



CONTENTS.

	PAGE
A Contrast	i
The Queen's Jubilee.....	ii
God Save the Queen.....	i
The Queen's Influence.....	iii
The Queen.....	iii
English Universal.....	v
"Latest Excavations in Nippur.".....	v
Our Prayer.....	vi
Map Drawing.....	vi
A Meeting Place.....	vi
The Teacher Before the Class.....	vii
Order in the School.....	viii
Too Late.....	viii
Book Notices.....	xi
Opening and Closing Services.....	xi
International Bible Lessons.....	332
Primary Teachers' Department.....	366

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BY

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Author of "The Text of Jeremiah," etc.

With Introduction by

Rev. Chancellor Burwash, S.T.D.

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SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. XXXI.]

JUNE, 1897.

[No. 6.

God Save the Queen.

(Jubilee Version.)

GOD save our gracious Queen,
Long live our noble Queen,
God save the Queen.
Send her victorious,
Happy and glorious;
Long to reign over us,
God save the Queen.

Thy choicest gifts in store
On her be pleased to pour,
Long may she reign.
May she defend our laws,
And ever give us cause
To sing with heart and voice,
God save the Queen.

O'er land and waters wide,
Through changing time and tide,
Hear when we call;
Where'er our English tongue
To wind and wave have rung,
Still be our anthem sung;
God save us all.

God bless our native land!
May heaven's protecting hand
Still guard our shore!
May peace our power extend,
Foe be transformed to friend,
And Britain's power depend
On war no more!

Through every changing scene,
O Lord, preserve our Queen,
Long may she reign!
Her heart inspire and move
With wisdom from above,
And in the nation's love
Her throne maintain!

And not this land alone,
But be Thy mercies known
From shore to shore!
Let all the nations see
That men should brothers be,
And form one family
The wide earth o'er!

A Contrast.

SOME twenty-five years ago we sat down to a press banquet, where publishers, editors, and printers to the number of about seventy-five, were gathered about the table. Wines were served in abundance. Our seat at the head of the table commanded a view of its entire length, and, so far as we could observe, not a glass remained turned down save our own. A few months ago a company of 356 editors, of the American Editorial Association, on a winter excursion to Florida, where they held their annual session, were gathered at a banquet at the Hotel Royal Poincianna, in St. Augustine. Dr. Henry M. Field, of the New York *Evangelist*, was one of the company, and thus writes of the occasion:

"Sitting near the entrance of the hall, and thus seeing from end to end, I did not see a single man touch a glass of wine or mug of lager beer! Father Nugent, of Liverpool, spoke of it with amazement, saying that in England, if over three hundred men sat down together at the table, they would not rise up before some of them would show the effects of liberal potations! I confess that I was surprised at what I could have hardly believed except for the testimony of my own senses, but which was most gratifying, not only for the editorial profession, but for the country which they represent."

The contrast between the two banquets well illustrates the progress of sentiment on the temperance question in the last quarter of a century.—*Bible Teacher*.

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Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, JUNE, 1897.

The Queen's Jubilee.

THIS notable event which is being celebrated throughout the British Empire is one absolutely unique in history. It is well to take advantage of such a memorable occasion to rear, as it were, a memorial of gratitude, as did the Israelites on crossing the Jordan, as a thank-offering to God for the continued mercies and benefits of the Queen's long reign.

This is being very properly done in all our day schools, and it should also be done in all our Sunday-schools. On Sunday, June 20th, therefore, let our Sunday-school services take on a specially patriotic character. Let all our schools sing with one heart and one voice that grand hymn of praise and prayer, No. 340 in the "Canadian Hymnal," "God Save Our Gracious Queen." Let the addresses and instruction in the school make special reference to this auspicious event.

It is a happy coincidence that our lesson for the day is one on personal responsibility in promoting temperance and civic righteousness.

Nothing so mars the peace and prosperity of our country as the evils of intemperance. Nothing will so promote its happiness and welfare as the adoption of sound principles of total abstinence, not only from strong drink, but from those pernicious narcotics which impair the health and waste the money of Her Majesty's lieges. Let us covet for our beloved Canada the blessing of Scripture: "Happy is that people, whose God is the Lord." "Yea, happy is that people, that is in such a case."

Never were the ties that knit the Mother and Daughter Land so closely woven as they are to-day. The loyal attitude of Canada towards Great Britain when she was menaced on both sides of the sea awoke the responsive cord throughout the British Empire. The more intimate relations of trade and commerce, which are growing up between the Mother Country and her forty colonies throughout the world, and especially with the great Dominion of Canada, give promise of the consolidation of that wide Empire as a mighty political and moral force.

We have endeavored in the periodicals under our charge to promote loyal, patriotic sentiments among the people of Canada. We have published special issues of our periodicals filled with papers, pictures, poems, facts and figures inculcating this duty. Let us have the hearty co-operation of all the teachers and officers in our schools in securing their wide circulation.

The Queen's Jubilee number of the *Methodist Magazine and Review* has no less than eleven articles on different aspects of the Queen's long reign, including able papers by the Rev. Dr. Carman, Sir Edwin Arnold, Rev. W. Harrison. Of much interest are the illustrated articles on royal palaces of Windsor, Balmoral and St. James; also sketches of "Sunday with the Queen," and "Where the Queen Worships," an exceedingly interesting account of the coronation sixty years ago, and a life sketch of the Princess Alice. A copy of this has been sent to Her Majesty, and a copy should be in every Methodist family and in every Methodist Sunday-school.

Better still, send \$1.00 for a six months' subscription and receive in addition two back numbers—the November and December numbers of 1896—giving the early chapters of the stirring story of "Phillip Strong," which is attracting much attention. A trial trip of three numbers, 300 pages of specially attractive reading at only twenty-five cents, nearly twice as large as most of the ten cent magazines. Give the publications of your own Church a trial.

To a less extent, but as far as possible in their limited space, we have prepared also special patriotic numbers of *Onward*, *Pleasant Hours*, *Sunbeam*, *Happy Days*, and even of *Dew Drops* for the little folks, so that no department of our school should be neglected this memorial year. Let every scholar at least have a copy of one or other of these patriotic papers.

The Queen's Influence.

In that high station, where temptations are so many, where disinterested advice is so rare, where, as we all know to our cost, the teadencies of the time are specially insidious in their inroads upon purity of mind and integrity of character, the Queen's serene life, her fearless opposition to the follies, the recklessness and the vulgarities of the day is a refreshing and invigorating tonic. She has never been afraid of simplicity, of the common virtues of the domestic hearth, of being true to those elementary principles of conduct that are not always observed by rulers, and for neglecting which persons in high rank too often find a circle of courtly excusers. She has sorrowed with those that sorrow and rejoiced with those who rejoice. Her personal friendships have included men and women of every degree. In the great crisis of life, which come to all, high or humble, who have suffered in mind, body, or earthly happiness, the Queen has ever borne herself a true woman.

We have had long reigns before in the history of our own and other nations. Some have been remarkable for great deeds and great men. The sovereign, as the central figure of the period, has monopolized much of the glory and been accorded much of the praise due to others. The Queen is not being accorded this senseless adulation. It is not sought to claim her as the source of all intellectual effort, of scientific talent, of modern progress. Whatever the indirect influence of a powerful position like hers, it is sufficient to judge her by what we know she has accomplished. And this is the test which the Queen stands. The lips that may best speak of her excellences as a ruler are not yet unsealed. But all things are not hidden in these days of the press and the telegraph. We know that in trying times she has been a peacemaker among the nations, exerting upon her ministers a quiet force that has more than once averted evil consequences. Not an intellectual woman, perhaps, in the sense usually understood, the Queen has been possessed from the beginning of a quality rarer than genius,—the faculty of steadfast common-sense.

How familiar in our time is the passion for power, and how men and women pant to fill a great position greatly! To be the cynosure of the world, to be the reigning sensation, to cut, as a vulgar say, a figure in society, is a common motive with many. It is an ambition that besets monarchs quite as frequently as their subjects. From the tawdry glories of display and profusion the Queen has turned away, and is content with a seclusion that has been a better influence than a further encouragement to extravagance.

It is not courtly to institute comparisons, yet historians of the future will do it as in duty bound. They will naturally think of Elizabeth, of Anne, of George III., and of other sovereigns of modern England which stand out in bold relief from the past. Only the ignorant will say that because the constitution has been modified since these reigns, the sovereign's influence has disappeared. When what we now dimly know is fully revealed to the world the character of Victoria will not be the least precious inheritance nineteenth-century Britain bequeaths to the heirs of its name and fame. The Queen will always stand for a proof that as the century grew older and wealth accumulated, and irreligion assailed the strongholds of virtue and purity, and men and women drew away from many of the foolish ideas and some of the better things of the past, a woman filled for over sixty years the most brilliant throne on earth, presided over the proudest aristocracy in Europe, saw revolutionary changes in every department of activity, and yet retained, as the most potent element in her reign, the affection and love of a restless and advancing democracy.

—*The Westminster.*

The Queen.

God save our gracious Queen,
Long live our noble Queen,
God save the Queen.
Send her victorious,
Happy and glorious,
Long to reign over us,
God save the Queen.

There is an outburst of genuine loyalty throughout the Queen's dominions, because not only has her valuable life been spared beyond the usual limits of human existence, but she has reigned longer than any other British sovereign. The universality of loyal demonstrations to-day will show that in her age, as in her youth, the greatest Empire the world ever knew throb from its centre to its outskirts with profound veneration and regard for her person, for her character, and for her throne. Long live the Queen!

Of all Her Majesty's relatives who surrounded her at her coronation, in 1838, only her cousins, the Duke of Cambridge, and the known as Prince George of Cambridge, and the Grand Duchess of Mecklenburg, who was then Princess Augusta of Cambridge, now survive. The Princess Mary of Cambridge, now Duchess of Teck, was a child of a little more than four years; now her grandson, child of the Duke and Duchess of York, is the third heir in direct succession to the throne.

Of the members of the House of Lords who constituted that assembly in 1837, not one single peer now sits in that House; few, very few, of their sons do, Lord Salisbury being one of the number. Of the Queen's original Privy Council not a single member remains.

The comparison of things as they are now with what they were at the date of her accession, June 20th, 1837, shows changes that are astounding in their scope.

The population of the United Kingdom has increased from about 25,600,000 in 1837 to about 45,000,000. The aggregate property of the people, calculated by Sir R. Giffen on the basis of the income tax figures, has been augmented from about £4,000,000,000 to more than £10,000,000,000.

In 1837 the colonial population was under 4,000,000, but it now stands over 18,000,000, of course excluding India, which has well-nigh double its native census. The total area of the British Empire, previously colossal, has grown to 10,000,000 square miles; and the subjects of Her Majesty, all directly looking to her as their Sovereign, and ruled by her benignant hand, may be estimated *en bloc* to-day at more than 320,000,000 of human beings.

The wars that have engaged the British troops during the Victorian era have been almost exclusively in defence of British rights or for the protection of defenceless peoples from oppression. Wars of this kind are always justifiable, and they have always brought to the Crown added glory and honor.

At the beginning of the Queen's reign the present Dominion of Canada consisted of several provinces, each with a separate Legislature. From Halifax to Toronto our cities, such as they were, were garrisoned by Imperial troops, as we had no military forces worth mentioning of our own. In Toronto we had one Anglican, one Roman Catholic, one Presbyterian and two Methodist places of worship, and not sufficient clergy to supply them efficiently.

There is something in the position of Queen Victoria, as she approaches the confines of late old age, which deeply moves the world's imagination. In all history there has been no such reign, so long, so little marked by collisions between sovereign and subjects, so little broken by public calamity or failure of any description.

There is no corner of earth within her dominion, or one in which the English language is spoken, where the Queen would not be as safe as within the walls of Windsor.

At the root of her greatness has surely been her gentleness. The half-forgotten Court gossip of the past is full of little tales of the tenderness which underlies the well-known force and firmness of Her Majesty.

The Queen's high esteem of the sacred Scriptures is evinced by an anecdote that many of our readers may be already familiar with. It was a noble and beautiful answer, says the *British Workman*, that our Queen gave to an African Prince, who sent an embassy with costly pres-

ents and asked her to tell him the secret of England's greatness and England's glory; and our beloved Queen told him not of her fleet, of her armies, of her boundless merchandize, or of her inexhaustible wealth. She did not, like Hezekiah in an evil hour, show the ambassador her diamonds and her rich ornaments, but handing him a beautifully bound copy of the Bible, she said "Tell the Prince this is the secret of England's greatness."

In the Queen's diary are some passages about preachers. In October, 1854, she writes: "We went to kirk as usual at twelve o'clock. The service was performed by the Rev. Norman McLeod, of Glasgow, and anything finer I never heard. The sermon, entirely extempore, was quite admirable; so simple, and yet so eloquent, and so beautifully argued and put. The text was from the account of the coming of Nicodemus to Christ by night. (St. John chapter iii.) Mr. McLeod showed in the sermon how we all try to please *self*, and to live for *that*, and in so doing found no rest. Christ had come not only to die for us, but to show us how to live. The second prayer was very touching, his allusions to us were so simple, saying after his mention of us, 'Bless her children.' It gave me a lump in my throat, and also when he prayed for 'the dying, the wounded, the widows, and the orphans.'"

In the following year the Queen heard the Rev. J. Caird, who, she says, "electrified all present by a most admirable and beautiful sermon, which lasted nearly an hour, but kept one's attention rivetted." The text was Rom. xii. 11, "Not slothful in business; fervent in spirit; serving the Lord." The Queen adds: "He explained in the most beautiful and simple manner what real religion is; how it ought to pervade every action of our lives; not a thing only for Sundays or for our closet; not to drive us from the world; not 'a perpetual moping over good books'; but 'being and doing good,' letting everything be done in a Christian spirit. It was as fine as Mr. McLeod's sermon last year, and sent us home much edified."

There are many passages in the Queen's journal showing her anxiety to be faithful in the government and training of her children. She kept them as much as possible under her own care, till the increasing demands upon her time and attention of State duties and loyal hospitality forced her to leave to others much that, as a loving mother, she would have preferred to do herself. Speaking of the Princess Royal when a child, she says: "It is a hard case for me that my occupations prevent me from being with her when she says her prayers."

Her Majesty, however, exercised extreme care in the choice of those to whom she committed the training of her children, as the instructions to the governess of the Princess Royal show: "I am quite clear that she should have great reverence for God and for religion; but that she should have the feeling of devotion

and love which our Heavenly Father encourages His earthly children to have for Him, and not one of fear and trembling; and that thoughts of death and an after life should not be represented in an alarming and forbidding view; and that she should be made to know as yet no difference of creeds, and not think that she can only pray on her knees, or that those who do not kneel are less fervent or devout in their prayers."

Home love and home joys—nay, indeed, home sorrows also—have fed the Queen's heart with the forces and the faith necessary to enable her to bear her majestic load of care and toil for England. In all her words and deeds and thoughts, the sacredness of these sentiments and of simple human love shines within the precincts of her sovereignty like a golden lamp in a palace of marble.

How great, experienced, and statesmanlike she has showed herself during her long reign every competent British Minister has testified. She has been in fact the highest living authority upon the practical politics of Europe, and has evinced an understanding of constitutional problems which has never been relaxed. Her Imperial charge has involved for her subjects immense blessings, and to-day prayers will ascend from many lands that she may long be permitted to reign over a united, a free, and a righteous Empire.—*The Presbyterian Review.*

English Universal.

The *Educational News* presents the following facts and figures concerning the English language:

"Three centuries ago it was employed by less than 3,000,000 people; to-day it is spoken by over 115,000,000 people in all parts of the globe, and is constantly increasing, both as to population and territory. At present it is distributed as follows: United States, 65,000,000; British Islands, 38,000,000; Canada, exclusive of French Canadians, 4,000,000; West Indies, British Guiana, etc., 1,500,000; Australasia, 4,000,000; South Africa, India and other colonies, 2,500,000. This includes only those whose mother-tongue is English, no account being taken of the vast number who speak English, but who have another tongue. The increase of English speakers is calculated to be fully 2,000,000 annually. No other language of modern times has made such rapid progress. Three hundred years ago the 3,000,000 people who spoke English resided principally on the British Isles. Now it is spoken more or less in nearly every country on the face of the earth.

"The principal languages which compete with English, not considering such as Chinese and Hindostanee, are French, Spanish, Russian and German. French is practically stationary as regards the number of its adherents; Spanish is largely spoken in South America

and the southern part of North America, but it owes its prominence to the colonizing genius of its speakers; where German is introduced it rapidly gives way to the native tongue. Russian, like the German, has little influence upon the Western civilization. It is a remarkable fact that while the English in their colonies and offshoots have absorbed millions of aliens, there is no record of any great body of English speakers having become absorbed by any other race. In the United States there are millions of Germans and other foreigners who have become merged with the English in a single generation, they losing even their family names; and the children in many cases do not understand their parents' language. In Canada, however, the French-speaking population in Quebec is increasing faster than the English-speaking. This is not because the French element absorbs the English, but because it crowds it out. While the French is seldom absorbed by any other tongue, it is almost always absorbed by the English.

"The English has practically driven the French out of Egypt, and it is rapidly driving the Dutch out of Africa. This has been accomplished in Egypt within a dozen years. The change in Africa is being effected with even greater rapidity. As the English-speaking settlers rush into the new country, the Dutch and other languages, which are rarely to be met with, drop into the backwoods and are finally lost."

"Latest Excavations in Nippur."

RECENT excavations in Babylonia, under Dr. J. H. Haynes, have brought to light authentic records which, as made clear by Professor Dr. H. V. Hilprecht, carry back the history of the race to an earlier date than was known before. Their archeological value is even yet little known and faintly appreciated. The latest excavations disclose historic data transcending in importance the most sanguine expectations at their start. A record of the explorations which secured these results is now to be published, under the auspices and by the authority of the University of Pennsylvania, under which the Babylonian Exploration Fund carries on its work. The volume will include the personal narrative of Dr. Haynes, director of the expedition since 1892, as expanded and supplemented by Dr. Hilprecht, Assyriologist of the expedition from the beginning, and editor-in-chief of the publications of the Babylonian Exploration Fund. It is to be illustrated by seventy or more maps, plans, and other plates, including sketches of its most recent important find. The volume is to be issued by John D. Wattle & Co., of Philadelphia, corresponding in style with "Recent Research in Bible Lands," as edited by Professor Hilprecht. Price, \$2.50.

Our Prayer.

BY J. E.

THE soul that lives for God above
Turns from this world to seek His face,
And in the might of His vast love,
His strength receives to run the race.

Then let us take this lowly place
Depending on God's faithful word,
And bowing at the throne of grace,
Obtain the blessing of the Lord.

Our weakness then He'll turn to strength,
And cause our hearts in Him to joy,
To know the heights, depths, breadths and
length
Of God's vast love without alloy.

Then from those heights of joy above,
Turn once again to earth below,
And in the power of His love
Tell of the One who loves us so.

And as we learn His gracious ways,
We'll tell to others this is He
Who teaches us to watch and pray,
The lowly One of Galilee.

Map Drawing.

BY JENNIE M. BINGHAM.

GEOGRAPHY is the peg on which we hang our history. And the reason why so much of our history falls in a heap is because we have not hung it on a geographical peg.

A minister going to a new charge said: "My directory which gave me the names merely of my people did not cause me to know them. It was not until I had taken my directory and gone around locating people that I knew them."

We cannot come to much definite Bible knowledge until we have done some locating.

Very few teachers realize the value of a rough map drawn by themselves. Because they are unused to drawing and artistic pencil work they think they cannot use this efficient agency. One of the most successful Bible geography teachers I have known had neither artistic talent nor training in drawing. One Sunday she was given a class of restless boys. She had provided herself with paper and pencils for each member. She hastily drew a rough outline map of Palestine, locating the Mediterranean, Dead, and Galilee seas and the river Jordan; the three provinces—Galilee, Samaria, and Judea; the cities—Jerusalem, Jericho, Bethany, Bethlehem, Nazareth, Nain, Capernaum, Samaria; and the mountains—Hermon, Carmel, Olivet, Zion.

She had the scholars all try it, criticizing each one. And then she offered a reward of a box of paints (costing five cents only) to the one who would the next Sunday bring the best map of Palestine. The class not only was interested, but became able to draw easily the map of Palestine.

Next followed a map of the Old Testament world, and then the New Testament world, which was more difficult, but which is possible for any child old enough to study geography in school.

When children have these outlines in mind any place can be easily located.

A superintendent, who had learned in fifteen minutes to dash off from memory the outline map of Palestine, said it was the most useful accomplishment he possessed. He was constantly using it before the school on his blackboard, drawing it as he needed it to locate places. It always gave him the attention of the school.

When children can draw maps for themselves they will pay much more attention to the maps on their Quarterlies and Lesson Leaves, and Bible geography will have a new interest for them.

The teacher of a young man's Bible class prepared, on a large sheet of wrapping paper, with charcoal, an outline map of Bible lands, and gummed seals of various colors. A member of the class put the seals on for each lesson as they went from place to place and discussed the places.

Each lesson had seals of a like color, and they were put on one by one before the class as they talked. The class became greatly interested in the study.—*Herkimer, N. Y.*

A Meeting Place.

BY JENNIE M. BINGHAM.

A TEACHER with new scholars will want, first of all, to find a common ground—a meeting place where teacher and scholar can exchange views and both feel at ease. It may be baseball. It may be skating. It must be something which interests the scholar, and something which the skillful teacher may use to establish comradeship between himself and the scholar.

St. Paul found such a common ground with the Athenians on that heathen altar with the inscription, "To the Unknown God."

A Sunday-school teacher who had a class of little street-boys found one Sunday a new scholar who was restless and inattentive. The teacher set about finding out what the little fellow knew of the Bible. He only shook his head at the questions and appeared hopelessly ignorant and listless. She had failed to reach him.

"Well, what do you know?" asked the teacher at length; "tell me something you know."

The little fellow brightened. He said: "I know the head from the tail of a cent."

He had seen the boys pitching pennies in the street and was proud to have learned the head from the tail. The wise teacher took out a penny and tested his knowledge. The boy was delighted. Then the teacher told the story about Jesus being taxed and sending a disciple fishing, telling him that he would find a penny in the fish's mouth, and the other story about Jesus finding a lesson on the "head" of a penny.

A teacher often can learn the common ground by finding what the class is talking about before the school opens. If possible, throw yourself into this conversation. This will help to establish comradeship. A teacher was given a class of giddy girls. She prepared her lesson carefully and questioned her class faithfully, but no answer came. They would not even listen to her questions. One Sunday, going earlier than usual, she saw this communication:

"What will the interrogation point ask to-day?"

And another girl had answered:

"Something pious, I suppose."

She was a wise teacher and, instead of allowing herself to feel hurt, she determined to learn what was interesting them. They were talking about punctuation, which they were studying in school. She began talking punctuation with them and asked them to tell her some things she had forgotten about it. And then she proposed that they find verses closing with exclamation marks and question marks, commas, and periods.

She gently called attention to, "What shall it profit a man if he gain the whole world and lose himself?" under question marks. And that verse which closes with a comma (Luke iv. 18). In short, she made the prosaic subject of punctuation a common ground, and from that day she held her class.

Follow the example of Christ and use the loaves and fishes which the lads and lassies already have, and multiply them for food.—*Sunday-School Journal*.

THE International Lesson Committee has to take a long look ahead in preparing the lessons in order that books of comment and lesson notes may be prepared every year in time. The lessons for the first six months of 1899 are from the studies in the Gospel of St. John, and for the second and third quarters are studies in the Old Testament, chiefly in the Prophecies and Psalms. This announcement is issued by the Rev. Dr. Potts, chairman, and the Rev. Dr. Dunning, secretary. The lessons for 1898 we announced some time ago.

The Teacher Before the Class.

BY MARION LAWRENCE.

HAVING been invited to conduct the department "Before the Class" for the next three months, we wish to present some general thoughts upon the subject, and also to indicate somewhat the method of treatment we have in mind for this feature of the teacher's work. No stereotyped rules can be made for the presentation of all lessons, nor indeed for any one lesson, for teachers differ in knowledge and skill; the classes differ in age and teachableness; there are differences in conditions, length of recitation, etc. No restrictions should be placed upon a teacher which destroy his individuality.

Nevertheless there are certain conditions in the teacher's work "Before the Class" which it will be disastrous for him to disregard. Many a jewel forfeits its beauty to a bungling setting. Many a well-studied lesson is lost to the class for a similar reason. A mastery of the subject-matter to be taught is essential, but no more so than a skillful manner of presenting it.

The teacher who expects to succeed must, at least "Before the Class," have:

1. *Life*. There is nothing so chilling upon a class as a slow, mopy, lifeless teacher. He should be active, alert, prompt, vigorous in speech and action, throwing himself soul and body into his work.
2. *Earnestness*. He should be "fearfully in earnest" in his work. He should regard the teaching of that class as the opportunity of a lifetime, and make the class feel that he does.
3. *Cheerfulness*. This is like oil on dry machinery. It smooths the way and carries both teacher and class over the dead center of many a discouragement. It makes pleasure out of what, without it, would be drudgery, and it is contagious. All else being equal, the happiest teacher is the best teacher.
4. *Sympathy*. He should enter into the life of his scholars—place himself in their surroundings. The real teacher is more than instructor—he is friend. He should carry his scholars upon his heart. There should be no reserve or barrier between them. The experiences of their lives should take hold upon his sympathy. Happy is that teacher who is always thought of by his scholars when they are in trouble.
5. *Aptness to teach*. A teacher must teach. Some very good people make very poor teachers. However, most people who love the work sufficiently to desire to teach have more or less ability to teach, and that ability may be greatly increased by proper training and study.

No teacher can profitably hold a class who does not make the imparting of solid instruction in the Bible lesson the basis of every recitation.

In regard to the department "Before the Class," as it will occur each week, we would say that the limitations of space are such that we cannot teach the lesson by putting words into the mouth of an imaginary teacher; nor can we in detail tell how each lesson should be presented. That would not be wholly practical if we did. We shall, after studying each lesson, try to put ourselves in the teacher's place and see it through his eyes. Then, possibly, we may be able to suggest a method of presentation, calling attention perhaps to the most important teaching points, citing helpful Scripture and illustrations. The thought will be to try to help the teacher to present in a pleasing and forceful way the lesson material provided in such richness and abundance by the editors and contributors. Suggestions and criticisms will be gladly received at any time.

—*Sunday-school Journal.*

Order in the School.

UNHAPPY is that superintendent, whether in the city or the country, who finds himself with a disorderly school on his hands. Unhappy superintendent and unfortunate school when the teachers in their recitations unnecessarily interrupt the teachers next to them, and by the disorder which they create make it next to impossible to rivet the attention of the pupils; a school where, the recitations finished, the teachers spend the remaining time in discussing with each other or with their classes the popular fads or fashions; or, forsooth, the local gossip of the community. With the copious notes furnished at a nominal cost, that teacher who cannot fill out the allotted time for recitation—say, from twenty-five to thirty minutes—has not spent sufficient time in the preparation of the lesson. But, says one, "I prepare thoroughly, but before the time elapses my material is used up." The fact is, the story of the cross should never grow old, and in the history of redemption there is always material for teachers and pupils. And every lesson should be made by the competent and devout teacher to point to the cross and to teach about salvation.

