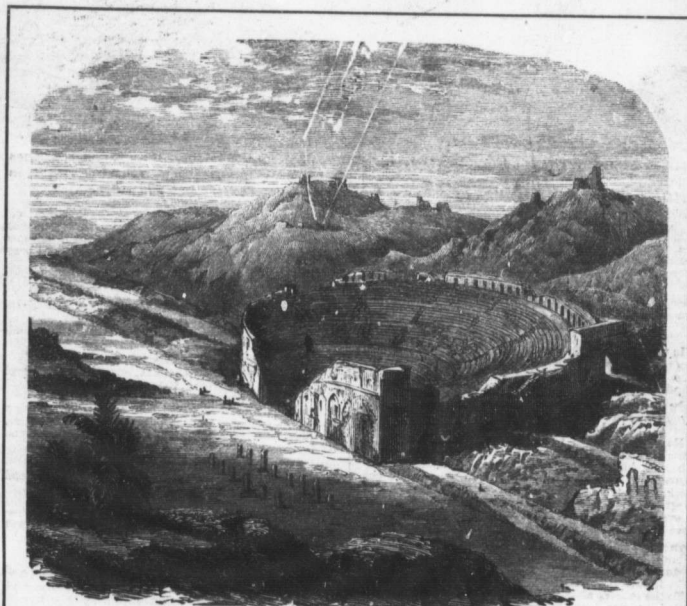


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Vol. 37

MARCH, 1903

No. 3

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Up from the blackness and blight,
Lilies as pure as the light;
Pinks from the venal and vile;
Lotus of love from the Nile.

Bursting the fetters of clay
Earth-ones go soaring away,
Free from the base and the bond,
Bright in the brightness beyond.

Always the best at the last—
Shiloh when Jordan is past,
Earthward the desert and doom,
Heavenward the beauty and bloom.

Toronto, 1903.

A Book for the Hour.

The eyes of universal Methodism are being focussed upon the bicentenary celebration of the birth of John Wesley. In all our schools and churches it will be an occasion of supreme interest. Withrow's "Makers of Methodism" tells in fourteen chapters the stirring story of the origin of this great movement in the home land, and of its beginnings in both the United States and Canada. It is a book of 307 pages, with 38 engravings. Price, \$1.00 postpaid. It should be in all our schools and many homes. May be ordered from the Methodist Book Rooms, Toronto, Montreal, and Halifax, or from the author, Rev. Dr. Withrow, Toronto.

Heavenward.

BY LLEWELLYN A. MORRISON.

After the night is the morn—
Day from the Darkness was born;
After the storm is the calm—
Out of the sorrow the psalm.

Under the haze and the rain,
Shadows, discomfort and pain;
Over the mist and the dun,
Meadows of pearls in the sun.

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Sunday School Banner

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

TORONTO, MARCH, 1903.

Methodist S.S. Workers.

AT the recent convention of Toronto Sunday School workers, held in the Metropolitan Church, the chairman was Mr. Justice Maclaren. The first address was given by Rev. Dr. F. C. Stephenson on missions. His address was along the lines that a forward movement for missions should be inaugurated in the Sunday Schools. The children should be educated in mission work to increase their interest. If this is brought about mission work will prosper as it never has before. The North-West as a fruitful field for the missionary was touched upon.

Miss E. A. Readman and Mr. G. M. Lee read valuable papers on primary and normal work respectively. At the close of the afternoon programme tea was served upstairs, some hundreds of persons remaining.

In the evening the Rev. Dr. Chown gave an address on "Temperance work in the Sunday School." He said Christianity is a social religion. One could not be a Christian standing out alone. Part of religion is to help one another. Speaking of instilling into the minds of the children the principle of Christian giving, Dr. Chown said, the natures of the children should be transformed, then they will want to give to the missions, etc. In this connection he told a story of a boy who was asked who the Pharisees were. "Oh, they were a mean, low, stingy lot," said the boy. "One of them took a penny up to Christ, and Christ took it and looked at it and then said, 'Whose subscription is this?'"

On the question of prohibition Dr. Chown said that prohibition would never come except through the church. The recent great victory—it certainly was victory—he thought was due to the work of the people inside the church. The children of the Sunday Schools should be urged to sign the pledge. Rev. Dr. Crews, the General Secretary of Sunday Schools, made an address, in which he said the Sunday Schools should have the best of teachers, and that the Sunday School equipment should be improved. Skilled workers in the Sunday School are absolutely necessary. Slovenly work will not do for the Lord. Too many Sunday School teachers are just a little careless in the matter of preparation. Many teachers say they are so tired with the heavy commercial work of Saturday, which actually crowds into Sunday, that they are not prepared to teach their classes in the Sunday School. Sunday School teachers should be thoroughly acquainted with the Bible. They should know thoroughly what it was intended to teach. However, the most important equipment of the teacher is the heart. Spiritual equipment, the speaker placed above the equipment of the mind. A teacher must have a personal acquaintance with Jesus Christ or how can he lead others to Him? Dr. Crews urged Christians to show their Christianity in their faces. He had given an address at a meeting once, the Chairman of which looked as if he had done nothing all his life but attend funerals. Such people do not make successful Sunday School teachers. Perseverance and patience are necessary qualities for good teachers.

This convention was in every way a very marked success. We hope that in many of the towns and cities of Canada

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that a similar convention of Sunday School workers of the Methodist Churches or all the churches will be held. The social function of taking tea together makes these workers in a common service better acquainted with one another, and the discussion of important subjects connected with their work cannot fail to be greatly helpful. When these conventions are held we hope the programme committee will not fail to secure the services of the Rev. A. C. Crews, the Sunday School and Epworth League Secretary. His address on "Equipment for Service" was one of the most practical, helpful and soul stirring to which we have listened for a long time.

Paul as Traveller and Roman Citizen.*

IN addition to the material furnished in our lesson notes for the study of the life and character of the great apostle to the Gentiles, up-to-date superintendents and teachers should avail themselves of the latest and best books treating this subject. One of these is the book under review, of which the learned Chancellor of Victoria University, the Rev. Dr. Burwash, F.R.S.C., has written, at our request, the following review. This book is, we think, the most recent and most important of the many admirable studies of the great apostle whose life and labors all Christendom is now following in its Sunday Schools:

Notwithstanding the number and ability of his predecessors in this field, Prof. Ramsay has, in the volume before us, opened up new ground, and from his new point of view, advanced new positions on several important questions—positions which bid fair to modify very essentially our commonly accepted views. It is perhaps as well to say at the outset that these modifications affect questions of history solely, and not at all matters of doctrine. It is also satisfactory to note that these modifications relieve several

important difficulties or apparent discrepancies as between the old interpretation of Acts and the Pauline Epistles.

Prof. Ramsay is a thorough follower of the modern historical and critical school of interpretation. He has set before himself the task of following Paul, step by step, in his career in the light of the geography, history, civil and political relationships and social, moral, religious, and intellectual life of time and place, believing that a knowledge of the living facts and circumstances will make all things clear.

To this task he brings some unusual qualifications. He is a master in Roman history. He is versed in Roman law and civil institutions. He is at home in the details of the Roman administration of the provinces. The provinces of Asia Minor are especially his chosen field. Through these he has travelled extensively; here he has made archeological researches, and has personally followed Paul almost step by step. We know of no other writer who brings to this work the same advantages of ripe historical scholarship, combined with living personal familiarity with the scenes and surroundings.

Some of the results are almost startling in the new light which they throw on our record of St. Paul's life and work. Where all other writers have created confusion and perplexity for want of accurate understanding of Luke's terms, our author finds the lucidity and simplicity of actual facts.

The churches in Galatia thus at once come out of obscurity into plain historical light. They lay right along the great commercial overland highway from the East to Rome. Another example of Prof. Ramsay's historical insight we have in his harmony of Paul's visits to Jerusalem, as described in Acts and in Galatians.

Important as are these and many other contributions of the work to the interpretation of the apostolic history, they are even surpassed by the testimony which the investigation affords to the unity and authenticity of the book of Acts as a work of the first century. Next to the credibility of the Gospels this is the most important point in the historical foundations of our religion. Given the book of Acts as trustworthy history recorded by an eye-witness or from credible sources of information, and our Christian superstructure stands on a solid foundation.

A more perfect demonstration of this fact than that here given can scarcely be conceived. Its perfect consistency with time, place, geographical features, poli-

* "St. Paul, the Traveller and Roman Citizen," by W. M. Ramsay, D.C.L., LL.D., Professor of Humanity, Aberdeen. New York: G. P. Putnam's Sons, 1896. Price, \$3.00.

tical facts, everything, in fact, which a careful scholar can discover of the environment, this is the surest of all proof that we have here history "of the highest order, in which a writer commands excellent means of knowledge, either through personal acquaintance or through access to original authorities, and brings to the treatment of his subject genius, literary skill, and sympathetic historical insight into human character and the movement of events." Such a writer clearly was St. Luke, and he has found an interpreter who shares in no mean degree his gifts.

There are many other fresh and exceedingly interesting points in this volume, which will well repay the careful study of the Biblical student. From the study of the work he cannot fail to derive benefit both in increased light on the sacred history and in increased interest in its great subjects. The conception of Paul, the Roman citizen, laying his plans to conquer the Roman world for Christ, is worthy alike of Paul and of a student who is penetrated by the imperial spirit of Roman history.

The "Hugh Price Hughes" Memorial Church.

EVER since the death of the Rev. Hugh Price Hughes, English Methodism has been considering some permanent memorial to the life and work of one of the greatest of her sons. Among the many interests that claimed Mr. Hughes' attention few lay nearer his heart than the Surrey Mission. Next to West London Mission this work was the child of his thought. In this district he had come to reside a few weeks before his death, and he and Mrs. Hughes were looking forward to a quiet eventide together there.

It is now proposed that this God-alming Church be called the "Hugh Price Hughes" Memorial Church.

Doubtless no memorial could be more pleasing to this seeker after souls than a temple where souls may be won.

The total cost of church, school, and site will be some £6,500, £3,500 of this amount is already assured. But it is felt that this memorial to the name of Hugh Price Hughes should be free of debt. Consequently, an appeal is being

made for the balance of £3,000. It is hoped it will come from the small contributions of the many in whose hearts Mr. Hughes held a place, rather than from the great gifts of a few.

The Home Department of the Metropolitan.

WE note a few changes in the Home Department of the Metropolitan Sunday School for the year 1903. They are to have question and report blanks filled out during the quarter. This, however, is in accordance with the usual working plans of the Home Department. The answers are to be collected at the end of each quarter, examined, and a report made at the end of the year. This stimulus to the home study of the lesson will doubtless result in better preparation by the little ones. Another change is the paying of the collections into the general funds of the Sunday School. Ratepayers are taxed for the support of public schools, even when they have no children to benefit by them. And as the Sunday School is an institution whose benefit to the community cannot be estimated, we ought as loyal citizens to contribute to its support. The third change is the making of the four review Sundays of the year open sessions, and urging all members of the Home Department to attend.

Teaching By Example.

WE have received from a successful Sunday School teacher the following note: "I have wanted to write to tell you how much I appreciate the short missionary and other biographical sketches appearing in Magazine. I cut them out and put together in tiny booklet form, using in my S. S. class, and no one ever need tell me again that young girls won't read biography. We have nearly 30 volumes of books, with nearly all missionary in flavor, and many of them pure missionary biography, and my class librarian reports 'no trouble in getting them into circulation.' Indeed, at times a second little biographical sketch is asked for, because some one in the home is reading

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No. 1. I need scarcely add that my class missionary collections are feeling this impulse. Please give us all the missionary biography you can."

We believe with the writer that the best method of teaching religious truth is by way of example. We shall endeavor more and more to use this method. Many schools are taking from two to ten copies of the Magazine for circulation as better, cheaper and more attractive than any other form of library work. For this purpose they are given in quantities of two or more at the very low rate of \$1.60 each.

Tour in Europe.

THE Editor of The Banner has six times visited Paris, Rome, and other places of principal interest in Europe. He has thus become familiar with the best routes of travel and the things best worth seeing in such a tour. His pressure of work necessitates an occasional vacation trip across the sea. He purposes during the summer of 1903 to repeat his excursion of 1900, following the same route—the most attractive which, after much experience, he can lay out. It includes tours through the most interesting parts of England, France, Switzerland, Germany, and Belgium, including a carriage drive over the grandest of the Alpine passes, a tour of the principal Swiss and Italian lakes and sail down the storied Rhine. He has successfully conducted tourist parties, composed chiefly of Methodist people. He will be prepared to take charge of a limited number in his proposed vacation. Persons interested in such a tour will receive on application a copy of his programme of travel, setting forth fully its route, conditions, cost, etc. For free copy of this, address the Rev. Dr. W. H. Withrow, 244 Jarvis Street, Toronto.

The old Guardian is renewing its youth. It has come out in a new form. The new page is just half the size of the old one, but there are twice as many of them. It is bright and up-to-date in every respect. It is the oldest religious periodical in the Dominion, one of the oldest on the continent, or in the world—and one of the best. We don't know any paper in the world which gives fifty-two issues, of thirty-two pages each,

for one dollar. It ought to have five thousand new subscribers to signalize this forward movement.

A Modern Greatheart.*

(In Memoriam.)

BY WILLIAM CLEAVER WILKINSON.

You needed but to see him nigh—
Greatheart, from out John Bunyan's
book,
Yea, it was Greatheart standing by!
You knew him by the lion look.

The strength, the courage, the high hope,
That stalwart living presence breathed!
Largeness, horizon, breadth of scope,
An aureole round the forehead
wreathed.

Clear, like a bugle note, the voice,
Or rousing, like a trumpet call—
A sound to make the heart rejoice,
Far-heard amid the audience-hall.

Thus borne, the prompt, the certain
speech!
No hasty, heady overflow
Of mere words without power to teach,
But quick-ripe thought best uttered so.

Born master of assemblies such,
Yet sage and sane in counsel he,
Well capable of nicest touch
To fit a problem with its key.

The lion and the lamb in one—
To what engaging gentleness,
When once the strenuous strife was done,
That giant strength could tame its
stress!

Then would the voice to soft and low
Drop from its ringing resonance,
And a meek light make mild the glow
Of eager earnest in the glance.

A noble nature, to a grace
Of noble above nature brought;
Through Christ beholden face to face,
The manly into Christian wrought!

O Greatheart brother, how shall we
Thy heartsome hail and welcome miss!
Here—but we there, soon following thee,
May find it portion of our bliss!
University of Chicago.

—From The Independent.

* B. F. Jacobs.

The Home Department of the Sabbath School.

BY REV. C. W. WATCH.

TO rightly comprehend the meaning and value of the Home Department, there are many things—some of them well known facts—which need to be restated. There are three things we should more fully value than even we do to-day: (1) The Sabbath School; (2) The Home, and (3) the Bible.

We have a high appreciation of our Sabbath School work. We know its history, rejoice in its development, are thankful for its triumphs. I am not certain that, notwithstanding our pride in it, we have yet awakened to all the possibilities of the Sabbath School.

There is no spot on earth equal to the home. A new application of the Gospel is required in these modern days. An application in which shall be seen a new appreciation of the influence and importance of the home.

The world with all its inventions and education, its discovery, and civilization, its philanthropy and religions, has not yet attained to all the beauty and honesty and brotherhood and righteousness of the Bible. Therefore, these three things—the Bible, the Home, and the Sabbath School should be more fully valued.

We believe this, that all things in this world—all things moral, all things mental, all things social, and you might add, all things physical—can only reach their highest value, their ultimate perfection, by a knowledge among men of, and an obedience always to, the teachings of the Word of God. Not the book merely, but the living ideals and principles of the book wrought out into the life of men by the influence and power of the Spirit of God, the book's best teacher to willing souls.

There are five facts which will help us perhaps, more than any others, to a proper appreciation of the Home Department.

1. The home is the primary, the best, the most important of all schools for the teaching of the Word of God.

2. The Sabbath School is the mightiest organized agency to-day for the systematic study of the word of God.

3. The relationship existing between the Home and the Sabbath School cannot

be rightly appreciated until co-operation in study as well as in support is reached.

4. The importance of the Bible as a text-book for the home and the Sabbath School will not be fully recognized until there is co-operation in study as well as in sympathy.

5. The helpfulness of a more universal systematic study of the Bible can only be realized by some such method as the Home Department.

What a blessing it would be if, while we give to the Home its rightful place as the most important of all schools for good, instead of its being an exception it should be the rule that homes attained everywhere unto the old Scriptural ideal, and every family become really a Church within itself. In such a day the Sabbath School would be what it should be, simply an auxiliary school, instead of having, so often, to take the initiative. With regret we admit that not enough homes are like the one at the foot of the Black Mountain in Lycaania where Timothy was reared.

While rejoicing that the Sunday School is the mighty agency it is for the systematic study of the Bible, is it not true that the school has failed, so far, to appreciate all that the study of the Word means to the individual and the age? Should we not earlier have learned that what is good for the pupil taken out of the home into the school is equally good for the pupil back in the home who cannot be brought into the school.

Will not the relationship between the home and the school be intensified and made really affectionate when by a mutual study of the same Word they are led to feel how much it has for each and both?

Can anything better be conceived than the exaltation of the Bible into the first and greatest text-book of the home and school, emphasized by the study of the same page and the application of the same truth daily. The unity of the home and the school around the Bible is a most hopeful sign.

Carry this thought further until you take into your conception the time when the same Word shall be regularly studied by people of various names and places. When a varied interpretation of truth shall not interfere with the study of the same truth. When the unity of the Church, though divided, and the unity of the family, though separated, and the family, though separated, and the unity of the family with the Church, though mutual fellowship be prevented,

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shall be realized by the study of the same Word. The family altar would have a larger meaning with the same divine truth dwelling on all minds, and those far absent from home would not be unmindful of home and church in their hours of meditation on the same great truths. Is this too ideal a future? Is there any better way of proving—

"We are not divided,
All one body we,
One in hope and doctrine,
One in charity"?

Let us again emphasize our belief, that all things in this world—all things moral, all things mental, all things social, yes, and all things physical, can only reach their highest value, their ultimate perfection, by a knowledge, among men, of, and obedience to, the teachings and principles of the Word of God. In this age of wisdom there is yet a lamentable ignorance of the Bible. If the Sabbath School can help to a better impress of the Commandments and promises of God upon this generation, future generations shall rise up and call the Sabbath Schools of to-day blessed. Just here the home presents itself as the best method yet discovered for widening the field of systematic Bible study.

The inauguration of a Home Department in any church or neighborhood is not a difficult matter. Four things are necessary to ensure success:

1. Officers and visitors.
2. Literature and faithful visitation of the homes.
3. Correct enrolment, records and regular reports.
4. The emphasis of the oneness of the Home Department with the school.

There are more ways than one of commencing a Home Department. The school itself can begin by its scholars distributing and collecting the "application for membership cards." I am not charmed with this plan though it has succeeded in some places. Christian Endeavor societies and Epworth Leagues can undertake it and do some excellent "Look-out" work at the same time. The usual method, and one I think best, is that some few persons deeply interested in Bible study and Sabbath School work shall be appointed. One shall act as Superintendent, another as Secretary, and these, with the visitors, shall plan the work and divide the territory.

These shall make a faithful visitation of the congregation or neighborhood, not overlooking the non-church-goers. They will carry with them the literature—membership cards, the Quarterly Lesson Study Book, and the Record Envelope. The Home Department will be explained in each home. 1. Membership consists of all who cannot attend the sessions of the school—age, circumstances, creed, employment, distance, do not interfere with membership. 2. One-half hour's study is required each week of the lesson—thirty minutes only, and that taken at any time or in any place. 3. To mark the record of study on the envelope and place a small offering in the envelope such as they would give if attending the school session.

You will find nearly everybody will join, some few will drop out afterwards, the many will remain members. It will usually more than pay its own cost by its offerings. The interest in the school will perceptibly increase instead of its decreasing the school attendance, as some imagine; it often increases it, and the Bible in the home is a book more constantly read.

The enrolment and record carefully kept and the reports presented quarterly add much to the success of the department.

The standing of the Home Department is the same as that of the primary, or any other section of the school. Its members are members of the school; its officers and visitors are officers and teachers of the school. The library, with all other rights and privileges of the school, should be shared by the members of the department. On rally and review days and all open or special sessions they should be invited to attend. Esprit de corps should be the sentiment of all, and the aim should be the enrolment of the entire Church.

The advantages of the Home Department are many:

1. The visitation of the home.
2. The introduction of the Word of God as the topic of conversation.
3. The creating of a bond of sympathy between the school and the home.
4. The showing of a Christ-like interest in the shut-in or shut-out ones.
5. Increasing an interest in Bible study.

The visiting of the home by a Christian worker, other than the pastor, cannot fail to do good. The child is proud

because some one from her school comes to her home. The parents and friends are grateful for the interest manifested in them. It is something to gain the co-operation of those who, in the past, have shown but little interest. It is more to bring earnest Christian workers into contact with them and thus begin a fellowship with them, the end of which cannot be measured.

It is a vast improvement on the merely social call to have a good topic of conversation, and the subject matter for the conversation of the Home Department visitor is the Word of God.

It is not a little thing to create a bond of sympathy between the school and the home, be the home Christian or not. The beginning of a bond of fellowship and confidence has nothing in it but good for the Church, the home and the school.

To go after the shut-ins or shut-outs will bring them to you. The traveller, though a thousand miles away, will not study his lesson or handle his lesson study book, but he will think more affectionately of the home church which cares for him. The sick old saint, when reminded of the study hour, will pray blessings on you, and the sick old sinner will the sooner be made into a saint by your thoughtfulness. By your efforts the ship's cabin, the engine or car on the railroad, the hospital ward, and homes everywhere can be made into a Temple school, where the Spirit of God will take the place of the old doctors of the law for the unfolding of the covenants of God. An increase of Bible study will always result and that is a sufficient justification for the organization of a Home Department.

Shelburne, Ont.

The Sunday School library is the most effective way of circulating good literature in this Dominion. In many localities it is the only possible means of circulating books. When well worked, for no library will run itself, it may be made a powerful means of grace. We have just had the pleasure of seeing the catalogue of the Bugbee Memorial Sunday School Library of the Stanstead Methodist Church, a neatly printed pamphlet with supplement containing a very large number of new books. We will be glad to see other catalogues of this sort. They will be of help to the Toronto Conference Library Committee.

A Progressive Church.

IT was a proud membership that listened to the historical story of the good works, noble workers and progress of the Oakville Methodist Church. The beginning was away back in the thirties when the pioneer swung his axe and worshipped his God with equal energy and strength. He was determined to do his part with muscle and voice to make Canada a land of productiveness and righteousness; a moral abode amid plenty. The log home was built for wife and child, and a day spared when, with community effort the log church was simultaneously erected and reverently consecrated.

The log church and transient missionary gave place to the frame edifice and circuit minister. Brick and stone succeeded the frame, and resident and learned preachers followed the circuit rider.

It was anniversary day in the Methodist church, it being twenty-five years dedicated. Special sermons were preached by Rev. T. E. Egerton Shore, of Annette Street Methodist Church, one of the rising young ministers of Toronto. Although the day was stormy the church at both services was well filled. Mr. Shore delivered two most powerful and helpful sermons. The presentation of the truth which he expounded to the audience was much enjoyed.

It was away back in the early thirties that the Methodists first congregated to worship in Oakville. A log school-house on the river bank was the first meeting house. This old school-house also served as a place of worship for the congregations of other churches. Each in turn had the building in which to worship.

In the early days a log building fitted with benches without any backs on for seats; a fire-place, and tallow candles to throw light on the scene. These were common conditions, but now Oakville Methodists have a commodious brick structure of modern architecture, stained glass windows, a handsome pipe organ, electric lights, all the pews upholstered, and the building carpeted throughout and heated with hot air. Nor have they forgotten the young people, as seen in the large school-room, fully equipped with modern appliances adjoining the church building. Their pastor is comfortably housed in the snugly-furnished

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parsonage close to the church. And all this is out of debt. They have a live membership who are at work in the Sunday School, Senior and Junior Leagues, Woman's Missionary Society, Ladies' Aid, and a choir that is worthy of special mention. Four missionaries have gone out to the North-West as fruits of the earnest labors of this church.

The People Called Methodists.

BY JOHN WESLEY.

I AM not afraid that the people called Methodists should ever cease to exist, either in Europe or America. But I am afraid lest they should only exist as a dead sect, having the form of religion without the power. And this undoubtedly will be the case, unless they hold fast both the doctrine, spirit, and discipline with which they first set out.

What was their fundamental doctrine? That the Bible is the whole and sole rule both of Christian faith and practice. Hence they learned (1) That religion is an inward principle; that it is no other than the mind that was in Christ; or, in other words, the renewal of the soul after the image of God, in righteousness and true holiness. (2) That this can never be wrought in us, but by the power of the Holy Ghost. (3) That we receive this, and every other blessing, merely for the sake of Christ; and (4) that whosoever hath the mind that was in Christ, the same is our brother, and sister, and mother. * * *

It (Methodism) is only plain, Scriptural religion, guarded by a few prudential regulations. The essence of it is holiness of heart and life; the circumstances all point to this. And as long as they are joined together in the people called Methodists, no weapons formed against them shall prosper. But if even the circumstantial parts are despised, the essential will soon be lost. And if ever the essential parts should evaporate, what remains will be dung and dross.—“Thoughts Upon Methodism.”

Some people who object to the Home Department do it on the ground that it encourages people to stay at home from Sunday School. Oh, no it doesn't. People who stay at home do it without any encouragement.

Paul the Missionary.

We are now familiar with Paul's surroundings as he stood on Mars Hill and proclaimed the living God to the men of Athens—those cultured men, whose philosophy and art failed to make their lives pure, and whose many gods were but the expressions of their own thoughts, in marble, gold, and precious jewels.

Paul is before us as a man who recognizes his duty to God and his fellow-men. He did not wait for an opportunity, he made one. His task was a hard one, the people were very religious, even “the unknown God” had an altar. It was a common saying that it was easier to find a god in Athens than a man, so many were the idols. Paul saw the idols everywhere, but it was the MAN he sought, that he might tell him of the Gospel of Christ, which is the power of God unto salvation to everyone that believeth.

Paul declared himself debtor to all men (Rom. 1. 14-16.), from the cultured Greeks to the unwise and barbarians. God was the Creator of all men, the source of life, and Christ came to lift men into their right relation to God, and to save to the uttermost. Paul stood ready to preach to the uttermost.

Are we of the same spirit as Paul? Can we find our Mars Hill of opportunity? In Sunday School we are preparing for our everyday work for God. To do Christ's work we must be Christ-like. When Christ said, “Ye are my witnesses,” he meant every boy and girl, as well as every man and woman. We can learn from Paul what it means to be a witness.

Our opportunity is as great as Paul's. China, India and Japan are full of idols—Christ commands us go into all the world and seek the men whom the idols are buoying in superstition and sin.

What can we each do to help some one? What is our Church doing for the nations which do not know our God?

