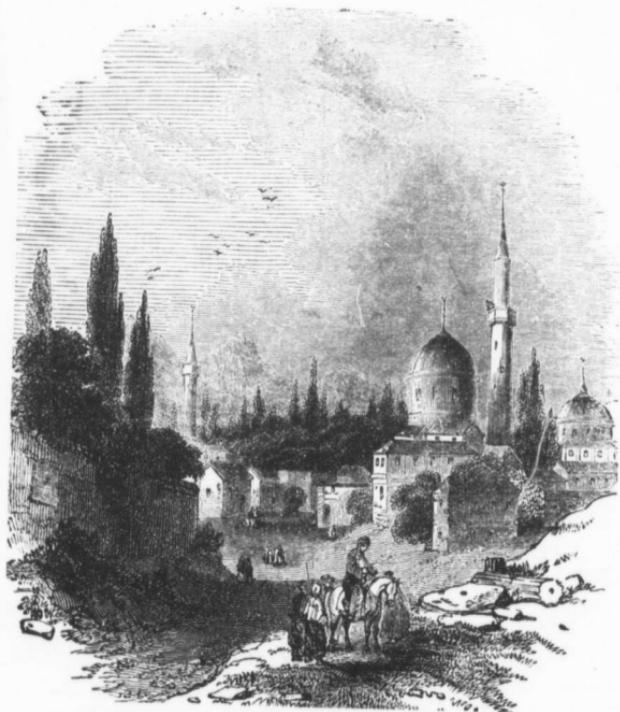


# Sunday School

## Banner

FOR TEACHERS AND YOUNG PEOPLE



THYATIRA.  
(See Lesson for June 15th.)

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In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.

Vol. 3

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# SUNDAY SCHOOL BARRER

for  
**TEACHERS**  
AND  
**YOUNG PEOPLE.**

Vol. 3

JUNE, 1902

No. 6

## CONTENTS.

	PAGE
Who'll Buy? . . . . .	i
Two Pictures . . . . .	i
A Crusade Against Vice . . . . .	ii
Irrevocable . . . . .	iv
Teaching and Managing a Class of Boys . . . . .	iv
A Thrilling Incident . . . . .	vi
Schools Opening in the Spring—"Onward" and "Pleasant Hours" Free . . . . .	vi
Rates to Sunday School Convention, Denver . . . . .	vii
What Organized Labor Thinks of the Saloon . . . . .	vii
Right Hon. Joseph Chamberlain on Temperance . . . . .	vii
Always the Same . . . . .	viii
"This Cursed Drink" . . . . .	viii
Book Notices . . . . .	viii
Descriptive and Explanatory Index . . . . .	x
Lessons and Golden Texts.—Order of Services . . . . .	xi
International Bible Lessons . . . . .	396
Primary Teachers' Department . . . . .	435

### Who'll Buy?

(Suggested on seeing the advertisement  
of a wholesale liquor dealer.)

- Forty casks of liquid woe—  
Who'll buy?
- Murder by the gallon. Oh!  
Who'll buy?
- Larceny and theft made thin,  
Beggary and death thrown in,  
Packages of liquid sin—  
Who'll buy?
- Foreign death imported pure—  
Who'll buy?
- Warranted not slow, but sure—  
Who'll buy?

Empty pockets by the cask,  
Tangled brains by pint or flask,  
Vice of any kind you ask—  
Who'll buy?

Competition we defy—  
Who'll buy?  
Dye, to make the soul jet black;  
Dye, to make the conscience slack;  
Nothing vile do our casks lack—  
Who'll buy?

### Two Pictures.

BY NELLIE RANKIN.

I hold a picture in my hand,  
Of a merry laughing boy;  
His hair is curling, eyes are blue,  
He was his mother's joy.  
All the long day he played about,  
At night knelt by my knee;  
To-day the memory of the past  
In waves breaks over me.

I hold a picture in my hand,  
Of a man grown old in sin;  
The trace of crime is on his face,  
Where innocence had been;  
He looks with steady, hardened stare,  
From eyes once soft and mild,  
My heart stands still, this is the face  
Of my pure, happy child.  
Barrie, Ont.

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## Sunday School Banner

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

TORONTO, JUNE, 1902

### A Crusade Against Vice.

SOME of the best things in the world come from our neighboring country, the United States, to wit, the great Students', Epworth League, and other Christian Conventions. Some of the worst things we receive also from the same country, namely, a lot of bad plays, bad books, and bad papers. Some fifty American papers are prohibited from entering the country by our Canadian laws, nevertheless many of them are smuggled in.

A crusade has recently been waged against these pernicious things in the United States by the Reform Bureau of Washington, of which the Rev. Wilbur F. Crafts, D.D., is superintendent. He has been indefatigable in visiting many parts of the Union and Canada. He has succeeded in procuring the co-operation of fourteen of the great railroads in the United States, of excluding from their

trains books and papers which used to be thrust upon the passengers by a zealous news agent. His Bureau has prevented the performance of obnoxious plays in many of the cities, and has, we believe, driven some of them off the stage entirely. It co-operates with Anthony Comstock in his anti-vice crusade against immoral literature.

At the very time when thousands of American students were attending the late Missionary Convention, the city of Toronto was cursed with some of the worst plays which have been exhibited for years. Our streets were placarded, and some leading hotels and stores filled with coarse and vulgar posters. Mr. Crafts remonstrated with some of these hotel and store people, and the obnoxious posters were promptly removed, one storekeeper tearing them up and trampling them under his foot. The clerks had placed them without his knowledge. Where on earth were his eyes, and why didn't he use them for better purpose?

#### METHODS.

Mr. Crafts' method is to visit the news stalls, look over the contents, and remonstrate with the dealers, informing them that certain papers, of which he has the list, are under ban of the law, and politely requests their withdrawal. In almost every case this is done at once. The late William Smith, who controlled the book stalls at all the railway stations in Great Britain, would allow no book or paper of questionable character for sale at his stalls. It is too bad that Canada should be made the dumping ground for the literary garbage which is outlawed in the United States.

A Canadian Reform Bureau has been organized in Toronto, Rev. J. F. Ockley, Chairman, Rev. J. Campbell Tibb, 133 Confederation Life Building, Secretary.

We read in the Scripture of "A man which sowed good seed in his fields: but while men slept, his enemy came and sowed tares among the wheat." So while the churches have been sleeping the devil has been sowing these vile seeds from which springs a crop of vice and crime in our very midst. Let us protect our boys, give them a chance to grow up pure and strong, and save our youth from the temptations with which their pathway is strewn. We abridge as follows from the Bulletin No. 1 of the Canadian Reform Bureau. Persons cognizant of the violation of the law will confer a favor by writing to J. Campbell Tibb, Secretary, 133 Confederation Life Building, Toronto.

Among the papers under ban in the United States, and prohibited, we believe, in Canada, are The Police Gazette, The Police News, and many others. A list of the contraband literature will be furnished by Mr. Tibb.

## REFORM BUREAU BULLETIN.

At the urgent request of Toronto ministers and laymen this committee has been organized to promote co-operation of good citizens in Canada and the United States on moral questions, in which the two countries reciprocally affect each other. The Bureau will co-operate with the Dominion Temperance Alliance and Lord's Day Alliance of Canada in the two reforms to which they are devoted, and will give especial attention to impurity, in co-operation with the W. C. T. U., and probably to gambling also. Another object will be to promote the treaty to protect all uncivilized races against intoxicants and opium, which the United States has asked the British Empire to submit jointly to the other powers.

Sec. 179 ff. of Dominion Criminal Code forbids, on penalty of two years' imprisonment, selling, exposing for sale, or exposing to public view, any obscene reading or pictorial matter.

Police Commissioners have full power to control theatres in the power to stop a play at any point and arrest actors, if necessary, or they can reach the same result through their power to refuse renewal of licenses on their own discretion, without advertising a show by a trial in court.

A new law, whose passage is assured, gives the Commissioners, or any officer they may designate, the right to see all posters before they are put up, and to suppress any deemed objectionable.

The Dominion Government is giving Customs officers like powers, so that there will be a double check, which public opinion should make stringent.

The Dominion postal authorities exclude many periodicals as obscene or fraudulent, but not all even of those excluded from American railroads. Everyone who sees any literature "tending to corrupt morals"—that is, what Sec. 179 forbids—whether by inciting to deeds of robbery and bloodshed, should not only call the attention of Staff Inspector Archibald, Toronto, to it, but also ask the Dominion Government to put it on the prohibited list for post-office and customs officers.

Lord Chief Justice Cockburn, of Great Britain, in behalf of the full bench pres-

ent, laid down the following test of obscenity:

"I think the test of obscenity is this: Whether the tendency of the matter charged as obscenity, is to deprave and corrupt those whose minds are open to such immoral influences."

In New York State, Judge Benedict, after reciting the foregoing test, said:

"It is within the law if it would suggest impure and libidinous thoughts in the young and inexperienced."

## FORWARD MOVEMENTS IN PROTECTION OF CANADIAN YOUTHS.

If you favor any or all of these, so write to the secretary of the committee, who will bring these expressions of public sentiment to bear for better laws or stricter enforcement, as the case may be, withholding writers' names.

The Curfew bell, rung at 8 p.m. in winter, at 9 p.m. in summer, to call home boys and girl under sixteen unattended by parents or guardians, has proved in a thousand American cities the best of all restrictions of youthful vice and crime. (Apply to the International Reform Bureau, 103 Md. Ave., N.E., Washington, D.C., for leaflets on the subject.)

Minors, or at least persons under sixteen, should not be allowed to enter theatres at any hour except when accompanied by parents or guardians.

The movement started in Paris in the name of art, seconded in Chicago, to reduce bill boards to the lowest terms as disfigurements of a city because the pictures are coarse even when not obscene, should be promoted here. Canadian towns and cities would make a far better appearance if no pictures at all could be posted save half-tone and photographic portraits in street costume, all further advertisements being limited to words.

All good citizens should use "the arrest of thought" appealing to newsdealers to cease selling whatever is offensive, and to shopkeepers and landlords to refuse space in windows and on outside walls for coarse posters. Those who need further urgency should be reported to us.

Stronger laws are needed on gambling. Contributions for the Reform Bureau may be paid at Imperial Bank of Canada, Yonge Street Branch, corner Queen Street. Make cheques payable "to Reform Bureau account."

Not one life can be pure in its purpose and strong in its strife and all life not be purer and stronger thereby.—Owen Meredith.

### Irrevocable.

BY MARY WRIGHT PLUMMER.

What thou hast done thou hast done, for  
the heavenly horses are swift;  
Think not their flight to o'ertake,—they  
stand at the throne even now.  
Ere thou canst compass the thought, the  
immortals in just hands shall lift,  
Poise, and weigh surely thy deed, and its  
weight shall be laid on thy brow;  
For what thou hast done thou hast  
done.

What thou hast not done remains; and  
the heavenly horses are kind.  
Till thou hast pondered thy choice, they  
will patiently wait at thy door.  
Do a brave deed, and, behold! they are  
farther away than the wind.  
Returning, they bring thee a crown, to  
shine on thy brow evermore;  
For what thou hast done thou hast  
done.

### Teaching and Managing a Class of Boys.

A paper read at a meeting of Officers and Teachers of  
Dundas Centre Bible School, London, Ontario.

**T**HE object of Sunday School training is to help pupils to a knowledge of God and of our Saviour, which will lead them to give themselves into his keeping and to determine to lead useful Christian lives.

With this end ever in view, our first duty as teachers of young boys is to make them understand that when they are in Sunday School, they are taking part in a religious service in the Lord's House on the Lord's Day. Once even small boys understand this, there will be no bolsterous talking and running about before the opening exercise, and the superintendent will be able to secure order as soon as the school is called.

To me, class management seems of equal importance with teaching, as order must be maintained before instruction can be given. Only a well disciplined mind can work amid confusion, and before we can hope to secure the attention of children, we must eliminate all that tends to distract. If the pupils of each class are taught that they owe it to their neighbors to be quiet during the school

session, our first condition for good work will be gained.

Not only will the pupils be creating a condition under which they can study, but the very fact of making themselves come under certain rules which work for their general good will tend towards their moral development. We are told that every form of physical comfort, as, for instance, sitting still, every subordination of present pleasure for future gain or for the good of others requires the same activity of will that moral conduct requires, and results in a training of character through the formation of habit.

The teacher must awaken in the pupil a love of what is right, and must stimulate him to make this love the mainspring of his actions. If the boys are to grow in grace and become strong characters, they must be led to do more than wish, in a vague sort of way, that they might be good.

They must be taught that they have within themselves the power to deliberately choose to be good; to take Christ as their example, and, with his help, to fight whatever tendency to evil they might have.

Then, in dealing with troublesome boys, we must remember that it is the motive behind an act which makes it right or wrong. For instance, a nervous, restless boy may, by tapping the floor with his foot, disturb the school just as much as a deliberately bad boy who taps the floor to create a disturbance. The act and its results is in each case identical, but the motives leading to the acts were widely different, and we must exercise discrimination and care in dealing with the two cases.

For the first boy, the merest intimation that he is creating a disturbance will be sufficient to check him for the time at least. If he again and again offend in the same way, he must be taught that such thoughtlessness is in itself wrong, and that it is his duty to check a habit which is so annoying to others. In the second case, we must appeal to the man in the boy. We must show him how mean and unworthy it is to deliberately annoy others. Endeavor to show him what little true satisfaction can, after all, be gotten out of such smallness, and let us, by awakening an admiration for what is fine and manly, as well as by direct teaching and correcting, help him to overcome his disposition.

Above all, let us not fall to commend the boys' every effort to do what is right. Even to our older hearts a word of commendation is grateful. How much

more, then, is a word of appreciation to a child, who is just learning that he has that within himself which he must fight; that he is responsible for all that he is and does, and that he has a character to build.

When once a class of boys know that nothing short of perfect obedience is required of them, when they understand that they are in Sunday School to be taught, for benefits which they are to receive, and not out of compliment to officers and teachers, the giving of instruction is comparatively easy.

Just a word more on the subject of class management. We all know that nothing fastens itself upon one like the habit of coming late, and that nothing is more injurious to the temper of one's friends than failure to be prompt in keeping appointments. I can speak feelingly on this subject, as, unfortunately, punctuality is not one of my virtues. But the habit of being on time can be cultivated, and we owe it to the tardy pupil to do all in our power to help him. To this end the class book may be called into requisition; never fail to mark a pupil's lateness, and impress upon him that there is a black mark against his name. If he be habitually late, inquire into the cause, and show him that he might have been on time if he had really chosen to be so. By cultivating habits of punctuality in our boys, we will give them no little cause for gratitude to us, and we will save ourselves and their friends a great deal of trouble in after years.

One of the first requisites of a teacher is the power to

#### SECURE AND HOLD ATTENTION.

Attention is the power of the mind to direct its own activities. It is the concentration of the mental energies upon one thing at a time. It is not secured by claiming it or entreating it, not even by urging its importance; such means may gain for us temporary attention, but they will utterly fail to develop a fixed habit of attention. We can only do this by interesting our pupils. So if we find that the average boy, or the class as a whole, is inattentive, we may conclude that perhaps ourselves, and not the boys, are at fault. Our teaching may be going along in a rut, we may not be putting enough variety and life into it. Perhaps we have been telling the boys in a prosy way all we know about the lesson, and have given them no opportunity to tell what they have gathered from reading the text. Is it not an in-

sult to the intelligence of a boy to have him read a dozen verses, and then proceed to tell him the facts that appear on the very surface of them. By judicious questioning should we not rather get the boys to tell all they know first about the lesson of the previous Sunday. Then, when that has been connected with the lesson of the day, have them give the facts of the verses just read. The teacher may then supplement this with any additional information she may have about the people or places mentioned. The boys may look up references to the lesson, find places on the map, compare the ancient condition of places and peoples with conditions of some places and peoples to-day. By questioning we can keep all minds active; the dull boy being asked questions, the answer to which is found in a verse he or some one else has just read; the more difficult questions may be given to the bright boy, who, unless care is taken, will do all the answering.

But we have all doubtless found that no one plan is sufficiently interesting to be used on four Sundays of a month. If we only change the manner of introducing the lesson, some little interest is awakened. If for two Sundays we have read the lesson, verse by verse in regular turn, let us vary things on the third Sunday by naming the ones who are to read each verse, being careful, of course, to call upon each boy the same number of times. In this way the boy who counts up to see what verse will fall to him, and then looks around until his turn comes, will form the habit of reading the whole lesson. Then, on a fourth Sunday, the lesson might be read by the class in concert. This is not nearly so noisy as one might suppose; for when boys have learned to respect the rights of their neighbors, they can subdue their voices most wonderfully.