As all roads of a country lead to the country town, so all the teachings of the Bible and of our Sunday-schools lead to Christ and the salvation that He came to purchase and to teach. There ought to be no such thing as running out of material in the limited time allowed for a Sunday school lesson. If the material is so soon ex-

hausted, is it not proof presumptive, if not proof positive, that the teacher in question needs to study more and pray more?

There is an old Latin proverb which, translated, reads: "To have prayed well is to have studied well." (*Bene orasse est bene studuisse.*) The prayerful teacher will not likely run out of material in the average length of a Sunday-school lesson. It is unfortunate for that teacher (and how much more so for her class!) if she has not an experience sufficient to supplement the lesson, if necessary; not the rehash of some stale experience, but the ever new facts of a never old, because an always growing, experience of the things of God. It is a burning shame that in any Methodist Sunday-school the superintendent's hands should be bound, as to the enforcement of discipline; and bound, too, by his co-labourers.—*Sunday-school Magazine.*

Too Late.

At the battle of New Orleans a great many Scotch and English soldiers were killed, and when the news reached Great Britain they found that it had been fought weeks after peace had been arranged between the two nations; but the tidings of peace were so long coming, the battle was fought and many precious lives lost in vain. Alas! alas! God has arranged terms of peace, but millions upon millions know nothing of it, and their lives are needlessly lost.

We have read of a man who wilfully kept in his possession a pardon which had been granted to his enemy, and his hatred to his foe was so intense that he delayed the delivery of the life-saving missive till the hour of execution came and the man was beyond the reach of mercy. Was the man less criminal who was entrusted with the pardon of a condemned man, who at a late hour had been found innocent, and though the need of haste was so great, the messenger tarried at the inn for refreshment and thoughtlessly fell asleep?

Waking suddenly he found his terrible mistake. Wildly he dashed along the road, covered with perspiration and foam he rushed into the court-house square, loudly calling out the message of pardon; but alas! he was one minute too late. Could he ever forgive himself that crime?

And what excuse can we have for delay, in the carrying of the message of pardon which Jesus Christ has entrusted to us? None whatever.

May God arouse us from lethargy to such a sense of the perilous condition of those whom our coming might save, that we may make all speed to their deliverance.

Book Notices.

The Old Testament Vindicated as Christianity's Foundation-Stone. By GEORGE COULSON WORKMAN, M.A., PH.D., author of "The Text of Jeremiah," etc. With introduction by Rev. Chancellor Burwash, S.T.D. Cloth, 50 cents net. Illustrated. Toronto: William Briggs.

In this volume the author treats concisely of the leading features of the Old Testament, and answers fully the chief sceptical objections that have so often been made by rationalistic writers against the teachings of the Old Testament. By an impartial consideration of the human element, which has special features as well as special prominence in the Old Testament, he points out the way in which every fundamental difficulty may be fairly and reasonably explained. Besides answering sceptical objections, the author shows the sense in which the Old Testament is an organic part of the New Testament. He also shows the ethical and religious value of the ancient Scriptures in their inner spiritual relation to Christ and Christianity. This is doubtless the first attempt yet made to give a complete answer to these questions from the standpoint of modern Christian criticism. The book is called forth by Dr. Goldwin Smith's article entitled, "Christianity's Millstone," which appeared some months ago in the *North American Review*.

Sowing and Reaping. By D. L. MOODY. Chicago: The Bible Institute Colportage Association. Toronto: William Briggs.

This is an expansion of a sermon which we heard Mr. Moody preach in the Metropolitan Church, Toronto, from the text, "Whoever sows, shall also reap." His argument is when a man sows, he expects to reap; he reaps the same kind as he sows; he reaps more than he sows; ignorance of the seed makes no difference. But there is forgiveness as well as retribution. This is a strong cogent argument for repentance and right living.

At Aunt Verbena's. By M. S. HAYCRAFT. London: Charles H. Kelly. Toronto: William Briggs.

This is another of the interesting volumes suitable for the home or Sunday-school library issued by the Wesleyan Conference Office. It is instinct with pronounced religious teaching, is of superior literary form, and is daintily printed and illustrated.

The Family Circle Original and Selected Anecdotes. Written and edited by H. L. HASTINGS. Boston: H. L. Hastings. Toronto: William Briggs. Price, 50 cents.

This is a volume of anecdotes and illustrations of Christian life. They furnish instructive and wholesome reading for the family circle, especially for the Lord's day. It contains also a number of engravings.

Opening and Closing Services.

SECOND QUARTER.

OPENING SERVICE.

- I. SILENCE.
 II. RESPONSIVE SENTENCES. [John 1. 1-5, 9-12.]
 SUPT. In the beginning was the Word, and the Word was with God, and the Word was God.
 SCHOOL. The same was in the beginning with God.
 SUPT. All things were made by him; and without him was not anything made that was made.
 SCHOOL. In him was life; and the life was the light of men.
 SUPT. And the light shineth in darkness; and the darkness comprehended it not.
 SCHOOL. That was the true Light, which lighteth every man that cometh into the world.
 SUPT. He was in the world, and the world was made by him, and the world knew him not.
 SCHOOL. He came unto his own and his own received him not.
 SUPT. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

III. SINGING.

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

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

VI. SINGING.

LESSON SERVICE.

- I. CLASS STUDY OF THE LESSON.
 II. SINGING LESSON HYMN.
 III. RECITATION OF THE TITLE, GOLDEN TEXT, AND OUTLINE by the school in concert.
 IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.
 V. SUPPLEMENTAL LESSON. [Special lesson in the Church Catechism may here be introduced.]
 VI. ANNOUNCEMENTS [especially of the Church service and the Epworth League and week-evening prayer-meetings.]

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES.

- SUPT. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.
 SCHOOL. Thanks be to God for his unspeakable gift.

III. DISMISSAL.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES IN THE ACTS AND EPISTLES.—

CONTINUED.

A. D. 44 or 45.]

LESSON X. SINS OF THE TONGUE.

[June 6.]

GOLDEN TEXT. Keep thy tongue from evil, and thy lips from speaking guile. Psalm 34. 13.

AUTHORIZED VERSION.

REVISED VERSION.

James 3. 1-13. [*Commit to memory verses 11-13.*]

[Read chapter 3.]

1 My brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind.

8 But the tongue can no man tame; it is an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet water and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

13 Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.

1 Be not many teachers, my brethren, knowing that we shall receive heavier judgment. For in many things we all stumble. If any stumblenot in word, the same is a perfect man,

3 able to bridle the whole body also. Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole

4 body also. Behold, the ships also, though they are so great, and are driven by rough winds, are yet turned about by a very small rudder,

whither the impulse of the steersman willeth.

5 So the tongue also is a little member, and boasteth great things. Behold, how much wood

6 is kindled by how small a fire! And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole

body, and setteth on fire the wheel of nature, 7 and is set on fire by hell. For every kind of

beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by

8 mankind; but the tongue can no man tame; it is a restless evil, it is full of deadly poison.

9 Therewith bless we the Lord and Father; and therewith curse we men, which are made after

10 the likeness of God: out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be. Doth the

11 fountain send forth from the same opening

12 sweet water and bitter? can a fig tree, my brethren, yield olives, or a vine figs? neither can salt water yield sweet.

13 Who is wise and understanding among you? let him shew by his good life his works in meekness of wisdom.

Time.—A. D. 44 or 45, probably. **Place.**—Jerusalem.

Home Readings.

M. Sins of the Tongue. James 3. 1-13.

Tu. Laws against falsehood. Lev. 19. 11-18.

W. Punishment of deceit. Jer. 9. 1-8.

Th. Gehazi's falsehood. 2 Kings 5. 20-27.

F. The deceitful tongue. Psalm 52.

S. The proud tongue. Psalm 12.

S. True and false. Prov. 10. 11-22.

Lesson Hymns.

No. 61, New Canadian Hymnal.

When I was far away and lost;

Oh, 'tis wonderful!

No. 64, New Canadian Hymnal.

Yield not to temptation,

For yielding is sin.

No. 59, New Canadian Hymnal.

Once I thought I walked with Jesus,

Yet such changeful feelings had.

QUESTIONS FOR SENIOR SCHOLARS.1. **The Power of the Tongue**, v. 1-5.

What caution is given in the first verse?

What mark of a perfect man does James give?

How do we subdue and govern horses?

How are ships directed in their course?

How is the tongue like bit and rudder?

What says Solomon of the power of the tongue?
See Prov. 18, 21.

2. The Danger of the Tongue, v. 6-13.

To what source of peril is the tongue likened?

Where else is this figure used? See Prov. 16, 27.

What have men been able to tame?

What can no man tame?

What is the tongue declared to be?

To what opposite uses is it devoted?

In what is a fountain more consistent?

What lesson do trees and vines teach?

How will a wise man show his wisdom?

What place will the tongue have in the judgment? See Matt. 12, 37.

What wise counsel should we all heed? GOLDEN TEXT.

Teachings of the Lesson.

1. Guard well your speech. It tells one's real life. "Thy speech betrayeth thee" is true of more than Galilean Peter. Let it not betray thee into sin.

2. Keep the fountain pure. "Out of the abundance of the heart the mouth speaketh." A clean heart will mean clean speech. A holy soul will swell the volume of God's praise.

3. Who is a wise man? He who is "swift to hear, slow to speak," kind in spirit, charitable in judgment, just in word.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Power of the Tongue, v. 1-5.

What caution does the apostle give?

What reason for this caution?

What is the mark of a perfect man?

By what means are horses controlled?

What part of the ship must be rightly managed?

2. The Danger of the Tongue, v. 6-13.

What is an ungoverned tongue like?

Where do evil words begin? Matt. 15, 18.

Why should we be careful in our speech? Matt. 12, 36.

What double use of the tongue is sinful?

What do the fountain and the fig tree teach us?

What should be our daily prayer? Psalm 19, 14.

Practical Teachings.

Where in this lesson do we learn—

1. The danger of evil speaking?

2. The value of right words?

QUESTIONS FOR YOUNGER SCHOLARS.

What did James write about in his letter?

How is a great ship turned about?

How is the helm of a ship like the tongue?

What else is the tongue like?

How is it like a fire?

Is the tongue always used to speak right words?

How is it sometimes used?

Who moves the tongue when it speaks wrong words?

What does he hope to do?

How can we make our tongues speak right words?

Who will move them if we give them to Jesus?

Remember—

That our bodies belong to God.

That he knows every word we speak.

That he can make a naughty tongue right if it is given to him.

THE LESSON CATECHISM.

(For the entire school.)

1. To what two little things is the tongue likened? **To a horse's bit and a ship's helm.**

2. Why? **Because of its great power.**

3. To what destructive force is it compared? **To fire, which inflames the course of nature, and is set on fire of hell.**

4. What contradictory things sometimes proceed from the same tongue? **Blessing and cursing.**

5. What is said of this? **"These things ought not so to be."**

6. What is our GOLDEN TEXT? **"Keep thy tongue,"** etc.

7. What should a wise person do? **"Show out of a good conversation his works with meekness of wisdom."**

OUR CHURCH CATECHISM.

32. What do you call this mystery?

The mystery of the Holy Trinity.

33. What do you mean by mystery?

A truth which man's reason could not discover, and which God by degrees makes known.

34. What do you mean by the attribute of God?

By the perfections of His nature.

THE LESSON OUTLINE.

BY J. L. HURLBUT.

Eight Kinds of Tongues.

I. THE SELF-ASSERTIVE TONGUE.

Be not many teachers. v. 1. (Revised Version.)

Be not ye called rabbi. Matt. 23, 8.

Lords over God's heritage. 1 Peter 5, 3.

II. THE MISLEADING TONGUE.

Offend not ("cause to stumble"). vs. 2-4.

One of these little ones. Matt. 18, 6.

Offenses will come. Luke 17, 1.

III. THE BOASTFUL TONGUE.

Boasteth great things. v. 5.

Boast not thyself. Prov. 27, 1, 2.

Girdeth on . . . boast himself. 1 Kings 20, 11.

IV. THE EVIL TONGUE.

Tongue is a fire. v. 6.

Death and life. Prov. 18. 21.

Diggeth up evil. Prov. 16. 27.

V. THE FOUL TONGUE.

Defileth the whole body. v. 6.

No corrupt communication. Eph. 4. 29.

Neither filthiness. Eph. 5. 3, 4.

VI. THE LAWLESS TONGUE.

An unruly evil. vs. 7, 8.

Be clothed with humility. 1 Peter 5. 5.

In fear of God. Eph. 5. 21.

VII. THE DOUBLE TONGUE.

Bless we . . . curse we, vs. 9-12.

Not double-tongued. 1 Tim. 3. 8.

With a double heart. Psalm 12. 2.

VIII. THE WISE TONGUE.

Who is a wise man? v. 13.

The principal thing. Prov. 4. 7.

Be ye not unwise. Eph. 5. 17.

EXPLANATORY AND PRACTICAL NOTES.

The "Gospel of James," as this unique epistle is sometimes called, is practically the Sermon on the Mount, or, rather, portions of it, with a new set of illustrations. Through most of the chapters James endeavors to show that the best of doctrines and ceremonies cannot stand instead of practical religion. Practice, not profession, is the test that God applies. This we noted in our last lesson. But the passage we study to-day is parenthetical, a short detour of thought, a brief excursion made on one side of the main course of the epistle. It presents certain notable facts* concerning the human tongue, as follows: First fact: We are responsible for the use of the tongue, verse 1. The silent man often has less to account for than the ready talker. Those who undertake to instruct and direct others have certainly great accountability to God. But forget not that we are as accountable for silence as for speech; indeed, often silence is speech. Lies, treasons, slanders, even murders, have been wrought by silences when bold words were necessary. In the hot enthusiasm of the early Church some who were not fit to teach were too ready to do so. Sometimes such are too ready now. But a sin that embarrasses many local churches to-day is disinclination to teach on the part of those who are well qualified to be teachers. Qualification of itself brings accountability; and some who are silent in Church and Sunday school, by their very silence unconsciously argue against the cause they tenderly love. Second fact: The tongue is an index of character, verse 2. He that can avoid offending in word is the "perfect man;" for if he controls his tongue he can control every other element of his nature; thus the use of his tongue reveals his character and allegiance. This is true of what we often call "trivial" utterances—just as a certain estate in Scotland pays a quarterly rental of three grains of wheat merely to show who is its owner. Third fact: The tongue has a mighty influence, verses 3-6. The tongue of the orator, like Peter the hermit, has marshaled armies; the tongue of the statesman, like Gladstone, has shaped nations; the tongue of the slanderer has ruined reputations; the tongue of the Christian teacher has guided souls to eternal life. Fourth fact: By no human power can the tongue be transformed, verses 7-12. Socrates, when asked what beast is most dangerous to man, answered; "Of wild beasts, the slanderer; of tame beasts, the flatterer." But God can change the human heart, and "out of the abundance of the heart the mouth speaketh." We now turn to the study of the lesson, verse by verse.

Verse 1. My brethren. The apostle's standpoint, says Dr. Whedon, is in the Christian synagogue. **Be not many masters.** Revised Version, "many teachers." This seems to refer to the exhortation of James 1. 19, "Be slow to speak." It is a reprehension of self-conceited and self-appointed teachers of doctrine who maintain their personal notions in public and in private, and deprecate and sometimes malign those who cannot conscientiously agree with them. It does not forbid or check Sabbath school instruction or the expression of Christian experience. One of the perils of the Jewish synagogue was its familiarity with controversies, which often became angry and led to public

scandal. **We.** "We, the teachers." **Shall receive the greater condemnation.** Revised Version, "the heavier judgment." We shall be called to a stricter account. In their foibles, as well as in their holier attainments, the primitive Christians were evidently like Christians of the present generation.

2. In many things we offend all. A beautiful spirit is shown by the use of the pronoun "we," by which James here joins himself to the persons he reproves. Instead of "offend all," the Revised Version reads "we all stumble." We all have some frailty; we all are unwise; all are apt to make mistakes, even when we set ourselves up as teachers of others. "In many things" means not that we offend many people, but that our weaknesses are of many sorts. **If any man offend not.** Revised Version, "If any stumble not."

*The four facts here enumerated have been well expounded in a sermon by the Rev. Dr. Jesse Bowman Young, to which we are indebted for several of the thoughts and illustrations presented in the introductory note.

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In word. Especially in his words as a teacher and debater in the synagogue; but also in quieter life. **The same is a perfect man.** Is able to control every faculty, for James's thought is that the tongue is the hardest faculty to control. **The whole body.** "The body, as the organ of the soul, with its susceptibilities to temptation, and its instruments of rightdoing and wrongdoing."—*Whedon*. Probably more people who profess to be religious have their professions belied and refuted by their words than in any other way. This is emphatically true of controversy, of the telling of anecdotes, and of gossip. Plato used to say that except an argument was held in with bit and bridle it would be sure to run away; but a "good story" needs brakes as well as bridle; and as for talk about other people, it is sheer madness even to start it, for sinless gossip is a rarity.

3. Behold, we put bits in the horses' mouths. Revised Version: "Now, if we put the horses' bridles into their mouths . . . we turn about their whole body also." Most men rush with full force of action along moral paths into which their tongues first hesitantly ventured. Bridling the tongue bridles the body to a degree that few of us recognize. **That they may obey us.** To get the full meaning, realize the rhetorical picture. It is as if James said, "The easiest way to turn the body [the life] is first to turn the tongue [the words]. Control yourselves morally as you control a horse physically." Everyone has observed how a body of listeners, even a whole nation, has been turned from one set of convictions and activities to another by the tongue of one man. And our individual tongues are as influential on our personal lives as are the tongues of the nation on the national life. Of course, in all this James is presenting just one side of a truth. There is often, as we have said in the introductory note, wickedness in silence. The grace of God is a spur to a man as well as reins; but the special evil against which the apostle here warns us is that of careless talk.

4. Behold also the ships. This figure is all the stronger when we think of sailing vessels, the only kind to cross the sea in James's day. Although ancient ships were in general small in comparison with modern ocean steamers, yet they were large in bulk, **great**. The ship which conveyed Paul to Malta contained 276 persons. Then, too, they were driven of fierce, or, as the Revised Version has it, "rough" winds. The forces of life toss us as roughly as the winds toss a seagoing vessel. **Yet are they turned about with a very small helm.** Revised Version, "rudder." In ancient vessels it was an oar worked by a handle. **Whithersoever the governor listeth.** Revised Version, "Whithersoever the impulse of the steersman willeth."

5. The tongue is a little member. Do not confine this contrast to the physical smallness

of the tongue and largeness of the body. Rather, take the tongue for what it stands for, of casual remark, conversation, argument, curse, blessing. Probably no other part of anyone's activities is as little thought about or planned for as what one says. **Boasteth great things.** Claims much. **Behold, how great a matter a little fire kindleth.** Revised Version, "Behold, how much wood is kindled by how small a fire!" and according to the margin it may read, "Behold, *how great a forest* is kindled!" All of which is a most lively and graphic picture of the importance of little things.

6. The tongue is a fire. To warm and enlighten, or to destroy. **A word of iniquity.** "An organism containing within itself all evil essence."—*Marvin R. Vincent*. "A complete repository of all wickedness."—*Alford*. **It defileth the whole body.** For when a man has spoken an evil word he is ready to commit a corresponding evil act. First we think, then we speak, then we act. Often, too, a suggestion is made in conversation, especially in story-telling, which does not consciously degrade the speaker, but "defiles" or "sets on fire" him who hears. **Setteth.** "Sets the whole world on fire." The Greek word was used of a circuit of fortifications and of circles or zones of land and sea. **It is set on fire of hell.** The evil word has its origin in the evil heart, and the evil heart is only evil because Satan's seat is there.

7. Every kind of beasts. Revised Version (margin), "every nature." "The natures of the four great orders here enumerated have been brought under control by the nature and genius of man."—*Whedon*. **Is tamed and hath been tamed by mankind.** Dr. Marvin R. Vincent would translate "by the nature of man." Nearly all of those beasts which we now speak of as domestic animals are savage animals tamed. The horse, and dog, and cat, and pig, and ox were originally as wild as the zebra, and wolf, and tiger, and boar, and buffalo.

8. The tongue can no man tame. "No one of men." But God can. No wild beast ever tamed itself, man tamed it; no human being ever tamed himself, God tames him. **An unruly evil.** Unsettled, restless evil, incapable of restraint, full of deadly poison. The slanderer and the tempter to evil poison human life.

9. Therewith bless we God, even the Father. Revised Version, "the Lord and Father," a combination of terms used elsewhere. **Therewith curse we men.** He is including himself by courtesy among the men he reproves. Verbal abuse of our fellow-men is practical cursing. **Made after the similitude of God.** The likeness of God in which man was made has never been destroyed, though it is marred. We ought to reverence in ourselves and others the remnant of the image of the Creator.

10. Out of the same mouth proceedeth blessing and cursing. "The tongue," says *Aesop*, "is at once the best and the worst of things." **My brethren, these things ought not so to be.** We cannot serve God and mammon.

11. Sweet water and bitter cannot come from the same spring. "Not only not in the East, but hardly in the West," says Dean Stanley, "can any fountains and sources of streams be seen so clear, so full-grown even at their birth, as those which fall into the Jordan and its lakes throughout its whole course from north to south." There are brackish streams in the East, as elsewhere, but no one stream is at once sweet and brackish, and no tongue is at once pure and foul, at once kind and cruel. It may seem so, but the moral character of the owner of the tongue is the one sort or of the other.

12. Can the fig tree, my brethren, bear olive berries? either a vine, figs? No tree can bring forth fruit inconsistent with its own nature. James mentions the fruit trees most familiar in Palestine. **So can no fountain both yield salt water and fresh.** Much terser is the Revised Version, "neither can salt water yield sweet." Read the story of the bitter waters of Marah,

Exod. 15. 23, and the unwholesome spring at Jericho, 2 Kings 2. 19-21. The Great Salt Sea was but sixteen miles from Jerusalem.

13. Who is a wise man and endowed with knowledge among you. Remember that James started out to speak of the work of public teaching. His consideration of all other uses and abuses of the tongue is incidental to that; and he here says that if in the Church wise persons are found they and they only should be selected for the office of teacher.

Let him show out of a good conversation. Let him pour forth like a fountain "by his good life," Revised Version. "Conversation," now limited to talk, originally meant the whole activity of life.

His works. His acts of piety. **With meekness of wisdom.** "With meekness," which is a proper attribute of wisdom. "Meekness," says Dr. Hamilton, "is love at school—love at the Saviour's school. It is the disciple learning the defects of his own character and taking hints from hostile as well as friendly monitors. It is the disciple praying and watching for the improvement of his talents, the mellowing of his temper, the amelioration of his character. It is the Christian learning of him who is meek and lowly, and finding rest for his soul."

CRITICAL NOTES.

Verse 1. The present lesson is part of a series of instructions and counsels given by James to (1) the twelve tribes scattered abroad, chap. 1. 1, which means the entire Jewish race, and (2) to his brethren in Christ. **My brethren.** A favorite expression with the writer, occurring fifteen times within the limits of this short epistle. As indicative of personal and intense interest, and in order to influence their conduct the more he places himself upon an equal footing with them. **Be.** The original word signifies "to grow," "to become." The meaning is, Do not fall into the habit, do not encourage the prevailing tendency. **Many masters, Better, "teachers."** The teacher stood in high esteem among the Jews, and there exerted a strong tendency to assume this prerogative without respect to the necessary qualifications. Hence the command of our Lord, "Be not ye called rabbi." Matt. 23. 8. The Church at this early period was not yet fully organized, and had not learned to be subject to "powers." It suffered the disadvantages of a public assembly, where all want to speak and to speak at the same time. A similar case is presented in our own times where, in some small bodies of Christians consisting of the ambitious, the incompetent, and the insubordinate, who have sloughed off from the regular church organizations that they might have, as they call it, "more liberty," they frequently wrangle and quarrel because too many want to be "masters." The order of James

does not apply to the methodic and well-regulated work of Sunday school teaching, nor to the work of the college, nor to Christian teaching in general, "but it reprehends self-conceited and self-constituted doctrinaires, ready to blurt their individual notions and maintain them in the assemblies."—*Whedon.* **The greater condemnation.** That is, if we assume to teach and make mistakes we are more to be blamed than if, avoiding presumptuousness, we should modestly keep our silence.

2. For in many things we offend all. This verse sets forth the reason of our condemnation as stated in the previous verse. "Offend" is not to be taken in the modern sense of "give offense to," but in the archaic sense of "stumble." We all make mistakes, we all blunder. "All" is not object, but subject. We all, including the writer and the reader, make mistakes. The mistakes of teachers are worse in their consequences than those of the taught. **If any man offend [stumble] not in word.** Not that words are the only occasion of stumbling, but they furnish a criterion by which we may judge of the rest. If the mind err, and if the soul sin at all, the blunder or the sin will find expression in and through the tongue. **A perfect man.** He is not in the beginning, but in the maturing. He is not partly but fully grown. "Speak, that I may see thee," said Socrates. All that we are is laid open when we speak. When we talk about others thinking to give information concern

ing them we reveal possibly yet more of ourselves. It is what we say about others that shows whether we are uncharitable, censorious, unmerciful. **Able also to bridle the whole body.** Whoever does not bridle his tongue is sure to develop an uncontrolled spirit. Self-control has its best instrument in the tongue. No one can thoughtlessly, much less purposely, repeat hurtful reports concerning other persons without weakening his own character, and in fact suffering in reputation in the estimation of those who hear him. Beware of the tattler as you would of a viper.

3, 4. Bits are very small things to be used in guiding a large and strong horse; a helm is very small to steer a great ship with. In like manner the tongue is a very small member, yet it can be used to turn the entire assembly, the entire Church. It is very important, therefore, that it be used aright. Whether for good or evil, it is a mighty power.

5. Boasteth great things. "They [the foolish] speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth." Psalm 73. 8, 9. "Any kind of haughty language which wounds and provokes others and stirs up strife."—*Thayer*. It may truthfully claim great things, but the possession of great power is always attended by the temptation to misuse. **How great a matter a little fire kindleth!** "As when a spark scarce seen will set ablaze the illimitable forest."—*Iliad*, 2, 455. "As when a fire seizes a thick-grown forest and the wind drives it along in eddies, while the trunks fall with the boughs and devouring flames."—*Iliad*, 11, 155. For "matter" read "wood" or "forest." See Revised Version. It may be well to remember at this point that many fires would never be kindled by the tongue if we, like kindling wood and dry stubble, did not furnish the willing material upon which the fire feeds. We might stop many fires before they have begun to spread if we would. The willing listener to scandal is not less guilty than the scandalmonger.

