witness—that is, to tell something that she had seen and heard. Some of the lawyers thought she was too young to understand what a solemn thing it is to be a witness, and so the judge asked her if she knew why it would be wrong to tell anything but the truth? She replied quickly, "O

yes, I know; because God would hear me if I should tell a lie, and he would be sorry and have to punish me." Paul was a witness for God, and he did not dare tell anything but the truth about him. Are you acquainted with God, and do you love to tell the story to others?

For Jesus' sake. Do you ever do something you do not like, just to please some one who is dear to you? Paul was not unhappy in prison, because he was there for Jesus' sake. Felix was kind to Paul. He let him have a pleasant room, to which his friends could come, and even stay with him if they liked. Can you think of some good people who would be likely to visit Paul in his prison?

At last, after Paul had been in prison two years, Felix went away and a new governor came named Festus. Now Paul's enemies in Jerusalem said, "We will try again, and we will be sure to get him now!" But they did not. Festus asked Paul where he would be judged, and Paul said he would go to Rome. The Jews were very angry when they heard this, but they could not do anything about it, and so they went back to Jerusalem. Paul stayed in his pleasant prison waiting for a ship to take him to Rome.

Telling the story. [Sing the first verse of "I love to tell the story."] Do you think Paul loved to tell it? [Let the children tell why they think he did.] Now he had a chance to tell it to a king and queen. [Read from Luke 21. 12.] Do you think he was willing to be a witness? [Have the class read from the board, "Ready—to tell the story."] What was the story Paul was ready to tell? It was the same old story that we have heard all our lives, the story of Jesus and his love. [Make a word picture of the scene when Paul came before Agrippa and his sister, Bernice. It was not for a trial, but they wanted to hear him talk, and so he came with the chains on his hands, but with Christ in his heart, a richer and nobler man than the great King Agrippa.] What a fine company it was before which Paul spoke! A king and queen, and the governor with all the great men of the court. Do you think Paul was afraid or ashamed to speak before these finely dressed people? No, for a greater than any earthly king was his Master, and he spoke for him, and of him—not for himself. [Tell some things that he said, and tell how Agrippa was almost persuaded to be a Christian too.]

"Almost is but to fail." [Sing a verse of "Almost persuaded," softly, and show what a sad mistake Agrippa made in not giving his heart to Jesus at this time.] What do children come to the Sunday school for? Yes, to hear about Jesus, their dear Saviour. But is it enough to just hear? O no; King Agrippa heard, but he did not do. Where may we read the story of Jesus? Yes, in

the Bible, but that will not make Christians of us. We need to hear and read, but most of all we need to do. What must we do? Give our hearts to Jesus and do as he tells us to do. This is what Paul had done, and so God could use him to tell the story to many people. [Let all who would like to tell the story rise, and holding out the right hand repeat, "Lord, make me ready to tell the story of thy love!"]



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Paul Before a King. Acts 26. 19, 26-29.

GOLDEN TEXT. "I speak freely." Acts 26. 26.

AIDS TO THE KINDERGARTNER. Holy Bible, Acts 25, 26. *Philosophy of the Plan of Salvation* (Walker); *History of the Apostolic Church* (Schaff); *Education of Man* (Frœbel); *Cultivation of Religious Elements in Man*, pages 27 and 29.

ATTENTION STORY.

Paul remembered the message the Voice gave him that night before he was taken to Governor Felix, and he did not fear. The governor did not harm Paul, but he kept him because he wished to please the people who did not love Paul. After a long time, two years, another ruler came instead of Felix. The new ruler heard the story about Paul, and he let him say what he wished to say. Then the new ruler thought it so strange that he told Paul something must be the matter with his mind; but Paul said No, his mind was quite well, and this, his story, was true. The new ruler said Paul should go to the king and tell him; the ruler said to the king that he thought Paul had not done anything worth all this trouble. The king said he, himself, wanted to hear Paul, so when he came in the king said, "You may speak," and this is what Paul said first, "I think myself happy, King Agrippa, because I shall answer for myself." Then he told the king the wonderful story and all about the dream, and the light, and the Voice. He then said what we may read in Acts 26. 19. Just think, he could say that he was not disobedient to what God showed him he ought to do. [Read Acts 26. 29.]