By talking with the pupils about the present conditions in Eastern lands, we can impress upon their minds that it is actual history we are studying. Make them feel this, and by constant review and drill fix the main facts of a series of lessons in their minds, and so preserve the unity of the course. Review frequently, so that, for instance, when we have finished studying the Acts, the class will know the history of the early church. In teaching the life of Christ and the lives of the apostles to boys, let us first bring out their great fearlessness and courage, characteristics which they already admire, and which always appeal to them, and then we may lead them to

see that the gentleness and loving kindness of those lives is no less worthy of their admiration and emulation. And, above all, have the boys themselves deduce the spiritual and moral teaching of the lessons and help them to apply it to their own lives.

### A Thrilling Incident.

How great would be the result if converted teachers should speak to their scholars about their souls! In Mr. D. L. Moody's mission Sunday-school in Chicago was a class of young ladies who were, Mr. Moody said, without exception the most frivolous girls he ever met. He tried to teach them one Sunday, and they laughed in his face. Their teacher was a delicate young man who was slowly dying with consumption. One day he called on Mr. Moody and told him that he had had another hemorrhage, and that he was going home to New York State to die. He seemed greatly troubled, and when Mr. Moody asked the reason he replied: "Well, I have never led any of my class to Christ. I really believe I have done the girls more harm than good." Mr. Moody had never before heard a teacher manifest such concern for the souls of his scholars, and he suggested that the teacher visit his scholars and tell them how he felt. During the next ten days Mr. Moody and the teacher visited each scholar at her home. At the end of ten days the young man entered Mr. Moody's store, his face shining. "Mr. Moody," he said, "the last one of my class has yielded herself to Christ." Mr. Moody then relates what followed:

I tell you we had a time of rejoicing. He had to leave the next night, so I called the class together that night for a prayer-meeting, and there God kindled a fire in my soul that has never gone out. The height of my ambition had been to be a successful merchant, and if I had known that meeting was going to take that ambition out of me I might not have gone. But how many times have I thanked God since for that meeting! The dying teacher sat in the midst of his class and talked with them and read the fourteenth chapter of John. We tried to sing "Blest be the tie that binds," after which we knelt down to prayer. I was just rising when

one of the class began to pray for her dying teacher. Another prayed and another, and before we rose the whole class had prayed. As I went out I said to myself: "O God, let me die rather than lose the blessing I have received to-night." The next evening I went to the depot to say good-bye to that teacher. Just before the train started one of the class came, and before long, without any prearrangement, they were all there. What a meeting that was! We tried to sing, but we broke down. The last we saw of that dying teacher he was standing on the platform of the car, his finger pointing upward, telling that class to meet him in heaven.

That incident changed the whole tenor of Mr. Moody's life, and gave to the Christian world its greatest lay evangelist. After relating the story of the dying teacher's successful effort to secure the conversion of his scholars and the farewell scene, Mr. Moody adds: "I didn't know what this was going to cost me. I was disqualified for business. It had become disastrous to me. I had got a taste of another world and cared no more for making money. For some days after the greatest struggle of my life took place. Should I give up business and give myself to Christian work, or should I not? I have never regretted my choice. Oh, the luxury of leading someone out of the darkness of this world into the glorious light and liberty of the gospel!"

Sunday-school teacher, would you have that delightful experience? Lead your scholars to Christ, and you will.—*Exchange.*

### Schools Opening in the Spring—"Onward" and "Pleasant Hours" Free.

A large number of schools have taken advantage of our offer of free copies of these papers for one month. We renew that offer to schools opening in the spring and not heretofore taking these papers. They will find these papers, with their strongly-written articles, stories, poems, and graphic pictures on temperance and prohibition of great interest and value in the great temperance campaign now before us. Please send number of scholars in your school, the address of your secretary and a liberal supply of these papers will be sent for one month free.

William Briggs, Wesley Buildings, Toronto.

## Rates to Sunday School Convention, Denver.

For the above it is expected that the following arrangements will be placed in effect from points in Canada, Sharbot Lake, and West, to Denver, Colo., and return:

Rate: One-way lowest first-class fare for the round trip. In regard to travelling arrangements, the best rate the local railways can quote yet is return tickets from Toronto for \$41.90. This charge is based on a rate of \$29.50 from Chicago to Denver. As the railways in that section have cut the price to \$25.00, it is expected the charge from all Ontario points will be single fare to Chicago, plus \$25.00. This would bring the rate from Toronto to \$37.40. Accurate information can be had later from the office or from the local agent of the road which may be selected as the "official" route.

Date of Sale: June 22nd to 24th, inclusive.

Final Return Limit: October 31st, 1902.

Conditions of Tickets: Tickets limited to continuous passage in each direction, except that stop-overs will be allowed on going trip at and west of the first Colorado common point en route within limit. On the return trip tickets will be limited to continuous passage, commencing on date of execution by Joint Agent at Denver, which cannot be earlier than five days after date of sale or exchange.

Routes: Passengers must go and return same route.

Validation of Tickets: Tickets must be deposited with Joint Agent at Denver immediately on arrival, and passengers will be charged fee of twenty-five cents to have ticket properly executed by Joint Agent for return.

## What Organized Labor Thinks of the Saloon.

Some months ago, when the Minnesota Federation of Labor met in annual convention in Minneapolis, and delegates from the State Retail Liquor Dealers' Association presented credentials, objections were made. One delegate declared that he and his craft were ready to withdraw from the federation if saloonkeepers were to be admitted. He did not

believe they were worthy of an honest man's recognition, nor that they were in reality laborers.

Another delegate declared that in no way does the saloon contribute to the elevation of mankind. It destroys the home, makes paupers and widows, and causes 85 per cent. of the crimes committed. And when the vote was taken 85 were against seating the liquor men, and 11 in favour. The saloon men were thus turned down.

On the following day another attempt was made to give the saloon men seats in the convention, but this was voted down by even a larger majority than on the preceding day.—The National Advocate.

## Right Hon. Joseph Chamberlain on Temperance.

"No statistics are needed to assure you that temperance reform lies at the bottom of all further political, social, and religious progress. Drink is the curse of the country. It ruins the fortunes, it injures the health, it destroys the lives of one in twenty of our population.

"If I could destroy to-morrow the desire for strong drink in the people of England what changes should we see? We should see our taxes reduced by millions sterling! We should see our jails and workhouses empty! We should see more lives saved in twelve months than are consumed in a century of bitter and savage war."

At the meeting of the Executive of the Ontario Sunday School Association, it was moved by Dr. W. Maclaren, seconded by W. McCrae, and unanimously carried, "That whereas it is rumored that an effort may be made at the Denver Convention to revoke, or not to renew, the existing arrangements as to the four temperance lessons each year, resolved that our delegates at Denver be directed to resist any such retrograde action, and to endeavor to secure at least the continuation of the arrangement unanimously arrived at in the Pittsburg Convention, and subsequently endorsed by the St. Louis and Boston Conventions, and unanimously approved by our own Provincial Convention." The Rev. Dr. Potts, Chairman of the Lesson Committee, who was present, said the rumor had no foundation whatever in fact, as the question had never been before the committee.

### Always the Same.

#### CHARACTER OF DRUNKENNESSE.

JOHN LOCKE, 1623.

A pleasant poyson  
 A bewitching Devill,  
 A sweeten'd Sinne  
 The Rooth of evill.  
 A voluntary madnesse  
 The 'fect of Ryot,  
 The Devills loy  
 Th 'vnholosome Diet.  
 O're whelmes ye spirits.  
 Distempers witt  
 Obscures the sight,  
 Weakens the feete,  
 Inflames the Liver  
 The Lungs it rots  
 Duls the memory  
 The sence besots.  
 Chastities Danger  
 The Devills Cottage.  
 Produceth Lust  
 The Devills Cottage.  
 Makes Man a Beast  
 Procures his fall  
 A Deadlie sinne  
 The worst of all.

### "This Cursed Drink."

Can anything be more pathetic than the following letter which was found in the coat pocket of a man whose body was recently found in the River Yarra? Does it not appeal, not merely to the poor boys of the wretched man who had, through the "cursed drink," rushed unbidden into the presence of his Maker, but also to every one who reads it, to have nothing to do with liquors, which too frequently lead to such an awful result? Does it not also appeal to all who profess to be followers of Christ to do all in their power to remove this terrible stumbling-block of strong drink out of the way of their fellow-men?

"Dearest Kate,—Forgive me for committing this rash act, but I do believe that I am mad simply through this cursed drink. But believe me, Katy, it is truly because I love you so much, and I am certain it will be for your sake good. I feel I cannot help myself; it must be a disease with me. Ask and (?) pray that the dear boys learn a lasting lesson

never to touch it in their lives. May God bless you and keep you all, and may I be forgiven for this sinful act. With very best love, blessing and kisses for you all, I am, dear Kate, your broken-hearted, but foolish husband, Charlie."

### Book Notices.

"How to Get Acquainted with God." The Meaning of the Christian Science Movement. By Theodore F. Seward. New York and London: Funk & Wagnalls. Toronto: William Briggs. 16mo. Cloth. Price, 2s. 6d.

This book contains many pious sentiments, but we regard it as fundamentally in error in its acceptance of the teachings of the so-called "Christian Science." To the objection raised that this is mere Eddyism, the vagaries of an ill-balanced and illogical woman, he replies, "Well, didn't Christianity originate with a woman?" Of this new religion he states that "Christian Science bridges the gulf which the churches have created themselves and the members of the theatrical profession. Scores of actors are now coming into the Christian Science Church." Well, if they become Christian thereby, we are very glad, but we are afraid the average theatre is a very poor adjunct to a Christian church.

"The Acts of the Apostles and the Epistles of Paul." Arranged in the form of a continuous history. By Thomas Morrison, M.A., LL.D. Edinburgh and London: Oliphant, Anderson & Ferrier. Pp. viii-183. Price, 1s. 6d.

This book will be of special value to Sunday School teachers in connection with the current Sunday School lessons on the life of St. Paul. It traces the marvellous career of this chief of the apostles from his first appearance in sacred history at the martyrdom of Stephen to his own glorious martyrdom at Rome. It makes large use of the lights thrown upon his history by the narrative in the Acts, and the references in the Pauline Epistles. The fact that it has reached a third edition shows how admirably it meets the needs of the biblical student.

"The Political Freshman." By Bushrod Washington James. Bushrod Library, 1717 Green Street, Philadelphia. Pp. 569.

At the very outset the young collegian, Frank Freeman, who is the dominant character in the book, asserts a brave and fearless personality. "Reform" is his watchword, and how strongly he adheres to that idea his own arguments are best able to tell, when men of various classes come to him and endeavor by most vigorous diplomacy to divert him into channels best suited to advance their several interests. From this very earnestness and modesty he at once marks himself such a true orator that these men, politicians, ministers, and diplomats, immediately conclude to seize upon him as their special organ of speech. The Freshman's speeches appearing now and again through the book will be found to contain much that is valuable information.

"Discourses on Miracles." By Bishop S. M. Merrill, LL.D., and Bishop Henry W. Warren, LL.D. Cincinnati: Jennings & Pye. New York: Eaton & Mains. Toronto: William Briggs. Pp. 131. Price, 25 cents. Postpaid, 30 cents.

Every attack on revealed religion has been overruled for good by the strong and cogent refutation it has received. The recent attack on miracles by Professor Pearson, of Northwestern University, is no exception. But for it we might not have had the trenchant and convincing article by Bishop Merrill and Bishop Warren, two of the best thinkers of modern Methodism, which are contained in this book. They are a complete antidote to the bane of current scepticism. There is a benumbing blight in the breath of infidelity; there is a warm and throbbing life in these testimonies of faith linked with the strength of irrefragable logic.

"Heavenly Harmonies for Earthly Living." By Malcolm James McLeod. With preface by Hon. John V. Farwell. Chicago, New York, and Toronto: Fleming H. Revell Company. Pp. 124. Price, 50 cents.

The intelligent presentation of the eternal verities of God's Word by a man of spiritual insight will never lose its power. Mr. Farwell, a merchant prince and philanthropist in Chicago, whose acquaintance we have had the pleasure of making, and from whom we have re-

ceived much courtesy, while visiting in Pasadena, California, was much impressed with the moral earnestness of Dr. McLeod's sermons, obtained permission for their publication for a wider audience than that to which they were first addressed. The sermons have a unity and spiritual elevation and power which makes them more worthy of publication than many more highly vaunted. They abound in graphic illustrations which add a narrative interest to religious teaching.

"The Epistles of Paul the Apostle to Timothy and Titus." Expository Notes on the Revised Version, with Introduction and Appendix. By R. Martin Pope, M.A. London: Chas. H. Kelly. Toronto: William Briggs. Pp. vii-248. Price,

These are admirable critical and exegetical notes on the pastoral epistles of St. Paul. They will be of special interest to teachers and others who are following the current Sunday School lessons on the life and labors of the great apostle.

There seems to be no limit to the demand for good Bible stories, such as "The Prince of the House of David," "Ben Hur," "Quo Vadis" (which is a story of the early Christian Church), and "Tarry Thou Till I Come." This last seems destined to eclipse all of the others in popularity. Sixteen editions have been issued in six months. The rush of orders was so great at Christmas time that the publishers found it impossible to keep abreast of them.

Prof. Driver, like every other scholar and critic, has his den. He drew Daniel into his den, and made it look dark for the great prophet. But, thanks to Sir Robert Anderson, K.C.B., LL.D., the book of Daniel has been relieved from the higher criticism of Driver, quite as safely as the original prophet was relieved from the lions. "Daniel in the Critic's Den" is now issuing from the Revells in a new edition.

The report of the Ontario Sunday School Convention of 1901 is a pamphlet of 153 pages. It contains the addresses given on that occasion, and an account of the business transacted. It is full of helps and hints for Sunday School work. No superintendent or teacher can read it without advantage. The price is only 15 cents. Can be ordered through our Toronto Book Room.

## Descriptive and Explanatory Index

OF PERSONS, PLACES, INSTITUTIONS, MANNERS AND CUSTOMS REFERRED TO IN THE LESSONS.

**Antioch.**—Lessons V., VII., IX., X.—The name of two cities (both founded by King Seleucus Nicator. In Lessons V., VII., and X. Antioch in Syria is referred to. This was one of the leading cities of the Roman world, the first in which a Christian Church of both Jews and Gentiles was formed, and the first to send out missionaries for the conversion of the world. In Lesson IX. the reference is to Antioch in Pisidia, in ancient times a considerable city, now a village called Yalobatch, east of Ephesus.

**Apostles.**—Lessons IV., IX., X.—“Those sent forth;” the word refers usually to the twelve disciples who were selected by Christ to be his companions and to preach the Gospel. After the ascension of our Lord they came to be the recognized leaders and authorities of the church. The vacancy made by the treason and death of Judas was filled by the election of Matthias; but Paul received direct from heaven a special mission which speedily gave him the lead, and he and Peter stand side by side as “chief of the apostles.”

**Asia.**—Lesson XI.—By “Asia” in this lesson is to be understood neither the continent or Asia nor Asia Minor, but a small Roman province divided from the latter, “much as Portugal is from Spain.” The seven churches addressed in the early chapters of Revelation were all within the limits of this proconsular Asia, of which Ephesus was the capital. “It included the old districts of Mysia, Lydia, and Caria;” technically it also included most of Phrygia.

**Baptized.**—Lessons I., III., IV., XI.—Baptism is the simple rite of initiation into the Christian Church, suggested possibly by various similar rites of the Jews. Baptism with water was a symbol of which Christ’s baptism with the Holy Ghost was the fulfilment. The informality of the baptism of the Ethiopian eunuch is characteristic of the spontaneous life of the early church.

**Barnabas.**—Lessons V., VII., VIII., IX., X.—A Levite, originally named Joseph or Joses, from the island of Cyprus; an early convert to the Gospel. His liberal gift is noticed (Acts 4. 36, 37). He was an acquaintance (perhaps before his conversion) of Saul of Tarsus, introduced Saul to Peter, and was his companion on the first mission journey. A dispute relative to Mark, Barnabas’s nephew, after-

ward led to the separation of Paul and Barnabas, the former going to Asia while the latter, with Mark, went to Cyprus. Nothing is known of the subsequent history of Barnabas. A spurious gospel in Arabic and an epistle were ascribed to him.

**Barabas.**—Lesson X.—A surname of Judas, who, with Silas, was sent to Antioch as a messenger from the apostles, in the company of Paul and Barnabas. See Judas.