We can help by prayer, by learning all we can about our mission fields, and by helping with money.

Paul's missionary journeys suggest that we should follow the journeys of our own missionaries.

Paul helped the people of his day. We must help the people of our day. There are heart idols as well as national idols. Missionary work must begin in each heart.

Methodist Magazine and Review for February.

This number contains no fewer than nine illustrated articles. Among others are many fine engravings of the great Durbar at Delhi; of Methodism in India; of "Recent Dutch Art," by Mrs. M. Dignam, President of the Ontario Woman's Art Association. Papers of intense interest are on "Life in the Deaf and Dumb World," "Mountaineering in the High Alps," and an oration on "Abraham Lincoln," by the Honorable Mr. Choate, American Ambassador in England; all illustrated. Special prominence is given to the bicentenary of John Wesley's birth in admirable articles by Dr. Lathern, Halifax, and the Rev. Dr. Gordon, Principal of Queen's College, Kingston. The Rev. C. W. Gordon, "Ralph Connor," Professor Patrick, Rev. J. P. Gerrie, Chairman of the Congregational Union of Ontario and Quebec, and it is expected the Rev. Principal Caven, will also write on this timely theme, an admirable illustration of friendship and good-will between the Christian Churches. The Editor discusses at length the problem of the Jew, and somewhat severely reviews DeWet's book on the war. Frank Bullen's serial story grows in fascinating interest.

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

Dr. J. K. Funk on the Second Coming of Christ.

In the second coming of the Lord Jesus there has ever been, and is still, a great multitude of believers. The Rev. J. K. Funk, LL.D., interprets this coming in new terms. He believes in it as a spiritual manifestation. He draws attention to the way plant life was evolved from inorganic matter, and from plant life came animal life, and from the animal kingdom, and the lower kingdoms, the natural man. Finally came the spiritual man, born "from above." Christ came into the world to lift the natural man by a new birth into the kingdom of the spiritual. Dr. Funk believes that Christ is coming back into

* "The Next Step in Evolution; The Present Step." By J. K. Funk, D.D., LL.D. New York: Funk & Wagnalls. Toronto: William Briggs. Pp. 106. Price, 50 cents net.

the world, "a present force, producing changes, quickening and directing energies.

"To see him this time we must have eyes and ears fitted to recognize the manifestations of the inner kingdom—the kingdom of all first causes and real forces. He is not coming with the noise of trumpets, nor with whirlwinds, nor with earthquakes; but with the silence of the growth of the mustard-seed, of the leaven, of the grain of corn reaching up to the blade and full corn in the ear.

"There can be nothing more manifest to-day to the optic nerve of the spiritual man than is this coming. The lightning flashing from the east to the west is not nearly so manifest."

As proof of this, Dr. Funk bids us compare the history of six centuries ago with the history of to-day; public opinion with regard to war—the great donations toward educational and charitable ends—the keen sense of justice in dealing with others, and the deepening tie of the brotherhood of man—in these things Dr. Funk finds sufficient proof.

Book Notices.

"Studies in the Apostolic Church." By Chas. H. Morgan, Thos. E. Taylor, S. Earl Taylor. Cincinnati: Jennings & Pye. New York: Eaton & Mains. Toronto: William Briggs. Pp. 226. Price, 75 cents.

This octavo book provides a daily course of studies for thirty-five weeks in the year during the winter months on the important period of church history on which the Sunday Schools of Christendom are now engaged. It will be an admirable help to the study of these portions of the Word of God. It is a remarkably cheap book at seventy-five cents. The companion book on the life of our Lord is, we believe, to be adopted in the Epworth League course of study for next year.

"Guide Right: Ethics for Young People." By Emma L. Ballou. With illustrations by Effie L. Koogle. Lebanon, Ohio: March Bros. Toronto: William Briggs. Pp. 150. Price, 40 cents.

This is an ideal book for child teaching and training. It is not made up of dry didactics, but, like the wisest teaching of all the ages, by parables, stories, and examples. It discusses chiefly the minor morals which go to make up the major morals. It teaches obedience, kindness, punctuality, truthfulness, hon-

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esty, temperance, purity, and courage, but it does not neglect the higher teachings of religion, the training of conscience, the building of character and duties toward God. The book is beautifully illustrated, and is the outcome of the experiences of a successful primary teacher in a Public School. It is specially adapted for kindergarten and junior classes in day school or Sunday School. It will be very useful also for home training.

"The Dictum of Reason on Man's Immortality." By the Rev. David Gregg, D.D. New York: E. B. Treat & Co. Toronto: William Briggs. Price, 50 cents.

This little volume is divided into two parts, viz.: "The Dictum of Reason on Man's Immortality," and "Divine Voices

Outside of the Bible." The writer attacks the agnostic with the weapon he sometimes claims as his own, i.e., Reason. He not only attacks but defeats him, and shows how religion does not disparage this faculty in man. It was reason that first discovered this doctrine of immortality, and it is reason that confirms it to-day. There is nothing in all the sciences to prove that death ends all. The little book is full of the meat of sound doctrine. It is terse, polished, and vigorous.

The reason why so many people do not belong to the Home Department of the Sunday School is because they have never been asked to. Thousands and tens of thousands would join within one week if some one would only go and ask them to. This is as true as the Gospel.

LESSONS AND GOLDEN TEXTS—FIRST QUARTER.

Studies in the Book of the Acts.

- Lesson 1.** Jan. 4.—PAUL AND SILAS AT PHILIPPI. Acts 16: 22-34. Study Acts 16: 16-34. *Commit* vs. 29-32. (Read Acts 15: 36—16: 40.) GOLDEN TEXT: Acts 16: 31. Believe on the Lord Jesus Christ and thou shalt be saved.
2. Jan. 11.—CHRISTIAN LIVING. Phil. 4: 1-13. *Commit* vs. 6-8. (Read the whole epistle.) GOLDEN TEXT: Phil. 4: 4. Rejoice in the Lord always.
3. Jan. 18.—PAUL AT THESSALONICA AND BEREÆ. Acts 17: 1-12. Study Acts 17: 1-15. *Commit* vs. 2-4. GOLDEN TEXT: Psa. 119: 195. Thy word is a lamp unto my feet.
4. Jan. 25.—PAUL'S COUNSEL TO THE THESSALONIANS. 1 Thess. 5: 14-28. Study vs. 1-28. *Commit* vs. 16-18. (Read the epistle.) GOLDEN TEXT: 1 Thess. 5: 21. Hold fast that which is good.
5. Feb. 1.—PAUL AT ATHENS. Acts 17: 22-34. Study vs. 13-34. *Commit* vs. 28, 29. GOLDEN TEXT: Acts 17: 18. He preached unto them Jesus and the resurrection.
6. Feb. 8.—THE CHURCH AT CORINTH FOUNDED. Acts 18: 1-11. Study vs. 1-17. *Commit* vs. 9-11. GOLDEN TEXT: 1 Cor. 3: 11. Other foundation can no man lay than that is laid, which is Jesus Christ.
7. Feb. 15.—CHRISTIAN SELF-CONTROL. (A Temperance Lesson.) 1 Cor. 8: 4-13. Study the whole chapter. *Commit* vs. 8, 9. GOLDEN TEXT: Rom. 14: 19. Let us therefore follow after the things which make for peace.

Lesson 8. Feb. 22.—CHRISTIAN LOVE. 1 Cor. 13. *Commit* vs. 1-3. (Read 1 John 4: 7-21.) GOLDEN TEXT: 1 Cor. 13: 13. Now abideth faith, hope, charity, but the greatest of these is charity.

9. March 1.—PAUL AND APOLLOS. Acts 18: 24—19: 6. Study Acts 18: 18—19: 7. *Commit* vs. 4-6. GOLDEN TEXT: Luke 11: 13. If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly father give the Holy Spirit to them that ask him?

10. March 8.—PAUL AT EPHESUS. Acts 19: 13-20. Study vs. 8-20. *Commit* vs. 18-20. GOLDEN TEXT: Acts 19: 17. The name of the Lord Jesus was magnified.

11. March 15.—THE RIOT AT EPHESUS. Acts 19: 29-40. Study vs. 21-41. GOLDEN TEXT: Psa. 31: 23. The Lord preserveth the faithful.

12. March 22.—PAUL'S MESSAGE TO THE EPHESIANS. Eph. 2: 1-10. Study the whole chapter. *Commit* vs. 4-7. GOLDEN TEXT: Eph. 2: 8. By grace are ye saved through faith.

13. March 29.—REVIEW. GOLDEN TEXT: Matt. 28: 20. Lo, I am with you always, even unto the end of the world.

ORDER OF SERVICES—FIRST QUARTER.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES. (Psa. 67.)

SUPP. God be merciful unto us, and bless us;

SCHOOL. And cause his face to shine upon us.

SUPP. That thy way may be known upon earth, thy saving health among all nations.

SCHOOL. Let the people praise thee, O God; let all the people praise thee.

SUPP. O let the nations be glad and sing for joy;

SCHOOL. For thou shalt judge the people righteously, and govern the nations upon earth.

SUPP. Let the people praise thee, O God;

SCHOOL. Let all the people praise thee.

SUPP. Then shall the earth yield her increase;

SCHOOL. And God, even our own God, shall bless us.
ALL. God shall bless us; and all the ends of the earth shall fear him.

III. SINGING.

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

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

VI. SINGING.

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES. (Psa. 72, 18, 19.)

SUPP. Blessed be the LORD God, the God of Israel,

SCHOOL. Who only doeth wondrous things.

SUPP. And blessed be his glorious name for ever;

SCHOOL. And let the whole earth be filled with his glory; Amen, and Amen.

International Bible Lessons.

FIRST QUARTER: STUDIES IN THE BOOK OF ACTS.

LESSON IX. Paul and Apollos.

[March 1.]

GOLDEN TEXT. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke 11. 13.

AUTHORIZED VERSION.

[Study Acts 18. 18 to 19. 7.]

Acts 18. 24 to 19. 6. [Commit to memory verses 4-6.]

24 And a certain Jew named A-pol'los, born at Al-ex-an'dri-a, an eloquent man, and mighty in the scriptures, came to Eph'e-sus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aq'ui-la and Pris-ci'la had heard, they took him unto them, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into A-cha'ia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, and that publicly, showing by the scriptures that Je'sus was Christ.

1 And it came to pass, that, while A-pol'los was at Cor'inth, Paul having passed through the upper coasts came to Eph'e-sus: and finding certain disciples,

2 He said unto them, Have ye received the Ho-ly Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Ho-ly Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Je'sus.

5 When they heard this, they were baptized in the name of the Lord Je'sus.

6 And when Paul had laid his hands upon them, the Ho-ly Ghost came on them; and they spake with tongues, and prophesied.

Time.—A. D. 54 to 56. **Place.**—Ephesus, a very ancient and famous city, specially renowned for the temple of Diana. The city was situated on the western coast of Asia Minor,

AMERICAN REVISED VERSION.*

24 Now a certain Jew named Apollos, an Alexandrian by race, an eloquent man, came to Ephesus; and he was mighty in the scriptures. 25 This man had been instructed in the way of the Lord; and being fervent in spirit, he spake and taught accurately the things concerning Jesus, knowing only the baptism of John: 26 and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him they took him unto them, and expounded unto him the way of God more accurately. 27 And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he helped them much that had believed through grace: 28 for he powerfully confuted the Jews, and that publicly, showing by the scriptures that Jesus was the Christ.

1 And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples: 2 and he said unto them, Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given. 3 And he said, Unto what then were ye baptized? And they said, Into John's baptism. 4 And Paul said, John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus. 5 And when they heard this they were baptized into the name of the Lord Jesus. 6 And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied.

on the Cayster River. The temple was reckoned one of the wonders of the world.

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

March 1.]

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Home Readings.

- M. Paul and Apollos. Acts 18. 19-28.
 Tu. Paul and Apollos. Acts 19. 1-12.
 W. Fellow-laborers. 1 Cor. 3. 1-9.
 Th. Christ in the Scriptures. Luke 24. 13-27.
 F. John's baptism. Luke 3. 1-9.
 S. Promise of the Spirit. John 14. 15-26.
 S. Waiting for the promise. Acts 1. 1-8.

Lesson Hymns.

New Canadian Hymnal, No. 167.

To the work! to the work! we are servants
 of God,
 Let us follow the path that our Master
 has trod.

New Canadian Hymnal, No. 305.

When I survey the wondrous cross
 On which the Prince of glory died.

New Canadian Hymnal, No. 19.

Come, Holy Spirit, heavenly Dove,
 With all thy quickening powers.

Questions for Senior Scholars.

Give some description of Alexandria. What were the traits and gifts of Apollos as here portrayed? What was the limit of his knowledge of Christianity? What other New Testament references have we to Aquila and Priscilla? What office did they serve for Apollos? What trait did he show in this instance? What was his after career? By what course did Paul approach Ephesus? What is meant by "upper coasts"? What cluster of disciples did he find on his arrival there? What question did he put to them? In what sense did they make their reply? What inference can be made from the fact that Paul proceeds to describe to them the nature of John's baptism? What resulted from the laying on of hands? What early outpouring does this recall? What outward manifestations accompanied the descent of the Holy Ghost on the day of Pentecost?

Questions for Intermediate Scholars.

1. *Apollos* (v. 24-28).—What prominent name came to Ephesus? What is said of his learning and ability? What did he know of Christianity? What did he do when he first

came to Ephesus? Who had come to Ephesus from Corinth? (see v. 18.) What did Aquila and his wife do for Apollos? Where did Apollos desire to go? How was he helped in his purpose? What success did he have in Corinth?

2. *The Baptism of the Holy Spirit* (v. 1-6).—Where did Paul go before coming to Ephesus? What disciples did he find at Ephesus? What question did he ask them? Why did he ask that question? Why had they not received the Holy Spirit? Were they fully Christians? What did Paul do first for them? What was the meaning of their second baptism? When did they receive the Spirit? What was the effect upon them?

Questions for Younger Scholars.

Who was Apollos? Where was he born? What was his gift? To what city did he come? Where did he speak? Who heard him? Why were Aquila and Priscilla in Ephesus? *They came with Paul*. What city was their home? *Corinth*. What did they do for Apollos? Where did he afterward wish to go? Where is Ephesus? *In Asia Minor*. Where is Corinth? *In Achaia, a province of Greece*. What did Apollos do there? *He mightily convinced the Jews*. Where did Paul go? What did he find? What did he do for the Ephesian Christians? What did God do for them?

The Lesson Catechism.

(For the entire school.)

1. What is said of Apollos? *He was mighty in the Scriptures*. 2. What did he do? *Taught the things of the Lord*. 3. What did Paul ask the disciples whom he met at Ephesus? *"Have ye received the Holy Ghost?"* 4. When Paul had spoken to these disciples in what were they then baptized? *In the name of the Lord Jesus*. 5. What followed the laying on of hands on those who were baptized? *The Holy Ghost came on them*. 6. What is our GOLDEN TEXT? *"If ye then,"* etc. _____

The Church Catechism.

15. What is sin? Sin is any want of conformity unto, or transgression of the law of God. 1 John 3. 4. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

THE LESSON OUTLINE.

The Way of God.

I. SCRIPTURE STUDY.

Mighty in the Scriptures. v. 24.
 Search the Scriptures. John 5. 39.
 Thy testimonies are wonderful. Psa. 119. 129.

II. RELIGIOUS ENERGY.

Fervent in spirit. . . . *diligently*. v. 25.
 Fervent in spirit; serving the Lord. Rom.
 12. 11.

Whatsoever thy hand findeth to do, do it with thy might. Eccles. 9. 10.

III. RELIGIOUS INSTRUCTION.

Expounded unto him the way of God. v. 26.
Freely ye have received, freely give. Matt. 10. 8.

Rebuke, exhort, with all long-suffering and teaching. 2 Tim. 4. 2.

IV. THE SOUL'S CHOICE OF GOD.

The baptism of repentance. v. 4.

Whoso forsaketh his sins shall have mercy. Prov. 28. 13.

Hate the evil, and love the good. Amos 5. 15.

V. THE GIFT OF THE HOLY GHOST.

The Holy Ghost came. v. 6.

Ye have received the Spirit of adoption. Rom. 8. 15.

Ye were sealed with the Holy Spirit of promise. Eph. 1. 13.

EXPLANATORY NOTES.

After two lessons from the First Epistle to the Corinthians we now return to the story of the founding and nurture of churches by Paul. Lesson VI ended with Acts 18. 11. The six verses following, studied in connection with Lesson VI, narrated the arraignment of Paul before Gallio and the beating of the chief ruler of the synagogue by the Greeks, while "Gallio cared for none of these things." Then comes the account of Paul's departure from Corinth for Syria. On his way he stopped at Ephesus, where he left Priscilla and Aquila; then sailed to Caesarea, "went up" to Jerusalem (probably to the pentecostal festival), "went down" to Antioch, where he "spent some time;" and then began his third great missionary journey, a tour more important in its results than almost any other in the world's history, but the greater part of which is dashed off by Luke in the phrase, as "went over all the country of Galatia and Phrygia in order, strengthening all the disciples." The six verses which give us these facts (18-23) are selected for study in connection with our lesson to-day. Ephesus is our background. This city might, in the vivid words of Renan, have been called the rendezvous of courtesans and viveurs. "It was full to repletion of magicians, diviners, mimics and flute players, eunuchs, jewelers, amulet merchants, and romance writers. The expression, 'Ephesian novels' indicated, like that of 'Milesian fables,' a style of literature, Ephesus being one of the cities in which romancers preferred to locate the scenes of love stories. The mildness of the climate disinclined one to serious things. Dancing and singing remained the sole occupation; public life degenerated into bacchanalian revels. Good studies were thrown aside." Into this scene of self-indulgence the Gospel had now come to win one of its most notable triumphs.

Verses 24, 25. *A certain Jew named Apollos.* His name appears to be an abbreviation of Apollonius. Paul had not yet met him; but in the First Epistle to the Corinthians and in the Epistle to Titus he is spoken of by Paul with esteem and affection. Apollos was born at Alexandria, where Jews were numerous and influential, and where Hebrew religious thought had been most affected by Greek philosophy. He was an eloquent man, or, as the Revised Margin has it, "a learned man"—"apt to state facts as well as to maintain argument." He was mighty in the scriptures, which phrase "takes in all Jewish learning." He had been instructed in the way of the Lord as marked out by John the Baptist. "The Lord" here refers to Jehovah, not to Jesus. (Compare Matt. 3. 3 and Mark 1. 3 with Isa. 40. 3.) Lastly, he was fervent in the spirit, which phrase evidently does not refer to such an indwelling of the Holy Ghost as is described later in our lesson. It means rather that thoroughness and earnestness of nature that makes life effective—a quality that Paul had himself and admired in others. (See

Rom. 12. 11.) With these four noble qualifications—eloquence, learning, a high moral mission, and fervency of soul—Apollos spoke "in conversation," and taught, "in the synagogue," diligently ["accurately"] the things of the Lord ["the things concerning Jesus"], knowing only the baptism of John [the Baptist]. Baptism, being a ceremony of admission, presupposes the acceptance of doctrine. The doctrine which John had taught and Apollos had accepted included repentance and remission of sins, and the coming of the Messiah in the person of Jesus. How much about Jesus Apollos knew we cannot say certainly, but apparently he was uninformed concerning such distinctive doctrines of Christianity as the abrogation of the Mosaic law, the universality of the Gospel, and the descent of the Holy Ghost. Beyond what is here related we know little concerning Apollos. Luther conjectured that he became the author of the Epistle to the Hebrews.

26. He began to speak boldly in the synagogue. The meeting place of the Jews. Aquila and Priscilla expounded unto him. It is "very

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full of comfort" to watch this unusually learned rabbi being inducted into the "mystery of godliness" by a plain mechanic and his wife. *The way of God* was the accepted name of the Christian doctrine and organization. *More perfectly* ["accurately"]. "But if Apollos preached accurately at first (verse 25, Revision)," asks Dr. Whedon, "how could he be taught to preach more accurately? The first accuracy, we suppose, was the proper accuracy of a Johnite; than which the accuracy of a Christian was more accurate."

27. *He was disposed to pass* ["minded to pass over"] *into Achaia*. The heart of Achaia was the city of Corinth, and thither doubtless Apollos went. *The brethren wrote, exhorting* ["encouraged him, and wrote to"] *the disciples to receive him*. By such communications as are here referred to the active Christian fellowship of the early churches was maintained. *Who*, ["and"] *when he was come*, ["he"] *helped them much which* ["that"] *had believed through grace*. "He watered where Paul had planted" (1 Cor. 3, 6); but his strong personality unfortunately aroused a sectarian feeling, disapproved of by himself (1 Cor. 16, 12), and rebuked by Paul (1 Cor. 1, 12).

28. *He mightily convinced* ["powerfully confuted"] *the Jews, and that publicly*. "Kept vigorously arguing them down."

1. How long *Apollos was at Corinth* we are not told, but doubtless for months and possibly for more than a year, *Paul having passed through the upper coasts* ["country"]. By the "upper country" is meant those mountainous parts of Asia Minor that lay eastward of Ephesus—Galatia, Phrygia, Lycaonia, etc. He seems to have made a "visitation" to most of the churches which had been established in Asia Minor by himself and his converts. *Came to Ephesus*, Keeping his promise of Acts 18, 21. *Certain disciples*. It was in many of the layers of society a time of moral awakening, and an era of exploration in spiritual truth, and with each fresh discovery and experience eager converts started over land and sea to take to others what good news they themselves had received. Possibly these men had just arrived at Ephesus, and had not yet met the Christians there. Their spiritual information and experience seem to have been on a par with that of Apollos when Priscilla and Aquila "found him."

2. *Have ye received the Holy Ghost since ye believed?* "Did ye receive the Holy Spirit when ye believed?" That is, "Have you enjoyed any of his miraculous gifts?" *We have not so much as heard whether there be any Holy Ghost*. Re-

vision: "Nay, we did not so much as hear whether the Holy Spirit was given." Pious Hebrews held the tradition that after the days of Malachi the Holy Spirit was withdrawn from God's people. John had promised that the Christ would baptize with the Holy Spirit. These Christians had not heard that John's words were now fulfilled and that through the Holy Ghost people had been endued with power to speak with tongues and work wonders.

3. *Unto* ["into"] *what then were ye baptized?* Into what doctrines and practices were you initiated by the sacrament of baptism? *Unto* ["into"] *John's baptism*. That is (see verse 4), unto a godly morality.

4. *John verily* [omit "verily"] *baptized with the baptism of repentance, saying unto the people, that they should believe on him which* ["that"] *should come after him, that is, on Christ* [omit "Christ"] *Jesus*. The plain meaning of this is that John baptized with water, saying to the people that they should believe on the Coming One who should baptize with the Holy Spirit. "This is the last mention of John the Baptist in the New Testament."

5. *When they heard this, they were baptized in* ["into"] *the name of the Lord Jesus*. Bishop Warburton notes that "as Peter, the apostle to the Jews, administered baptism to the Gentile household of Cornelius, so Paul, the apostle to the Gentiles here administers the same rite to Jewish converts," and supposes that "this was intended to show that baptism by water was not partial or temporary, but permanent." But it would appear from 1 Cor. 1, 14 that Paul did not himself personally baptize these converts. In any case, by reverent participation in this holy rite their believing minds were now opened to the fullness of Gospel blessing. "Into the name of the Lord Jesus" doubtless means, according to his direction—that is, "in the name of the Father, and of the Son, and of the Holy Ghost." Only baptism in the name of Jesus and with a full knowledge of its meaning is "Christian baptism."

6. *When Paul had laid his hands upon them*. The imposition of the hands of the apostles usually conveyed miraculous gifts, but not always. *The Holy Ghost* ["Spirit"] *came on them*. In an extraordinary manner and "with perceptible gifts." *They spake with tongues, and prophesied*. Speaking with tongues on this occasion seems to have been an outburst of thankfulness with miraculous incidents. The gift of prophecy was "a divine illumination which enabled them to understand Scripture and to explain doctrines."

Whatever there may have been peculiar and miraculous in this manifestation of the Holy Ghost must not be permitted to lead us away from the application of Paul's question (verse 2) to ourselves. John said, without restriction, to those who believed, "He (Christ) shall baptize you with the Holy Ghost." Peter made it plain that all who believe in Jesus may have, and ought to have, this divine gift. Paul was surprised that these converts at Ephesus had not received it. Apparently the laying on of the hands of an apostle should not have been needed by them. We too may have it direct

from God as Cornelius had. Priscilla, Aquila, and the Ephesian converts, none of these were apostles or public men; they seem to have been very ordinary people of business. But after they had received the Holy Ghost how wonderfully they helped the apostles! The new helpful life was not lived in their own strength but in the power of the Spirit. And "if we need not, like the Ephesian converts, to speak with tongues (a special sign given in those times, for special purposes), we do need, and we desire, if believers, to magnify God" by the reception of his Spirit.

HOMILETICAL AND PRACTICAL NOTES.

A CERTAIN JEW NAMED APOLLOS.

The records yield but scanty information concerning this remarkable man—eloquent, mighty in the Scriptures, fervent in spirit, diligent in teaching. Tradition gives various accounts of his origin, services, and end, but there seems to be little upon which reliance can be placed aside from the reference to him in the apostolic annals. That he was a rare man, with gifts that amazed the people and won favor for the new faith, and that he was devoted to the great work of expounding the new doctrines and spreading them broadcast seems to be well established.

He stands in the gallery of early Christians as a fine example of earnestness, fidelity, teachableness, and fervor. He was probably a man of education and culture, being an Alexandrian by birth. He was mighty in the Scriptures. Here was one source of his influence as a public speaker, and as a persuader of men. As a teacher of the Christian faith he was well grounded in the great truths underlying that faith as revealed in the Old Testament. He could buttress his most profound declarations concerning the religion of Jesus Christ by Scripture, which was familiar to his hearers, and, being accepted by them without question, his position was unassailable.

There is a suggestion of great value at this point. Scripture fortifies Scripture. There is a remarkable harmony in the word of God. It needs only to be discovered and produced to give greater force and meaning to the declarations of Christian teachers. The value of literature, science, and any other medium for the conveyance of religious truth is not to be disparaged, but a peculiar and particular degree of strength accrues to an assertion that is supported by the unmistakable authority of the

word of God. One of our bishops frequently preached a sermon that was composed almost wholly of passages of Scripture, and he always left a profound impression on his hearers when he preached it. The sermon was not merely a string of glittering gems from the Scriptures, but it enunciated a deep and significant truth, and then elucidated and emphasized it by many marvelously apt quotations. The bishop was "mighty in the Scriptures."

KNOWING ONLY THE BAPTISM OF JOHN.