Explain unusual words: "Persuaded" "except," and others.

OUTLINE.

Sunday. Attention Story to be connected in the thought of the children with that of last week. The Bible lesson is to be read, also the golden text is to be taught as the memory thought.

Monday. Talk of the desire Paul had that people should not think this story was a secret given to him alone, and he wishes everybody to know it belongs to them. Teach in a simple way that the Gospel message of the story of Jesus is broad and free for all. The message was given first out-of-doors, and by angel voices.

Tuesday. The eloquence of love moved the king's heart, so that he wished to believe Jesus and follow him. The words of even a child have power when inspired by the love of a warm heart.

Wednesday. Paul wished great good to the people, even that they might be as happy and as free as he was, except the marks of a prisoner as he was just then.

Thursday. Love and truth shine brightly wherever they are. Trouble and sorrow cannot dim the light of a good man, a good woman, or little child. Everybody loves goodness, and everyone has some little good in his heart. We may take care of this as we would of a little plant, help it grow by feeding it on love, and refreshing it by prayer, and strengthening it by gentle and kind actions toward others.

Friday. The Golden Text tells us that Paul could speak freely though he could not act as he would if he had been kept in one place by the governor and the king. Paul spoke freely about what was pleasing to God, and helpful to the people. You may do the same. Let your speech be such as your father and mother would be glad to hear and such as God can approve. We had a lesson last spring about the tongue and its power; be careful what your tongue says, and then speak freely of good things as Paul did.

NATURE WORK. Talk of the stars which are so bright and clear now. Some evening when you can step out of doors, put your head away, far backward, and let your face be upward so that only the sky can be seen. Then forget everything else for a few moments, and think of the stars, and of our Father, who gave them to his children; say "He made the stars also," and you may read those words in Gen. 1. 16. The God who made all things loves you, and he whispers to you, as he did to Paul, "Fear not."

ART WORK. Compare nature's pictures with the best pictures of men and women. A love for art, and the universal right which children have to it should be taught. Art is free to all as the spoken messages of God are.

HAND WORK. Encourage the children to rep-

resent in drawing whatever interests them these autumn days. Let them picture stars with sticks, and in drawing. Let them cut them with paper. The leaves may be outlined, and the name of the variety, whether maple, oak, or whatever it may be, should be written under the picture. The child may write it, or trace the teacher's "copy."

The **TRANSITION CLASS** may write a little letter to give the teacher next Sunday. Tell something, anything you can remember about Paul.

SCIENCE AT HOME WITH MOTHER. Talk of the power of persuasion being better than command. A loving heart prompts gentle speech and kind actions. In the home how precious they are. This prisoner had power to move a king, who was to judge him. His story was full of expressions of love to one who was all in all to him.

LESSON V. (October 31.)

PAUL'S VOYAGE AND SHIPWRECK.
Acts 27. 13-26.

GOLDEN TEXT. "Be of good cheer; for I believe God, that it shall be even as it was told me." Acts 27. 25.

Primary Notes.



Once there was a great giant who came out of his own army to offer to fight with anyone who would come from the other army near by, and so to decide the battle between the two armies. The giant wore a suit of armor, and carried a sword, and a spear, and a shield. No one dared go to fight this giant, until a young man came who had a fair, smooth face, and wore no armor, and carried no weapons save a sling and some pebbles from the brook. Do you remember the name of the young man who slew the giant? and do you know what the hidden weapon was which he carried? It was one that any child can carry, and that any child may have who wants it. [Print "Trust God" around the shield.]

Review. All this month we have been learning lessons about a man who was "ready." What was his name? [Recall the first lesson by pinning a paper cross to the board and helping children remember that Paul had said he was ready to be bound or to die—for whose sake? In like manner recall the second lesson by the use of the anchor, the third by the banner, and the fourth by the trumpet. A review bringing out the principal points in the lessons for the month may be put into three or four minutes,

and serve to emphasize strongly that Paul was ready for whatever came to him, because he knew that he belonged to God, and that God would take care of him.]

