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THE HOME · STUDY QUARTERLY



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Rev. R. Douglas Fraser

Editor & Business Manager

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The Home Study Quarterly

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

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The Light of the World

Away up at the top of a high building in a great city is a sign, its huge letters outlined in electric lamps lit whenever daylight fails, which reads: JESUS CHRIST THE LIGHT OF THE WORLD, while directly over the middle of the sign is a star formed in a similar way. By day and by night, year in and year out, the sign and the star proclaim their message to every passer-by.

Above and round about us all, as we pass through the world, is the light which has its source in Jesus Christ. It is only those who refuse to turn their minds and hearts towards that light, who fail to enjoy its guidance and gladness.

*Growth in Favor With Man

By Taylor Statten

The following is a letter from Uncle Bob to his seventeen-year-old nephew:

"Dear Jack:—

"I arrived home on schedule time feeling none the worse for my journey. I want you to know how much I enjoyed myself while at your home.

"I was greatly pleased to learn of your standing in school and to observe your keen intellectual interest in all things that are worth while. I am as proud of your medals for swimming and athletics as you are. I was also glad to learn that you were a church member and a regular attendant. However, I know men who have all these qualifications and still they are not counted as being successful in the truest sense.

*The last of four articles on the Canadian Standard Efficiency Tests.

"I noticed that you had no very close boy friends. You never talked about "your gang" nor your "bunch." I believe that a fellow sixteen years of age is missing a most important step in his development by not receiving the training in cooperation and team play that comes through close, intimate contact with a group of fellows.

"You remember the night we went to the concert and your mother had to stay with your baby sister. It seemed to me that you missed a splendid opening to make a sacrifice hit that night. On Sunday night when the minister said he wanted volunteers to help in some younger Boys' Work, I regretted that you did not offer your services.

"Under separate cover, I am sending you a copy of the Canadian Standard Efficiency Tests handbook. This is a course of training for Canadian teen-age boys intended to make them efficient leaders.

"You will note that the requirements call for not only a well trained intellect, a strong and healthy body and a deep and broad religious life, but that all this splendid development should be used unselfishly in the interests of our fellow-men. This is the Canadian ideal.

"Note the emphasis placed on "Training for Service," "Personal Service" and "Good Citizenship." Glance over the suggestions regarding the choosing of a life work and nation study.

"If you would be successful, you must develop this ideal of service. All great modern business enterprises are based on it. The motto of the Rotary Club is "He profits most who serves best." Jesus said, "He that would be greatest among you must be the greatest servant." There is no other way in

which a fellow can really grow in favor with his fellow men.

"Now, Jack, old fellow, I hope you will pardon me for this "straight from the shoulder" talk. I would greatly appreciate it if you would make a chart of yourself as found on page 19 of the Handbook and send it to me. I shall ask you for another chart a year from now, which I trust will indicate a year of steady 'growth in favor with man.'

"With warmest regards,

Yours sincerely,

UNCLE BOB."

Toronto

A Boy's Club

By Rev. A. L. Fraser, B.P.

Last fall, three classes of boys, of the 'teen age, belonging to Westminster Church, Smith's Falls, Ont., united under the leadership of one of their teachers, Mr. W. A. Woodside, and organized themselves into the Leader's Club, taking as their motto, "Purity and Truth." Their aim is spiritual, social and intellectual improvement. They meet every Friday evening, so that school lessons are not interfered with. The meetings are at the home of one of the members. The time is spent in the following way :

1. Sometimes in games.
2. Again, a programme of piano solos, readings, speeches makes a good evening.
3. Now and then they have a debate.
4. Or a mock parliament is held when Government and Opposition discuss live subjects.

Before they leave refreshments are served. Smith's Falls, Ont.

A Visitor in Trinidad

By Rev. John Neil, D.D.

San Fernando, the second largest town in Trinidad, is very largely the educational centre of our missionary work there. There is a High School for Girls, a High School for Boys, a Training School for Teachers, and a Theological College. The writer had the privilege of visiting nearly all these.

The High School for Boys, on the day it was visited, had between 70 and 80 present. They are nearly all East Indians, with a few colored

boys. When told what Canada owed to Trinidad, they were very enthusiastic. They learned that President Falconer, of Toronto University, Professor Falconer, of Halifax Theological College, and Professor Morton of Saskatchewan University, had all received a portion of their education in Trinidad, they applauded vigorously. But when they were told that our streets in Canada were paved with the asphalt which we receive from their pitch lake, they were even more enthusiastic in their applause.

When visiting the Theological College, we found that there were between 20 and 30 students present, the majority of them young men ; a few had reached middle life. The professor said to me : "When I was a student in Germany, I was told by the professor that he had never known a Mohammedan to become a Christian. If he were here I could show him one," and he pointed to one of the students who was sitting in the corner. He said, "That man knows more about Mohammedanism than any other person in Trinidad. He was once a Mohammedan teacher, but is now one of our most devoted Christian teachers." He spoke of another whose father was a Mohammedan and who had an estate in Trinidad. He offered his son \$3,000 and a share in the estate if he would remain a Mohammedan, but the son refused, and is now, also, a Christian teacher.

I had the pleasure of visiting the Christian Endeavor Society in the church in San Fernando. It was presided over by an East Indian girl who conducted the meeting with as much grace and dignity as I had ever witnessed. There were about 300 present. I found out that, with the exception of a few older people, they had as large an attendance every evening. The Island is called Trinidad or "Trinity," a name indicating that it should be given to the service of the Father, of the Son and of the Holy Spirit. The other name, Iere, "The Home of the Humming Bird," used by the first natives of the country, points to the duty of our church so to bring the gospel of Jesus Christ to the people that, like the humming bird, they will avoid what is poisonous, and in their lives choose that which is healthful.

Toronto

AN ORDER OF SERVICE : Fourth Quarter

Opening Exercises

I. SINGING. Hymn 508, Book of Praise.

God save our gracious King,
Long live our noble King,

God save the King :
Send him victorious,
Happy and glorious,
Long to reign over us ;
God save the King.

II. SHORT PRAYER. All remain standing.

III. RESPONSIVE SENTENCES. Psalm 37 : 3-7.

Superintendent. Trust in the Lord and do good ; so shalt thou dwell in the land, and verily thou shalt be fed.

School. Delight thyself also in the Lord ; and he shall give thee the desires of thine heart.

Superintendent. Commit thy way unto the Lord ; trust also in him ; and he shall bring it to pass.

School. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

All. Rest in the Lord, and wait patiently for him.

IV. SINGING. Hymn 351, Book of Praise.

V. PRAYER.

VI. SINGING. Psalm or Hymn Selected. (This selection may usually be the "Lesson Hymn" in the Primary Quarterly. See each lesson.)

VII. READ RESPONSIVELY. See SCRIPTURE PASSAGE FOR OPENING WORSHIP in the TEACHERS MONTHLY, in connection with each lesson (given also in the DEPARTMENTAL GRADED QUARTERLIES).

VIII. SINGING. See "Great Hymn of the Church" in the TEACHERS MONTHLY in connection with each lesson (given also in the Departmental JUNIOR and PRIMARY TEACHER'S QUARTERLIES).

IX. READING OF LESSON PASSAGE.

X. SINGING. See HYMN FOR OPENING WORSHIP in the TEACHERS MONTHLY in connection with each lesson (given also in the DEPARTMENTAL GRADED QUARTERLIES).

Class Work

(Let this be entirely undisturbed by Secretary's or Librarian's distribution or otherwise.)

I. ROLL CALL, by teacher, or Class Secretary.

II. OFFERING ; which may be taken in a Class Envelope, or Class and Report Envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. The Question on Missions. (See TEACHERS MONTHLY, in connection with each lesson, and all QUARTERLIES and LEAFLETS, both Uniform and Departmental, except the BEGINNERS TEACHER'S QUARTERLY and BEGINNERS BIBLE STORIES.)

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 255, Book of Praise.

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items ; Recitation in concert of Verses Memorized, Catechism, Question on Missions, "Great Hymn of the Church" (see also Departmental JUNIOR and PRIMARY TEACHER'S QUARTERLIES), Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

III. RESPONSIVE SENTENCES. 1 Thessalonians 5 : 21-23.

Superintendent. Hold fast that which is good.

School. Abstain from all appearance of evil.

Superintendent. And the very God of peace sanctify you wholly ; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

IV. SINGING. Hymn 507, Book of Praise. God, the All-terrible ! King, who ordainest Thunder Thy clarion, and lightning Thy sword,

Show forth Thy pity on high where Thou reignest

Give to us peace in our time, O Lord.

V. BENEDICTION.

BETWEEN THE LESSONS—The lesson follows immediately on Lesson XII., Sept. 17, ch. 22 : 17-20

GOLDEN TEXT—They shall fight against thee ; but they shall not prevail against thee : for I am with thee, saith the Lord, to deliver thee.—Jeremiah 1 : 19 (Rev. Ver.).

*Memorize Eph. 6 : 10, 11.

THE LESSON PASSAGE—Acts 23 : 14-24. Study Acts, ch. 23.

14 And they came to the chief priests and ¹ elders, and said, We have bound ourselves under a great curse, ² that we will eat nothing until we have ³ slain Paul.

15 Now therefore ⁴ ye with the council signify to the chief captain that he bring him down unto you ⁵ to-morrow, as though ye would ⁶ inquire something more perfectly concerning him : and we, or ever he come near, are ready to ⁷ kill him.

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

17 ¹⁰ Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain : for he hath ¹¹ a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and ¹² said, Paul the prisoner called me unto him, and ¹³ prayed me to bring this young man unto thee, who hath something to say ¹⁴ unto thee.

19 ¹⁵ Then the chief captain took him by the hand,

Revised Version—¹ the ; ² to taste nothing ; ³ killed ; ⁴ do ye ; ⁵ Omit to-morrow ; ⁶ judge of his case more exactly ; ⁷ slay ; ⁸ But Paul's ; ⁹ and he came and entered ; ¹⁰ And Paul called unto him one of the centurions ; ¹¹ something ; ¹² saith ; ¹³ asked ; ¹⁴ to ; ¹⁵ An I the ; ¹⁶ going aside asked him privately ; ¹⁷ ask thee to bring down Paul to-morrow unto ; ¹⁸ thou wouldst ; ¹⁹ more exactly concerning him ; ²⁰ Do not thou therefore yield ; ²¹ under a curse, neither to eat nor to drink ; ²² slain ; ²³ Omit then ; ²⁴ go, charging him, *T. 11* ; ²⁵ signified ; ²⁶ of the ; ²⁷ and said ; ²⁸ as far as Cæsarea ; ²⁹ he bade them provide beasts ; ³⁰ might set Paul thereon.

and ¹⁶ went with him aside privately, and asked him. What is that thou hast to tell me ?

20 And he said, The Jews have agreed to ¹⁷ desire thee that thou wouldst bring down Paul to-morrow into the council, as though ¹⁸ they would inquire somewhat ¹⁹ of him more perfectly.

21 ²⁰ But do not thou yield unto them : for there lie in wait for him of them more than forty men, which have bound themselves ²¹ with an oath, that they will neither eat nor drink till they have ²² killed him : and now are they ready, looking for ¹ a promise from thee.

22 So the chief captain ²³ then let the young man ²⁴ depart, and charged him, See thou tell no man that thou hast ²⁵ shewed these things to me.

23 And he called unto him two ²⁶ centurions, ²⁷ saying, Make ready two hundred soldiers to go ²⁸ to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night ;

24 And ²⁹ provide them beasts, that they ³⁰ may set Paul on, and bring him safe unto Felix the governor.

†HOME DAILY BIBLE READINGS

M.—A plot that failed, Acts 23 : 1-13.

T.—A plot that failed, Acts 23 : 14-24.

W.—A plot that failed, Acts 23 : 25-35.

Th.—God is our helper, Ps. 37 : 30-40.

F.—God disappointeth the wicked, Isa. 8 : 9-18.

S.—Triumph of right, Esth. 8 : 7-17.

Sunday—Praise for deliverance, Ps. 50.

THE LESSON EXPLAINED

Vs. 1-13 tell of Paul's appearance before the Sanhedrin, of the vision which he saw in his prison cell and of the conspiracy formed against his life.

I. DANGER THREATENED.—14, 15. They ; the forty conspirators of vs. 12, 13. These may have been a band of such desperate men as the "murderers" (literally, "dagger men") of ch. 21 : 38. Came to the chief priests (who belonged to the Sadducees, Paul's bitter enemies) and the elders (Rev. Ver.) ; that is, such of them as were of the same party. V. 15 tells how it was proposed to carry out the plot. Bound ourselves under a . . . curse ; called down God's vengeance upon themselves if they should fail in their undertaking. Eat

nothing, etc. ; so swiftly did they mean to make away with Paul.

II. DANGER DETECTED.—16-18. Paul's sis-

ter's son ; the only reference to Paul's family in Acts, but compare Rom. 16 : 7, 11. Heard . . . entered into the castle (of Antonia, at the northwest of the temple area), and told Paul. Now that Paul was known to be a Roman citizen (see ch. 22 : 27-29), while he was held for safe keeping, he was allowed considerable liberty, and his friends were permitted to visit him. When the young man (see v. 17) had told Paul of the plot, he was taken, at the apostle's request, by one of the centurions to the chief captain or commander of the Roman garrison. Paul the prisoner. Compare Eph. 3 : 1 ; 4 : 1 ; 2 Tim. 1 : 8 ; Philemon 1, 9. The readiness of the centurion to comply with Paul's request shows the influence which Paul, though a prisoner, had secured over those about him by his personal character.

19-22. Took him by the hand ; an action intended to encourage the young man. The messenger of a Roman citizen was entitled to some consideration. When the commander had heard the lad's story, he sent him away, charging him to keep the matter a secret from all others.

III. DANGER PREVENTED.—23, 24. Called . . . two of the centurions (Rev. Ver.) ; selected as specially trustworthy. Two hundred ; a natural number for two centurions, a centurion being an officer over a

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† Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

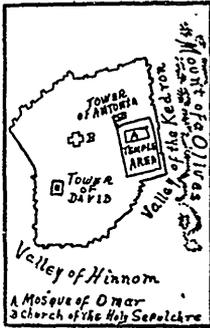


A LIGHT-ARMED ROMAN SOLDIER

hundred men. **Soldiers**; heavy armed infantry. **Horsemen**; cavalry. **Spearmen**; literally, "graspers by the right hand," from their carrying a spear in the right hand. The "spearmen" were not Romans. There are thus three classes of soldiers mentioned. "Caesarea" was 50 miles northwest of Jerusalem on the Mediterranean seacoast. **Third hour of the night**; counting from 6 p.m., that is at 9 o'clock. The time of starting, as well as the size of the escort, shows how unsettled the times were. **Beasts**; for riding,—asses or horses, but not war horses. More than one would be required to provide relays or for baggage. **Safe unto Felix the governor**; the Roman ruler of Judaea, whose headquarters were at Caesarea.

Vs. 25-35 tell us that Paul's escort bore a letter from Claudius Lysias, the Roman commander at Jerusalem, to Felix, explaining why this prisoner was being sent to him. When Felix had read this letter, he ordered Paul to be kept in prison until his accusers should come to Caesarea.

THE GEOGRAPHY LESSON



At the southern end of the temple grounds in JERUSALEM there stands to-day a Mohammedan mosque named El Aksa. From the roof of this building, looking northward, one may see a piece of paved ground on which pilgrims are constantly walking about. A few rods ahead is a tall arched gateway of stone at the head of a broad stairway, also of stone. Beyond the stairway is a large eight-sided building, two

stories high, with a low central tower, finished by a beautifully curved dome. That building, known as the Mosque of Omar, or the Dome of the Rock, stands on the site of the ancient temple.

LESSON QUESTIONS

14, 15 Who made a conspiracy against Paul? With whom did they consult? What had they bound themselves to do? How quickly did they mean to do this? What was their plan? Where is it said that

the Lord will laugh at those who plot against him? (Ps. 2:4.)