6. The tongue is a fire. "We may see the cunning and curious work of nature, which hath barred and hedged nothing in so strongly as the tongue, with two rows of teeth, and therewith two lips, besides she hath placed it far from the heart, that it should not utter that which the heart hath conceived."—*Lily*. Like fire the tongue can produce pain, inflict injury, and set much evil on foot. **A world of iniquity.** The tongue is an embryo containing within itself blasphemy, boasting, backbiting, cruelty, calumny, error, envy, flattery, folly, hatred, hypocrisy, lying, profanity, scolding, slander, scandal, suspicion. **It defileth the whole body.** Not only does the tongue pollute the human body, but in like manner one rattling, tattling, thoughtless tongue pollute the entire church of which its owner is a member.

The poison of the adder is in its mouth. **The course of nature.** Revised Version, "The wheel of nature." Literally, "The wheel of natural generation." "The whole of life from birth, the wheel which then begins to roll on its course, and continues rolling until death."—*Plumptre*. "The whirl of sensuality, gluttony, drunkenness, rage, and fight."—*Whedon*. **Is set on fire of hell.** The tongue, itself called a fire, is set on fire by the occupant of hell; that is, Satan. "Devil" means "slanderer," and Satan means "opposer of all that is good;" very properly, therefore, the cause of the evil which the tongue sets agoing. "Gehenna," the word here used for hell, is not elsewhere used in the New Testament except by our Saviour. It means the valley of Hinnom, which from its associations as the place where once the idolatrous Jews sacrificed children to Moloch, and where later the refuse of the city was cast, including the bodies of criminals, the carcasses of animals, and all sorts of filth, became a type of hell itself.

8. The tongue can no man tame. Worldly self-interest often restricts the violence of the tongue and sets an example which Christians would do well to imitate, but the grace of God only can wholly take away its poison.

9. Thus far only the evil the tongue does has been spoken of. Now we observe that the tongue is also used to bless. Yet tongues which bless are used to curse man made in the image of God. The spirit that curses man would, under provocation, also curse God.

10-12. If the fountain cannot bring forth both sweet and bitter water, and if the fig tree cannot bring forth two kinds of fruit, and if the fountain cannot yield both salt water and fresh, how can the tongue both bless and curse? Only because of the depravity of the heart and the immaturity of Christian character. The former leads to sin, the latter to stumbling.

13. Who is wise, etc. The writer here gives the conclusion of the whole matter: If any of you are able to teach, let him show it by meekness and good conduct. Let him cease this double-mindedness manifest in both blessing and cursing, and let him show the spirit of the Christian in all things.

Thoughts for Young People.

The Human Tongue.

1. The tongue greatly increases our accountability to God. What we say, when and how and to whom we say it, what we refrain from saying—all of these things have a direct moral bearing. By the multiplication of one's influence the tongue multiplies one's responsibilities. He who aspires to guide and to censure others, by that very endeavor challenges a closer judgment of his acts by God and man. Verse 1. In some cases, however,

shrinking from leadership is as morally reprehensible.

2. *The tongue is an indicator of character.* By it the measure of one's self-control can usually be taken, for it is an organ hard to control. He who can rule his feet with absolute rectitude has gone far toward perfection; it is only the "righteous" who never walk in the counsel of the ungodly nor stand in the way of sinners. He who rules his hands has already kept one half of the Ten Commandments. He who rules his face and never smiles at sin nor frowns at right is a growing saint. But he who rules his tongue has gone much farther in the holy task of soul conquest. Verse 2.

3. *The tongue is dreadfully powerful.* Reins guide horses and rudders vessels, but neither rein nor rudder can away a horse or a ship with anything like the certainty of control that is exercised by the tongue both on individuals and on crowds. If a malicious slanderer move to your town it is worse than if cholera came; if an eloquent speaker champion a wrong cause the effect is disastrous. The most stammering tongue and the most piping voice have influence over somebody, and your tongue and mine are calling people to the heights or driving them to the depths to a degree that you and I seldom think of till we prayerfully take up this epistle to read. Verses 3, 4.

4. *The tongue seems insignificant in comparison with its power.* Men say thousands of things they would never consent to write, and saying a thing is often much more influential than writing it. The work of writing compels deliberation; but the tongue often rattles off its light remarks without consideration, and a spark destroys a forest, a word sets a social group on fire—perhaps with jealousy, perhaps with religious zeal. Verses 5, 6.

5. *No human might can change the nature of the tongue.* Read the comment on verses 7, 8. No lion ever tamed a lion, nor tiger a tiger; man tamed them. The tongues of men have been controlled, but they are not controlled by men; God can control them. Verses 7, 8.

6. *Inconsistencies with Christian profession often begin with the tongue.* In physical nature we expect a fountain to be either altogether pure or altogether brackish. James wrote in times different from ours; "cursing" is now relegated to the avowedly bad; but there are many Christians whose tongues utter praises to God and unkind things about their fellows. "Brethren, these things ought not so to be."

Orientalisms of the Lesson.

The oriental appreciation of the power of good and evil speech is illustrated in the following:

The heathen philosopher, Xanthus, expecting some friends to dine with him ordered his servant

Æsop to provide the best of the markets could supply. Tongues only were provided; and these the cook was ordered to serve up with different sauces. Course after course was supplied, each consisting of tongue.

"Did I not order you," said Xanthus, in a violent passion, "to buy the best victuals the market afforded?"

"And have I not obeyed your orders?" replied Æsop. "Is there anything better than tongue? Is not the tongue the bond of civil society, the organ of truth and reason, and the instrument of our praise and adoration of God?"

Xanthus ordered him to go again to the market on the morrow and buy the worst thing in the world. Æsop went and again he purchased tongues, which the cook was ordered to serve as before.

"What! tongues again?" cried Xanthus.

"Most certainly," rejoined Æsop; "the tongue is surely the worst thing in the world. It is the instrument of all strife and contention, the inventor of lawsuits, and the source of division and wars: it is the organ of error, of lies, of calumny, and of blasphemies."

The control of the tongue under the metaphor of bits in the horse's mouth would be of special force where the horse was an indifferent animal; for more wretched and difficult of guidance than some of these brutes could scarcely be named; but, on the other hand, no animals in the world come into as easy control and are as sympathetic with their master, and as intelligent as to his wishes, as the fine breed of horses in Arabia and Persia which scarcely need bit or bridle. They are made almost members of the family as colts, always treated with kindness, and are esteemed of priceless worth, being often positively unobtainable for any sum of money; this illustrates the self-control which James inculcates regarding the tongue. The bridle is often alone enough to these intelligent brutes, the gentlest touch of a rein on the neck being sufficient to direct all their movements.

Nowhere in the world is the tongue such an unruly member as in the East. In *Woman and Her Saviour in Persia* illustrations are given of the bad language current in that country. In one village the author was told by the people, "We would not receive a priest or deacon here who could not swear well, and lie, too." In the same village a woman rebuking a man for hearing the missionary preach, with flashing eyes drew her brawny arms into the form of a dagger, with a vengeful thrust of her imaginary weapon, cried, "The blood of thy father smite thee, thou Satan," and a dreadful volley of oaths and curses followed; and this was only a fair specimen of the women of the village. No one who ever heard the stinging shrillness of their tongues can ever forget it. Lying is as common as profanity. "We all lie here; do you think we could succeed in business without it?"

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one person asked the author of that book. And yet they were as religious in their speech as they were vile. Constant repetition of the name of God is common with all. "Do you think people will believe me if I do not repeat the name of God very often?" said one Persian. "God knows we have not got them," is the form of denial when charged with theft, at the same time that they have stolen articles in their possession. The "Bismallah," "in the name of God," is constantly on their lips at the beginning of any undertaking, and placed at the commencement of writing a book. A Moslem repeats the ninety-nine names of God over and over in his prayers, keeping count with his string of thirty-three beads till he has said it hundreds of times in his daily devotions.

Rev. Dr. Henry H. Jessup, in his work, *The Women of the Arabs*, says: "Little boys and girls in Syria have some awful oaths which they constantly use. I suppose the poor things do not know the meaning of half the bad words they use. One of the most common is 'Yilan abook' (Curse your father). It is used everywhere and on every side by bad people, and the children use it constantly in their play. When the little girls come into our schools and seminaries it is a long time before they will give up 'abook'-ing. Sometimes a boy will say to another, 'Yilan abook,' (Curse your father), and another will answer, 'Wa jiddak' (And your grandfather), and then they will call back and forth."

By Way of Illustration.

Sins of the tongue. An eccentric minister, invited to read the Scriptures in a family known to be reckless and coarse of speech, opened to the thirty-ninth Psalm and read, "I said I will take heed to my ways that I sin not with my tongue." He then closed the Bible, saying, "When we have learned this lesson I will read some more." The rebuke thus given was not easily forgotten.

"*The tongue is a fire.*" I saw a terrible fire some time ago. The heavens were crimsoned with it. It burned a large manufactory to the ground. It licked up the water from fifteen engines. That terrible fire was kindled by a farthing rushlight. Some years ago I saw the black ashes of a fine farm barn with stables and hayricks and horses and cows which had perished in the flames. All that was done by a lucifer match. The Indians strike a spark from a flint and set fire to the dry grass, and the flames spread until they sweep like a roaring torrent over vast prairies. "Behold how great a matter a little fire kindleth." A few rash words will set a family, a neighborhood, a nation by the ears. Half the lawsuits and half the wars have been brought about by the tongue. Husband and wife have separated forever, children have for-

saken their homes, friends have become bitter foes, all through that little member, the tongue.—*Bolton.*

Spoken sins cannot be recalled. They cannot be pulled back as boys draw down their kites and hide them away. They are like birds of swift and tireless wing let loose in a limitless expanse, going on and on forever, beyond the control of the hand that set them free. If they caused heartburns when spoken, they afterward intensify them. If they once defiled, they become the cause of endless iniquities.—*Monday Club.*

Slander. There is a game called "slander," where the company sit in a semicircle, and at one end a story is started and whispered from one to another. The last man tells his publicly to the first man, who had his written before he told it, and thus the two versions are compared. It is very amusing to note how the little suggestions and hints and slurs in the first story become in the last strongest accusations and blackest calumnies. The two stories bear little resemblance to each other.

Peter the Great. When another was speaking ill of another in the presence of Peter the Great he would shortly interrupt him with, "Come, tell me what have you noticed as excellent in him. It is easy to splash mud; but I would rather help a man to keep his coat clean."

At Pentecost God gave men the seal of his acceptance and ownership. It was the tongue of fire. Henceforth it was the symbol of their power. The tongue of fire is also the sign of Satan's ownership, the symbol of surrender to him. The tongue of fire from above was known because it cleansed, illuminated, transfigured. The tongue of fire from below is known because it consumes and destroys.—*J. E. Tuttle.*

Before the Class.

Material needed. A horse's bit, a toy ship, a box of matches, a toy animal (lion or whatever is most convenient), a glass of water, a fig, an olive, or some grapes. If preferred, pictures of these different objects may be procured.

Introduction. Frequently the charge is brought against Christianity that it deals too much with the supernatural and the future life, and too little with the practical affairs of everyday life. This charge is founded on gross ignorance concerning the teachings of Christ and his apostles. Christianity does indeed deal with the supernatural, but no other system—not even Confucianism, which has nothing to do with the future world and deals only with this life—has as much to do with the affairs of everyday life, and with what may be denominated practical morality. Dr. Deems called the Epistle of

James "The Gospel of Common Sense." Recall in this connection the Book of Proverbs and the Sermon on the Mount.

Note. The teacher should make a very careful selection of what she is going to use in the lesson; otherwise, as there is so much to be said in connection with the lesson text, the time will be spent in generalities instead of in specific teaching.

OBJECT ILLUSTRATIONS.

1. Hold up the bit or the picture of it, and ask questions similar to the following: How many have ever seen anything like this? What is it called? What is its use? What results from its proper use? By questioning draw out the facts that if bits are not properly used horses become unmanageable, and much harm results, and on the contrary the proper use of the bit will keep horses under control and thus prevent destruction of property, physical harm, and death. [A vivid word-picture of a runaway horse dashing through the crowded streets of a city will add interest to the lesson.]

Application. The unbridled tongue does more damage than a runaway horse. Its words produce all kinds of evil. Here let the members of the class give illustrations from history and from their own experience of the harm that has been done by unbridled tongues.

2. The same line of teaching may be pursued by substituting for the runaway horse a ship without a helm. [In cities where the damage done by runaway horses is well known the bit may be used. In seaports, where the pupils are familiar with ships, the helm may be employed to best advantage.]

3. Take up one of the matches. Ask, What is this? What does it amount to in itself? What may be done with it? A tramp who had slept in a barn all night, before leaving lit his pipe and threw the match on the floor. Soon the barn with its contents was a heap of ashes, and other outhouses were burned to the ground. Only a match! Only a little word, but to what did it lead? To a quarrel, to a fight, to a murder. Only a little word, but there are two who once loved each other who now hate each other because of it.

4. Take the animals or the pictures of them. Talk about tame and wild animals. Tell how many of the latter have been tamed. But the tongue no man can tame. Question as to some of the things—good and evil—for which the tongue is employed.

5. Take the water, the fig, the olive, and the grapes. Show that we judge of a fountain by the kind of water that it sends forth and of a plant by its fruits. So of persons. Christ said that we should know them by their fruits. Matt. 7. 15-20. Two kinds of water cannot come from the same fountain. Two kinds of fruit cannot come from the same plant. If we wish different water we must change the fountain. If we wish other fruit we must find another tree. So with us. If the tongue is to

be right, there is nothing gained by dealing with the tongue but with the heart.

Conclusion. If we desire to speak and to act right we must have that wisdom which comes from above. See verse 17. Let us then open our hearts to Christ. When he is allowed to take possession of them he will control our wills so that our actions will be proper. The result will be that we will say and do those things that make for peace. See verse 18.

The Teachers' Meeting.

It would be a mistake to use the illustrations of this lesson in any other way than as illustrations; but it may be a convenient introduction to the lesson to call attention to James's beautiful figurativeness of style, and the resemblance that that style has to the style of his brother, the Lord Jesus. There are in this brief lesson six pictorial figures, a bit, a helm, a spark, a wild beast, a fountain, and a fig tree. You might read ten consecutive chapters in one of Paul's epistles and not find so many figures of speech. . . . In this lesson is a strong statement of the dangers of the tongue. (1) It is accountable to God. How great the responsibility of those who by false teaching lead others to error! (2) The tongue is the test of character. The utterances of our lips show the measure of our self-control. (3) It has dangerous influence. A little member, it has a great power, and power and peril are always close together. What evil there is in the evil or slanderous tongue; what power for good in the wise, pure, well-ordered tongue! (4) Its reformation is difficult. How many reformed gossips have you ever met? The swearer says, "I cannot help swearing;" the passionate man says, "I cannot control my temper." Tongues are often like Mazeppa's horse whose rider was tied helpless on his back. Yet what man cannot do God can. (5) There is danger in the tongue because of its contradictoriness. (6) The tongue is merely the utterer of what is in the heart. When God changes the heart he changes the tongue.

OPTIONAL HYMNS.

Love divine, all love excelling.
O for a heart to praise my God.
In the secret of his presence.
I need thee every hour.
Yield not to temptation.

Teach me, O Lord.
My body, soul, and spirit.
All for Jesus.
Be with me every moment.
Lord, we come in faith believing.

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Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

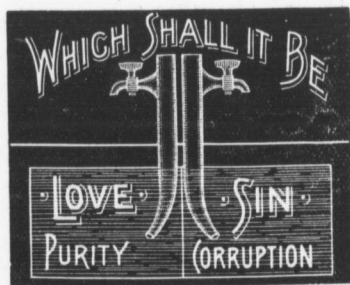
After thinking over St. James's description of the tongue and what it can do I am almost afraid to have the responsibility of owning one myself, aren't you? "It is a little member and boasteth great things." The smaller it is as to knowledge and goodness usually the more it "talks big," as boys and girls say. It is "a fire, and a world of iniquity;" "it defleth the whole body, and setteth on fire the course of nature; and it is set on fire of hell;" "no man can tame" it; "it is an unruly evil, full of deadly poison." The pity of it is that no one can refute any of these charges. We know that a tongue uncontrolled is all that is here described, and does all these dreadful things every day. The Japanese have a proverb like this: "A very little woman with a sharp tongue can kill a man six feet high." It is just as true of a little man; for sex does not make any difference in the power of the tongue for good or for evil. It can do so much with so little effort! It was only a word spoken in the heat of passion, but it made a bleeding wound in the heart of a friend for many a day! Only a word, but it passed on from lip to lip until surmise, criticism, and cruel suspicion hurt the reputation of an unfortunate brother. It was like the gypsy moth which the commonwealth of Massachusetts is now imploring Congress to help it to get rid of. A man imported a single European moth with the hope of crossing it advantageously with the American silk worm. His one solitary insect escaped, and the result is a spreading destruction which threatens the trees of the whole country.

Do you see the responsibility of possessing such an instrument of power? I pray that you may, for Jesus said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12. 37. He also said, "But I say unto you, that every idle word that men shall speak they shall give account thereof in the day of judgment." Do you think it impossible for every word you speak to be remembered? If the phonograph can

repeat the words and reproduce the voice of the speaker long afterward, is it not quite possible that, by a natural law which Jesus understood when he spoke this solemn warning, our words may all be found written for or against us "when the books are opened" at the last day?

It is safer to believe the word of the Lord, for he knows what we do not yet know. But can there be nothing good said of the tongue? Yes, indeed; we may be very happy that God has bestowed upon us such a gift. "Therewith bless we God." "A wholesome tongue is a tree of life." Of a true woman Solomon says, "She openeth her mouth with wisdom, and in her tongue is the law of kindness." The power of a kind word is as great as that of an evil one. It is easy to talk about other people's tongues, but how is it with yours and mine? How did we use it last week? How will we use it to-day and to-morrow? How many persons will we help and cheer by a loving word? People need it more than we think. Take your concordance and find all that is said in the Bible about the tongue. Then I am sure you will pray, "Set a watch, O Lord, before my mouth, keep the door of my lips." Psalm 141. 3.

Blackboard.



A. D. 66 or 67.] LESSON XI. PAUL'S ADVICE TO TIMOTHY.

[June 13.]

GOLDEN TEXT. From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation. 2 Tim. 3. 15.

AUTHORIZED VERSION.

2 Tim. 1. 1-7; 3. 14-17. [Commit to memory verses 3. 14-17.]

[Read Acts 16. 1-5.]

1 Paul, an apostle of Je'sus Christ by the will of God, according to the promise of life which is in Christ Je'sus,

2 To Tim'o-ty, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Je'sus our Lord.

REVISED VERSION.

1 Paul, an apostle of Christ Je'sus by the will of God, according to the promise of the life which is in Christ Je'sus, to Tim'o-ty, my beloved child: Grace, mercy, peace, from God the Father and Christ Je'sus our Lord.

3 I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications,

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lo'is, and thy mother Eu-nice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

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

15 And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;

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

4 night and day longing to see thee, remembering thy tears, that I may be filled with joy;

5 having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lo'is, and thy mother Eu-nice; and, I

6 am persuaded, in thee also. For the which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the

7 laying on of my hands. For God gave us not a spirit of fearfulness; but of power and love and discipline.

14 But abide thou in the things which thou hast learned and hast been assured of, knowing of

15 whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work.

Home Readings.

M. Paul's Advice to Timothy. 2 Tim. 1. 1-11.

Tu. Paul's Advice to Timothy. 2 Tim. 3. 10-17.

W. Faithful endurance. 2 Tim. 2. 1-13.

Th. Example to believers. 1 Tim. 4. 6-16.

F. The sure word. 2 Peter 1. 16-21.

S. The perfect law. Psalm 119. 7-14.

S. In the heart. Psalm 119. 9-16.

Time.—Written probably about 66 or 67 A. D.
Place.—Written by Paul while imprisoned at Rome.

Lesson Hymns.

No. 294, New Canadian Hymnal.

How precious is the book divine.

No. 295, New Canadian Hymnal.

Father of mercies in thy word.

No. 289, New Canadian Hymnal.

Sing them over again to me.

QUESTIONS FOR SENIOR SCHOLARS.

1. The Young Disciple, v. 1-7.

How does the writer describe himself?

To whom does he write?

What salutation does he offer?

What is his thanksgiving?

For what did Paul greatly long?

What spiritual trait did he recall, and in whom?

What did he exhort Timothy to do?

What gift did he assign as a motive?

2. The Holy Scriptures, v. 14-17.

In what was Timothy urged to steadfastness?

From what source had he learned duty? GOLD-

EN TEXT.

What wisdom can the Scriptures impart?

Whence did all Scripture come?

For what uses is it valuable?

What is its use to the preacher?

What is its value to any Christian worker?

Teachings of the Lesson.

1. The prayers of the saints are safeguards of the Church. Paul's prayers were to Timothy more than a standing army. "I have prayed for thee," said Jesus to Peter; was Pentecost the answer?

2. "Stir up the gift of God." Use your talents. Find some useful work to do. God calls for laborers; have you heard his call?

3. Hold fast to God's word. It is a fountain of wisdom and of life. Search it; love it; obey it; live it daily.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Young Disciple, v. 1-7.

How does Paul describe himself in verse 1?

What is "the promise of life"?

In what sense was Timothy his "dearly beloved son"?

In what way had Paul served God?

What service did he render to Timothy?

What did he greatly desire?

What did he constantly remember?

What does he exhort Timothy to stir up?

What spirit has God not given us?

What three spirits has he given us?

2. The Holy Scriptures, v. 14-17.

What does Paul exhort Timothy to do?

What had Timothy known from a child? GOLD-

EN TEXT.

What were the Scriptures able to do?
How were they given?
For what are they profitable?

Practical Teachings.

Where in this lesson are we taught—

1. The value of early religious teaching?
2. The value of the Holy Scriptures?
3. The value of Christian companionship?

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Paul first see Timothy?

Who was his mother?

Who was his grandmother?

What did they teach Timothy?

Who taught him about Jesus?

Where did Paul take Timothy?

What did he become?

What does Paul call him in this lesson?

Where was Paul when he wrote this letter?

Why did he write it?

How did he show his love to Timothy?

What did he remind him to do?

Why should we use our gifts for God?

What were some things Timothy had to be thankful for?

What are some of God's good gifts to you?

Questions for Me.

Do I try to learn the Holy Scriptures?

Do I believe they will make me wise?

Am I thankful for my good friends and teachers?

THE LESSON CATECHISM.

[For the entire school.]

1. What did Paul do for Timothy? **He prayed for him night and day.**

2. What did he specially urge him to do? **To stir up the gift of God which was in him.**

3. What testimony did he bear? **GOLDEN TEXT: "From a child," etc.**

4. How is Scripture given? **"By inspiration of God,"**

5. For what is Scripture profitable? **Doctrine, reproof, correction, instruction in righteousness.**

OUR CHURCH CATECHISM.

35. What do the Scriptures teach concerning God's attributes?

That He is omnipresent and almighty, that He is omniscient and all wise.

36. What more do we learn concerning God?

That He is holy and righteous, faithful and true, gracious and merciful.

37. What do you mean by the omnipresence of God?

That God is everywhere.

THE LESSON OUTLINE.

The Foundations of Character.

I. THE GRACE OF GOD.

Grace, mercy, and peace. vs. 1, 2.

By grace ye are saved. Eph. 2. 4-8.

According to his mercy. Titus 3. 5.

II. INTERCESSORY PRAYER.

Remembrance... in my prayers. vs. 3, 4.

Pray for us. 2 Thess. 3. 1.

For all men. 1 Tim. 2. 1.

III. PERSONAL FAITH.

Faith that is in thee. v. 5.

The just shall live by faith. Rom. 1. 17.

The faith of Christ. Phil. 3. 9.

IV. PARENTAL INFLUENCE.

Grandmother Lois... mother Eunice.

Train up a child. Prov. 22. 6.

Admonition of the Lord. Eph. 6. 4.

V. THE SPIRITUAL LIFE.

The gift of God... in thee. vs. 6, 7.

Neglect not the gift. 1 Tim. 4. 14.

Manifestation of the Spirit. 1 Cor. 12. 7.

VI. WISE INSTRUCTION.

Of whom thou hast learned. v. 14.

Teach them diligently. Deut. vi, 6, 7.

Things thou hast heard of me. 2 Tim. ii, 2.

VII. BIBLE KNOWLEDGE.

Known the Holy Scriptures. vs. 15-17.

A young man cleanse his way. Psalm 119, 9, 11.

Written for our learning. Rom. 15. 4.

EXPLANATORY AND PRACTICAL NOTES.

The Second Epistle of Timothy was probably written a year or two after the first, while Paul was for the second time a prisoner in Rome, and expecting death. Timothy was at Ephesus. "What was the sum total of earthly goods that the long disease and the long labor of Paul's life had brought him in? An old cloak and some books. And yet, in what spirit does he write to Timothy? Does he complain of his hardships? Does he regret his life? Does he dampen the courage of his younger friend by telling him that almost every earthly hope is doomed to failure, and that to struggle against human wickedness is a fruitless fight? Not so. His last letter is more of *paean* than of *misereere*. For himself the battle is over, the race run, the treasure safely guarded. The day's work in the Master's vineyard is well-nigh over now. When it is quite finished, when he has entered the Master's presence, then and there—not here or now—shall he receive the crown of righteousness and the unspeakable reward. And so his letter to Timothy is all joy and encouragement, even in the midst of natural sadness."—*Farrar*.

Verse 1. This verse is an interesting statement of (1) the writer, **Paul**; (2) his office, an **apostle of Jesus Christ**; (3) the authority on which he held it, **by the will of God**; and (4) the purpose for which it was given, **the promise of life which is in Christ Jesus**. Paul ascribes this apostolate to the simple determination of God; he did not enter that holy office by the same door that opened for his fellows. The last part of the verse means that he had been made an apostle for the express purpose of making known the promise of life; this life exists originally in Christ. Remember that the man who writes this sentence is now himself under sentence of death. He must soon "seal the truth with his blood," but his life was hid with Christ in God.

2. To Timothy, my dearly beloved son. Timothy had been brought to salvation through Christ by Paul's ministry. **Grace.** The favor and approbation of God. **Mercy.** Shown in pardon and purification. **Peace.** The happiness, quietness, and assurance that come from manifested mercy.

3. I thank God. Note how many of Paul's epistles begin with thanksgiving to God for the virtues and graces of his friends. **Whom I serve from my forefathers.** Carefully educated in the religion of the Jews, Paul had sincerely worshiped God from infancy up, and his natural religiousness was largely a matter of heredity. It is noticeable also that Paul in his arguments was accustomed to hold that in being a Christian he was simply following his hereditary faith, and that those who remained Jews after Christ came were unfaithful to the doctrines of the fathers. **With pure conscience.** Always sincere even when wrong, and always conforming his life to the brightest light he had. **Without ceasing I have remembrance of thee in my prayers night and day.** The Revised Version joins "night and day" to the next verse: "How unceasing is my remembrance of thee in my supplications, night and day longing to see thee." Verses 3 and 4 from the words "whom I serve" are parenthetical; "I thank God" connects in sense with "when I call to remembrance."