Apollos was a unique factor in the Christian company at Ephesus. As pointed out by Bartlett in his compact volume on the Acts, he was a product of that Jewish thought which had been fused with the higher ideas of Greek philosophy. In Alexandria Judaism was regarded as "the divinely revealed and absolutely religious philosophy or theology," more than as that national system of piety which rested upon the divinely revealed law of Moses. Apollos knew of the prophecies concerning "the Messiah," was acquainted with the preaching and baptism of John, accepted the proclamation of the forerunner as valid, but it is evident that to him the Messianic salvation was a future matter rather than a present experience particularly as regards the baptism of the Spirit.

But this admirable quality was exhibited by Apollos, what he knew and believed he preached. He did not know all, but, having been instructed in the way of the Lord, having had some spiritual experience that warmed his heart and satisfied his soul, he went forth as a careful, wise, discriminating, thorough teacher of "the things concerning Jesus." The words of the Lord come to mind as suggestive of the attitude of Apollos, "We speak that we do know, and testify that we have seen."

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In view of the inquiry that follows relative to the baptism of the Holy Spirit it seems strange that, in this place where mention is made of the baptism of John, there is no suggestion that Apollos knew anything of the association of the Holy Spirit in Christian baptism. Evidently, as Bartlett remarks, Apollos showed no sign of spiritual deficiency in his own person, such as attracted Paul's attention in the disciples. Apollos is described as fervent in spirit, "as if he had received all unconsciously the Spirit in the adequate degree usually associated with Christian baptism."

AQUILA and PRISCILLA.

The preferred order of the names is Priscilla and Aquila, and so they appear in other places in the New Testament. Whether this is the order of spiritual power, as some scholars intimate, or whether it is a recognition of the great services rendered to the cause of the early Christians by Priscilla, it is not quite clear. Nor is the point one of much importance. The value of the incident lies in the fact that Apollos was in need of instruction, was in a teachable frame of mind, and was willing to receive spiritual illumination from a woman who was able to expound unto him the way of God more carefully, or, better, more accurately.

Priscilla is a splendid example of the cultured, consecrated Christian woman. Her influence, with that of her estimable husband, was far-reaching in the community. She was also well trained in the Scriptures, and she must have been a woman of rare spiritual insight, as well as of unusual logical and analytical faculties, else she could not have given Apollos theological instruction on subjects of considerable abstruseness. The teachable spirit of the cultured Alexandrian, however, counted for much, and was an indication of his noble character and of his worthy purpose to fit himself for greater efficiency as a preacher of the kingdom. It was largely through the training and intellectual and spiritual enlightenment he received from Priscilla and Aquila that he was enabled to help the brethren at Achaia by powerfully confuting the Jews and showing by the Scriptures that Jesus was the Christ.

CERTAIN DISCIPLES.

These disciples were eager and anxious to learn of Jesus. They had been instructed much in the same manner as Apollos had, and had never heard of any baptism but that of John. They are not to be connected with Apollos at all, nor is it likely that he was responsible for their lack of information. But both cases point out

the same thing, that the teaching of John the Baptist was not in the nature of a complete statement, nor was his baptism adequate at this particular time. The incident suggests "the vital importance of the Holy Spirit in genuine Christianity, as the power enabling it to spread and triumph."

We have here a contrast between knowledge in the sense of information and knowledge in the sense of experience. They knew something about the Holy Spirit of God. Their knowledge of the old Scriptures furnished that information. But "they had not heard that any special grace from that source had been manifested as the Messianic gift or seal to those who in Christian baptism consecrated themselves to the name of Jesus the Christ." They knew not "whether the Holy Ghost was given" in the special manner which enabled them to perform miraculous works to attest the truth of the religion of Christ. They lacked the endowment of power that came from the indwelling of the Holy Ghost. But they were willing to be instructed and to enter into the full and rich experiences of spiritual fellowship with God, Father, Son, and Holy Spirit.

THE HOLY GHOST CAME UPON THEM.

It was evidently not Paul's habit to baptize, as is seen from 1 Cor. 1, 14-17; but as this was an unusual occasion he probably recognized a duty in the opportunity. The manifestations of the presence of the Holy Spirit mentioned here and elsewhere in the New Testament records seem to this age very remarkable. Doubtless there are many who, when reading of these manifestations, say, as did Nicodemus when the Master unfolded the mysteries of the spiritual life to him, "How can these things be?" But the wonders of the day of Pentecost are not wholly without repetitions even in this day. The marvelous transformations of character and life that accompany the conscious cleansing of the heart from sin and the equally conscious presence and indwelling of the Holy Ghost are familiar. As then, so now, God discloses his wonderful power to and through the sons of men whenever he has complete access and domination over human hearts, minds, and souls.

Prismatic Lights on the Lesson.

BY BISHOP WARREN.

A SONG OF DEGREES.

There is starlight, auroral light, and Colorado sunlight. There are sparks of electric light on a cat's rubbed back, there is sudden lighting,

and steady, scarcely winking light all night for a whole city. There is gravitation that draws the lightest drifting mote, and it also handles incomprehensibly great worlds.

There are degrees of grace. The Spirit is given to every man. In some it can only work a little discomfort at the time of an unusual indulgence, and to some "God giveth not the Spirit by measure." An immeasurable flood is poured out. The difference it makes in men is seen in Peter before Pentecost, timid, conceited, vehemently denying known truth, but after bold, heroic, bringing in three thousand converts in a day.

So in the lesson. Apollos was learned, eloquent, boiling over in spirit, mighty in the Old Testament Scriptures, instructed in the way of the Lord Jesus. Every element of human ability and culture was his. What could be lacking? A new Pentecost.

It must not be supposed that Pentecost was abnormal, singular, and never to be repeated. There were others, enough to establish that manifestation as a regular operation in the realm of grace. There was a Pentecost for this Jew Apollos (verse 6) or the Gentile Cornelius, the same as on us at the beginning (Acts 11, 15), and a promise to pour out the Spirit of which this was a partial fulfilment on all flesh till whosoever shall call on the name of the Lord shall be saved.

It is a characteristic of generic prophecies that they shall be fulfilled repeatedly and in enlarged measure. Grass of the field is very good (Gen. 1, 12), but it is very far inferior to peaches.

God uses any man up to the measure of his ability at any one time. Stones are not useless, but they are not bread for his children. Apollos was used up to the limit of his great ability and confuted the Jews in one little city. With divine ability added he so helped Paul that all they that dwelt in Asia heard the word, both Jews and Greeks (Acts 19, 10). So mightily grew the word of God, not man merely, and prevailed (verse 20).

It is a realm worth experimenting in for preachers and teachers.

Thoughts for Young People.

THE GIFT OF THE HOLY GHOST.

1. *The Importance of Receiving the Holy Ghost.* The question of verse 2 should be answered by each of us without equivocation. It is of itself "a judgment seat" set up amid the hurry and rush of life. It is good sometimes to

stop and ask ourselves such a question—to bring us to a right knowledge and a proper estimate of ourselves. The divine mediation is a progress. From the outline, from the shadow, from the type, to this great spiritual personality, this sovereignty of the Holy Ghost, there has been progress, advancement, culmination. Are we in the line of that progress? Are we in spiritual growth as far as our opportunities have enabled us to be, or are we running far behind?

2. *The Sign of the Reception of the Holy Ghost.* It is not mere sentiment, mental impression, or religious hope, but something emphatic and incontrovertible. If a man has received the poetic spirit, how does he prove it? Not by prose, but by poetry. If a man has received the heroic spirit, how does he prove it? Not by cowardice, but by adventure and bold encounter of peril. If one has received the Holy Ghost, how does he prove it? The decisive sign is love of holiness. No theological debate, no irreproachable character, but a heart that pants after God, a life concentrated into one burning prayer to be sanctified—body, soul, and spirit. (Parker.)

3. *The Nature of the Gift of the Holy Spirit.* God's Spirit in our hearts testifies of Christ, manifests him, draws us to him. We do not read of any such access to God granted to individual men in ancient times as since the day of Pentecost has been granted to every individual believer. God's Spirit abolishes a distinction between man and man. No human priest is needed, all sacrifice is superseded, except the one great Sacrifice. God's Spirit in the human heart is eminently the Spirit of wisdom. He who is thus blessed can look down on the world, and all that is in it, and count it but dross in comparison with the excellency of the knowledge of Christ Jesus his Lord. And then the Holy Spirit is a transforming Spirit; not merely enlightening, nor merely comforting, nor merely conferring the adoption of sons, but changing us into the image of God. (Alford.)

4. *Tests of the Indwelling of the Holy Spirit.* One test is the growing love of our neighbor which he works in us. Like Paul the Christian, endued by the Holy Ghost says to all, "I see not yours, but you." The absence of love is proof of the absence of the Spirit who is love. Another test is the hatred of sin. We cannot walk East and West at the same time, and we cannot nurture sin in our hearts and at the same time have the presence of the Spirit (Thomson.) A third test is the love of Christ. The Holy Spirit makes Jesus vividly real to

man. Christ universe. He received the love to offend the whole life of doing evil, wish it to weariness, been taken and groan. "The life" faith of himself to

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man. Christ becomes the dearest person in the universe. The Christian who has really received the Holy Ghost talks to Christ; dreads to offend Christ; delights to please Christ. His whole life is light and elastic, with this desire of doing everything for Jesus just as He would wish it done. Duty has been transfigured. The weariness, the drudgery, the whole task has been taken away. The soul that used to toil, and groan, and struggle, goes singing on its way. "The life that I live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." (*Brooks.*)

Teaching Hints for Intermediate Classes.

BY REV. A. H. MC KINNEY.

NOTE.

We will continue this month the use of our quarter's study and teaching outline, namely:

SURROUNDINGS.
INTRODUCTION.
LESSON TEXT.
APPLICATION.
STUDY IN ADVANCE.

SURROUNDINGS.

Time. A. D. 54-56, during Paul's third great missionary journey.

Places. Asia Minor, Galatia, Phrygia, and Ephesus, where Paul spent three years.

INTRODUCTION.

The teacher should never forget that Intermediates delight to read, study, and talk about persons—especially persons in action—and therefore should be constantly on the alert to present spiritual truth in connection with the lives of individuals. To-day's lesson offers an unusually good opportunity for doing this.

As an approach to the lesson ask: Who is the most wonderful human being of whom you know? Various answers will be given. Take the names presented by the pupils and inquire what it was that made them so wonderful. Then ask: Who was a more wonderful person than any of these? The answer will probably be Jesus. Spend a few minutes in showing in what respects Jesus was the greatest of the sons of men.

Then ask: Where is Jesus now? Whom did he send to earth to take his place? Now we will open our Bibles to our

LESSON TEXT.

Let us take our pads and as we read the text

to ourselves make a list of the persons named therein. The printed list will be as follows:

APOLLOS.
 JOHN.
 AQUILA.
 PRISCILLA.
 PAUL.
 CERTAIN DISCIPLES.

Question on these names sufficient to get the connection between the lesson for February 8 and the one we are studying, and make them serve as an introduction to what follows.

The fact that most of the pupils have omitted from their list the words *THE HOLY SPIRIT* will give the teacher the needed opportunity to impress the thought that the Holy Spirit is a person and ought by all means to be added to the list.

The following truths should be taught:

THE HOLY SPIRIT

1. Is a person. (See John 16, 13.)
2. Will be given to those who ask for him. Have several repeat the Golden Text and explain what it means.
3. Will help us to manifest the Christian graces. Have some one read aloud Gal. 5, 22, 23, and try to get the pupils to understand how the Spirit will help those in whom he dwells to bring forth such fruitage.

Let the teacher impress such other truths concerning the Spirit as his knowledge of the pupils will lead him to think they need to know.

It will be most helpful to get the pupils to ask questions concerning the Spirit, as the questions will show the pupils' knowledge and reveal their misconceptions on this most important subject.

Above all, let the teacher banish from his mind the suggestion that his pupils are too young to understand the truths connected with the Spirit.

APPLICATION.

Have all print the following prayer and urge them to repeat it daily:

LORD, FILL ME WITH

THE HOLY SPIRIT

THAT I MAY BE A TRUE CHRISTIAN.

STUDY IN ADVANCE.

Ask the pupils to write during the week a short description of the religion of the people

of Ephesus before Paul came there, and to learn all they can about the ancient city.

Review words "Ephesus" and "Holy Spirit."

By Way of Illustration.

Apollos. Too many Christians live as if there had been no Pentecost. There is a higher life than merely leaving off evil practices.

A poor farmer owned a piece of hard, rocky land, from which, at the price of only the severest toil, he was able to support his family. He died and bequeathed his farm to his eldest son. By an accident the son discovered traces of gold on the land, which, being explored, was found to contain mineral wealth of great value. The father had had precisely the same property which the son now possessed, but while the one lived and died a poor man the other became independently rich. And yet the difference between the two depended entirely upon the fact that the son knew what he had, and the father did not know. It is not what we have, but what we know that we have, which determines our material or spiritual wealth.—*Dr. A. J. Gordon.*

An eloquent man, and mighty in the scriptures. Eloquence and learning are good but not sufficient. The Holy Spirit is symbolized by fire. You may fill the cup with incense, and load the altar with wood, but fire is still needed before anything can be accomplished. So the preacher's talent, genius, and other gifts need fire from above before they can achieve results.—*D. L. Moody.*

"Have ye received the Holy Ghost since ye believed?" "Much of the Bible is dull, and I don't understand it," said a Christian of some years' experience. Another added, "I never feel that I have God's real guidance." I looked at the people gathered at that prayer service, and realized how few of them had happy, restful faces. And then I said, "Ah, you are living as if Pentecost had not been. The Holy Spirit has come to open God's word to you. He will lead you in the chosen path every day. He will bring such abiding joy to you that you shall be a temple of praise. Receive him."—*F. B. Meyer.*

"They spake with tongues and prophesied." The symbol on the day of Pentecost had been tongues of fire. The tongues represent the instrument and method to be used for the spread of the Gospel. Pentecost is the reversal of Babel. This is modern Pentecost, that the Bible in whole or in part is translated into more than four hundred languages and dialects.

God's Word in Many Tongues. The word of God put into the language of a people means the

life of God introduced into their circulation. Napoleon dying on St. Helena said to his comrades, "When I am dead my spirit will return to France to throbb with ceaseless life in new revolutions." What he said was true only in a figure. But the Spirit of our Lord did return literally to the earth after his departure; and through the inspired word it is begetting constant moral revolutions. Bible translation is really Christ translation; it is his transfiguration into human lives.

Heart Talks on the Lesson.

When the Lord Jesus walked among men in Judea and Galilee very few knew that he was there, and fewer still recognized his power. Multitudes followed him, and those who touched him were cured of whatever ill they had, but these were few compared with the thousands in towns and villages where he went who never heard of him, or gave him only a passing thought. Such a presence, such a power, in their very midst, and they through ignorance or indifference missing the help he was ready to give! Alas, Jerusalem, Capernaum, Bethsaida, had they known! Do you think it would be different if Jesus were in plain sight now on the streets of New York, San Francisco, London, or any other city in the world? No. If he healed the sick, raised the dead, and gave food to the poor the distressed crowds would follow him. But the healthy and wealthy and the intellectually satisfied people would pay him slight attention. And yet what would be all their possessions of health and wealth and brain compared with what he would give for the asking, just as he gave to all who asked in Judea and Galilee.

Right here, unseen, but real, is that Presence whom the Father sent to take the place of the visible Christ on earth when he ascended to heaven. Jesus said: "If I depart I will send him unto you. . . . He will guide you into all truth. . . . He shall teach you all things. He shall take of mine and show it unto you. All things that the Father hath are mine; therefore said I that he shall take of mine and shall show it unto you." How many of my class realize there is such a Person at hand to do such wonderful things? How many in our church realize it? How many men in business, women in homes, hearts in perplexity and sorrow really know there is such a Presence with them? To have shown to us "all things that the Father hath" is a wonderful vision! The world, ourselves, our circumstances, look very different through eyes that see the posses-

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sions, the power, the possibilities in God. Think for a moment what that means. He owns everything; he can supply all our needs. All power is his; nothing is too hard for him to do. All things are possible with God; he can do "the impossible" for his people in any extremity. God is love; no good thing will he withhold from them that ask and trust.

As truly as Jesus stood by the blind man and touched his eyes so that he saw clearly, the Holy Spirit is ready to open our eyes, to see these blessed truths. You think I mean he will show you "how to be good," and you do not respond so very eagerly to that. There are some other things you wish to settle first. You "mean to be a Christian, but you must get your bread and butter." That is where you show how blind you are. "All things that the Father hath" include material things as well as spiritual. No man sees so clearly the principles of integrity which insure success in secular callings as the man who yields intelligently to the teaching of the Spirit. No heart bears so courageously the burdens of life as that one to whom the Spirit shows the help, the comfort, the deliverance found in God. No one is so convincing in speech, so permanently useful, as that one who is fully under the power and guidance of the Holy Spirit. To whom does he come? In a measure, to all the world; in fullness of blessing, to those who ask. If you really desire a thing you ask as if you wanted it, and you allow nothing to hinder your getting it. So will your heavenly Father give the Holy Spirit to them that ask him.

The Teachers' Meeting.

This lesson is about Pupils and Teachers. The pupils were in one case Apollos, fervent in spirit, talented in speech; in the other, twelve disciples, incompletely instructed, but earnest, sincere, and ready to learn. Study the characteristics of the one and the twelve. Now, who were the teachers? 1. Paul, the apostle; 2. Priscilla and Aquila; 3. The Holy Spirit. . . . Make clear the connection between this lesson and the preceding lessons, and especially between this lesson and Paul's Third Missionary Journey. . . . 1. The Brother Helped. Study the Jewish Apollos; a Bible student (v. 24), an able preacher (v. 24), yet knowing not the whole truth (v. 25). 2. The Brother Helping. Study the Christian Apollos. His way prepared (v. 27); his aid in refuting (v. 28); his aid in proving (v. 28). 3. The Brethren Confirmed. (1) Uninstructed (v. 2); (2) Instructed (v. 4); (3) Baptized (v. 5);

(4) Blessed (v. 6). . . . Special topics for study. The baptism of the Holy Spirit, his personality, gift, work. . . . The work of the laity. . . . The most important helps to growth in grace: 1. The pastorate; 2. The Scriptures; 3. The public worship; 4. The Christian home; 5. Christian fellowship; 6. The class meeting; 7. The ordinances of the Church; 8. The Holy Spirit.

Blackboard.

BY THOMAS G. ROGERS.



There are many who have known the grace of the Spirit without knowing his power. The first gift is realized in conversion and marks the starting point of Christian life; but we are privileged to have a still further demonstration of the Spirit in the wisdom, power, and equipment which he supplies. The gift is for the outer as well as the inner life and should be as manifest to the world by its effect on our actions and mode of life as his presence is real to our own souls. If we have not his power let us feel his indwelling let us retain it by allowing the life to bear testimony to the fact.

Coloring.—First words, blue; dove, cream; cloud, white; rays, orange; other words, purple and blue and white.

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BY REV. S. G. AYRES.

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LESSON X. Paul at Ephesus.

[March 8.

GOLDEN TEXT. The name of the Lord Jesus was magnified. Acts 19. 17.

AUTHORIZED VERSION.

Study also verses 8-12.

Acts 19. 13-20. [*Commit to memory verses 18-20.*]

13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and showed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver.

20 So mightily grew the word of God and prevailed.

AMERICAN REVISED VERSION.*

13 But certain also of the strolling Jews, exorcists, took upon them to name over them that had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth. 14 And there were seven sons of one Sceva, a Jew, a chief priest, who did this. 15 And the evil spirit answered and said unto them, Jesus I know, and Paul I know; but who are ye? 16 And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded. 17 And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified. 18 Many also of them that had believed came, confessing, and declaring their deeds. 19 And not a few of them that practiced magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver. 20 So mightily grew the word of the Lord and prevailed.

Time.—A. D. 54 to 57. **Place.**—Ephesus in Asia Minor.

Home Readings.

- M. Paul at Ephesus. Acts 19. 13-20.
 Tu. Fruits of repentance. Luke 3. 10-18.
 W. True repentance. Luke 19. 1-10.
 Th. Evil spirits acknowledge Christ. Mark 1. 21-28.
 F. "Through Thy Name." Luke 10. 17-22.
 S. The prevailing Word. Rom. 15. 13-21.
 S. Growth of the kingdom. Mark 4. 26-32.

Lesson Hymns.

New Canadian Hymnal, No. 192.

Sound the battle-cry!

See! the foe is nigh!

Raise the standard high for the Lord.

New Canadian Hymnal, No. 77.

Jesus, my Saviour, to Bethlehem came,
 Born in a manger to sorrow and shame;
 Oh, it was wonderful! blest be his name!
 Seeking for me, for me.

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

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New Canadian Hymnal, No. 115.

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

Questions for Senior Scholars.

How long had Paul been in Ephesus at this time? What events had taken place in his ministry there? Give some account of exorcism in general. Who were the parties to this affair? In what terms was the incantation attempted? What was the significance of the answer made? How was the case made still more significant? In what terms are the evil spirit and his victim discriminated from each other? What immediate and general effect was produced? What particular effect was made upon many of the Christian converts? What further evidence did they give of their absolute renunciation of magic? What was the shape of these so-called books? What was the probable nature of their contents? What various estimates of their market value have been made? What black arts, so-called, are prevalent to-day? What moral evils from fortune telling? What spiritual harm results?

Questions for Intermediate Scholars.

1. *The Exposure of Falsehood* (v. 13-16).—What miracles had been done through Paul? Who tried to imitate him? What form of words did they use? Did they know anything about the power of Jesus? What confession did the evil spirit make? What was done to the sorcerers?

2. *The Victory of the Word of God* (v. 17-20).—Who heard of the failure of the exorcists? What was the effect? How was the name of Jesus regarded? What was done by some in the church? Who brought their books to be burned? What was the value of the books? What

indicated by this sacrifice? By what power were these things done?

Questions for Younger Scholars.

Where was Paul now? Which one of Paul's missionary journeys was this? *The third*. For what was Ephesus noted? What idol was worshiped in Ephesus? *Diana*. What strange things did seven Jewish brothers try to do? What was said to them? What was done to them? What did this show the people? What kind of books had many of the Ephesians? What did they do with them? What was the value of these books? Were there any printing presses in those days? *No*. How were the books made? *By hand*. Could you write a whole book? What did the people think about Christians? *That God was with them*. How long did Paul stay in Ephesus? *Three years*.

The Lesson Catechism.

(For the entire school.)

1. What did Paul do in the synagogue? *Spoke boldly concerning the kingdom of God*. 2. What miracles did God do by the hands of Paul? *Cured diseases and cast out evil spirits*. 3. What followed the failure of the mocking sons of Sceva to call forth the evil spirit? *GOLDEN TEXT: "The name," etc.* 4. What did the men of curious arts do? *Brought their books and burned them*. 5. What did this show? *The growing power of God's word*.

The Church Catechism.

16. How doth God regard sin? Sin is the abominable thing which God doth hate, and the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.

Jeremiah 44. 4.

THE LESSON OUTLINE.

The Contest of Good with Evil.

I. EVIL IS SELF-STULTIFYING.

Leaped on, overcame, and prevailed against. v. 16.

The Son of man was manifested that he might destroy the works of the devil. I John 3. 8.

In the net which they hid is their own foot taken. Psa. 9. 15.

II. PERCEPTION OF GOODNESS LEADS TO REPENTANCE.

Many that believed came, and confessed. v. 18.

Ye sorrowed to repentance. 2 Cor. 7. 9.

Whoso confesseth and forsaketh his sins shall have mercy. Prov. 28. 13.

III. TRUE REPENTANCE IMPLIES FORSAKING SIN.

Brought their books together, and burned them. v. 19.

The graven images of their gods shall ye burn. Deut. 7. 25.

Crucified the flesh. Gal. 5. 24.

IV. REFORMS AND REVIVALS ARE THE TRIUMPHS OF GOD'S WORD.

Mightily grew the word of God and prevailed. v. 20.

Pray that the word of the Lord may have free course and be glorified. 2 Thess. 3. 1.

My word shall accomplish that which I please. Isa. 55. 11.

EXPLANATORY NOTES.

For two years Paul's ministry in Ephesus was continued. His bold preaching of the Gospel was blessed by God to the conversion of many; but the same gracious influence, scorned by others, had a hardening effect; and we read that Paul was constrained by Jewish opposition to take the disciples away from the synagogue and establish his headquarters in the "school of Tyrannus." Whether this teacher was a Gentile philosopher or a Jewish rabbi we are not told; the name is Greek, but, as we have seen not unfrequently, a Jew adopted a Greek or Latin name in addition to his Jewish name. Two years of active evangelical aggression in any neighborhood will inevitably bring wide-reaching results, and in this case "all they which dwelt in Asia heard the word of the Lord." "The Seed of the seven churches of the Revelation was now sown. The language of Luke here implies that Paul's audience was made up not only of the settled inhabitants of Ephesus, but of those who visited the city for business or pleasure, and carried news of the preaching and his message in all directions." The two years of verse 10, added to the brief three months of verse 8, and to a period "after these things were ended" (verse 21), and probably, also, to a journey to Corinth unrecorded in the Acts, make up "the space of three years" noted in Acts 20. 31. Asia was the name of the Roman province of which Ephesus was the capital. During all this time God honored Paul with exceptional power in working miracles; because, as we shall presently see, the conditions were exceptional. By Paul's endeavors one of the strongest and most influential churches known to history was being formed amid unequaled Gentile superstition and increasing Jewish malevolence.

Verse 13. *Vagabond Jews.* "Itinerant exorcists." General belief in demoniacal possession had led to the rise of professional expellers of demons, some of whom traveled from place to place like the quack doctors of fifty years ago, and made fortunes by their pretensions. That there was an actual possession of human souls and bodies by evil spirits is made plain by such passages as Matt. 12. 27; Mark 9. 38; Luke 9. 49, 50, and 11. 19; but it is probable that many physical and mental disorders for which modern science would have technical names and corrective medicines were in Paul's day popularly attributed to devilish origin. The expulsion of demons was generally attempted by magical formulas, and Josephus tells us of charms supposed to have been handed down from Solomon's time. Without incantation or any imposing rites the power of Jesus had been shown by Paul to be sufficient for the cure of all these afflictions, whether demoniacal in their origin or natural, and Paul soon had fraudulent imitators. In our further study of this interesting subject it will become noteworthy that the power of healing those possessed with devils is not enumerated among the miraculous endowments granted to the Church (1 Cor. 12. 8-11). *Call* ["name"] *over them which* ["that"] *had* ["the"] *evil spirits the name of the Lord Jesus.* They used this name as a charm. "There was in that age a general taste for mysteries and occult science," and Jewish tradition ascribed some of the wonderful deeds of Moses and Elisha to their solemn utterance of the "incommunicable divine name." *We adjure you.* "I adjure you."

14. *There were seven sons of one Sceva, a Jew, and chief of the priests* ["a chief priest"],

which did so ["who did this"]. It seems strange at a first glance, that "a chief priest" should be in Ephesus, but Josephus uses this title in a very vague sense; almost every priest seems to him to have been a "chief;" and this usage may have been common. "Did" implies continued practice.