16-18 Who informed Paul of the plot against him? How did the young man reach Paul so easily? To whom did Paul have his nephew taken? By whom? For what purpose? Find other places in which Paul calls himself a "prisoner"? What does the centurion's ready compliance with Paul's request show? Where is it said that there is no "counsel against the Lord"? (Prov. 21:30.)

19-22 How did the chief captain receive the young man? After the young man had told his story, what was he directed to do?

23, 24 Whither was Paul sent? What escort was provided for him? Who was the Roman governor at Caesarea?

FOR DISCUSSION

1. Ought vows always to be kept?
2. Will God always deliver from danger those who ask him?

A PRAYER

For deliverance and strength, we trust thee, O God, whether in the stillness of the night or in the tumult of the day. Always we hear thy voice pleading with us to yield to thee, assuring us of thy presence, teaching us of thy delight in lifting the fallen, cheering the faint-hearted, strengthening those who are weak. Father, increase our faith, and teach us how to glorify thee, through Christ Jesus our Lord. Amen.

Prove from Scripture—*That nothing can be hidden from God.*

Shorter Catechism—*Ques. 72. What is forbidden in the seventh commandment? A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.*

The Question on Missions—(Fourth Quarter, OUR MISSION TO TRINIDAD)—1. Where is Trinidad? Trinidad is the most southerly of the British West India Islands ten degrees north of the equator, lying off the mouth of the Orinoco River, South America. The coast of Venezuela, on a clear day, can be very clearly seen from Port of Spain, the capital of Trinidad.

Lesson Hymns—Book of Praise: the "Great Hymn of the Church"—Primary, 595; Junior and Upward, 438, 263, 297, 87 (Ps. Sel.), Ps. Sel. 96, 293.

FOR WRITTEN ANSWERS

1. What plot was formed against Paul?
2. How was he informed of it?
3. How was he saved from it?

SIGN NAME HERE

Lesson II.

PAUL BEFORE FELIX

October 8, 1916

BETWEEN THE LESSONS—There is no break between the lesson for to-day and that for last Sunday.

GOLDEN TEXT—Herein do I also exercise myself to have a conscience void of offence toward God and men always.—Acts 24 : 16 (Rev. Ver.).

*Memorize Eph. 6 : 12, 13.

THE LESSON PASSAGE—Acts 24 : 10-21. Study Acts, ch. 24.

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

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

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

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

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

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

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

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

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

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

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

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

Revised Version—1 And when the governor ; 2 Paul answered ; 3 Omit the more ; 4 make my defence ; seeing that thou canst take knowledge, that it is not more than twelve days ; 5 to worship at Jerusalem ; and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues ; 6 to thee ; 7 Way ; 8 a sect ; 9 serve ; 10 our ; 11 according to the law, and which are written in the prophets ; 12 having hope ; 13 these also themselves look for, that ; 14 Omit of the dead ; 15 Herein do I also ; 16 Omit always ; 17 men always ; 18 amidst which they found ; 19 with no crowd, nor yet with tumult ; but there were certain Jews from Asia—who ought ; 20 to make accusation ; 21 ought ; 22 men themselves say what wrong-doing they found, when I stood ; 23 before.

HOME DAILY BIBLE READINGS

M.—Paul before Felix, Acts 24 : 1-9.

Th.—False witnesses, Matt. 26 : 57-68.

T.—Paul before Felix, Acts 24 : 10-21.

F.—Paul goes to Jerusalem, Rom. 15 : 25-33.

W.—Paul before Felix, Acts 26 : 22-27.

S.—Belief in the resurrection, Job 19 : 23-29.

Sunday—My heart shall not fear, Ps. 27 : 1-7.

THE LESSON EXPLAINED

Paul was charged before Felix with : (1) "sedition" (v. 5), that is, stirring up rebellion against the Roman government ; (2) "heresy" (v. 14), or opposition to the Jewish religion ; (3) sacrilege (v. 6), in attempting to "profane the temple." Vs. 1-9.

I. A STRAIGHT DENIAL.—10, 11. Then Paul ;

after the hired orator, Tertullus, had, on behalf of the Jews, made his charges against Paul. The governor ; Felix,—a bad ruler and a wicked man. Many years a judge ; about 5 years. Felix was sent to Judea in A.D. 52. This nation ; the Jews. Cheerfully make my defence (Rev. Ver.) ; because a judge with Felix's experience would soon discover how groundless were the accusations of Paul's enemies. Paul's fine courtesy is noteworthy. Twelve days ; and it would be easy to find out all that Paul had been doing during that short period. Worship ; a complete answer, in a single word, to the three charges of Tertullus,—reverence, not rebellion ; obedience to the



A ROMAN HALL OF JUSTICE

laws of Moses, not heresy ; prayer, not profanity.

12, 13. Neither in the temple (Rev. Ver.). See ch. 21 : 26. Disputing ; arguing with the Jews. Stirring up a crowd (Rev. Ver.). It was the Jews themselves who had done this (see ch. 21 : 27). Synagogues ; Jewish places of worship, of which there were

a large number in Jerusalem. Neither can they prove. It is one thing to fling about wild accusations, but another to back them up by solid argument.

II. A BOLD CONFSSION.

—14. This I confess. "One crime he confesses, but he declares it to be no crime." After the way (Rev. Ver.) ; the Christian religion (compare chs. 9 : 2 ; 19 : 9, Rev. Ver.), a title chosen by the Christians themselves. They call a sect (Rev. Ver.) ; a self-chosen course, a separation from the Jewish religion, a title originating with the Jews. Serve I the God of our fathers (Rev. Ver.) ; the God worshipped by the Jewish race, Believing . . the law, and

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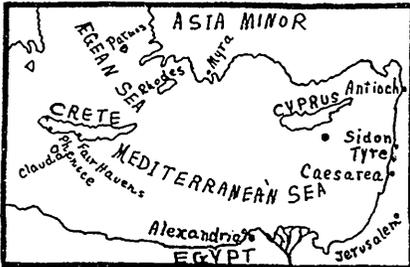
†Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

.. the prophets; the Old Testament scriptures.

15, 16. Hope toward God; hope built on God himself and his promises. Resurrection; the general belief of the Jewish people. Just and unjust (see Dan. 12 : 2, 3), a sharp thrust at Felix, whose life was so evil. Paul regarded the Christian religion, not as opposed to the Jewish faith, but the outcome and fulfillment of it. Herein; because I believe in the resurrection and expect to stand before God as my judge. Do I exercise myself; like an athlete training for a race. A conscience void of offence; a conscience that does not offend God or cause others to stumble.

III. A FEARLESS CHALLENGE.—17-21. After many years; the four or five (see ch. 18 : 21, 22). Came to bring alms; the money collected in the churches of Europe for the poor Christians in Jerusalem, Rom. 15 : 26; 1 Cor. 10 : 1; 2 Cor. 8 : 4. Offerings; belonging to the Nazirite vow, ch. 21 : 23-26. Jews from Asia. See ch. 21 : 27, 28. Purified (according to the Jewish law) in the temple; "then, how did I profane it?" (Chrysostom.) Who ought to have been here; to make their accusations in open court. Let these men . . . say (Rev. Ver.); Ananias, the high priest, and those with him, v. 1. Touching the resurrection, etc. See ch. 23 : 6. Only the Sadducees would blame Paul for teaching this doctrine.

THE GEOGRAPHY LESSON



Caesarea is about 50 miles northwest of Jerusalem in an airline, but when Paul and his escort traveled over the highways between the two places, they probably covered 70 or 80 miles. The visitor to Caesarea to-day, standing on the sea shore and looking westward over the Mediterranean, may see in the harbor a sailboat fastened by a long rope to the shore, rocking to and fro just as in the days of Paul. The fine buildings which once stood along the water front are gone. Their foundations rest on part of a massive breakwater which used to shelter the harbor, originally several

hundred feet long, but now half torn to pieces by the surges and storms of nineteen hundred years.

LESSON QUESTIONS

10, 11 Who had made charges against Paul? What was the character of Felix as a ruler and as a man? How did Paul show his courtesy? How long had Felix been judge over the Jews? Why was Paul glad to have his case heard by Felix? How long was it since Paul had come to Jerusalem? What bearing had this on the case? In what single word did Paul answer the charges made against him?

12, 13 What does Paul here say that he had not done? What were the synagogues? What did he say his enemies could not do? On what sort of testimony had Jesus been condemned? (Mark 14 : 55-59.)

14 What title did the Christians give to their faith? What did the Jews call it? Whom did Paul serve?

15, 16 What hope did he hold? What did he train himself to do? Where does he liken the Christian life to a race? (1 Cor. 9 : 24-27.)

17-21 What did Paul challenge his enemies to do?

FOR DISCUSSION

- 1. Should Christians ever answer false accusations made against them?
2. Is conscience always a safe guide?

A PRAYER

Our Father, wilt thou bless to us the lessons we have learned this week. May thy Word mean more to us each time we read it. Bring to our remembrance the promises, the warnings, the invitations we have learned just when we need them. Be with us to-day, to-morrow and every day, until thou dost call us to be with thee forever. Amen.

Prove from Scripture—That we should have a good conscience.

Shorter Catechism—Ques. 73. Which is the eighth commandment? A. The eighth commandment is, Thou shalt not steal.

The Question on Missions—2. Amongst what people do our Trinidad missionaries work? Trinidad missionaries work among the East Indians, of whom there are now at least 120,000 in the island, laboring. They labor on sugar and cocoa and cocoa-nut estates, or own and cultivate their own gardens and land. Many of them are now "cane farmers," growing sugar canes and selling them to the large sugar factories, when reaped, at a stated price per ton.

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 595; Junior and Upward, 438, 102, 240, 49 (Ps. Sel.), 275, 245.

FOR WRITTEN ANSWERS

1. What was Paul's answer to the charges made against him?

.....

2. What account did he give of his conduct in Jerusalem?

.....

SIGN NAME HERE

BETWEEN THE LESSONS—To-day's lesson follows immediately upon that for last Sunday.

GOLDEN TEXT—It is enough for the disciple that he be as his master, and the servant as his lord.—Matthew 10 : 25.

*Memorize Eph. 6 : 14-16.

THE LESSON PASSAGE—Acts 25 : 1-12. Study Acts, ch. 25.

1 Now when Festus was come into the province, after three days ² he ascended from Cæsare'a to Jeru'salem.

2 Then the high priest and the chief of the Jews informed him against Paul, and ⁴ besought him,

3 And desired favour against him, that he would send for him to Jeru'salem, laying wait ⁶ in the way to kill him.

4 But Festus answered, that Paul ⁵ should be kept at Cæsare'a, and that he himself ⁷ would depart shortly thither.

5 Let them therefore, ¹⁰ said he, which ¹¹ among you are able, go down with me, and ¹² accuse this man, if there be any wickedness in him.

6 And when he had tarried among them ¹³ more than ten days, he went down unto Cæsare'a; and ¹⁴ the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which ¹⁵ came down from Jeru'salem stood round about ¹⁶, and laid

Revised Version—1 Festus therefore having come; ² went up to Jerusalem from Cæsare'a; ³ And the chief priests and the principal men of the Jews; ⁴ they; ⁵ asking favour; ⁶ to kill him on the way; ⁷ Howbeit Festus; ⁸ was kept in charge; ⁹ was about to depart thither shortly; ¹⁰ saith; ¹¹ are of power among you, go; ¹² if there is anything amiss in the man, let them accuse him; ¹³ not more than eight or ten; ¹⁴ on the morrow he sat on the judgement-seat, and commanded; ¹⁵ had come; ¹⁶ him, bringing against him many and grievous charges, which; ¹⁷ while Paul said in his defence, Neither; ¹⁸ nor; ¹⁹ Omit yet; ²⁰ sinned at all; ²¹ desiring to gain favour with the Jews; ²² But Paul said, I am standing before Cæsar's judgement-seat; ²³ also; ²⁴ If then I am a wrong-doer, and have; ²⁵ none of those things is true, whereof; ²⁶ can give me up unto; ²⁷ Thou hast.

HOME DAILY BIBLE READINGS

M.—The appeal to Cæsar, Acts 25 : 1-12.

T.—The appeal to Cæsar, Acts 25 : 13-17.

W.—The appeal to Cæsar, Acts 25 : 18-27.

Th.—Persecuted but not forsaken, 2 Cor. 4 : 1-10.

F.—Boldness for Christ's sake, Matt. 10 : 24-33.

S.—"Bearing his reproach," Heb. 13 : 13-21.

Sunday—If God be for us, Ps. 3 : 1-8.

THE LESSON EXPLAINED

I. THE PLOT.—1-3. Now when Festus was come. Porcius Festus succeeded Felix as the Roman governor of Judea after Paul had been imprisoned at Cæsare'a for two years (see ch. 24 : 27). Into the province; the Roman province of Syria to which Judea, his special care, belonged. Went up (Rev. Ver.); "up," since Cæsare'a was on the sea coast and JERUSALEM in the mountains and because Jerusalem was the religious capital and chief city of the Jews. The chief priests (Rev. Ver.); including Ananias the high priest (see ch. 23 : 2). Principal men (Rev. Ver.); who would come to greet the new governor. Informed him against Paul; made definite charge, doubtless the same as those in ch. 24 : 1-9. Desired favour against him; asked that their case might have some special consideration. Send for him to Jerusalem; arguing, no doubt, that it was easier to bring one man from Cæsare'a than for so many of them to go thither. Laying wait . . . to kill him; keeping to the old plan of assassination,—a common crime at this time in Judea.

4, 5. Festus answered; the unreasonable request of the Jews. Paul was kept . . . at Cæsare'a (Rev. Ver.); and there he should stay for trial,—a decided



CÆSARE'A

snub to those who wished to bring him to Jerusalem. Let them . . . of power among you (Rev. Ver.); your leading men. Go down with me; a flattering invitation intended to conciliate the influential Jews.

II. THE ACCUSATION.—6, 7. Tarried . . . not more than eight or ten days (Rev. Ver.). Festus was full of business and anxious to get it done. Went down, etc.; accompanied by the Jews whom he had invited. On the morrow (Rev. Ver.). There was no delay in beginning the trial. Many and grievous complaints; every rumor which they could collect. Could not prove. They had not a shred of evidence to put forward, nor a single witness.

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† Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

III. THE APPEAL.—8, 9. Neither against the law, etc.; Paul's reply to the first charge brought against him. Neither . . . the temple; the reply to the second charge, that he had profaned the holy place. Nor yet . . . Cæsar; the denial of the third charge,—treason against the emperor. Festus, desiring to gain favour, etc. (Rev. Ver.). He knew that the Jews had the right to complain against him to the emperor, and he wished to prevent this. To Jerusalem, and there be judged; that is, by the Sanhedrin. This proposal shows that Festus saw that Paul had committed no offence against the Roman law, and wished the prisoner to consent to a trial before the Jewish authorities on the other charges. Before me. The governor would be present to see that right was done.

10-12. I stand at Cæsar's judgment seat; that is, "I am a Roman citizen before a Roman tribunal." To the Jews . . . no wrong; and therefore he would not be sacrificed to a Jewish court. If . . . an offender; against Roman law. No man may deliver me; no one can legally hand me over. I appeal unto Cæsar; the right of every Roman citizen charged with an offence punishable by death. Conferred with the council; consulted with his legal advisers. Unto Cæsar shalt thou go. Perhaps there was a sneer in the sentence: "Thou little knowest what an appeal to Cæsar means."

THE GEOGRAPHY LESSON



CÆSAREA was situated on the shores of the Mediterranean Sea, around which lay the principal countries of the mighty Roman empire. This great inland sea, while in one sense it separated these countries, really connected them. Vessels were always on the way between ports. Caesarea in Paul's day, was several weeks' travel from Rome, for no speedier means of moving a boat was then known than sails and oars. It must have seemed to Paul, as he saw ships starting out from Caesarea, that the Syrian and Italian shores

were closely united. There was one city named for the Cæsar or emperor. There was the Cæsar's central city, from which he ruled the whole known world.