4. Being mindful of thy tears. See the story of the praying of the Ephesian church in Acts 20. The mention of Timothy's tears is an evidence of the tender affection of Paul. **That I may be filled with joy** connects with "greatly desiring to see thee."

5. When I call to remembrance the unfeigned faith that is in thee. Revised Version, "having been reminded." Timothy had given good proof that his faith was genuine, there was no pretense about his Christianity. **Which dwelt first in thy grandmother Lois, and thy mother Eunice.** This verse taken in connection with verse 3 is a beautiful attestation of

Paul's confidence in the force of what might be called inherited piety. No man can be saved by inheritance, but nothing is more evident than that a bias to worship and even a bias to goodness is given to children by the habits of their parents. Lois and Eunice are both Greek names, but we are told that Eunice was a Jewess, and we may infer that Lois was also. Paul passes by the father, who was a Greek, and very probably a heathen. **I am persuaded that in thee also.** "It dwells" must be understood. "That" should be omitted. The faith of mother and grandmother is to be an incentive to that of Timothy.

6. Wherefore I put thee in remembrance. Because I know the sincerity of thy faith I remind thee. **That thou stir up.** As a fire is stirred with a poker. **The gift of God, which is in thee by the putting on of my hands.** The imposition of hands was like baptism, the outward and visible sign of the inward and spiritual grace. There is no good evidence in any teaching of Paul of his belief in any sort of magical or mystical transfer of ministerial gifts, any sort of apostolic succession. The same act of ordination is probably referred to in 1 Tim. 4. 14, where the apostle speaks of the laying on of the hands of the presbytery.

7. For God hath not given us the spirit of fear. Commentators are fond of supposing that Timothy was a timid young man, and there are some indications of this between the lines. He is here evidently exhorted to stir up the gift of God for the purpose of offsetting the spirit of fear. **Power.** Vigor. **Love.** Which makes even the timid brave. **A sound mind.** Well controlled.

14. And continue thou. Whatever others may do. Revised Version, "abide thou." **In the things which thou has learned and hast been assured of.** In the truths of the Christian religion. Timothy as a child had been instructed in the Old Testament; while still a boy (probably) he had been converted and had been confirmed in Christianity by the instruction of Paul. Now he lived in the atmosphere of heresy, and Paul exhorts him to wear those early instructions like an armor. **Knowing of whom thou hast learned them.** Not from unauthorized false teachers, but from "thy grandmother, thy mother, and me." It would not be right to claim that a man must heed every doctrine that he was taught in childhood, but young people should remember that parents have no motive for deceiving their children, that they have much more experience than the child can have, and that all parental teachings should be received with respect. It is a dangerous venture to depart from the instruction of father and mother. For what he learned Timothy was indebted to his mother, grandmother, and Paul; for the assurance that this instruction was

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correct he was indebted to the Holy Scriptures. See verses 15, 16. This verse teaches that "no man, however well instructed in the things of God or grounded in divine grace, is out of the reach of temptation, apostasy, and final ruin."—*Clarke*. Hence the necessity of watching unto prayer, continuing in the faith, and persevering unto the end.

15. From a child. From early infancy. At the age of five orthodox Jewish children were taught to begin to read the law. **Thou hast known the holy Scriptures.** Timothy had good opportunity to understand the holy Scriptures, they having been expounded to him by the chief of the apostles. **Are able to make thee wise unto salvation through faith which is in Jesus Christ.** The full truth of the Old Testament Scriptures is only found when we study in connection with them the life and death and resurrection of our Saviour. "The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only mediator between God and man, being both God and man."—

Articles of Religion of the Canadian Methodist Church, Article VI. "Wise unto salvation" means wise unto the attainment of salvation, and to the extending of that salvation to others.

16. All scripture is given by inspiration of God, and is profitable. Revised Version, "Every scripture inspired of God is also profitable." "Scripture" means "writing," but the Greek word here translated scripture never occurs in the New Testament except in reference to the holy Scriptures. "All scripture" means every part of Scripture. We understand by inspiration a divine influence directing the minds of the writers of the Bible. It is more than mere suggestion or holy impulse. It is profitable because God-inspired, not God-inspired because profitable. "The sacred writers did not always know the full significance of their own inspired words."—*David Brown*. We do not need to hold to the mechanical dictation, but we must hold that the God in whose providence the holy writers were first inspired, by that same providence has so contrived that narratives, prophecies, citations, the whole Scripture ideas, phrases, words, modern versions—all are such that he saw fit to be there. A literal translation of "inspiration" in this phrase would be "God-breathed." Compare 2 Peter 1. 21: "Holy men of God spake as they were moved by the Holy Ghost." This passage should not be quoted as a proof-text of any of the

theories of the *method* of inspiration. **For doctrine.** Revised Version, "for teaching," instruction in the elements of religion. The emphasis here is not on the truth that the study of Scripture is profitable to make a person a teacher of doctrine, but rather that it is profitable to teach doctrine to any teachable soul. "It is not Timothy's ability as a teacher," says Alford, "but his stability as a Christian, which is here in question." "Instruction in the truths and precepts of revealed religion."—*Rev. H. Wace*. **For reproof.** "Refutation." "Convicting the erring of their error."—*Dr. Brown*. "Conviction either of error in doctrine or of viciousness of life."—*Dr. Wace*. **For correction.** For reformation of conduct, for amendment of life. "Doctrine" and "reproof" stand for the theoretical principles of religious instruction. "Correction" and "instruction" refer to practical life. **Instruction.** Training, discipline. **In righteousness.** Revised Version, "which is in righteousness." It is possible, however, so to read the sentence that "in righteousness" shall refer to all the nouns—doctrine in righteousness, reproof in righteousness, correction in righteousness, instruction in righteousness.

17. That the man of God. The spiritual man. **May be perfect.** Revised Version, "complete." "There is no deficiency in the Bible for man in any of the situations in which he may be placed in life; and the whole tendency of the book is to make him who will fairly put himself under its instructions absolutely perfect."—*Barnes*. **Thoroughly furnished.** Revised Version, "furnished completely." Our spiritual treasury and armory are to be found in the holy Scriptures. **Unto all good works.** The Christian is to be a man of symmetrical character. A careful student of the Scriptures under guidance of the Spirit of God will develop every part of the composite nature of man. This entire lesson is an adequate reproof of the false dependence of the Roman Catholic and some other Churches on tradition as an authority. We are here taught that the Bible is sufficient to teach the ignorant, to convict the evil, to correct the erring, and to train in righteousness all men. After centuries of education we cannot add one true line to the spiritual code set up in the Bible; cannot add one tender balm to the broken heart that is not to be found here; cannot provide a single solace for a wounded spirit that is not here—any more than we can enlarge the circumference of the earth by half an inch.

CRITICAL NOTES.

Verse 1. "This epistle is the last testament and swanlike death-song of Paul."—*Bengel*. **An apostle.** "One sent forth with orders. In this general sense applied to Barnabas, Acts 14. 14, and to others. In a limited sense the twelve specially

chosen by the Messiah to be his constant companions, and as heralds to proclaim the kingdom of God. With those Paul claimed perfect equality, because his call came immediately from the ascended Christ through a miraculous intervention.

By the will of God. It was not his own plan. Also by the commandment of the Spirit. Acts 13. 2. **According to the promise of life.** Sent forth "to proclaim life in fellowship with Christ." —*Thayer.* Paul was the agent through whom the promise of eternal life should be realized among men. Promised not in response to a request made, but sent forth (*promittente*) as the free gift of God.

2. To Timothy. "*Timo-theos,*" honored of God. **My dearly beloved son.** The change of address from "my own 'genuine' son" may signify no more than the freedom of epistolary writing. His son in Christ, converted under Paul's ministry when fifteen or sixteen years of age. He first came to be associated with Paul in the first part of the second missionary journey. Acts 16. 1-3. **Grace.** The favor of God. **Mercy.** Kindliness of spirit toward those who are in need. **Peace.** The result of grace and mercy.

3. I thank God. "Every good and perfect gift is from above." We have before us one of Paul's intricate sentences which must be studied piecemeal, and interpreted according to the evident thought rather than to the strict grammatical construction. The essential thing which gave him cause of thankfulness and rejoicing was "the unfeigned faith" of his son, in the Gospel. **Whom I serve with my forefathers.** He means to say that his forefathers served God, and that he is indebted to them for a "pure conscience." Paul does not refer to Abraham, Isaac, etc., but to his immediate ancestors. **With pure conscience.** "It is remarkable that there is no trace of any of the great religious teachers of the New Testament having been any other than strictly upright, chaste, and moral Jews."—*Houston.* Although Paul calls himself a "blasphemer and a persecutor, and injurious," 1 Tim. 1. 13, and indeed the chief of sinners, yet he was not a rescued profligate. He had never fallen into that class of sins which "lower the moral tone, blunt the finer sensibilities, or disturb the instincts of conscience." Conscience may be weak, 1 Cor. 8. 7; evil, Heb. 10. 22; seared, 1 Tim. 4. 2; or it may be as here, pure. **That.** Better "low," as in Revised Version. Having said, "without ceasing I have remembrance of thee in my prayers," it is better to join **night and day** to the next verse.

4. Thy tears. Shed on some former occasion, as perhaps when Paul left him at Ephesus. 1 Tim. 1. 3.

5. Unfeigned faith. Not assumed, as in the case of some whose purpose was to mislead the faithful. See 1 Tim. 1. 6. **Grandmother.** Literally, "mammy." **Lois.** A name not found elsewhere. **Eunice.** A Jewess and a Christian. His father was a Greek. Acts 16. 1. Paul could not more effectually stimulate the faith of Timothy than by commending him for his fidelity in the past and by reminding him of his mother and grandmother.

6. Wherefore. Because of the good record which you have inherited and because of your own fidelity. **I put thee in remembrance.** I exhort you. **That thou stir up.** Fire up. Not that he had grown remiss, as some think, but that the time was approaching when Paul should pass away and Timothy would be compelled to lean upon himself. **The gift of God.** "The sum of those powers requisite for the office of an evangelist."—*Thayer.* Divine enthusiasm must be kept alive by meditation, prayer, and the reading of the word. The sacred flame can be kept aglow only by continuous communion with God through the Holy Ghost. Of all the counsel which Paul could give to this young man or to us, what so important as this? The soul-winner must keep the fire burning. **By the putting on of my hands.** This was the official act of the Church and the occasion when the grace was by faith received. Without the active assent and reception by Timothy, without the fullest movement of his soul, the outward form would be but hollow mockery. His faith must be unfeigned.

7. God hath not given us the spirit of fear. That comes from the natural shrinking of the carnal mind. The fear of "sin, faces, and failure," as the lamented Kean puts it, may all be removed through the baptism of the Holy Spirit. Jesus knew no fear. Neither will a soul when Jesus wholly fills it. "Perfect love casteth out fear." **But of power.** Power is an endowment of voluntary being rendering him capable of producing or receiving changes, especially through the exercise of the will. It must not be assumed, however, that power is an attribute separate and apart from the Holy Spirit. We should not pray for power, but for him. Whoever has him has power. Without him we cannot have spiritual power. "The divine energy of the indwelling of the Spirit, modified by the intervention of the human personality, adapting it to impress and help souls, is power. One word in the power of the Spirit is worth more than a hundred without it."—*Kean.* **Love.** "The love of Christ," not only for him, but the love which is in him, "constraineth us," so that "they which live should not henceforth live unto themselves, but unto him which died for them." Love begets in us a personal interest for all, especially for the degraded and the ignorant, and drives us to help them. The "flame of sacred love" moves upon the will. **Sound mind.** Sobermindedness. Not in the sense of dullness, much less of moroseness, but of self-possession. He in whom dwells the Spirit in his fullness will not easily fall into the ways of the frivolous, yield to temptation, succumb to flattery, become boastful, self-willed. Anything or nothing for Jesus. He will have common sense.

14. Continue thou in the things which thou hast learned. The fickleness of many,

not only of those who go back to their sins, but also of those who imbibe strange doctrines, arises from the superficial character of their original learning. They have not been trained up from their youth in the way they should go. **And has been assured of.** By the unimpeachable testimony of Paul, by the devoted lives of mother and grand-mother, who doubtless had not been captivated by the excitements of the world, but had time and a liking for the care of their son.

15. And that from a child. The appeal is to confidence not only in the teachings of Paul, which doubtless were styled new doctrines, but to the instructions of power, which were one and the same with the Gospel of the Gentiles. **The holy Scriptures.** The Old Testament only, as the New Testament was not yet written. It was the duty of the father to teach his children, of both sexes, the law and the other Scriptures. As the father of Timothy was a Greek, this duty probably was attended to by Eunice and Lois. It was required by the rabbis that a child should begin to commit the law to memory when five years of age. Philo, a contemporary of Christ, says: "Since the Jews look on their laws as revelations from God, and are taught them from their earliest childhood, they bear the image of the law on their souls." **Which are able.** A bar of iron may be able to sustain an immense strain—greater than it will be ever taxed to bear. The Gospel is the power to save—is fully able to do so. Our refusal to be saved does not detract from its ability. **Faith.** Belief, commitment, trust. These three steps are included in saving faith. **In Jesus.** He is the light, the Scriptures are the candlestick which hold him up to the world.

16. All scripture is given by inspiration of God. The Revised Version reads, "every scripture inspired of God." The word for "is," not being found in the original, may be supplied after "scripture," or after "inspired of God." Hence the difference between the Authorized Version and the Revised. In the one case inspiration is affirmed; in the other, it is assumed. The weight of authority in favor of the readings is equally divided. "Given by inspiration of God" is expressed in the original by one word, "God-inspired." How much that means is a matter upon which biblical students are not, and probably never will be, agreed: some holding that God truly but indefinitely stands as the author of the Scriptures, including also writings not classed as religious, while others hold that the books of the sacred canon and none others are inspired, but that these are from God, even to the spelling and punctuation. The middle of the road is the safer. **Doctrine.** Helpful in the enforcement or illustration of truth. **Reproof.** Convincing and correcting those who are in error. **Correction.** Bettering in character. **Instruction.** Training as in school.

17. Man of God. Layman as well as minister. Any and every Christian. This is not an official designation. **Perfect.** Fitted for his work. An adept. Christian character is very conspicuous. It stands out with such prominence as to be seen by many. Hence, if not well balanced, any lack or deficiency, especially any shortcoming of a moral character, becomes a matter of comment and a stumbling-block. The Bible is well adapted to the molding of well-balanced character, because it includes everything good and counsels patience and moderation as well as aggressiveness and zeal. **Thoroughly furnished.** The original expression contains the same root as represented by "perfect."

Thoughts for Young People.

Certain Requisites of Christian Character.

1. Consecrated common sense. True Christian religion does not discount the finest and rarest education. The more cultivated one's mind is the better Christian can he be. The more extensive experience a man has the better fitted to serve God. But whatever opportunities a man has or lacks, two things are needful for the service of God, common sense and consecration. If it be replied that Providence has not furnished to all a fair share of common sense, the answer is that if that be so then they will not be so severely judged.

2. God's guiding providence. No minister formed by man can ever fill the program laid down in the first three chapters of Timothy. And no layman who aims to do service for God in this world can be effective without as distinct a providential call to his work as a layman, as a minister has to his work as a minister.

3. Instruction in the school of Christ. Timothy's Christian education was begun in boyhood. His schoolmasters were of the best, including his grand-mother, his mother, the apostle Paul, doubtless such expounders of the word as Apollos and Barnabas, and, best of all, in the Jewish law, which Paul well described as "a schoolmaster to bring men to Christ." Now, though we may not have such exceptional teachers as had Timothy, we have many advantages that he had not. Catechisms, a Sunday school, evangelistic hymns, the popular conscience where it is right, inherited personal conscience, and a thousand other forces have been our teachers; not to speak of consecrated persons, our mothers and fathers, and Sunday school teachers, and ministers. Yes, we are in the school of Christ indeed and in truth.

4. The Bible as a text-book. We need none other. "The Holy Scriptures," says Locke, "have God for their author, salvation for their end, and truth, without any mixture of error, for their matter." "In the Bible there is," Coleridge says, "more that finds me than I have experienced in all other

books put together; the words of the Bible find me at greater depths of my being, and whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit."—*Coleridge*.

5. *Personal effort.* With all Timothy's help he had to make great endeavors himself. Neither Paul, nor Moses, nor Greek school, nor Jewish synagogue, nor the Bible, nor the personal manifestation of the Holy Spirit could develop Timothy into what Paul saw it was his duty to be; and so he urges him to make personal effort. And if Paul could talk directly to us he would urge us to do the same. Indeed, he here talks directly to us. Let us listen: My dearly beloved son (verse 2), stir up the gift of God which is in you (verse 6); continue in the things which you have learned and have been assured of (verse 14); exert power; manifest love; retain a sound mind (verse 13); become thoroughly furnished unto all good works (verse 17).

Orientalisms of the Lesson.

It is remarkable that from the Hebrew nation alone we have the idea of inspiration and revelation in any well-defined conception. The old Hebrew was clear in his conviction that holy men of old wrote as they were inspired by the Holy Ghost. The Mohammedans claim that, of all the sacred books in the world, the Koran is the only one of which it is true that every text, word, and phrase was communicated to a prophet in an audible voice. This is purely mechanical revelation, rather than inspiration. When the revelation is thus verbal the angel Gabriel is said to be the only medium. The Moslem believes in the inspiration of the Pentateuch, the Psalms, and the gospels, but says they are inferior order of revelations. They say, however, that Gabriel appeared to Enoch four times, to Noah fifty times, to Abraham forty-two times, to Moses four hundred times, to Jesus ten times, but to Mohammed twenty-four thousand times.

The special interest in this illustration is in the fact that in Hebrew and the allied Arabic and other Semitic races alone is the idea found of a direct revelation and of inspiration of sacred Scriptures by prophets from time to time. The Christian world is indebted to the Jew for the lofty conception, and Mohammedans borrowed it from Jews and Christians. The Moslems, like the Jews, commit great portions of the Scriptures to memory, and they have a class of men called *Hafiz* who can repeat every word of the Koran backward or forward, and will begin at any word given and do the same. Both Jews and Mohammedans set us a noble example in the esteem set on knowing the Scriptures "by heart."

Memorizing the Scriptures began very early with the Hebrew child. Hence Paul says that "from a child" Timothy knew the Scriptures. Rabbi Jehudah says that at five years a child must begin

reading the Bible; at ten years of age he must begin learning the Mishna, the code of Jewish laws arranged about A. D. 200. Moses, they claim, received the law and handed it over to Joshua, and Joshua to the elders, and the elders to the prophets, by which is meant that Moses not only received the law, but certain rules for its interpretation and explanation, and that even in the most corrupt times there were always some pure and holy men, who kept up the study of this tradition, and handed it over unbroken to their successors. The writers of the Mishna distinguish between revelation and these interpretations; thus it is not of all the writings that Paul affirms they are "given by inspiration," but of the law, the psalms, and the prophets. At thirteen the boy was "bound to the commandments;" at fifteen he must study the Talmud which contains the decisions of courts and learned councils and scholars, in cases where interpretations were demanded. Some maintain that this Talmud has existed since the time of Moses. Five years is named by the rabbi quoted as the age to begin Scripture study, but six was esteemed the better time for the health of the student, though some began it as early as when three years old. Besides these Scriptures the Jewish child drank in the Scriptures through the scenic representations in the tabernacle, at the feast of lights, and that of "booths," when the entire population, even the babes, went to live in tents made of boughs of trees.

But Timothy lived remote from all the imposing ritual of Jerusalem. There was not even a synagogue in Lystra. There were very few Jews in the region. His father was not a Hebrew, there was no phylactery to impress him, and no *mезуза* on the doorpost of his house. How much of the sacred Scriptures he had is not certain. It is easy to see why Paul specifies that Timothy learned the Scriptures from his mother, when his father was a Greek.

By Way of Illustration.

Paul and Timothy. The friendship between Paul and Timothy is one of the beautiful pictures of the Bible. No doubt it was a powerful stimulus to Timothy. Emerson says, "A friend is one who makes us do what we can." And when Charles Kingsley was asked how it was that he had been able to accomplish so much he answered, "I have a friend." It is said that a man shows his very best self to his dearest friend. Certainly in Paul's letters to Timothy we get an insight into the loving heart of Paul, as well as the possession of a rich literary treasure.

Ancestry. Paul might be deceived about Demas and Crescens. He did not know their parents and grandparents. He knew Lois and Eunice and Timothy, and was three times as well able to judge about Timothy as if he had known Timothy only.

It is a good thing that there are growing up in our country patriotic societies composed of those who can trace descent from men and women who lived and died as patriots. It gives a man something to live up to, to remember that in his veins runs the blood of heroes. He is more likely to be a hero for remembering it. Let every man who has been born into a Christian home rejoice in his privilege.
—W. E. Barton.

Early training. The reason why Alexander the Great had a famous army whereby he conquered the world was because he had soldiers who were born and brought up in the camp, who from their childhood were trained in the use of weapons and to have no other thought or plan but obedience to their commander and defense of their country. The best division of the Christian army is composed of soldiers trained from childhood.

Verses 14-17. Sir Walter Scott just before his death expressed a wish to be read to. His son-in-law asked, "From what book shall I read?" "There is but one book," answered Scott, "and that is the Bible."

As in eating it is not the quantity of food that determines nutritive value, but our power to appropriate and assimilate; so the profit of Bible study depends not on how much we read, but on how much we incorporate into ourselves. One verse thoroughly mastered, so that it lodges a new thought in the mind, a new joy in the heart, a new purpose in the life, is worth a hundred chapters read thoughtlessly without leaving an impression.
—A. T. Perren.

Before the Class.

Material needed. Bibles and pads.

Introduction. Show the connection between this epistle and the narrative that we have been studying in Acts. Review briefly the lesson entitled "The Conference at Jerusalem." Shortly after this conference Paul started on his second missionary journey. He parted from Barnabas and took with him Silas as his traveling companion. Acts 15, 36-41. At Lystra or Derbe Paul found a young man whose father was a Greek and mother a Jewess. This young man he chose as his friend, and having circumcised him took him as his fellow-laborer among the Jews. [Let the teacher be ready to justify Paul's action in the matter of circumcision if it is referred to in the class. See 1 Cor. 9, 20-23.]

THEME: THE SCRIPTURES.

1. *The time to study the Scriptures.* Let the teachers of younger pupils impress upon them the fact that youth is the very best time to memorize the words of the Bible, and that it is the very best time to learn and to practice its truth. Teachers of older pupils should try to make them understand that the longer they put off learning God's word the less

will be the possibility of their knowing it. [Note.—There are many who because of some mental defects, lack of training, etc., cannot memorize the words of the Bible. Urge such to take a verse or two at a time, read, reread, and think over it until they understand its meaning.] Show how Timothy was chosen when very young to be a helper of Paul and that he was a worker used of God. One reason for his early choice was that through the study of the Scriptures he had prepared himself for the great work that God had for him to do. Most teachers from their own experience can give some such illustration as this: There sits in a rear tenement a very old colored woman almost totally blind. She is alone nearly the whole day, for her son and her daughter are obliged to work hard for the money to pay the household expenses. Come in and ask her if she is not lonesome. Her answer is "No." What does she do when alone? She spends much of her time repeating portions of the word which she learned in childhood. For years she has been a devout child of God. One of her chief pleasures all through her life has been to read the word. But as age advanced her beloved Bible was laid aside because the print was too fine. A friend brought her a gospel of St. John in very large type. For a time she could read that, but at last it too had to be laid aside and memory alone could give her the word. Suppose she had not in youth learned the word, her old age would be desolate. Some pupil may say, I have plenty of other books, I can read and study them. This suggests a very important question:

II. *Why study the Scriptures?* Many reasons from literary, ethical, and spiritual standpoints may be given. Our lesson texts suggest a few. Let the members of the class take their pads and print or write the above question and underneath the following answers, the teacher giving the necessary explanation as the pupils write the reasons.

1. *They make wise unto salvation.* In no other book has God revealed his plan of salvation for all mankind. While for a knowledge of mathematics, botany, chemistry, and astronomy, we must go to other books, the Bible is the only book to which we must go to learn the answer to the question, "What must I do to be saved?" [If this is true concerning the Scriptures which Timothy had—the Old Testament—how much more so concerning the Scriptures which we have?]

2. *They are profitable.* We do not wish in this busy age to waste our time. Many books yield but little profit. Many others are worse than useless, because they do positive harm. Not so the Scriptures. They are profitable—among other things—for (1) Doctrine; that is, for teaching. They contain the truth. (2) Reproof; that is, for conviction of those things which are opposed to the truth. One reason why so many refuse to read the Bible is because it shows them their sins. (3) Correc-

tion; that is, the removal of wrong ideas. The Bible is both a mirror and a telescope. When we honestly look into it, it shows us ourselves, and it brings God within the plane of our vision: (4) Instruction in righteousness; that is, training in the right relationship of man to God and of man to man. He who uses the Bible as a text-book on astronomy or geology will be disappointed, but he who seeks in it instruction in righteousness will agree with Sir Walter Scott in calling it "the book."

3. *They prepare one for all good works.* We have many works on sociology, altruism, and kindred subjects, all excellent in their way, but all echoes of the teachings of Him who spake as never man spake and lived as never man lived. If we wish to be completely equipped for every kind of Christian service we must make the Scriptures our text book.

Conclusion. See James 1. 22-25. Have the members of the class print on their pads these two words: "Hearers," "Doers." Then ask which they would prefer to be. Many will answer "Doers." Show that one cannot be a doer without being a hearer (or a student) of the word. Ask how many will promise both to hear and to do the word. Let all such print the following:

I WILL BE A
HEARER AND A DOER
OF THE WORD.

Tell them to take that resolve home and print it in front of their Bibles, so that they may see it every time they open the word.

Teachers' Meeting.

This is a lesson on how to be perfect, and six forces that contribute to form a perfect character are here enumerated. It is well to study those six.

1. *Friendship.* Paul knew well that his own companionship and friendship were Timothy's strong support. Let us choose noble natures to associate with. 2. *Prayer.* Paul knew that his prayer in behalf of his young friend was a real force in the shaping of that young friend's character. It is a bad creed which permits us to assume that any prayer is unanswered. Prayer is power, and the man who really prays takes hold of a lever which can move any force in his way. 3. *Faith.* Timothy had unfeigned faith. There is so little of compliment to Timothy in this chapter that careful students have believed that Paul was not altogether satisfied with the development of his young friend. But whether Timothy was timid or brave, whether he was fully effective or not, he was thoroughly loyal to Jesus Christ. 4. *Home influence.* Timothy had that rare advantage which some of us have had and some of us have not had—pious parentage and home instruction. But heredity and godly training

fail to make a man good who does not will to be good, and without either any man can be good by following the directions of this lesson. 5. *Spiritual endowment.* There are heavenly gifts in abundance for all who will accept them. 6. *Knowledge of Scripture.* He who builds his character on Bible principles builds on a true foundation.