15. *The evil spirit.* Note the distinction made in this verse and the next between the demon and the man possessed by him. *Jesus I know, and Paul I know; but who are ye?* Two different words are used to denote the demon's knowledge. It is difficult to pass over into English the exact meaning of the Greek. The Margin of the American Revision gives: "Jesus I recognize, and Paul I know." Dr. M. R. Vincent translates: "Jesus I recognize, and Paul I am acquainted with;" Dr. Adam Clarke: "Jesus I acknowledge; with Paul I am acquainted." "It is the difference between a distinctive perception of a supreme power and the more ordinary knowledge of a human agent."

16. *The man in whom the evil spirit was leaped on them, and overcame them* ["mastered both of them"], *and prevailed against them.* The implication is that only two of the seven were concerned in this case. The great strength of those possessed is noticed in Mark 5. 3, 4 and in other places. *They fled out of that house naked and wounded.* Their clothes and their bodies were torn in the struggle. A marvelous testimony against the impostors and in favor of Paul, but still more in favor of the Lord Jesus.

17. *And this was* ["became"] *known to all the* ["both"] *Jews and Greeks also dwelling* ["that dwell"] *at Ephesus.* A matter of public observation, it soon became a matter of general discussion. *And fear fell on* ["upon"] *them all.*

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and the name of the Lord Jesus was magnified. The reality of the possession was no more doubted by the citizens of Ephesus than it was by Luke when he wrote the account. "Fear was the first feeling; it touched all who heard the story. The magnifying of the Lord Jesus was a later effect, produced on those who already worshiped Jesus, and on those to whom he was becoming known."

18. *Many that believed came, and confessed, and showed their deeds.* "Many also of them that had believed came, confessing, and declaring their deeds." "Had believed" means had accepted Jesus as their Saviour. Although true followers of Christ, they were still addicted to certain unchristian superstitions and practices. This was natural. "Even through the Christian centuries and down to our own times," says Dr. Whedon, "there has come a streak of this same paganism." Here were people who had with great self-denial "come out from the world." They had intended to give up everything for Jesus' sake. But now that intenser spiritual light had dawned upon them they were discovering that there was a fuller self-sacrifice to be made and a closer communion with God to be attained. At once they determined to secure in themselves the utmost possible sanctification to God. The word for "confessed" means "openly confessed;" and the word for "declaring" means "thoroughly declaring," "showing from top to bottom."

19. *Many of them also which used curious arts* ["And not a few of them that practiced magical arts"] *brought their books together, and burned them before all men* ["in the sight of all"]. The word for "curious" is literally "overwrought," "elaborate," "recondite," and means, as rendered in the American Revision, "magical." The "many" here spoken of were not Christians, like the "many" of verse 18. The whole story is in harmony with the uniform processes of the divine Spirit on human life. True revivals of religion begin with deepened spiritual experiences on the part of

Christians and open confession and reformation where confession and reformation are needed; they then not only add to the numbers of the saved, but extend beyond the confines of the church, and effect reformations of conduct among the unconverted. The great moral reforms of modern times are adumbrations of the holy experiences of God's people. The phrase of verse 19 is, however, a word of narrower scope than that of the preceding verse. Canon Cook renders: "Many confessed;" "several burned their books." "Ephesus was a great school of magic. Its spells, often worn as amulets, were in high repute throughout the ancient world. Six strange characters, known as 'the Ephesian letters,' were especially regarded as having superhuman power to preserve from evils." *Burned them.* The tense here expresses "progress and continuance." The conflagration must have lasted for many minutes; perhaps it was renewed through consecutive hours. Doubtless "the scene was long remembered at Ephesus." To burn these bad books was the plain duty of these men; and before the invention of printing such a destruction was more effectual than it could be now. But that similar evil practices continued or were revived, even within the Ephesian church, may be seen from 2 Tim. 3. 13. *They counted the price of them, and found it fifty thousand pieces of silver.* It is always hazardous to estimate the financial valuations of ancient writings, but perhaps eight or ten thousand dollars would now be nearly equivalent to "fifty thousand pieces of silver" in ancient Ephesus. Books in that age bore a financial value out of all comparison with the literature of modern times. Then, too, it was not merely rare and beautiful rolls that were consumed; "with them were thrown into the fire the hopes of gain by those to whom curious arts had been a revenue."

20. *So mightily grew the word of God* ["the Lord"] *and prevailed.* This growth of Christianity was both a cause and an effect. See note on verse 19.

HOMILETICAL AND PRACTICAL NOTES.

THE VAGABOND JEWS, EXORCISTS.

The word "vagabond" has a meaning in these days that is somewhat different from that obtaining in the days of King James; and the accepted word of the revised version, "strolling," is much better and nearer the truth. We learn from Josephus that the Jews were not a little given to exorcism. He says (*Ant.*, viii, 2, 57): "God gave Solomon skill against demons for the help and cure of men. And he arranged

certain incantations whereby diseases are assuaged, and left behind him forms of exorcism, wherewith they so put to flight the overpowered evil spirits that they never return. And this method of curing is very prevalent among us up to the present time." In Ephesus there were many Jews who had achieved wide reputations for success in these black art methods of healing.

Some characteristics of humanity are persist-

ent. They are not the special heritage of any one age or period, but they belong to all time. Among these are the art of duping and the willingness to be duped. There never was a time when some sort of a humbug could not win popular favor. It was true of the time of the apostle at Ephesus, and it is abundantly true in our own day. In some respects, then, the world has not changed much. The strolling Jews had their predecessors and they have their successors—healers of various sorts who lay hold upon the name of Jesus and by the use of curious arts more or less disreputable capture the minds and purses of such as are easily led astray.

THE NAME OF THE LORD JESUS.

It was an unintentional concession the strolling Jews made to the Christians when they "took upon them the name of the Lord Jesus" to call over such as were supposed to have evil spirits. It was an unconscious acknowledgment of the marvelous potency of the name and influence of Jesus. Had the name been invoked in a good cause by holy men its mysterious power would have been felt and recognized in a most surprising way. But these exorcists used the name just as they had often used other strange names, for the reason, probably, that the Jews looked for great effects from "the utterance of the incommunicable divine name."

But there was a potency in the name that is above every name that these impostors never dreamed of. In that name the disciples and apostles performed many wonderful works; and it was the only name that could be used in that manner. To-day men everywhere recognize it as the only name under heaven given among men whereby we must be saved.

JESUS I KNOW, AND PAUL I KNOW.

It should be noted that the verbs here translated "know" are not the same word in the Greek. The first "seems to be intended as a recognition and admission of power," and the second as "a recognition of an appointed ministry thereof." It is as if the evil spirit in the man had said, "I recognize that Jesus has power over evil spirits, and I know that Paul is a true servant of Jesus, through whom Jesus manifests his power" (*Cambridge Bible*).

While it was possible to delude the people by using the formulas of Paul, yet these impostors had not craft enough to delude the evil spirit that was in the man. The use of a good name to perform a wicked deed was repugnant even to an evil spirit, and the fraud was quickly resented. Wickedness, of whatever sort, is detestable even to those who perpetrate it. There

is something down in the heart that rebels against evil, imposture, hypocrisy, and sin, whether it be to wreak vengeance for personal gain or inspired by passion. Men stifle the voice that warns, entreats, and threatens, and plunge into their sinful courses, but even while in the midst of it all they feel an irresistible sense of shame and disgust. There is neither pleasure nor profit in evil-doing, and none know that so well as those who indulge in it, whether occasionally or constantly.

The retaliatory tendency of evil is well illustrated in the statement, "And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them." The psalmist put it in a little different form: "Evil shall stay the wicked, and they that hate the righteous shall be desolate;" and the apostle put it after this terse and terrible fashion: "The wages of sin is death," and again, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption." Evil-doing cannot be performed with impunity. It bears its own condemnation and decrees its own punishment, and as the man in the lesson with superhuman power such as madmen so often possess when thoroughly aroused, leaped upon, overcame, and prevailed against those who were engaged in evil practices, so does the evil that men do rise up against them and visit upon them punishment of the most severe and bitter kind. "Be sure your sin will find you out" does not necessarily mean that the evildoer will be handed over to the powers that be for merited chastisement. It may mean that the retaliatory effects of evil-doing will be visited upon the sinner in his own heart, mind, memory, character, conscience, and life; and that in tears and bitter woe he will cry unto God: "Have mercy upon me; blot out my transgressions, purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."

FEAR FELL ON THEM ALL.

An incident such as had just occurred could not have escaped wide currency in Ephesus. Everybody knew of it. Many of the people had been in dread of the strolling Jews, for nearly everybody in the place was given over to the influence of charms, amulets, magic arts, and such occult things. When then, they saw the power of the exorcists annihilated by the frenzy of the demoniac they were greatly affrighted. No doubt many of them unconsciously submitted to the spell of these wicked men and were glad to be set free, and in the exultation of their

deliverance broken their hearts. So they and the Jews and the incident a the invi lieved is r to questio allegiance, duress. S but most substantial faith, and give clear had taken

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deliverance were eager to follow those who had broken the power of the seven sons of Sceva. So they called upon the name of the Lord, Jews and Greeks alike. Many looked upon the incident as "a veritable recognition of Jesus by the invisible powers of evil," and that many believed is not strange. It will not do, however, to question the integrity of their change of allegiance, and to say that they believed under duress. Some probably believed through fear, but most of them accepted the preaching of Paul, substantiated by his marvelous deeds, on pure faith, and were ready when the time came to give clear evidence of the spiritual change that had taken place in their hearts or lives.

There is no better evidence of conversion than the subsequent life. That these people were willing to sever all relations with their former evil courses was seen in the fact that they made confession and "showed their deeds." Whatsoever was regarded by the apostle as inconsistent with a right Christian profession and life they were ready to surrender. They therefore broke completely away from witchcraft, sorcery, exorcism, charms, amulets, and all the paraphernalia of the occult world with its "curious arts." All these they tore out of their hearts and lives and dedicated themselves to the true God: a sublime instance of sacrifice for Christ's sake and the Gospel's!

BROUGHT THEIR BOOKS TOGETHER.

This was a practical demonstration of the principle laid down by Paul in his Epistle to the Romans: "Be not conformed to this world, but be ye transformed by the renewing of your mind." It was an act of separation. These believers came out from the world, and their act of separation blended into an act of spiritual regeneration. They became new creatures in Christ Jesus. Gilbert, in his *Students' Life of Paul*, remarks: "Of course it does not follow that these men became Christians because they burned their books. But it witnesses to the power of Paul's personality and the deep impression made by his Gospel." The truth so marvelously presented had produced conviction. It was another demonstration of the influence of the Holy Spirit, wrought through the faithful preaching and living by Paul and the Christians of Ephesus of that Gospel which is the power of God unto salvation. The burning of the valuable scrolls at Ephesus has been likened to the "burning of the vanities" in Florence under the strange spell of Savonarola's power. But there is hardly a single parallel between them, except that of a conflagration under the influence of a

great personality. In Ephesus the word of God grew mightily and prevailed; in Florence a worse condition fell upon the frenzied people after their brave and devoted leader had himself been burned to death on the very spot on which the burning of the vanities took place.

MIGHTILY GREW THE WORD.

In his second letter to the Thessalonians Paul asks the saints to pray for him and his collaborators, "that the word of the Lord may have free course, and be glorified; and that we may be delivered from unreasonable and wicked men." Such a prayer, had it been offered before the episode of Ephesus would have received a remarkable answer in the events subsequent to the incident of Sceva's seven sons and the burning of the scrolls of witchcraft, sorcery, and "Ephesian letters." The Word always contains the power of remarkable possibilities. It needs only to be accepted, and applied faithfully in all the affairs and relations of everyday life. Whenever it has a fair chance with an individual or a nation it will grow mightily; and its mighty growth is always beneficent. It is still the tree whose leaves are for the healing of the nations.

Prismatic Lights on the Lesson.

GENUINE AND COUNTERFEIT.

The results of three months' preaching were as usual, some converted, some hardened (verse 8), so much so that Paul had to leave the synagogue for the lecture hall of Tyrannus. He worked for his support during the day, and preached after business hours. God continuously wrought miracles by the hand of Paul.

Genuine coin is liable to be counterfeited, even when the genuine is easily obtainable. Any man could have received the Holy Ghost as well as Apollos. They preferred to get a spurious article in their own way. The more cowardly the man the more he boasts his bravery.

Learned in the realities of the spirit world above all other peoples, the Jews sought to traffic in the things thereof. The ruling passion of life tampered with the things of God. Franklin drew lightning from the clouds in 1752. Professor Richman, of St. Petersburg, was struck dead the next year making the same experiment without observing the laws of the realm. So these seven sons of Sceva (verse 16). It was the best use that could be made of them.

Great fear fell on all who heard it. The power of the real Gospel overcomes all counterfeits.

Belief shows results in work. They brought their books of curious arts and burned them. Traders in sham supernatural powers have always been able to accumulate great wealth. They have no conscience, and can play upon both the hopes and fears of the people. They are no less numerous and no less unscrupulous to-day.

The true way to real reformation is to burn the instruments of previous transgression. Burn the bridges by which one can go back toward an evil life. Burn the pipe, smash the decanter, destroy the lewd pictures as they did in Florence at the arousals and warnings of Savonarola.

Thoughts for Young People.

THE RECOGNITION OF CHRIST.

1. True Christians recognize Christ. The apostles were the only people who came to Ephesus with a full understanding of the facts of our Lord's life and death and resurrection; they only had what might be called an historic perception of the Gospel story. But it was much more than history to them. In all the strange and beautiful facts of the life of Jesus they read his divine character; the purity of his life impressed them more than the wonders of his miracles or his teachings; and Jesus was "preached" by Paul because Paul had come to a holy acquaintance with him, and knew him to be the Son of God.

2. Evil spirits recognize Christ. Some of the most wonderful testimonies that our Lord received in his lifetime and after his ascension came from evil spirits. They knew him, who he was, the holy one of God. This is in accordance with that startling text, "Devils also believe, and tremble." The essential purity of Christ is recognized even by abandoned souls.

3. Penitent souls recognize Christ. Fear fell on the Jews and Greeks who heard of the evil spirit's attack on the sons of Sceva, but it was a godly fear that worked not sorrow, but joy. It was a fear that came from a partial but steadily growing recognition of the character of the Lord Jesus. That was why his name was magnified; that was why those who had been deluded and bigoted brought their foolish books together and burned them; that was why the word of God grew widely and prevailed. In proportion as the character of Christ is recognized and understood conversions to Christ are frequent and the Gospel prospers.

4. Only evil men can fail to recognize Christ. They only have the power to ignore him. Those hypocritical Jews who made a claim to a power

they had not, and juggled with eternal verities, were men who had shut their eyes and ears against the light and sound of the Gospel truth. It is an awful truth that that essential purity which is recognized by all pure souls, and by all evil souls, and by all souls that are fleeing from the evil to the pure, can be set aside and ignored by human beings during their day of probation.

Teaching Hints for Intermediate Classes.

SURROUNDINGS.

Time. Same as for last Sunday.

Place. Ephesus. Some time might be spent profitably in questioning concerning ancient Ephesus, during which brief descriptions could be given of the temple of Diana, the theater, and the circus.

INTRODUCTION.

Have two or three pupils read what they have written concerning the religion of the Ephesians. Then tell the pupils that from our

LESSON TEXT

we are to learn the results of the introduction of a new religion by Paul. The Scripture selected for our study, with a few verses preceding it, presents a rare opportunity for some graphic word pictures. The following are suggested:

1. The Diseased. Picture a woman coming up and touching the hem of a man's garment and being healed of her disease from which she has suffered for twelve years. (See Matt. 9, 20, 21.) Then picture a man possessed of such powers of healing that those who touched articles of clothing worn by him were healed of their diseases. Ask: Who was the first-named man? Why was the woman healed? (Explain that it was her faith in Jesus that led to her being blessed.) Ask: Who was the other man? Where did he get his power to heal? Impress upon the pupils the fact that it was their faith that led to the people being healed.

2. The Exorcists. Picture the great number of persons who at this time were possessed of evil spirits. (See NOTES.) Picture the men who for money's sake went about pretending to possess power to drive out these spirits. (See Acts 8, 9 and 13, 6.) Do not take for granted that the pupils understand the meaning of the word "exorcist." Whenever an unusual word occurs explain the meaning, and afterward question the pupils to ascertain whether they understand your explanations. Seven men, sons of one who was at the head of one of the twenty-four courses of the house of Levi, attempted to drive

out an evil spirit and possessed it. Question the pupils to see if they understand the verses 13 and 14.

3. The bonfire? help to make a bonfire? Why was the fire made? What were the things that were made? What were the things that were made?

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out an evil spirit. Describe the rage of the evil spirit and the words and actions of the man possessed by him and the flight of the exorcists. Question to ascertain if the pupils have the pictures well in mind. Have several repeat the Golden Text, and have some one read aloud verses 17 and 18.

3. *The Bonfire.* Ask: Have you ever seen a bonfire? (In boys' classes ask: Did you ever help to make one?) Of what was it made? Why was it made? When the interest of the pupils is stimulated tell them that verse 19 calls our attention to one of the most wonderful bonfires that was ever built. Ask: Of what was it made? Why were these books burned? What was their value? (See NOTES.)

APPLICATION.

Teach that one chief reason why the kingdom made such rapid progress in the times of the apostles was because these men cared so little about themselves and so much about the Lord Jesus. Their object was not to bring honor to themselves, but to glorify the name of the Lord Jesus. (Have the Golden Text repeated again.) To-day the name of Jesus is magnified when persons do as he wishes them to do. From his knowledge of the members of the class the teacher will be able to show his pupils what things now correspond to the curious art books of the Ephesians, which they ought to give up for Jesus' sake. Many a boy and girl would be purer and nobler if they were to make a bonfire of those things that are keeping them from serving Jesus. After talking about these things ask the pupils to resolve and to print as follows:

IN JESUS'S NAME I WILL

DESTROY EVERYTHING

THAT KEEPS ME FROM SERVING HIM.

STUDY IN ADVANCE.

Ask the pupils to learn all they can during the week about Diana, and to write a short composition about her.

Review words "Ephesus" and "Bonfire."

By Way of Illustration.

"Fear fell on them all." When the Philistines had been victorious over the Israelites and had taken the ark of the covenant, they put it in the house of their god, Dagon. In the morning they found that their god had fallen upon his face on

the ground before the ark. They took Dagon and set him in his place again. And early the next morning they found him again on his face on the ground and his hands and head were broken off. And then they were filled with fear; they realized that there was an unknown power in Israel's God.

"The name of the Lord Jesus was magnified."

A missionary who worked among the Telugu people of India was wickedly opposed by a ruling man of the community. During a baptismal service on the river bank the man came with his son and began in pantomime to baptize his son, repeating the name of the Trinity coupled with blasphemy. Suddenly he dropped to the ground and it was discovered that he was dead. At once fear fell on the people, and great numbers flocked to the church to hear about the true God.

Books of Curious Arts. These were parchment rolls describing heathen incantations and charms against diseases. Among them were the famous Ephesian letters small slips of parchment in silk bags, on which were written strange cabalistic words and sentences, carried about on the person to procure good fortune. We read how Croesus, when on his funeral pile, repeated these Ephesian spells. We are told that in the Olympian games an Ephesian wrestler struggled successfully with his opponent from Miletus, because he had wound round his ankle some of these Ephesian charms, but being deprived of them he was twice overthrown.—*Philip Schaff.*

"And burned them." They did not sell these bad books and keep the money, nor even give them away, but destroyed them. The story is told of a woman who said in class meeting: "I found that my lace shawl was dragging my soul down to hell, and so I gave it to my sister."

Proof of conversion. In a Western town a saloon keeper was converted. It was told on the street the next day. An old comrade of the saloon keeper overheard the remark and said, "I won't believe it." The man who brought the news said, "Well, anyway, he is emptying his beer and whisky into the street." "Is he doing such a thing as that?" demanded the comrade incredulously, "Then he must have been converted sure enough."

Heart Talks on the Lesson.

Writing to the Ephesians (Eph. 6. 10-18), St. Paul urges them to take "the whole armor of God" because the spiritual battle was so fierce around them. It was not a struggle against flesh and blood, but against unseen and powerful wicked spirits. The forces were or-

ganized; their leader was the devil; he understood strategy; he took his prisoners captive by wily schemes; none were safe except under protection of the entire armor. No wonder he wrote so urgently, for he knew the danger. Ephesus was a center of evil. The worship of Diana was associated with very debasing practices. External grandeur and intellectual cleverness united with religious trickery to capture men and women. Magicians performed all sorts of incantations and wonders, some of which were deceptions, while others seemed to be genuine exhibitions of the power of demons. Not only pagans, but Jews, practiced these arts for the money gained by them. It was a time of intense spiritual struggles, for it was said of Paul that not only at Ephesus, but almost throughout all Asia, he "persuaded and turned away much people" and the forces of evil wrestled hard against the forces of good.

The battle still goes on. I know that Satan is a conquered foe; but he does not seem to know that he is conquered, so he marshals his army, uses the same tactics, and carries off as many as he can from the ranks of the Lord Jesus. It is better to understand that he is a real personality engaged in an organized warfare, and be prepared in full armor, to meet and overcome him. He is not at all progressive in his methods. He has been doing the same things to deceive the people ever since we first heard of him in Eden. There were sorceries in Ephesus in the year 52. There are demon possessions and demon worship in heathen countries now. There were table rappings to spell out names in Antioch and other places in the year 374. There are table rappings and spiritual "mediums," and men and women who put themselves as teachers in the place of Christ, in Canada in the year 1903. Grandeur, intellectual cleverness, and spiritual trickery combine for evil just as when St. Paul was in Ephesus. The foe is the same, the danger the same, the safety the same. The evil spirit cried out, "Jesus I know." Every knee must bow to him.

Jesus, "the name high over all," is the all-conquering battle cry. In one of the cathedrals in Europe there is an image of "Offero, the man in search of a master." The legend is that Offero would serve only the mightiest. He offered himself to the greatest of earthly kings and served him well until once in the banquet hall the name of Satan was mentioned, and the king turned pale and trembled. "Why art thou frightened, O King?" he asked. Because this is the prince of darkness, and he is mightier than I." Then Offero went in search of this

great prince, and entered his service. All went well until one day on the highway they came to a place where stood a crucifix. There Satan began to tremble, and could not pass on. "Why art thou afraid?" asked Offero. "Because this is the Christ who rules in heaven and suffered on the cross for men, and he is mightier than I." So Offero turned to the one Master who is far above all principality, and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come.

The Teachers' Meeting.

Survey Paul's ministry in Ephesus, especially the two years during which he definitely separated the church from the synagogue.... Here are four treatments of Truth excellently illustrated: 1. Preaching it; 2. Proving it; 3. Perverting it; 4. Practicing it.... PROCLAIMING THE GOSPEL: Manner of Preaching (Introductory Verses): Bold preaching—"spake boldly" (v. 8); logical preaching—"disputing and persuading" (v. 8). 2. Rejection of the Preaching: Hardened hearts (v. 9); evil speech (v. 9). 3. Extension of the Preaching: Two years (v. 10). 4. Lessons about the proclamation of the Gospel: All Christ's servants, laymen as well as ministers, young people as well as the most matured, should proclaim the Gospel. Paul's conduct gives us six suggestions as to how to proclaim it: With (1) boldness, (2) logic, (3) earnestness, (4) patience, (5) hope, (6) truth.... Divine Healing: 1. Righteous Miracles Performed (Introductory Verses): Removing diseases (v. 12); casting out evil spirits (v. 12). 2. Unrighteous Miracles Attempted: The would-be agents—"vagabond Jews" (v. 13); the proposed means—the name of Jesus wickedly used (v. 13); the result (v. 16). 3. Lessons concerning Divine Healing: The Lord Jesus is now, as when on earth, the great Physician of worn-out bodies as well as of sick souls. But he generally uses human and natural instrumentalities. Miracles are exceptional in his methods. He never commences quackery. He blesses the efforts of those who unselfishly and truly labor in his name. He punishes those who use his name for unhallowed purposes. There are quacks in religion as well as in medicine.... Penitence: 1. Wonderful Penitence: Fear (v. 17); glorifying God (v. 17); open confession (v. 18). 2. Fruits of Penitence: Purified lives (v. 19); the spread of truth (v. 20).... The lesson, as a whole, is full of suggestions concerning common-sense religion.

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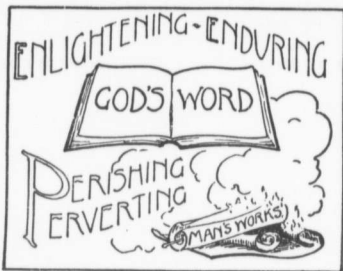
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At every stage of human history the word of God has been distorted by the teaching and opposed by the practice of man. The truth has been maligned and sincere believers traduced by the enemies of God. But it is of equal truth that the one has remained impregnable and sound, while the views and words and teaching of men have changed and perished and been forgotten. Herein lies the fulfillment of God's word in vindication of his truth, and we may believe without fear of forfeiting the least of all the

promises, knowing his word shall endure in substance, influence, and power.

Coloring.—Book, white; edges, yellow; words, red; scroll, light brown; smoke, white; fire, red; lettering, yellow and purple.

Library References.

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BURNED BOOKS.—Beecher, *Sermons*, vol. vii, page 471. *Nineteenth Century*, vol. xxxvi, page 555; Long, *Decline of Roman Empire*, vol. v, chap. xx. Merivale, *History of Rome*, chap. xviii.

SERMONS ON THE LESSON.

Verse 19.—*Homiletic Monthly*, vol. viii, page 237; vol. xi, page 133. Melville, II., *Practical Sermons*, page 24.

LESSON XI. The Riot at Ephesus.

[March 15.]

GOLDEN TEXT. The Lord preserveth the faithful. Psa. 31. 23.

AUTHORIZED VERSION.

[Study also verses 21-28.]

Acts 19. 29-41. [Commit to memory verses 29-31.]

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theater.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theater.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defense unto the people.

34 But when they knew that he was a Jew, all with one voice above the space of two hours cried out, Great is Diana of the Ephesians.

35 And when the townclerk had appensed the people, he said, Ye men of Ephesus, what

AMERICAN REVISED VERSION.*

29 And the city was filled with the confusion: and they rushed with one accord into the theater, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel.

30 And when Paul was minded to enter in unto the people, the disciples suffered him not.

31 And certain also of the Asiarchs, being his friends, sent unto him and besought him not to adventure himself into the theater.

32 Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together.

33 And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defense unto the people.

34 But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 And when the townclerk had quieted the multitude, he saith, Ye men of Ephesus, what

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

man is there that knoweth not how that the city of the Ephesians is a worshiper of the great goddess Di-an'a, and of the *image* which fell down from Ju'p-iter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if De-me'tri-us, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39 But if ye inquire anything concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this course.

41 And when he had thus spoken, he dismissed the assembly.

Time.—About A. D. 57. **Place.**—Ephesus.

Home Readings.