LESSON QUESTIONS

1-3 Who was the successor of Felix? What request was made of him and by whom? What was their purpose? What should a ruler be to the good and what to the evil? (Rom. 13:3.)

4, 5 What was Festus' reply to the Jews? Whom did he invite to return with him to Caesarea? For what purpose were they to go?

6, 7 How long did Festus remain at Jerusalem? When did Paul's trial begin? Why did Paul's enemies fail? How should those feel who suffer for Christ's sake? (1 Pet. 4:13, 14.)

8, 9 To what charges did Paul reply? What proposal did Festus make? What was his reason for making it?

10-12 Why was the way in which he went to Rome better than the way which he had planned? (Phil. 1:12.)

FOR DISCUSSION

- 1 Is murder planned as bad as murder done?
- 2 Should we judge a ruler by his popularity?

A PRAYER

We thank thee, our Father, for the joy we have in thee and for the knowledge that we are to serve thee forever. When we are called from earth to dwell with thee, grant to us the knowledge that others are coming to thy presence because of thy blessing on our actions and our words of invitation. Forgive us for our failure to trust thee always, and make us faithful, through Christ. Amen.

Prove from Scripture—We should obey our earthly rulers.

Shorter Catechism—Ques. 74. What is required in the eighth commandment? A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

The Question on Missions—3. How are the East Indians brought from their own land? They are brought to Trinidad in sailing vessels or steamships from Calcutta, India. They contract to labor for five years on the estates, on condition that they receive certain wages, medical care when sick, and are helped by the government to return to India after ten years' residence in the island.

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 595; Junior and Upward, 438, 197, 225, 35 (Pa. Sel.), 240, 255.

FOR WRITTEN ANSWERS

1. Against what charges did Paul reply before Festus?.....

.....

2. What was the outcome of the trial?.....

.....

SIGN NAME HERE.....

Lesson IV. PAUL'S DEFENCE BEFORE AGRIPPA October 22, 1916

BETWEEN THE LESSONS—The lesson continues the narrative from the point reached last day.

GOLDEN TEXT—I was not disobedient unto the heavenly vision.—Acts 26 : 19.

*Memorize Eph. 6 : 17, 18. **THE LESSON PASSAGE**—Acts 26 : 1, 24-32. Study Acts, ch. 26.

1 Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth

the hand, and answered for himself : 24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself ; much learning doth make thee mad

25 But he said, I am not mad, meet noble Festus ; but speak forth the words of truth and soberness.

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

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

Revised Version—1 And Agrippa said ; 2 his hand ; 3 made his defence ; 4 saith ; 5 mad, thy much learning doth turn thee to madness ; 6 Paul saith ; 7 excellent ; 8 Omit the ; 9 unto whom ; 10 is ; 11 hath not been done ; 12 With but little persuasion thou wouldest fain make me a Christian ; 13 whether with little or with much, not thou only, but ; 14 might become such ; 15 Omit five words ; 16 had withdrawn, they spake one to another, saying

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

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

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sit with them :

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

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

HOME DAILY BIBLE READINGS

M.—Paul's defence before Agrippa, Acts 26 : 1-11.

T.—Paul's defence before Agrippa, Acts 26 : 12-22.

W.—Paul's defence before Agrippa, Acts 26 : 23-32.

Sunday—The Messiah's obedience, Isa. 50 : 5-11.

Th.—Paul's testimony at Damascus, Acts 9 : 10-22.

F.—That God may be glorified, 2 Cor. 5 : 1-13.

S.—"Happy are ye," 1 Peter 4 : 12-19.

THE LESSON EXPLAINED

I. A COURTEOUS DEFENCE.—1. Then ; when Festus and his guests had taken their places in the judgment hall. Agrippa ; King Agrippa II., son of Herod Agrippa I., the ruler of all Palestine, who had caused the murder of James and the imprisonment of Peter, ch. 12 : 1-4. The son obtained only part of the father's dominions from his Roman masters. Said unto Paul, etc. Agrippa presides as a king and as a guest. Paul stretched forth his hand (Rev. Ver.) ; the gesture of an orator. Answered for himself ; Rev. Ver., "made his defence."

In vs. 2-23, Paul tells the king of his upbringing and education as a strict Jew, of his change from a persecutor to an apostle and of his ministry to Jews and Gentiles.

II. A RUDE INTERRUPTION.

—24, 25. Festus said ; breaking in upon Paul's speech. Beside thyself ; Rev. Ver., "mad," out of your senses. (Compare chs. 2 : 13 ; 17 : 22.) Much learning ; literally, "the many writings," referring to Paul's knowledge of the Old Testament scriptures. Doth turn thee to madness (Rev. Ver.) ; as we say, "his head is turned." Most noble Festus. Paul is always the courteous Christian gentleman. Words of truth ; and not the fancies of a diseased mind. Soberness ; sound sense.

26. The king knoweth. Agrippa, at one time,

was in charge, under the Romans, of the temple at Jerusalem ; he was well acquainted, therefore, with the religion of the Jews and their expectation of a

Messiah. These things ; the death and resurrection of Jesus (see v. 23). Not done in a corner ; but in Jerusalem, the capital of Judea, and in the full glare of public knowledge.

III. AN EARNEST APPEAL.—27-29. Believest thou the prophets ? Who had foretold, in their writings, the very things which Paul had been saying about Jesus. Had the king answered "Yes," Paul would have challenged him with the further question : "Why, then, do you not believe on Jesus, of whom the prophets spoke ?" Agrippa said ; meeting the apostle's appeal with a good-humored jest. Almost thou persuadest me to be a Christian ; Rev. Ver., "with but little persuasion thou wouldest fain make me," etc. It is as if he had said : "A short way

you are taking to bring about my conversion." "You seem to think," another puts it, "that with a little effort you can make me,—so great a man as I am—Christian,—that miserable set of fanatics." I would to God ; an expression of earnest desire. Such as I am ; with all the blessings, present and to come, of a Christian. Except these bonds (chains) ; perhaps referring to the light chain coupling him with the soldier who had him in charge.



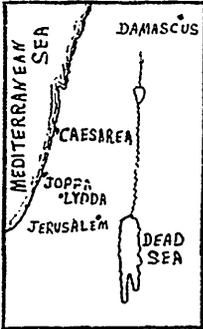
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IV. A TRUE VERDICT.—30-32. The king rose up ; bringing the hearing to an abrupt end. Bernice ; the sister of Agrippa, a very beautiful and a very wicked woman. They talked between themselves ; consulting about the things which they had heard. Might have been set at liberty. Festus, judging the case from the standpoint of Roman law, had pronounced Paul innocent of any offence deserving death, and now Agrippa, from the standpoint of Jewish law, confirms the judgment of the Roman magistrate. If he had not appealed unto Cæsar ; but this appeal had put it beyond the power of any lower court either to condemn or set free. In all this God was using human means to bring the apostle to Rome and was thus fulfilling his servant's desire.

THE GEOGRAPHY LESSON



A traveler, viewing DAMASCUS from a suburb at the northwest of the town, sees at his feet a Moslem cemetery, with village houses beyond,—low cottages with walls of sun-dried mud. Beyond the village is a broad belt of green trees, and over the tree tops Damascus shows,—a mass of whitewashed walls and tile-covered roofs, with spots of green foliage here and there, where trees are growing in some public square or private courtyard. The tall, slender towers of mosques rise at intervals amongst the lower buildings like long-stemmed flowers. Broad fields stretch out for several miles beyond the city, and some low, bluish hills appear on the horizon.

LESSON QUESTIONS

- 1 When and where did the events of the lesson occur ? Who was Agrippa ? Why did he preside at this hearing ?
- 24, 25 What did Festus say to Paul ? Explain "much learning." How did Paul show his courtesy in replying to Festus ? What was his reply ? Where

was Jesus accused of being mad ? (Mark 3 : 21 ; John 10 : 20.)

26 What did Paul say that King Agrippa knew ? Why would the king have this knowledge ? What did Paul say about Jesus' death and resurrection ?

27-29 What question did Paul ask of Agrippa ? What further question would Paul have asked had the king answered "Yes ?" What did Agrippa answer ? What did the answer mean ? Give Paul's reply.

30-32 What did Agrippa say might have been done with Paul ? What prevented this ? For what purpose was God using human means ? How often did Pilate declare Jesus innocent ? (Luke 23 . 4, 14, 22.)

FOR DISCUSSION

1. Is enthusiasm a good or bad thing ?
2. Have worldly rulers done more to help or to hinder Christ's cause ?

A PRAYER

Our Father, we thank thee that thou hast a place for us here. Teach us to be as faithful as Paul was in the work which thou givest to us. Bless those who are about us, in the home, in the neighborhood, in the church. Show us how to be on the lookout for chances to help those who need us. Make us willing to live for thee. Teach us how to love thee, because we are thy children. We ask in Jesus' name. Amen.

Prove from Scripture—Jesus is the light of the world.

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

The Question on Missions—4. Tell about their work in the fields. As indentured laborers the East Indians on sugar and cocoa estates weed, hoe and fork the fields ; as peasants or peasant proprietors they cultivate cocoa, rice, vegetable gardens, and now many of them plant canes, tend them, reap them and sell them when cut, to the large sugar factories.

Lesson Hymns—Book of Praise : The "Great Hymn of the Church"—Primary, 595 ; Junior and Upward, 438, 19, 256, 52 (Ps. Sol.), 255, 260.

FOR WRITTEN ANSWERS

1. How did Festus treat Paul ?
 2. What appeal did Paul make to Agrippa ?
 3. What alone prevented Paul's being set free ?
- SIGN NAME HERE

BETWEEN THE LESSONS—There is no break between the lesson for last Sunday and to-day's lesson.

GOLDEN TEXT—Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.—Psalm 37: 5 (Rev. Ver.).

*Memorize Eph. 6: 10-13.

THE LESSON PASSAGE—Acts 27: 13-26. Study Acts 27: 1-38.

13 And when the south wind blew softly, supposing that they had obtained their purpose, ¹loosing thence, they sailed close by Crete.

14 But ²not long after there arose against it a tempestuous wind, ³called Euroclydon.

15 And when the ship was caught, and could not ⁴bear up into the wind, we let her drive

16 And running under ⁵a certain island which is called Clau'da, we had much work to come by the boat:

17 ⁶Which when they had ⁷taken up, they used helps, undergirding the ship; and, fearing lest they should ⁸fall into the quicksands, strake sail, and so were driven.

18 And ⁹we being exceedingly tossed with a tempest, the next ¹⁰day they ¹¹lightened the ship,

19 And the third ¹²day ¹³we cast out with ¹⁴our own hands the tackling of the ship.

Revised Version—They weighed anchor and sailed along Crete, close in shore; ² after no long time there beat down from it; ³ which is called Euraquilo; ⁴ face the wind, we gave way to it, and were driven; ⁵ the lee of a small island called Canda, we were able, with difficulty to secure the boat; ⁶ and when; ⁷ hoisted it up; ⁸ be cast upon the Syrtis, they lowered the gear, and so; ⁹ as we laboured exceedingly with the storm; ¹⁰ began to throw the freight overboard; ¹¹ they; ¹² their; ¹³ shone upon us for many days; ¹⁴ now; ¹⁵ And when they had been long without food, then Paul; ¹⁶ set sail; ¹⁷ Omit to; ¹⁸ gotten this injury and loss; ¹⁹ Omit any man's; ²⁰ only of; ²¹ an; ²² the God; ²³ whom also; ²⁴ stand before; ²⁵ granted; ²⁶ so as it hath been spoken unto.

20 And when neither sun nor stars ¹² in many days appeared, and no small tempest lay on us, all hope that we should be saved was ¹⁴ then taken away.

21 ¹⁵ But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have ¹⁶ loosed from Crete, and ¹⁷ to have ¹⁸ gained this harm and loss.

22 And now I exhort you to be of good cheer; for there shall be no loss of ¹⁹ any man's life among you, but ²⁰ of the ship.

23 For there stood by me this night ²¹ the angel of ²² God, whose I am, ²³ and whom I serve,

24 Saying, Fear not, Paul; thou must ²⁴ be brought before Cæsar; and, lo, God hath ²⁵ given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer; for I believe God, that it shall be even ²⁶ as it was told me.

26 Howbeit we must be cast upon a certain island.

HOME DAILY BIBLE READINGS

M.—The voyage, Acts 27: 1-12.

T.—The voyage, Acts 27: 13-26.

W.—The voyage, Acts 27: 27-37.

Th.—Christ calms the storm, Mark 4: 35-41.

F.—Kept through flood and fire, Isa. 43: 1-7.

S.—"At thy rebuke they fled," Ps. 104: 1-9.

Sunday.—An overruling providence, Pa. 77: 11-20.

THE LESSON EXPLAINED

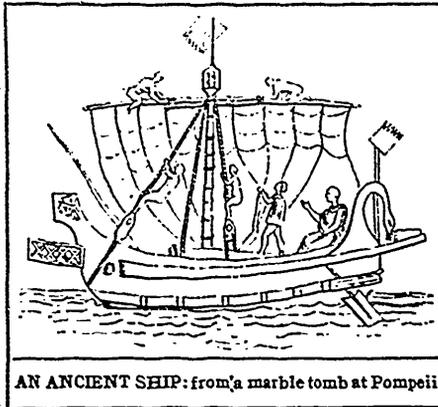
Vs. 1-12 tell the story of Paul's voyage from Cæsarea Romewards, as far as Fair Havens in Crete.

I. DANGER.—13. South wind blew softly; a favorable wind for reaching Phenice, where the shipmaster had determined to winter, v. 12. As far as Cape Matala, some 6 miles west of Fair Havens, the wind would be on the side. From that point where the coast turns sharply to the north, it would be dead astern. Sailed along Crete, close in shore (Rev. Ver.); barely able to clear Cape Matala.

14, 15. There arose against it; Rev. Ver., "there beat down from it," that is, from Crete. A tempestuous wind; literally, a "typhonic" wind rushing ⁴down in heavy squalls and eddies, from the Cretan mountains, 7,000 feet high. Called Euraquilo (Rev. Ver.); an east, north-east wind now called the

Levanter. Caught; as if in the grasp of a giant. Could not face the wind (Rev. Ver.); literally, "could not look at the wind eye to eye." Ancient vessels had eyes painted on their prows. Gave way . . . driven (Rev. Ver.). There was no time to face the sudden and furious storm. The ship must have doubled Cape Matala.

II. DESPAIR.—16, 17. Bunning; before the furious northeast wind. Under; Rev. Ver., "under the lee of," where the water would be calmer. Clau'da; Rev. Ver., "Caula," 23 miles nearly due south of Phenice. With difficulty, to secure the boat (Rev. Ver.); the small boat, which had been towed behind the ship. Used helps; strong, flat cables. Undergirding the ship. The cables were passed round the ship's hull, —whether lengthwise or crosswise is disputed—to strengthen it. This opera-



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*Courtesy of I. E. R. Association, Mr. S. C. Bailly, Hon. Secretary, 56 Old Bailey, London, England.

tion is called "frapping." **Fearing . . . the Syrtis** (Rev. Ver.); dangerous quicksands on the north coast of Africa. **Strake sail**; reduced sail.

18-20. Lightened the ship; Rev. Ver., "began to throw the freight overboard," apparently that part of it which was on deck. This would cause the vessel to ship less water. **Cast out . . . the tackling**; the fittings and equipment of the ship,—anything movable. **Neither sun nor stars**; the only means, in those days of no compasses, by which sailors could take their bearings when land was out of sight. **All hope . . . taken away**; giving place to absolute despair.

III. ENCOURAGEMENT.—21, 22. After long abstinence; Rev. Ver., "when they had been long without food;" owing to their anxiety which left them no heart for food, besides the difficulty of preparing it. **Paul stood forth**; a messenger of hope to those in the depth of despair. **Sirs**; literally, "men," "gentlemen," a word marking Paul's courtesy and firmness alike. **Hearkened unto me**. See vs. 9, 10. Paul there appears as the prudent, cautious counselor, worthy, therefore, of being listened to now. **Now . . . be of good cheer**; "Keep your spirits up" instead of giving way to nerveless despair.