**Bithynia.**—Lesson XI.—A Roman province of Asia Minor bordering on the Black Sea. It was left by its last king as a legacy to the Romans.

**Church.**—Lessons V., VI., VII., X.—Our modern use of this word is in some regards so definite, and in others so vague that we are apt to be misled by some of its applications in the New Testament. It originally meant “an assembly of citizens regularly summoned.” Our Lord used it in referring to the Christian community which he was establishing in the midst of Israel. In general it may be defined as “a community based on a special religious idea and established in a special way.”

**Cilicia.**—Lesson X.—The country of Paul’s birth, a narrow strip of territory between Mount Taurus and the Mediterranean Sea, in which dwelt many Jews. Tarsus was its capital.

**Colony.**—Lesson XI.—When the Roman power had conquered a hostile district it sought to establish itself firmly by founding a “colony,” or military settlement. It was governed by Roman law and used the Latin language and Roman coinage. Its citizens were full citizens of the empire with the right of voting at Rome.

**Derbe.**—Lesson IX.—A small city of Lycaonia, probably near the pass called the Cilician Gates, inhabited by a rude Gentile population, and with few Jews.

**Drunkennes.**—Lesson XII.—Distilled liquors were unknown to antiquity, and nothing “stronger” than wines and beers were drank; nevertheless, no vice was more prevalent in Scripture times or more severely denounced by God’s servants than drunkennes. The luxuriance with which grapes grew in Palestine and the indulgence in licentious idol-worship were two of the leading causes for the prevalence of this vice.

Galatia.—Lesson XI.—A Roman province in the central region of Asia Minor. It is a question perhaps not yet finally settled whether in the Acts of the Apostles Galatia is to be understood to mean this province, or that limited area within it which was colonized by Gauls.

Judas.—Lesson X.—A man surnamed Barsabas, a leading member of the apostolic church at Jerusalem, endowed with the gift of prophecy. He, with Silas, was chosen to accompany Paul and Barnabas as delegate to the church at Antioch.

Jupiter.—Lesson IX.—The Latin name of Zeus, the great divinity of the Hellenic race, worshipped as the supreme ruler of gods and men.

Lycaonia.—Lesson IX.—Not a political division, but a name for the great plain in the centre of Asia Minor. It is a dreary and barren region, sparsely in-

habited on account of the scarcity of water.

Lydia.—Lesson XI.—A woman of Thyatira, a seller of purple, who dwelt in the city Philippi in Macedonia; the first European convert of Paul.

Macedonia.—Lesson XI.—A province on the north-west of the Aegean Sea, and north of Greece. Its principal cities were Thessalonica, Pella, and Philippi.

Mercurius.—Lesson IX.—The Greek deity of eloquence, and the wing-footed messenger of the fabled gods.

Mysia.—Lesson XI.—The north-western region of Asia Minor, comprising one of its richest and most populous portions. It lay along the shores of the Hellespont. Troas was its chief port.

Neapolis.—Lesson XI.—The seaport of Philippi, from which it was about ten

(Continued on page 445.)

## LESSONS AND GOLDEN TEXTS—SECOND QUARTER.

Studies in the Book of the Acts.

**Lesson 1.** April 6.—SAUL OF TARSUS CONVERTED. Acts 9. 1-12. Study Acts 9. 1-20. **GOLDEN TEXT:** Acts 9. 19. Repent ye, therefore, and be converted, that your sins may be blotted out.  
2. April 13.—PETER, ANDRAS, AND DORCAS. Acts 9. 32-43. **GOLDEN TEXT:** Acts 9. 34. Jesus Christ maketh thee whole.  
3. April 20.—PETER AND CORNELIUS. Acts 10. 34-44. Study Acts 10. 34-48. **GOLDEN TEXT:** Acts 10. 34. God is no respecter of persons.  
4. April 27.—GENTILES RECEIVED INTO THE CHURCH. Acts 11. 4-15. Study Acts 11. 1-15. **Commit vs.** 7-9. **GOLDEN TEXT:** Acts 10. 43. Whosoever believeth on him shall receive remission of sins.  
5. May 4.—THE CHURCH AT ANTIOCH IN SYRIA. Acts 11. 19-30. **Commit vs.** 22-24. (Read Isa. 62.) **GOLDEN TEXT:** Acts 11. 21. The hand of the Lord was with them; and a great number believed and turned unto the Lord.  
6. May 11.—PETER DELIVERED FROM PRISON. Acts 12. 1-9. Study Acts 12. 1-19. **Commit vs.** 5-7. **GOLDEN TEXT:** Psa. 34. 7. The angel of the Lord encampeth round about them that fear him and delivereth them.  
7. May 18.—THE EARLY CHRISTIAN MISSIONARIES. Acts 13. 1-12. **Commit vs.** 2, 3. **GOLDEN TEXT:** Matt. 28. 19. Go ye therefore, and teach all nations.

**Lesson 2.** May 25.—PAUL AT ANTIOCH IN PISIDIA. Acts 13. 13-42. **Commit vs.** 46, 47. (Read Acts 13. 13-42.) **GOLDEN TEXT:** Acts 13. 38. Through this man is preached unto you the forgiveness of sins.

9. June 1.—PAUL AT LYSTRA. Acts 14. 8-19. Study Acts 14. 8-22. **Commit vs.** 8-10. (Read Acts 14.) **GOLDEN TEXT:** 2 Tim. 2. 3. Thou therefore endure hardness, as a good soldier of Jesus Christ.

10. June 8.—THE COUNCIL AT JERUSALEM. Acts 15. 22-33. **Commit vs.** 30-32. (Read Acts 15.) **GOLDEN TEXT:** Gal. 5. 1. Stand fast, therefore, in the liberty wherewith Christ hath made us free.

11. June 15.—PAUL CROSSES TO EUROPE. Acts 16. 6-15. **Commit vs.** 9, 10. (Read Acts 16. 1-5) **GOLDEN TEXT:** Acts. 22. 15. Thou shalt be his witness unto all men.

12. June 22.—TEMPERANCE LESSON. Rom. 13. 8-14. **Commit vs.** 12-14. **GOLDEN TEXT:** Rom. 13. 12. Let us therefore cast off the works of darkness, and let us put on the armour of light.

13. June 29.—REVIEW. **GOLDEN TEXT:** Luke 2. 32. A light to lighten the Gentiles, and the glory of thy people Israel.

## ORDER OF SERVICES—SECOND QUARTER.

### OPENING SERVICE.

- I. SILENCE.  
II. RESPONSIVE SENTENCES. (Psa. 122.)  
SPT. I was glad when they said unto me, Let us go into the house of the Lord.  
SCHOOL. Our feet shall stand within thy gates, O Jerusalem.  
SPT. Jerusalem is builded as a city that is compact together:  
SCHOOL. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.  
SPT. For there are set thrones of judgment, the thrones of the house of David.  
SCHOOL. Pray for the peace of Jerusalem: they shall prosper that love thee.  
SPT. Peace be within thy walls, and prosperity within thy palaces.

- SCHOOL. For my brethren and companions' sakes, I will now say, Peace be within thee.  
ALL. Because of the house of the Lord our God I will seek thy good.

- III. SINGING.  
IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.  
V. PRAYER, followed by the Lord's Prayer in concert.  
VI. SINGING.

### CLOSING SERVICE.

- I. SINGING.  
II. RESPONSIVE SENTENCES. (Num. 6. 24-26.)  
SPT. The Lord bless thee, and keep thee.  
SCHOOL. The Lord make his face shine upon thee, and be gracious unto thee:  
ALL. The Lord lift up his countenance upon thee and give thee peace.

# International Bible Lessons.

## SECOND QUARTER: STUDIES IN THE BOOK OF THE ACTS.

### LESSON IX. Paul at Lystra.

[June 1.

GOLDEN TEXT. Thou therefore endure hardness, as a good soldier of Jesus Christ. 2 Tim. 2. 3.

AUTHORIZED VERSION.

[Study also verses 20-22. Read Acts 14.]

Acts 14. 8-19. [Commit to memory verses 8-10.]

8 And there sat a certain man at Lys'tra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lyc-a-o-ni-a, The gods are come down to us in the likeness of men.

12 And they called Bar'na-bas, Ju'pi-ter; and Paul, Mer-cu-ri-us, because he was the chief speaker.

13 Then the priest of Ju'pi-ter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Bar'na-bas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained the people, that they had not done sacrifice unto them,

19 And there came thither certain Jews from An'ti-och and I-co'ni-um, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

**Time.**—Probably A. D. 46. **Places.**—Lys-tra, a city of Lycaonia. Derbe, twenty miles from Lystra. Iconium, within easy reach of both Lystra' and Derbe.

AMERICAN REVISED VERSION.\*

8 And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked. 9 The same heard Paul speaking; who, fastening his eyes upon him, and seeing that he had faith to be made whole, 10 said with a loud voice, Stand upright on thy feet. And he leaped up and walked. 11 And when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. 12 And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker. 13 And the priest of Jupiter whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. 14 But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out 15 and saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is: 16 who in the generations gone by suffered all the nations to walk in their own ways. 17 And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness. 18 And with these sayings scarce restrained they the multitude from doing sacrifice unto them.

19 But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.

#### Home Readings.

*M.* Paul at Lystra. Acts 14. 8-18.

*Tu.* Paul at Lystra. Acts 14. 19-28.

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

- W. God made known. Acts 17. 22-31.  
 Th. God manifest in his works. Rom. 1. 14-23  
 F. Persecutions. 2 Cor. 11. 21-30.  
 S. "The Lord delivered." 2 Tim. 3. 10-17.  
 S. The glory to follow. Rom. 8. 8-18.

## Lesson Hymns.

*New Canadian Hymnal*, No. 192.  
 Sound the battle-cry!  
 See! the foe is nigh;  
 Raise the standard high for the Lord.

*New Canadian Hymnal*, No. 193.  
 Onward, Christian soldiers,  
 Marching as to war,  
 Looking unto Jesus,  
 Who is gone before!

*New Canadian Hymnal*, No. 194.  
 With our colors waving bright in the blaze of  
 gospel light  
 We are marshalled on the world's great field;  
 We are ready for the strife and the battle work  
 of life,  
 Ever trusting in the Lord our shield.

## Questions for Senior Scholars.

1. *The Cripple of Lystra Healed.*

What was remarkable in the lameness of the man at Lystra?

What fixed Paul's attention upon him?

What did Paul command him to do?

How did he show his faith?

2. *Worship Offered to Paul and Barnabas.*

How did the people show their astonishment?

With which of their deities did they confuse the apostles?

What did they call Paul and Barnabas?

How did the apostles show their disapproval?

To whom did Paul direct their hearts?

What did he say was his mission to them?

What witness does God give of himself in nature?

Could they convince the people of their error?

What old enemies appeared at this time?

What did they plan to do with Paul?

How does he show his obedience to his calling?

Were there any who believed in Lystra?

## Questions for Intermediate Scholars.

1. *The Power of God* (verses 8-10).

What ailed this man at Lystra?

What had he himself to do with his healing?

What did Paul ask him to do?

How was this an exercise of faith?

Do you remember a lame man Peter healed?

Do you know of one Christ healed?

2. *The People's Blind Worship* (verses 11-18).

What effect on the people had the miracle?

Were these people Jews?

What gods did they worship?

What did they think about Paul and Barnabas?

How were they going to express their feelings?

What truths about the living God did Paul teach them?

3. *The Persecuted Apostle* (verse 19).

What happened to Paul next?

What nation used stoning for criminals?

Where did these wicked Jews come from?

What would this remind Paul of?

Do we know whether he was really dead?

Where did Paul go next?

## Questions for Younger Scholars.

Did Paul and Barnabas stay at Iconium?  
 No.

Why? *The people tried to stone them.*

Where did they go? *To Lystra.*

What did Paul do there? *He cured a man who was a cripple.*

What did the people cry? *"The gods are come down to us in the likeness of men."*

What was their chief god? *Jupiter.*

Where did they worship him? *In a beautiful temple.*

What did the priest of Jupiter try to do? *To offer sacrifices to the apostles.*

What did the people call Paul? *Jupiter.*

And Barnabas? *Mercurius.*

Would the apostles let them do this? *No.*

What did they try to have them do? *Worship the true God.*

Who came to make trouble? *Jews from Antioch and Iconium.*

What was done? *They stoned Paul and left him for dead.*

Did he die? *No; he rose and went to Derbe with Barnabas.*

## The Lesson Catechism.

(For the entire school.)

1. What miracle was wrought by Paul at Lystra? *A cripple was healed.*

2. What did the people imagine who saw the miracle? *The gods had come to earth.*

3. What were they about to do to Paul and Barnabas? *To offer them sacrifices.*

4. What did the apostles say to the people?

"We are men like yourselves."

5. To whom did the apostles direct the people? *To the living God.*

6. What did Paul and Barnabas do in spite of stoning and persecution? *Confirmed the souls of the disciples.*

7. What is our GOLDEN TEXT? "*Thou therefore,*" etc.

### The Church Catechism.

62. What sacraments hath Christ instituted in His Church? Christ hath instituted two sacraments in His Church, Baptism and the Lord's Supper.

1 Corinthians 10. 16, 17. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.

## THE LESSON OUTLINE.

### Superstition and Faith.

#### I. TRUE FAITH COMETH BY HEARING.

*Heard Paul speak... had faith to be healed.* v. 9.

How shall they believe in him of whom they have not heard? Rom. 10. 14.

[God] hath manifested his word through preaching. Titus 1. 3.

#### II. TRUE FAITH MANIFESTS ITSELF IN WORKS.

*Stand upright... he leaped and walked.* v. 10.

I will show thee my faith by my works. James 2. 18.

Freely ye have received, freely give. Matt. 10. 8.

#### III. SUPERSTITION IS FOOLISH.

*Why do ye these things?* v. 15.

We know that an idol is nothing. 1 Cor. 8. 4.

A deceived heart hath turned him aside, that he cannot say, Is there not a lie in my right hand? Isa. 44. 20.

#### IV. SUPERSTITION IS WICKED.

*Stoned Paul.* v. 19.

These also resist the truth. 2 Tim. 3. 8. Ye are of your father the devil. John 8. 44.

#### V. TRUE FAITH NEEDS TO BE BUILT UP.

*Confirming... and exhorting... to continue.* v. 22.

Strengthen thy brethren. Luke 22. 32.

As every man hath received... even so minister. 1 Pet. 4. 10.

## EXPLANATORY NOTES.

Through the preaching of the word in the synagogue of Iconium, to which town Paul and Barnabas had retreated from the persecution in the Pisidian Antioch, "a great multitude both of the Jews and also of the Greeks believed." In spite of opposition the evangelists "long time abode" in Iconium, and their teaching was supported by the power of the Lord in signs and wonders and great grace. The Gospel became the chief topic of local interest, so that "the city was divided; and part held with the Jews, and part with the apostles." Persecution soon arose, and to avoid being stoned to death they "fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about." The region in which the apostles now "preached the Gospel" was barbarous and dreary. The name Lycaonia means "Wolfland." Strabo describes it as "a hilly plain among the mountain-spurs of Taurus, very ill-watered, cold, and bare, but well adapted for sheep pasture and the growth of wool."

#### I. CHRISTLY BENEFICENCE.

**Verses 8-10.** Compare this narrative throughout with that of Acts 3. *There sat a certain man . . . impotent in his feet . . . who never had walked.* Like the Jerusalem cripple, similarly afflicted, who was healed by Peter and John, this man had been left by his friends to solicit alms where the crowds daily gathered. Paul sought the same crowds for another purpose, and the lame man heard him speak ["was listening to Paul speaking"]. *Steadfastly beholding him* ["fastening his eyes upon him"]. Those who believe that Paul's thorn in the flesh

was a weakness in his sight, produced perhaps by the glory of the light that shone about him on his way to Damascus, associate this phrase with other apparent allusions to infirmity of vision. (See also Acts 23. 5; Gal. 4. 13, 15; 6. 11; 2 Cor. 12. 7, 9.) *And perceiving* ["seeing"] *that he had faith to be healed* ["to be made whole"]. Something in the man's appearance showed to Paul's divinely enlightened mind that he was in that spiritual condition which made "miraculous healing possible. Paul said with a loud voice (a voice of command which would attract the attention of all around), *Stand up-*

right on *thy feet*. Paul did not, like Peter, use the name of Jesus because, as Dr. Whedon says, "unlike Peter, he had doubtless already in his preaching fully declared that any miracle he might work was wrought by Jesus's power." The cripple leaped ["up"] and walked by a spontaneous and irresistible impulse. In no other way could he have so manifestly demonstrated his cure. Dr. Curry calls attention to this cure as in every part the result of a special movement of the divine Spirit. First, faith was begotten in the mind of the cripple; then Paul's attention was directed to him with an inward intimation that he should be healed; and, finally, the two wills, both actuated by faith in the divine power, met in the act of healing. The immediate impression made on all beholders was of a Supernatural Beneficence—a power beyond that of man, "going about doing good."