OPTIONAL HYMNS.

How precious is the book divine,
Break thou the bread of life.
Now let my soul, eternal King,
Thy word, almighty Lord,
Sing them over again to me.

Give me the Bible,
Holy Bible, book divine.
Holy Bible, well I love thee,
What glory gilds the sacred page.

Heart Talks on the Lesson.

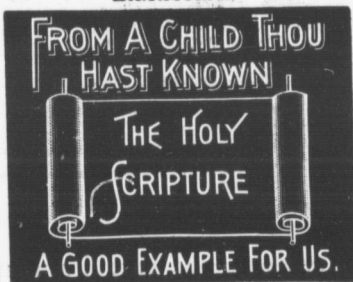
How tenderly Paul, the man of age and experience, advises Timothy, his young friend just starting out in life. As a rule young people do not take very kindly to advice; do you think they do? They prefer to try things for themselves; but isn't it wiser to learn from one who has been over the road you are going to travel than to rush into dangers from which you might have been saved? Many an hour of bitter experience is the result of turning away from the good counsel of father, mother, or friend.

Timothy had a great deal to be thankful for in having a good mother and a good grandmother. It would have been a great shame for him if he had not been a good young man with all those years of godly example and faithful Christian training behind him. It is a very, very sad thing for one to go contrary to the teachings of a Christian home. If you have had the example and instruction of good parents I beg of you to prize it and profit by it. Don't defraud yourself of the best things in life by thinking that you know all about it and are competent to do as you please. Take Paul's advice to Timothy: "Continue in the things you have learned, knowing of whom you have learned them." Take his advice, too, about the Scriptures. Isn't it very foolish to spend time in reading books which do not improve one mentally or spiritually—some of them do actual harm—and utterly neglect the one book which will make us "wise unto salvation?" You think of the Bible, perhaps, as a book to be read when you are sick and expect to die, or when you are in

trouble; you never think of it as a practical guide in the affairs of every day. But that is just what it is. "It is a lamp unto the feet, and a light unto our path." Doesn't it seem reasonable that God, who knows all about earthly life and directs the affairs of this world, should give us in his word directions how to live here? The Bible is not a book for heaven, it is a book for earth; and nothing can be more contrary to the best interests in this world as in the next than to neglect it.

Never let your faith in it be moved. Modern discoveries of science are proving more and more the truth of Bible history. But above all else is the proof of its divine inspiration in its power to "make wise unto salvation" everyone who studies it in the help of the Holy Spirit.

Blackboard.



A. D. 58.] LESSON XII. PERSONAL RESPONSIBILITY. [June 20.

GOLDEN TEXT. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth. Rom. 14. 21.

AUTHORIZED VERSION.

Rom. 14. 10-21. [*Commit to memory verses 19-21.*]

[Read chapter 14.]

10. But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ.

11. For it is written, *As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.*

12. So then everyone of us shall give account of himself to God.

13. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in *his* brother's way.

14. I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth anything to be unclean, to him *it is* unclean.

15. But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16. Let not then your good be evil spoken of:

17. For the kingdom of God is not meat and drink: but righteousness, and peace, and joy in the Holy Ghost.

18. For he that in these things serveth Christ *is* acceptable to God, and approved of men.

19. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20. For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offense.

21. *It is* good neither to eat flesh, nor to drink wine, nor *anything* whereby thy brother stumbleth, or is offended, or is made weak.

REVISED VERSION.

10 But thou, why dost thou judge thy brother? or thou again, why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of God. For it is written,

As I live, saith the Lord, to me every knee shall bow,

And every tongue shall confess to God.

12 So then each one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of falling. I know, and am persuaded

in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything

15 to be unclean, to him it is unclean. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with

16 thy meat him for whom Christ died. Let not

17 then your good be evil spoken of: for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy

18 Ghost. For he that herein serveth Christ is well-pleasing to God, and approved of men.

19 So then let us follow after things which make for peace, and things whereby we may edify one

20 another. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with

21 offense. It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.

Time.—A. D. 58. **Place.**—Written by Paul while at Corinth.

Home Readings.

M. Personal Responsibility. Rom. 14. 10-21.

Tu. Pleasing others. Rom. 15. 1-7.

W. Giving no offense. 1 Cor. 10. 28-33.

Th. Warning against offenses. Matt. 18. 1-11.

F. Loving one another. Rom. 13. 7-14.

S. Love for others. Mark 11. 28-34.

S. My neighbor. Luke 10. 25-37.

Lesson Hymns.

No. 213, New Canadian Hymnal.
Be it my only wisdom here,
To serve the Lord with filial fear.

No. 217, New Canadian Hymnal.
What a friend we have in Jesus,
All our sins and griefs to bear!

No. 339, New Canadian Hymnal.
Give thanks unto God who is able and
willing
To save to the uttermost all who draw
near.

No. 340, New Canadian Hymnal.
God save our gracious Queen,
Long live our noble Queen.

QUESTIONS FOR SENIOR AND INTERMEDIATE SCHOLARS.

1. Living to God, v. 10-12.

What two questions of judgment are asked?
Before whom must all stand?
What Scripture is quoted, and from whence?
See Isa. 45. 23.

To whom must all give account?
What says John of that final test? Rev. 20. 12.

2. Living in Love, v. 13-18.

What will love prompt us to avoid?
What says Paul about clean or unclean?
To whom then does anything become unclean?
When does one walk uncharitably?
What should we carefully avoid?
In what does the kingdom of God consist?
Who is accepted of God and men?

3. Living for Others, v. 19-21.

What should Christians seek for?
How may we distinguish between pure and impure?
What law will govern those who live for others?
GOLDEN TEXT.

Whose example do we thus follow? See Rom. 15. 3.

Teachings of the Lesson.

1. Trust God for just judgment. Be kind, charitable, patient, forgiving; "help a little," and hinder none.

2. Deny self to help others. Live to do good. Meat and drink are trifles in comparison—righteousness is everything.

3. May a Christian dance? go to the theater? play cards? drink wine? For the sake of a clean example a Christian will not wish to do any of these things.

THE LESSON OUTLINE.

Principles of Christian Conduct.

I. OUR RESPONSIBILITY TO CHRIST.

All stand before the judgment, vs. 10-12.

Account... day of judgment. Matt. 12. 36.

Before him... all nations. Matt. 25. 31, 32.

II. OUR OBLIGATION TO MEN.

No man put a stumbling-block. vs. 13-15.

QUESTIONS FOR YOUNGER SCHOLARS.

To what Christians did Paul write a letter?

What are Paul's letters to us? **God's word.**

Whom does this letter teach us to watch?

Who is our Judge?

What must we give some day to him?

What did the Jew think was wrong?

Did Paul think so?

Why should we be careful of our example?

What will make it easy to deny ourselves?

Love in our hearts.

For whom did Christ die?

How can we become like Christ? **By doing as he did.**

Little Christians—

Watch themselves, and not others.

Try to help and not hinder others.

Deny themselves for the sake of others.

THE LESSON CATECHISM.

[For the entire school.]

1. To what sort of Christians is Paul writing?
To those who misjudged each other.

2. What solemn truth does he emphasize?
"Every one of us shall give account of himself to God."

3. What does he exhort us not to do? **"Destroy not him with thy meat, for whom Christ died."**

4. What is the GOLDEN TEXT? **"It is good neither,"** etc.

5. Among many other duties what special duty is made clear by this lesson? **The duty of total abstinence from intoxicating liquors.**

OUR CHURCH CATECHISM.

38. What do you mean by the almighty and omnipotence of God?

That God can do whatever He will.

39. What do you mean by the omniscience of God?

That God knows all things past and present and future.

40. How does the Scripture describe this knowledge?

It teaches that God knows every thought in man's heart, every word and every action.

Take heed... this liberty. 1 Cor. 8. 9.

Bear... one another's burdens. Gal. 6. 2.

III. OUR DUTY TO APPEAR RIGHT.

Good... evil spoken of. vs. 16-18.

Provide things honest. Rom. 12. 17.

Abstain... appearance. 1 Thess. 5. 22.

IV. OUR INFLUENCE OVER OTHERS.

One may edify another. v. 19.

Excel to the edifying. 1 Cor. 14. 12.

For....good....edification. Rom. 15. 2.

V. THE NOBILITY OF SELF-DENIAL.

Good neither....to drink wine. v. 21.

Let him deny himself. Luke 9. 23, 24.

Seek those things above. Col. 3. 1, 2.

EXPLANATORY AND PRACTICAL NOTES.

The Epistle to the Romans was probably written eight or nine years before the Second Epistle to Timothy, from which our last lesson was taken. Nero was emperor; Paul was in Corinth, and was just about closing what is now known as his third missionary journey. He was about to start for Jerusalem with a contribution from the Greek Churches to the Christian poor of that city, and intended when his errand was performed to start westward for Rome, the center of the world, feeling doubtless that Christianity would make more rapid progress when it was made strong there. But not even Paul, wonderfully endowed as he was with foresight and gifted with frequent special revelations from God, not even Paul knew the future. He was to go to Rome, but as a prisoner; he was to preach the Gospel there, but in fetters. The calamities that befell him, the sufferings that he bore from the time he wrote these words to the Romans to the time when as a bound convict he met them seemed disastrous in those days even to good Christians. After nineteen centuries we, however, see that God's tender providence was managing all things. This letter is a sort of self-introduction of Paul to the Church in Rome. It is a complete and orderly expression of the main doctrines of Christianity. The doctrines of the epistle, however, do not exclude direct personal advice, all of which is of the most practical sort. Our lesson teaches men that they should avoid both fanatical hatred of the "world" and easy conformity to it. Thoughts of the judgment day should restrain us from ourselves assuming the office of judge, which belongs only to God. We have a right to do many things that become wrong for us simply because of the effect they will have on weaker Christians. Our Lord Jesus gave up his life for the sinfulness of men, and we ought certainly to give up the indulgences that are dear to us, and which we may have a right to enjoy, for the sake of the weakness of our fellows.

Verse 10. Why dost thou judge thy brother? Revised Version, "Thou, why dost thou judge thy brother?" There were among the Jews many people given to rigorous self-denial.

The Essenes as a party were as ascetic as the purer monks of the Middle Ages. Many of these severe-minded people, becoming Christians, brought over into Christianity their sentiments and methods. But many other Christians were converted from the most self-indulgent idolatry, which reveled in feasting and drinking and even sensual indulgence. They, when converted to God, dropped, of course, their sinful indulgence, but retained nevertheless a more generous and genial delight in the good things of earth than the others. These two parties differed widely, pulled far apart, and their hostility to each other rent and tore some of the early churches. The converted heathen, knowing that the gods they used to worship were no gods at all, felt that the food consecrated to them was consecrated to nothing, and were quite willing to eat that food. The converted Essenes, believing that the idols were inhabited by devils, had an unspeakable repugnance for the food that had been offered to them. Paul regards these as the weaker brethren. Evidently his personal judgment is nearer to that of the first class; but he warns both classes against lack of charity; and this first question is addressed directly to the "weaker brother," the man who blames another man for indulgences which he himself dare not take: What business have you to judge? **Why dost thou set at naught thy brother?**

This, on the other hand, is addressed to the stronger class: Why do you despise the conscience of the narrower-minded man who is shocked by your behavior? **For we shall all stand before the judgment seat of Christ.** The strong and the weak, the liberal-minded and the narrow. We may pose as judges here, but we shall be on trial there. For "Christ" the Revised Version has "God."

11. It is written. Isa. 45. 23. **As I live, saith the Lord.** The Hebrew is, "By myself I swear." **Every knee shall bow to me, and every tongue shall confess to God.** The time is coming when God's will shall rule despite all obstacles. Bowing the knee may refer to kneeling, formal homage; the confession of the tongue, to prayers offered from the heart.

12. Every one of us shall give account of himself to God. Revised Version, "Each one." The account is not, then, to be given to our fellow-men, but to God. No influence counts in that court. There is no evasion, no slighting, no bribing; no mortal could bear to face that piercing judgment were it not that "we have an Advocate with the Father, Jesus Christ the righteous." Our lives, if we trust in Christ, are hid with Christ in God.

13. Let us not therefore judge one another any more; but judge this rather. Here is a witty turn which brings out a profound truth, "Let us not make believe any longer that we are judges and censure our neighbors, but let us rather bring in one judgment." And what that

judgment is the rest of this verse tells. **That no man put a stumbling-block or an occasion to fall in his brother's way.** The "stumbling-block" and the "occasion to fall" are almost synonymous.

14. I know, and am persuaded. There is no doubt left in the apostle's mind. **By the Lord Jesus.** In consequence of his identification of soul with that of Christ. **There is nothing unclean of itself.** Defiled or "common." That is, intrinsically unfit for the service of God. The apostle has the Levitical view in mind, which regarded certain things as holy and pure, and the rest as common or unclean. **But to him that esteemeth anything to be unclean, to him it is unclean.** This is not difficult to understand. It is in accordance with a moral law everywhere recognized. A man determines to tell a lie, or what he thinks is a lie, but what he says is really the truth. Now, that man has not deceived his fellow-man, for he has told the real truth, but he intended to deceive him, so he is guilty of a lie. A man determines to steal certain things from a rich neighbor. Unknown to him certain legal processes have made him heir to that rich neighbor, and so the goods that he takes with sneaking care are really his own. When that is proved in a court of law he cannot be punished, for he did not steal, he only took his own; but he intended to steal, and morally he is guilty. Now apply the test as Paul would apply it. I cannot help feeling that it is wrong for me to eat the meat and drink the libations that have been offered to Jupiter; for though I have become a true Christian I can never get rid of a sentiment that regards Jupiter as a person. But another man—and Paul evidently thinks that that other man is wiser in this matter than I—says, "Jupiter is nobody and nothing, and that food is as good as any other." Nevertheless, so long as I have a feeling that in eating that food I am rendering homage to a devil who claims to be a god, I am really rendering that homage, and the act is wrong to me which would be right to another. Let us take a parallel case in modern life; and we will not choose wine or brandy, because there is such a wide scientific testimony of the almost universal evil results of alcoholic liquors that there is no longer great disagreement about the dangers of drinking them; but let us take something far less harmful. It may be eating, or drinking, or smoking, or going to a place of amusement, or indulging in a game. It has been proved over and over again, we will suppose, that the act is intrinsically innocent, and some man with much greater intellectual power than we may laugh at the idea of anyone hesitating to do it. But I cannot do that thing without weakening my sense of right; I cannot get rid of the feeling that the act is wrong. Very well, then, it is wrong. "To him that esteemeth anything to be unclean, to him it is unclean."

15. But if thy brother be grieved with thy meat, now walkest thou not charitably. Revised Version, "For if because of me thy brother is grieved, thou walkest no longer in love." We will continue our "make believe." Suppose, now, that you and I are no longer the "weak" people whose consciences are so easily hurt; suppose rather that we are the "strong" people, who see clearly that to go to a certain place or to do a certain deed is not wrong; but we know at the same time that the poor Christian weakling that lives across the street believes that it is wrong. What then? Why, according to Paul the apostle, who writes under the direction of the Spirit of God, we are not walking in love if we "go" and "do," and we are not walking in love when we think of our neighbor as a "poor weakling Christian." "Grieved" here means "made to feel pain." "It is a hurt to conscience, which, while not necessarily fatal, may lead to violation or hardening of conscience, and finally to a fall."—*Marvin R. Vincent.* To walk charitably, that is, in love with our neighbors, is only half of our duty as Christians, and it is the inevitable outflow of the other half, walking in love with God. **Destroy not him with thy meat, for whom Christ died.** "Meat" means food in general.

16. Let not then your good be evil spoken of. "Your good" here stands for "your liberty, your rights." Do not stand up for your rights if by maintaining them you weaken somebody else; do not let the Gospel doctrine be discounted by your pertinacity in maintaining an insignificant principle.

17. For the kingdom of God [which here really means the cause of religion] **is not meat and drink.** Not ritual, not form. It is neither performance nor abstention. It is "the heavenly sphere of life, in which God's word and Spirit govern."—*Lange.* It is **righteousness, and peace, and joy in the Holy Ghost.** Mutual concord and a moral gladness of heart; rectitude, harmony, and gladness in God's presence. Sometimes, as a witty English theologian has said, Christians seem to think that God dwells with us for the purpose of enlarging our spiritual bill of fare, for the purpose of giving us the privilege of taking what we please. This is only part of the truth. Our joy in the Holy Ghost and our harmony with the brethren are as real instruments and as necessary instruments to work out God's will in this world as is rectitude of behavior.

18. For he that in these things serveth Christ. Revised Version, "He that herein serveth Christ," referring to the threefold Christian life that we have just observed. **Is acceptable to God, and approved of men.** Revised Version, "well pleasing to God."

19. Let us therefore follow after the things which make for peace, and things

wherewith one may edify another. Following some ancient authorities, this verse might read, "So even we follow the things of peace and the things of mutual edification."

20. For meat destroy not the work of God. Revised Version, "Overthrow not for meat's sake the work of God." "The apostle sees in whatever tends to violate a brother's conscience the incipient destruction of God's work."—*Dr. Brown.* **All things indeed are pure.** Clean. All ritual distinctions are at an end. The principle which the "strong" party in the Church main-

tained is a true principle, but, like most other true principles, it is capable of very fallacious practice. **But it is evil for that man who eateth with offense.** "There is criminality in the man who so does as to stumble the weak brother."—*Dr. Brown.* We are all lights, examples; others follow us.

21. This verse the Revised Version closes with the word "stumbleth," which indeed includes all the thought given in our version. This sentence covers in itself the gist of the lesson. It is a warning against the too full use of Christian liberty.

CRITICAL NOTES.

Verse 10. The lesson before us is part of the general theme: Treatment due to the "weak in the faith," chap. 14. 1, extending from chap. 14. 1, to chap. 15. 13, inclusive; the whole of which should be read with great care. The subdivisions are: chap. 14. 1-12, "Do not subject thy brother to censure;" chap. 14. 13-23, "Do not injure thy brother;" chap. 15. 1-6, "Let the strong help the weak;" chap. 15. 7-13, "To the end that all shall praise God."

From verses 4 to 9 of this chapter Paul argues that as Christ only is our brother's Lord, so he only should assume to judge him. He is not answerable to us, therefore it is not our business to pass judgment upon him. He now argues that we are not to judge because we are to be arraigned before the same tribunal as our brother. **Why dost thou?** As in verse 4 the question was, "Who art thou?" so here, "Why dost thou?" with emphasis upon "thou." What is the reason that you set yourself up as a judge, especially as a censor of one whose relation to the law is the same as yours? **Judge.** Here, as elsewhere, "judge" does not mean to discern carefully and impartially between right and wrong, as the court does, but rather to sit in condemnation upon, to criticize in the sense of fault-finding, to subject to censure, to judge severely. **Thy brother.** One who, by reason of his relation as brother, is entitled to the support of the arms of affection rather than to be arraigned before the law. One whom Jesus loved so much that, in order to become his Lord, entitling him to the right to judge, he laid down his life for him. When you have done anything in your brother's behalf comparable with that it will be time enough to talk about judging. When you have loved your brother as Jesus did, you will be slow to condemn, and the spirit of fault-finding will be banished from your heart. **Or why dost thou set at naught thy brother?** This is an entirely different character. The former brother is the one who does things which to you seem wrong. That is a matter resting between him and God. Thy brother is one who is grieved because you do things which seem wrong to him. Is he to count as nothing to you?

Suppose he is weak; is he not entitled to your love as his brother? Are you not under some obligation to let some things alone if they are stumbling-blocks to him? Suppose that you, as a mature and well-established Christian, could play cards and not be in any danger of falling into sin, would you not be willing to abstain, if there was a possibility that your child having learned how from you might the more easily be led into sin? If some young person not yet having acquired self-control may be led into temptation through the dance because of the example you set, would you not be willing for Jesus's sake and for that young person's soul's sake to quit? That is Paul's question brought down to date. **For we shall all stand before the judgment seat of Christ.** Much of the basis of judgment will be found in the uncharitable judgments we cherish against the brethren. Many of the hard things we say concerning people, even statements of fact, make a less hateful portrayal of their character than of our own. Our opinions of others are revelations of our own character. Even in this life our harshness of spirit brings down severity of judgment upon our own heads.

11. For it is written. Paul substantiates his statement of personal accountability by an appeal to Isa. 45. 23. **As I live.** Similar to our familiar expression, "As sure as I am alive." God is represented by the prophet as asserting that his supremacy over all men is as sure as his own being.

Every knee, every tongue. The excuse that "I make no profession, I do not belong to the Church," will shield no one from judgment. We may in this world resist God with success, but in the world to come we shall take the consequences.

12. So then every one of us shall give an account of himself to God. "Us" includes Paul. This is therefore an account to be rendered by the faithful. It is not whether we are to be saved; it is the saved who are to give the account. The question will be, what shall be the reward due to faithfulness? The question at issue will not be what we should have done or been had our opportunities been better, our surroundings more favor-

able; but things being as they were, how did we use the confidence God imposed in us, in granting to us life and whatever accompanying talents he gave to us? Christ is our Saviour, but he is also our Master. "Are we ready for the judgment day?"

13. Let us not therefore judge one another. For the reasons just set forth. **Any more.** Suggests that the modern mania for fault-finding was not unknown in the church of those days. But Paul returns to the matter set forth in verse 1; that is, how we should act toward those who are weak in the faith. **A stumbling-block (skandalon).** "The stick in a trap on which the bait is placed, and which springs up and shuts the trap at the touch of an animal."—*M. R. Vincent.* **Occasion to fall.** Any object which if one should strike his foot against it would occasion a fall.

14. I know. I see through the natural operations of the mind. **Persuaded.** Have furthermore been led to believe. **By.** Revised Version, "in" (Greek, *en*). "Used of a person to whom another is wholly joined and to whose power and influence he is subject, so that the former may be likened to a place in which the latter lives and moves. So used in the writings of Paul and of John particularly of intimate relationship with God or with Christ."—*Thayer.* **That there is nothing unclean of itself.** So far as kind of food or fodder offered to animals is concerned; the natural distinction in respect to kinds of food as used to teach to God's people the distinction between right and wrong. When the lesson had been sufficiently made clear the distinction was removed. "Unclean" here is synonymous with "common," meaning that which those set apart unto God were not to eat. **Unclean.** This prepares the way for the exception to be named. **But to him,** etc. If it seem wrong to do a thing, to him it is wrong. Even though one be mistaken he must respect the dictates of conscience. Whoever deliberately does what he believes to be wrong, does wrong. Conscientiousness is the crying need of all time-serving, double-minded, policy-following people.

15. But. Paul having shown that he has no scruples as regards that which was ceremonially unclean, now takes up the cause of such as have such scruples. **If thy brother be grieved.** Have the grief which possesses a Christian when he sees his brother doing wrong. "The pain of a moral struggle between his present convictions and your commanding example."—*Expositor's Bible.* **Now walketh thou not charitably.** "You have given up walking love-wise." You have ceased to conduct yourself according to the standard of charity. To do what will injure another proves that love is no longer the guiding principle of our lives. **Destroy not.** "By one's conduct to cause another to lose eternal salvation."—*Thayer.*

"The Lord may counteract your action, and save your brother from himself and you. But your action is, none the less, calculated for his perdition."—*Expositor's Bible.*

16. Let not then your good be evil spoken of. Your card-playing may stop short of gambling; nevertheless it may be nothing better than self-indulgence, indulged in and enjoyed at the expense of one whom the Lord so much loved that he died for him. To live in the kingdom of God does not require that you should indulge all your likings in regard to eating and drinking, but it does require that you shall conform to the will of God. You must do what is right. One of the right things is to obey the law of love, "to walk charitably." You must also, as far as lieth in you, live at peace with all men, certainly with the brethren. The result will be joy in the Holy Ghost, a joy which flows from the ever-present consciousness of God's love displayed in our behalf.

18. Acceptable to God, and approved of men. Right living, peaceable living, and a joyous disposition is not only Christian service, but will command the confidence of men of the world. Sinners know as well as saints some things that are right. They know that wrongdoing, the determination to have one's way, and the spirit of a lamentation are not in harmony with religion. In all that has been said and taught, however, by the apostle, it is not meant that we can always have the approval of men, nor that we must always demean ourselves with a view to their approval. In essentials we should concede everything, but in essentials, nothing.

19. Therefore. Since religion does not depend upon eating and drinking. **Follow after the things which make for peace.** Choose forbearance rather than contention. **Edify one another.** Each help to build the other up in things of righteousness. Building stops when war begins. Neither the church nor the membership of the church thrives in a whirlwind.

20. All things indeed are pure. That is, the things under consideration, and all of their class. These words are not to be wrested out of their connection and to be made a justification of all manner of unrighteousness. **But it is evil for that man who eateth with offense.** To think that a thing is right does not make it wrong; to do a thing which one believes to be wrong is wrong.

21. It is good neither to eat flesh. The flesh which has been used in idol worship. **Nor to drink wine.** Leaving out of the account that wine can do harm and only harm to the body, a fact which Paul may not have known, and assuming that your constitution will suffer you to drink it without noticeable detriment, the less harm it seems to do you, the more harm it may do some one who follows your example. If all drinkers

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were beastly drunkards, drinking would the sooner be abolished from the earth. **Anything.** If, however, the supposed weak conscience is simply an exaggerated case of self-conceit trying to make its whims the law of the church or of the community, it will give trouble in proportion as you humor it. A church cannot afford to dispense with instrumental music because one old man runs down into the basement while the organ is played in order to make his inborn depravity the more conspicuous.

Thoughts for Young People.

1. *Paul's message.* Paul has been called the Apostle of Justification; he has also been called the Apostle of the Holy Spirit; he is the Apostle of Conscience also. "He is as urgent upon the awful sacredness of our sense of right and wrong as upon the offer and security, in Christ, of peace with God, and the holy indwelling, and the hope of glory."—*H. C. G. Moule.*

2. *Love is the fulfilling of the law.* "Shall my fellow-Christian continue to obey the Mosaic law?" was the question asked by the Greek convert. "Shall my fellow-Christian eat anything that has been offered to idols?" was the question asked by the Jewish convert. "Shall my fellow-Christian vote with a certain political party?" "Shall he indulge in certain amusements?" "Shall he partake of certain viands?" "Shall he smoke?" These are specimens of many questions now asked by sincere Christians. What is Paul's answer? It is practically, "Do whatever love prompts you to do."

3. *A twofold duty.* Paul's advice for both the strong and the weak. To the liberal-minded man he says, "Indulge not lest you cause the narrower minded brother to stumble." To the narrow-minded man he says, "Judge not lest you do injustice to your liberal-minded brother." "The kingdom of God is not meat and drink."