23-26. Angel of God; Rev. Ver., "the God," that is, the living and true God, not like the false and helpless gods of the Greeks and Romans. **Whose I am**; his child and servant. **Whom I serve**; and who will, therefore, keep me till my work is done. **Fear not, Paul**; though all about him were filled with terror. **Before Cæsar**. See ch. 23:1. **God hath given thee**; doubtless in answer to Paul's earnest prayers. **All . . . with thee**; a great encouragement to prayer for others. **Be of good cheer**; just the message needed by those despairing hearts. **I believe God**; and surely such faith would be contagious. **Cast upon a certain island**. The angel had revealed this to Paul.

seaport about 70 miles northeast of Cæsarea. A view from one of the flat house roofs in the town shows a strip of sandy beach and a cove of the sea, beyond which is an old stone fortress connected with the mainland by a long bridge with many arches.

LESSON QUESTIONS

13 What was "their purpose?" What made them think that they could accomplish it? What cape had they to double?

14, 15 Describe the wind which arose. Where is God spoken of as the creator of the wind? (Amos 4:13.)

16, 17 How did the sailors strengthen the ship? Of what quicksands were they afraid? Find a description in the Psalms of sailors in a storm. (Ps. 107:23-30.)

18-20 What was first done to lighten the ship? What else was thrown overboard? Why could the sailors not take their bearings? What, at last, did they expect?

21-26 Why had those on the ship been long without food? Who now came forward to cheer them? What did he say they should have done? What does he promise them? Why was he able to make this promise?

FOR DISCUSSION

1. Was the centurion to blame for not following Paul's advice at Fair Havens?

2. If we know that God will save us from some danger, should we exert ourselves to escape?

A PRAYER

Father, teach us how to pray to thee, to look into thy face, to hear thy words, and then to obey thy commands. We thank thee for the call to serve thee. Give us more longing to serve, more hunger to tell others what thou art willing to do for them, more faith that our work will be fruitful. We ask it in Jesus' name. Amen.

Prove from Scripture—That God controls the sea.

Shorter Catechism—Review Questions 72-75.

The Question on Missions—5. What are their houses like? Indentured immigrants live in long rows of barrack rooms on the estates. Each immigrant or family receives a room, 12 feet square. In villages the poorer classes live in houses built with light native timber, walled with mud and with thatch roof. The better off build neater and more comfortable houses.

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 595; Junior and Upward, 438, 116, 304, 82 (Ps. Sel.), 493, 297.

THE GEOGRAPHY LESSON



Stpon, where Paul landed, on his way to Romc, is a

FOR WRITTEN ANSWERS

1. Describe the storm of the lesson.....

2. What cheering message did Paul give?.....

SIGN NAME HERE.....

Lesson VI. *SHIPWRECKED ON MELITA (MALTA) November 5, 1916

BETWEEN THE LESSONS—Vs. 27-37 narrate the approach of Paul's ship to land, during the fourteenth night of its drifting under storm sails, the attempt of the sailors to escape thwarted by the soldiers, through Paul's advice, and Paul's persuading the famished company to take food.

GOLDEN TEXT—The Lord redeemeth the soul of his servants : and none of them that trust in him shall be condemned.—Psalm 34 : 22 (Rev. Ver.).

† Memorize Eph. 6 : 14-18.

THE LESSON PASSAGE—Acts 27 : 38-44. Study Acts 27 : 38 to 28 : 10.

38 And when they had eaten enough, they lightened the ship,¹ and cast out the wheat into the sea.

39 And when it was day, they knew not the land : but they² discovered a certain³ creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And⁴ when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoisted up the main-sail to the wind, and made toward shore.

41⁵ And falling into a place where two seas met, they ran the⁶ ship aground ; and the⁷ forepart stuck fast,

Revised Version—¹ throwing out ; ² perceived ; ³ bay with a beach, and they took counsel whether they could drive the ship upon it ; ⁴ casting off the anchors, they let them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach ; ⁵ But lighting upon a place : ⁶ vessel ; ⁷ foreship struck ; ⁸ stern began to break up by the ; ⁹ desiring ; ¹⁰ stayed them ; ¹¹ overboard. and get first to the land ; ¹² planks ; ¹³ other things from the ship ; ¹⁴ all escaped safe to the land.

and remained unmoveable, but the⁸ hinder part was broken with the violence of the waves.

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

43 But the centurion,⁹ willing to save Paul,¹⁰ kept them from their purpose ; and commanded that they which could swim should cast themselves¹¹ first into the sea, and get to land :

44 And the rest, some on¹² boards, and some on¹³ broken pieces of the ship. And so it came to pass, that they¹⁴ escaped all safe to land.

HOME DAILY BIBLE READINGS

M.—Shipwrecked on Melita, Acts 27 : 38-44.

T.—Shipwrecked on Melita, Acts 28 : 1-10.

W.—The God of the sea, Ps. 107 : 22-31.

Th.—God giveth power, Luke 10 : 8-20.

F.—Winds and sea obey him, Matt. 8 : 23-27.

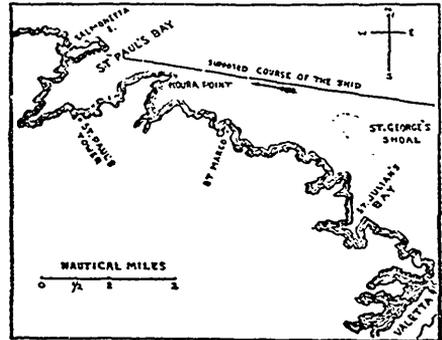
S.—Special miracles by Paul, Acts 19 : 1-12.

Sunday—"God is our refuge," Ps. 46.

THE LESSON EXPLAINED

I. LAND REACHED.—38, 39. When they had eaten enough ; at the persuasion of Paul (see Between the Lessons). They lightened the ship ; for the third time (compare vs. 18, 19). Cast out the wheat ; which the ship was carrying from Alexandria in Egypt to help in feeding the great city of Rome. When it was day ; so that they could see their surroundings. **Knew not the land.** It was the island of Melita or Malta, (ch. 28 : 1), about 60 miles from the southern headland of Sicily, now belonging to Great Britain, which was frequently visited by Alexandrian ships, but the sailors did not recognize this part of it, because it was far away from the main harbor of Valetta. **A certain creek ;** Rev. Ver., "bay," since known as St. Paul's Bay. **With a shore ;** Rev. Ver., "beach," smooth and fit for a vessel's landing. **To thrust in the ship ;** not to save it, but to save those on board.

II. THE SHIP WRECKED.—40. When they had taken up the anchors ; Rev. Ver., "casting off the anchors," cutting the cables so that the anchors fell into the sea. **Committed themselves unto the sea ;** Rev. Ver., "left them," that is, the anchors, "in the sea." **Loosed the rudder bands.** The rudders were paddle shaped, one on either side of the stern ; they had been lashed above the waves while the ship lay at anchor (v. 29), but were now let down again in order to steer the vessel. **Hoisting up the foresail** (Rev. Ver.) ; the sail which would best serve their



PART OF ISLAND OF MALTA

present purpose. **Made toward shore ;** intending to beach the ship.

41. **Where two seas met ;** a neck of land stretching out from Melita towards the small island of Salmonetta, which is cut off from the larger island by a channel 100 yards wide. **Ran the ship aground ;** taking the chance that the prow would stick and give all a fair opportunity of jumping into the surf as near dry land as possible. **Forepart stuck fast ;** as the sailors had desired. **Stern began to break up** (Rev.

* This Lesson has been selected to be treated as a Special Missionary Lesson for the Quarter.

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‡ Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

Ver.); while crew and passengers were crowded in the bow.

III. ALL SAVED.—42-44. The soldiers' counsel, etc. The soldiers gave this advice because, according to the Roman law, they were answerable with their own lives if the prisoners in their care should escape. The centurion, willing (Rev. Ver., "desiring") to save Paul; as well he might since the safety of the whole party was due to the apostle. Besides, this soldier could not but admire Paul for his cool courage and serene confidence. They which could swim. Likely Paul was amongst these, since he had once passed a day and a night in the open sea, 2 Cor. 11:25. Some on planks (Rev. Ver.); used perhaps for keeping the cargo in place. Broken pieces; fragments torn off the vessel by the waves. All escaped (Rev. Ver.); in fulfilment of Paul's word, vs. 23, 24. V. 37 says that there were 276 on board.

Ch. 28:1-10 tells of the welcome given to the shipwrecked company by the people of Malta; of how it came to pass that Paul was first regarded as a murderer and then honored as a god; and of the cure of the father of Publius, the chief man of the island and the consequent honors showered upon Paul and those with him.

THE GEOGRAPHY LESSON

The island of MELITA or MALTA lies 60 miles from the southern headland of Sicily. Malta, in modern times, has had several changes of ownership. In 1530, the Emperor Charles V. gave it to the Knights of St. John, who held it till 1798, in spite of repeated attempts of the Turks to capture it. Napoleon Bonaparte seized the island in 1798, but the inhabitants revolted against French rule, and in 1800 it was taken by the British, who still retain it.

LESSON QUESTIONS

- 38, 39 What had Paul persuaded his fellow passengers to do? How was the ship then lightened? Explain "knew not the land." Where is Malta? What is the name of the "bay" (Rev. Ver.)? What was its shore like? What did the sailors decide to do? 40 What was done with the ship's anchors? Ex-

plain "loosed the rudder bands?" Find a reference to a ship's helm in the Epistle of James. (James 3:4.)

41 Explain "where two seas met." What chance did the sailors take? What was the result? What prophet was in a ship which seemed likely to be wrecked? (Jonah 1:3, 4.)

42-44 Why did the soldiers wish to kill Paul? How was he saved? How did the ship's company get ashore?

How were they received by the people of Malta? How did Paul come to be regarded as a murderer? What led to his being honored as a god? Whom did he cure of sickness? How was he repaid? (Ch. 28:1-10.)

FOR DISCUSSION

- 1. Does the opportunity for leadership come to all or only to a few? 2. Are the good better off in this world than the bad?

A PRAYER

Father, may we hear thy voice calling us out of our discouragements, rousing us to action, inspiring us to the faith that triumphs over difficulties and dangers. Teach us how to respond to thy touch, to feed on thee, and to go on in thy strength. May we not dishonor thee by doubts and fears, but may we glorify thee by our unflinching belief that thou art the God of those who diligently seek thee, through Christ. Amen.

Prove from Scripture—That God guides sailors.

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

The Question on Missions—6. What about the home life of the children? The boys go off to work at an early age; the girls are married off at a very early age also. In the barrack rooms there is scarcely room for a family of any size. The children live in the open air all the time, and, like all children, are fond of games.

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 595; Junior and Upward, 438, 313, 493, 93 (Ps. Sel.), 494.

FOR WRITTEN ANSWERS

- 1. Describe the land to which Paul's vessel came. 2. What happened to the ship? 3. Why did the soldiers wish to kill Paul, and how was he saved? 4. How did the ship's company reach the shore?

SIGN NAME HERE.

Lesson VII.

WORLD'S TEMPERANCE SUNDAY November 12, 1916

LESSON SETTING—To-day's lesson is from the Practical section of the Epistle to the Romans (chs. 12-16), which is preceded by the Doctrinal section, chs. 1-11. The lesson emphasizes our responsibility for the welfare of others.

GOLDEN TEXT—It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.—Romans 14 : 21 (Rev. Ver.).

*Memorize Eph. 6 : 10-18. **THE LESSON PASSAGE**—Romans 14 : 13 to 15 : 3.

13 Let us not therefore judge one another any more, but judge ¹this rather, that no man put a stumbling-block ² or an occasion to fall in his brother's way.

14 I know, and am persuaded ³ by the Lord Je'sus, that ⁴there is nothing unclean of itself : but to him that esteemeth any thing to be unclean, to him it is unclean.

15 ⁵But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not ⁶him 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 ⁷meat and drink ; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that ⁸in these things serveth Christ is acceptable to God, and approved of men.

19 ⁹Let us therefore follow after ¹⁰the things which make for peace, and things ¹¹wherewith one may edify another.

Revised Version—¹ye ; ²in his brother's way, or an occasion of falling ; ³in the ; ⁴nothing is unclean of itself : save that to him who accounteth anything to be unclean, ⁵For if because of meat thy brother is grieved, thou walkest no longer in love, ⁶with thy meat him ; ⁷eating and drinking ; ⁸herein serveth Christ is well-pleasing ; ⁹So then let us follow ; ¹⁰Omit the ; ¹¹wherewith we may edify one another. Overthrow not for meat's sake the work ; ¹²clean, howbeit it is evil ; ¹³not ; ¹⁴to do anything ; ¹⁵Omit rest of verse ; ¹⁶The faith which thou hast, have thou to thyself, ¹⁷judgeth not, ¹⁸Omit thing, ¹⁹approveth, ²⁰But he, ²¹condemned, ²²and whatsoever ; ²³Now we that, ²⁴each one ; ²⁵that which is good, unto edifying, ²⁶Christ also ; ²⁷upon

20 For meat destroy not the work of God. All things indeed are ¹²pure ; but it is evil for that man who eateth with offence.

21 ¹³It is good ¹⁴neither to eat flesh, nor to drink wine, nor ¹⁵any thing whereby thy brother stumbleth, ¹⁶or is offended, or is made weak.

22 ¹⁷Hast thou faith ? have it to thyself before God. Happy is he that ¹⁸condemneth not himself in that ¹⁹thing which he ²⁰alloweth.

23 ²¹And he that doubteth is ²²dammied if he eat, because ²³he eateth not of faith : ²⁴for whatsoever is not of faith is sin.

Ch. 15 : 1 ²⁵We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. ² Let ²⁶every one of us please his neighbour for ²⁷his good to edification.

3 For ²⁸even Christ pleased not himself ; but, as it is written, The reproaches of them that reproached thee fell ²⁹on me.

HOME DAILY BIBLE READINGS

M.—World's Temperance Sunday, Rom. 14 : 13 to 15 : 3. Th.—Beware of strong drink, Prov. 23 : 15-23

T.—Be careful with your liberty, 1 Cor. 8 : 8-13.

F.—Drink leads to desecration, Dan. 5 : 1-9.

W.—All for God's glory, 1 Cor. 10 : 24-33.

S.—Who hath woe ? Isa. 5 : 11-23.

Sunday—Self-denying for others' good, 1 Thess. 5 : 4-18.

THE LESSON EXPLAINED

I. OUR BROTHER.—13. Let us not therefore ; because (vs. 10-12) each of us must appear before God's judgment seat to give an account of himself. Since all will be on the same level there, no one should think himself superior to others here. Judge one another ; pronounce sentence in a critical or contemptuous spirit. Judge ye this (Rev. Ver.) ; decide upon this as the thing you will do. A stumblingblock ; anything that would hinder another in doing what he thinks is right. An occasion to fall ; literally, a "snare" or "trap," such as those used in catching birds or animals. In his brother's way ; the brother who may be weaker and more ignorant than himself.

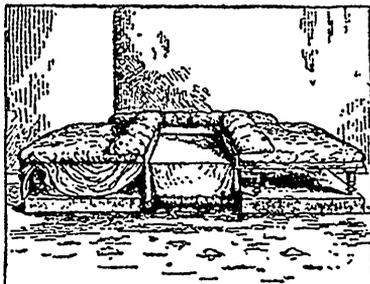
14, 15. In the Lord Jesus (Rev. Ver.) ; that is, as a Christian under the guidance of the master himself. This is why Paul is sure of his freedom from Jewish requirements. Nothing unclean ; literally, "com-

mon," a term for all those customs and habits, common amongst others, which the strict Jew held to be forbidden. Esteemeth anything . . . unclean ; think-

that certain food, for example, is forbidden by a divine law. To him . . . unclean ; because it would be against his conscience. Brother . . . grieved ; troubled by seeing another do what he thinks is wrong, and, perhaps, tempted to follow the example thus set. No longer in love (Rev. Ver.) ; but selfishly. Thy meat (food) . . . Christ died. "You think more of your food than Christ did of his life." (Compare 1 Cor. 8 : 11-13.)