#### II. SUPERSTITIOUS ADMIRATION.

11. *When the people* ["multitudes"] *saw what Paul had done, they lifted up their voices* ["voice"]. Crowds seldom are reticent; and these people united in a wild cry of astonishment. *The speech of Lycaonia*, a provincial language or dialect, evidently was not understood by the apostles, who spoke in Greek, which the Lycaonians understood, as most of the inhabitants of Asia Minor did, for it was the language of commerce. *The gods are come down to us in the likeness of men*. This was a natural conclusion for people who believed in recurring visits to this earth of gods in human form, as Hindus now believe in "Avatars." Early Greek tradition told of many such incidents.

12. *They called Barnabas, Jupiter* [Zeus]; *and Paul, Mercurius* [Mercury, Hermes]. The eloquence of Paul suggested the fabled god of ready speech, while the silent dignity of Barnabas, perhaps his greater age also, suggested the king of the gods. The Phrygians (neighboring provincials) said that in the early ages Zeus and Hermes [Jupiter and Mercury] had together wandered all over their land in search of hospitality; and the province of Lycaonia, in which Lystra was, was believed to have taken its name from a certain Lycaon, whose house Jupiter had visited.

13. *The priest of Jupiter, which* ["whose temple"] *was before their city*. As Roman Catholic cities are placed under the protection of particular saints, so each pagan city had its own guardian deity; Lystra was under the special care of Jupiter, and it seemed to these pagans, therefore, quite within reason that Ju-

pter should visit it. *Oxen and garlands* means oxen adorned with wreaths. Jupiter was specially honored by the sacrifice of oxen. Worshipers used to gild the horns of sacrificial animals, and almost cover them with flowers. *The gates* were probably the gates of the city, through which the gods were believed to have passed; less probably the "doors of the outer court of the house in which the apostles were staying." It is supposable that the apostles were still preaching where the lame man had been healed, in entire ignorance of the conclusions of the crowd and the action of the priest.

14. *Barnabas and Paul, first called apostles* in this verse, were astounded at the result of their preaching. Not one statement concerning Jesus had been believed, not one argument had been accepted. The wonder and admiration that had sprung up because of the miracle had been turned into the interest of the very idolatry they were attacking. *They rent their clothes* ["garments"]. In grief and horror. *Ran in among the people*. "Sprang forth among the multitude," to expostulate.

15. *And saying*. Doubtless in Greek, for that was their only means of communication. *We also are men* (not gods) *of like passions* (nature) *with you*. Subject to the same infirmities. "Instinctively they were wounded by the dishonor ignorantly done to God by these idolaters." *Preach unto you* ["bring you good tidings"] *that ye should turn from these vanities* ["vain things"]. "You have listened to us with interest, but you have completely misconceived our message. From the very rites that you now engage in for our honor we urge you to turn away." *The living God, which* ["who"] *made* ["the"] *heaven, and* ["the"] *earth, and the sea, and all things that are therein* ["all that in them is"]. The God who could be fitly figured by no such bronze idol as those to which they did reverence. Heathenism knew nothing of a living God who created and provided for universal life.

16. *Who in times past* ["who in the generations gone by"] *suffered all* ["the"] *nations to walk in their own ways*. To the Gentiles God had given no such spiritual revelation as that with which the Hebrews had been favored. Here is "an indulgent description of the ungodly character of the heathen," and an implication that only those who "have sinned in the law shall be judged by the law."

17. *Nevertheless* ["And yet"] *he left not himself without witness, in that he did good, and gave us rain from heaven* ["gave you from heaven rains"], *and fruitful seasons, filling our*

["your"] hearts with food and gladness. Though "the law and the prophets" had not come directly to any Gentile nation, yet God had revealed himself to all, even to these Lycaonians, by gracious providences, satisfying their natural desires and giving human delights. "Rain from heaven" may be specially mentioned because of the exceptional scarcity of springs in Lycaonia, in some parts of which water was a steady article of merchandise.

18. With these sayings scarce restrained they the people ["multitudes"]. It is not said that they convinced many, though their purity of life and their beneficence, sustained as they were on occasion by divine power, must have made a deep impression; the only allusion to converts is in verse 20.

### III. SUPERSTITIOUS HATRED.

19. Paul was followed by the implacable hatred of the Jews who had opposed him at Iconium and at Antioch. They appealed to the ignorant

Lystrans, and quickly changed them from admiration to contempt. They stoned Paul ["and"] drew ["dragged"] him out of the city, supposing he had been ["that he was"] dead.

### IV. CHRISTIAN EDIFICATION.

Verses 20-23 are not printed in the lesson, but are closely connected with its story and its teachings. Around the insensible man the Christian converts of Lystra gathered, when, to their surprise, he rose up, and came into the city. The next day he departed with Barnabas to Derbe, where, without persecution, they preached the Gospel and taught many. Returning through Lystra, Iconium, and Pisidian Antioch, they confirmed the souls of the disciples, and exhorted them to continue in the faith, teaching that we must through much tribulation enter into the kingdom of God. (See THOUGHTS FOR YOUNG PEOPLE.) Elders were ordained in every church, and the converts built up in their most holy faith.

## HOMILETICAL AND PRACTICAL NOTES.

### LYSTRA.

Lystra stands for fickleness in the story of Paul's life. It seems inconceivable that the people should be ready at one moment to fall down and worship Paul and Barnabas, and to stone them the next. But that is not the first nor the last instance of a revulsion of popular feeling in human history. It has frequently happened that people become ecstatic when a great service is rendered them, and then become drastic in administering criticism and punishment to those through whom the service was performed.

### THREE MIRACLES.

There is a striking resemblance between the miracle of healing the lame man by Paul, of the lame man "whom they laid daily at the gate of the temple which is called Beautiful" by Peter and John, and of the impotent man by Jesus at the pool of Bethesda. In each case more was done for the unfortunate man than he asked for or expected. In the case at Lystra the man "had faith to be healed;" in the case of the man at the temple gate there appears to have been no exercise of faith at first, though later it was not lacking; in the third case there was the hesitancy due to long-deferred fulfillment of hope, but a quick readiness to respond when help was forthcoming. In each case persecution followed the performance

of the gracious service: Paul and Barnabas were stoned; Peter and John were imprisoned; and because he did this deed of sublime charity, "therefore did the Jews persecute Jesus, and sought to slay him."

### HE HAD FAITH TO BE HEALED.

There is a valuable suggestion in the expression "he had faith to be healed." The man's faith may have had its roots in his great need, and his burning desire to be strong and whole; and it was probably stimulated by the apostle's preaching and the declarations he may have made concerning the power delegated to him by Jesus. Having faith, the man had already begun the journey toward physical restoration. This is true also in the spiritual sense. There must be initial faith if the plans of God for spiritual restoration are to be carried to completion. This faith may spring up under varying conditions, but it always has a divine source; and if properly nurtured and directed it will surely lead to the fulfillment of the supreme desires of the soul life, for, as a quaint writer puts it, "God will not disappoint the desires that are of his own kindling, nor the hopes of his own raising."

### "STAND UPRIGHT"—HE LEAPED.

That a miracle had been performed there could be no doubt. Every essential thing for a

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clear case was provided. No more convincing evidence of the possession of divine power by the apostle could be adduced. Doubtless many believed, some still scoffed, and others insisted that Paul was in an unholy league with Satan. The impotent man was convinced. His faith was sufficiently strong to lead him to obey the apostle when he commanded him to "stand upright." What a test it was! He might have protested that it was impossible for him to do what he had never done; that it would be better to have assistance; that there might be some doubt as to whether he would be able to remain in an upright position after once having assumed it. There were a dozen excuses he might have made. But it was the golden moment of opportunity for him, and he seized it with pathetic eagerness. Then happened what so frequently transpires to those who have close dealings with God. Instead of standing upright merely, the man "leaped and walked," which suggests that God is always ready to do for us "exceeding abundantly above all we ask or think."

#### GODS IN THE LIKENESS OF MEN.

It was not so strange that the people declared that the gods had come down among them. When their views of religious manifestations are considered the conclusion that the gods had come down in the likeness of men was quite natural. They knew practically nothing about the God of whom the apostle was a representative, nor of the Christ whose ambassador he was. The conduct of the people is an illustration of what is going on every day: the attempt of men and women to conform spiritual facts and manifestations to their own more or less absurd preconceived notions. These people simply attempted "to harmonize the miraculous powers of the apostles with their own superstitions," and were fearfully disappointed and confounded in the effort.

But there is a sense in which God had appeared among them on that occasion in the likeness of men. Paul and Barnabas were doing the work appointed unto them by God; the methods employed had divine sanction, as is seen in the healing of the cripple; God's Spirit was upon them, and enabled them to preach the message of salvation through Christ. In a sense, therefore, God was there, as he is elsewhere, working through human agencies for the redemption of mankind.

#### THE PROTEST OF THE APOSTLES.

These apostles could endure persecution; and "rejoice in tribulation also," but they hotly re-

sented delinquency. Weaker men might have dallied with the temptation, since there was something unique in being worshiped, and such an attitude of mind on the part of the people might later be turned to some account for the Gospel's sake. But the temptation was too bald. It lacked subtlety, and Paul not only rent his clothes in holy indignation, but seized the opportunity to preach concerning the true God.

His proclamation of his own humanity and of his absolute dependence upon the true God for life, sustenance, deliverance from temptation, etc., was adroit, but, as far as his own personal well-being was concerned, it was extremely hazardous for him to endeavor to turn the people from these vanities unto the living God, for in doing so he "engaged in a direct conflict with paganism," whose "idols are simply the powers of nature, the adoration of which can produce no other result than that of a still wider and more wonderful departure from the truth."

#### PAUL STONED AND LEFT FOR DEAD.

There is a terrible parallelism between the stoning of Stephen, to which Saul consented, and that of Paul at Lystra, but the parallelism fails somewhat, for Stephen was slain, while Paul escaped with his life. The words of the Lord to Ananias with reference to Paul's future come to mind: "I will show him how great things he must suffer for my name's sake." Almost from the beginning of his career as a disciple he suffered for the sake of his Lord, but he gloried in such things, and was never dissuaded from his lofty purpose by violence of any sort. In fortitude, fidelity, and fearlessness—as well as in many other virile virtues—Paul stands forth as a shining example for the modern ambassador of Jesus Christ, as well as for those who in humble spheres endeavor to follow in His train.

#### Thoughts for Young People.

##### TRIBULATION A DOORWAY INTO GOD'S KINGDOM.

1. *Tribulation is needed as a probation.* "A man must be proved before he can be approved." God tries and trains his servants, and the more searching the trial the more abundant the eternal glory.

2. *Tribulation is needed for fellowship with Jesus.* There is no expiatory power or virtue in suffering; it makes no atonement; nevertheless, one's life discipline is the best of teachers. God is a consuming fire to what is evil; but he is a purifying and preserving fire to all that

is good. Suffering brings men into sanctifying fellowship with the Saviour. This is the meaning of that strange text which tells us that we bear about with us in the body the dying of the Lord Jesus. Many a one has felt in the depths of trial that Christ is nearer than he has ever been before. (*Raleigh.*)

3. *Tribulation perfects the human life.* All must have sorrows, but they are not to all men ministrations of grace. Through distress of heart and the wrenching asunder of earthly ties lies everyone's path to the kingdom. But troubles are in fact high privileges. "Tribulation worketh patience; and patience, experience; and experience, hope."

4. *Tribulation must be borne for the sake of others.* As no man liveth to himself, so no man dieth to himself, and (still more strange) no man suffereth to himself. No Christian passes through trial without sowing good seed in other hearts—seeds of faith, and gentleness, and submission—and the rich harvest will come by and by.

### Teaching Hints for Intermediate Classes.

BY REV. A. H. MCKINNEY.

#### NOTE.

During this month we will use the study outline adopted for this quarter. (See "Hints" on Lesson I.)

#### CONNECTION.

In last week's lesson we traveled with Paul and Barnabas from Pisidian Antioch to Iconium. Here the missionaries went into the synagogue, and so spake that a multitude both of Jews and Greeks believed (Acts 14. 1). (Review last week's questions on the synagogue.) In consequence of the activity of the unbelieving Jews there was a division of sentiment, some defending the apostles and some opposing them. The latter party proved the stronger, and to escape a stoning Paul and Barnabas fled to Lystra, where we will stop with them in this lesson.

#### CIRCUMSTANCES.

*Time.* A. D. 46.

*Places.* Lystra; show Lycaonia on the map, and point out Lystra. Then trace the journey of the missionaries to Derbe, Lystra, and the return to Lystra, Iconium, and Antioch (verses 20 and 21).

*Roman gods.* Question the pupils as to their knowledge of Mercury and Jupiter, and be ready to explain concisely the belief of the people of Lycaonia.

#### CONTENTS.

The teacher who has mastered the Scripture text and has studied the NOTES so as to get clear conceptions of the lesson setting will have no difficulty in interesting the pupils. The prayerful teacher will turn this interest into spiritual profit. Let us present four pictures:

*A man walking and leaping* (verses 8-10). What was there strange about this man's actions? What had been his condition? For how long had he been thus? About whom did Paul speak? What did Paul perceive in the man? What did Paul say to him? What was the result?

*Paul and Barnabas worshiped* (verses 11-18). Who beheld the miracle of healing? What did they say? What did they call Paul and Barnabas? Why? Who was the priest of Jupiter? What did he bring? What did he prepare to do? How was this prevented? What did Paul and Barnabas cry out? (Have some one read aloud verses 15 and 17.) What was the result?

*Paul stoned* (verse 19). Who came to Lystra? From what places? What had been done to the missionaries in those places? (See Acts 13. 50 and 14. 5. Let the teacher wisely make use of every opportunity to review and to present the general outline of apostolic history as given in the book of Acts.) What did the Jews persuade the people to do to Paul? What was done with his body? Was he dead? How do you know? Have some one read aloud verse 20.

*Undaunted missionaries.* Let the teacher be prepared to tell how Paul recovered, and what he and Barnabas did in Derbe, Lystra, and Iconium, and to trace on the map their return journey from Antioch in Pisidia to Antioch in Syria.

#### CLINCHERS.

The truths to be emphasized, of course, always depend on the age and spiritual condition of the members of the class. For Intermediates it is best to put a very strong emphasis on one truth rather than to touch on many truths. Let us take verse 15. Ask: What is the meaning of "vanities"? What were the vanities that Paul referred to? What are some of the vanities that men worship to-day. Let each pupil give an answer, and then have all print a list of the things that to-day take the place of God in many persons' thoughts. That list will be something like this:

PLEASURE,  
RICHES,  
POWER,  
FAME.

Show how vain are these things compared with God.

CONCLUSION.

Urge all to prayerfully make and keep this resolution:

I WILL TURN  
FROM VANITIES  
UNTO THE LIVING GOD.

This should be printed on the reverse side of foundation stone number nine, while the obverse should have on it THE LIVING GOD.

FOR NEXT SUNDAY.

Ask the pupils to read Acts 15, 1-6 to learn why the council was held at Jerusalem; also to read on in the chapter so as to be able to make a list of the names of the leaders who took part in the council.

By Way of Illustration.

BY JENNIE M. BINGHAM.

*Verse 10.* "And he leaped and walked." The fact that he had never walked before made no difference. The fact that an experience is new to us ought not to prevent our well-doing in it, when it is in a line of duty. We say concerning teaching a Sunday school class, or conducting family worship, or shaking off a hindering friend, or giving liberally, or controlling our tempers, "You see, I never have done this, and so I cannot do it." We must expect to walk in some new paths, and do things which before were impossible, when God's power touches us.

The miracle opened the way, just as now the superior wisdom and skill of a man from a Christian country opens the way. William Duncan among the Indians of the Pacific coast put up a sawmill and told them that he was going to saw lumber and teach them how to build houses. They said, "If you can make water saw wood we will believe all you tell us." When he convinced them of his power to do this they rallied around him, and he gave them the Gospel message.