- M.* A mischief maker. Acts 19. 1-28.
Tu. The Riot at Ephesus. Acts 19. 29-41.
W. Folly of idolatry. Isa. 44. 9-19.
Th. The only God. Isa. 45. 15-25.
F. Comfort and deliverance. 2 Cor. 1. 1-14.
S. Courage in persecution. 2 Cor. 4. 6-18.
S. Refuge in trouble. Psa. 46.

Lesson Hymns.

New Canadian Hymnal, No. 190.

Soldiers of Christ, arise,
 And put your armor on;
 Strong in the strength which God supplies
 Through his eternal Son.

New Canadian Hymnal, No. 147.

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

New Canadian Hymnal, No. 416.

Some one will enter the pearly gate
 By and by, by and by,
 Taste of the glories that there await:
 Shall you? shall I?

Questions for Senior Scholars.

Who was Demetrius? What divinity does he mention? To what motives did he appeal in his address to the image-makers? What effect did his address produce? Describe the temple in Ephesus. What friends of St. Paul were arrested in the tumult? What was Paul's bearing

man is there who knoweth not that the city of the Ephesians is temple-keeper of the great Diana, and of the image which fell down from Jupiter? 36 Seeing then that those things cannot be gainsaid, ye ought to be quiet, and to do nothing rash. 37 For ye have brought hither these men, who are neither robbers of temples nor blasphemers of our goddess. 38 If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, the courts are open, and there are proconsuls: let them accuse one another. 39 But if ye seek anything about other matters, it shall be settled in the regular assembly. 40 For indeed we are in danger to be accused concerning this day's riot, there being no cause for it: and as touching it we shall not be able to give account of this concourse. 41 And when he had thus spoken, he dismissed the assembly.

in this ordeal? What prevented his personal appearance before the mob? Who were the Asiarchs? What was their bearing toward Paul? What motive had the Jews in putting Alexander forward? Why did the populace silence him? Who checked the tumult?

Questions for Intermediate Scholars.

1. *A Popular Riot* (v. 29-35).—What was the cause of the crowd and the excitement? Who were seized by the mob? In what place did the people gather? What did Paul want to do? How was he kept from it? What new cause of excitement was there? What did the people do?

2. *A Prudent Official* (v. 35-40).—What official tried to quiet the people? What did he say of Ephesus? What was believed about the idol? What defense was made for Paul and his companions? What advice was given to the shrine makers? What was the danger referred to, verse 40?

Questions for Younger Scholars.

What idol was worshiped at Ephesus? What did many people buy who worshiped Diana? Who grew rich in Ephesus? Which silversmith became an enemy of Paul? Why? What did he do? How did he excite the people? What great cry did they raise? Who was arrested? Where did they go? What was the theater? *A place for public games.* Who wanted to go and speak to the people? *Paul.* Why did his friends prevent him from going? *Because his life was in danger.* Who protected Paul's helpers? *The Lord.* What evil was at the root of this riot? *The love of money.*

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The Lesson Catechism.

(For the entire school.)

1. What led to the uproar at Ephesus? *Fear of the overthrow of Diana.* 2. Why did the Ephesians fear this? *Partly from a superstition, partly from love of money.* 3. Who was the leader of the uproar? *Demetrius, a silver-smith.* 4. To what place did the people take two of Paul's companions? *To the theater.* 5. Whom did the Jews put forward to repre-

sent them? *Alexander.* 6. With what cry did the mob drown his voice? *"Great is Diana of the Ephesians!"* 7. What is our GOLDEN TEXT? *"The Lord, etc.*

The Church Catechism.

17. Into what estate did our first parents fall by their sin? Our first parents by their sin incurred the Divine displeasure, lost the image of God, and exposed themselves to sin and misery forever.

THE LESSON OUTLINE.**Antagonistic Spiritual Forces.****I. SATAN'S CAUSE IS UNREASONABLE.**

The city was filled with confusion, v. 29.

Thou shalt not follow a multitude to do evil. Exod. 23. 2.

They that make them (idols) are like unto them. Psa. 135. 18.

II. GOD'S CAUSE IS REASONABLE.

Be quiet, and do nothing rashly, v. 30.

In quietness and in confidence shall be your strength. Isa. 30. 15.

Be swift to hear, slow to speak, slow to wrath. James 1. 19.

III. OFTEN GOD'S CAUSE IS MISUNDERSTOOD AND MISREPRESENTED.

These men are neither robbers nor blasphemers, v. 37.

He that killeth you will think that he doeth God service. John 16. 2.

They rewarded me with evil for good. Psa. 35. 12.

IV. GOD CARES FOR HIS OWN.

The Lord preserveth the faithful. (Golden Text.)

I am with you to the end of the world. Matt. 28. 20

I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Isa. 41. 10.

Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. Psa. 37. 5.

EXPLANATORY NOTES.

The design which is ascribed to Paul in verse 21 should be compared with that given in 2 Cor. 1. 15, 16. He seems at first to have intended to visit Corinth in passing to Macedonia, and to return from Macedonia by way of Corinth. Reasons for the abandonment of this plan (before Paul's First Epistle to the Corinthians was written, 1 Cor. 16. 5, 7) are given in 2 Cor. 2. He desired to visit and strengthen the churches he had founded in the territory now covered by Greece and Turkey in Europe, and afterward to deliver to the saints at Jerusalem the contributions made by these churches. But "a great door and effectual" was now opened before him in Ephesus, and he "tarried" there. Paul's desire to visit the imperial capital had long been cherished (Rom. 1. 13). While thus tarrying, and most vigorously proclaiming the Gospel, he sent Timotheus (Timothy, concerning whom we learned in Lesson VI) and Erastus ("the chamberlain of Corinth," mentioned in Rom. 16. 23 and 2 Tim. 4. 20) to Macedonia, doubtless to get the "collections" ready (1 Cor. 16. 2). "He himself stayed in Asia [which here means the province of which Ephesus was the metropolis] for a season." "At the same time there arose no small stir [great excitement] concerning The Way," which was one of the earliest names of organized Christianity. Demetrius the agitator evidently was a man of strong personality. He was a manufacturer of silver shrines of Diana, or Artemis, who was worshipped with great splendor at Ephesus. These shrines were either models of the temple or models of the image of Diana. The men Demetrius gathered about him are described as craftsmen (supposedly designers) and workmen. The tactful and crafty speech of Demetrius will repay careful study.

Verse 29. *The whole city was filled with confusion.* According to the oldest texts, "The city was filled with the confusion." The agitation begun by Demetrius soon affected everybody. An excited throng was gathering, not interested so much in the welfare of the silver-smiths as in the glory of Diana and of

Ephesus. *Paul's companions in travel were caught, after, apparently, an unavailing search for Paul.* Both *Gaius* and *Aristarchus* were Macedonian converts. *Aristarchus* returned with Paul to Asia (Acts 20. 4), and afterward accompanied the apostle to Rome (Acts 27. 2), where he remained (Col. 4. 10; Philem. 24).

Concerning Gaius not much can be told. The same name in Acts 20. 4; Rom. 16. 23, and 1 Cor. 1. 14 refers to other men. *They rushed with one accord into the theater*; which, being "the scene of all the great games and exhibitions of the city," and open to the public at all times, was a natural rendezvous for gatherings of all sorts. Of this theater there are extensive remains; it was of a semicircular form and built into a hollow on the side of a hill. "It could hold twenty-five or thirty thousand people" (Fellowes, Wood). It was built for great spectacles, not as an audience hall. We hear no more of the two Macedonian Christians, and may presume that after having been taken to the theater they were let go. If they had been Jews they might have been brought to sudden death; for Jews were almost universally hated by the pagans. But even a wild mob would recognize that to meddle with the rights of Romans and Greeks was a dangerous venture, and Paul was the one object of Demetrius's vindictiveness.

30. *Paul would have entered* ["was minded to enter"] *into the people*. This man of unexampled resource never doubted his power to master difficulties. But *the disciples suffered him not*. Paul was general of the Christian forces, and to have exposed his life would have been as indiscreet as it would have been courageous. Probably the Ephesian Christians measured the force of the rising storm more accurately than Paul could.

31. *The chief of Asia*, "Asiarchs;" local officers appointed to superintend the public games and religious festivals. The games connected with the worship of Diana lasted through the month of May. That these prominent citizens were *friends* of Paul is full of suggestiveness. The phrase *desiring him* should read "besought him." Evidently "they knew where he was, though the mob could not find him."

33. *They drew* ["brought"] *Alexander out of the multitude* [out of the crowd they put forward Alexander], *the Jews putting him forward*. Not enough is told us to make clear who this Alexander was, or with what object he was put forward. An Ephesian Alexander is mentioned in 1 Tim. 1. 20 and 2 Tim. 4. 14. Whether three persons or two or one are intended by the three texts we cannot say. The name was common. "What appears to have been intended was that Alexander should explain on behalf of the Jews that he and his fellow-Jews had no more sympathy with Paul than had the heathen multitude." They thought

that Paul's "heresy" had imperiled all of the Hebrew race in Ephesus, Alexander's *defense*, then, would be the Jews' disclaimer.

34. It was at once evident that Alexander *was a Jew*. So for *about the space of two hours* the mob gave itself over to the shout, *Great is Diana of the Ephesians*. It had now got far beyond control or direction by Demetrius.

35. *The town clerk*. The registrar, or recorder, but a much more eminent personage than are modern officials with similar titles. His title sometimes was stamped on the coins of the city. "Through him all public communications came, and in his name replies were made." *Appeased the people*, "Quieted the multitude." That his presence, before he spoke, had a quieting effect shows the greatness of his office or his personality or both. *What man is there?* Literally, "Who is there in the world?" *A worshiper* ["temple-keeper"] *of the great goddess Diana* ["the great Artemis"], and *of the image which fell down from Jupiter* [heaven]. Many images in antique worship were believed to be of celestial origin. The phrase translated "worshiper" or "temple-keeper" is something like "warden" or "sacristan," a formal title assigned to the Ephesian community, as appears from inscriptions.

36. *Spoken against* ["gainsaid"], *ye ought to be quiet, and to do nothing rashly*. Excellent advice, to us as to them. Especially was their uproar uncalled for.

37. *Robbers of churches*. "Robbers of temples," which in many towns had great treasure chambers. *Nor yet blasphemers*. How prudent Paul was in his public address is seen from the account of his speech on Mars' Hill. *Your goddess*. "Our goddess." The town clerk was no Christian. As a conscientious ruler and thoroughly sensible man, he protested against an attack on people whom he knew to be not sacrilegious.

38. *A matter against any man*. A charge of wrongdoing. *The law is open* ["the courts are open." or, Revised Margin: "court days are kept"], and *there are deputies* ["proconsuls"]; *let them implead* ["accuse"] *one another*. Each fresh sentence from the lips of this man more deeply impresses us with his good judgment and control. There was only one proconsul in Ephesus; but the town clerk is talking of the imperial provision of law courts and judges for righting wrongs. *Implead*. Accuse; bring suit.

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other matters, it shall be determined in a lawful assembly. "But if ye seek anything about other matters, it shall be settled in the regular assembly." If your complaint is of such a nature that ordinary legal remedies are insufficient for it, the legislative authorities can handle it. Or the distinction may be between the proconsulate and the ordinary city courts. In any case, neither Demetrius nor anyone else can have so suffered that justice cannot be secured him by orderly methods.

40. We are in danger to be called in question for this day's uproar. "Indeed, we are in danger to be accused concerning this day's

riot." The citizens were in danger. Cities throughout the Roman empire were governed by "concessions." "Privileges" were granted them, and if Ephesus became turbulent and threatening to the peace of the empire there was danger that its privileges would be withdrawn. *There being no cause whereby we may give an account of this concourse.* "There was no cause for it, and touching it we shall not be able to give account." Other folk will call this an "uproar" and "riot;" but the politic town clerk, wishing it to disperse in orderly fashion, dignifies it by the title "concourse." This unnamed official was a shrewd man.

HOMILETICAL AND PRACTICAL NOTES.

DEMETRIUS, A SILVERSMITH.

It was not a new experience to Paul to stir up opposition and to encounter bitter strife. This was inevitable. From the very nature of the case he was sure to have difficulty, and to increase the number of those who would do him bodily harm. This was among the "great things" he was to suffer for his Lord and Master's sake. But he was a dauntless soul, and seemed to rejoice in this sort of tribulation. In all the accounts we have of Paul's experiences of violence it seems generally conceded that he maintained a cool head and a courageous heart. None of these things moved him, but rather they seemed to deepen his conviction, strengthen his heart, quicken his faith, and in general render him more efficient as an apostle of the kingdom of God.

The encounter with Demetrius was a novel experience, and in some of its phases resembled the case of the maid "having a spirit of divination," who "brought her masters much gain by soothsaying." The preaching of the Gospel of Jesus in Ephesus, accompanied as it was by remarkable spiritual manifestations and by a severing of the ties which held many to the old temple worship, developed a spirit of relentless antagonism among those devotees of Diana who had made gain of the worship of that divinity. These men saw this business going to pieces, and they naturally rebelled, and sought to do Paul and his associates bodily harm. In the other case when the masters of the poor girl saw that "the hope of their gain was gone" they laid hold on Paul and Silas and dragged them to the market place and had them thrust into prison.

But from the beginning Christianity has been encountering this sort of opposition that directed its fierce energies against Paul. It has been abused, misrepresented, scoffed at, and

spat upon, but it has persistently moved forward to the conquest of the world. Its principle of morals confronts evil men with severe and just condemnation, and they in turn hurl their wrath against it, but God always makes the wrath of man to praise him. It was so when Paul and Silas were thrust into the inner prison, it was so during the riot at Ephesus, and all the way down the centuries it has been so. The cause of God will triumph, and it is necessary only that those who proclaim it be faithful.

THE CITY FILLED WITH CONFUSION.

It is not difficult to throw a city into confusion. Let the selfish interests of a few demagogic men be menaced, and it will not be long before the whole community is made to imagine that its interests are being jeopardized. This was the case at Ephesus. The silversmiths saw a fearful dropping away of their business if these preachers were allowed to continue. They made facsimiles of the temple of Diana for the worshippers of that divinity, but if the influence of Diana were destroyed or seriously invaded their occupation would be gone. So Demetrius and his craftsmen began to abuse and accuse the apostle and his companions. False statements filled the minds of the people, and soon they were excited enough to disregard the laws, and to degrade themselves by resorting to mob rule.

There was nothing new in this. It was merely the reassertion of an old law written in our members—the law of selfishness. But it was more than this: it was the outcropping of the natural and instinctive antagonism of error against truth. If the apostle had preached a morality that pampered the passions, enfeebled the intellect, and degraded the whole being there would probably have been no serious opposition

to him. He would then have been in the companionship of error, and all who found such association congenial would have flocked to him and have contended for him. But he preached against the prevalent evils of the time, and especially against all forms of idolatry, so that from the first he arrayed against him every man and woman to whom the worship of Diana presented any interest or attraction. They feared the prevalence of the truth; and well they might, for that meant the absolute overthrow not only of their business, but of their whole religious system. The confusion in Ephesus, therefore, was more than the selfish outcry of a lot of exasperated silversmiths against those who were ruining their business; it was the inevitable and relentless clash of two systems of religious faith radically and irremediably opposed to each other. It was the battle cry of idolatry, and its death knell.

PAUL WOULD HAVE ENTERED IN.

Paul may have been a man of feeble physical resources, as many authorities intimate, but he could not be accused of cowardice. He was ever a fighter for the cause he loved. When he persecuted the followers of Jesus he did it with a vigor and thoroughness, constantly breathing out threatenings and slaughter. When he became a disciple of the Jesus whom he had persecuted he threw into his service all the energy of his mind and body. It is doubtful whether the world has ever seen a finer illustration of complete bondage to Jesus Christ. He loved to speak of himself as "a slave to Jesus Christ," and throughout his remarkable career he was ever ready to endure whatever was necessary in order to prove his allegiance to his Master. At Philippi though the multitude rose up against him he was undaunted, faced his accusers boldly, and with his friend Silas he sang hymns unto God at midnight while fast in the stocks of the inner prison. When before Festus, Felix, and Agrippa he was without fear, but when opportunity offered boldly pleaded his cause; and in every emergency he was the same courageous soul. When he found the people assembled in a public place at Ephesus and learned that they were in a turbulent mood his first impulse was to go into the theater and fight for the cause. At Athens he stood up in the public place—on Mars' Hill, indeed—and preached the Gospel of Jesus; and he was keen to stand before that throng of overwrought Ephesians and drive home the truths which he had been proclaiming faithfully among them to the discomfiture of their silversmiths.

THE IMAGE WHICH FELL DOWN FROM JUPITER.

There was a tradition in Ephesus that the statue of Diana had fallen down from Jupiter, but the town clerk, in his efforts to appease the people, was shrewd enough not to discuss that proposition. He played upon their credulity and succeeded in quieting them. Paul, on the other hand, was intellectually honest. He believed in his soul in Jesus Christ as the Messiah; and he preached the doctrine of the resurrection with all his heart and strength. He believed, and therefore spoke. He could not delude the people, nor himself, with tradition. The Gospel of Jesus Christ was the power of God unto salvation in his eyes. Everything else, all systems of religious faith, were without an impregnable fortress, for he firmly believed and declared that "other foundation can no man lay than that is laid, which is Jesus Christ." He preached a Saviour which was come down from God, and assailed the power of an image which had fallen down from Jupiter, and his assault was astonishingly effective. His preaching, always in demonstration of the Spirit and of power, was abundantly blessed of God in the idolatrous town of Ephesus, as subsequent events proved.

Prismatic Lights on the Lesson.

The trade that ministers to a depraved appetite or an inflamed lust is apt to be very lucrative. The same is true of a perverted religious instinct. It brings no small gain to the craftsmen. Hence it exists all over the earth to-day. Every continent has its Lourdes and Rome making images, amulets, rosaries, etc.

Those who profit by those arts claim rights of organization and protection. They are ready for riot and murder if interfered with.

Capital characterization of a mob—yelled for two hours, and the more part knew not wherefore they were come together.

Paul, used to mobs, was willing to fight with these wild hearts of Ephesus, but his more prudent friends would not allow him to adventure himself into the theater. Greatly as Paul was inspired, his friends, in this case, were the wiser. They were the inspired ones. Let the hurricane blow itself out.

The town clerk, against whom no one had a cause of anger, could adduce his four arguments to the "twisting up together of a mob meeting" and be heard. They did not even resent his contemptuous characterization of the concourse.

Paul followed Christ's command, "When they persecute you in one city, flee ye to another" (Matt. 10. 23).

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Thoughts for Young People.

THE VOICES OF GREAT CROWDS.

1. *What is a crowd?* A crowd is more than a gathering of individual minds, feelings, hopes. It is itself an individual, possessed for the time by a spirit of its own. It may be powerful for good or strong for evil. It is often the representative of one single undivided passion, and as it may be lifted above thoughts of self by enthusiasm for a great cause, so it may be the blind and violent expression of self-interest.

2. *Every man must lead two lives: first, an individual life, and, secondly, his share of the aggregate life of a crowd.* "To his own master each man must stand or fall." This is the assertion of the necessity of our individual life. "Forsake not the assembling of yourselves together." This is the necessity of our social life. There is a power, hard to define, but readily appreciable by all who have ever felt it, in union of minds and feelings for a common object. On such union depends the outcome of sympathy, of enthusiasm, of those mysterious powers which have such effect on our moral and intellectual nature.

3. *But, as we must act and move in union, we must think and judge as individuals.* We must act in crowds; but we must think alone. We may not merge our individuality in any crowd, however respectable. We must try, however hard the task, to withstand the pressure of the crowd, for crowds are of all classes of society, of all grades of morality, of all professions, of all parties. The crowd at Ephesus repeats itself in many ways. There is always selfishness, prejudice, ignorance, suspicion, fear of doing right lest evil should come of it, in every crowd; because all men are of like affections, organs, passions, and temptations. We are all members of a crowd—a crowd of our own—and are therefore liable to have our perception of truth affected by selfish fears and hopes, not flowing from the pure desire to see "reason and the will of God" prevail. We must labor to separate ourselves from the crowd of those who shout with us, and try our principles by other standards. Like ships about to proceed on a long voyage, we need to withdraw for a time from the attractions of a crowded harbor, and correct our compasses before setting sail. (Ainger.)

Teaching Hints for Intermediate Classes.

SURROUNDINGS.

The same as for the last lesson. Have some one read aloud verses 21 and 22 in order to make the connection between the two lessons.

INTRODUCTION.

Ask the pupils: Did you ever live in a place where there was a riot? Did you ever hear or read of a riot? Many of them will remember the rioting last year in connection with the great coal strike. If so, ask: Why did these miners engage in rioting? Show that it was because they feared that they were in danger of losing the money which they were accustomed to earn. Impress the pupils with the fact that human nature is about the same in all times and in all places, and that we are to study about a riot that took place in a far-away land nearly two thousand years ago which was caused by the fear that money would be lost. To understand this we will talk about six persons named in our

LESSON TEXT.

Diana. Have several of the pupils read what they have written about Diana. Correct all mistakes and supply all omissions, so that the class will understand just why the tradesmen of Ephesus were angry when the worship of Diana was in danger because of Paul's influence over the people.

Demetrius. Ask: What was his business? What especially did he make? Whom did he gather together? What did he say? (Have some one read aloud his speech.) What was the result?

Paul's Companions. What were their names? What was done to them? Why were they taken into the theater? (See NOTES.) Who kept Paul from going in unto the people? Who advised him to stay away from the theater? What was going on inside the theater?

Alexander. What was his nationality? (Explain that he was put forward by the Jews to convince the Ephesians that the former had no connection with Paul and the Christians.) Instead of listening to him what did the people cry out? For how long?

The Mayor. For the purpose of saving time let the teacher be prepared to give the modern meaning of the word translated "town clerk" and to tell concisely the methods employed by him in quieting the people and the results.

APPLICATION.

1. Ask: Why did Demetrius and his friends make so much trouble for the Christians? Draw out the fact that they were afraid that the new religion would interfere with their personal gains.

2. Ask: Are there persons to-day who attack religion because it interferes with their

personal gains? Name some of these classes of persons. The following and others will occur to the mind: Saloon keepers; gamblers; those who wish to do business on Sunday; those engaged in unlawful pursuits.

Ask: Which class of persons should you follow, people like the above or people like Paul? Impress the fact that even in our so-called Christian land the issue has come and that every person must take his stand on one side or on the other.

3. Ask: Where did Paul stand in reference to this matter? What did he risk for the truth? What was the source of his power?

4. Ask: Where do you stand? Make this question very personal and very searching for even the younger pupils. When they understand the necessity for firmness in this respect have all print the following, and ask them to look at what they print every time they are tempted to put gain before principle:

LORD, HELP ME TO BE
FAITHFUL
EVEN AT PERSONAL LOSS.

STUDY IN ADVANCE.

Ask the pupils to learn during the week the names of all the epistles written by Paul, and to be able to turn to them readily in their Bibles.

Review words "Ephesus" and "Faithful."

By Way of Illustration.

Demetrius and His Speech. The speech is a perfect example of how self-interest masquerades in the garb of pure concern for lofty objects. The danger to "our craft" comes first, and the danger to the magnificence of the goddess second; but the precedence given to the trade is salved over by a "not only" which tries to make the religious motive the chief. Such admixture of zeal for some great cause, with a shrewd eye to profit, is very common, and may deceive us, if we are not always watchful. Jehu bragged about his "zeal for the Lord," when it urged him to secure himself on the throne by murder; he may have thought the impulse pure when it was really mingled. How many public men pose as pure patriots, consumed with zeal for national progress, when all the while they are chiefly concerned about some private bit of logrolling of their own! Sometimes there are men in churches, professing to be eager for the glory of God, who are, perhaps

half unconsciously, using it as a stalking horse, behind which they may shoot at game for their own larder! A drop of quicksilver oxidizes and dims as soon as exposed to the air. The purest motives get a scum on them quickly, unless we constantly keep them clear by communion with God.—*Alexander McLaren.*

Little Dianias. It is said that the idolaters thought it a wonderful invention when they thought of the plan of making small shrines of Diana and her temple which they called "little Dianias;" so that they could have their goddess with them at home, in their business, on their travels. The Christian has the assurance that God is a Spirit, and wherever he is he may worship. Jesus said, "I am with you all the days." Not to cathedral, nor to public prayer meeting, is God confined, but each believing heart is a temple. "God is present everywhere."

Paul or Demetrius? In spite of those two hours of yelling, Christianity took possession of human lives in Ephesus, and the Church prospered nevertheless. No weapon formed against her shall prosper. The temple of Ephesus is a shapeless ruin, Diana a forgotten nothingness in the world. But the Epistle to the Ephesians is the grandest utterance of human speech. Let us join ourselves with that which is joined to God's life and which will win. I choose Paul, and not Demetrius, as my leader. The disposition of men and women to follow leadership should be taken advantage of for religious as well as for riotous purposes. We may lead people to shout the praises of Christ, as Demetrius led them to shout for Diana.—*Bishop H. W. Warren.*

Heart Talks on the Lesson.

It is not God's way to make either the life or the work of his servants easy. He honors them and magnifies his own grace by putting them where dangers and difficulties are thick and where spiritual muscle is proved. Paul had it in mind to go to Jerusalem and then to Rome. The directing Providence detained him in Ephesus to the time of the great feast to the goddess Diana. This was a time of drunkenness and mad rioting. The multitude was ready for any act of violence. He says of this experience, "I was pressed beyond measure, and despaired even of life." But there was a church founded there of which the Lord Jesus says in the Revelation, "I know thy works and thy patience, and how thou hast for my name's sake labored and not fainted."

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India in 1856. Almost as soon as he arrived he fell into the terrible scenes of the Sepoy mutiny. Writing home to the Church which sent him out with such high hopes, he said: "All is lost save life and the grace of God. On account of my mission I am depressed. It is crippled. It has been covered with a cloud. Shall we give it up because earth and hell have risen up against us? No. Greater is He that is for us than all that can be sent against us."

Years after Bishop Foss, visiting India, writes: "I have seen on the slopes of the Himalayas the glacier from which one of the fountains of the Ganges bursts forth. I saw at Naini Tal a grander sight—the spot where William Butler at God's command stood and, lifting the rod of faith, smote the rock of heathenism, and, lo! the rill and presently the river of India Methodism.

One whom I know well, telling me the story of her life, said: "I wondered why I, a girl of sixteen, was left to care for a large family of children when my mother died. I wondered why, a few years later, the burdens of the large household of my father's school for boys was laid upon me. And, later still, in the change of circumstances, I wondered why I was obliged to be immersed in a business for which I had no taste, but which was necessary for the support of myself and those dependent upon me. One day in a little prayer meeting I heard a simple-hearted German woman say, 'Lord, I am willing to go anywhere and do anything thou wilt have me do.' The words, in the power of the Holy Spirit, opened the gateway of my heart to God. I welcomed him and his will for me as I had never done before, and went on with what I had to do with a peaceful spirit. Slowly, and with successive delays, a new avenue opened, a responsible place, calling for varied abilities. I saw the reason for all the training I had thought unnecessary, for all the difficulties which at the time seemed hindrances, but which now I know were a necessary part of preparation for this larger place of influence which I now have."