In time of danger. Are you ever afraid of the dark? I will tell you what the great king David said once. Will you not learn it, and say it to yourself the next time you feel afraid? This is it: "What time I am afraid, I will trust in thee." He was speaking to God, and you may say the same words to him if you really mean them.

Paul was sailing away now to Rome in a ship. He was a prisoner, you know, and there were many other prisoners too. They were in the care of a captain and some soldiers. They did not have steamships in those days, and it took a long time to go to Rome. On the way a dreadful storm came up and the ship was not strong enough to stand it. Was Paul ready for this? Yes, he was ready not only to trust God, but to do all he could to help. One night an angel came to Paul and told him that all on the ship should be saved. Then Paul told the good news to the frightened soldiers and sailors, but he said that they must all be cast upon an island, and it was just so.

"Ready." God would not have put this story in the Bible for us to read if he had not wanted us to learn a lesson from it. [Show the whole of the blackboard.]

We are all little sailors on the ocean of life. There are sure to be storms during our voyage. If we have "Faith" on our sail, as Paul had, we shall come safely through the storms of life, and be able, as he was, to cheer and comfort other people. Paul did more than just to cheer and comfort them. He helped them to believe in God. We may help others to believe in him by our example. But we must have real faith, that



keeps us from being afraid, that makes us earnest to do all we can to help, and that trusts God all the way through! Are you ready to take the shield of faith, and to keep it with you all the

time! God has it ready for you if you want it, and it will make your life voyage a very safe and happy one. That is not all; it will make it a very useful one. Do you not like to help others? [Sing, "God make my little life a light."]

Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Paul's Voyage and Shipwreck. Acts 27. 18-25.

GOLDEN TEXT. "Be of good cheer; for I believe God" Acts 27. 25.

AIDS TO THE KINDERGARTNER. Holy Bible. Acts 27; *Life and Words of St. Paul*, vol. ii. (Canon Farrar).

ATTENTION STORY.

Paul knew that he did right, and when the governor and the king had heard him speak they knew it too. The king said he would let him go, but Paul wished to see the greatest ruler, Caesar, and have him understand all about it. So he was put in care of a soldier, named Julius, who was captain of one hundred men, and they all sailed away to Italy, to go to the great city of Rome. The day after they sailed Julius let Paul visit some friends, which made him feel happy and fresh for the journey. After they had sailed many days they came to a very dangerous place, and could not sail very fast. Paul told them that the ship, and all the freight and the people were in danger, and he asked them to stay there safely for a while, but the captain said there was not much danger, so away they sailed. By and by a great wind came down upon the ship, and they all had to work to keep it from sinking. Paul tells what they did. Read Acts 27. 18-25.

Explain unusual words "Exceedingly," "tackling," "abstinence."

OUTLINE.

Sunday. Attention Story, Bible lesson, and Golden Text. Before teaching the latter allow the children to tell some incidents of this story about Paul. See what different points have impressed different children.

Monday. Talk about the people doing all they could, but it was not enough, and they thought all was no use. The word says hope was taken away. They needed some one to help them. Only One could quiet the wind. The children may be taught this without being overawed, and taught that the strongest man, and all men on this earth cannot stop the rain of even a summer shower from falling. We are dependent upon the constant care of our Father.

Tuesday. After waiting patiently for a long time without speaking, Paul reminded them that they should have taken his advice, and then this would not have come. It is right now for people to listen to those who are older and wiser, and be willing to try some plans which loving friends make for them.

Wednesday. Paul told them that an angel had spoken to him, and said those wonderful words, "Fear not," and said that the God whom he loved and served would bring them all to land.

Thursday. Read to the children the story of another tempest, when Jesus spoke to the waves and all was quiet and peaceful. Mark 4. 35-41.