"The gods are come down to us in the likeness of men." The blindness of heathenism is not total, but, as it were, the blindness caused by a partial cataract. It believes in God. It has an insatiable longing for the manifestation of God in some form by which they may approach unto him. There is in heathenism the remnants of some divine teaching respecting incarnation. In all heathenism there is the belief in incarnation, and all idols are the result of that belief, based either on some tradition

of the "gods come down in the likeness of men," or in a belief that in the fullness of time God will so incarnate himself.—*Pentecost.*

*Ovid's story.* Ovid tells us a story about Lystra which helps us to understand why these people thought the gods had come to them. Jupiter and Mercury decided to come to earth and live a while. They came to Lystra disguised as common men, and the inhabitants ill-treated them and refused to receive them, except two peasants who lived in a hut. These humble folks received them hospitably. And that night this hut became a palace, and all the furniture turned to gold. The mocking people of Lystra were punished with a flood.

*Verses 15-17.* When Napoleon was voyaging over the Mediterranean Sea, returning from his Egyptian campaign, a group of French officers were one night discussing the existence of God. They came to Napoleon, who was standing alone, and asked, "Is there a God?" He pointed to the starry firmament and answered, "Gentlemen, who made all that?"

*Verses 13 and 19.* Popular opinion is apt to be fickle. One day it may cry "Hosanna!" and the next, "Crucify him!" Tintoretto in his picture of the crucifixion of Christ has at one side a picture of the ass on which Jesus rode in his triumphal procession into Jerusalem only five days before, and the ass is eating the withered palm branches which the multitudes had used in celebrating the triumph of Christ.

Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

From Antioch in Syria to Antioch in Pisidia, and again to Antioch, was not so very far in space of time, but years more than most men live were lived by Paul and Barnabas in the months of that journey. It is a thrilling story of tragic incidents, but the inner life of these earnest souls passes words to tell. It is so with any life worth living. The outward matters little; that which is within is the real life.

Paul's letters to Timothy show a little of the intensity of those days. "At Antioch, Iconium, and Lystra," he says, "what persecutions I endured! But out of all the Lord delivered me; and through all my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, were fully known." To friends in Corinth he writes of stripes above measure, prisons frequent, deaths oft; three times beaten with rods, once stoned; in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen; in the city; in the wilderness;

among false brethren; in weariness and painfulness, in hunger and thirst, in cold and nakedness, besides a great care for all who needed sympathy or help constantly upon his heart. It was a strenuous life indeed; a life of sustained, persistent, vigorous effort calling out every power of his being regardless of ease or even of apparent success. It was the only life possible to one who had a vision of the higher things, to whom one supreme good was, beyond comparison, desirable.

It was far from being a joyless life. No one ever talked or wrote more eagerly or with better understanding of joy, comfort, rejoicing, triumph, than did Paul. But it was not the bloodless, easily crushed comfort and rejoicing that depend upon things being easy and having one's own way. Such comfort and joy is very cheap, and, like all cheap things, soon wears out. Paul gained, by the things he endured, life's greatest possession—that is, the victory of the spirit over the flesh; so, when the things of the flesh—that is, the things that most people consider necessary to happiness, such as rest, good food, congenial friends, good clothes, a comfortable home—were not to be had he was sufficiently independent of them not to speak of want in any respect, but to be perfectly content with whatever he might or might not have. He learned life's highest lesson—how to make every event, every circumstance, contribute to the eternal wealth of a soul destined to live forever. He says: "I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."

How does that glorious freedom strike you as compared with a soul always baffled by circumstances, always saying, "I could be happy, I could be useful, I could be content, if only—"? There were no "ifs" in the way of the man who counted not his life dear unto himself, except this noble "if that I may apprehend that for which also I am apprehended of Christ Jesus"—that is, make the most of himself according to God's plan and ideal for him.

May you catch the inspiration and form the purpose to live that life! "A life of self-surrender as you look up with constant trust to your Father; a life of self-mastery as you look in—of steady determination to keep the senses under the rule of the spirit, and a life of self-development in the training of every power; putting your best self at the point of need, striving in all sacred and sacrificial uses of life

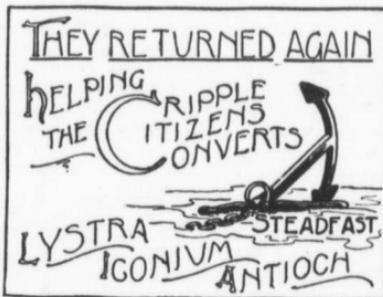
to bless the world, to uplift and redeem—to do the will of God, the chief end and glory of living."

### The Teachers' Meeting.

The story of our lesson is singularly dramatic. Let each incident be emphasized in turn. In the sudden change from popular applause to gross ingratitude the Lystrans are symbols of the crowd, in all ages and all countries. . . . A good treatment will be to follow the individual experiences of each of the actors. The crippled man—how he felt as a hopeless beggar; as a spiritual inquirer; as one miraculously healed; as a follower of the apostles. The priest—in his readiness to meet the outbreak of superstition, and in the mortification which probably resulted from the explanation of Paul and Barnabas. The Jews of other cities, who with implacable hate pursued Paul and Barnabas to Lystra. The apostles themselves, whose untiring evangelization triumphs over all obstacles. . . . What did the apostles do in Iconium? What did they say? How were they welcomed? How were they opposed? How were they driven out? What did they do then?

### Blackboard.

BY THOMAS G. ROGERS.



The lesson incidents furnish us with examples of splendid Christian heroism, and undaunted effort in the performance of duty—first in the disclaiming of unmerited honor, and again in the daring return to the scenes of persecution. That the populace had been roused against them, and detection would mean death, did not deter the two missionaries from completing the work of evangelization among their converts, and of organization in the churches. No good work should be left unfinished while we have strength and opportunity to carry it on. Let

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us exemplify the words of Paul: "steadfast, immovable, always abounding in the work of the Lord." At every stage of his journey we find him helping others, that being the end for which he labored constantly.

**Coloring.**—Upper and lower phrases, white and red; anchor, white and gray; wording, purple and yellow.

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BY REV. S. G. AYRES.

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**LYSTRA.**—Ramsay, *St. Paul the Traveler*, page 114, sq. Iverach, *Paul*, chap. iv. Read, *Bible Characters*, pages 86-97, "Paul's Perseverance."

**ICONIUM.**—Ramsay, *St. Paul the Traveler*,

page 107. The lives of Paul and the Bible dictionaries.

**JUPITER.**—Smith, *Classical Dictionary*. Bulfinch, *Age of Fable*. Ramsay, *Church in the Roman Empire*, pages 51-53. Farnell, *Cults of the Greek States*, vol. i, chap. iv.

**THE STORY OF PAUL AND THEKLA.**—Lewin, *Life and Epistles of St. Paul*, vol. i, page 145. Renan, *St. Paul*, pages 1, 40. Conybeare and Howson, *St. Paul*, vol. i, page 184. Jameson, *Mrs., Sacred and Legendary Art*, vol. ii, page 556.

### SERMONS ON THE LESSON.

Verse 8.—*Homiletic Monthly*, vol. vii, page 395.

Verse 15.—Watts, Isaac, Works, vol. ii, page 27. *The Berry Street Lectures*, page 1. *The Homiletic Monthly*, vol. viii, page 854.

Verse 17.—*Free Church Pulpit*, vol. ii, page 42. *The Pulpit*, London, vol. xx, page 107; vol. lxxiv, page 186.

## LESSON X. The Council at Jerusalem.

[June 8.]

**GOLDEN TEXT.** Stand fast therefore in the liberty wherewith Christ hath made us free.  
Gal. 5. 1.

### AUTHORIZED VERSION.

[Read Acts 15.]

Acts 15. 22-33. [Commit to memory verses 30-32.]

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Bar'na-bas; namely, Ju'das surnamed Bar'sabas, and Si'las, chief men among the brethren:

23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gen'tiles in Antioch and Syr'ia and Cil'ic'a:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Bar'na-bas and Paul,

26 Men that have hazarded their lives for the name of our Lord Je'sus Christ.

27 We have sent therefore Ju'das and Si'las, who shall also tell you the same things by mouth.

28 For it seemed good to the Ho'ly Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to

### AMERICAN REVISED VERSION.\*

22 Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; namely, Judas called Barsabbas, and Silas, chief men among the brethren: 23 and they wrote thus by them, The apostles and the elders, brethren, unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting: 24 Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your souls; to whom we gave no commandment: 25 it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul, 26 men that have hazarded their lives for the name of our Lord Jesus Christ. 27 We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth. 28 For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: 29 that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if

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idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 Which when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.

ye keep yourselves, it shall be well with you. Fare ye well.

30 So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle. 31 And when they had read it, they rejoiced for the consolation. 32 And Judas and Silas, being themselves also prophets, exhorted the brethren with many words, and confirmed them. 33 And after they had spent some time there, they were dismissed in peace from the brethren unto those that had sent them forth.

**Time.**—A. D. 51. **Place.**—Jerusalem and Antioch in Syria.

### Home Readings.

*M.* Disputing among brethren. Acts 15. 1-11.

*Tu.* Words of peace. Acts 15. 19-21.

*W.* The Council at Jerusalem. Acts 15. 22-33.

*Th.* Paul's reference. Gal. 2. 1-10.

*F.* The new creature. Gal. 6. 7-18.

*S.* Loss for Christ. Phil. 3. 1-11.

*S.* Liberty to serve. Gal. 5. 1-14.

### Lesson Hymns.

*New Canadian Hymnal*, No. 195.

Stand up! stand up for Jesus!  
Ye soldiers of the cross!  
Lift high his royal banner;  
It must not suffer loss.

*New Canadian Hymnal*, No. 196.

Brightly gleams our banner  
Pointing to the sky,  
Waving wanderers onward  
To their home on high.

*New Canadian Hymnal*, No. 327.

Softly fades the twilight ray  
Of the holy Sabbath day;  
Gently as life's setting sun,  
When the Christian's course is run.

### Questions for Senior Scholars.

*The Law of Christian Liberty.*

What question was brought before the Church council at Jerusalem?

What was the decision of the council?

Who conveyed the epistle to the Christians at Antioch?

To whom was the letter addressed?

What had been the doctrine of Paul upon this question?

What honorable recognition of Paul and Barnabas did the letter contain?

According to whose authority and direction was the letter written?

What things seemed fitting for the council to lay upon the Gentiles?

What four prohibitions did they enjoin?

What religious training had the Gentiles before their conversion?

How was the letter received by the Gentiles?

What was included in the decision of the council?

How did this letter tend to draw the Jew and the Gentile closer together?

What did the apostles do after they had delivered the letter?

What are Christ's conditions of salvation?

Have we any authority to require more?

### Questions for Intermediate Scholars.

1. *Why the Apostles Wrote the Letter* (verses 22-24).

Who is called the apostle to the Gentiles?

Who opened the door to the Gentiles?

What is meant by a Gentile?

Why did the Jews have such prejudices?

Were the Jews really for a long time God's favored people?

What had Jewish teachers told Gentiles?

Had the apostles ordered them to do it?

2. *Who Went with the Letter* (verses 25-27).

Why did they send the men besides the letter?

Who were these men?

What does the letter say about them?

Which of them afterward went with Paul?

3. *What the Letter Says* (verses 28-33).

What burden had some Jews tried to lay upon the Gentiles?

What four things did they require in the letter?

Why the first, "to abstain from meats offered to idols"?

Did Paul think there was any sin in eating it? (Rom. 14. 14, 15.)

What love do you see in all this?

Would it be easy for a faithful Jew to change his worship as he became a Christian?

### Questions for Younger Scholars.

What were the Gentile Christians troubled about? *Keeping the law of Moses.*

What did some Jewish Christians think? *That they should all be circumcised.*

What took the place of this in the Christian Church? *Baptism.*

What did they do? *They sent Paul and Barnabas to Jerusalem.*

What was done there? *They talked with the apostles there about their troubles.*

How did they settle them? *They wrote a letter to the Antioch Christians.*

Who carried it to them? *Judas Barsabas and Silas.*

Did Paul and Barnabas also go back? *Yes.*

What did the letter ask them to do? *Two or three necessary things only.*

What law is above the law of Moses? *The law of love.*

Where is this law written? *In the word of God, and on true and loving hearts.*

What does Jesus say about this great law of love? (Read Matt. 22. 37-40.)

### The Lesson Catechism.

(For the entire school.)

1. Of what two classes of people was the early Church composed? *Jews and Gentiles.*

2. What did some of the Jewish Christians demand? *That the Gentiles should become Jews.*

3. To whom was the subject submitted? *To the apostles and church at Jerusalem.*

4. What four things were the Gentiles advised to avoid? *Collations of idols, fornication, things strangled, and blood.*

5. Whom did the apostles send with Paul and Barnabas? *Judas and Silas.*

6. What was the result of this council? *Peace throughout the infant Church.*

7. What is the GOLDEN TEXT? *"Stand fast therefore," etc.*

### The Church Catechism.

63. What is Christian baptism? Christian baptism is baptism with water in the name of the Father, the Son, and the Holy Spirit, as the sign of purification from sin and of admission into the Church, and the seal of the covenant blessings.

Matthew 28. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

## THE LESSON OUTLINE.

### The Essentials of Christianity.

#### I. MORAL LIVING.

*Abstain . . . ye shall do well.* v. 20.

Take heed, lest . . . this liberty . . . become a stumbling-block. 1 Cor. 8. 9.

Keep himself unspotted from the world. James 1. 27.

#### II. FAITH IN CHRIST.

*Hazarded their lives for the name of our Lord.* v. 26.

I am now ready to be offered. 2 Tim. 4. 6.

Neither count I my life dear unto myself. Acts 20. 24.

#### III. GUIDANCE BY THE HOLY GHOST.

*It seemed good to the Holy Ghost.* v. 28.

The Holy Ghost shall teach you what ye ought to say. Luke 12. 12.

He will guide you into all truth. John 16. 13.

#### IV. JOY IN THE HOLY GHOST.

*They rejoiced for the consolation.* v. 31.

Singing and making melody in your heart to the Lord. Eph. 5. 19.

Were filled with joy, and with the Holy Ghost. Acts 13. 52.

## EXPLANATORY NOTES.

About five years after the incidents of our last lesson (and that means about fourteen years after Paul's conversion) there was brought up to the church of Jerusalem for decision a question of supreme importance. The first missionary tour (which had taken Paul and Barnabas through Cyprus, the Pisidian Antioch, Iconium, Lystra, Derbe, and other places) was ended by a return to the Syrian Antioch, and a warm greeting by the Christians who had sent the evangelists forth. They now thoroughly recognized that God "had opened the door of faith unto the Gentiles," and rejoiced greatly. But certain Judean Christians coming to Antioch made trouble among the young converts. They believed in Jesus as being in some sense the Christ, but they did not believe that the doctrines and customs of Judaism were ever to be superseded by the simple faith of Christianity, and therefore insisted on the circumcision of all converts, claiming that men should become Jews before they could become Christians. The disturbance they caused was so great that at length it was determined to send Paul and Barnabas (with others) with an appeal to the apostles and

elders at Jerusalem. The mother church received these messengers and heard their statement. It sounds strange to read that "certain of the sect of the Pharisees" insisted on circumcision. It shows how thoroughly Judaic in their prejudices and fears the church of Jerusalem was when a considerable part of the Christian council were recognized as Pharisees. "The apostles and elders came together for to consider of this matter;" Peter spoke, then Barnabas, then Paul, then James the brother of Jesus. In carrying out the views expressed by Peter and James a deputation was sent to Antioch to convey the message which is given in our lesson.