4. *Three phases of Christianity.* What, then, is the kingdom of God? What are the essentials of righteous living? They are, according to Paul, three in number: (1) Righteousness; that is, rectitude, goodness of conduct; (2) Peace; that is, harmony, brotherly feeling, appreciation of the worth of our fellows and gentleness in dealing with them; and (3) Joy in the Holy Ghost; which implies, first, that he who has the Holy Ghost resident in his heart has cause for joy, and secondly, that all other joy should be absorbed and swallowed up in this.

Orientalisms of the Lesson.

That "every one of us shall give account of himself to God" is abundantly believed outside of Christianity and Judaism. The Moslems, for instance, believe in a long day of judgment, some

saying, with oriental extravagance, that it will last a thousand years, some say fifty thousand years. God will appear in the clouds surrounded with angels and say, "It is now time for all flesh to answer for the deeds done in the body." The angel Gabriel will produce a pair of scales large enough to cover Paradise. Then the books will be opened and account taken of the following items: Time, how spent; wealth, how acquired and disbursed or used; the body, how treated; knowledge and learning, how employed. There are many other things which show a wonderful mixture of wisdom and folly, of truth and superstition. It is remarkable how clear from all these extravagances the Bible is, teaching straightforward, plain truths, stripped of excrescences and the accretions of superstition, so common in all other religious systems known throughout Asia.

The references in this lesson to things "clean" and "unclean" show the characteristic feature of many of the religions of the East. The Hindus are as scrupulous over these things as ever the Hebrew was, and prescribe the duties concerning them as minutely as ever the Pharisee did. It has been suggested that most of these are sanitary regulations, and in a warm climate contribute to the general health of the community, and this is given as one cause of their origin. Another cause doubtless contributing to their establishment is found in the oriental love of religious symbolism. Among the Jews, however, they doubtless arose in part from the intolerance to idolatrous practices, from which they tended to separate the people of God. Among the Pharisees everyone technically "unclean" was excluded thereby from all religious ceremonies and was regarded as defiling the sanctuary of God. One feature of this ceremonial uncleanness consisted in eating the food considered "unclean," or touching it. The Mishna contains one chapter called "Cholin," specially devoted to the manner of slaughtering fowls and cattle for domestic use. The line of separation between the heathen and the Hebrew which was an insuperable barrier to a community of action, was the restriction that no Hebrew should eat any animal slaughtered by any other than a Jew. This is still strictly observed by members of the Jewish community. The butcher of to-day searches the animal to be prepared for food for any blemishes, and if clean attaches a "seal" to it as a certificate of its adaptation for Hebrew tables. The Egyptians had the same distinctions as the Hebrews as to "clean" and "unclean" meat. No Egyptian would taste meat that had been cut with a Greek knife. Regulations of the minutest order are given for the Jew butcher in preparing animal food for market. The Hebrew was as strictly forbidden to touch any meat prepared by other than a Hebrew butcher. Doing so would render him as readily unclean as eating it. The greatest portion of the sixth chapter of the

Mishna is devoted to this subject of the regulations for preparing proper food for the consumption of the Hebrew family. The Mishna distinctly says the proper Jew "does not eat with the people of the land." Hindus, also, however hungry, would not touch food prepared by a low caste or an outcast man, nor by any foreigner. If proper food, properly prepared, were offered him in the vessel of a European he would refuse it. The writer has known a person dying of cholera to refuse a remedy which he did not doubt would cure him and save his life, unless it could be given without using a European's cup or spoon. The Essenes in particular, who became Christians, held with great tenacity to the observance of these Hebrew regulations in regard to "clean" and "unclean" food.

By Way of Illustration.

Judging a brother. Paul says that knowledge is better than ignorance; an enlightened conscience better than one untaught. Yet love must be considerate to ignorance. Love is as much higher than knowledge as knowledge is higher than ignorance. It is one thing to do what law permits, and another thing to what only love permits. This law of love is the law of Christ. The strong brother must not try too suddenly to enlarge the vision of his weaker friend by lifting him to higher ground. It is better for a man to be consistent to a law of precepts which he believes in, than to lose this lower law while he has nothing else to hold to. Don't untie your neighbor's boat from its moorings because it floats in shallow waters. If the line is short the boat will float away where the bottom is out of reach. Don't set people adrift when you only mean to give them safer moorings in deeper waters.—*G. M. Boynton.*

"Every one shall give account of himself to God."

I attended a music recital the other day where two young ladies played different pianos. There was perfect harmony because both followed their music as written. They paid not the slightest attention to each other, but all attention to the directions on their music sheets. Had each looked after the other there would have been endless confusion and discord. Even if one stumbled the duty of the other was to attend only to her own notes, and go on, leaving the other to join in when she could. Our supreme duty is to keep following our pattern ourselves, and not pass judgment on each other's discords. Jesus said to a disciple who was inquiring about the destiny of another, "What is that to thee? Follow thou me."

"The kingdom of God." It is righteousness, peace, joy. Righteousness is doing what is right. Any boy who does what is right has the kingdom of God within him. Any boy who, instead of being quarrelsome, lives at peace with the other boys,

any boy whose heart is filled with joy because he does what is right, has the kingdom of God within him. The kingdom of God is not going to religious meetings and hearing strange religious experiences; it is doing what is right, living at peace with all men, being filled with joy in the Holy Ghost.—*Drummond.*

Verse 21. "Paul's law of expediency has made me give up some amusements," said a young woman lately, "because I remember what an awful thing it is to cause a weak brother to stumble. We know that if on the street a strong man should trip a weak one he would be despised. If he should fail to remove a stumbling-block which he knew would trip a lame man following him, giving it as his excuse that it was no stumbling-block to him, he would be justly condemned."

"A young lady gave me my first glass of wine," said a young man just recovering from delirium tremens. "She assured me that it was always on the sideboard of her home, and that she had always drunk it and was none the worse. You see she could stop with wine and I couldn't. Her advice was the beginning of my ruin."

Before the Class.

Material needed. Let the teacher prepare beforehand a number of small blocks on each of which is printed one of the following terms: Bad Habits, Pride, Evil Speaking, Deceit, Lying, Amusements, Drinking Intoxicants. [The teacher will think of others applicable to members of the class.]

Introduction. It will be profitable for the teacher to spend some time in studying the condition of Rome, the state of the church there, and the reasons for the writing of the Epistle to the Romans. Only the results of this study should be brought before the class, somewhat as follows: Rome, the capital of the world, was a large, wicked city, into which had gathered persons from many parts of the world, holding to many systems of belief. The church here was composed of both Jews and Gentiles. Naturally there were differences of opinion, which led to disputes and evil actions. The epistle was written by Paul to instruct the Christians in Christian living.

Note.—As this lesson contains a number of practical truths, it may be well for the teacher to select that one best suited to the class and dwell principally on that. Three truths are suggested:

I. *Judging others.* Show that it is impossible for us to keep from forming an opinion of others. This is not what the words mean. They condemn the imputing of wrong motives to others. Let each one decide for himself what is right and what is wrong, but let this decision be made with a full knowledge of the fact that each one must appear

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before the judgment seat of Christ. This truth should be enforced from three standpoints:

1. We should not be as severe in our judgment of others as we are in our judgment of ourselves. Recall Christ's condemnation, Matt. 5. 20; 16-6; Luke 11. 42-46. See also Matt. 7. 1-5.

2. Instead of condemning others, we should be very careful not to be guilty of the same offenses with which we charge others.

3. Instead of acting with the desire of gaining the approval of others, we should act so as to please Christ.

II. *Stumbling-blocks.* Give each member of the class a block. Have the scholars tell in order what they find printed thereon, and then try to show how there is danger that they may act so that others will be hurt spiritually. The proper way for the Christian to settle vexed questions of indulgence is to consider what effect indulgence will have on others. Not, "what may I do for my own sake," but, "what shall I give up for my brother's sake," is the true Christian standard. See 1 Cor. 8. 13.

As this is our quarterly temperance lesson many teachers may prefer to make the temperance thought the chief one. Such may use pads instead of the blocks suggested above and take as their theme,

III. *Strong drink.* If the teacher have a class of adults, some of whom drink beer, wine, etc., let them print the following on their pads: "I drink beer (or wine) because—" Then let each one write his reason for drinking. They will be somewhat as follows: "It makes me strong;" "For sociability's sake;" "It helps me in my work;" "I like it." Then let the teacher show the dangers that lie in the pathway of the moderate drinker.

But as most teachers will have to do with those who do not drink, another line of teaching will be necessary. Have such pupils put on their pads, "I will not drink wine because—" Then as the answers are drawn out from different members of the class let the teacher comment on them, and let all write them underneath. The reasons will be somewhat like these:

"It does me no good."

"I may become a drunkard."

"I may be led into crime through drinking."

"No drunkard shall inherit the kingdom of God."

"I may lead my brother into sin."

Conclusion. Since no drunkard can inherit the kingdom of God, and as the moderate drinker is in danger of being a drunkard, the teacher should try to have each member of the class become a total abstainer.

The Teachers' Meeting.

Here are five laws which should govern the Christian: (1) The law of accountability; (2) The law of liberty; (3) The law of love; (4) The law of

edification; (5) The law of self-denial.... Accountability: We have no right to judge our brother; our brother has no right to judge us; God is Judge. Liberty: The age of ritual is at an end, and we are not compelled any longer formally to designate any class of objects as unclean. Charity: But we are under the law of love. We must do nothing that will weaken or injure our brother man; whether we eat or drink, or whatever we do, we must do all to the glory of God. Edification: "Edify" (verse 19) is a word often used by Paul. It means "build up." We are not to tear down weak brethren; we are to build them up. We are carpenters to construct Christ's character everywhere. Self-denial: And if we find that the best way to help others is to deprive ourselves of some coveted privileges for the sake of the loving Saviour and the souls he loves, we should do without those privileges and help others. No sacrifice is too great if thereby we can save a soul. This is the best sort of temperance lesson.

OPTIONAL HYMNS.

Keep thou my way.

Lord Jesus, I long to be perfectly whole.

Dare to do right.

Must Jesus bear the cross alone.

One little hour for watching.

And can I yet delay?

Sow, ere the evening falls.

Look up to Jesus.

Striving to do my Master's will.

Ready to follow God's command.

Heart Talks on the Lesson.

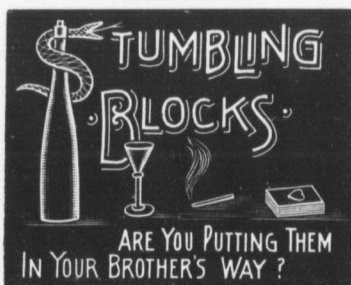
When Jesus, after his resurrection, said to Peter, "Follow thou me," Peter turned to John and said, "Lord, and what shall this man do?" Jesus answered, "If I will that he tarry till I come, what is that to thee? Follow thou me." And that is just the lesson we are taught to-day—personal responsibility. It is not so much my business to inquire about the duty of others or to pass judgments upon them, as it is to be sure I am doing the right thing myself, and not putting any hindrance in the way of another. "Every one of us shall give account of himself to God." There are millions of people on the earth; but each one is born into the world alone—each one goes out alone—each one stands alone to be judged of God. I would like you to think about this very seriously. It will be no light thing for us to give account of all the folly and sin of our secret thoughts and outward acts to the one who knows us through and through. What shall

—do then if we have not the precious blood of Jesus to blot out our transgressions, so that they will be remembered no more against us?

If to be a Christian means anything at all it means to be unselfish. "Christ pleased not himself." The greatest joy in life is to help others. Nothing so uplifts, ennobles, and beautifies character as to deny one's self for the benefit of humanity. Suppose there is some pleasure, some amusement which you honestly believe does you no harm, but indulging in it you do harm to some one else, you are not then "walking according to love." Can a Christian afford to lead astray one "for whom Christ died?" Let us be very careful of our influence over others.

It is better to have an established reputation for pure, true, consistent living, so that everybody expects us always to do the right thing, and will hardly believe it possible for us to do anything else, than to indulge even occasionally in those things which do not edify or build up those who are influenced by our example. "For he that in these things serveth Christ is acceptable to God and approved of men."

Blackboard.



SECOND QUARTERLY REVIEW.

June 27.

Home Readings.

- M.* Peter Working Miracles. Acts 9. 32-43.
Tu. Conversion of Cornelius. Acts 10. 30-44.
W. Peter Delivered from Prison. Acts 12. 5-17.
Th. Paul's First Missionary Journey. Acts 13. 1-13.
F. Paul Preaching to the Jews. Acts 13. 26-39.
Sa. Paul Preaching to the Gentiles. Acts 14. 11-22.
S. Christian Faith and Good Works. James 2. 14-24.

Golden Text.

This gospel of the kingdom shall be preached in all the world for a witness unto all nations. Matt. 24. 14.

Lesson Hymns.

Jun 27

No. 352, New Canadian Hymnal.

There's a wideness in God's mercy,
Like the wideness of the sea.

No. 319, New Canadian Hymnal.

The morning light is breaking;
The darkness disappears.

No. 354, New Canadian Hymnal.

Summer suns are glowing
Over land and sea.

REVIEW SCHEME FOR SENIOR AND INTERMEDIATE SCHOLARS.

I. Recall the TITLES, GOLDEN TEXTS, and OUTLINES of the lessons for the Quarter. These constitute the framework of the temple of truth in which we have tarried and worshipped.

II. Test the memory by answering the following questions as to the LESSON FACTS:

1. In what cities did Peter work miracles? What miracle was wrought at Lydda? By what means was this miracle wrought? What work of power was done at Joppa? How was this miracle accomplished?

2. Of what prayer and answer did Cornelius tell? For what purpose had he sent for Peter? Whom did Peter preach to the company? Who of old bore witness to Jesus as a Saviour? What result followed Peter's sermon?

3. What persecution scattered the church from Jerusalem? Where was the Gospel first preached to the Grecians? Who was sent from Jerusalem to inspect this work? What was Barnabas's character? Whom did he seek for a helper? What name was first used in Antioch?

4. Why was Peter in prison? What did the church do for his deliverance? Who did deliver him? Where did Peter first go? What did the disciples think of his appearance? What truth declared in the GOLDEN TEXT is here illustrated?

5. Who were selected as the first foreign missionaries? Where did they begin their labors? What opposer did they there meet? How was the false prophet overcome? Where then did the missionaries go? What commission were they then carrying out? GOLDEN TEXT.

6. In what city was this preaching to the Jews? What had the rulers done to Jesus? What had God done for him? Who were witnesses to this fact? What great blessing was offered in his name?

7. What miracle did Paul work at Lystra? What did the people say when they saw the miracle? What honor did they seek to offer? Whom did Paul tell them to worship? What enemies beset Paul, and with what result? What afterward happened?

8. What was the cause of the conference at Jeru-

salem? Who went to represent the church at Antioch? Who returned with the answer of the council? What commands did the council give?

9. What kind of faith does James say is dead? What faith proves itself genuine? What patriarch showed his faith by works, and how? What honorable name did he win?

10. Who is the perfect man? What can men name? What cannot be named? Of what contradictions is the tongue guilty? What good counsel should all follow? GOLDEN TEXT.

11. What was Paul's greeting to Timothy? What grace dwelt in three generations? What spirit had God given to the saints? From what source had Timothy learned the truth? What says Paul of all Scripture?

12. To whom are all men responsible? What duty do we owe our brother? What graces mark the kingdom of God? What self-denial for another's sake is demanded? GOLDEN TEXT.

III. Name the DUTY which appears to you most prominent in each lesson.

THE LESSON OUTLINE.

Types of Character in the Second Quarter.

I. PETER THE APOSTLE.

1. *Passed throughout all quarters.* Acts 9. 32.

Thou shalt bind. Matt. 16. 19.

2. *Kneeled down and prayed.* Acts 9. 40.

Greater works than these. John 14. 12.

3. *God is no respecter.* Acts 10. 34, 35.

Neither Jew nor Greek. Gal. 3. 28.

4. *The Lord hath sent his angel.* Acts 12. 11.

Encampeth round about. Psalm 34. 7.

II. DORCAS THE WORKER.

Full of good works. Acts 9. 36-39.

Pure religion and undefiled. James 1. 27.

Adorn themselves...good works. 1 Tim. 2. 9, 10.

III. CORNELIUS THE SEEKER.

1. *A devout man.* Acts 10. 2.

Seek ye the Lord. Isa. 55. 6.

2. *Alms...in remembrance.* Acts 10. 31.

In no wise lose...reward. Matt. 10. 42.

3. *On the Gentiles...poured.* Acts 10. 45.

There is no difference. Rom. 10. 12.

IV. MARY THE CHRISTIAN MOTHER.

The house of Mary. Acts 12. 12.

Faith...in thy mother. 2 Tim. 1. 5.

V. MARK THE MISSIONARY.

1. *John...surname was Mark.* Acts 12. 12.

A certain young man. Mark 14. 51, 52.

2. *John to their minister.* Acts 13. 5.

He is profitable to me. 2 Tim. 4. 11.

3. *John departing...returned.* Acts 13. 13.

If he come...receive him. Col. 4. 10.

VI. BARNABAS THE GENEROUS.

1. *He was a good man.* Acts 11. 22-25.

The son of consolation. Acts 4. 36, 37.

2. *Prophets and teachers...Barnabas.* Acts 13. 1.

Preach the word. 2 Tim. 4. 2.

3. *Separate me Barnabas.* Acts 13. 1.

How...except they be sent? Rom. 10. 15.

VII. PAUL THE PREACHER.

1. *Also is called Paul.* Acts 13. 9.

A servant of Jesus Christ. Rom. 1. 1.

2. *Paul stood up.* Acts 13. 16.

Unto the Jews...a Jew. 1 Cor. 9. 20.

3. *The chief speaker.* Acts 14. 9-12.

Preach Christ crucified. 1 Cor. 1. 23, 24.

VIII. JAMES THE UPRIGHT.

1. *Show these things unto James.* Acts 12. 17.

The Lord's brother. Gal. 1. 19.

2. *James answered.* Acts 15. 13-21.

Trouble not...the Gentiles. Acts 15. 19.

3. *Faith without works is dead.* James 2. 20.

Be ye doers of the word. James 1. 22.

IX. TIMOTHY THE YOUNG DISCIPLE.

My dearly beloved son. 2 Tim. 1. 2.

Be strong in the grace. 2 Tim. 2. 1.

Before the Class.

This review deals with each lesson under three heads, namely: PERSONS, PLACES, PRACTICAL APPLICATION. (Where no persons or places are mentioned, these headings may be omitted.) If the review is with pads it will pay the teacher to prepare the pads beforehand like this:

PERSONS
PLACES
PRACTICAL APPLICATION
2
3

Make ready twelve of these outlines and let the pupils write in the initials or the answers, so that

the pads when complete will look like those below. Where the practical application is in the form of questions it will do no harm for the pupils to write both questions and answers.

LESSON I. [For each lesson let the pupils give Title and Golden Text.]

PERSONS P. E. D. S.

PLACES L. J. S.

PRACTICAL APPLICATION 1 Peter cured the sick and raised the dead by the power of Christ.

2 To-day this same Jesus gives life to those spiritually dead.

3 Those whom he makes alive live forever.

LESSON II.

PERSONS	P. S. C.
LACES	J. C.
RATIONAL	1 Am I converted?
APPLICATION	2 If so, what am I doing for the conversion of others? 3 If not, how may I be converted?

LESSON III.

PERSONS	Disciples. B. S.
LACES	P. C. A. C. J. T.
RATIONAL	1 What does the word "Christian" mean?
APPLICATION	2 Am I a Christian? 3 How do I show it?

LESSON IV.

PERSONS	P. Soldiers. Angel. M. R.
LACE	J. (PRISON.)
RATIONAL	1 Am I in any prison of doubt, habit, sin?
APPLICATION	2 Who can deliver me? 3 Why am I not delivered?

LESSON V.

PERSONS	B. S. S.-P. E. (The other names are not important.)
LACES	S. C. S. P. A. P. P. J.
RATIONAL	1 I will accept Christ.
APPLICATION	2 I will yield to the Holy Spirit. 3 I will let him direct me.

LESSON VI.

PERSONS	P. B. Jews. Gentiles.
LACE	A.
PERSONAL	1 Why were the Jews shut out of the kingdom?
APPLICATION	2 Am I outside of the kingdom? 3 If so, why?

LESSON VII.

PERSONS	P. B. Impotent Man. Priests. People.
LACES	L. D. L. I. A.
PERSONAL	1 Have I come to Jesus for light?
APPLICATION	2 Am I shining for him? 3 How do I shine?

NOTE.—To recall this lesson as taught the teacher may use one of the candles used on May 16.

LESSON VIII.

PERSONS	Apostles. Elders. Christians.
LACE	J.
PERSONAL	1 Am I saved?
APPLICATION	2 If so, how do I know it? 3 If not, why am I not?

LESSON IX.

PERSONS	James to CHRISTIANS.
PROPER FAITH	
PERSONAL	1 Have I faith in God?
APPLICATION	2 How can I prove that I have faith? 3 Am I thus proving it?

LESSON X.

PERSONS	(Same as Lesson IX.)
POWER OF THE TONGUE.	
RATIONAL	1 How may I use my tongue for evil?
APPLICATION	2 How may I use it for good? 3 In which way do I use it?

LESSON XI.

PERSONS	P. T. L. E.
RATIONAL	1 When should I study the word?
APPLICATION	2 Why should I study the word? 3 Am I a hearer or doer of the word?

LESSON XII.

PERSONS	Paul. Romans.
PERSONAL RESPONSIBILITY.	
RATIONAL	1 What are stumbling-blocks to my brother?
APPLICATION	2 How can I remove them? 3 Why should I be a total abstainer?

Heart Talks on the Lesson.

Have any flowers grown in our heart's garden from the seed of the past quarter's lessons? Let us see:

1. Early in April (that is when we plant gardens, you know) we had a lesson on the unexpected opportunities for service whenever we have a mind ready to do good. How many such opportunities have come to you in the last three months? Have you been ready to meet them?

2. We learned through Cornelius the Roman and Peter the Hebrew that God is no respecter of persons; that he loves humanity, and if we have the spirit of Christ we will wish to share our knowledge of the Gospel with every creature the wide world over.

3. We learned from the visit of Barnabas to Antioch that the Holy Spirit in the heart excludes all narrowness and makes us glad for the good that we find anywhere in any person.

4. Then we had that wonderful lesson about Peter's deliverance from prison. Do you remember how quietly he slept in his chains, never disturbed by the fear of Herod, who expected to behead him the next day? Do you remember, while his friends were praying for him, the angel of the Lord came and led him out of prison? Has the flower of faith grown in your heart from the seed of that beautiful lesson?

5. In Paul's missionary journey we had again the teaching which cannot be too often repeated, that the Gospel must be preached to all the world. Has that lesson made you think how desolate your life would be if you had never heard of Jesus? Are you praying more for the people who do not know him? Are you working and giving more to

send the glad tidings everywhere? Do you read and inform yourself about the needs of the world and what the Gospel is doing for nonchristian lands? I should be sorry to have any one of my class so unchristian and so ignorant as to say, "I do not believe in foreign missions." People who say that do not realize what it means.

6. In Paul's sermon to the Jews we learned the preciousness and the unfailling truth of the word of God, and the personal message it brings to you and to me. "To you is the word of this salvation sent."

7. We were taught in the experiences of Paul and Barnabas at Lystra and Derbe that the joy of doing good quite overbalances any necessary privation or suffering. You never hear those who serve Jesus for love's sake speak of deprivations or trials in their work.

8. From the conference at Jerusalem we learned that the one thing essential to salvation is the work of the Holy Spirit in our hearts, (9) and St. James taught us that a profession of love for Jesus without the corresponding testimony of good works is altogether vain.

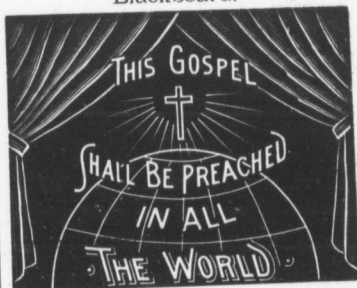
10. Have we been careful about that "unruly tongue" since we saw how dangerous and yet how blessed a possession it may be?

11. Have we studied our Bible more and believed more fully any word spoken to us there since we read Paul's advice to Timothy?

12. Are we sincerely careful about our own conduct, less ready to judge others, and more impressed with the seriousness of personal responsibility to God?

What a wealth of precious seed has been sown!
Shall it bring forth fruit unto life eternal?

Blackboard.



REVIEW SCHEME FOR YOUNGER SCHOLARS.

LESSON.	TITLES.	GOLDEN TEXTS.	WHAT ABOUT.	MY LESSON.
I.	Peter Working Miracles.	Jesus Christ maketh thee whole.	Life-giving power.	Life from the dead is in Jesus.
II.	Conversion of Cornelius.	Whosoever believeth in him shall receive remission of sins.	A hungry heart.	An honest heart listens to the Spirit and obeys.
III.	Gentiles Converted at Antioch.	Then hath God also to the Gentiles granted repentance unto life.	Lives made new and glad.	God is calling you and me; Come and you shall heaven see.
IV.	Peter Delivered from Prison.	The angel of the Lord encampeth round about them that fear him, and delivereth them.	Light in the darkness.	In the darkness, Always we are In God's sight. I may carry the light to others.
V.	Paul Begins his First Missionary Journey.	Go ye into all the world, and preach the gospel to every creature.	Working for God.	A child may tell the story of Jesus's love and grace.
VI.	Paul Preaching to the Jews.	Through this man is preached unto you the forgiveness of sins.	A great preacher.	"Be not weary in well doing."
VII.	Paul Preaching to the Gentiles.	I have set thee to be a light of the Gentiles.	A faithful apostle.	"Love is the fulfilling of the law."
VIII.	The Conference at Jerusalem.	Through the grace of the Lord Jesus Christ we shall be saved, even as they.	A loving talk.	
IX.	Christian Faith Leads to Good Works.	I will show thee my faith by my works.	How to live a good life.	Faith and works, Hand in hand, Loving sisters Thus they stand. To watch my thoughts and words.
X.	Sins of the Tongue.	Keep thy tongue from evil, and thy lips from speaking guile.	A fire to guard against.	
XI.	Paul's Advice to Timothy.	From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation.	The way of life and peace.	Would you learn To know the Lord? Learn to know And love his word.
XII.	Personal Responsibility.	It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.	Caring for others.	"Love thy neighbor as thyself."

RESPONSIVE REVIEW SERVICE FOR FIRST QUARTER.

LESSON I.

Supt. Give title of First Lesson.

All. Christ's Ascension.

Supt. After his crucifixion Christ showed himself alive by many infallible proofs forty days, and then commanding his disciples to wait for the gift of the Holy Spirit, he was taken up, and a cloud received him out of their sight. And while the disciples stood looking toward heaven, two men in white apparel stood by them, saying:

Teachers. Why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Scholars. Golden Text: While he blessed them, he was parted from them, and carried up into heaven.