16-18. Your good ; your Christian liberty. Evil spoken

of ; because, in exercising your freedom, you have led others astray. Kingdom of God ; the principles that rule the Christian life. Not eating and drinking (Rev. Ver.). People are not brought into that kingdom merely to enlarge their bill of fare.



ROMAN TRICLINIUM OR TABLE WITH COUCHES ON THREE SIDES

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Righteousness; the righteousness which God for Christ's sake reckons to us, 2 Cor. 5:21. **Peace**; of pardon and acceptance. **Joy in the Holy Ghost**; one of the fruits of his working in us, Gal. 5:22. **In these things**; making them the first things. **Serveth Christ**; either by eating or abstaining, but always in righteousness, etc. **Acceptable to God**; enjoying his free and loving favor. **Approved of men**. Even the world admires a consistent Christian life.

II. OUR DUTY.—19-21. For Peace (Rule 1). Do nothing that will mar the peace of the church. Edify ("build up," Rule 2). Do nothing that will hinder the building up of Christian character in oneself and others. **Destroy not the work of God**; that is, the church and Christian character. **All things . . . clean** (Rev. Ver.). There is nothing wrong in any food. **It is evil**, etc. But eating is wrong, if it gives offence to others, that is, tempts them to disobey conscience. **It is good**, etc. Love requires us to abstain from food or drink, if our use of these injures our brother.

22, 23. Hast thou faith? Which enables you to see that there is nothing unclean. **To thyself**. Nothing is gained by flaunting our liberty in doing what pleases us, with no thought of others. **Before God**; to whom all are responsible. **Happy is he**, etc. It is a good thing to have a conscience not troubled by scruples. **Doubteth**; is not sure that he is doing right in partaking, for example, of certain food. **Is condemned** (Rev. Ver.); because he has not the full approval of his conscience. **Not of faith**; not in agreement with a truly Christian life.

III. OUR EXAMPLE.—Ch. 15: 1-3. We . . . strong; who are not troubled with needless scruples. **Ought**; because we are brothers to those about us. **To bear**, etc.; to be patient towards our weaker neighbors. **Not to please ourselves**; which would be selfish. **Please his neighbour**; be willing to do anything for his neighbor. **To edification**; to build him up in Christian character. **Christ pleased not himself**; and he is our example. **It is written**, etc. See Ps. 69:9, words fulfilled in the experiences of Christ.

LESSON QUESTIONS

13-15 Why should we not "judge" others? What did Jesus say, in the Sermon on the Mount, about judging? (Matt. 7:1-5.) What is it to put a stumblingblock in another's way? What did Jesus say about one who causes others to stumble? (Matt. 18:6, Rev. Ver.) Explain "unclean." What is the Christian's right regarding things held to be unclean? What is his duty?

16-18 Explain "evil spoken of." In what does the kingdom of God consist? What will seeking these things bring us from God? What from men?

19-21 What two rules are given for Christian conduct? Is the eating of any sort of food wrong in itself? What makes eating wrong? What reason for abstaining from strong drink does v. 21 suggest?

22, 23 Explain v. 22. Why is "he that doubteth" condemned? What does "not of faith" mean?

Ch. 15: 1-3 Who are the "strong?" What is their duty towards the weak? What is our duty to our neighbor? Who is our great example?

FOR DISCUSSION

1. Has a Christian the right to use strong drink?
2. Does prohibition interfere unduly with personal liberty?

A PRAYER

Lord, wilt thou enable us not only to deny ourselves everything hurtful, but also to do all in our power to put temptation out of the way of others. May we be as eager to take the temptation to drink out of the way of those who dwell in the mission field as we are to take it from the path of our own children. We thank thee for the great progress made this year by the temperance reform. Give thy blessing to those who are leading in the fight and make their hearts glad as they see the results of their labors. In Jesus' name. Amen.

Prove from Scripture—That we are responsible for others.

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

The Question on Missions—7. What various kinds of work do the missionaries do? The missionaries supervise the primary day schools in their different fields, preach and have Bible Classes on the Sabbath, and visit the heathen and Christian homes of the people at all times. There are four large central fields, 66 primary schools, 79 Sunday Schools, one Teachers' Training School, two colleges, one Home and one High School for Girls.

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 595; Junior and Upward, 438, 80, 124, 18 (Ps. Sel.), 529, 115.

FOR WRITTEN ANSWERS

1. What are the Christian's rights as to eating and drinking?
-
-
2. When should he be willing to yield these rights?
-
-

SIGN NAME HERE

Lesson VIII.

FROM MELITA TO ROME

November 19, 1916

BETWEEN THE LESSONS—To-day's lesson resumes the narrative of Acts at the point reached in Lesson VI., Nov. 5 (see Acts 27: 38 to 28: 10).

GOLDEN TEXT—I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth.—Romans 1: 16 (Rev. Ver.).

*Memorize Rom. 5: 1, 2.

THE LESSON PASSAGE—Acts 28: 11-24, 30, 31. Study Acts 28: 11-31.

11 And after three months we¹ departed in a ship of Alexandria, which² had wintered in the³ isle, whose sign was⁴ Castor and Pollux.

12 And⁵ landing at Syracuse, we tarried⁶ there three days.

13 And from thence we⁷ fetched a compass, and came to Rhegium: and after one day⁸ the south wind⁹ blew, and we came the next day to Puteoli¹⁰.

14 Where we found brethren, and were¹¹ desired to tarry with them seven days: and so we¹² went toward Rome.

15 And from¹³ thence, when the brethren heard of us,¹⁴ they came to meet us as far as¹⁵ Appii forum, and The¹⁶ three taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we¹⁷ came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to¹⁸ dwell by himself with¹⁹ a soldier that²⁰ kept him.

17 And it came to pass, that after three days²¹ Paul called the chief of the Jews together: and when they were come together, he said unto them,²² Men and brethren, though I²³ have committed nothing against the people, or²⁴ customs of our fathers, yet was²⁵ I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me,²⁶ would have

Revised Version—¹set sail; ²island; ³The Twin Brothers; ⁴touching at; ⁵made a circuit, and arrived at Rhegium; ⁶a; ⁷sprang up, and on the second day we came; ⁸intreated; ⁹came to Rome; ¹⁰thence the brethren, when they heard; ¹¹Omit they; ¹²The Market of Appius; ¹³Three Taverns; ¹⁴entered into Rome, Paul; ¹⁵abide; ¹⁶the; ¹⁷guarded; ¹⁸he called together those that were the chief of the Jews; ¹⁹I, brethren; ²⁰had done; ²¹Omit I; ²²desired to set me at liberty; ²³ought; ²⁴did I intreat you; ²⁵Omit you; ²⁶me: for because of the hope; ²⁷from; ²⁸nor did; ²⁹come hither an I report or speak; ³⁰it is known to us that everywhere; ³¹they came to him into his lodging in great number; ³²the matter, testifying; ³³and; ³⁴disbelieved; ³⁵he abode; ³⁶dwelling; ³⁷went in; ³⁸concerning; ³⁹boldness, none forbidding.

let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had²⁷ ought to accuse my nation of.

20 For this cause therefore²⁸ have I called for you, to see²⁹ you, and to speak with³⁰ you: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters³¹ out of Judæa concerning thee, ³²neither any of the brethren³³ that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect,³⁴ we know that every where it is spoken against.

23 And when they had appointed him a day,³⁵ there came many to him into his lodging: to whom he expounded³⁶ and testified the kingdom of God, ³⁷persuading them concerning Jesus, both³⁸ out of the law of Moyses, and³⁹ out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some⁴⁰ believed not.

30 And⁴¹ Paul dwelt two whole years in his own hired⁴² house, and received all that⁴³ came in unto him,

31 Preaching the kingdom of God, and teaching⁴⁴ those things⁴⁵ which concern the Lord Jesus Christ, with all⁴⁶ confidence, no man forbidding him.

†HOME DAILY BIBLE READINGS

M.—From Melita to Rome, Acts 28: 11-24.

T.—From Melita to Rome, Acts 28: 25-31.

W.—Isaiah's vision, Isa. 6: 1-12.

Th.—Hindered by unbelief, Heb. 3: 8-19.

F.—A light for the Gentiles, Luke 2: 25-32.

S.—"I am not ashamed," Rom. 1: 8-16.

Sunday—"Be not thou ashamed," 2 Tim. 1: 7-14.

THE LESSON EXPLAINED

I. FROM MALTA TO ROME.—11-14. After three months; as soon as navigation opened, say in



CASTOR AND POLLUX

February of A.D. 60 or 61, the shipwreck (see ch. 27: 27 to ch. 28: 10) having occurred in the previous November. Ship of Alexandria; probably another grain ship (see ch. 27: 6). Sign; "figure head," we should say now, only ancient ships had their "sign" at both bow and stern. Castor and Pollux; Rev. Ver., "the Twin Brothers," deities, sons of Jupiter, supposed to be the special guardians of seamen. At Syracuse; the capital of Sicily, 80 to 100 miles from Malta. Fetched a compass; tacked to and fro

because of the wind. To Rhegium; a day's sail from Syracuse, on the extreme southwest coast of Italy. To Puteoli; 180 miles from Rhegium. Found brethren; members of a Christian church which had been established at Puteoli. And so we came to Rome (Rev. Ver.). There is a note of triumph in the words,—Rome at last!

15, 16. V. 15 goes back to events prior to actually reaching Rome. Brethren (Christians in Rome) heard of us. There was constant communication between Puteoli and Rome. Appii forum; Rev. Ver., "The Market of Appius," a little town, 43 miles from Rome, on the Appian Way, a great road named from Appius, its maker. The Three Taverns (Rev. Ver.). The Greek word for "taverns" means any kind of a shop. Thanked God, and took courage; heartened by these friendly faces for his long anticipated entrance into the world's centre and his appearance at Cæsar's judgment seat. Centurion (see ch. 27: 1, 11,

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43) delivered the prisoners ; doubtless with a most favorable report of Paul. Captain of the guard ; commander of the emperor's bodyguard. To dwell by himself ; instead of with the other prisoners in a public prison. With the soldier, etc. (Rev. Ver.) ; to whose wrist Paul's was fastened by a light chain.

II. PAUL AND HIS COUNTRYMEN.—17-22. After three days ; spent in getting settled. Chief of the Jews ; the leading men from the seven synagogues which we know to have been in Rome. To these Paul tells the story of his arrest and trials. Romans . . would have let me go. See chs. 25 : 9 ; 26 : 32. Jews spake against it ; an extremely mild description of the bitter enmity of the Jews. Appeal unto Cæsar ; in order to escape the Jewish plot against his life (see ch. 25 : 1-3, 9, 10). Accuse my nation. Paul knew that his countrymen were being hardly treated in Rome and elsewhere (see ch. 18 : 2), and he had no wish to add to their trials. The hope of Israel ; that is, for a Messiah which Paul declared to have been fulfilled in the coming of Jesus. The Jews replied to Paul, that they had heard nothing against him personally, but much against this sect (the Christians), and asked to be informed about it.

III. PAUL'S MINISTRY IN ROME.—23, 24. On an appointed day, the Jews, in great number (Rev. Ver.), came to hear Paul. Taking their own scriptures (law . . and . . prophets), he kept persuading them to believe in Jesus as the Messiah, from morning till evening. When some believed and some disbelieved (Rev. Ver.), he addressed to them (vs. 25-29) a solemn warning against the danger of rejecting the Saviour.

THE GEOGRAPHY LESSON

The **APPIAN WAY** (or Road), along which Paul traveled Romewards, had been built nearly 400 years before his time to make easy the passage of soldiers, merchandise and travelers between Rome and the port of Brundisium (now Brindisi), on the southeast coast of Italy, the side nearest Greece and Palestine and Egypt. A branch road led from *Putoli* up to the Appian Way. This old road is still in use. Italian people go back and forth on commonplace errands of daily business. Before the outbreak of the present war, many thousands of tourists used to travel each year over the part of it nearest to the city of Rome.

LESSON QUESTIONS

11-14 To what does "after three months" refer? Trace Paul's journey from Malta to Rome. Where did he find a Christian church?

15, 16 Who came to meet Paul? At what places? What effect upon him had their coming? Why did he need cheering? Who may have been amongst these Christians from Rome? (Rom. 16 : 13-15.) By whom may the gospel have been carried to Rome? (Acts 2 : 10.) Into whose charge was Paul given? From what church did he receive help? (Phil. 4 : 18.)

17-22 Whom did Paul call together? How many synagogues do we know to have been in Rome? Of what did Paul tell the Jews? What did they answer? About what did they wish to know more?

23, 24 What is said of the number of Jews who came to hear Paul? What did he keep persuading them to do? With what result?

30, 31 How long did Paul remain in Rome? What was he doing all this time? Who were some of his companions? (Eph. 6 : 21; Phil. 1 : 1; Col. 1 : 7; 4 : 10, 14; Philemon 1.)

FOR DISCUSSION

1. Are there any people who do not need encouragement?

2. Is a patriot bound always to stand up for his own country?

A PRAYER

Father, when the way thou choosest for us seems hard, so that we feel that we cannot submit to it, enable us to believe in thy love, thy wisdom and thy grace, that we may always desire thee as our king and may never wish we had some other to rule over us. In our hours of darkness let thy light shine upon us, that we may glorify thee. Then make us lights for thee whose beams shall penetrate into all the earth. And to thee shall be all the glory. Amen.

Prove from Scripture—That the Old Testament points to Jesus.

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

The Question on Missions—8. Tell about the Mission Schools. Most of the 66 primary schools in the Mission are assisted by the Government of Trinidad. During the first hour of school the children are taught to repeat Christian hymns, prayers, Bible truth, and to read their own language, Hindi. During the other 4 hours they are taught the other usual subjects in English.

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 595; Junior and Upward, 438, 116, 149, 114 (Ps. Sel.), 534, 245.

FOR WRITTEN ANSWERS

1. What places did Paul visit on his way from Malta to Rome?

.....
 2. Describe his two years' ministry in Rome.....

SIGN NAME HERE

Lesson IX.

A LIVING SACRIFICE

November 26, 1916

LESSON SETTING—The Practical section of the Epistle to the Romans, following the Doctrinal section (chs. 1-11), begins with ch. 12 and extends to the end of the epistle. The lesson deals with the consecration of life and powers to the service of God.

GOLDEN TEXT—Present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.—Romans 12 : 1 (Rev. Ver.).

*Memorize Rom. 5 : 3-5.

THE LESSON PASSAGE—Romans 12 : 1-8. Study Romans, ch. 12.

1 I beseech you therefore, brethren, by the mercies of God, ¹ that ye present your bodies a living sacrifice, holy, acceptable ² unto God, which is your reasonable service.

2 And be not ³ conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what is ⁴ that good, and acceptable, and perfect, will of God.

3 For I say, through the grace ⁵ given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think ; but ⁶ to think soberly, according as God hath dealt to ⁷ every man the measure of faith.

Revised Version—¹ to present ; ² to God ; ³ fashioned according to ; ⁴ the good and acceptable and perfect will ; ⁵ that was given me ; ⁶ so to think as to think soberly ; ⁷ each man a measure ; ⁸ even as ; ⁹ the members, ¹⁰ who are ; ¹¹ severally members ; ¹² And having gifts ; ¹³ was given ; ¹⁴ our faith ; ¹⁵ give ourselves to our ministry ; ¹⁶ to his ; ¹⁷ to his exhorting ; ¹⁸ liberality.

†HOME DAILY BIBLE READINGS

M.—A living sacrifice, Rom. 12 : 1-3.

T.—A living sacrifice, Rom. 12 : 9-21.

W.—We owe all to God, Ps. 103 : 1-11.

Sunday—"Yield yourself unto God," Rom. 6 : 1-14.