**Verse 22.** *Then pleased it* ["it seemed good to"] *the apostles and* ["the"] *elders, with the whole church, to send chosen men of their own company to Antioch* ["to choose men out of their company, and send them to Antioch"] *with Paul and Barnabas.* To use modern phraseology, it was moved and carried that a committee of two should be appointed to testify on behalf of the mother church of Christendom that the delegates from Antioch had been cordially received, and to explain the ecclesiastical decision which they, together with the committee, were to bear to the Antiochan church. The committee consisted of *Judas surnamed Barsabas* (mentioned here only), and *Silas*, concerning whose later association with Paul we soon must study. Paul always refers to him as Sylvanus. These two men were *chief men among the brethren.*

**23-29.** Here follows the letter, which, doubtless, was written in Greek. *The apostles and elders and brethren* ["The apostles and the elder brethren"] . . . *unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia.* This superscription shows over what a large ecclesiastical district the church in Antioch held sway. The sending of such a communication as this by Jews in Jerusalem to Gentiles in Antioch was one of the most revolutionary events in the history of the world. *We have heard.* From Paul and Barnabas, the representatives of the Antiochan church. *Certain which went out from us have troubled you with words.* A frank and simple acknowledgment of the troublesome truth; "words" means teaching. *Subverting your souls.* Turning your minds into complete confusion. An expression of indignation. *Ye must be circumcised, and keep the law.* Circumcision was the recognized token of submission to the law of Moses. *We gave no such commandment.* "They went out from us carrying the weight of their Jerusalemite origin, but with no authority from Jerusalem." *Being assembled with one accord* ["Having come to one accord"]. After we had become unanimous. *To send chosen men is, as before, "to choose out men and send them."* *Barnabas and Paul* are recognized as *ours* and as *beloved*, and are described as *men that have hazarded their lives for the name of the Lord*

*Jesus Christ*, which phrase is a beautiful indorsement of their missionary adventures. Such achievements as theirs were novel to Christendom, and they were now regarded as men of peculiar honor. The Church of Jerusalem declares its complete confidence in their Christian fidelity (*Meyer*). *Judas and Silas* were to *also tell the same things by mouth.* It was "considerate and tender to send men to say of Barnabas and Paul what could not be expected to come from themselves." The responsibility of this decision was put upon the *Holy Ghost*; and properly so, for no one should ask God for guidance who does not thoroughly believe that God guides, and, having formed a decision in dependence on the guidance of God, it is an inconsistency to assume again the responsibility ourselves. *And to us.* Two concurrent minds in the same matter—the divine and the human. *No greater burden of ecclesiastical requirement was to be laid upon the Gentile converts than these necessary things.* First, abstention from *meats offered* ["sacrificed"] *to idols.* "Pollutions of idols" they are called in verse 20. When an animal was sacrificed part of the meat was given to the priests, while other parts were eaten in a banquet which had a somewhat worshipful character, and sometimes portions of sacrificed animals found their way to the public markets. All such meat Hebrews recoiled from as something already given into the possession of devils. No Jew could with a clear conscience eat meat that had been ceremonially consecrated to a false god. Second, abstention *from blood, and from things strangled*, is essentially one, for blood was the symbol of life, and had always been prohibited by the Jews. It was now prohibited by the apostles, not as being essentially a wicked thing, but in the way of concession to Hebrew feeling, for some of the Gentiles "regarded blood as a special delicacy." The third restriction is not, like the other two, a concession to prejudice or custom from feelings of love. It is a moral injunction. *Abstain from fornication.* This sin was prevalent in idolatrous antiquity to a degree that we can form little conception of now, and it was everywhere tolerated and condoned. Antioch, as we have seen, was especially notable for licentious-

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ness which had been consecrated to religion, therefore these new converts needed a special injunction against this sin. It was the only sin that was not regarded by public opinion as wrong. Other sins are not mentioned here because all men would regard them as forbidden by the universal moral law; outside of Jewish fornication was not regarded as so forbidden. *Fare ye well.* The usual close of a letter.

**30. When they were dismissed.** When the committee, together with Barnabas and Paul, had taken formal leave of the council at Jerusalem. *They came to Antioch.* Made their way through a region which is now nearly deserted, but which was then fertile and richly populated.

## HOMILETICAL AND PRACTICAL NOTES.

### A CRUCIAL PERIOD.

The Church was confronted by a serious situation, and unless the wisest counsels prevailed, and the approval of the Holy Ghost rested upon the outcome of the deliberations of the council, there was a strong probability of serious dissension, disintegration, and widespread disaster. But wise counsels did prevail, and, as Rieger points out, "we have here a model of Christian prudence suited to all succeeding ages; it teaches that mode of regulating the affairs of a congregation, deciding questions, and directing any institution by which the rights of conscience, the claims of love, and the existence of personal liberty are respected, while, at the same time, the welfare of the great majority is thus promoted."

### THE QUESTION AT ISSUE.

The burning issue on which the brethren were divided was whether the ceremonial law should be imposed upon the Gentile Christians, and there was naturally a wide divergence of view on this important point. The case is stated thus by Fisher (*History of the Christian Church*, p. 22): It was necessary for the teachers at Antioch, the apostles, and the church at Jerusalem to reach an understanding as to the status of the heathen converts. It was generally assumed that the Messiah's kingdom included Gentiles. "But the heathen converts were multiplying; a number of converted Pharisees had joined the Jerusalem church, and these were reluctant to forsake their former legal observances. What was the meaning of the Old Testament promises? What was to become of Jewish precedence in the Messiah's kingdom; what was the use in being a Jew if the heathen were to come in without first becoming Israelites in the man-

*ner they had gathered the multitude together. Notified all the Christians, Gentiles and Jews. They delivered the epistle. Had it publicly read.*

**31. They rejoiced for the consolation.** They were greatly encouraged by the large-heartedness of the council at Jerusalem.

**32. Judas and Silas, being prophets also themselves, exhorted the brethren.** Took their place as public teachers, emphasizing the truths which Paul and Barnabas had preached.

**33. They were let go in peace from the brethren unto the apostles.** This indicates a formal dismissal at a public meeting. But one of them, as presently we shall see, remained.

ner ordained by the law of Moses?" The confusion was not diminished by the fact that Jesus had not explained by any definite teaching the character of the new kingdom, although he had observed the necessary ceremonials.

### THE COUNCIL.

Several men of marked character were brought together by the council. Paul, Peter, James, and John were the foremost figures. In the letter to the Galatians Paul says that he went up to Jerusalem on this occasion "by revelation;" and that he "communicated with them that Gospel which I preach among the Gentiles." He stood strenuously for the free and universal nature of the Gospel, and was probably righteously indignant because "the Judaizing teachers of Galatia had undermined his apostolic authority, and misrepresented him as an unsound radical who had not enjoyed the personal instruction of the Lord, and taught a doctrine different from that of the primitive and legitimate apostles." But neither Paul nor his associates were moved by this clamor. They resolutely set themselves to discern the truth, and to ascertain the divine will concerning the questions in controversy. It was of far greater importance that the acts of the council should seem "good to the Holy Ghost" than that they should be in accordance with any human judgment.

### THE DECISION.

Of far-reaching importance was the judgment of that council. It made it forever clear that the chief essential to salvation is faith in Jesus Christ. There is no salvation in a ceremonial, simple or elaborate, but in Jesus Christ is salvation for every soul that believeth. It may have been difficult for some in that day to believe that the

Messiah came as a Redeemer for all mankind, Jew and Gentile alike, just as it is difficult for some in this day to accept the teaching that the "whosoever" of Jesus stretches its beneficent shelter over "every one that believeth." But it is so, whether we accept it or not. For as surely as "there is none other name given among men whereby we must be saved" than that of Jesus Christ, so it is true that "whosoever believeth in him shall not perish, but have everlasting life."

In the second place, the decision covered a point in conduct, and involved a regard for another person's conscience. The burden of necessary things is one which Christians should never shrink from, and when the laying on of such a burden seems "good to the Holy Ghost" there is nothing for Christians to do in the premises but gladly to acquiesce.

Then the decision of the council placed the emphasis in the right place. It is not rite and ceremonial that count, but life, conduct, one's relation to Jesus Christ. Frequently the influence of ceremonial is destructive of spiritual life. The worshiper becomes absorbed in externals and nonessentials, while the things that really pertain to the kingdom of God, to the cultivating of the Spirit in the things of God, and to one's relation to the redemption scheme of Jesus Christ, are minimized or wholly obliterated. The things that tend to draw men to Christ, and to develop in the soul the highest type of Christian character and life are the only things worth contending for, and insisting upon maintaining. For it is upon these that the blessing of God abides, and these only seem "good to the Holy Ghost."

### Thoughts for Young People.

#### THE PURIFICATION OF HUMAN HEARTS BY FAITH.

Peter furnished the key to the difficulty at Antioch by showing that God had put no differences between Gentiles and Jews, but had purified the hearts of all alike "by faith." The three great outbreaks of selfishness in our unrenewed nature are, as Dr. Henry Alford shows: Pride—the inordinate valuing of ourselves; Covetousness—the inordinate valuing of created objects; Self-indulgence—the inordinate valuing of that which created objects can bring us. From each of these faith in Christ purifies our hearts.

**1. Faith in Christ drives pride away.** Pride recognizes no righteousness but self-righteousness, and is essentially self-worship. But when a human being realizes that He who is higher

than the highest laid aside his glory and came down into the depth of humiliation to save poor sinners, "of whom I am chief" (Paul), he can no longer be proud. Love of Christ precludes honor of himself. The life of faith is the death of pride.

**2. Faith in Christ drives away covetousness,** for faith brings love, and love is the opposite of covetousness. He on whom justifying faith is fixed is Incarnate Love. When one's nature is harmonized with that of Christ there is no room in him for covetous desires. Consecration to Christ stops selfishness.

**3. Faith in Christ drives away self-indulgence.** Jesus himself tells us that none can be his disciple without daily self-denial. The Christian who lives by faith in Christ cannot be a seeker of pleasure, cannot surrender his noble privilege of self-denial. Faith is an enemy to self-indulgence.

### Teaching Hints for Intermediate Classes.

#### CONNECTION.

To-day's lesson is really connected with all that we have studied so far during this quarter. It will be extremely profitable both for himself and for his class for the teacher to read at one sitting chapters 9-14 inclusive of the Acts of the Apostles, in order to have clearly in mind how God led his Church out from the bondage of Judaism into the "glorious liberty of the Gospel of Christ."

#### CIRCUMSTANCES.

*The council.* Question the pupils to ascertain whether they have any clear conception of the reasons for holding the council, which was a very important one, both because it was the first of the Church councils and because of the effect of its decision on the development of the Church. Be prepared to explain why the council was held.

#### CONTENTS.

It will be necessary to go outside of our text in order to teach this lesson properly. Our theme is "The Council," which we will consider under the following subthemes:

*Why called together.* (See above.)

*Its membership.* (See verse 6.) Ask: Who were the apostles? Who were the elders? Name some of the leaders who took part.

*Peter's plea.* Instead of spending much time on this, and perhaps confusing the minds of the pupils, have some one read aloud verses 7-11, and explain concisely what they mean.

*James's attitude.* Ask: Who was James? Explain his position in the Church. Then tell

the class that he was in favor of admitting Gentiles into the Christian Church without compelling them to become Jews.

*The decision.* Have some one read aloud verses 28 and 29, and explain that this decision was in accord with the advice given by James, and that it meant that all who accepted Christ as their Saviour could enter the Church without becoming Jews.

*The messengers.* What four men were appointed to make known this decision? To what city did they go? Why? How was the message received? (verse 31.)

#### CLINCHERS.

Have several repeat the Golden Text. Ask: What does "liberty" mean? Are not Christians in bondage? Talk about what persons have to give up in order to become Christians. Show that instead of giving up, the true Christian gets; instead of being in bondage, he is really free. Picture a man bound by custom or habit or appetite, and one who is free in Christ, and endeavor to have the pupils understand that the only really free person is the one who follows Christ.

#### CONCLUSION.

Have all who will really say it from their hearts print:

I WILL TAKE THE

**LIBERTY**

OFFERED BY CHRIST.

Tell the pupils to mark foundation stone number ten with the word LIBERTY, and on the reverse side to print the foregoing declaration.

#### FOR NEXT SUNDAY.

Tell the pupils that next Sunday we are to begin to study about Paul's second missionary journey. Have them write out a list of the places visited by Paul after the council at Jerusalem. Ask them to bring to the class foundation stone number seven.

#### By Way of Illustration.

Verse 23. "Unto the brethren." The life of the Christian Church was a life of love. Nothing more astonished the heathen; nothing was more incomprehensible to them. "Behold," they exclaimed, "how they love one another." Even the stranger who came from far, if he but brought a letter of recommendation which certified him as a Christian, was received and

treated as a brother. "They love each other without knowing each other," says a pagan in astonishment. The heathen had this saying: "Man is a wolf to a man whom he does not know." This fraternal love expanded to a universal love of man, extending even to enemies and persecutors."—*Gerhard Uthorn*.

Verse 24. These "certain" brethren felt that if the scaffolding put up by the builder were taken away the building would fall. They thought that if the inner life of the acorn burst its shell put on it by God the acorn seemed to be destroyed; for they did not see that the very object of the shell was to protect the seed-life for the time, and then it was intended, by the same power that made it, to be broken, that the great oak tree might spring forth from it.—*F. N. Peloubet*.

*The Scriptures settled this question.* We find in verse 16 that James quotes the prophet Amos to uphold his position. Bishop Warren writes: "What an unspent vitality there was in the seed-thought of God, buried in Amos centuries before, that it should spring up in the Spirit-warmed mind of James at this crisis. These prophecies that all nations should share in God's grace had produced no effect on the minds of the readers for centuries. But in the fullness of time, under the quickening of events and the power of the Holy Spirit, their germinant life burst forth. Plant the soil of youth thick with the word of God. Sometime it shall spring forth and accomplish what it pleases. In the linge of doubtful battle it shall be a mighty reinforcement."

*Salvation by faith.* In verse 27 of the preceding chapter we find that Paul reported that a door of faith had been opened unto the Gentiles. The door opened for the Jews had been a door of works. Christianity is the only religion teaching salvation by faith. When we study other religions we find savage rites and ceremonies and dreadful deeds all performed to appease the wrath of the gods. We see men making pilgrimages and performing penances, mothers throwing their babies into the river Ganges, fakirs torturing themselves to death, men starving themselves, or cutting themselves with knives or hanging from hooks thrust through their backs, in order to obtain salvation. Let us beware lest we trust to church membership, or baptism, or soundness of doctrine or good deeds. Good works will follow faith, but should not substitute faith. "A man is not justified by the works of the law, but by the faith of Jesus Christ . . . for by the works of the law shall no man be justified." Gal. 2. 16.

### Heart Talks on the Lesson.

It is quite the fashion with some people to talk of the "good old days," as if they were ever so much better than the present. Especially in Church affairs, they say, "Alas! alas! if only those good times could return! The Church had power then; it has lost its power, it is so worldly, so selfish!" Do not you believe a word of it! Is not the Lord Jesus caring for the Church, his bride? It is a reflection upon him to speak of "the Church, which is his body," of which he is the head, as declining in purity or power. There are those counted in its membership who are neither pure nor strong. So there were in the early Church, and have been in all ages. St. Paul wrote to the Corinthians and Galatians about wrong ways of living common among them which would not be tolerated in any Christian Church to-day. St. James writes with vigor, not to sinners in the world, but to his "brethren," sinners in the Church, about making a profession of faith without corresponding good works; the injustice of employers to wage earners; envy and strife in their hearts; and their mischief-making tongues.

Yes, with all its faults, the Church is purer, stronger, than ever before. It grows in grace and in the knowledge of Jesus. Quite as large a proportion of its present number as in apostolic times are full of faith and of the Holy Spirit, and as gladly give life and time and money to its service. There are said to be now among us as true as those we read of in the book of Acts. Not to believe this is to dishonor the work of the Spirit. Surely he is fulfilling the mission which Jesus said he came to fulfill, convincing of sin, guiding into truth, showing the Saviour of the world to the heart of the world. To believe it is to honor Christ, who said his word should not pass away until all was fulfilled. I believe it because I see the fruit of the Spirit in the gentleness, meekness, goodness, faith, of saints in homes, in workshops, in many trying places in every land under the sun.

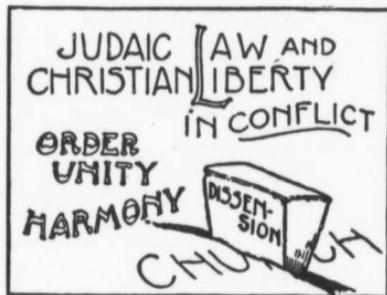
Pessimism is bad for mental and spiritual health. Let us open our hearts to the sunshine of faith and hope. Love hopeth all things, believeth all things, rejoiceth not in iniquity, but rejoiceth in the truth. Love is optimistic. We who love the Lord Jesus and believe that he loved the Church and gave himself for it that he might present it unto himself a glorious Church, not having spot or wrinkle or any such thing, can but believe that he is carrying out his purpose and that the Church is growing toward his ideal.

These thoughts are suggested by the difference of opinion and sharp discussions among Christians of the first century. But then, as now, there were those who distinguished essentials from nonessentials, who felt that the only matters worth earnest consideration were these—that the Holy Spirit is given, hearts are purified by faith, salvation is found through the grace of the Lord Jesus Christ. These are the glorious facts over which to rejoice. If we know them in our own experience, and are helping others to know them, we will be glad in the good time present, and not mourn over good times gone by.