All. Then returned they into Jerusalem, and continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

LESSON II.

Supt. Title.

All. The Holy Spirit Given.

Supt. On the day of Pentecost they were all with one accord in one place, when suddenly there was the sound of a mighty rushing wind, and there appeared tongues like as of fire, and sat upon each of them. And when this was noised about, the multitude came together. And they were all amazed and marveled, saying one to another:

Teachers. Behold, are not all these that speak Galileans? And how hear we every man in our own tongue, wherein we were born?

Scholars. Golden Text: They were all filled with the Holy Ghost.

All. And they were all amazed, and were in doubt, saying one to another, What meaneth this?

LESSON III.

Supt. Title.

All. A Multitude Converted.

Supt. Peter in his sermon on the day of Pentecost told them that the Jesus whom they had crucified God had made both Lord and Christ. When the people heard this, they were pricked in the heart, and said, What shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Teachers. Then they that gladly received the word were baptized: and the same day there were added unto them about three thousand souls.

Scholars. Golden Text: The promise is unto you, and to your children, and to all that are afar off.

All. And the Lord added to the church daily such as should be saved.

LESSON IV.

Supt. Title.

All. The Lame Man Healed.

Supt. Peter and John, going up into the temple to pray, saw at the gate Beautiful a lame man, who asked an alms. Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

Teachers. Peter said to the people, Why marvel ye at this? The God of our fathers hath glorified his Son Jesus, whom ye delivered up.

Scholars. Golden Text: His name, through faith in his name, hath made this man strong.

All. But ye denied the Holy One and the Just; and killed the Prince of life, whom God hath raised from the dead.

LESSON V.

Supt. Title.

All. The Boldness of Peter and John.

Supt. While Peter and John were talking to the people, the captain of the temple and Sadducees, being grieved that they preached through Jesus the resurrection of the dead, laid hands on them and put them in hold. Howbeit many of them which heard the word believed; and the number of the men was about five thousand. The next day the high priest and rulers set Peter and John in the midst and asked by whose power they had done this. Peter answered:

Teachers. By the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead.

Scholars. Golden Text: There is none other name under heaven given among men, whereby we must be saved.

All. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.

LESSON VI.

Supt. Title.

All. True and False Giving.

Supt. Those who owned houses and lands sold them, and brought the price to the apostles, who distributed as every man had need. And Barnabas, of Cyprus, having land, sold it, and brought the money and laid it at the apostles' feet. Ananias and Sapphira sold a possession and brought a part to the disciples, pretending it was all. Peter said, Thou hast not lied unto me, but unto God. And Ananias fell down and gave up the ghost, and the young men carried him out and buried him.

Teachers. Three hours later Sapphira came in and repeated the lie. Then fell she down straightway, and yielded up the ghost.

Scholars. Golden Text: Man looketh on the outward appearance, but the Lord looketh on the heart.

All. And great fear came upon all the church, and upon as many as heard these things.

LESSON VII.

Supt. Title.

All. The Prison Opened.

Supt. The high priest, and they that were with him, seized the apostles and put them in prison, but the angel of the Lord by night opened the doors and told them to preach in the temple. When the officers found them not in the prison and were told that the apostles were teaching in the temple, they brought them without violence (for they feared the people) before the council, saying:

Teachers. Did we not strictly command you that ye should not teach in this name? And, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

Scholars. Golden Text: We ought to obey God rather than men.

All. And we are witnesses of these things; and so is also the Holy Ghost whom God hath given to them that obey him.

LESSON VIII.

Supt. Title.

All. The First Christian Martyr.

Supt. Stephen, full of faith and power, did great wonders and miracles among the people. Certain of the synagogue arose and stirred up the people and brought him to the council and set up false witnesses against him. And all that sat in the council saw his face as it had been the face of an angel. When Stephen finished his defense they were cut to the heart. But he, being full of the Holy Ghost, said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Teachers. Then they cried out with a loud voice, and cast him out of the city, and stoned him while he called upon God, saying, Lord Jesus, receive my spirit.

Scholars. Golden Text: Be thou faithful unto death, and I will give thee a crown of life.

All. Stephen kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

LESSON IX.

Supt. Title.

All. The Disciples Dispersed.

Supt. Saul consented to Stephen's death and made havoc of the church, haling men and women and committing them to prison. There was great persecution at Jerusalem, so that they were scattered abroad throughout Judea and Samaria, except the apostles. Phillip went down to Samaria, where he performed many miracles. Many believed and were baptized, including Simon the sorcerer. And there was great joy in that city. When the disciples heard of it they sent Peter and John.

Teacher. Who, when they were come down, prayed for them that they might receive the Holy Ghost.

Scholars. Golden Text: They that were scattered abroad went everywhere preaching the word.

All. Then laid they their hands on them, and they received the Holy Ghost.

LESSON X.

Supt. Title.

All. The Ethiopian Convert.

Supt. The angel of the Lord told Phillip to go down

from Jerusalem unto Gaza. And he arose and went. And he saw a eunuch of Ethiopia who had been to Jerusalem to worship, and he was sitting in his chariot reading Isaiah. The Spirit told Phillip to join himself to the chariot. He asked the Ethiopian if he understood what he read. How can I except some man should guide me, answered the Ethiopian. And he desired Phillip that he would sit with him.

Teachers. The place of the Scripture which he read was this, "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth."

Scholars. Golden Text: Then Phillip opened his mouth, and began at the same scripture, and preached unto him Jesus.

All. And the eunuch said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Phillip and the eunuch; and he baptized him.

LESSON XI.

Supt. Title.

All. Saul, the Persecutor, Converted.

Supt. Saul breathing out threatenings and slaughter against the disciples, went to the high priest and desired letters to Damascus, so that if he found any Christians, he might bring them bound to Jerusalem. And as he journeyed, suddenly a light from heaven shone on him and he fell to the earth and he heard a voice, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. And he said, Lord, what wilt thou have me do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. Saul arose, blind, and was led into the city and for three days neither ate nor drank. A disciple of Damascus named Ananias was sent by God to Saul, that he might receive his sight and be filled with the Holy Ghost.

Teachers. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

Scholars. Golden Text: This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.

All. And straightway Saul preached Christ in the synagogues, that he is the Son of God.

LESSON XII.

Supt. Title.

All. Christian Self-restraint.

Supt. Paul says that, although free, he made himself servant, that he might gain the more. He was a Jew to the Jews, he was as one under the law to those under the law, to the weak as weak, that he might gain the weak. He was all things to all men.

Teachers. And this I do for the Gospel's sake.

Scholars. Golden Text: Every man that striveth for the mastery is temperate in all things.

All. They do it to obtain a corruptible crown, but we an incorruptible.

NOTE.—If it is thought best, the superintendent can give his long selections to twelve single voices taken from the school.

PRIMARY TEACHERS' DEPARTMENT.

Exercise for Children's Day.

BY OLIVE E. DANA.

1. Singing—Air, "When He Cometh."

We are coming, we are coming,
To bring him our praises,
While each tender blade and blossom
Its eager head raises;
While the birds all are singing,
Their upward way winging,
We praise him for keeping
Us through the long year!

The sparrow God cares for
Has builded her dwelling;
The lily he dresses
Of him still is telling;
But us he has bidden,
And would not have chidden,
We come, of his kingdom,
To be, now and here!
2. Scripture Reading—Matt. 18. 1-5, and 10;
19. 13, 14.
3. Singing—Air, "Jesus, Tender Shepherd."

For thy kindness, Lord, we bless thee,
To thy little ones draw near!
Of our flock we do confess thee
Shepherd—tender, watchful, dear.

Weak our hands and our endeavor,
Small and scant our offering;
But thou takest, scorning never,
All that loving hearts may bring.

Let thy goodness always cheer us,
May thy life our pattern be;
Thou hast kept, and thou wilt hear us;
Jesus, help us follow thee!
4. How can we follow Jesus here?
O make the lesson very clear
And plain, that even the youngest one
Shall see how may his will be done;
Shall know what deeds he smiles upon,
What words are echoes of his own.
We would his little followers be,
Let us his steps before us see!
5. One way is evil to refuse,
And ways of right to stoutly choose.
6. "Little children, let no man deceive you:
he that doeth righteousness is righteous, even as
he is righteous."
7. 'Tis trusting in him day by day,
And bravely going on alway,
8. "Now, little children, abide in him." "This
is the work of God, that ye believe on him whom
he hath sent."
9. 'Tis loving every one the other—
I you, you me, and both our brother.
10. "For this is the message which we have
heard from the beginning, that we love one
another."
11. With love that lasts, and serves him, too,
And ready is kind deeds to do.
12. "My little children, let us not love in word,
neither in tongue, but in deed and in truth."
13. 'Tis seeking all his truth to know,
For we can follow only so.
14. "He that hath my words, and keepeth
them, he it is that loveth me."
15. We are so little and so weak,
We cannot any wise words speak;
We cannot any great things do,
And yet we would to him be true.
16. God's world is full of little things—
The tiniest herb its bloom he brings;
Each fluttering bird on bended spray
He gives its own glad roundelay;
Of grains and deeds and days he rears
The hills, men's lives, and endless years.
17. Scripture Reading—Prov. 30. 24-28.
18. Christ blessed the children long ago;
Tell us, for we would surely know,
Who are they whom he blesses yet,
We would not any verse forget.
19. Reading of the Beatitudes, followed by
remarks. This may be made very suggestive and
interesting.
20. Singing—Air, "Softly now the Light."

Lord, who wert a little child,
Meek and pure and undefiled.
Come to us this Children's Day,
Grant thy grace and show thy way.

Fields of earth thy feet have pressed,
Homes of earth thy presence blessed;
Go before us, that we may
Find thee everywhere, alway.

Thou for us thyself did'st give,
Thou wilt show us how to live;
Let thy Spirit in us be,
Now and to eternity! Amen.

An Ounce of Prevention.

BY JULIA H. JOHNSTON.

"I've brought my little brother, Miss Lee," said a young girl to the primary teacher, and after adding his name to this brief introduction the sister left the room.

As she laid her hand on the boy's shoulder with a hearty word of welcome, and gave him a seat, Miss Lee took some mental measurements of the new scholar. It is astonishing to note how early the individual traits appear in children, and how decidedly they may be noticed. Every discriminating teacher knows that even among the very wee ones of her flock the varying characters are distinctly shown.

Lester Grey was not among the shy little fellows certainly; he had the air of making himself at home at once. He looked into his new teacher's face with an engaging, frank expression, looked about fearlessly, and soon proceeded to make friends with the boy nearest him, making such rapid progress that before long the two were exchanging intimate little kicks and nudges, with now and then a whisper. During the opening exercises, Lester watched his teacher's lips, and caught the hymn words with wonderful quickness, while all his responses in the class were ready and bright.

"Good-bye, Lester," said the teacher, after the school session was over. "You pleased me very much to-day by learning so fast, and answering so well. Come early next Sunday, won't you?"

With a smiling promise the boy ran off, showing in every movement how his exuberant life tingled in every nerve.

At home, during her "quiet hour," Miss Lee meditated upon the character of her new scholar and the treatment it required: "He is a bright, engaging, active little fellow," she thought, "and I love him dearly already, but I must busy him in the right way, or he will certainly make mischief in the class and hinder my work for them all. I must not let him fall into any little order-breaking ways."

In the matter of keeping order Miss Lee had small confidence in the pound of cure. She felt certain that she did not possess "the pound" which might act as a powerful restorative in a case that required heroic measures. Her dread of such a case or of such a condition was so great that she was resolute and persistent in using the ounce of prevention betimes. If the class never got beyond her control she would never need to

make desperate efforts to regain the government. As a result of her pondering over Lester's needs, and the proper "ounce" to administer, the following talk took place the next Sabbath before class.

Lester was there early, and in a back seat in the corner.

"Good afternoon, Lester," she said, "I am glad to see you here so early. That is a good beginning for a new scholar, and now we can have a little talk before the rest come."

After asking a few questions about matters not discovered before, in order to have the boy properly registered, Miss Lee said, brightly:

"Lester, you don't know how glad I am to have you in the class. I am sure you are going to come in time, and learn your lessons, and be one of the best scholars possible. And now, do you know, I really must get you to help me a little in the class. Whenever a new, bright boy comes in, I want to make a little helper out of him at once. Will you help me all you can?"

"Course I will," said Lester, his eyes shining.

"Thank you. That's good. I thought you would. Now, I'm going to give you the end seat of the front row, so that I can have you near to me. I feel as if I would like to have you very close, and you can help me more if you are near. I will make you captain of the two front rows on that side. You shall distribute papers to the scholars in those seats, and they shall all belong to your company."

"Goody," said the boy, with great expression.

"Now, Lester," said Miss Lee, in a confidential tone, bending her head toward him, "it is hard for so many of us here to keep still always, and yet we want a nice, quiet class, don't we?"

"Course," said the boy, quickly. "Those around me have got to behave, or I'll pound 'em."

"I wonder if that would help them?" said the teacher, quietly. "Would it be keeping the Golden Rule? Would you like to have any boy pound you?"

"I guess not," Lester admitted, slowly.

"Then don't try that way. I'll tell you a better one. First of all, as captain of those two rows, I want you to set a good example to all the rest. Show them just how good a boy can be; how he can learn, and how he can listen, and how well he can behave. Then, Lester, if anybody near you tries to make fun, or does any mischief, if anyone pinches or pokes you, just sit up straight and look at me, and never mind what anyone else does. It takes two to make trouble, and you must never be one of two."

"I won't," said Lester, with decision. "I'll help you a lot; see if I don't."

"I know you can, dear boy, and I believe you will, too. Remember to ask the Lord Jesus to make you a true little helper," and establishing the boy in his own seat, his teacher left him wondering in a dim, childish way what she had done before he came, and full of happy, innocent importance at thought of helping her.

In the matter of order, this preventing ounce is made up of tact and of trust, of judicious praise, an element of comradeship which wins even the smallest, and a distinct allotment of something to do, instead of a quantity of prohibitive "don'ts." There is need, moreover, of personal and discriminating administration, as well as a general one. In a large and lively class, it may easily happen that each child needs an "ounce," and the teacher who can adapt it to each one, and can enlist each scholar in the work of keeping himself in order, and setting a good example will never need to bring order out of chaos in the class.

Sense and Sentiment in Primary Teaching.

BY JULIA E. PECK.

A PRIMARY teacher who has genuine love and enthusiasm for her work idealizes all children. Her calling is sacred, and as her experience widens her outlook, and shows something of the nature of her task, she often feels unworthy to assume this great responsibility.

While a primary teacher without a genuine love and enthusiasm for children would be very nearly worthless to her classes, yet these very qualifications must be stumbling-blocks to her unless her love is tempered with justice, her enthusiasm under control, and her ideals so practical that they never overshadow the real.

A case of unbounded enthusiasm on the teacher's part is liable to result something in this way. When the teacher arrives full of enthusiasm, it may be that the children have preceded her and have taken possession of her territory. They are occupied in the examination of the contents of each other's pockets, or discussing in whispers some exciting incident of their playground, but whatever engages their attention before the opening exercises, let the teacher assure herself that it is to them of absorbing interest, and that they are not to be easily diverted.

In such a case, if the teacher assumes that she has but to begin setting forth the lesson to meet

with instant response and sympathy from the children, she will probably be disappointed; and if she continues, in spite of their lack of response, the atmosphere of that class will be a stormy one. What is the trouble? The teacher failed "to get her bearings" before beginning the lesson, failed to note the attitude of the class toward her and her lesson. Both teacher and pupils need discipline. Perhaps these are children who, from previous mismanagement, have been taught to look upon all teachers as natural enemies, and in this case they watch with a growing distrust the persistent (and possibly forced) enthusiasm of their teacher. Possibly the matter which engaged their attention before the opening exercises was to them more interesting than anything she can say. As a result there are all sorts of disorderly proceedings, increasing as the lesson advances.

Never begin a lesson with too much stir; note what it is that first holds the children's attention; try to get in sympathy with them on this point; show an interest in their interests; and, if possible, make these things fit into the lesson. Do not let the class feel that you are pulling one way while they they are pulling the other. If you cannot take them with you, drop your line of action for the present, and go with them on purpose to find some point of sympathy on which to base the lesson. A great show of enthusiasm, before the children recognize the slightest cause for it, is to them oppressive and tiresome.

Now a word about our genuine love for our children. Many of us think we love our children so dearly that by this love we can gain all things, even good order. So we can, if our love is an unselfish one, and seeks the general soul-good of the class.

Children are happiest in Sunday school when they are each contributing something toward the general comfort and happiness of the class. To love them so much that we are willing to bear a good deal of disorder and discomfort patiently without effort to do anything except quietly submit, is to destroy our hope of winning love. The children may love sincerely a teacher who will not for an instant allow anything disorderly in the house of God, but they can feel no real depth of affection toward one who allows them to follow out their own lawless fancies, in word or act, while in class.

We do not wish to have it said of us that we lack common sense and are carried away by our emotions; but we have to confess to each other in the privacy of our own primary meetings that we

often lack a certain something which we will call "poise," and this because the energy with which we show enthusiasm and love for our children, while attempting to carry out our high ideals, is too often an energy misdirected, a force uncontrolled. This partly because of our hurry to accomplish at once that which requires months of patience, of toil, and of hope deferred, to say nothing of experience and discipline.

We need to realize that the length of time required in the process of winning our children must be proportionate to the reward which will be ours, not only in the love of our children, which is ours for life, but also in the "Well done, thou good and faithful servant," of our Master, which is ours for eternity.

Northampton, Mass.

SOMETHING TO DO.—The desire to help is the natural, healthy desire of the normal child. The rude, disorderly, disobedient boy or girl can often be transformed into earnest, effective helpers by simply giving them something to do. The remedy is so simple that many a teacher will not venture to try it. The article in this number, entitled "An Ounce of Prevention," puts this truth before us in admirable form. Try the "Ounce," perplexed teacher!

THE HIGHER LIFE.—Colonel Parker, a noted educator, says, "We must educate our children in the higher life, or our nation will go down in ruin." We are not educating them in the higher life unless we are teaching them how they may live for others. Teaching the pretty songs, building up a wonderful blackboard scene, telling Bible stories, even teaching Scripture texts, will not teach the higher life of love and service. We must study the child, get at the real loving, eager, helpful little personality, bring it to light and direct it. Give the child something to do if you would promote the higher life.

STORY-TELLING.—Some one has wisely said: "If all young teachers understood the power which lies in the ability to tell good stories skillfully, they would not be slow in taking steps toward the cultivation of this art. Many people study the art for the sake of the conversational prestige it gives them in society; but while this would be no unworthy aim in a teacher it is more to the purpose to consider the prestige it gives her in the schoolroom."

INTERNATIONAL BIBLE LESSONS. SECOND QUARTER.

LESSON X. (June 6.)

SINS OF THE TONGUE. James 3. 1-13.

GOLDEN TEXT. "Keep thy tongue from evil, and thy lips from speaking guile." Psalm 34. 13.

Primary Notes.

BY MARTHA VAN MARGER.



One pleasant day little Alice and her mamma were walking along a country road, when just ahead of them some gates opened and a flock of milk-white sheep and lambs came running out. Alice clapped her hands with joy, and after that day always looked for the gates to open when she came near them. One day they did open, but instead of the pretty sheep and lambs wild looking animals with tossing horns came out, and Alice cried out with fear. After that day she did not look forward to the gates with pleasure as she had done before. Do you know why? The same gates could let out the gentle sheep and lambs and the wild, dangerous animals.

The lesson to-day is about something each one of us has, shut in by little gates which, when they open, let out just what is behind them. [Print "Tongue" in large letters, and let children tell what the gates are which open to let out the words which come from the tongue.]

Review. Who wrote a letter to the Jewish Christians? Where did James live? Whose brother is it believed that he was? What did we learn last week from James? What is the right kind of faith? What falls over if we try to make it stand alone? Faith. What cannot stand alone without faith? Good works.

[Make a ship on the board, or pin up a picture of one.] Have you ever been out in the deep water on a big boat? Did you wonder how the man who stood at the end of the boat could make it go just where he wanted it to go? He did not seem to work hard, did he? No, he just turned a little thing called a helm and the ship went the way it was told to go. Such a big ship, and such a little helm, and yet the big ship minds the little helm! Is it not wonderful? Now, think what James tells us, and you know the Holy Spirit told him what to say, so it is really the Lord speaking to us. James says that just as the little helm turns the great ship about, so the little tongue can do great things. Let us think of some of these things it can do.

Two little children were alone in a room playing. One of them found a match and lighted it. He threw it down still burning, and a bit of paper caught fire. Then the curtains caught fire, and

then the whole room, and then the whole house was in a blaze. And all from one little match.

A naughty tongue spoke a word which was not true, and that started more words, and so it went on like the blaze of the fire until a great deal of harm had been done. A naughty tongue can do more harm than a big fire can do.

A little girl found a bottle on a shelf. She had no right to touch it, but she did taste what was in it to see what it was like, and soon she was very ill and the doctor had to be brought, and the meddlesome little girl came near losing her life. And all because she had taken a little taste of poison!

One day a little tongue spoke some words about another person, and the words traveled and traveled, growing larger and hatefuller all the time, until they had poisoned the minds of many people; and, what was very sad, the poison could never be got out of the minds into which it had dropped.

Once a great while ago there was a woman who told wrong stories about people and made a great deal of mischief. Sometimes she would make trouble by telling the truth, but telling it to the wrong persons, or telling it at the wrong time. The king of the country where she lived sent for her one day and gave her a little bag of feathers, which he said she should scatter as she walked down a certain street, and then come back to him. When she went back he told her to go down the same street and pick up all the feathers she had thrown away. When she told him that the wind had blown them away, and she could never find them again, he said, "It is so with the hasty, evil words which you speak. They are carried away, and you can never bring them back, no matter how hard you may try."

[Print "Sins of the" before "Tongue" on the board, and teach that all untrue, all unkind, all hasty, naughty words are sins of the tongue.]

Did you ever see a fountain? [Show blackboard.] Suppose on a hot day you took a cup to the fountain to get a drink, and found the water sweet and cool on one side and bitter to the taste on the other,



you would not like that kind of fountain; but think how like it would be to a boy or girl whose tongue

sometimes spoke good words and at other times bad words! On what kind of a tree ought olives to grow, and where do you look for grapes? The little life that is bearing the wrong kind of fruit is wrong. The little tongue that can be both sweet and bitter must be taken to Jesus to be made right. When? Just now!

Kindergarten Hints.

BY MARY J. CHISHOLM FOSTER.

KINDERGARTEN DEPARTMENT. Sins of the Tongue, James 3. 3-5, 7, 8, 11-13.

GOLDEN TEXT. "Keep thy tongue from evil, and thy lips from speaking guile." Psalm 34. 13.

AIDS TO THE KINDERGARTNER. Holy Bible, Psalm 19: *The Voice in Speech and Song* (Schmank), "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Exod. 4. 12.

ATTENTION STORY.

Another part of the long good letter which James wrote said that people should be very careful what they do with something which is called "a little member." This can do a great deal of good and a great deal of harm. It is the tongue. Did you ever think what a strong little member it is? It can make your friends very glad, or very sad. This good man James knew that some other little things are very useful, such as bits in the mouths of the horses. He says we put bits in their mouths that they may obey us, and we turn their bodies. That is just as people do now, we know, for we see men when driving horses turn them round by guiding the bits with the reins. Did you know that this Bible tells us of so many things about animals as well as people? [Read James 3. 3.] Then James knew that the people who were to get this letter saw ships, and he told of a little thing which can turn a ship, not bits, but a helm. [Read v. 4.] James warned the people to know that a little word spoken by the tongue "is like a fire which spreads." [Read v. 5.] He said that beasts can be made tame and can learn to obey, but no man can tame the tongue. [Read vs. 7, 8.] No one can guide your tongue, my little boy, little girl, except your own self! A strong man can guide a horse or a ship, but he cannot guide your tongue because God has planned that you may do that. Will you be very, very careful of your speech and have your tongue say only gentle, true, and kind words? [Read vs. 11-13.]

Explain unusual words: "Fierce," "whithersoever," "listeth," "boasteth."

OUTLINE.

Sunday. Attention Story, Bible lesson, Golden Text, and conversation about the lesson.

Monday. Talk of the power of small things like bits or helms, but they do a great work. The little good word or kind act may cause great good, and the little word or action which is naughty may cause great trouble. The power for good or for evil which little children have may be explained.

Tuesday. Talk of the wonders of the human tongue. The power of speech is given to man because he is greater than the beasts and he can speak his thoughts. Parrots and mocking-birds can imitate human speech, but cannot think and then tell

their thoughts. They have life but they cannot repeat as many words as that little machine, the phonograph.

Wednesday. The power of speech given to man shows his superiority over the brute creation. This may be made clear to the children. Encourage them in talking about it, for it is a wonderful proof of the love of God to man.

Thursday. Talk about verses 11 and 12. The children may be taught to set a value upon true and pure words because they are what God can approve. Once a king prayed that his words and his thoughts might be pleasing to God. The king was David, and his prayer we will read here in Psalm 19, 14.

Friday. The Golden Text is like the third commandment which was given to all God's people long ago, and is for everybody. If you had a mill beside a stream which was strong and had much "power," we would think it a large business to direct this power and learn how to use it that it might do the best kind of work. Each child has a power greater than a mill stream, and he can guide it and keep the words as pure as water coming from a clear fountain. Each one of you has a great business in caring for the tongue. The poet Tennyson said, "Let thy voice rise like a fountain," and Mr. Longfellow said, "How wonderful is the human voice! It is, indeed, the organ of the soul."

NATURE WORK. We may talk of horses for they are mentioned in our lesson, and they are guided by bits. In Zech. 1, 8, we may read of a red horse, and in Rev. 6, 12, a white one is spoken of. A black horse is spoken of in Rev. 6, 5. Tell stories of the strength, beauty, kindness, and intelligence of horses. The children will talk of them freely. Another nature topic suggested by the lesson is water. It is connected with both ships and fountains. What fruits grow on vines? What on trees? One place in this book speaks of the tongue as a 'tree of life.' Let your tree bear good fruit—gentle, loving words.

ART WORK. Find a good picture of a chariot or of a fountain, and show this to the children.

HAND WORK. The children may make pictures of horses upon the blackboard. With sticks and rings they may picture chariots and carts such as they see in the streets every day. With paper they may fold pictures of barns with single or with double doors, and in the sand table outline roads for horses to travel in; also a winding river crossed by bridges made with blocks.

The **TRANSITION CLASS** may write in a vertical line the nouns of the Scripture verses.

SCIENCE AT HOME WITH MOTHER. Talk of the value of speech in the home. The gentle tones of a child are more beautiful than the sound of the trickle of a fountain, or the little song which the spray of the garden hose sings. The loving tones of a sweet voice in the home are more refreshing

than the shower of rain upon the grass on a warm summer day. Harsh words, and naughty words in the home hurt more than slaps and pinches can—you think so? Then

"Speak gently, for 'tis better far
To rule by love than fear!
Speak gently, let no harsh word mar
The good we might do here."