4 For ⁹ as we have many members in one body, and all ⁹ members have not the same office :

5 So we, ¹⁰ being many, are one body in Christ, and ¹¹ every one members one of another.

6 ¹² Having then gifts differing according to the grace that ¹³ is given to us, whether prophecy, let us prophesy according to the proportion of ¹⁴ faith ;

7 Or ministry, let us ¹⁵ wait on our ministering : or he that teacheth, ¹⁶ on teaching ;

8 Or he that exhorteth, ¹⁷ on exhortation : he that giveth, let him do it with ¹⁸ simplicity ; he that ruleth, with diligence ; he that sheweth mercy, with cheerfulness.

Th.—"Gave their own selves," 2 Cor. 8 : 1-9.

F.—Acceptable sacrifices, Ps. 51 : 7-17.

S.—The perfect sacrifice, Heb. 10 : 1-14.

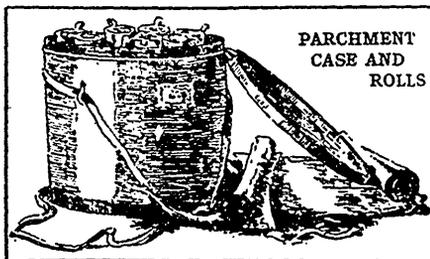
THE LESSON EXPLAINED

I. CONSECRATION OF LIFE.—1. I beseech you. Paul makes a loving appeal to his readers. Therefore ; because of all that has been told them in the epistle about what God has done to save and bless mankind. By the mercies of God ; the mercies which he has shown in redeeming the world through Christ. Present ; offer for the service of God. Your bodies ; the instruments through which we can serve God. A living sacrifice. "Sacrifice" is from a Latin word meaning to make sacred by putting to death. That was the way in which Jewish sacrifices were offered. But the sacrifice of our bodies is a "living sacrifice,"—the using of all our members and all our powers for God. Holy ; set apart. Acceptable ; Rev. Ver. Margin, "well-pleasing." Reasonable service ; no mere formal profession, but service that comes from the heart.

2. Be not conformed to ; do not fashion your lives after. This world ; the age in which you live. Transformed ; completely changed in character and conduct. The same Greek word is used of Christ's transfiguration (see Mark 9 : 2-10). By the renewing of your mind. The change is to be inward and real, not merely outward and formal. That ye may prove ; that ye may discern. Will of God ; what God would have each one be and do.

II. CONSECRATION OF POWERS.—3. For I say ; giving wise and loving counsel. Through the grace given unto me ; the authority which I have as an apostle of Jesus Christ. Every man . . . among you ; every member of the church. Not to think . . .

more highly ; not to be conceited about any powers which he may have. To think soberly ; judging himself with wisdom and humility. The measure of



faith. All the powers which one may have for service in the church come from God through faith, and God gives to one more and to another less. Each should seek to know and use just what God has given him, but since it is always God's gift, there is no place for human boasting.

4, 5. Many members ; each with its own use and powers. In one body ; to which each of the members belongs and which it is the business of the members to serve. All . . . have not the same office. Each member of the body has its own purpose to serve, different from that of all the rest. We, being many ; with different powers and duties. One body in Christ ; all being united to him. Members one of another ;

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† Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

each with duties to all the rest.

6-8. **Gifts**; powers for service. **Differing**; so that those of no two persons are alike. **According to the grace**. All powers come from the loving favor of God. **Prophecy**; inspired speaking. **According to the proportion of faith**; judging rightly his power and not trying to distinguish himself vaingloriously. **Ministry**; especially caring for the poor. If this is one's work, he is to do it diligently, not being ambitious to prophesy or exhort. **He that teacheth**. To him the same rule applies. **He that exhorteth**; speaks words of encouragement. **Giveth**; to the poor. **With simplicity**; because he sees and feels the need. **Ruleth**; in the Church. **Sheweth mercy**; does deeds of kindness. **With cheerfulness**; carrying with him brightness and good cheer.

Vs. 9-21 contain maxims for Christian conduct.

THE GEOGRAPHY LESSON

An Italian church a short distance outside the walls of Rome marks the burial place of the great apostle Paul. It is an enormous building. Gigantic pillars of granite uphold side walls, which rise to a height three or four times as great as one of our own city churches. The end wall, to which we face, is more than three hundred feet distant. The doorways themselves are as high as many of our village churches. Panels of many-colored marble make the walls beautiful.

Close by us, at the nearer end of the vast building, we find the high altar, where the elements are consecrated during a communion service, and where the alms of worshippers are offered to the Lord.

Four beautiful alabaster pillars hold a decorative canopy of bronze above the altar itself, and on the canopy we can make out two words of a Latin inscription,—“*praedicator veritatis*,” a preacher of the truth. That is part of Paul's epitaph. His dust lies buried in a grave down below this altar.

LESSON QUESTIONS

- 1 What sacrifice does Paul ask his readers to offer? What great reason does he give for such a sacrifice? What is meant by “reasonable service”? Where are Christians said to be bought with a price? (1 Cor. 6: 20.)

2 To what are Christians not to be conformed? What word describes the change that should be made in their character and conduct? What will this change enable them to discern? How, according to Jesus, are we to know God's will? (John 7: 17.)

3 By what authority did Paul speak? How should one think of himself? Why should he thus think? In whose power is all Christian service rendered? (1 Cor. 12: 6.)

4, 5 To what are the members of the church here likened? What lessons does Paul draw from this comparison? Where does Jesus liken his disciples to branches in the vine? (John 15: 1-8.)

6-8 What different powers are here mentioned? How is each to be employed?

FOR DISCUSSION

1. Should one ever have a good opinion of oneself?
2. Are all kinds of service equally honorable?

A PRAYER

Father in heaven, wilt thou teach us the joy of living for others. Let our hearts go out to them in their struggles to be firm and true. And let our words and actions be helpful to them. We pray, “lead us not into temptation;” make us careful not to lead others into sin. Make us charitable in our judgment of others and thoughtful of their needs. Uphold us by thy grace when we are in danger of falling, lift us up when we do fall and overrule the consequences of our mistakes. We ask because we are Christ's followers. Amen.

Prove from Scripture—*That we belong to God.*

Shorter Catechism—Review Questions 76-78.

The Question on Missions—9. What Bible study is done in the schools? During the first hour of school the Sunday School lesson for the next Sabbath is studied in Hindi or English or in both languages by the scholars. Many of the older scholars can read the Bible in either language, and learn to love it.

Lesson Hymns—Book of Praise: The “Great Hymn of the Church”—Primary, 595; Junior and Upward, 438, 111, 79, 66 (Ps. Sel.), 210, 240.

FOR WRITTEN ANSWERS

1. What is the great reason why we should give ourselves to God?
2. Why is a boastful spirit always wrong?
3. How is the relation of Christians to Christ and to one another described in the lesson?

SIGN NAME HERE

LESSON SETTING—The Revelation, from which to-day's lesson, with the two which follow, is taken, was written by the apostle John, probably in the reign of Domitian as emperor of Rome (A.D. 81-96).

GOLDEN TEXT—Fear not; I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore.—Revelation 1: 17, 18 (Rev. Ver.).

*Memorize Rom. 5: 6-9.

THE LESSON PASSAGE—Revelation 1: 1-8, 17-20. Study Revelation, ch. 1.

1 The Revelation of Je'sus Christ, which God gave ¹ unto him, to shew unto his servants ² things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

2 Who bare ³ record of the word of God, and of the testimony of Je'sus Christ, ⁴ and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of ⁵ this prophecy, and keep ⁶ those things which are written therein: for the time is at hand.

4 John to the seven churches which are in A'sia: Grace ⁷ be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne:

5 And from Je'sus Christ, who is the faithful witness, ⁷ and the ⁸ first begotten of the dead, and the ⁹ prince of the kings of the earth. Unto him that ¹⁰ loved us, and ¹¹ washed us from our sins ¹² in his own blood,

6 And ¹³ hath made us kings and priests unto God and His Father; to him be ¹⁴ glory and ¹⁵ dominion for ever and ever. A'men.

Revised Version—*Omit* unto; ² even the; ³ witness; ⁴ even of; ⁵ tne; ⁶ to you; ⁷ *Omit* and; ⁸ firstborn; ⁹ ruler; ¹⁰ loveth; ¹¹ loosed; ¹² by his blood; ¹³ he made us to be a kingdom, to be priests unto his God and Father; ¹⁴ *Omit* also; ¹⁵ the tribes; ¹⁶ mourn over him; ¹⁷ *Omit* five words; ¹⁸ God; ¹⁹ one dead; ²⁰ *Omit* unto me; ²¹ and the Living one, and was; ²² and I have; ²³ death and of Hades; ²⁴ therefore; ²⁵ swast; ²⁶ come to pass hereafter, ²⁷ are seven churches.

HOME DAILY BIBLE READINGS

M.—Jesus Christ the first and the last, Rev. 1: 1-9.

T.—Jesus Christ the first and the last, Rev. 1: 10-20.

W.—The Lord will return, 2 Peter 3: 1-12.

Sunday—"Behold, I come quickly," Rev. 22: 6-13.

Th.—"Watch, therefore," Matt. 25: 1-13.

F.—"Before Abraham was, I am," John 8: 53-59.

S.—King of kings, Rev. 19: 11-16.

THE LESSON EXPLAINED

God's work like prophets and apostles. Which must; because they were part of God's plan. Shortly come to pass; "shortly," as God counts time, for with him "a thousand years are as one day."

2, 3. Bare witness (Rev. Ver.); the special business of the apostles, Acts 1: 8. The word... the testimony; a double title for the gospel. Blessed; the first of seven beatitudes in the Revelation (see chs. 14: 13; 16: 15; 19: 9; 20: 6; 22: 7, 14). He that readeth; that is, the reader of the writings of the apostles in the congregation. They that hear, the members of the congregation. Many of these would not be able to read for themselves. Prophecy; including moral counsel and religious instruction as well as foretelling of the future. Keep those things, etc.; heeding its warnings, obeying its instructions and expecting the fulfilment of its predictions.

II. THE MASTER.—4-7. John. This opening salutation is in the customary form for the beginning of a letter (compare 1 Thess. 1: 1; 2 Thess. 1: 1). To the seven churches; those mentioned in v. 11. In Asia; the Roman province of that name in western Asia Minor. Grace; favor, lovingkindness. Peace; with God, conscience and our fellows. Is... was...



THE APOSTLE JOHN

I. THE MESSENGER.—1. The Revelation. See Lesson Setting. Of Jesus Christ; that is, which comes from him. Which God gave unto him; to Jesus, who receives from God what he gives to men. His servants; those specially chosen to carry on

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is to come; the eternal creator. **Seven spirits**; the Holy Spirit in the completeness of his working. **The faithful witness.** Compare ch. 3: 14 and John 18: 37. **First begotten,** etc.; the first of a great company including all his followers to rise from the dead. **Prince**; a ruler as well as a witness (compare Ps. 89: 27; Isa. 55: 4). **Loveth us** (Rev. Ver.). Christ's love to his people is continuous. **Washed us,** etc. This he did once for all when he died on the cross. **A kingdom** (Rev. Ver.); an organized society doing the will of God. **Priests**; with liberty to draw near to God in prayer and service. **Cometh with clouds,** etc. Compare Matt. 24: 30. **Wail**; mourn, in terror as his enemies or in penitence over sin.

8. **I am.** The speaker is God the Lord. **Alpha and Omega**; the first and last letters of the Greek alphabet. Everything, first and last, and all between, is included under God's power. **The Almighty.** This title is used nine times in the Revelation, and always of God.

Vs. 9-16 tell of the voice which John heard and the vision which he saw.

III. **THE MESSAGE.—17-20. Fell at his feet**; overwhelmed by the glory of the vision. **Laid his right hand upon me**; a gentle, brotherly touch. Fear not. The words, as well as the action, were just like Jesus (see Matt. 17: 6, 7). **The first and the last.** The description just given of God (v. 8), Jesus applies to himself,—a proof that he is divine. **The Living one** (Rev. Ver.); also a description of God, Ps. 42: 2; Matt. 16: 16. **Was dead**; the same person who was crucified and buried. **Alive for ever more**; the conqueror of death. **Keys of death and of Hades** (Rev. Ver.); full control of the world where the dead are. **Write**; on the authority of the living Christ. **Which are**; the situation of the seven churches. **Shall come to pass** (Rev. Ver.); the judgments which the writer is to proclaim. **The mystery**; the hidden meaning of the two signs of the seven stars and the seven golden candlesticks. **Angels**; a spiritual person regarded as the representative of each church.

THE GEOGRAPHY LESSON

The site of the ancient city of **SARDIS**, where one of the "seven churches" mentioned in the Revelation was situated, is in Asia Minor, the part of the world now called Asiatic Turkey, 60 or 70 miles inland from the **Egean** seashore. From a neighboring height one may look down into a deep valley, with a steep mountain on its farther side. Very few people live there now, some little huts may be seen, clustered together near a grove of trees, and the dusty line of a country road may be discerned passing near by. There is room for the village people to cultivate fields of grain and

vegetables; they might pasture sheep and goats on the steep slopes of the mountain. A few rods to the right of the village excavations have revealed some stone buildings belonging to the ancient city.

LESSON QUESTIONS

1 How did John receive his revelation? Explain "shortly." Which of the disciples saw Jesus transfigured? (Mark 9: 2.) What is the work of the angels? (Heb. 1: 13, 14.)

2, 3 Give the beatitudes of the Revelation. Explain "he that readeth." Why was this office necessary? Who, does Jesus say, will "enter into the kingdom of heaven?" (Matt. 7: 21.)

4-7 What seven churches are referred to? Explain "seven spirits." What is Jesus called? What has he made his people? Describe his second coming.

17-20 What effect upon John had his vision? How did Jesus remove his fear? Explain "the first and the last." What further did Jesus say of himself? What did he tell John to do?

FOR DISCUSSION

1. Do people have visions of Christ nowadays?
2. Should we ever be afraid of death?

A PRAYER

Father, we thank thee that thou didst not forsake us when we forsook thee, but that thou didst plan the way for our return to thee. We praise thee for the revelation thou has given of thy love in Jesus Christ, for the assurance that there is welcome for all who will come to thee through him. Teach us that we are nothing in ourselves. Keep us humble. Forgive us our sins. Strengthen us to resist temptation. And save us for thy mercy's sake. Amen.

Prove from Scripture—*The world owes its being to Christ.*

Shorter Catechism—Ques. 79. Which is the tenth commandment? A. The tenth commandment is, Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

The Question on Missions—10. What are their Sunday Schools like? Their Sunday Schools are something like ours. They are 79 in number and are attended by over 2,000 per Sabbath. The day school teachers, catechists, and native preachers all help in the Schools. Adults also attend. It is very difficult to get in the heathen children, but the Christian children attend much better.

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 595; Junior and Upward, 438, 108, 97, 69 (Ps. Sel.), 536, 83.

FOR WRITTEN ANSWERS

1. How did John receive his message?

2. To whom was he commanded to write?

SIGN NAME HERE.

Lesson XI.

FAITHFUL UNTO DEATH

December 10, 1916

LESSON SETTING—The lesson includes three of the seven letters which John was commanded to write to as many churches in Asia Minor.

GOLDEN TEXT—Be thou faithful unto death, and I will give thee the crown of life.—Revelation 2 : 10 (Rev. Ver.).

*Memorize Rom. 5 : 10, 11. **THE LESSON PASSAGE**—Revelation 2 : 1-17.

1 ¹ Unto the angel of the church ² of Eph'esus write ; These things saith he that holdeth the seven stars in his right hand, ³ who walketh in the midst of the seven golden candlesticks ;

2 I know thy works, and thy ⁴ labour, and ⁵ thy patience, and ⁶ how thou canst not bear ⁷ them which are evil : and ⁸ thou hast tried them which ⁹ say they are apostles, and ¹⁰ are not, and ¹¹ hast found them liars :

3 And ¹² hast borne, and hast patience, and for my name's sake hast laboured, and hast not ¹³ fainted.

4 ¹⁴ Nevertheless I have *some* ¹⁵ against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works ; or else I ¹⁶ will come unto thee quickly, and will remove thy candlestick out of ¹⁷ his place, except thou repent.