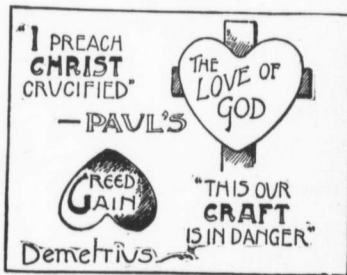
As I listened I learned, and I pass the instruction on to you. Everything of value costs a high price. Success, in business, in any great enterprise, in spiritual attainments, in making character, comes not through ease. To possess or to accomplish the best we must work, endure, suffer. "Him that overcometh will I make a pillar in the temple of my God." When men want timber for ships that will bear the strain of the waves they go to forests where the storms have beat against the trees and tested their

fiber for years. When God selects pillars for his temple, character upon which he can depend for service in his kingdom here and for places of high trust in the larger life of eternity, he chooses men and women who have borne, and had patience, and have overcome.

The Teachers' Meeting.

Study Acts 19. 21-28. Verses 21 and 22 furnish valuable Connecting Links; verses 23-28 are essential parts of the story of our lesson, which falls naturally into four divisions: 1. Paul's Plans (Introductory), v. 21, 22; 2. The Silversmith's Accusation (Introductory), v. 23-28; 3. The Riot in the Theater (first half of the printed lesson), v. 29-34; 4. The Town Clerk's Wise Advice (second half of the printed lesson), v. 35-41.... A Study of a Mob. 1. The Rise of a Mob; Excitement; "Stir concerning the truth," (v. 23); organized hostilities (v. 24-27); confusion (v. 29, 30, 32, 34). 2. Quieting the Mob: The duty to be quiet; the duty to be cautious (v. 36); the mistake of haste, (v. 37); the mistake of lawlessly striving for judgment (v. 39). ... There is good opportunity for word picturing in description of Ephesus and the conditions of an oriental city.... Incidental topics for study: Self-interest masquerading in the garb of concern for lofty objects. There are many trades which would be wiped out if Christ's law of life were to be universally adopted. "It is easy to get a mob to shout a watchword, and the less they understand it the louder they will roar." Paul is a good example to us in never completing one plan without having a new one ready.... See Methods and Plans for Teaching in *The Illustrative Notes*.

Blackboard.



The genuineness of Paul's conviction and the sincerity of his aim had been tested and

proven. It was the love of God that actuated him in his campaign at Ephesus, and his whole life and purpose was expressed in the one name, "Christ." Opposition was now revealing the motives of Demetrius, and our lesson shows how sordid and selfish they prove to be when he is confronted with the prospect of financial loss. The safety of his "craft" is his whole concern, but he veils it beneath the cloak of religious patriotism, and calls upon his countrymen to stem the growing popularity of Christian truth. The man who is allied with God need fear nothing, while he who serves only himself is sure to fall.

Coloring.—Texts, white and red; cross, brown; hearts, cream; words, purple and white.

LESSON XII. Paul's Message to the Ephesians.

[March 22.]

GOLDEN TEXT. By grace are ye saved through faith. Eph. 2. 8.

AUTHORIZED VERSION.

[Study also verses 11-22.]

Eph. 2. 1-10.

[Commit to memory verses 4-7.]

1 And you *hath he quickened*, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience;

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus;

7 That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.

8 For by grace are ye saved through faith; and that not of yourselves: *it is the gift of God*;

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Time and Place.—A. D. 61 or 62. The Epistle to the Ephesians was written by Paul during the early part of his first imprisonment in Rome.

Home Readings.

M. Paul's Message to the Ephesians. Eph. 2. 1-10.

Library References.

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AMERICAN REVISED VERSION.*

1 And you *did he make alive*, when ye were dead through your trespasses and sins, 2 wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; 3 among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest:— 4 but God, being rich in mercy, for his great love wherewith he loved us, 5 even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), 6 and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus: 7 that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus: 8 for by grace have ye been saved through faith; and that not of yourselves, *it is the gift of God*: not of works, that no man should glory. 10 For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

Tu. Then and now. Eph. 2. 11-22.

W. From death to life. John 5. 17-24.

Th. Passing knowledge. Eph. 3. 13-21.

F. Free grace. Rom. 3. 19-26.

S. Good works. Eph. 4. 20-32.

S. Love to sinners. Rom. 5. 1-10.

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Lesson Hymns.

New Canadian Hymnal, No. 352.

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty.

New Canadian Hymnal, No. 120.

I am thine, O Lord, I have heard thy voice,
And it told thy love to me;
But I long to rise in the arms of faith,
And be closer drawn to thee.

New Canadian Hymnal, No. 236.

O'er Jordan's dark and stormy river
Lies heaven's fair shore;
There joy shall fill the soul forever,
Sorrow shall come no more.

Questions for Senior Scholars.

In what spiritual condition are sinners said to be? How is the sinful state pictured? May sinners be recovered from that condition? Who can give spiritual life to the sinner? Can a sinner save himself? Is there anything a sinner must do before he can be saved? If good works do not bring salvation should we perform good works?

Questions for Intermediate Scholars.

1. *Spiritual Death* (v. 1-3).—To whom were these words at first addressed? What had they been before they became Christians? What death is mentioned? What conduct is spoken of in verse 2? What evil spirit controls those who are in sin? What are sinful persons called in verse 2? Who is included with the Ephesians in verse 3? What are sinful desires called? What are impenitent sinners called in verse 3?

2. *Spiritual Life* (v. 4-10).—What is said of God in verse 4? How are divine love and mercy shown to men? What is meant by "heavenly places"? What manifestation of God is made

in the salvation of believers? (v. 7.) How are persons saved? What is the gift of God? Why can no one boast? For what purpose is salvation given?

Questions for Younger Scholars.

To whom is Paul writing? *To the Ephesians (or Laodiceans)*. From what place does he write? *Rome*. Why was he at Rome? *He was a prisoner*. Was he in a cell? *No, in his own hired house*. How was he kept a prisoner? *He was chained to a soldier*. What was he to the people of the Christian churches among the Gentiles? *Their father in the Gospel*. What did he sometimes call them? *"Dear children."* What had they been? *Idolaters*. Whom had they found? *The true God in Jesus Christ*. Why did they need a letter from Paul? *Where was it read?* Who brought it to them? *Tychicus*. What did he try to show them? *That all goodness is the free gift of God.*

The Lesson Catechism.

(For the entire school.)

1. In what spiritual condition are sinners said to be? *Dead in trespasses and sins*. 2. What is the GOLDEN TEXT? *"By grace are ye saved,"* etc. 3. Who can give spiritual life to the sinner? *God, who is rich in mercy*. 4. For what are we created? *In Christ Jesus unto good works.*

The Church Catechism.

18. Into what estate did the fall of our first parents bring all mankind? The fall of our first parents brought all mankind into an estate of sin and misery.

Romans 5. 18, 19.

THE LESSON OUTLINE.

Grace and Faith.

A man is not justified by the works of the law, but by the faith of Jesus Christ. Gal. 2. 16.

Believe on the Lord Jesus Christ, and thou shalt be saved. Acts 16. 31.

IV. WE MUST SHOW OUR FAITH BY OUR WORKS.

Created in Christ Jesus unto good works. v. 10.

Faith, if it hath not works, is dead. James 2. 17.

By works was faith made perfect. James 2. 22.

I. THE WAGES OF SIN IS DEATH.

Dead in trespasses and sins. v. 1.

Sin bringeth forth death. James 1. 15.

The soul that sinneth it shall die. Ezek. 18. 4.

II. THE GIFT OF GOD IS ETERNAL LIFE.

Quickened us together with Christ. v. 5.

Whosoever believeth in me shall never die. John 11. 26.

God hath given to us eternal life. 1 John 5. 11.

III. WE ARE SAVED BY FAITH, NOT BY WORKS.

By grace are ye saved through faith. v. 8.

EXPLANATORY NOTES.

The contents of the Epistle to the Ephesians give no indication of the special circumstances out of which it sprang. Paul was a prisoner in Rome. The church of Ephesus was for many reasons peculiarly dear to his heart. Two of his associates, Tychicus and Onesimus, were about to start eastward, one charged with the weighty Epistle to the Colossians, the other with a private letter to his former master at Colosse. In an age without modern facilities for correspondence such an opportunity could not be overlooked by such a letter-writer as Paul. The church at Ephesus was of his own planting, and the object of this epistle was "to set forth the ground, the course, the aim, and the end of the church of the faithful in Christ." The apostle does not write as an ecclesiastical father, but, regarding the Ephesians as a sample of the universal Church, as their imprisoned apostle in the Lord to reveal God's mysteries to them. Throughout the letter he never speaks of the churches, although there were probably several in which this epistle was to be read, but from the first chapter to the last his conception is of **THE CHURCH OF CHRIST**, universal, indivisible. Beginning with an ascription of praise to God the Father who chose us to be holy to himself in Christ by the Spirit, he shows how God's will was to sum up all things in Christ. The Church, composed of Hebrew and Gentile believers in Christ, is to be sealed in the Spirit. He studies the person of Christ, head over all things, the mysteries of life in Christ Jesus, the love of Christ, by which believers are to be filled up to all the fullness of God. These sublime thoughts take us to the end of the third chapter, from which on the contents of the epistle are hortatory, and we are told how, by spiritual gifts and graces, Christianity glorifies the duties of ordinary life. The peroration, in which Christians are exhorted to put on the Christian armor, is magnificent. [Alford.] Our lesson is taken from the first part of the epistle. Paul is showing the ground and origin of the church in the Father's counsel, and his act in Christ, by the Spirit. He now traces the course and progress of the Church through the Son. This progress consists in the divine reception of believers, lifting them out of death and ruin, and opening their way to eternal life by the finished work of Christ.

Verse 1. *You hath he quickened, who were dead in trespasses and sins* ["And you did he make alive, when ye were dead through your trespasses and sins"]. Referring to chapter 1. 19, 20 this means, "You also Christ (as God) raised to life." We are obliged to supply the words "hath he quickened" or "did he make alive" from verses 4, 5, where the interrupted sentence is resumed. "The greatness of God's bounty toward believers was first shown in our Lord's resurrection: it is now shown in the spiritual resurrection—the new birth of believers. Paul, having prominently in mind the thought, God quickened you as he did Christ, begins with *you also*."—*M. R. Vincent*. Sin is the generic or more comprehensive term. Trespass is a special form of wrong doing. We trespass when we go across the line of right. The idea in the Greek word rendered trespass is a side slip, an error, a fault, or a fall, from a root which means to fall aside. It indicates therefore reckless and willful sins, and intentional violations of right. "Sins" is a more general phrase; the verb from which the Greek word is derived means "to miss a mark, as when a warrior throws his spear and fails to hit his mark, or when a traveler misses his way. This word therefore includes a failing and missing of the true end and scope of our lives, which is God."

2. *Wherewith in time past ye walked* ["Wherewith ye once walked"] according to the course [Margin, "age"] of this world. The word here

translated "course" is sometimes rendered "world." It means a point of existence, a long space of time, an era, an epoch. The meaning in this case would be well expressed by our modern phrase "the spirit of the times." According to the prince of the power ["powers"] of the air. The ancient conception was that the demons and tempters to evil dwelt in the air all about men and women. (See Eph. 6. 12, where "high" should be "heavenly," or "aerial.") *The spirit that now worketh in the children* ["sons"] of disobedience. "Spirit" here stands for the Satanic force, the evil power which operates in men's hearts. (Compare 1 Cor. 2. 12, where the spirit of the world and the spirit which is of God are considered.) The word "now" implies that this evil spirit formerly animated Paul's readers, but does so no longer. (See the next verse.) Although Paul wrote in Greek he was not free from Hebrew idioms. "Children" or "sons" was one of these. It means that bad people belong to "Disobedience" as sons belong to a parent.

3. *Among whom also we all had our conversation in times past* ["among whom we also all once lived"] in the lusts of our flesh. "Who" refers to the "children of disobedience," mentioned in the last verse. "Our lives were once grouped with theirs." Fulfilling ["doing"] the desires of the flesh and of the mind [Margin, "thoughts"]. The verb for "fulfilling" or "doing" means "accomplishing," "carrying out." We formerly lived for the purpose of gratifying

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our appetites and desires, the physical and intellectual. *By nature the [omit "the"] children of wrath, even as others [“the rest”].* “We were born so.” “That man is born with a sinful nature, and that God and sin are essentially antagonistic, are conceded; but that unconscious human beings come into the world under the blaze of God’s indignation hardly consists with our assertion that the little children belong to the kingdom of heaven. But there is a birth-principle of evil which if suffered to develop will bring upon itself the wrath of God.”

4-7. *But God, who is [“being”] rich in mercy, for his great love wherewith he loved us, even when we were dead in sins [“through our trespasses”], hath quickened us [“made us alive”] together with Christ, (by grace ye are [“have ye been”] saved; and hath raised [“raised”] us up together [“with him”], and made us [“to”] sit together [“with him”] in [“the”] heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his [omit “his”] kindness toward us through [“in”] Christ Jesus.* This long involved sentence becomes simple enough when attentively read, and needs little explanatory comment. The Revised Version is more intelligible than the Authorized. The “quickened” or “made alive” of verse 5 is spiritual.

8-10. *For by grace are ye [“have ye been”] saved through faith.* The statement of verse 5 is repeated in order to explain “the exceeding riches of his grace” (verse 7). *And that not of yourselves: it is the gift of God.* Grammatically and logically this does not mean that faith is the gift of God, but that salvation through faith is that gift. Doubtless there is a sense in which the disciple’s prayer, “Lord, in-

crease our faith,” can be answered by the graciousness of God. *Not of works, lest any [“that no”] man should boast [“glory”].* Christianity stood in sharp contrast to all ancient religions in its turning away from ceremonial religion and especially from sacrifices. The hostility that assailed the Christians when they became numerous had its origin to a great degree in economical and industrial troubles. The religions of the ancient world taken together were the largest purchasers in all ancient markets; the furnishing of sheep and other animals for the sacrifices even of the Hebrews involved much of agricultural and mercantile and manufacturing activity; and it was even more so with the pagan religions. The complaint of Demetrius in Ephesus was superficial compared with the cry of want that went up from many provinces in the Roman empire some years later when the number of Christians had greatly increased, and when not only priests and temple women were unemployed, but agriculturists and manufacturers throughout entire provinces were idle, because the pagan religions had been their chief patrons and there was no longer demand for their wares. All religion in that day was “of works,” and the most religious man was the man who could boast of most good works. With this Christianity sharply contrasted, *for we are his workmanship, created in Christ Jesus unto [“for”] good works, which God hath before ordained [“afore prepared”] that we should walk in them.* Salvation is the gift of God, and is not due to ourselves and to our works, for both we and our works are his pleasures, he having made us to bring forth good works, having marked out a good course for us. The Christian life is the normal life.

HOMILETICAL AND PRACTICAL NOTES.

DEAD IN TRESPASSES AND SINS.

While the Epistle to the Ephesians is one of the most profound of the Pauline deliverances, it is also one of the most difficult to clearly comprehend. If the apostle possessed the gift of perspicuity he certainly did not always exercise it. From a grammatical point of view it is not easy to disentangle his utterances. Schaff points out that in eleven verses of the first chapter “we have one sentence with no less than seven relative clauses, which rise like a thick cloud of incense higher and higher to the throne of God.” But these difficulties drop into insignificance when the burden of the apostle’s preaching is brought to mind. He believed in the power of divine grace to trans-

form life and character. With him the man who was in Christ Jesus was a new creature, for whom old things had passed away and all things had become new. The profound fact of spiritual death through sin and of spiritual life through grace he sought to emphasize again and again. He wrote to the Ephesians out of his own experience of death in trespasses and sins and of renewal of life in Jesus Christ his Saviour. And herein lies one of the chief charms, as well as in a measure the great value of Paul’s writings; they are based upon the profound spiritual facts which have been accentuated and proved in his own life. He never yields to the popular clamor for abstruse philosophizing; nor does he ever seek to entertain

with thrilling recitals. The man is tremendously in earnest. The things of the spirit are real and of infinite importance to him. Therefore under all circumstances he endeavors to drive home to the hearts and consciences of men the fearful fact of their sinful state, their need of salvation, and the way of escape from eternal wrath through Jesus Christ.

ACCORDING TO THE COURSE OF THIS WORLD.

With tender solicitude for their spiritual welfare Paul shows the Ephesians that to conform to the standard of the world is to lay one's course for perdition. The "spirit of the age" is, and always has been, at sharp variance with the spirit of Christ. The Master condemned it, and by precept and example pointed out the better way. But it is not necessary to be instructed in this matter by precept or parable. Worldliness writes its warnings in large and flaming letters. The man who shapes his life according to the course of this world knows without outside suggestion that he is subjugating his nobler and better self and dethroning his rightful sovereign and coronating a pretender and imposter. He knows that when he has thrust out his Lord and has given the supremacy to the prince of the power of the air he has surrendered himself to one who will ultimately put him in the irons of a deplorable and degrading serfdom. To walk according to the course of this world is to fulfill the lust of the flesh, whose works, which are manifest, Paul mentions in the fifth chapter of Galatians; and here he declares again what was made plain in the letter to the Romans, that "if ye live after the flesh, ye shall die."

QUICKENED US TOGETHER WITH CHRIST.

Spiritual quickening, without which there can be no eternal life of blessedness and peace, is wrought for us by God. The taint of sin is upon all, and the penalty attaches to all. But by the mercy of God we may have the taint cleansed away and escape the penalty. It is by God's grace that we are saved, through faith in Christ. The teaching is plain. There can be no evasion of the fact and method of salvation. There are those who attempt to work out their salvation in accordance with their own notions, but there is no salvation out of Christ. Some deny the validity of Christ's claims to divinity, and yet accept his teachings as the rule of their lives. It seems strange that men should have the unfairness to accept or reject the declarations of Christ as suits their fancy, and then expect to reap the benefits of salvation when

they have deliberately rejected the terms upon which Christ offers salvation to men. Those who would know the way of eternal life may learn it from the emphatic and terse words of Paul to the Philippian jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved." Belief on Jesus Christ means far more than a mere intellectual assent to his goodness, gentleness, and greatness. It includes this, and also the acknowledgment of Simon Peter, "Thou art the Christ, the Son of the living God."

IN THE AGES TO COME.

The promises of God are fulfilled in this present time to the great joy of his children. We do not need to wait for the life that is to come in order that God should "show the exceeding richness of his grace in his kindness toward us through Christ Jesus." It is suggested that the conception in the expression "in the ages to come" need not be confined to the future life even though the phrase obviously embraces it. The riches of grace in Christ Jesus are the choice and cherished possession of all who have become partakers of his salvation. This is a fact of Christian experience, and is abundantly verified in the spiritual life of God's people everywhere. With them the ages to come are to be filled with blessings infinitely richer and more satisfying to their souls than those they now enjoy through their fellowship with Christ. They have now a foretaste of what is to come. They rejoice in their spiritual relationship to Christ, by which they are constituted heirs of God and joint heirs with Christ. They believe also that in the age to come, having been begotten by God unto a lively hope by the resurrection of Jesus Christ from the dead, they shall enter into possession of an "inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven" for them. The hope that fastens upon the age to come is a delightful anticipation of the soul that has been washed of its sins by the blood of Christ, while the daily fulfillment of God's promises is the soul's sweet and satisfying refreshment.

CREATED UNTO GOOD WORKS.

While salvation from sin is the full and free gift of God, yet it is expected that those who become partakers of this divine grace shall give evidence of the change wrought in them by living the life that shall meet with divine approval. From the spiritual side the first essential element of such a life is constant and deepening faith in God and in his Son Jesus Christ. From the material side the chief ele-

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ment is works. In the Epistle of James the statement is made that faith without works is dead; which is a succinct putting of the general opinion of the world. It is too much to assert that all the kindlier impulses of the human heart which find expression in the multifiform philanthropies of the day are directly traceable to the acts of Christian people; but it will probably be conceded that there never was a time in the history of the world when there has been such a general and practical application of the teachings of Jesus Christ to the various problems which confront mankind. The doing of good works is expected from the followers of Him who went about doing good. The gentler services of human ministry are looked upon as the natural gifts of those whose Master came among men not to be ministered unto, but to minister. Perhaps as never before the emphasis is being placed in the Christian Church upon the wider and fuller service of men as the special mission of Christianity upon its purely human side. At any rate there are signs of a wonderful movement in the Church of God everywhere in the direction of noble philanthropy. Men are aroused as never before to the profound significance of the cowardly question, "Am I my brother's keeper?" and are giving more thought to the proper solution of that other question, "And who is my neighbor?" And it is a great gratification, and a reassurance of one's faith in human kind and in the marvelous possibilities of divine grace, to know that this latter question is being solved on the basis of the teaching of Jesus Christ in the parable of the Good Samaritan.

Prismatic Lights on the Lesson.

THE CHRISTIAN SIXTY-EIGHTH PSALM.

Our lesson is out of an incomparable piece of literature. The world's libraries contain no other so great, broad, and high. It is a summary of the entire Gospel, the loftiest ideal of life that ever rose above the horizon of human thought.

Paul had so battled for his converts in Ephesus that he loved them, even to writing this letter that was difficult for him. The world owes something to that mob. The wrath of man praises God and blesses all mankind.

This is a lesson of contrasts—dead in sins, quickened, made alive; spirit of disobedience, satan, spirit of love, God; desires of the flesh, sitting in heavenly places together with Christ; children of wrath, God rich in mercy.

How was this great transformation brought

about? By grace have ye been saved (verse 5). The greatest truth of the world in a parenthesis. It is richer than other men's paragraphs or volumes. The change is too great to be accomplished by human effort. It is God's greatest work.

That makes man humble. Not of works, lest any man should boast (verse 9).

The Christian is God's workmanship (verse 10), that is, the essential part of him, the new heart; hence it can be perfect in love and be kept so by the same power.

Such a creation must do "good works" (verse 10). St. Paul and St. James are one in this verse. The works are not the means of salvation, but the natural result. God has foreordained them, and if we follow his plans they will necessarily result.

Paul cannot close the chapter without recognizing that such a great salvation must be for all the world (verses 11-22).

Thoughts for Young People.

CHRISTIAN MEN ARE GOD'S WORKMANSHIP.

1. *The faults of our nature assume a thousand forms, and none of us are free from them.* Socrates, Plato, Seneca, Marcus Antoninus—they were intellectual giants and moral noblemen; nevertheless they are all our brothers in failure. Like ours, their lives were measurelessly below their own ideals. The circumstances of man have changed much through the centuries, but poor man remains the same. How could we avoid failure? In our deepest, highest living we want to remain ourselves, and yet to live a life which seems impossible unless we can cease to be ourselves. Paul solves the dreadful paradox for us: Christian men are "God's workmanship, created in Christ Jesus unto good works." (Dale.)

2. *The special infirmities of men vary.* There is a great difference in the material God works with. In some political senses it is true that all men are equal. It is not true when we look upon them as moral beings. We are not born alike. From the fault or misfortune of our progenitors we start in the race with heavy burdens that we cannot shake off. We differ widely in physical and mental and moral constitution. The Great Workman does not expect the same results from every kind of material. There is just one thing that he expects from all—one thing that he has a right to expect, for we all can do it: we must love God. We must be charitable also, for all the material that is brought into God's workshop is brought there to be made beautiful. I can bear with

my fellow-Christian whose faults I see, because I know that he will be improved before he leaves. I know, too, that I would not be in God's workshop myself, if I were perfect, and the thought that we are "God's workmanship created in Christ Jesus unto good works" should, amid many other results, make me modest.

3. *God has a definite plan for each of us.* We should never forget that. He knows us all and altogether. He knows the precise bearing of each event on our lives. When we look forward we cannot see distinctly. When we look backward we often see that God has been working all along with one idea; with one idea, but with a great variety of tools. We talk of the means of grace. "Means of grace" are the tools of the Great Workman. Books are tools. Preachers and teachers are God's chisels and hammers. In almost every sort of factory in this world much is accomplished by means of pressure. How much the Great Workman accomplishes in us by the pressure of sickness and bereavement and manifold sorrow! Pain is a sharp chisel. And though suffering of itself does not make anyone better, there is such a thing as being made perfect through suffering. (Parker.)

4. *It is well for us to have confidence in the Divine Workman.* God means to make us that which he can contemplate with delight. "He taketh pleasure in the work of his hands." We may be sure that every improvement in us brings enjoyment to him. That thought should give us patience. Will the work ever be completed? Not in this world certainly. But let us press forward for the prize of our high calling in Christ Jesus.

Teaching Hints for Intermediate Classes.

SURROUNDINGS.

Explain that the apostle Paul was accustomed to write letters to the people living in the places where he had labored and where he had established churches. Ask: How many epistles did Paul write? What are their names in the order in which we have them in the Bible? A few minutes may be spent very profitably in drilling the pupils in rapidly turning to the various epistles. (See HINT in connection with the lesson for January 11.)

INTRODUCTION.

Bring to the class a bundle of letters as suggested for the lessons for January 25 and February 15, and question on them as indicated in the introduction to those lessons. Ask the

pupils to tell about some of the most remarkable letters of which they have ever heard, and tell them that many scholars declare that the Epistle to the Ephesians is one of the most wonderful letters that has ever been written. Have all turn to the epistles and find the

LESSON TEXT

and read what it says about dead people who were made alive. Three words will help us to remember the lesson outline:

1. *Death.* Talk about physical death and its causes. Show how people became dead intellectually. Ask: What other kind of death is there? Receive all answers and use them to lead up to the correct one, namely, spiritual death. Ask: Why is spiritual death worse than either physical or intellectual death? What causes spiritual death? The teacher should be prepared to explain in simple language that when the spirit of a person is separated from God that person is spiritually dead, and that the only thing that can separate one from God is sin. Ask: What are some of the results of this spiritual death? Have the answers given from verses 2 and 3.

2. *Life.* Ask: Have persons physically dead ever been brought to life again. Can you give examples? (Jairus's daughter, the widow's son, and Lazarus.)

Ask: Did you ever know anyone intellectually dead brought to intellectual life again? Let the teacher be prepared with some facts. For example, the writer once knew a brilliant woman who through an accident lost her mind, but who through careful nursing regained it again.

Ask: Can the spiritually dead come to life again? How? Have some texts prepared to show that Jesus Christ will give spiritual life to all who will accept it from him. (Specimens, John 1, 4; 3, 16; 10, 10; 14, 6; Rom. 6, 11; Gal. 2, 20.)

3. *Grace.* Have several pupils repeat the Golden Text. Ask: What is grace? The teacher should be prepared to explain the meaning of this word and to illustrate it. Another golden opportunity presents itself to offer again to the members of the class salvation through faith. Prayerful preparation should be made in order that this opportunity be not allowed to pass unimproved.