Friday. Paul's word of comfort to the people is that they are to be cheerful for it shall be as God said, "for I believe God." How safe is even the little child who believes God. Every word of His is true. To make this real to the children remind them of the promise of Gen. 8. 22, and they will say that a part of that came true to them yesterday and to-day; which part? Night came yesterday.

NATURE WORK. The tempest furnishes our valuable topic for nature talks. The wind is another. The night mentioned in the Genesis verse is lighted by the stars of which we talked last week. Mr. Longfellow said, "The dawn is not distant, nor is the night starless."

ART WORK. Show a good picture of a ship in a storm. Let the children talk about it freely.

HAND WORK. In paper folding make picture ships. If folded neatly and not torn they will sail in a pan of water which may be put in the sand table, the dish being sunken in the sand, and a rocky shore of stones may be laid. The Kindergarten may find suggestions in the lesson for other work.

The **TRANSITION CLASS** may draw a picture of a ship, choosing a model from some picture. This may have the date of the day of this lesson upon the back of the picture.

SCIENCE AT HOME WITH THE MOTHER. Talk of the need of everyone taking advice some times. No one knows more than all others, but parents are given of God that the children may have advice and instruction while they are growing strong to think and to do. It is as if the children are making a voyage, and if they would sail safely they should take the advice of those who love them and trust God, listening for his voice, which will bid them "Fear Not," and like Paul they may believe God.

Whisper Songs for October.

FIRST LESSON.

Little though my cross may be,
I will bear it after thee,
Holy Jesus, who for me
Bore the greater cross.

SECOND LESSON.

If through pain or death I go
For my Saviour's sake I know
He, for my sake, long ago
Suffered greater loss.

THIRD LESSON.

Jesus, dwelling in my heart,
Think and speak and act in me;
Let me do my little part,
And leave the rest to thee.

FOURTH LESSON.

Jesus, dwelling in the light,
Give me grace to speak for thee;
That when angels ask my name,
Thou wilt speak for me;

FIFTH LESSON.

Jesus, present everywhere,
In the dark and in the light,
Hold my hand, and let my heart
Trust thee day and night.

Order of Service.

FOR PRIMARY DEPARTMENT.

Fourth Quarter.

GREETING.

Let the school say or sing, standing:

To God the Father, God the Son,
And God the Spirit, three in one,
Be honor, praise, and glory given,
By all on earth and all in heaven.

Teacher. Make a joyful noise unto the Lord.

Class. Come before his presence with singing.

Teacher. Know ye that the Lord he is God.

Class. It is he that hath made us, and we are

his.

Teacher. We are his people, and the sheep of his pasture.

Class. Enter into his gates with thanksgiving.

Teacher. Give thanks unto him and bless his

name.
[Prayer, closing with concert prayer in which children join.]

As we pray together now,
We close our eyes, our heads we bow,
We fold our hands, and pray thee, Lord,
To teach us from thy holy word;
To be among us while we stay
And guard and guide us every day;
To bring us home at last to thee,
And let our eyes thy beauty see. Amen.

CREED SONG, or COMMANDMENTS in rhyme.

COLLECTION. [Sing marching song while money is being dropped in baskets.]

BIRTHDAY OFFERING, followed by Birthday Prayer.

Jesus, bless our little friend;
May her whole life be
Full of sweetest joy and peace,
Found in serving thee. Amen.

REVIEW.

SUPPLEMENTAL LESSON.

MOTION SONG BEFORE LESSON. [From *Special Songs and Services*, by Mrs. Kennedy.]

LESSON TEACHING.

ECHO PRAYER, asking God to bless the lesson which has been taught.

Teacher. The Lord be with thee.

Class. And with thy spirit.

Sing or recite:

Peace, peace, farewell,
May the grace of God attend thee,
By his guardian power defend thee,
Peace, peace, farewell.
Peace, peace, farewell,
May the love of God enfold thee,
By his Holy Spirit mould thee,
Peace, peace, farewell.

Sunday-school Music.

(Continued from page cii.)

that of the drill. If he is a persistent drillmaster, with tact and common sense, his leadership will be a success. To train a mass of untrained singers, to bring them out of the harsh voices and ugly habits of song that too often prevail, and to make of them devout and hearty singers of the hymns, old and new, is a great and profitable work.