6 But this thou hast, that thou hatest the ¹⁸ deeds of the ¹⁹ Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith ¹ unto the churches ; To him that overcometh ² will I give to eat of the tree of life, which is in the ³ midst of the paradise of God.

8 And ¹ unto the angel of the church in Smyrna write ; These things saith the first and the last, which was dead, and ² is alive ;

9 I know thy ³ works, and tribulation, and ⁴ poverty, (but thou art rich) and ⁵ I know the blasphemy of them which say they are Jews, and ⁶ are not, but are ⁷ the synagogue of Sa'tan.

10 Fear ⁸ none of those things which thou ⁹ shalt suffer : behold, the devil ¹⁰ shall cast *some* of you into

Revised Version—1 To thee ; ² in Ephesus ; ³ that ; ⁴ toil ; ⁵ Omit thy ; ⁶ that ; ⁷ evil men ; ⁸ didst try ; ⁹ call themselves ; ¹⁰ they ; ¹¹ didst find them false ; ¹² thou hast patience and didst bear for my name's sake ; ¹³ grown weary ; ¹⁴ But I have this against thee, that thou didst leave thy ; ¹⁵ come to thee, and will move ; ¹⁶ its ; ¹⁷ works ; ¹⁸ Nicolaitans ; ¹⁹ to him ; ²⁰ Paradise of God ; ²¹ lived again ; ²² Omit works, and ; ²³ thy poverty ; ²⁴ Omit I know ; ²⁵ a ; ²⁶ not the things ; ²⁷ art about to suffer ; ²⁸ is about to cast ; ²⁹ the ; ³⁰ Pergamum ; ³¹ that hath ; ³² two-edged sword ; ³³ Omit three words ; ³⁴ throne ; ³⁵ didst not deny ; ³⁶ the days of Antipas my witness my faithful one, who was killed ; ³⁷ some ; ³⁸ teaching ; ³⁹ Balak ; ⁴⁰ to idols ; ⁴¹ Nicolaitans in like manner (end of verse) ; ⁴² therefore ; ⁴³ Omit will ; ⁴⁴ to thee ; ⁴⁵ I will make war ; ⁴⁶ Omit to eat ; ⁴⁷ I ; ⁴⁸ upon ; ⁴⁹ one ; ⁵⁰ but.

prison, that you may be tried ; and you shall have tribulation ten days : be thou faithful unto death, and I will give thee ² a crown of life.

11 He that hath an ear, let him hear what the Spirit saith ¹ unto the churches ; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in ³⁰ Pergamos write ; These things saith he ³¹ which hath the sharp ³² sword with two edges ;

13 I know ³ thy works, and where thou dwellest, even where Sa'tan's ³⁴ seat is ; and thou holdest fast my name, and ³⁵ hast not denied my faith, even in ³⁶ those days wherein Antipas was my faithful martyr, who was slain among you, where Sa'tan dwelleth.

14 But I have a few things against thee, because thou hast ¹⁷ them that hold the ¹⁸ doctrine of Ba'laam, who taught ¹⁹ Ba'lac to cast a stumblingblock before the children of Is'rael, to eat things sacrificed ⁴⁰ unto idols, and to commit fornication.

15 So hast thou also ³⁷ them that hold the ³⁸ doctrine of the ³⁹ Nicolaitanes, which thing I hate.

16 Repeat ⁴² ; or else I ⁴³ will come ⁴⁴ unto thee quickly, and ⁴⁵ will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith ¹ unto the churches ; To him that overcometh ² will I give ³ to eat of the hidden manna, and ⁴ will give him a white stone, and ⁵ in the stone a new name written, which no ⁶ man knoweth ⁷ saving he that receiveth it.

HOME DAILY BIBLE READINGS

M.—Faithful unto death, Rev. 2 : 1-7.

T.—Faithful unto death, Rev. 2 : 8-17.

W.—Deceiving spirits, 1 John 4 : 1-7.

Sunday—The reward of endurance, James 1 : 1-12.

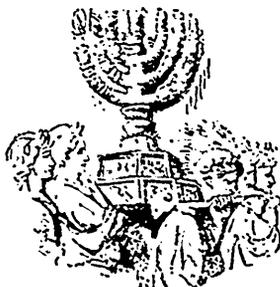
Th.—Never despair, 2 Cor. 4 : 8-18.

F.—"Be of good courage," Ps. 27 : 7-14.

S.—Fight the good fight, 2 Tim. 4 : 1-8.

THE LESSON EXPLAINED

I. TO THE CHURCH IN EPHEBUS.—1-3. In Ephesus (Rev. Ver.) ; the capital of the Roman province of Asia in western Asia Minor. The seven stars ; representing the seven "angels" (see ch. 1 : 16, 20). Seven golden candlesticks. See ch. 1 : 12, 13, 20. Thy works, and thy labour, and thy patience. The "labor" and "patience" were the works of the church in Ephesus. They strove hard to drive out error and were steadfast in their witness for Christ. All this he had seen with approval. Them which are evil ; wicked people. Say they are apostles ; claiming an office to which they had no title. Hast borne ; some persecution for Christ's sake. Hast patience ; steadfast endurance. Hast not fainted ; Rev. Ver., "grown weary." They were "tired in loyalty, not of it."



THE GOLDEN CANDLESTICK

4-7. Against thee ; as something worthy of blame. Left thy first love. Their love had grown less,—either their brotherly love to one another or their love to God. Remember ; the first step in their return. Repent. Repentance is a

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change of mind. Here it means going back to an earlier condition. Do the first works; the works which were the outcome of their first love. Remove thy candlestick; utterly destroy the church. There is to-day no vestige of a Christian church in Ephesus. Thou hatest. It is always right to hate evil. Nicolaitanes; a sect who practised the grossest wickedness. He that hath an ear, etc.; an earnest call to attention. What the Spirit saith. John's message came through the Spirit. Overcometh; gains the victory over evil. This in the case of the Ephesians was the loss of their first love. Give to eat, etc.; to enjoy all the blessedness of eternal life. The paradise of God; a name for heaven.

II. TO THE CHURCH IN SMYRNA.—8-11. Smyrna; about 50 miles north of Ephesus. The first and the last. See ch. 1:18 and compare ch. 1:8. The title indicates the divinity of Christ. Dead, and is alive; the risen conqueror of death and the grave. Rich; because of their faith in God. Blasphemy; the evil spoken of them by their enemies. Say they are Jews, etc. They are Jews by race, but are traitors to the name, serving, not God, but Satan. Fear not the things (Rev. Ver.), etc. They are to endure their trials with courage and constancy. The devil; who prompts the wicked deeds of the persecutors. Ten days; a brief and limited period. Faithful unto death; faithful up to the point of enduring death for Christ's sake. A crown of life; that is, eternal life, here represented by a victor's wreath. Second death; the death of final separation from God.

III. TO THE CHURCH IN PERGAMOS.—12, 13. Pergamos; 50 miles north of Smyrna. Sharp sword; indicating power to reach out and punish wickedness. Where thou dwellest; a place of special danger. Where Satan's seat is. Pergamos was the chief centre of the worship of the Roman emperor. Holdest fast... didst not deny (Rev. Ver.); refusing to take part in the emperor worship. Antipas... my faithful martyr; some Christian in Pergamos who had suffered death for his faith.

14-17. A few things against thee. Even in this martyr church there were evils to be rebuked. Teaching of Balaam. See Num. 25:1, 2; 31:16; Jude 11 Eat things sacrificed unto idols; and thus countenanced idol worship. (Compare Acts 15:29; 1 Cor. 8:9, 10.) The hidden manna; hidden in the ark (see Ex. 16:33; Heb. 9:4). Here it represents Christ, the bread of life. A white stone. The reference is to stones marked with secret names of power, which the Jews believed would admit to heaven. Christ will give his followers a surer admission to the place of blessedness.

THE GEOGRAPHY LESSON

SMYRNA is still an important seaport. It is situated on a gulf of the Aegean Sea. Behind it is a steep cliff, and the dwellings of the city are crowded into the space, perhaps a couple of miles wide between the cliff and the sea. Down near the water's edge are buildings devoted to the wholesale business,—the receiving and storing and shipping of vast quantities of merchandise.

LESSON QUESTIONS

1-3 Where was Ephesus? In what did the "works" of the church in Ephesus consist? What promise did Jesus give to those who should endure? (Mark 13:13.)

4-7 What fault was found with the church in Ephesus? What promise was made to those who should overcome? How are we to overcome Satan? (Ch. 12:11.)

8-11 Where was Smyrna? What does the title, "the first and the last," teach about Christ? How was the church in Smyrna rich? What had it to endure? What was the devil to do to its members? How were they to be rewarded for faithfulness?

12, 13 Where was Pergamos? Who was Antipas?

14-17 For what was the church in Smyrna blamed?

FOR DISCUSSION

1. Is the hope of reward a good reason for right doing?
2. Is it ever right to hate?

A PRAYER

Lord Jesus, our hearts are full of praise to thee because thou hast given to us eternal life. Wash us in the blood of the Lamb, that we may be whiter than snow. Let us be found so continually in thy company that wherever we go or whatever we do, it will be evident to all that thou art our companion and our friend. For thine own name's sake, Amen.

Prove from Scripture—That the Lord keeps the faithful.

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

The Question on Missions—11. Tell about the Iere Home. There is very great difficulty in getting girls to attend school at all, especially after they are 8 or 9 years of age. In the Iere Home there are 37 girls gathered from the different districts of the mission, who are being taught in school, trained, and made skillful in all the domestic arts.

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 595, Junior and Upward, 438, 216, 255, 90 (Ps. Sel), 588, 340.

FOR WRITTEN ANSWERS

1. For what was each church in the lesson praised and blamed?

2. What reward for overcoming was promised to each church?

SIGN NAME HERE

Lesson XII.

THE HOLY CITY

December 17, 1916

LESSON SETTING—The lesson is taken from the vision of the glorified church and her union with the Lamb, extending from ch. 21 : 1 to 22 : 5.

GOLDEN TEXT—Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples.—Revelation 21 : 3 (Rev. Ver.).

*Memorize Rom. 5 : 1-5.

THE LESSON PASSAGE—Revelation 21 : 1-4, 22-27.
Study Revelation 21 : 1-4, 9-14, 22-27 ; 22 : 1-5.

1 And I saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea.

2 And I saw John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away.

22 And I saw no temple therein : for the Lord God

Revised Version—are ; the sea is no more ; Omit John ; out of heaven from God, made ready ; shall dwell ; shall dwell ; peoples, and he shall, every tear, death shall be no more, shall there be mourning ; nor pain any more ; the first things ; the Almighty ; thereof ; hath ; upon it ; lamp thereof is the Lamb ; Omit five words ; amidst the light thereof ; Omit and honour ; in no wise be shut by day ; anything unclean, or he that maketh an abomination and a lie ; only.

12 Almighty and the Lamb are the temple of it

23 And the city had no need of the sun, neither of the moon, to shine in it. for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it : and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie : but they which are written in the Lamb's book of life.

HOME DAILY BIBLE READINGS

M.—The Holy City, Rev. 21 : 1-4, 9-14.

T.—The Holy City, Rev. 21 : 22-27 ; 22 : 1-5.

W.—"A city which hath foundations," Heb. 11 : 1-10.

Th.—The city's beauty, Rev. 21 : 15-21.

F.—The city's inhabitants, Rev. 3 : 7-12.

S.—"According to his promise," 2 Peter 3 : 13-18

Sunday—This God is our God, Ps. 48 : 1-14.

THE LESSON EXPLAINED

I. THE CITY OF JOY.—1. I (John) saw ;

in a vision of the future. New heaven . . new earth ; not "new" in the sense of having recently come into existence, but "new" in character,—possibly the old heaven and the old earth so changed as to be fitted for new purposes. Are passed away (Rev. Ver.) ; giving place to something better and nobler. Sea is no more (Rev. Ver.). The sea is a picture of all that separates and destroys ; it could, therefore, have no place in the vision of a perfected world.

2. The holy city ; a title often given to Jerusalem (see Matt. 4 : 5 ; 27 : 53). New Jerusalem ; God's city of the future, as the old Jerusalem had been his city of the past. The new earth must have a new city. Out of heaven. It is in heaven that the city has its origin. From God ; the originator of the city. Made ready as a bride (Rev. Ver.), etc. The Old Testament often describes in this way God's relation to



THE TRANSFIGURATION : Raphael

"peoples," including many nations besides the Jews. Be with them ; fulfilling the promise in the name "Emmanuel," "God with us," Isa. 7 : 14 ; Matt. 1 : 23. Wipe away all tears. Compare ch. 7 : 17 and Isa. 25 : 8. No more death . . sorrow . . crying . . pain ; but all these shall give place to endless life and perfect joy. Former things . . passed away ; the things which belong to this present world.

Vs. 5-21 describe in detail the vision of the holy city.

II. THE CITY OF GLORY.—22-24. No temple

his people (see Isa. 54 : 5 ; 61 : 10 ; 62 : 5 ; Ezek. 16 : 6-16 ; Hos. 2 : 19).

3, 4. A great voice ; the voice of God. Out of the throne. See ch. 20 : 11. The tabernacle of God is with man. The Greek word for tabernacle is the one used of the tabernacle in the wilderness, which was the symbol of God's presence. Dwell with them ; as their protector and friend. His people ; Rev. Ver.,

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† Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

therein. None is needed because the city is all temple. God is everywhere throughout the city, and therefore needs no building as a symbol of his presence. **Lord God Almighty**; the great creator and ruler of all things. **The Lamb**; a title used of Christ 27 times in the Revelation. **The temple thereof** (Rev. Ver.). A temple is of real value only as a place of meeting with God. **No need of the sun, neither of the moon.** Where the uncreated light is, the created lights have no place or use. Compare Isa. 60 : 19 ; John 8 : 12. **Nations . . . kings** ; who have been redeemed by divine grace.

III. THE CITY OF PEACE.—25-27. Gates . . . not . . . shut. The open gates are a picture of safety and peace. There are no enemies to be shut out. **No night** ; the time for shutting city gates for fear of surprise attacks. Both danger and darkness are done away. **Glory and honour** ; looked upon as belonging to God. **Of the nations.** The redeemed will include people of all races. **Defileth** (makes impure) . . . **worketh abomination** (acts wickedly) . . . **maketh a lie.** All these will be shut out from the holy city. **Written in the Lamb's book of life.** In Jerusalem a roll was kept, having on it the names of all the citizens. So Christ is here pictured as having a list of all his people. (Compare Ex. 32 : 32 ; Isa. 4 : 3 ; Luke 10 : 20.)

THE GEOGRAPHY LESSON

Standing at the southern side of the temple area in **JERUSALEM** and looking north, one sees at his feet a level space, covered with grass and low-growing weeds. Some ragged olive trees and a tall cypress grow in the hot sunshine. A few rods away the ground forms a level terrace a few feet higher than the place where we stand. The terrace is faced with a wall of stone and steps lead from the lower to the higher level. Still further on is seen a higher terrace approached by a particularly fine broad stairway of stone, with a monumental gateway at its head. That gateway is the approach to a large building on the uppermost terrace, a building whose walls are covered with porcelain tiles and slabs of marble and whose roof is crowned with a beautiful rounded dome. This is the Mosque of Omar on the site of the ancient temple.

LESSON QUESTIONS

1 Who is the speaker in v. 1 ? What did he see that was new ? What had happened to the "first heaven" and the "first earth ?" How is the passing away of the earth described in 2 Peter ? (2 Pet. 3 : 10.)

What does the absence of the "sea" in John's vision signify ?

2 What city on earth was often called the "holy city ?" What is the city called which John saw ? What was the origin of the city ? Who was the originator ? To what is God's relation to his people likened ? What is the church called in v. 9 ?

3, 4 What voice did John hear ? Explain "tabernacle." With whom would God dwell ? Of what promise was this a fulfilment ? What evils would be removed ?