APPLICATION.

When the pupils understand the meaning of the offer of salvation through faith explain the different meanings of the word "works" as

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found in verses 9-11. Teach that while no one can save himself by good works God expects all who have accepted Christ as Saviour to manifest that fact by their works. Finally, ask all to print thoughtfully:

I ACCEPT THE
SALVATION
OFFERED BY GOD.

Remain for special prayer with any of the pupils who are willing to tarry for a few minutes after the close of the school.

STUDY IN ADVANCE.

Urge the pupils to make special preparation during the week for the review on next Sunday. Ask all to study the title, the Golden Text, the Application, and the Review words of every lesson, so as to be able to give them readily when called for.

Review words "Ephesus" and "Salvation."

By Way of Illustration.

"*You hath he quickened who were dead.*" Henry Martyn, missionary to India in the early days, said, "If ever I see a Brahman converted I shall see that which can only be likened to the resurrection of a dead body." He witnessed just such a resurrection. "That's a dead un," said an army doctor, as he pointed to one of the bodies in the trenches before Sebastopol. "O no," said the body, "I'm worth a good many dead men yet." And the "dead un" is now Lord Wolsley. We are not to count people as dead, since they may be made alive. Our Lord can make the dead to live.

Vers 2. "Wherein in time past ye walked according to the course of this world." The converted cowboy said, "I was on the downhill trail, and the easiest thing to do is jest to go that way—no hard pushin' or pullin' to go down hill. Ye can take a down trail without a bit o' tryin'. But when I turned square around and struck the upward trail I found it took all o' me, and more too. It took somebody bigger'n stronger'n I was to lead off an' give me a lift. I don't know *why* weeds grow easy an' flowers have to be coax'd, nor *why* you can go to the devil without tryin', while it takes all the will you've got an' something besides to keep you straight, but I know it does."

"*Rich in mercy.*" "Does God own all the stars?" asked a child of its wise mother. "Yes." "How rich he is!" added the child, softly. "I suppose that's why he can pave his streets with

gold." "Yes," said the mother, "he is rich in love too, and in goodness and in mercy. He's a millionaire in everything good and beautiful."

"*And hath made us sit together in heavenly places in Christ Jesus.*" Hannah Whitehall Smith tells about visiting a room at the Paris Exposition where there were divans, and people were reclining holding to their ears telephone receivers which were connected with the great opera house where a famous singer was entertaining the people. She says, "I walked through the hall and noticed the enraptured expressions on the faces of the people, but I heard no music, I felt no thrills from a world unseen. I had no connection with it all. We who live in this world may sit in heavenly places in Christ Jesus. It all depends on having connection with that land. Then its melody comes to us and its companionships, and we are citizens of heaven while on earth."

Verses 8, 9. "Not of works." "Through faith." A man was once in danger of being carried over Niagara Falls. They floated a rope across to him, and he seized upon it; but a log came near and he abandoned the rope in favor of the log, and went over the cataract with his "solid" support. Works are like that drifting log; faith in Christ, seemingly unsubstantial, takes hold on the eternal realities of heaven.—Spurgeon.

Vers 10. It is to me a great thought that God has created us for our work, and has our work ready for us. Hudson Taylor said his call came to him like this: "God said to me, 'Hudson Taylor, I am going to save China. Do you want to help me?' " Mr. Taylor said "Yes" and went out to found the China Inland Mission, which has brought salvation to many thousand people in that land.—Miss Annie Budden (*missionary in India*).

Heart Talk on the Lesson.

A young girl, joining the church, was asked if she supposed being a Christian would make any change in her life. She replied, "I should think it would make a change in every way." She was right; and yet often we hear it said we should not expect to see much difference when one who has had religious training and has always been correct in conduct is converted. But this is not St. Paul's teaching. In our lesson to-day there is a clear distinction between the old life of sin and the new life in Jesus—what we are by nature and what we become through grace. Regeneration, which is the only important matter whether we belong to the church or not, does make a radical change in

spirit and in conduct. The Ephesian converts had been saved from the depths of heathenism. There could be no question of the change in one who had been a worshiper of Diana and indulged in the vile practices connected with that worship. But St. Paul had never been an idolater. He was a conscientious Pharisee of the strictest sort; an educated, respectable, proud-spirited young man, scorning the debasing sins of the age. But he puts his unregenerate self on the plane with the Ephesian sinners. He says, "We were all alike. We lived in the spirit of the world, we were disobedient, selfish, loved our own way; we were dead in sin; it is only the rich mercy and great love of God that has saved any one of us; we were dead and would have remained so if his Spirit had not brought us to life and made us sit together, side by side with our common Saviour. It is all of grace; all because of the love of God for us; I have no more to boast of than you have. And because we are made over new by the power of God, our outward lives will show it in the new things we do and the new spirit in which we do the things we have been accustomed to."

The change was great in the Ephesian idolater, and equally great in the respectable worshiper of God who was turned from his own self-willed way to ask with a humble heart, "Lord, what wilt thou have me to do?" It is a good thing to be associated with Christians in church fellowship; one is nearer finding the true life there than out in the world far from holy influences. But do not take the shadow for the substance. The question is vital; have you been brought from death to life; has the Spirit "quickened" you? What a glorious thing is life! The living seed grows, rises from the dust transformed into flower and fruit. The new life in Jesus brings forth the fruit of good works which not only are we prepared for, so that we need not be anxious about what those works shall be nor how they shall be done if only the true life is in ourselves. "How did you ever get such a lovely place with so many beautiful things?" one said as she entered the attractive room where her friend lived. "I didn't get it at all," she replied. "My father had everything arranged for me and I just walked in and took possession." "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God."

The Teachers' Meeting.

This lesson can best be studied in close connection with the study of the history of the church at Ephesus. We read about "death" in

trespasses and sins, and think of a metropolis teeming with life and mercantile activity, throbbing with pleasure; given over to the "fulfillment" of "lusts and desires of the flesh and of the mind." The temple of Diana with its abominations of worship; the thousands of people dependent on it, not only for their religion, such as it was, and for pleasure, but also for the necessities of life, for it was very many times the greatest employer in the province; the unscrupulousness of the opposition to Paul; the monstrous iniquity of the so-called magical arts—these all come to us when we read the phrase "children of disobedience." The Ephesians, like all the rest of us, were "by nature the children of wrath." But some of them had heard of Christ, had bowed in penitence before God, and received the gift of the Holy Spirit, and, though still moving through the streets of turbulent and pagan Ephesus, they now had the privilege of "sitting together in heavenly places in Christ Jesus." Though living in an age of devil-worship, they could now look forward to the day when "the exceeding riches of God's grace" should be shown to them. Though surrounded by superstitious works and wicked works, they recognized themselves as "God's workmanship created in Christ Jesus unto good works." Such a treatment of the lesson will be found neither unprofitable nor uninteresting. Carry it out, with the help of all the notes and commentaries you can find. For a working outline, which need not be too plainly revealed to the pupils, a sort of skeleton, take: 1. The Depravity of Ephesus, v. 2, 3; 2. The Mercy of God, as shown in the coming of Paul, Apollos, and other evangelizers, v. 4 and Lessons X and XI; 3. Life in Christ Jesus and Salvation by Grace, v. 1 and 5-10. The entire narrative of the introduction of Christianity into Ephesus as given in Acts will illustrate this last division.

Library References.

THE EPISTLE TO THE EPHESIANS.

INTRODUCTION.—Gloag, *Introduction to the Pauline Epistles*. Godet, *Introduction—Paul's Epistles*. Dods, *Introduction to the New Testament*. Salmon, *Introduction to the New Testament*. The Bible dictionaries.

COMMENTARIES.—Abbott, *Ephesians and Colossians*. Macpherson, *The Epistle to the Ephesians*. Dale, *Lectures on the Ephesians*. Moule, *Ephesian Studies*. Findlay, *Ephesians—Expositor's Bible*.

TRANSFORMATION OF CHARACTER.—Smiles

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Character. Thayer, Turning Points in Successful Careers. Lemmon, Eternal Building. De Motte, Character Building. Coe, Spiritual Life.

SERMONS ON THE LESSON.—Verse 1.—Spurgeon, C. H., *Sermons*, vol. iii, page 225. *Free Church Pulpit*, vol. i, page 569. Davies, S., *Sermons*, vol. i, page 74. Olyphant, *Christ Our Life*, page 177. Verse 2.—*The Pulpit*, London, vol. xxx, page 469. Verse 4.—Davies, S., *Sermons*, vol. i, page 95. Saurin, J., *Sermons*, page 179, 197. Verse 5.—Buckminster, J. S., *Sermons*, vol. i, page 313. Fish, *Pulpit Eloquence of the Nineteenth Century*, page 123. Verse 6.—Newman, J. H., *Sermons*, vol. iv, page 210. Roberts, *The Living One*. Verse 7.—Beecher, H. W., *Sermons*, vol. vi, page 159. Verse 8.—Wesley, J., *Works*, vol. v, page 7; vol. vi, page 43. Banks, *Christ Brotherhood*, page 136. Beecher, *Sermons*, vol. vi, page 197. Verse 10.—Goulburn, *Thoughts on Personal Religion*, page 218. Nadal, *New Life Dawning*, page 319. *Homiletic Review*, vol. xiii, page 510, vol. xxi, page 150; vol. xxvii, page 363.

Blackboard.



The path of wickedness which the Ephesians trod was the way of death, looking forward to judgment and wrath to come. Life had lost all its sweetness and character all its nobility, until the Gospel proclamation revived in their darkened hearts a new and glorious hope. It was the message of gracious restoration to the favor of God through Jesus Christ, and many accepted the deliverance it offered, and became members of the Christian Church. Paul's letter reminds them of their resurrection from a living death, and pictures the blessedness of life in Christ.

Coloring.—Upper and lower line, yellow; scroll, white; words, red; path, cream.

FIRST QUARTERLY REVIEW.

March 29.

Golden Text.

Lo, I am with you always, even unto the end of the world. Matt. 28. 30.

Home Readings.

- M. Paul and Silas at Philippi. Acts 16. 23-40.
- Tu. Paul at Thessalonica and Berea. Acts 17. 1-12.
- W. Paul at Athens. Acts 17. 22-34.
- Th. The Church at Corinth Founded. Acts 18. 1-11.
- F. Paul and Apollos. Acts 18. 19-28.
- S. Paul at Ephesus. Acts 19. 13-20.
- S. The Riot at Ephesus. Acts 19. 29-41.

Lesson Hymns.

New Canadian Hymnal, No. 168.

There is work to do for Jesus,
Yes, a glorious work to do,
For a harvest fully ripened
Rich and golden lies in view.

New Canadian Hymnal, No. 323.

Into a tent where a gipsy boy lay,
Dying alone at the close of the day,
News of salvation we carried,—said he,
"Nobody ever has told it to me!"

New Canadian Hymnal, No. 89.

The door of God's mercy is open
To all who are weary of sin,
And Jesus is patiently waiting,
Still waiting, to welcome you in.

Review Scheme for Senior and Intermediate Scholars.

EXPANSION OF THE CHURCH AMID OPPOSITION.

- A. The Church in Macedonia—Four Lessons.
- B. The Church in Greece—Four Lessons.
- C. The Church in Ephesus—Four Lessons.

A. THE CHURCH IN MACEDONIA.

LESSON I.—A Great Deliverance. Acts 16. 22-34.—In what place did the events of this lesson take place? What caused the opposition? What ill-treatment was given to the apostles? How did they endure their sufferings? How did deliverance come? Give an account of the conversion of the jailer. What persons joined the church that night?

LESSON II.—A Message of Love to the Philippian Christians. Phil. 4. 1-13.—How does Paul express his love for the Philippians? What does he say to restore peace in the church? What exhortations are given concerning gentleness, joy, and prayer? What is promised to those who pray aright? What are fit subjects of

thought? How had the love of the Philippians for Paul been shown?

LESSON III.—The Word of God in Two Cities. Acts 17, 1-12.—To what place did Paul and Silas go from Philippi? To whom was the Gospel first preached there? What success was had? Give an account of the disturbance that was made. Where did the apostle go next? What praise is given to the Bereans? What were the results at Berea?

LESSON IV.—Paul's Counsel to the Thessalonian Converts. 1 Thess. 5, 14-28.—What directions are given concerning certain persons in the church? What rule is given concerning revenge? What other brief precepts are given? For what did Paul pray? What are the closing requests?

B. THE CHURCH IN GREECE.

LESSON V.—The Gospel Preached at Athens. Acts 17, 22-34.—How did Paul come to Athens? What stirred his spirit? Who requested a statement of his new doctrines? Where was the address made? Give the chief points of the discourse. What did he urge the Athenians to do?

LESSON VI.—A Great Church Started. Acts 18, 1-11.—Where did Paul go after leaving Athens? What friends did he find? What twofold labor did he follow? What was his success among the Jews? To whom did he afterward preach? What encouragement did he get?

LESSON VII.—A Lesson of Self-control. 1 Cor. 8, 4-13.—What controversy was going on among Corinthian Christians? What liberty was claimed by one of the parties? What does Paul say about idols? What was Paul's decision?

LESSON VIII.—A Lesson on the Greatest of Christian Graces. 1 Cor. 13.—What desirable gifts are nothing without love? What acts of kindness and devotion need love to make them profitable? What are the characteristics of love? How long shall love endure? What things shall pass away? Why shall knowledge pass away? What is said concerning the future life? Name three abiding graces.

C. THE CHURCH IN EPHESUS.

LESSON IX.—Another Great Church Founded. Acts 18, 24 to 19, 6.—What man came to Ephesus? What friends of Paul were there? How did they help Apollos? To what city did he go? Who next came to Ephesus? Where had Paul been? What disciples did he find at Ephesus? What did these disciples know of Christianity? How did Paul help them? What blessing did they receive?

LESSON X.—The Name of Jesus Exalted. Acts 19, 13-20.—What special power was given

to Paul? What attempt was made to imitate him? How did it fail? What was the effect of the failure? What reformation took place in the church? What class of persons were brought to accept Christ? How did they show that they were converted?

LESSON XI.—A Lesson of Fruitless Opposition. Acts 19, 29-41.—What business was injured by the spread of Christianity? What people made a disturbance? Who were arrested? What did Paul want to do? What did the crowd do for two hours? Who spoke to the people? What did he tell them to do?

LESSON XII.—A Lesson on Salvation from Sin. Eph. 2, 1-10.—What is the state of those who are living in sin called? How does Paul describe the life of the Ephesians before their conversion? Through what was the change brought about? What is a state of salvation called? What is the gift of God's grace? What does the sinner do in order to be saved? What does he do after he is saved?

Teaching Hints for Intermediate Classes.

"We do not dread review Sunday since we formed the habit of preparing for it during each Sunday of the quarter."

"No, indeed; it is the easiest Sunday of the quarter for us teachers, and our pupils look forward to it with pleasure."

So will it be for the classes that have followed the suggestions in connection with the twelve lessons that we have studied during the past three months.

Print on a sheet of paper (which may be large or small according as the review is to be conducted from the platform or in the class) the names of the places about which we have studied during the quarter as follows:

PHILIPPI.
THESSALONICA.
ATHENS.
CORINTH.
EPHESUS.

These names should be printed near the left-hand margin of the paper and some distance apart. The places for which they stand should be pointed out rapidly on the map, so that the pupils may have a bird's-eye view of the scene of the missionaries' labors.

Take PHILIPPI and mark after it I. and II. Call for the titles and Golden Texts of Lessons I and II. Ask: What was the review word for our first lesson? When it is given print after the I the word *JAILER* and question rapidly

and concisely by the word of the application.

Proceed to the next questions. When it after II that word.

Take each this way. I. time to any be touched go into detail outline of the quarter.

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and concisely on the lesson pictures suggested by the word. Then ask some individual to give the application of the lesson. (See below.)

Proceed to Lesson II and ask similar questions. When the word *REJOICE* is given print it after II and call for the truths suggested by that word.

Take each lesson in order, and handle it in this way, being very careful to give but little time to any one lesson, so that all of them may be touched upon. The endeavor should not be to go into details, but to draw out a comprehensive outline of what has been studied during the quarter.

When the outline is completed it will appear on the sheet of paper as follows:

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|---------------------|---|------------------|
| PHILIPPI | } | I. JAILER. |
| | | II. REJOICE. |
| THESSALONICA | } | III. BIBLE. |
| | | IV. HOLD FAST. |
| ATHENS | | V. WORSHIP. |
| CORINTH | } | VI. FOUNDATION. |
| | | VII. ABSTINENCE. |
| | | VIII. LOVE. |
| EPHESUS | } | IX. HOLY SPIRIT. |
| | | X. BONFIRE. |
| | | XI. FAITHFUL. |
| | | XII. SALVATION. |

The APPLICATIONS of the various lessons are herewith reproduced for the benefit of those who may wish to have them in this handy form:

I.
I AM SAVED BECAUSE
I BELIEVE
IN JESUS CHRIST.

II.
I WILL ALWAYS
REJOICE
IN THE LORD.

III.
DAILY I WILL READ
THE BIBLE
FOR LIGHT AND GUIDANCE.

IV.
LORD, HELP ME TO
HOLD FAST
THAT WHICH IS GOOD.

V.
LORD, HELP ME TO
WORSHIP THEE
IN SPIRIT AND IN TRUTH.

VI.
I WILL BUILD ON
THE ONLY REAL FOUNDATION,
WHICH IS JESUS CHRIST.

VII.
I PROMISE TO BE
A TOTAL ABSTAINER
FOR MY BROTHER'S OWN SAKE.

VIII.
LORD, GIVE ME TRUE
LOVE,
THE GREATEST OF ALL THINGS.

IX.
LORD, FILL ME WITH
THE HOLY SPIRIT,
THAT I MAY BE A TRUE CHRISTIAN.

X.
IN JESUS'S NAME I WILL
DESTROY EVERYTHING
THAT KEEPS ME FROM SERVING HIM.

XI.
LORD, HELP ME TO BE
FAITHFUL
EVEN AT PERSONAL LOSS.

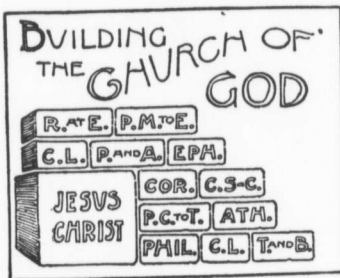
XII.
I ACCEPT THE
SALVATION
OFFERED BY GOD.

Heart Talks on the Lesson.

One very pleasant part of a journey is to sit down with some one afterward and talk over what has happened; what we have enjoyed, whom we have met, and especially our traveling companions if they have been of the happy and helpful kind. So, let us go back to Philippi with St. Paul, and so on to Ephesus, where we leave him at the close of this quarter's lessons. It is midnight. The day has been noisy and full of peril. Paul and Silas, with their feet fast in stocks, are suffering intense pain from many stripes received from the people to whom they tried to tell the good news of the Gospel. The sleepers in the dark and silent prison are aroused by the singing of a hymn of praise to God. They listen, and presently the old walls tremble, the bolted doors fly open, and everyone's bonds are loosed. Who is there? What presence moved those sturdy walls and loosens with unseen touch the heavy bolts? One who has said, "Lo, I am with you always, even unto the end of the world." And because this Presence was so real to Paul wherever he went, whatever he did, he could say with happy confidence, "The peace of God which passeth understanding shall keep your hearts and minds through Christ Jesus. I can do all things through Christ which strengtheneth me." At Thebes, when all the city was in an uproar, he was so conscious of this divine, comforting Presence he could say, "Whether we wake or sleep we live together with him." At Athens, where his spirit was stirred within him when he saw the whole city given to idolatry, he could speak convincingly to those ignorant worshippers of a God whom he really knew. The consciousness of the real presence of Jesus made him speak so that many of them wanted to hear more. They saw he was talking of something which he really himself knew. At Corinth, when the opposition was so fierce he thought he must leave the place, the assuring voice of Jesus in the night said, "Be not afraid, but speak, and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee." And in the strength which this conscious presence of Jesus gives to the mind and to the

heart he wrote to the people of Corinth that for the love of that ever-present Friend he would never indulge himself even in a harmless pleasure if it could in any way hurt one for whom that Friend had died. And controlled by that blessed Presence which swayed all his thought he wrote to them of the beautiful grace of love. And as we leave him at Ephesus, amid the tumult of evil spirits and angry men, we remember how he wrote to the Ephesians afterward, forgetting the perils and the sufferings in the joy of making known to them peace, love, and faith from God the Father and the Lord Jesus Christ. Notwithstanding the hardships it has been a wonderfully happy and successful journey because of the companionship. So will life's journey be to you happy and successful if you have always with you the conscious presence of this unseen Friend. It must be very lonely without him!

Blackboard.



The foundation of the Christian Church was laid broad and deep for all eternity and time and it only remained that the superstructure be raised by faithful men like Paul. The lessons of the quarter show the process of building believers were joined in holy fellowship, and here and there a church was formed to take its place in the rising walls. Paul was a faithful builder, laboring to perfect his work by arduous personal effort supplemented afterward by letters of encouragement and counsel. If we too would be laborers with God in church work we must have courage, perseverance, sympathy and love.

Coloring.—Stones, light brown, filled with cream; words, red or white; phrase, purple and yellow.

RES

LESSON

Superintendent. Silas prayed for prisoners here. great earth prison were opened (Verses 25,

Scholars. Sing out of his would have I oners had be voice, saying here. (Vers

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RESPONSIVE REVIEW SERVICE FOR THE FIRST QUARTER.

LESSON I. PAUL AND SILAS AT PHILIPPI.

Superintendent. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and everyone's bands were loosed. (Verses 25, 26.)

Scholars. And the keeper of the prison awaking out of his sleep, . . . drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. (Verses 27, 28.)

Teachers. Then he . . . came trembling and fell down before Paul and Silas, and said, Sirs, what must I do to be saved? (Verses 29, 30.)

All. Believe on the Lord Jesus Christ, and thou shalt be saved. (Golden Text.)

LESSON II. CHRISTIAN LIVING.

Superintendent. Be careful for nothing: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. (Verse 6.)

Scholars. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus. (Verse 7.)

Teachers. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; . . . think on these things. (Verse 8.)

All. Rejoice in the Lord alway. (Golden Text.)

LESSON III. PAUL AT THESSALONICA AND BERRA.

Superintendent. They came to Thessalonica, where was a synagogue of the Jews. And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures. (Verses 1, 2.)

Scholars. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar. (Verse 5.)

Teachers. And the brethren immediately sent away Paul and Silas by night unto Berea. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

All. Thy word is a lamp unto my feet. (Golden Text.)

LESSON IV. PAUL'S COUNSEL TO THE THESSALONIANS.

Superintendent. Warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. (Verse 14.)

Scholars. See that none render evil for evil; . . . but ever follow that which is good. (Verse 15.)

Teachers. Rejoice evermore. Pray without ceasing. In everything give thanks. (Verses 16, 17, 18.)

All. Hold fast that which is good. (Golden Text.)

LESSON V. PAUL AT ATHENS.

Superintendent. Then Paul stood in the midst of Mars' hill and said, . . . As I passed by and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. (Verses 22, 23.)

Scholars. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands: neither is worshiped with men's hands as though he needed anything, seeing that he giveth to all life, and breath, and all things. (Verses 24, 25.)

Teachers. And hath made of one blood all nations of men for to dwell on all the face of the earth, . . . that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us. For in him we live, and move, and have our being.

All. He preached unto them Jesus and the resurrection. (Golden Text.)

LESSON VI. THE CHURCH AT CORINTH FOUNDED.

Superintendent. Paul departed from Athens and came to Corinth. . . . And he reasoned in the synagogue every sabbath and persuaded the Jews and the Greeks. (Verses 1, 4.)

Scholars. And when they opposed themselves and blasphemed, he shook his raiment and said unto them, Your blood be upon your own heads: I am clean: from henceforth I will go unto the Gentiles. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing believed, and were baptized. (Verses 6, 8.)

Teachers. Then spake the Lord to Paul in the night by a vision, He not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee. (Verses 9, 10.)

All. Other foundation can no man lay than that is laid, which is Jesus Christ. (Golden Text.)

LESSON VII. CHRISTIAN SELF-CONTROL.

Superintendent. For if any man see thee which hath knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols? (Verse 10.)

Scholars. And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. (Verses 11, 12.)

Teachers. Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth. (Verse 13.)

All. Let us therefore follow after the things which make for peace. (Golden Text.)

LESSON VIII. CHRISTIAN LOVE.

Superintendent. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. (Verse 1.)

Scholars. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing. (Verse 2.)

Teachers. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. (Verse 3.)

All. Now abideth faith, hope, charity, these three; but the greatest of these is charity. (Golden Text.)

LESSON IX. PAUL AND APOLLOS.

Superintendent. And a certain Jew named Apollos . . . an eloquent man, and mighty in the scriptures, came to Ephesus. . . . And being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. (Verses 24-26.)

Scholars. Paul came to Ephesus, and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as in the name of the Lord Jesus. (Verses 4, 5.)

Teachers. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. (Verses 4, 5.)

All. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him. (Golden Text.)

LESSON X. PAUL AT EPHESUS.

Superintendent. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. (Verses 13, 14.)

Scholars. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them. (Verses 15, 16.)

Teachers. And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together and burned them before all men. (Verses 18, 19.)

All. The name of the Lord Jesus was magnified. (Golden Text.)

LESSON XI. THE RIOT AT EPHESUS.

Superintendent. And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theater. And when Paul would have entered in unto the people, the disciples suffered him not. (Verses 29, 30.)

Scholars. All with one voice about the space of two hours cried out, Great is Diana of the Ephesians. (Verse 34.)

Teachers. And when the town clerk had appeased the people, he said, . . . We are in danger

to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly. (Verses 35, 40, 41.)

All. The Lord preserveth the faithful. (Golden Text.)

LESSON XII. PAUL'S MESSAGE TO THE EPHESIANS.

Superintendent. And you hath he quickened, who were dead in trespasses and sins. (Verse 1.)

Scholars. But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ.

Teachers. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

All. By grace are ye saved through faith. (Golden Text.)

PAUL'S CONVERSION—AN ELLIPTICAL STUDY.

(Write in the missing words.)

8. —, also called P—, was born in —, a city of —, and was brought up in —, of the tribe of —. He was of the stock of —, of the tribe of —, a Hebrew of the —, as touching the law a —. We first hear of him in connection with the stoning of —. The witnesses laid down their clothes at a young man's feet whose name was —. As for Saul, he made — of the church, entering into every house, and haling — and — committed them to —.

—? And he said, Who art thou, —? And suddenly there shined round about him a — from —. And he fell to the earth and heard a — saying unto him, —, —, —, —.

—? And he said, Who art thou, —? And the Lord said, I am — whom thou —; it is for thee to — against the —. And he trembling and — said, —, what wilt thou have me to do? And the Lord said unto him, —, and go into the —, and there it shall be told thee —. And Saul arose from the earth, and when his — were — he saw —; but they led him by the — and brought him into —. And he was — and without —, and neither did — nor —.