III. THE SONG BOOKS.

1. Preference should always be given to the song books provided by the Church publishing house. The Church leaders know best what is needed for Methodist schools, and they can command the finest musical talent in song writing.

2. If a new song book is to be selected, appoint a competent committee to do it. Let them take time to get the best, and to see that the words as well as the music of the book are in accord with Methodist doctrine and usage. Many books of jingling tunes are utterly worthless and nonsensical when carefully weighed as to matter and poetic thought. A good song book ought to last for several years, and amply supply all musical needs of the school.

3. One indispensable to good Sunday-school music is to have plenty of song books. A school of one hundred members should have one hundred books, and a few to spare. If well bound and selected, and well cared for and kept afterwards, it is a foolish economy that fails thus to provide the one chief requisite to good singing.

4. The chorister (or the librarian next) should be charged with the duty of seeing that the books are kept in the school-room. They should be given out to the teachers before the opening of the school, the number given to each teacher noted, and should then be collected just before the close. However disciplinary this method may seem, it (or one like it) is imperatively demanded to keep the books from their chronic tendency to be missing when needed.

IV. METHODS OF SINGING.

1. Try a new song every other session. Drill upon it line by line, for a few minutes only.

2. Lose no time in getting ready to sing. Change promptly from song to song.

3. Alternate the singing. Let department or class lead. Let the leader sing a verse and the school join in the refrain.

4. Train to sing softly, at times even in whispered song.

5. Have the school at times to read a verse in concert before singing it. Call attention to the words and meaning of the song.

6. Vary the songs. Mix the old standard hymns of the Church with the newer songs.

7. Have the boys and girls to sing alternately, as a stimulus, specially to the former.

8. Use only a small orchestra, if any. A big orchestra will invariably overshadow and detract from the singing.

9. Use a skilful cornetist as the instrumental "lead." It is better than organ or piano.

10. Do not rely upon a Sunday-school choir or quartette. If you do, let it be home school talent, and not paid musicians, with no other intent than earning their Sunday stipend. It is better to do without a choir wholly.

The worst trouble with weeds is that they have seeds. "Can I get my horses into your pasture to-night?" said a traveller to a Kansas farmer. "No, stranger," was the decided answer, "not with all them cockleburs in the horses' manes and tails. Why, sir, before a year I should have my field covered with the pesky things!" It was not a question of a few cockleburs. Every bur was a seed pod capable of indefinite multiplication. Is there no lesson here for superintendents and teachers? One unruly or disrespectful boy in a class makes more mischief than the best teacher can forestall or undo. It isn't the one prank that he plays, or the one saucy answer, but the general atmosphere of insubordination that is apt to spread through the class in consequence, which makes him so hard to get along with. To "keep him out of the pasture" is not desirable. What shall be done? The alternative would seem to be to make a good boy of him. A two years' experience with such a boy suggests that perhaps the wisest and most profitable thing on the whole that any teacher can do is to spend her whole strength on that boy, and get the class to help her. This was Rufus Choat's famous principle, it is said, when, as often happened, he found an obstinate juryman. All others were ignored till he was conquered. Meanwhile, no doubt, his eloquence was effectual also with the others.—Pilgrim Teacher.

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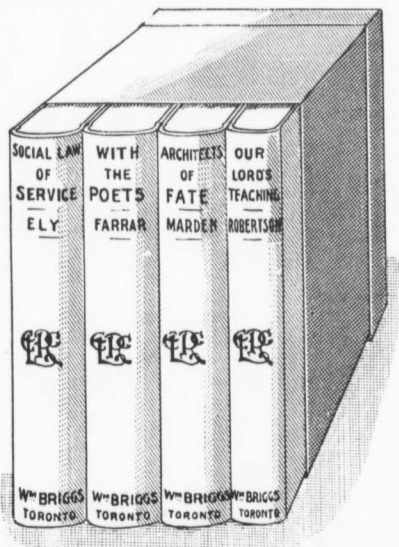
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