LESSON XI. (June 13.)

PAUL'S ADVICE TO TIMOTHY. 2 Tim.

1. 1-7; 3. 14-17.

GOLDEN TEXT. "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation." 2 Tim. 3. 15.

Primary Notes.



What are the pretty pink things which you see? Yes, they are buds. Can you tell what they will be some day? That is right, they will be roses. I think a good name for a rosebud is—the promise of a rose. When it is a very little bud, so little that you cannot see it at all, it is just as true a promise as when it is beginning to show its pink leaves like this one. Every kind of plant makes promises, the same as the rosebush does, and so a garden is like a great promise-book. To-day we have a lesson about another kind of promise-book. What is the symbol which you see here? Yes, this is God's great promise-book—the Bible. What is it good for? [Print, "Able to make wise."]

[Print in large letters at the top of the board, "Who? Where? Why?"]

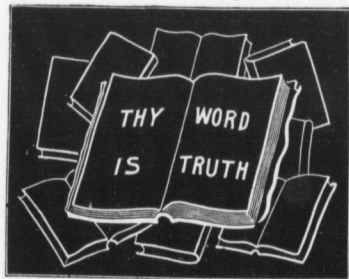
Who wrote a letter one day, sitting in a prison house in Rome? It was Paul. He wrote it to Timothy. Do not forget these names—Paul, Timothy. You know who Paul was. Can you tell the name of some places where he preached the Gospel when on his missionary journey? We will look for some of them on the map. [Interest the children in finding the towns in which Paul preached. When Lystra is pointed out let some child tell about the attempt to worship Paul and Barnabas there.] In this very place Timothy lived. He had a good mother and grandmother, who taught him to love the Bible when he was a little boy. The Bible was not printed like a book, for there were no books in the world then, but it was something like this [roll a paper in the form of a scroll]. Timothy went to hear Paul preach at Lystra, and for the first time heard of Jesus. He believed what Paul said, and became a follower of Jesus. He learned so fast, and became such an earnest disciple, that when Paul went traveling again he took Timothy along as his friend and helper. Do you see why it was

so easy for Timothy to become a disciple of Jesus? He had learned in the Old Testament part of the Scriptures that Jesus was coming. What he had learned had made him "wise"—unto what? Yes, "salvation." He believed in Jesus, and so he was saved, just as a child now is saved by believing in Jesus. [Question the children now on "Who? Where? Why?" and tell that Paul did not forget his young friend when he could no longer see him.]

There was once a boy who loved books and school, and who said to himself when he was very young that he would some day be wise and great. So he studied many books and took long journeys to learn strange things, and he grew to be what was called a very wise man. He could speak many languages, and he knew a great deal about law and medicine and art, and many other things. But he had forgotten the greatest book of all [show the blackboard], and so after all his hard study he was not truly wise. He wondered why he was not happy, for men honored him and came to learn of him, but his heart was sad and he did not know why. Poor man! He had not learned the truth about Jesus. Where do we have to go to learn this? Yes, into God's great garden of promises—the Bible. It is right to study books and to learn all we can, but we should always put God's book first, and learn there how to be "wise unto salvation."

Who can tell the name of the man who lived long before Jesus came, and who led a whole nation out of slavery to a beautiful land of their own? Yes, it was Moses. God told him what to do and how to do it, as he will tell us if we truly want to know, and when at last Moses died God called a good man to lead the people. This man's name was Joshua, and he was a very brave man, for the Lord knew that he would have many enemies to meet, and that he would need a strong arm and a strong heart.

Do you think the Lord told Joshua that he must learn how to make laws and to fight? He did not



tell him to study books to find out how to build the cities and to govern them in the best way. No,

but he did tell him of one book which he must read and study both day and night, so that its good words would always be on his lips. You can tell what book this was, I am sure. It led Joshua in the right way, and it will lead us in the right way.

Do you know the best time to begin studying this book? It is now, while you are little children. [Drill on the Golden Text.] Even a little child may be wise unto salvation, because Jesus will come to live in the little heart that wants him, and Jesus is the only truly wise One.

[Close with a familiar song about the Bible.]

Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Paul's Advice to Timothy. 2 Tim. 1. 1-7; 3. 14, 15.

GOLDEN TEXT. "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation." 2 Tim. 3. 15.

AIDS TO THE KINDERGARTNER. Holy Bible, 2 Tim. 2; *Aids to Scripture Study* (Gardiner), pages 107-115; *The New Era* (Strong), "An enthusiasm for humanity," pages 342-363; *Thinking, Feeling, Doing* (Scripture), pages 89-102.

ATTENTION STORY.

Our lesson to-day is about another letter, but James did not write it. You remember many things we have read about the good Paul, who was busy all the time helping people to be good. He went to different places to preach to the people, and he wrote letters to his friends just as we do now. Do any of you write letters? Sometimes we hear a girl or boy say, "I do not like to write letters;" but they will like to if they remember that this is just talking to friends, and when they are where our voices cannot reach them we write our words instead of speaking them.

Paul loved a young man named Timothy, and he often called him "my son." He had been the young man's teacher, and when he could not speak to him he wrote letters to him. To-day we will read a part of one of the letters, where Paul spoke of his grandfathers and said that they had taught him about God. He said, too, that he prayed day and night for Timothy, and he spoke to him about his mother and his grandmother, who were good and taught Timothy his Bible verses when he was a child, and Paul asked Timothy to remember these verses. We will read this part of the letter. [Read 2 Tim. 1. 1-7; 3. 14, 15.]

Explain unusual words: "Apostle," "conscience," "unfeigned" (real, not make-believe), "persuaded," "assured."

OUTLINE.

Sunday. Attention Story, Bible lesson, Golden Text, and conversation about the lesson.

Monday. When Paul and Barnabas were in that city named Lystra, they first saw Timothy. He was very good and helpful, and Paul wanted him to go with them to other places, so, after he had written to him, Timothy went to many cities and helped Paul. Afterward he became a minister.

Tuesday. Paul remembered to pray for these whom he loved, so he asked God to take good care

of Timothy and help him to be good. We notice that Paul says in this letter that he prayed in the daytime. Some little girls and boys forget to speak to their heavenly Father in the morning, for they think as our little Margery said the other day, "I can take care of myself in the daytime, but I pray at night." Now it is easier to be good at night, for when people are asleep they are not naughty, but sometimes they are in the daytime; so let us pray as Paul did, in the morning, and also at night.

Wednesday. Paul remembered his "forefathers"—that means his father and grandfathers and great-grandfathers, and he was glad that they had taught him to be good. Paul wanted Timothy to remember his good grandmother and his mother. The letter was kind and thoughtful, was it not? People write that way now and say, "Remember me to your mother," because they like to have our mothers think of them.

Thursday. Paul asked Timothy to stir up all his good thoughts because God had given to him the power to do good, and love in the heart and a strong, well mind. All these are gifts of God to us, as well as to Timothy; and if our boys and girls stir up good thoughts and do good deeds, that helps other little friends to be strong and good.

Friday. Talk of Paul asking Timothy to remember the good which he had learned, and not forget who taught it to him, verse 14. We may remember all our teachers—who are they? What good lessons do we have? Paul said that the words of this Bible were able to make Timothy strong, and he had known them ever since he was a child. Do you know words of this Bible? Does your grandma teach some of them to you?

NATURE WORK. The season will furnish the best topics for nature talks this week. The month of roses has come. Talk of their shape; of the shape of the leaves, then of the color, their perfume, and of how all this variety comes from the sap. Robins are in the North now—how sweet their song and how beautiful their color! Robin Redbreast is a favorite, and he is tame and friendly.

ART WORK. Substitute views of nature and have the children name what they see in the picture which God has made.

HAND WORK. The children may color pictures of roses, of birds, and also of cherries, which are ripe now.

The **TRANSITION CLASS** may write the long Golden Text and use a colored crayon to make the capital letters.

SCIENCE AT HOME WITH THE MOTHER. Talk of the home life where there are grandfathers and grandmothers. How dear they are, and how much they know! They have walked such a long time in the pathway from earth to heaven that they can tell the little children many beautiful and true stories.

"Ah! Well do I remember those
Whose names these records bear,
Who round the hearthstone used to close
After the evening prayer,
And speak of what those pages said
In tones my heart would thrill;
Tho' they are with the silent dead
Here they are living still.

"My father read this holy book
To brothers, sisters dear;
How calm was my dear mother's look
Who loved God's word to hear!
Her angel face, I see it yet
What thronging memories come;
Again that little group is met
Within the walls at home."

LESSON XII. (June 20.)

PERSONAL RESPONSIBILITY. Rom. 14. 10-21.

GOLDEN TEXT. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth." Rom. 14. 21.

Primary Notes.



[The rule may be made on the board, or cut from paper and pinned to the board. Talk of the use of a rule, and show that everybody needs to have a rule of life. Speak of different rules—the Do-As-You-Please Rule, the Put-Self-First Rule, etc., giving illustrations as to how these rules work. Then tell of the Bible rule, and print "Love one another." Show by some simple incident how this works, and ask children which rule they would like to take for their lives. Impress upon them that they must follow some kind of rule.]

When Paul could not go to visit the Christians to whom he had preached about Jesus, he wrote letters to them. The letter from which this lesson is taken is his letter to the Romans. It is in this book [hold up the Bible], and it tells many things which Christians, both big and little, need to know. So we must think of it as a letter to us, and try to learn all we can from it.

[Show an idol, if possible to procure one, and tell the children that many of the Christians to whom Paul wrote his letters had been heathen and worshiped idols before they had learned about Jesus. In Rome there were these Gentile Christians, and others who were Jews, and used to the Jewish ways. Some things that the Gentiles did were not pleasing to the Jews, and some things that the Jews did made the Gentile Christians unhappy. So they were ready to find fault with one another. Is it a pleasant home where there is fault-finding? No; and it is so in a school, or a church. Where there is fault-finding there is unhappi-

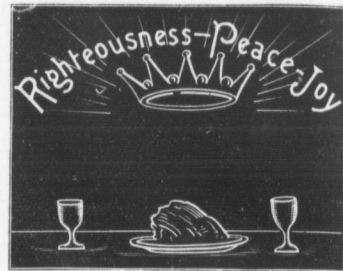
ness. Paul knew a rule which if they would only follow would make them happy and useful. Can you tell what this rule is? Yes, the very same that we have on the board. We may call it the "Love Rule." If this was a good rule for them it must be for us, so let us try to see how it can help us.

If you will look close at a rule you will see that it is all marked off into spaces. In the first of our "Love Rule" spaces let us write "Be Patient." The Gentile Christians did not worship [show idol] idols now, and they did not like to even see anything which had ever belonged to one. The Jewish Christians were willing to eat meats and drink wines which had been set before an idol, for they knew that an idol was not alive, and could not harm anything [show the lower half of the black-board picture]. But when the Gentile Christians saw meats and drinks which had been offered to idols it made them feel unhappy. They thought it was wrong to touch anything which had ever been offered to an idol. What they all needed was to learn to be patient. Were the Jewish Christians right? Then they must be patient with those who thought they were wrong. And so with the Gentiles. Do you think patient people are quick to find fault with one another?

"Be Loving" may go into the next space in our rule. Suppose some of the Jews did not find fault with the Gentiles, but just quietly went on doing the thing which seemed so wrong to these Christians. Would that be the loving way? No; Christ gave his life for the Gentiles just as he did for the Jews, and if the eating of meats and drinking of wines that had been offered to idols was going to hurt these Gentiles, then it would be the same thing as hurting Christ! The loving way would be to give up something for the sake of the weak brother.

Another measure of our rule may be "Be True." What is this on the board? Yes, a crown. Who have the right to wear crowns? Kings and queens. God has a kingdom waiting for each little girl and boy. Some day each one who has been faithful, and lived for the kingdom, shall wear a crown. [Sing the first verse of "When He Cometh."] Our little crowns will shine in his great crown if we have been his good children and have kept his word. [Print "Righteousness," "Peace," "Joy," and teach that we must have these if we are in God's kingdom, and that we shall not have them unless we take the Love Rule for the law of our life.] [Drill] on the Golden Text, and see that more is learned than the words of the text. It is often necessary that a bit of explanation or illustration be given to make clear the sense of the text. Show that if we let ourselves do wrong things, or say wrong words, we may make some other child stumble and be hurt, and that this is really hurting Christ. Talk about the pledge, and help children to see that this is the only way in which they

may help, by never touching or tasting wine or strong drink. Close by singing the last verse of "When He Cometh.]"



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Care of Others, 1 John 2, 10, 28; 3, 17, 18; 4, 21.

GOLDEN TEXT. "Love worketh no ill to his neighbor." Rom. 13, 10.

AIDS TO THE KINDERGARTNER. Holy Bible, Job 28; *The Mind of the Master* (Watson); *Fatherhood*, pages 250-270; *The Spirit in Literature and Life* (Coyle); *Knowledge the Servant of Love*, pages 204, 205; *The Social Law of Service* (Ely), pages 249-276.

ATTENTION STORY.

Last week we talked of a letter which Paul wrote to Timothy, saying he was glad that Timothy had learned of God's word while he was a child. Just before that we talked of part of a letter which James wrote asking people to be careful how they used the tongue. To-day we will read part of another letter written by a man who talked of love in all his letters. His name was John. He wrote to people in a very loving way, and called them "children" and "little children," and, as he lived to be very old, it may be that he thought of them as his grandchildren. His letters are beautiful, and in the first part of the one which we read to-day he speaks of both love and light. He says we have light through love, and this helps our thoughts to see the right thing. If we have plenty to eat and to wear we will not see our brother in need, but we will give some of our things to him. John speaks about the tongue, too. Let us read part of the letter. [Read 1 John 2, 10, 28; 17, 18; 4, 21.]

Explain unusual words: "Abideth," "confidence," "shuttesth," "compassion."

OUTLINE.

Sunday. Attention Story, Bible lesson, Golden Text, and conversation about the lesson. Let several children write the Golden Text upon the blackboard.

Monday. Every little child knows what it is to stumble, and the letter says (verse 10) that he who loves his brother is just like a person who is in the light all the time, and so need not stumble, for when people do, or when they fall down, it is because they cannot see where they are going. Love opens the eyes of our mind and our thoughts.

Tuesday. Talk of our doing so well that we need not be ashamed when our heavenly Father looks upon us. If we obey his word and trust his loving heart we will be glad to have him see our work and read our thoughts. We like to remember that he sees us.

Wednesday. If people are willing to have God see their work and know their thoughts they will not see others without food and home and clothes, and think "don't care." They will care, and they will have the same kind of love which God has for his children.

Thursday. Explain what it is to love in deed and in truth, analyzing verse 18. Children know the difference between saying "I love you," and doing something to show the love. They will talk of this, and cite illustrations telling of what they do to help.

Friday. The thought of verse 21 may be dwelt upon in connection with the Golden Text also. Anyone who really loves God loves his brother and will never choose to do naughty things to him or to anyone. We think of "brother" as meaning all little playmates and friends as well as brothers in the family.

NATURE WORK. Continue the observation and description of these June days so full of wonderful beauty. The very longest day with most daylight in it comes now—this week. Talk about it. What blossoms other than roses do you see and smell? A beautiful topic is the clover blossom; so small, but with delicious perfume. It is useful—how? Talk of the busy bee making honey all these sunny days and flying among the clover blossoms. Bees are of interest to children, both small and large.

ART WORK. Study the background of the sky or woodland, or the color of the horizon, recalling and comparing this reality with pictured sunsets and landscapes.

HAND WORK. Let the children choose something out of doors to picture upon the slate or paper. The small children may cut pieces of paper in the form of a small square and a small right angle, triangle, or a half square, then paste these in a form to look like a beehive, putting a tiny oblong across the front for a door.

The **TRANSITION CLASS** of larger children may find the references to neighbors mentioned in the Bible and copy them.

SCIENCE AT HOME WITH MOTHER. Talk of the great love of our Father, and he never forgets us. He would have us so loving toward others that we will not forget them, but will be ready to give some of our comforts to those who need. Unselfishness is the lesson most needed in the home, then in school life, business, and affairs of government, when thoughtfulness for others will be the rule of life.

Another lesson may be impressed in connection with the talk of the bees—Industry. The busy child is usually helpful, but the play and the work of children should receive some direction from

older ones in the family. The imitative instinct is strong, and if we show children how to do something they are glad to be busy and industrious.

LESSON XIII. (June 27.)

REVIEW.

GOLDEN TEXT. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." Matt. 24. 14.

Primary Notes.

[The Review outline may easily be placed on the board, or, if the teacher prefer, can be made at home from strips of cardboard or stiff paper and held together by cords, something after the manner of a Venetian blind. In this case one section after another may be unrolled, and thus the interest of the children be kept alive and active.]

What was our first lesson this quarter about? Here is the word—"Life." Raise your hands. You could not do that if you had not life. Who was Peter? He found a man named *Eneas* who could not walk. He had not life enough. God gave Peter power to give him more life, so he rose up and walked about. What good woman in Joppa died? Could she walk, or raise her hand, or speak? Why not? What did Peter give her? What did she do? Who gives you life? How do you think God wants you to use it?

Who was *Cornelius*? [Let children tell all they can of the story. Show how God was making Peter ready to teach *Cornelius*, and at the same time was making *Cornelius* ready to be taught. Help children to see from this that God thinks about his children and what they need.] This is a long word—"Conversion." It means "change." Peter thought that God loved only Jews. God sent a vision, and he was changed. So *Cornelius* and his friends were converted—or changed—so that they believed in Jesus.

[See that the children understand clearly who the Gentiles were. Tell that we are Gentiles, and that we should be very thankful that God loves everybody.]

Another long word! Once a child was locked in a room in a burning house. A strong man broke down the door and saved the child. That was "Deliverance." [Call back the story of Peter's deliverance, and teach that God is ready to open prison doors now to sinful hearts.]

Who went on a missionary journey? The Christians in Antioch loved Jesus so well that they wanted other people to hear about him, too, so they sent their dear ministers to preach to the heathen. When we are willing to give up something that we like very much to help and bless others, that is the missionary spirit. [Point out on the map where the first missionaries went.]

[Review Lessons VI and VII together. Teach that the Gospel is "glad tidings" now as much as

it was then, and that the ministers who come to teach us the Gospel are doing the same kind of work that Paul and Barnabas did. Show that God is not pleased when his ministers are not treated well, and recall some of the trials which these missionaries had to bear.]

[Some of the children will know what a "Conference" is. A good many ministers meet and talk about the churches and plan the best and wisest ways to do the work. At this conference there was a question to be settled about the church in Antioch.] Some Jews had been there and said that the Gentile Christians must keep all the laws of Moses. They believed that to love and serve Jesus was the great thing, and that he had come to make them free from the law. So the apostles had this meeting, and they wrote a letter to the Gentile Christians at Antioch, telling them that if they would keep the law of love Jesus would be pleased with them. This is the law which we must learn to keep.

[Talk about faith and works, and recall some of the illustrations used in the lesson. The important teaching in this lesson is that faith alone cannot save any more than works alone. If a child has true faith he will want to do good acts, and so the two will live and work together.]"

What little thing can turn a great ship about? What does a little fire often kindle? What little part of our body can do great things? Who can tame the tongue? When should we give it to Jesus?

[Review the last two lessons together. Ask who learned the Holy Scriptures when he was a child, and how he learned them.

Teach that children should thank God for Christian parents and teachers, and try to learn all they can while young about God and heavenly things. Show that real love for others will make us temperate in our words and ways. Teach that we are here to help and not to hinder others, and that God will give us the love to make us just right if we want it.]

Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Review.
GOLDEN TEXT. "The gospel of the kingdom shall be preached in all the world." Matt. 24. 14.

ATTENTION STORY.

To-day we may talk of many friends of whom we have studied in the weeks past. There are Peter the disciple, Cornelius the soldier, Barnabas the helper, and Rhoda the girl who came to the gate when Peter knocked, but was so surprised to see him that she forgot to open the gate.

We spoke about Paul and his first missionary journey, you remember, and of how he visited many places, always preaching to the people.

We talked of letters, too; do you recall who wrote them? Yes, Paul wrote to Timothy, but before that we talked about a letter which James wrote when he talked of faith and works and of that "little member" called—the tongue!

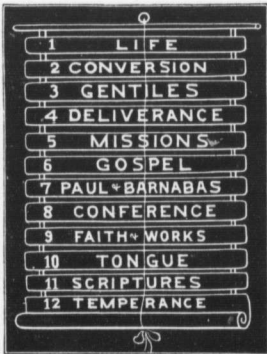
After that we talked of John, the loving follower of Jesus, who spoke so tenderly to children. Now let us see what names of people are found in the spring lessons, and some one of you who remembers a name may write it upon the board, and we all will pronounce it. If a little child can speak a name, but cannot write it, a larger boy or girl will do the writing. What a long list! We will read together now—"Peter, Cornelius, Barnabas, Rhoda, Paul, Timothy, Lois, Eunice, James, John." We would like to hear something about these people. Let some one tell us anything he can about any one of them. [The children recall some events or words of former lessons.] Our Golden Texts in the lessons mention persons and things, so we will make a list of these, and while your teacher speaks the words you may take turns in spelling them for different ones to write upon the blackboard.

The first lesson of the quarter said something in the Golden Text about our Saviour, so we will put his name at the top of the list. It is the name high over all. Jesus, peace, Christians, angels, Gospel, labor and rest, light, faith, works, tongue and lips, love. Is it not a wonderful list! We can think about it in many days at home. Now let us find a verse about each. Charlie may find the first, which speaks of Jesus in Acts 9. 34. There! that opens up the story we had about Peter's helping the man who had been ill in bed for eight years, and he told the man that Jesus was the one who had made him well. Dorothy may read about the second topic on the list in Acts 10. 36. Peace by Jesus-Christ! Yes, that sounds like the message of the angels when Jesus came. All his life he taught peace, and now those who love him are preaching peace. Who would like to find the next—a verse about Christians? Alice, you may read Acts 11. 26. We remember some things about Antioch, the large city, and that there were two cities of that name, one being called "little Antioch."

The teacher may name some child or, better yet, allow one to express a wish to be helpful in this lesson by finding a Golden Text and reading it. The next one speaks of angels in Psalm 91. 11, showing that they help care for us. The Gospel story is to be told to everybody in all this world, for we read this in Matt. 16. 15, and God's word never fails! Who will read that?

Labor and rest you may find spoken of in Matt. 11. 28, and light in Acts 13. 47. The next text of three words Mary may write in white crayon upon the board, and little Edward may trace the capital letters with colored crayons, choosing his color and marking exactly over the G and L which Mary made. The words are "God is Love," and they are found in 1 John 4. 8. Faith and works you may read about in James 2. 18, and tongue and lips in Psalm 34. 13.

Now we come to that beautiful letter which Paul



wrote to his dear scholar Timothy, and he remembered the mother and grandmother. [Read 2 Tim. 1. 5, 6, 15.] In Rom. 13. 10, we read again of love. You see we begin with Jesus and end with love! Let us look at the list and copy it, and look at it sometimes this week and remember all we can of the lessons from this blessed Bible—God's word, which was so dear to Timothy and to his mother and his grandmother; also to Paul's grandfathers, and to your father and mother and grandparents. A long time ago a good man wrote some verses about the Bible, because he was very glad that we have it to read. We will repeat some of the lines, one line at a time—

"O Word of God!
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky,
We praise Thee for the radiance
That from the hallowed page,
A lantern to our footsteps
Shines on from age to age."

NATURE WORK. Review some of the topics for nature talks, naming them and encouraging the children to tell what they learned about them. During the quarter we have spoken of grain, sea shells, crabs, iron, lead, copper, air, wind, electricity, also buds and blossoms of spring flowers, mentioning their colors and form. We have talked of clouds and their colors, also of horses, fountains, and fruits of summer, with a study of the shape, color, and perfume of roses. All the topics mentioned above have been connected with either the Bible lesson or the season.

The **HAND WORK** suggested during the quarter may be reviewed, allowing the little people to choose what they would like to do, but have them connect their choice of work with some idea which they were taught to see that it illustrates. The larger boys and girls of the class may choose the name of one person in the list of names, and write out some little story concerning him or her.

SCIENCE AT HOME WITH MOTHER. Consider the far-reaching influence of a little service for and with the children. The portion of the Review which refers to Paul, Timothy, and their relatives, with the teachings which were not forgotten, is fertile for home conversation and example. Teach the Holy Scriptures to the children, and by and by the sacred words and your example will be life and strength to them when future responsibilities are present duties.

Whisper Songs for June.

TENTH LESSON.

"My heart is God's little garden,
And the fruit I shall bear each day
Are the deeds he shall see me doing
And the words he shall hear me say."

ELEVENTH LESSON.

The Bible is God's own garden
Into which his children may go
To gather flowers of love and grace
That are blooming for all below.

TWELFTH LESSON.

Christ looks with a tender pity
On one who is tempted to sin,
O, may I work with the Master,
And help him the victory to win.

Order of Service

FOR THE PRIMARY DEPARTMENT.

Second Quarter.

Singing. Jesus loves me, this I know.

Teacher. What think ye of Christ?

Class. Jesus Christ, the same yesterday, to-day, and forever.

All. Twenty-third Psalm.

Hymn. (To sing or repeat after teacher.)

"Great Shepherd of the sheep,
Who all thy flock doth keep,
Leading by waters calm
Do thou my footsteps guide,
To follow by thy side;
Make me thy little lamb!

"O, from the soil of sin,
Cleanse and make pure within,
Blest Jesus, whose I am;
Then bring me in thy love
To thine own fold above,
A little snow-white lamb."

Teacher. The Lord is in his holy temple.

Class. Let all the earth keep silence before him.

All. "Lord, help me when I try to pray,

Not only mind the words I say,
But help me try with watchful care
To have my heart go with my prayer."

Prayer, closing with the Lord's Prayer.

Singing. (Lesson hymn.)

GOLDEN TEXT DRILL.

OFFERING.

Recitation.

"Lord, accept our freewill offerings,
Seeds of blessing may they be;
May they spread the Gospel story,
Winning souls, dear Lord, to thee."

BIRTHDAY OFFERING, with service.

SUPPLEMENTAL LESSON.

MOTION EXERCISE, "We will all rise up together."

THE LESSON TAUGHT.

ECHO PRAYER.

PARTING SONG.

Parting Words.

Teacher. Little children, love one another.

Class. If ye love me, keep my commandments,

Teacher. I will lift up mine eyes unto the hills,
from whence cometh my help.

Parting Prayer.

"Dear Saviour, ere we part,
We lift our hearts to thee
In gratitude and praise
For blessings full and free.

"Go with us to our homes,
Watch o'er and keep us there,
And make us one and all
The children of thy care."

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