22-24 Why is there no temple in the holy city ? What title is given to God ? What is Christ called ? Why was there no sun or moon in the holy city ?

25-27 Of what were the open gates a symbol ? What things were excluded from the city ?

FOR DISCUSSION

1. Are churches necessary in order to the worship of God ?
2. Will the present world be utterly destroyed ?

A PRAYER

Holy, Holy, Holy, Lord God Almighty, who is like unto thee ? Thou art of purer eyes than to behold evil and canst not look on iniquity. Yet thou dost have patience with us, sinners. In thy love prompt us to repentance. In thy mercy forgive us our sins. For thy name's sake receive us to thyself and fill us with the knowledge of thee that we may see thee face to face and may dwell with thee forever. Amen.

Prove from Scripture—That an enduring city is prepared for believers.

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

The Question on Missions—12. Does the Mission help to make useful men and women ? Yes. Many Mission boys have become teachers, preachers, and useful agriculturists ; also, of late, lawyers, doctors, and interpreters. Mission girls have become Bible women, good wives and mothers, an example to the heathen around in their home life.

Lesson Hymns—Book of Praise : The "Great Hymn of the Church"—Primary, 595 ; Junior and Upward, 438, 105, 129, 52 (Ps. Sel.), 593, 338.

FOR WRITTEN ANSWERS

1. Why does the holy city need no temple ?

2. How is the peace of the city pictured ?

SIGN NAME HERE.

Lesson XIII. CHRISTMAS LESSON—THE PROMISE December 24, 1916
OF THE KING: THE COMING OF THE KING

LESSON SETTING—The passage from Isaiah, written about 750 years before the coming of Christ, contains a wonderful promise of the Saviour's birth and reign, while the passage from Luke's Gospel shows us how Christ rules in the hearts of his followers.

GOLDEN TEXTS—For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.—Isaiah 9: 6 (Rev. Ver.).

He that is not against you is for you.—Luke 9: 50 (Rev. Ver.).

*Memorize Rom. 5: 1-11.

THE LESSON PASSAGES—Isaiah 9: 2-7; Luke 9: 49-62.

2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Mid'ian.

5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, the Prince of Peace.

7 Of the increase of his government and peace there shall be no end, upon the throne of Da'vid, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even for ever. The seal of the Lord of hosts shall perform this.

Luke 9: 49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.

51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem.

Revised Version (Isa. 9: 2-7)—¹dwelt; ²thou hast increased their joy; ³Omit and; ⁴Omit three words; ⁵thou hast broken; ⁶all the armour of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire; ⁷Mighty God, Everlasting Father; ⁸Omit The; ⁹of; ¹⁰establish it; ¹¹uphold it; ¹²judgement; ¹³righteousness; ¹⁴shall. (Luke 9: 49-62)—¹forbade; ²But Jesus; ³you; ⁴days were well-nigh come; ⁵were going; ⁶bid fire; ⁷Omit rest of verse; ⁸Omit first sentence in verse; ⁹Omit five words; ¹⁰Omit Lord; ¹¹The foxes; ¹²the; ¹³heaven; ¹⁴But he said; ¹⁵Leave; ¹⁶to bury; ¹⁷own; ¹⁸published abroad; ¹⁹I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house.

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

57 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee: but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

HOME DAILY BIBLE READINGS

M.—For and against him, Luke 9: 49-62.

T.—Choose you this day, Josh. 24: 14-25.

W.—Against him, John 11: 47-54.

Th.—For him, Luke 9: 18-26.

F.—A secret disciple, Mark 15: 42-47.

S.—No drawing back, Heb. 10: 32-39.

Sunday—"Whosoever shall confess me," Luke 12: 1-8.

THE LESSON EXPLAINED

I. THE KING PROMISED.—2, 3. The people in darkness. Darkness pictures sin and sorrow which Christ was to remove. Seen a great light. Jesus called himself "the light of the world," John 8: 12. Shadow of death; a darkness like that of the lower world. Thou hast multiplied the nation. God's kingdom, long limited to the Jews, was to spread over the whole world. Has increased their joy (Rev. Ver.). So the coming of Christ brings joy into hearts and homes (see Acts 8: 8). Joy in harvest; a reference to the great harvest feast of Tabernacles, Ex. 23: 16. Divide the spoil; after a victory.

4, 5. Thou hast broken; the power of the Assyrian,

Israel's great enemy at the time when Isaiah wrote, but better even than this—the power of sin. From this Christ sets us free, Rom. 6: 17, 18. The yoke of his burden; the yoke that burdened him (Israel). The staff of his shoulder; the staff with which he was beaten. The rod of his oppressor ("driver"). We are reminded of the task-masters in Egypt, Ex. 5: 14. So sin is a hard and cruel tyrant. As in the day of Mid'ian; when Gideon routed his foes, Judg. 7: 1-23. Read v. 5 as in the Rev. Ver. All the accoutrements of the warrior are to be burned in the fire. War itself will be burned up and a kingdom of peace established (see ch. 11: 1-10).

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6, 7. A child ; the blessings spoken of to be realized in him. His name shall be called Wonderful ; a divine title to describe a divine person. Of the increase of his government. This glorious person is to have a correspondingly glorious reign. A vivid prophecy of the Messiah. The zeal of the Lord . . . will perform. God stands pledged to bring the words to pass.

II. THE KING RULING.— Luke 9 : 49, 50. John answered ; not to a question previously asked, but his words were called forth by what goes before. Casting out devils ; following the example of Jesus. In thy name ; by the authority and in the spirit of Jesus. We forbid him ; and, by so doing, had put a stop to the work. Followeth not . . . us. John was loyal to Jesus, but his loyalty was too narrow. Not against us . . . for us. See also Matt. 12 : 30. There is no such thing as neutrality towards the cause of Christ.

51-56. Time . . . received up ; into heaven. Set his face ; with steadfast courage. Samaritans ; inhabitants of the middle district of Palestine between Galilee and Judea. Did not receive him ; because he was going to the temple at Jerusalem ; the Samaritans had a rival temple at Gerizim. Command fire as Elias did. See 2 Kgs. 1. 10. Rebuked them ; for showing a spirit so contrary to his own.

57-62. A certain man ; a scribe, Matt. 8 : 19. Follow thee ; as a disciple. Foxes . . . holes . . . birds . . . nests (lodging places). In this they were better off than Jesus. Not where to lay his head ; no complaint, but a warning to count the cost of following Jesus. Another ; a different sort of man. Follow me. The man was hesitating, and Jesus would spur him on. Bury my father ; waiting at home for his death. He wished to put off following Jesus. Let the dead bury their dead ; a proverb meaning that the living should not be neglected for the sake of the dead. I will follow thee ; another volunteer. First . . . farewell. The man was divided in his mind. If he went home his friends would induce him to stay. Hand to the plough. The Eastern plow is meant, which is light and easily overturned. Looking back ; taking his eyes off his work.



"THE LIGHT OF THE WORLD"

LESSON QUESTIONS

2, 3 Of what is darkness a picture ? Who should remove these ? What did Jesus call himself ?

4, 5 Who was Israel's great foe in Isaiah's time ? From what does Christ set us free ? Explain "yoke" and "staff." What does "the rod of his oppressor" recall ? What is the reference in "the day of Midian ?" What is the promise in v. 5 ?

6, 7 What titles are here given to "the child ?" What is said of his reign ? Of whom is this a prophecy ?

Luke 9 : 49, 50 Of what did John tell Jesus ? What virtue did John show ? What was his fault ?

51-56 Whither were Jesus and his disciples going ? Why did the Samaritans not receive Jesus ? What did James and John wish to do ? How did Jesus treat their proposal ?

57-62 Describe each of the three would-be disciples.

A PRAYER

O thou who wast born on Christmas Day, let our hearts be open to receive thee, let our lives be transformed by thy presence with us, let our joy be full as we take thee with us and make thee known to others. Grant that we may not neglect thy salvation, but may rejoice that we have been chosen by thee to be heirs with thee of the Father's glory. Hasten the day of the coming of thy kingdom, and glorify thy name in all the world. Amen.

Prove from Scripture—*That we should decide for Christ now.*

Shorter Catechism—Review Questions 79-81.

The Question on Missions—13. How are the East Indians trained to help in the work of the Mission ? They are trained to become the teachers in the schools, to be catechists and preachers for their fellow countrymen, to be Bible-women and seamstresses in the schools. A few have become carpenters and printers, and as such, are a great help to the mission.

Lesson Hymns—Book of praise: The "Great Hymn of the Church"—Primary, 595 ; Junior and Upward, 438, 29, 31. 16 (Ps. Sel.), 34, 30.

FOR WRITTEN ANSWERS

1. What titles are given to the coming Christ in the passage from Isaiah ?
2. What does it mean to follow Jesus ?

SIGN NAME HERE

Lesson XIV.

REVIEW—CHRIST'S COMING AND
COMING TO CHRIST December 31, 1916

TO MAKE READY FOR THE REVIEW—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Revise your Scripture Memory Passages, Shorter Catechism (Questions 72-81), and the Question on Missions for the Quarter.

GOLDEN TEXT—The Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.—Revelation 22: 17 (Rev. Ver.).

Read Revelation 22: 6-14, 16-21.

***HOME DAILY BIBLE READINGS**

M.—"Unto us a Son is given," Isa. 9: 2-7.

Th.—Paul's defence before Agrippa, Acts 26: 24-32.

T.—Paul before Felix, Acts 24: 10-21.

F.—The voyage, Acts 27: 13-26.

W.—The appeal to Cæsar, Acts 25: 1-12.

S.—Shipwrecked on Melita, Acts 27: 38-44.

Sunday—From Melita to Rome, Acts 28: 24-31.

A PRAYER

O thou whose years shall know no end, to whom a thousand years are but as yesterday when it is past, we are glad to rest to-day in the knowledge that thy love is as endless as thyself, for thou art love. In love look on us as we stand on the threshold of a new year. We are not proud of the past year. In sorrow we think of its failures and its sins. But we rejoice when we think of the opportunities still before us. Give us the forward look, the purpose of the conqueror, the ambition that should belong to thy children. Teach us how to make the most of every day. Through Jesus Christ, our Lord. Amen.

Prove from Scripture—That all may come to Christ. **Lesson Hymns**—Book of Praise: The "Great Hymn of the Church"—Primary, 595; Junior and Upward, 438, 138, 110, 116 (Ps. Sel.), 560, 148.

REVIEW CHART—FOURTH QUARTER

ACTS, EPISTLES AND REVELATION	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Acts 23: 14-24.	A Plot that Failed.	They shall fight against thee.—Jer. 1: 19.	1. Danger threatened. 2. Danger detected. 3. Danger prevented.
II.—Acts 24: 10-21.	Paul Before Felix.	Herein do I also exercise myself.—Acts 24: 16.	1. A straight denial. 2. A bold confession. 3. A fearless challenge.
III.—Acts 25: 1-12.	The Appeal to Cæsar.	It is enough for the disciple.—Matt. 10: 25.	1. The plot. 2. The accusation. 3. The appeal.
IV.—Acts 26: 1, 24-32.	Paul's Defence Before Agrippa.	I was not disobedient.—Acts 26: 19.	1. A courteous defence. 2. A rude interruption. 3. An earnest appeal. 4. A true verdict.
V.—Acts 27: 13-26.	The Voyage.	Commit thy way.—Ps. 37: 5.	1. Danger. 2. Despair. 3. Encouragement.
VI.—Acts 27: 38-44.	Shipwrecked on Melita (Malta).	The Lord redeemeth the soul.—Ps. 34: 22.	1. Land reached. 2. The ship wrecked. 3. All saved.
VII.—Rom. 14: 13 to 15: 3.	World's Temperance Sunday.	It is good not to eat flesh.—Rom. 14: 21.	1. Our brother. 2. Our duty. 3. Our example.
VIII.—Acts 28: 11-24, 30, 31.	From Melita to Rome.	I am not ashamed of the gospel.—Rom. 1: 16.	1. From Malta to Rome. 2. Paul and his countrymen. 3. Paul's ministry in Rome.
IX.—Rom. 12: 1-8.	A Living Sacrifice.	Present your bodies.—Rom. 12: 1.	1. Consecration of life. 2. Consecration of powers.
X.—Rev. 1: 1-8, 17-20.	Jesus Christ the First and the Last.	Fear not; I am the first.—Rev. 1: 17, 18.	1. The messenger. 2. The master. 3. The message.
XI.—Rev. 2: 1-17.	Faithful unto Death.	Be thou faithful.—Rev. 2: 10.	1. To the church in Ephesus. 2. To the church in Smyrna. 3. To the church in Pergamos.
XII.—Rev. 21: 1-4, 22-27.	The Holy City.	Behold, the tabernacle of God.—Rev. 21: 3.	1. The city of joy. 2. The city of glory. 3. The city of peace.
XIII.—Isa. 9: 2-7; Luke 9: 49-62.	Christmas Lesson—The Promise of the King; The Coming of the King.	For unto us a child.—Isa. 9: 6. He that is not against.—Luke 9: 50.	1. The king promised. 2. The king ruling.

A Picture Review

Each scholar should be able to name the illustration for each lesson and to answer the questions which follow

- Lesson I.—A LIGHT-ARMED ROMAN SOLDIER: How did the plot against Paul fail?
 Lesson II.—A ROMAN HALL OF JUSTICE: Who was Felix?
 Lesson III.—CÆSAREA: To whom did Paul appeal?
 Lesson IV.—HEAD OF NERO: What did Festus think of Paul?
 Lesson V.—AN ANCIENT SHIP: How did Paul cheer his companions?
 Lesson VI.—PART OF ISLAND OF MALTA: How did the shipwrecked company get to land?
 Lesson VII.—ROMAN TRICLINIUM: What rule does the lesson give about eating and drinking?
 Lesson VIII.—CASTOR AND POLLUX: Whither did Paul go from Malta?
 Lesson IX.—PARCHMENT CASE WITH ROLLS: Describe the two parts of the Epistle to the Romans.
 Lesson X.—THE APOSTLE JOHN: When was the Revelation written?
 Lesson XI.—THE GOLDEN CANDLESTICK: What did the "candlesticks" represent?
 Lesson XII.—THE TRANSFIGURATION: Who saw Jesus transfigured?
 Lesson XIII.—THE LIGHT OF THE WORLD: Where did Jesus call himself "the light of the world"?

*Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 50 Old Bailey, London, England.

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance, on the other side, may, if so desired, be detached and handed in to Home Department Visitor or Superintendent by members of the HOME DEPARTMENT.]

- Lesson I. How did Paul's nephew help him ?
- Lesson II. What charges were made against Paul before Felix and how did Paul answer them ?
- Lesson III. Why did Paul's enemies wish to have him brought from Cæsarea to Jerusalem ?
- Lesson IV. What was King Agrippa's reply to Paul's appeal ?
- Lesson V. How did Paul know that his own life and the lives of his fellow voyagers would be saved ?
- Lesson VI. Describe the shipwreck on the island of Malta.
- Lesson VII. Why should we abstain from drink even if using it should do us no harm ?
- Lesson VIII. What did Paul do during his two years' stay in Rome ?
- Lesson IX. What is it to present our bodies a living sacrifice ?
- Lesson X. Where was each of the "seven churches of Asia ?"
- Lesson XI. What is meant by the second death ?
- Lesson XII. Why is there no temple in the holy city ?
- Lesson XIII. Describe the three would-be disciples mentioned in the lesson.

SCHOLAR'S REGISTER

OCTOBER-DECEMBER, 1916

[This Record, with questions for Written Answers on the other side of the page, may be detached for Quarterly Report by members of the HOME DEPARTMENT]

Name..... Address..... Class.....

DATE 1916	S.S. Att'dance	Mem. Veres	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
October 1.....								
October 8.....								
October 15.....								
October 22.....								
October 29.....								
November 5....								
November 12...								
November 19...								
November 26...								
December 3...								
December 10...								
December 17...								
December 24...								
December 31...								
Totals.....								

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