### The Teachers' Meeting.

Tell the story, which is to be found in the verses preceding the lesson: 1. The Dispute at Antioch, verse 1; 2. The Embassy to Jerusalem, verses 2-4; 3. The Dispute in Jerusalem, verse 5; 4. The Council, verse 6; 5. Peter's Speech, verses 7-11; 6. The Speeches of Barnabas and Paul, verse 12; 7. James's Speech, verses 13-21; 8. The Messengers to Antioch, verse 22; 9. The Decision of the Council, verses 23-29; 10. Reception of the Messengers at Antioch, verses 30-33. . . . The true meaning of this lesson is to be found in the Golden Text. Salvation comes through faith in Jesus Christ. It is not obtained through works. It is not to be earned either by ritual or by holy living. We are saved by faith, but true faith is always shown in works.

### Blackboard.



In the transition from the rigorous ceremonial law to a gracious freedom in the Gospel, the Gentile believers were brought into conflict with the Jewish disciples. A natural reluctance to depart from ancient custom led to opposition, and a "split" was imminent in the Church. In the throes of this first dissension a deputation

from Antioch submitted the question to a conference of the mother church at Jerusalem, whose decision and advice ended the strife. The outcome was a triumph for the principles of Christian liberty, and order, unity, and harmony prevailed.

*Coloring.*—Wedge, light brown and gray; crevice, black; lettering, red; upper phrases, green and white; other words, pink.

#### Library References.

PROSELYTES AND THEIR RECEPTION.—Ederheim, *Life and Times of Jesus*, Index. Lewin, *Life and Epistles of Paul*, vol. i, pages 31, 87. Gratz, *History of the Jews*, vol. ii. Fouard, *St. Peter*.

SILAS.—Iverach, *St. Paul*, chaps. vi, ix.

Geikie, *New Testament Hours*, vol. ii. Jackson, T., *Expository Discourses*, page 395. Taylor, *Paul the Missionary*, page 204. For Barnabas see references on Lesson VIII.

THE CHURCH DIFFICULTY.—Stiffler, *Introduction to the Acts*, pages 128-147. Clark, *Harmony of the Acts of the Apostles*, page 79. Crooks, *Story of the Christian Church*, chap. v. Taylor, *Life of Peter*. McGiffert, *Apostolic Age*, page 192. Lightfoot, *Galatians*. Burrell, *The Early Church*, page 206. Pressensé, *The Apostolic Era*, page 82.

#### SERMONS ON THE LESSON.

Out of nearly two thousand volumes of sermons indexed there is not a single sermon recorded on this lesson. Verses 26 and 28 should have produced something.

## LESSON XI. Paul Crosses to Europe.

[June 15.]

**GOLDEN TEXT.** Thou shalt be his witness unto all men. Acts 22. 15.

#### AUTHORIZED VERSION.

[Read Acts 16. 1-5.]

**Acts 16. 6-15.** [Commit to memory verses 9, 10.]

6 Now when they had gone throughout Phryg'ia and the region of Ga-la'tia, and were forbidden of the Ho'ly Ghost to preach the word in A'sia,

7 After they were come to Mys'ia, they assayed to go into Bi-thyn'i-a: but the Spirit suffered them not.

8 And they passing by Mys'ia came down to Tro'as.

9 And a vision appeared to Paul in the night: There stood a man of Mac-e-do'ni-a, and prayed him, saying, Come over into Mac-e-do'ni-a, and help us.

10 And after he had seen the vision, immediately we endeavored to go into Mac-e-do'ni-a, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Tro'as, we came with a straight course to Sam-o-thra'cia, and the next day to Ne-ap'o-lis:

12 And from thence to Phi-lip'pi, which is the chief city of that part of Mac-e-do'ni-a, and a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14 And a certain woman named Lyd'i-a, a seller of purple, of the city of Thy-a-ti'ra, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

#### AMERICAN REVISED VERSION.\*

6 And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; 7 and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; 8 and passing by Mysia, they came down to Troas. 9 And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. 10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.

11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; 12 and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony; and we were in this city tarrying certain days. 13 And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together. 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshiped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul. 15 And when she was bap-

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15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

tized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

**Time.**—A. D. 52. **Places.**—Asia Minor, and Philippi, in Europe.

### Home Readings.

- M.* Paul Crosses to Europe. Acts 16. 6-15.  
*Tu.* Cast into prison. Acts 16. 16-24.  
*W.* The jailer converted. Acts 16. 25-34.  
*Th.* Obedience to the call. Acts 26. 12-23.  
*F.* Reference to the journey. 2 Cor. 2. 12-17.  
*S.* The opened heart. Ezek. 11. 14-20.  
*S.* Letter to Philippi. Phil. 4. 1-9.

### Lesson Hymns.

*New Canadian Hymnal*, No. 435.

You're longing to work for the Master,  
 Yet waiting for something to do;  
 You fancy the future is holding  
 Some wonderful mission for you.

*New Canadian Hymnal*, No. 436.

All for Jesus! all for Jesus!  
 All my being's ransomed powers;  
 All my thoughts, and words, and doings,  
 All my days, and all my hours.

*New Canadian Hymnal*, No. 452.

Lord, dismiss us with thy blessing,  
 Fill our hearts with joy and peace;  
 Let us each, thy love possessing,  
 Triumph in redeeming grace.

### Questions for Senior Scholars.

#### 1. *Paul's Vision at Troas.*

Who was with Paul when he started on his second missionary journey?

Where were they forbidden by the Spirit to preach?

What way was then opened for them to proceed?

To what place did they come?

What was the vision at Troas?

Where was Macedonia?

Who formed the company at Troas?

How did they interpret the vision?

What large city of Macedonia did they reach?

#### 2. *The First European Convert.*

How did they commence their ministry at Philippi?

What class of people met at the riverside for prayer?

Who was the first convert in Europe to Christianity?

What was her native country?

How did she show her interest in the Gospel?

How did the Lord help her?

Who were baptized with her?

How did she show her gratitude?

### Questions for Intermediate Scholars.

#### 1. *Led in the Work by God's Spirit* (verses 6-8).

Who was with Paul when he left Antioch for this trip? (Acts 15. 40.)

Who joined him later, judging from the "we" in this account?

To which two places in our lesson did Paul afterward write letters?

At what two places did the Spirit forbid them to preach?

#### 2. *Called to Work by a Man* (verses 9-12).

Where did Paul see this vision?

In what land did the man seem to be?

What did the vision say?

Did Paul think this only an idle dream?

Whose voice did he think it meant?

#### 3. *Finding an Earnest Woman* (verses 13-15).

Was there a synagogue in Philippi?

Where did the people worship?

Whom did they meet there?

What city was her home?

What was her business?

Who else was saved with her?

What offer did she make to the missionaries?

### Questions for Younger Scholars.

Who traveled with Paul through Asia? *Silas and Timothy.*

Which Asia was it? *Asia Minor (Little Asia).*

Who was Timothy? *A young man from Lystra.*

What did Paul call him? *His son.*

Where did the Lord lead them? *Through Asia to Troas.*

Where was Troas? *On the shore of the Aegean Sea.*

What country lay across this little sea? *Macedonia, in Greece.*

Who joined them at Troas? *Luke.*

Whom did Paul see in a vision? *A man of that country.*

What did he want Paul to do? *To come over and help them.*

Did Paul go? *Yes.*

How? *By ship to Neapolis, and then by land to Philippi.*

Who was their first convert in Philippi?  
*Lydia.*

Who opened Lydia's heart? *The Lord.*

Who wrote the story of the Acts? *Luke.*

### The Lesson Catechism.

(For the entire school.)

1. Who guided the movements of Paul and his companions? *The Holy Ghost.*

2. What appeared to Paul in the night at Troas? *A vision of a man.*

3. Where did this vision lead Paul? *Into Macedonia.*

4. Where at Philippi did the apostles go on

the Sabbath? "*Where prayer was wont to be made.*"

5. What is said of Lydia? *The Lord opened her heart.*

6. What is the GOLDEN TEXT? "*Thou shalt be,*" etc.

### The Church Catechism.

64. Who are the proper subjects of baptism? The proper subjects of baptism are infants and adult believers.

Acts 2. 38, 39. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

## THE LESSON OUTLINE.

### God's Guidance of the Christians.

#### I. GOD GUIDES BY PLACING OBSTACLES IN OUR WAY.

*Were forbidden; the Spirit suffered them not.* v. 6, 7.

The Lord thy God hath not suffered thee so to do. Deut. 18, 14.

God turned the curse into a blessing. Neh. 13, 2.

#### II. GOD GUIDES BY REMOVING OBSTACLES FROM OUR WAY.

*We came with a straight course.* v. 11.

The crooked shall be made straight, and the rough ways shall be made smooth. Luke 3, 5.

The path of the just is as a shining light. Prov. 4, 18.

#### III. GOD GUIDES BY COMMUNICATING HIS WILL TO OUR HEARTS.

*A vision appeared; the Lord had called us.* v. 9, 10.

Then spake the Lord... by a vision. Acts 18, 9.

I... will teach you what ye shall do. Exod. 4, 15.

#### IV. GOD GUIDES BY MEANS OF THE ORDINARY MEANS OF GRACE.

*On the Sabbath where prayer was wont to be made we sat down.* v. 13.

Gideon threshed wheat... the angel of the Lord appeared unto him. Judg. 6, 11, 12.

While he [Zacharias] executed the priest's office... there appeared unto him an angel of the Lord. Luke 1, 8, 11.

#### V. GOD GUIDES BY AFFECTING OTHERS' HEARTS IN OUR FAVOR.

*Whose heart the Lord opened: Come into my house, and abide there.* v. 14, 15.

Thy people shall be willing in the day of thy power. Psa. 110, 3.

The Lord... turned the heart of the king... unto them. Ezra 6, 22.

## EXPLANATORY NOTES.

Notwithstanding the formal dismissal of the committee (Judas and Silas) by the Christians of Antioch, "it pleased Silas to abide there still," and he joined Paul and Barnabas in their work of "teaching and preaching the word of the Lord." After a while Paul proposed to Barnabas to repeat their visit to Cyprus and Asia Minor, to visit the Christians in every city where they had preached, and to see "how they did." Barnabas consented and determined to take with them his relative "John, whose surname was Mark." This displeased Paul because of Mark's weakness in departing from them in Pamphylia, and, good men as they were, in the very heart of the apostolic age, the contention "was sharp between them," so that they parted, Barnabas taking Mark and sailing to Cyprus, while Paul chose Silas and went direct northward from Antioch "through Syria and Cilicia." On his first journey he had sailed from Cyprus to Asia Minor; he now enters that peninsula by land, approaching Lycaonia from the east. Barnabas is not mentioned again in the Acts. Paul came to Derbe and Lystra, concerning which we studied Sunday before last. Timothy, or Timothy, is mentioned as one of the converts, the son of a Greek man and his Jewish wife. He was a youth "well reported of by the brethren," and Paul desired his company, but to quiet the aspersions that beset him on every hand he "circumcised him," for the Jews had already emphasized the fact that Timothy was

not a Jew but a Greek. On their travels Paul and Silas gave to the authorities of each church the decrees of the council at Jerusalem. "And so were the churches established in the faith, and increased in number daily."

#### GOD'S NEGATIVE GUIDANCE.

**Verse 6.** *Phrygia* was the central region of Asia Minor; it lay northwest of Lycaonia, and north of Pisidia. *Galatia* was a sprawling territory, most of which was east of Phrygia and north of Lycaonia. Here Paul seems to have been detained for some time by illness. Planning to preach the word in Asia, a Roman district at the western end of Asia Minor, they were in some manner suddenly forbidden of the Holy Ghost. We thus find, as we would expect, that the missionary journeys of the apostles were expressly directed by revelation. This "proconsular Asia" was not long left without the Gospel; it soon became a stronghold of Christianity, and in it were "the seven Churches" to which the apostle John wrote.

**7.** After they were come to Mysia, they assayed to go into Bithynia; but the Spirit ["Spirit of Jesus"] suffered them not.

**8.** They passing by Mysia came down to Troas. "Not avoiding Mysia, since they could not reach Troas without traversing it," but for the present omitting it as a preaching place. That Mysia a little later enjoyed full Gospel privileges is made evident from Acts 19. **10.** Troas, near to the site of ancient Troy, which has been identified by Dr. Schliemann with Hisarlik.

#### GOD'S POSITIVE GUIDANCE.

**9.** A vision appeared to Paul in the night. From first to last God guided Paul through the emergencies of his life by means of visions and dreams. The flashing light from heaven near Damascus, the vision of Ananias, the trance in the temple at Jerusalem, the command of the Holy Ghost at Antioch to separate him with Barnabas for special work, and the revelation that sent him back to Jerusalem, all came before the incidents of this lesson; later came the night vision in Corinth, the vision at Jerusalem promising safe conduct to Rome, the vision during the storm on the Adriatic, and other special revelations of the Lord. Macedonia, like the other regions mentioned, was then a Roman province. It covered what is now the southern part of modern European Turkey. To come over into Macedonia involved a crossing of the sea. The appeal to help us would make a powerful impression on Paul's heart, for his whole energies were exerted for others' welfare.

**10.** After ["when"] he had seen the vision,

immediately we endeavored to go ["straightway we sought to go forth"] into Macedonia, assuredly gathering that the Lord ["concluding that God"] had called us for to preach the gospel unto them. Evidently Paul recounted his vision to his comrades, and there was a discussion as to its divine origin. The events or impulses which had prohibited them from preaching where they had intended to were now supplemented by a direct divine message. No time was lost. So soon as they understood God's will they "straightway" sought to fulfill it. The "we" of this verse is Luke's first introduction of himself into the narrative.

**11.** Therefore loosing ["Setting sail therefore"] from Troas, we came with a straight course. The God who had debarred their passage in other directions now controlled the wind, and gave them a notably direct voyage. *Samothracia* is an island of the Ægean Sea midway between Troas and Philippi. The next day to Neapolis. By means of God's favoring winds they had in two days made a voyage which often took ten. Neapolis ("New City") was the port or harbor of Philippi. But it belonged to the province of Thessaly, not to that of Macedonia; Philippi was in Macedonia.

**12.** From thence to Philippi, which is the chief city of that part of Macedonia, and a colony ["which is a city of Macedonia, the first of the district, a Roman colony"]; and we were in that ["this"] city abiding ["tarrying"] certain days. A Roman colony, utterly unlike a modern colony, was a city in a foreign land endowed with Roman legal rights, and its special privileges made it almost a province by itself. The original inhabitants of Philippi, having angered the Romans, had been banished to distant places, and the city had been repopulated by Italians.

#### THE CONVERSION OF LYDIA.

**13.** On the Sabbath ["day"] we went out of the city by a river side ["forth without the gate by a river side"], where prayer was wont to be made ["where we supposed there was a place of prayer"]; and we sat down, and spake unto the women which resorted thither ["that were come together"]. There are several interesting implications in this verse: **1.** The apostles had arrived probably on a Friday, for if they had been long enough in town to have

formed the acquaintance of Hebrews they would not have been in doubt concerning the place of Hebrew worship. 2. They went along the river side in search of the "place of prayer" because their ritualistic countrymen usually worshipped near water so that the prescribed ritualistic washings might conveniently be performed. 3. There were not many Jews in Philippi, else there would have been a synagogue; this "place of prayer" was, apparently, in the open air. 4. They "sat down," probably on rugs which they had brought with them, because orientals sit when most actively engaged. 5. They spake unto women because women only were present. A scholarly guess has been made that the reason for the absence of men was the imperial decree which had recently banished Jews from Rome; Philippi as a Roman colony probably would come within the scope of this decree. But women had no "rights" (or few) in those days, and would hardly be reckoned among the banished.

14. One of the costliest luxuries of the antique world was *purple*, a dye made from a tiny shellfish found on the Levantine coasts. The fine cloth colored by this dye was also called "purple." Lange, following ancient authorities,

shows that the color included many more tints than we include under one name, and varied from rose-red to deep blue, including sometimes even sea-green. The trade in purple dyes and cloths was exceedingly lucrative. That *Lydia* had been a Gentile and become a proselyte becomes probable when we bring together her name (which means "A Lydian woman") and the phrase *which worshiped God*, words which would not naturally be applied to a Gentile who did not worship according to Jewish regulations. *Whose heart the Lord opened, that she attended unto the things which were spoken of Paul* ["to give heed unto the things which were spoken by Paul"]. Alford notes that, though forbidden to preach the word in Asia, the apostles' first convert in Philippi is a native of Asia.

15. *When she was baptized*. Her deep conviction and strong faith led her to identify herself thoroughly with the Christians. *Her household*. Like Joshua, she had decided, "As for me and my house we will serve the Lord." *She besought us*. The woman whose heart the Lord had opened showed great hospitality. Yielding to her persuasions, the apostolic party made her house their headquarters.