And there was a certain disciple at — named —; and to him said the Lord in a vision, Arise and go into the — which is called —, and inquire in the house of — for one called —.

—; for behold —. Then — answered, Lord, I have heard by many of this —, how much evil he hath done to thy — at —. And here he hath authority from the chief — to — all that — on the —.

But the Lord said unto him, — thy —; for he is a — unto me to bear my name before the — and the —.

And Ananias went his way, and entered into the —, and putting his — on him, said, —, the Lord, even —, that appeared unto thee in the way as thou —, hath sent me, that thou mightest receive thy — and be — with the —.

And immediately there fell from his — as he had been —; and he received — forthwith, and he arose and was —. And straightway he preached — in the — that he is the —.

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Primary Teachers' Department.

Primary Brevities.

"UNLESS you love and are lovable you can do nothing with other people," some one has said. Certainly you can do nothing with *little* people.

THE primary teacher must above all other things be sincere. Affectation of speech or manner is quickly felt by a child. Said a six-year-old child to her mother of a caller, "How nice she talks!—but somehow it seems as though she didn't mean it."

"I CANNOT make a pretty blackboard. There's not a bit of the artist in me," said a primary teacher. One does not need to be an artist to make straight and curved lines, and help children to see what they stand for, nor does it require artistic ability to cut pictures from papers and lesson helps to brighten the board and hold little eyes.

IT is true these things take time and thought, but they are helping to cast up a highway over which little feet may tread in the years to come, and one can afford to spend time and thought. The great thing is to love, then all else will follow. If we love the children we will want to lead them by the most direct path to the Lord we love, and it will not be a hardship to study to make the path attractive.

WHAT does Missionary Sunday mean to your class? Anything more than the bringing of missionary money if they can be induced to remember it? It ought to mean much more, and it will if once the missionary spirit enters your own heart. The charming little missionary pamphlets published by the Women's Missionary Societies of our Church ought to be in all primary classes, especially since our Church furnishes no paper of this kind for children. The Sunday school which numbers these among its helps is building better than it knows.

Questions Answered.

Would you advise calling the roll in class time? No, indeed. The brief time of the Sunday school session is too precious for such use. The attendance should be carefully kept, but let some plan be adopted that will take very little time. If the class is subdivided, it can be done in a few moments by assistants, or by an assistant who comes before the opening of the session, and who will need to mark during the session only those who have come in late.

Do you believe in children attending two Sunday schools? No; it would be better for them to go once to Sunday school and to church. Little children should be trained in churchgoing habits.

Is it wise or unwise to let the Primary Department keep its own benevolent fund separate from the main school, and distribute it? The Primary Department should have control of the birthday fund, but it would seem best that all other moneys should go into the Sunday school treasury.

Do gentlemen make good teachers of little children? They make good fathers, then why not good teachers?—*Scl.*

The Good Shepherd.

AN EXERCISE FOR CHILDREN.

GIRLS.

WHO will be our shepherd true,
Keeping us life's journey through?

BOYS.

"The Lord is my Shepherd; I shall not want."

GIRLS.

Who in pastures green will feed,
And by gentle waters lead?

BOYS.

"He maketh me to lie down in green pastures;
he leadeth me beside the still waters."

GIRLS.

Who will seek the lambs astray,
Bring them to his own right way?

BOYS.

"He restoreth my soul; he leadeth me in the
paths of righteousness for his name's sake."

GIRLS.

Who in loving arms will fold
Little lambs, and kindly hold?

BOYS.

"He shall gather the lambs with his arm, and
carry them in his bosom."

GIRLS.

If in Jesus we rejoice,
Will we know his tender voice?

BOYS.

"The sheep follow him, for they know his voice."

GIRLS.

Will he call me by my name?
Jesus, evermore the same?

BOYS.

"He calleth his own sheep by name."

GIRLS.

What can make the lambs as white
As the snowflakes in his sight?

BOYS.

"The blood of Jesus Christ his Son cleanseth us from all sin."

GIRLS.

Will he bear us on his breast,
To the folds forever blest?

BOYS.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—*Sci.*

Cooperation in the Home.

THE primary teacher who is devoted to her work well understands how important is the home cooperation, and seeks in all possible ways to secure it. "Mamma says so" settles a question in the child's mind. Hence the desirability of inducing mamma to say what teacher says. How shall the teacher set about winning this cooperation?

Of course there is no method so certain to secure results as visiting in the homes. The teacher will rejoice to find in many of these homes the warm and willing spirit which eagerly welcomes any effort to help in the training of the dear little ones. In these homes the teacher may be able to learn much from the mother, and the two together can plan and work for the very best results.

But not always is this the case even in Christian families. The primary teacher soon learns as she enters the homes of her little flock that there are many worldly, thoughtless mothers who think and plan far more for the adornment of the child's body than for the teaching of the immortal spirit, and to these she has a definite mission. A real interest in any mother's child wins the heart of the mother. Seeds of truth about child culture may be dropped from time to time, a helpful article on child study may be

loaned the mother with a request for her opinion upon it she may be urged to visit the primary class now and then, and in many quiet ways her cooperation may be sought, and in most cases secured.

But, alas! into many of the homes which the teacher enters there is no family altar, no love for the house of God, no tender leading of the young life in the ways of his commandments, and here with love and faith and prayer the teacher must "walk softly," and seek in all loving, tactful ways to help and inspire. The child is a valuable coadjutor, carrying home what teacher says, and singing over and over the simple Gospel songs learned in the class. Many and many a mother has thus been won to Christ, and through her a whole family started in the way of life. Wherever possible the primary teacher should seek to secure members of the Home Department while visiting for her class. Truly the primary teacher's "call" is one to be desired. Hers is a true vocation in which she should rejoice and be glad.

But there are devoted teachers of the little ones who are unable to carry on this house-to-house ministry. Must such be denied the privilege of working toward home cooperation? By no means. The wise teacher will plan for an occasional class gathering to which the mothers will be invited. It is true they will not all come at first but the occasion may be made so delightful that as they listen to glowing accounts of it from the children or from friends who were present they will regret their absence, and at least make an effort to attend when another such occasion presents itself. Letters may be sent out at intervals inviting the help and cooperation of the parents, and verbal messages may often be sent by the children, bearing witness to the earnest thought and care of the teacher for the child's welfare. And then, when sickness and death invade the homes, an open way is made to the parent's heart, and many a new consecration to the child's highest interests has been made in such a time of stress, sustained, perhaps inspired, by the teacher's helpful presence and wise sympathy. Said a mother in a Christless home, whose child had gone into the other life during a brief absence of the dearly loved teacher, "I sent for you as soon as I saw Willie must die and when they told me you were away I didn't know how to bear it!"

The ministry to the little ones is always delightful, and it is an added delight to know that through the least of these the Lord of life is always working to win world-incrusted lives to himself.

[It is suggested that the Sunday, review weeks go by

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Additional Lessons.

BY MARY A. LATHBURY.

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

LITTLE HYMN STUDIES—III.

"How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear."

REV. JOHN NEWTON, an English clergyman, died nearly a hundred years ago, but this beautiful hymn of his can never die, for it is a part of his own spirit, which is immortal. He wrote other hymns, but none so sweet as this. He was the friend of Cowper, a greater poet, and together they made a hymn book called *Olney Hymns*. When he was a very little child he was left motherless, and when only eleven went to sea with his father. He became a very wicked youth, but his praying mother had given him to God and to the ministry when he was an infant, and when shipwrecked and near death he gave himself to God in answer to her prayers. He had taken the name of the Lord Jesus in vain thousands of times, probably, but he came to love and honor it above all names, and to give it to the world in this beautiful hymn. One only has to be a believer in Jesus to know the sweetness of his name, for only to the believing soul can he give himself. It was when tossing on a wreck between a stormy sea and sky that John Newton first believed, and it soothed his sorrows, healed his wounds, and drove away his fear, and it has done this for thousands since that day.

"It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary, rest."

Did anyone ever speak or act so unkindly to you that you carried home a heavy heart and found it very hard to keep from crying? But there at home was mother, and with your head on her shoulder, and her arms around you, you did not care any more; your heart was made whole, and the feelings that had been troubled, like waves in a storm, all at once grew calm. That is just the way it is when the Christian turns from his troubles and prays to the Lord Jesus and reads his word. Then he is at peace. Did you ever think that the soul as well as the body may feel hunger? If one who loves his Lord is a long time in the world he grows homesick—hungry to hear the holy name spoken, and spoken reverently and lovingly. The soul may also grow very tired of the things that have to

be done in the way of worldly business, and long for a little chance to read the word and to pray, or to be where Christians worship. These things bring rest to the soul.

"Dear name! the rock on which I build,
My shield and hiding-place;
My never-falling treasure, filled
With boundless stores of grace!"

A lady was once very ill of a fever, and among strangers. She was too ill to think very much, or to try to remember anything, but as she lay alone in her room this beautiful stanza came flowing through her mind from somewhere, she did not know where. It was as if an angel had said it close beside her. How dear that name was to her then; and perhaps an angel did whisper it into her mind, for it is written, "He shall give his angels charge concerning you." Sometimes we feel as if we have no safe place to be and we are afraid of what the next day may bring us, but if we are sure of Jesus we feel like one whose house is builded on a rock, far above the stormy sea; or like one who is in a safe refuge, or fort, when there is war outside.

Then again we may feel very low in both body and mind. We may have no money, and at the same time feel poor in spirit, and as if we are of no use in the world. Then, if we believe in Jesus, he shows us that our own riches, whether of mind or of estate, are worth very little compared with the riches of his love which we may freely have. He is both the treasury and the treasure.

"Jesus, my Shepherd, Saviour, Friend,
My Prophet, Priest, and King,
My Lord, my Life, my Way, my End,
Accept the praise I bring!"

John Newton had studied God's word and found out some wonderful things before he wrote these lines. He adds ten more names to the name of Jesus, and there are many, many more in the Bible. First he calls him his Shepherd, and you know David says in the twenty-third psalm, "The Lord is my shepherd," and Jesus said in the tenth chapter of John, "I am the good shepherd." He also calls him Saviour, because "he shall save his people from their sins;" and Friend, because he is called "the friend of sinners;" and Prophet, because among all the prophets he was the greatest for he knew all things. Then he is our great High Priest in the temple of the heavens, and in our little temples, or churches, on earth. He is also the "King of kings, and Lord of lords," "the Way and the Life," and the End that we all must seek if we would be happy forever.

International Bible Lessons.

FIRST QUARTER.

LESSON IX. (March 1.)

PAUL AND APOLLOS. Acts 18, 24 to 19, 6.

GOLDEN TEXT: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11, 13.

Primary Notes.

BY JULIA H. JOHNSTON.



Opening. The thought to impress all through is that of the Golden Text. Show how willing and how wise earthly parents are to give their children good things, and how much more the heavenly Father shows his wisdom and willingness.

Tell about a little boy who needed many things that had to be well chosen. He had to have clothes that were just right, just warm enough, and of a certain kind; he needed just the right sort of food to make him grow, and books that would teach and help and please him. He needed care, he needed teachers, and O, so many things! His loving father understood all about it. He knew exactly how to choose for his little boy. No one else knew so well as the father and the mother. It was love that made them find out what was best and then give it. It was love that kept them from giving hurtful things, even when the boy begged and cried for them. They knew better than to hurt him. They knew how to give good things, and loved to do it. Our Father God is like this, only far, far more wise and willing to give the very best to his own. The best gift of all is the Holy Spirit: sent into our hearts to teach, help, and lead us right and fill us with love. Teach Golden Text.

Lesson Story. First we hear about a man named Apollos, what he needed and what God gave him. Make story of this beautiful character vivid. Born where? Came where? Was what sort? Eloquent just means earnest. Whose "way" had he learned? What book had he studied? Who had been his teacher? Had John the Baptist taught him all he needed to

know? Did he teach and preach what he did know, this Apollos? Then did God give him all else needed? Tell how Paul's friends Aquila and Priscilla took this young man home and taught him. Apollos became Paul's friend and helper, afterward going to Corinth, where Paul had preached, and helping the people to remember and use what they had heard from Paul. God gave Apollos the gift of the Holy Spirit. Then he was ready to help others.

The Gift Given to Twelve Men. Apollos was not the only earnest man to whom this best gift was given. Tell about the twelve men whom Paul found who had heard John but did not know all about Jesus and the Holy Spirit; tell how Paul prayed for them, and the gift was given, God knew how, and he was willing to give his Holy Spirit to these too who were willing to receive.

Forget-me-not Thought: The Best Gift. If we could add together all the love, wisdom, and willingness of all the parents on earth who give good gifts to their children we could not tell how wise and willing God our Father is. He shows this by offering the best gift, even his Holy Spirit. Will we do as Apollos and the others did, and let the Holy Spirit come into our hearts as the best gift of all? Every good thought, every loving thought, every sorry feeling for sin, every wish to do right, is from the Holy Spirit in our hearts. Listen and obey. This is taking God's best gift.

Thought for Teachers. If any of us lack wisdom to teach this lesson about God's wis-



dom and willingness in giving the best gift, let us not lack the faith to ask for the gift that will enable us to do it. He who has promised to "do exceeding abundantly above all that we ask or think," will not fail us if, with childlike simplicity, we come asking of him the "wisdom that is profitable to direct" us, in teaching the little ones committed to our care.

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LESSON X. (March 8.)

PAUL AT EPHEBUS. Acts 19. 13-20.

GOLDEN TEXT: "The name of the Lord Jesus was magnified." Acts 19. 17.

Primary Notes.



Opening. This lesson is largely about the power of the great name of Jesus. This should be impressed from beginning to end. Even little children understand something about authority and power. They know the names of those who can do

things and have a right to say what must be done.

Tell story of great king. Describe throne and crown and scepter, all meaning power and greatness. Describe the giving of commands, the sending of soldiers and messengers. Picture one man sent on an errand to a house. He knocks at the door and cries "Open, in the king's name." No one would dare to keep the door shut after that. The name stands for the king himself. No one must treat this name as if it meant nothing.

Jesus's name stands for great King, yet our loving Saviour. If he were not great and mighty could he do so much for us, though loving us just the same?

This lesson tells how the wonderful name of Jesus was made known and loved long ago. It was the power of Jesus that made Paul so full of helpfulness to others. The Lord gave him power to make sick people well and send away bad spirits from people's hearts. Paul did not do this in his own name, but in the name of Jesus and for Jesus' sake, and "the name of the Lord Jesus was magnified," or made great, among them all. Teach Golden Text.

Lesson Story. Teach first the wrong use of Jesus's name. Some men in the city of Ephesus, where Paul did so much in Jesus's name, thought that by saying Jesus's name over as a charm they could do the same and be called great and make money. This was the wrong use of Jesus's name. Saying it over does no good. These men were punished for their sin, and then others understood how the name should be used. So "the name of the Lord Jesus was magnified," or made great, among them there in Ephesus.

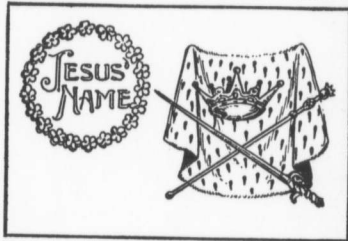
Teach, in the second place, how the people proved that they understood how great was the name of Jesus and how it ought to be used. In three ways: They believed, said so, showed it by

what they did. They brought their queer old books, telling how to do strange, wicked things to deceive others, and burned them there before all men, in a big bonfire.

This showed how much in earnest they were for, on counting up, it was found that the price of these curious books was fifty thousand pieces of silver. This showed how much they were willing to give up in order to do right. Are we willing to give up anything, no matter what it costs, that we may do right?

Forget-me-not Thought; Jesus's Name. It is great and holy because he is. It means all that Jesus is to us. Speak of him as Saviour, Lord, Shepherd, King,—everything great and good.

Thought for Teachers. We must make the name of the Lord our "strong tower" or we cannot lead the children to trust in it. What does the name of Jesus stand for to us? What does it mean in our own lives and to our own hearts?



LESSON XI. (March 15.)

THE RIOT AT EPHEBUS. Acts 19. 29-41.

GOLDEN TEXT: "The Lord preserveth the faithful." Psa. 31. 23.

Primary Notes.



Opening. Tell story of Bunyan's dream of the pilgrims in Vanity Fair. Impress all through the truth of the Golden Text, that "the Lord preserveth the faithful." To be faithful is to be strong and true, to stand by the truth no matter what happens. A faithful boy does his work just as he is told, no matter whether anyone is looking on or not. A faithful girl does not have to be watched. Faithful men and women keep on doing what their Master tells them, whether others do or not, and whether others like it or not. If God's chil-

dren are true to him, loving and obedient, no matter what happens, then they may be very sure that he will preserve or keep them safe, no matter what happens. Perhaps he may take them home to be with him, as Bunyan wrote about one of those pilgrims, but surely that is preserving them. In some way the faithful ones will surely be kept—both big and little people.

Lesson Story. The Trouble. The title calls it a riot. Of course there was some trouble, or we would not be hearing about the keeping safe of the faithful Paul. A riot is a great company of angry men howling and ready to fight, making trouble in the streets, and putting others in danger. The trouble in Ephesus was made by some angry men who were afraid they would lose their trade if Paul kept on preaching about Jesus, and people believed on him and stopped praying to the idol god called Diana. These men were silversmiths and made little stands or places to hold the image of the god. These were of silver, and the men made much money out of them. They went into the streets and called the people together and shouted angrily against Paul and complained so that by and by it seemed as if the whole city was full of the stir and trouble, and some men caught Paul's friends and dragged them to a hall, and nobody knew what would happen next. Paul wished to go in to the hall, but his friends kept him away, for it was not safe. They might have killed him. So some cried one thing and some another, and for two hours they shouted, "Great is Diana of the Ephesians," and some did not know from first to last why they were all there together, but they joined with the rest, and the city was full of noise and trouble.

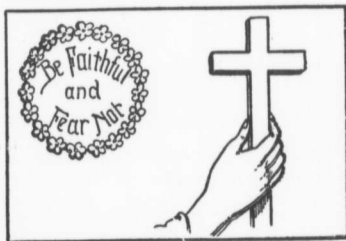
God's Own Were Safe. In spite of all this riot Paul and his friends were safe. By and by one of the city officers, called the town clerk, one who did writing, came to find out what the trouble was. He told them how foolish they were to make all this noise, which might cause them to be arrested. He said they might take a peaceful way to settle their troubles if they had any. They could go to the court and get things made right if they were wrong, and so he sent them all home.

In spite of all the teachings of Paul against Diana and about Jesus, things he so faithfully taught, whether men liked it all or not, he was kept. God kept him. He could not keep himself.

Forget-me-not Thought: Be Faithful and Fear Not. This is all we have to do—just

keep on doing right without being afraid. God will keep us.

Thought for Teachers. Let us take the town clerk's advice and "do nothing rashly." There may be something like a riot in the class occasionally, but we must not jump at the conclusion that all is lost. God is faithful, who will help us out.



LESSON XII. (March 22.)

PAUL'S MESSAGE TO THE EPHESIANS.

Eph. 2. 1-10.

GOLDEN TEXT: "By grace are ye saved through faith." Eph. 2. 8.

Primary Notes.



Opening. Seek to impress difference between seeing and trusting. A child goes along a plain path in the sunshine. He can see where he is going, and look far ahead along the way. But picture a dark night, a rough way, a raging storm. Then one needs a guide, one who knows the way, carries a light, and can lead safely. The child cannot see the path, nor know the way, but if he trusts and follows his guide he will reach the journey's end in safety. How will a boy show his trust? He will put his hand in the guide's hand and let the guide hold him and lead him. He will not keep asking questions, as if afraid something was going wrong. He will not hold back and refuse to go.

Then there is another way to show even greater trust. A little boy gets lost in the wood. He does not know the way out. But far off he hears his father's voice. He trusts that and follows the sound. It does not seem to be in the right direction, but the voice calls

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Paul's he preac the nam written faithful ginning. are faith people lo people h safe. F What is in power these, is our Fat He is ric he is in who are cruel an help and merc are not is becau to give lo that he i way, for ing us e Then h mercy an



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"Come," and the child is sure father knows, and so he goes. He cannot see or understand, but he can trust. It is the father, or the guide who leads and saves; so the boy trusts and obeys, and is led safely along.

Paul's Message. This lesson is from a letter Paul wrote to those people in Ephesus where he preached so long and did so much good in the name of Jesus. This letter is not only written to the Christians there, but is to the faithful ones in Jesus so Paul says in the beginning. It is for us to-day, if we trust and are faithful, just as much as it was for those people long ago and far away. Paul tells these people how and why they were saved, or made safe. First, it is because God is rich in mercy. What is it to be rich? rich in money? in books? in power? To have a great deal of each of these, is it not? But is anyone as rich as God our Father? Can you count up his riches? He is rich in everything, but O, think how rich he is in mercy! Some men are rich in money who are not rich in mercy. They are hard and cruel and will not forgive or do anything to help another. God is rich in goodness, love, and mercy, which means kindness to those who are not good and do not deserve goodness. It is because God is so rich in mercy, and so ready to give love and pardon to those who are sinful, that he is ready to save us and lead us all the way, forgiving us, helping us, loving and keeping us every day.

Then how shall we and everyone else get this mercy and goodness? Ask for it and trust God



to give it. That is all. We can't work for God's love. He gives it freely. We can only trust him and take it. This is what Paul means by the Golden Text. It is by the mercy, or the grace, goodness, and kindness, of God, who is so rich in mercy that we can trust him and be safe. (Teach Golden Text.)

Forget-me-not Thought: Trust Always. Let us remember this. Not once in a while, not in

the light when all is plain, but always, always trust God.

Thought for Teachers. "We are His workmanship." Blessed truth. Let us trustfully put ourselves into his hands, and leave it to him to form and then to use us, as his own.

LESSON XIII. (March 29.)

REVIEW.

GOLDEN TEXT: "Lo, I am with you always, even unto the end of the world." Matt. 28. 20.

Primary Notes.

If this Golden Text has been kept in mind all through the quarter and repeated each week as suggested in the beginning it will not need to be taught now, but simply reviewed.

Jesus with Us is the Golden Thought for the quarter and the review, and his wish for us is that our thoughts of him should be sweet forget-me-nots.

It may be possible late in March to bring a bunch of early flowers, preferably wild flowers, to class. Give one to each child, or to certain ones. Talk lovingly of Jesus's care for them, of their frailty and beauty and inability to care for themselves. How the Lord has watched over them in the ground, under the snow. Has he ever forgotten? Flowers are better than stones because they have life. They grow and grow. But they cannot think as we can. We can enjoy the flowers, gather and give them. In our heart gardens flowers grow too in the sunshine of love, and we can give them to those we love. Jesus wants our sweetest flowers. He longs to have our heart thoughts given to him.

The beautiful lesson truths of the quarter we have called forget-me-nots, because we wish to remember them always, as thoughts of Jesus taken from his word. As Jesus is with us, our thoughts should be with him.

Now go over the lesson titles, texts, and forget-me-not truths. Pin a flower on the board, or let a child stand and hold one for every truth. Commission different children to repeat the truths again when called for, and impress thought that these truths should be like living, growing, beautiful flowers for our Lord.

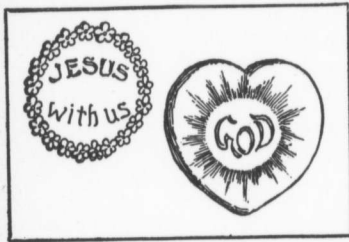
The truths in order are as follows: 1. Believe. 2. Rejoice. 3. Walk in Light. 4. Hold Fast. 5. Jesus Lives. 6. The Only True Foundation. 7. Follow Peace. 8. The Greatest Thing in the World. 9. The Best Gift. 10. Jesus's Name. 11. Be Faithful and Fear Not. 12. Trust Always. 13. Jesus with Us. Link these with

the lessons, and repeat as time allows. Sing lesson hymn verse for quarter (Tune, "Webb"):

Dear Lord, we would remember
Thy word to us to-day;
Upon our hearts forever,
O write it down, we pray.

Not one of thy dear children
Hast thou, O Lord, forgot;
In work and play be near us,
May we forget thee not.

Thought for Teachers. To impress the thought of Jesus's nearness always is worth a lifetime's work. Let it be the aim of the review, as of the quarter, to make this a lasting influence upon young hearts and lives. Make it seem a natural, sweet, and joyful thing to keep Jesus in mind and forget him not.



Whisper Songs for Marcá.

NINTH LESSON.

How may I have the Spirit
Of Jesus Christ, my Lord?
By asking for his blessing;
By trusting in his word.

TENTH LESSON.

How may I honor Jesus
When others scorn his name?
By calling him my Master
Through glory or through shame.

ELEVENTH LESSON.

How shall I follow Jesus
When evil bars the way?
The Lord will lead the faithful,
And keep them night and day.

TWELFTH LESSON.

And if I trust in Jesus
When shall I see his face?
The pure in heart shall see him
In this life, through his grace.

THIRTEENTH LESSON.

How long may I call Jesus
Redeemer, Father, Friend?
Forever and forever,
Through life that has no end.

Order of Service

FOR THE PRIMARY DEPARTMENT.

First Quarter.

DOXOLOGY (*said or sung*). "Praise God," etc.

Teacher. O God, thou art my God,
Class. Early will I seek thee.

T. O thou that hearest prayer,

C. Unto thee shall all flesh come.

T. I will lift up mine eyes unto the hills,

C. Whence cometh my help.

CONCERT RECITATION.

(Class seated with bowed heads and closed eyes, recite in concert:)

Dear Lord, we come before thee now;
Our eyes we close, our heads we bow;
Our great and kind and loving Friend,
Unto Thy children's prayer, attend!

PRAYER. Closing with the Lord's Prayer in concert.

Together:

Like a shepherd Jesus will guard his children,
In his arms he carries them all the day long;
Praise him! praise him! tell of his excellent
greatness.

Praise him! praise him! ever in joyful song.
SINGING. (A joyful song of praise.)

GIVING SERVICE.

Teacher. Who is the great Giver?

Class. God, our loving Father.

T. What does he love to give to us?

C. All good things.

T. What is the greatest gift of his love?

C. Jesus, our Saviour.

T. What should we learn to do?

C. To freely and gladly give to him.

RECITATION.

Little children, come and bring
Willing gifts to Christ your King;
Many offerings, though but small,
Make a large one from you all.

OFFERINGS received, followed by consecration prayer.

BIRTHDAY SERVICE, with offering.

HYMN STUDY.

MOTION EXERCISE.

Two little hands for loving labor given;
Two little feet to walk the road to heaven;
Two little eyes to read God's holy word;
Two little lips to praise the blessed Lord;
One little soul to serve with all its might;
So should we live, always in Jesus' sight.

THE LESSON TAUGHT.

ECHO PRAYER.

SHORT REVIEW OF LESSON POINTS.

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