## HOMILETICAL AND PRACTICAL NOTES.

### FORBIDDEN OF THE HOLY GHOST.

It is noteworthy that Paul and his coworkers were constantly endeavoring to learn the mind of the Spirit concerning their work. During Paul's entire career as a Christian he seems to have been under the direct influence of the Holy Ghost, and he does not hesitate to make acknowledgment of it. At the Jerusalem council the burden of necessary things was laid upon the people since "it seemed good to the Holy Ghost," and when Paul and Silas were working out plans for a vigorous evangelistic campaign in Asia they "were forbidden of the Holy Ghost to preach the word" there. That there was some good reason for this divine interpretation is conceded, but what is especially impressive and suggestive is the readiness with which these men yielded to their unmistakable intimations of the interposition of the Spirit with their plans. But it was characteristic of Paul to be obedient to heavenly visions, and to listen to the voice of the Spirit. There was nothing to do now but wait for the Spirit to lead the way.

### THE MACEDONIAN VISION.

Paul was a man of visions, but was far from being a visionary. He never got away from the

influence of his conversion, nor did his experience in that one moment of vision when he beheld the Lord ever lose its power over him. That vision was real to him. He saw the Lord; he spoke with him; and he dedicated his life to him. Since that day there had been other unusual manifestations of the divine purpose in Paul's experience; and his general attitude was that of Samuel, who said, "Speak; for thy servant heareth." He was ready to obey the command of his Master, whether it meant preaching in Asia or in Macedonia. His chief concern was to sow the seed of the Gospel in such soil as the Lord might have ready for it.

Some are inclined to find more or less symbolism in the man of the vision. But it matters little whether it was a vision or a reality; to Paul it was a clear call for service in a new field, and he was ready to respond. Some lay stress upon the fact that it was a mere man, and not a magistrate or priest, that bore the urgent call, "an ordinary inhabitant of the country, a plain man, that carried in his countenance marks of probity and seriousness, that did not come to banter Paul or trifle with him, but in good earnest, and with all earnestness, to importune his assistance." But, however fanci-

ful this description may be, Paul did not ignore the vision. It was a reality to him, and its summons was the commanding voice of God. He had been "forbidden of the Holy Ghost to preach in Asia," and when he and his companions would go into Bithynia "the Spirit of Jesus suffered them not," but there was no interference at all when, after he had seen the vision, Paul and his associates "endeavored to go into Macedonia."

"COME OVER AND HELP US."

That Macedonian cry is ringing in the ears of the Church to-day. From all quarters of the globe the cry goes up, "Come over and help us!" Many of the Churches are doing much every year in response to that call of heathenism, and the Gospel is being preached by self-sacrificing men and women to those who are in darkness as never before in the world's history. But there is so much to do, so many fields are untouched, so pitiful is the cry, and so engrossed is the Church in its own affairs and in the needs that lie nearer home that it sometimes seems as if the Macedonian cry were falling upon deaf ears. It is not yet sufficiently recognized that "it is death to a church, or a Christian, either not to hear this cry, or, having heard it, not to heed it."

The results of Paul's ready response to that call are beyond estimate or comparison. He might have done royal service had he been disobedient to the protest of the Holy Spirit and gone into Asia, or continued on into Bithynia; but that service, not being in the divine plan for him, would have been as nothing compared to what followed his surrender to the Spirit of Jesus. Stalker declares that the issues of Paul's journey to Macedonia far outweigh the expedition of Alexander the Great when he carried the arms and civilization of Greece into the heart of Asia, or that of Caesar when he landed on the shores of Britain, or even the voyage of Columbus when he discovered a new world.

LYDIA.

The strange ways in which God works are illustrated in Paul's initial experiences in Philippi. It was not unreasonable to expect that in fulfillment of this vision there would be a company of men to meet him upon his arrival; or at least that definite indications of preparation for his coming would be furnished. But there was nothing of the sort. In the chief city of Macedonia, after the missionaries had been there "certain days," there seemed to be no notice taken of them, and no open door of

special opportunity open to them. And even on the Sabbath, when they went to the place of prayer, the man of the vision did not appear; and so they "spoke unto the women which resorted thither." Some would have ignored the opportunity, and have sat under the juniper tree of discouragement. Not so with Paul. To him it was as great a duty and honor to unfold the mysteries of the kingdom of God to a woman as to a man. That first Sabbath in Philippi became historic, for, as Dr. C. S. Robinson says, "That female prayer meeting was destined to leave its mark on all time to come; for there, within its small circle, was the story of redemption first told in proud Europe." The name of Lydia heads an ever-increasing category of noble, self-sacrificing women who gladly acknowledged the dominion of Jesus Christ over their hearts, and eagerly served him in their day.

Thoughts for Young People.

THE CALL FOR HELP AND THE WELCOME.

1. *The unsaved need Christian help.* Man is born to need a God. His nature demands a Supreme Being to love and worship. But he soon learns his sinfulness, the moral estrangement between his soul and God, and he feels the need of a Reconciler, an Atoner, a Saviour. To bring the sinner and the Saviour together is the work for which the Christian is kept alive in this world. These needs are not always understood by those who have them, but they are always felt in the depth of human nature, and if our eyes were opened to spiritual facts as clearly as were Paul's we would see the millions of unsaved souls stretching out their hands to us and saying, "Come over and help us."

2. *God guides the Christian into the most advantageous positions to help the unsaved.* It only requires strong faith, self-abandonment, to realize this truth. But sometimes we find fault with circumstances which, rightly understood, would prove to be the greatest of advantages. In our timidity we are afraid that the sinners with whom we are compelled to associate will divert us from the path of goodness instead of being strong in the strength of the Lord and assured that we will turn their feet into the paths of holiness. When in the fear of the Lord we make plans and those plans are frustrated we fear failure. Large faith would lead us to see, as Paul and Barnabas saw, that the Spirit suffers us not to go here and there, and by a series of obstacles negatively guides us to the place where we can do most for the advancement of God's cause.

3. *Many of the unsaved are eagerly waiting for Christian help.* Notice that Lydia was listening. Faith cometh by hearing, and how shall they hear without a preacher? Lydia listened attentively. She gave heed unto Christian advice. It should be a source of constant encouragement to Christian workers that not only is God anxious for the salvation of sinners, but the unsaved to a degree are anxious to approach and eagerly listen to Christian advice when given.

4. *He that seeks shall find.* Lydia listened in her heart. Always seek hearts before heads. The unsaved person who listens with the heart will surely find his Lord. Draw nigh to God, and he will draw nigh to you. Lay hold of the truth, and the truth will lay hold of you. Her heart opened wide to receive the Gospel. Who opened it? The Lord.

### Teaching Hints for Intermediate Classes.

#### CONNECTION.

Examine the list of places written by the pupils in accordance with suggestion made in last lesson. In intermediate classes nothing will be gained by dwelling on the contention between Paul and Barnabas (Acts 15, 39).

#### CIRCUMSTANCES.

*Time.* A. D. 52.

*Places.* The scene of to-day's lesson is in Philippi. Rapidly point out on the map Antioch and the places from Antioch to Troas visited by Paul and his companions.

*Persons.* Tell the class that because of a disagreement Paul and Barnabas had separated, and that the former had taken Silas as his companion.

#### CONTENTS.

While the teacher should always act on the principle that young people must have variety in methods of presenting the truth, he should also remember that of all methods of presentation that of teaching truth by showing persons in action is most acceptable to the youth. We will therefore consider three persons prominently called to our attention in to-day's lesson:

*The Holy Spirit.* By whom was Paul selected and sent out as a missionary? Have the pupils show foundation stone number seven, and first read and then repeat from memory what is printed on the reverse thereof. Have some one read aloud verses 6 and 7, and ask: What do these statements mean? Teach that the Holy Spirit was still guiding Paul, and that he was willing to be guided by him.

*The Macedonian.* To whom did he appear? How? From a study of the NOTES be ready to explain what this means. What did the man say to Paul? What did Paul conclude? (verse 10, R. V.) What did Paul do? Who went with him? Refer briefly to Luke. (See Col. 4. 14.) Trace the journey on the map.

*Lydia.* Where did Lydia reside? What do you know about that city? (verse 12.) Where did Paul meet the Jewish women of the city? What woman was among them? What was her religion? (She was probably a Gentile, who had become a Jewish proselyte.) How did she receive Paul's teachings? By what two actions, did she show her faith?

#### CLINCHERS.

Try to have the pupils understand that they to-day enjoy the benefits which accompany the Gospel of Christ because Paul was willing to be guided by the Holy Spirit, and at the same time to do his very best in spreading the tidings of salvation. Show on the map how he brought the Gospel toward the West, how it spread over the Continent of Europe and then to the British Isles, and how from the Continent and Great Britain it passed on to America. Show that an unselfish desire to bring blessings to others is one of the marked characteristics of the real Christian.

#### CONCLUSION.

To emphasize this thought of unselfish service ask: How many are willing to allow the Holy Spirit to use you for the good of others? After explaining what this means have all who are so willing print:

### I AM WILLING TO BE LED BY THE HOLY SPIRIT IN SPREADING THE GOSPEL.

Tell the pupils to print on foundation stone number eleven the words GOSPEL IN EUROPE, and on the reverse side the resolution just made.

#### FOR NEXT SUNDAY.

We are again approaching our quarterly Temperance Sunday. Ask the pupils to bring with them on next Sunday all outlines of previous temperance teachings that have been preserved by them, or to print on slips of paper such outlines as they remember. Have those who have signed the pledge bring their pledges with them. Ask all others to pray over the matter, and to seek permission of their parents to sign the pledge on next Sunday.

## By Way of Illustration.

Verses 6 and 7. When Adoniram Judson entered the ministry he was invited to the pastorate of Park Street Church, the largest church of Boston, but the Spirit suffered him not to accept it. Then he sailed for Calcutta, India, but was ordered by the British government to leave. He went to the Isle of France, wondering why that door was shut, and again returned to India, only to be ordered to leave. With a heavy heart he fled to Rangoon, a place which he regarded as most unfavorable for missionary work, and there he was put into prison, as Paul was when he went into Europe. But among those rough tribes was one, the Karens, which had cherished the tradition that sometime a white teacher would come to them bringing the book of God. They gave ear to the message, and to-day there is in Burma a church of thirty thousand Karens.

*The man of Macedonia.* It has been said that the man of Macedonia was a woman—Lydia. When Paul reached Macedonia he found no man waiting for him, saying, "I sent for you." He found a great wicked city not conscious that it needed him. Stalker says, "That figure represented Europe and its cry for help—Europe's need for Christ." The form of the vision is striking. It does not come in the shape of a command from Christ, but in that of a petition from man.

*A small beginning.* This was the wellhead of the river of European Christianity. A Jew whose "bodily presence was weak" talked quietly about Jesus to a few devout listeners. Let us learn that the greatest things are not the noisiest, that God's strength often looks to men weakness; and let us try to keep ourselves above the error of thinking that a thing is great because it is large, or small because it is little. The force employed is the preaching of the Gospel. The Church needs neither worldly power nor wealth. If the sword's edge is sharp, and the arm that wields it strong, it does not matter how little gilding or jewelry is on the scabbard.

*Cooperation with God.* In every department he does the most. The earth, seasons, wind, rain, and sun are his; the plowing, sowing, tillage are ours. The harvests are from both. In spiritual things he gives the field, the grass, the life. We give the prayer, the faith, the culture; and the harvests are the best that both working together can produce. Except for the Lord's forbidding from Asia there would have been no coming to Europe. Except for Paul's openness to the divine guidance there would have been no

one to come. Both together start the Gospel in its sublime march round the world.—*Bishop Warren.*

## Heart Talks on the Lesson.

As we read this lesson two figures stand out in clear-cut lines, like mountain peaks against an amber sky. One is the form of the Lord Jesus, the world's Redeemer, with his thorn-crowned brow, his pierced hands, his lips of kingly authority saying, "All power is given unto me in heaven and in earth;" "Go ye therefore, and teach all nations;" and "Lo, I am with you always, even unto the end of the world." The other is the man who appeared in a vision to Paul, representing the great, needy, Christless world, and saying with pleading cry, "Come over and help us!" O, if only the vision of these were burned into the brain, the heart, the conscience of every Christian, how speedily Christ's last command would be fulfilled!

See Jesus, who for the joy of your salvation and mine, and the salvation of the whole world, endured the cross, despising the shame; who, though he was rich, for our sakes became poor, that we through his poverty might be rich; who, not to be ministered unto but to minister, lived among uncongenial people, with only a little circle of friends socially despised; weary, yet with no place to lay his head; hungry and thirsty, yet never willing to let the poor or sick or sinful go from him without help. See him in the supreme sacrifice, buffeted, wounded for our transgressions that by his stripes we might be healed; see him at the right hand of God expecting his enemies to become his footstool; see him coming in the clouds of heaven with power and great glory, having taken the kingdoms of this world for his own; see him saying to all who have entered into his purpose and helped toward this glorious consummation, "Come, ye blessed of my Father, inherit the kingdom prepared for you." Could we have such a vision of Jesus clearly, and be indifferent to his commands or the interests of his kingdom? Could we

"Live for self and think of self,  
And of nothing else beside,  
Just as if Jesus had never lived,  
And as if he had never died?"

In the light of that holy vision turn and see the outreaching hands of humanity pleading with us who know this wonderful Saviour, "Come and help us who are less fortunate than you." Their plea appeals to us for two reasons—they are so like us, and they are so dif-

ferent from us: like us in natural capacities, affections, desires, in a belief in some object of worship which they call God; different in that even natural affection is thwarted, perverted, blasted like a beautiful flower frost-bitten. Intellectually, morally, socially they are buried under oppression and superstition. Their gods are many, some of them demons; not one of them good, not one is known by the sweetest name of Love.

I could not paint too dark a picture of the hopelessness of the world without Christ. I would not wish to paint it were it not to make this thought burn upon heart and brain so that we never can forget it, that the only difference is that you and I have the Gospel of Jesus, and they have never heard it. Do we owe them anything? Paul felt that he did; he says he had no rest in his spirit until he went to Macedonia. His first opportunity to preach the Gospel there seemed small—only a few women holding a prayer meeting! But it was the beginning of the Gospel in Europe, the little rill grown to the great river of life whose waters flow with healing through our own Christian nation to-day. One heart in that place of prayer opened to the touch of the Lord. From that heart rivers of blessing flowed. Lydia's home became the center of Gospel light; there the apostles were "comforted," and helped in their work.

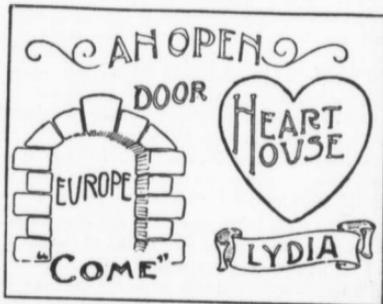
To that prayer meeting by the river side, to that heart opening like a flower to the sun, we of this Western world owe a debt of grace. From some prayer circle here, even from your heart opened to the Lord, the blessing may flow back to that Eastern world which has lost the light and is veiled in darkness and the shadow of death.

#### The Teachers' Meeting.

Six spiritual teachings stand forth from the story of this lesson: 1. God's true children are guided by the Holy Ghost; 2. This guidance comes often by natural means and sometimes by insurmountable obstacles; 3. It comes when necessary by divine revelation; 4. The best work for God is done in harmony with the established worship of the children of God; 5. God opens hearts to receive the Gospel; 6. Christian love always manifests itself....1. Call for verses from both the Old and New Testaments that promise and illustrate the guidance of God....2. Observe from the historic parts of the Bible how often natural occurrences and facts are alluded to as God's means of guiding his children. Even in the early

times miracles were not resorted to nearly so often as what are called the ordinary occurrences of life, and he who keeps his heart and his eyes open can see God's guiding hand throughout the hours of the most monotonous day...3. Nowadays we should not look to dreams and visions as guidances, for our spiritual guidance is given in the written word, and with directions for the secular life also. Nevertheless the Christian who is unable to decide which of several circumstances is the wise one to be followed, and who really desires God's will to control his action, has a right confidently to ask practical wisdom of God, and then to expect such a definite answer either by "circumstances" or by a clear conception in his own mind as will put to flight all doubt and make his course clear....4. There have been in the history of the Church rare cases where God's voice said to the pure minority, "Come out from among them and be ye separate." There have been holy reasons for schisms in the Church, as there have been good reasons for revolutions in the State, but these are exceedingly rare, and a Christian has a right to doubt the divine authorization of any movement on behalf of God's cause which either ignores or shows hostility to the Church of God. That an apostle with a clear view concerning outworn Judaism as Paul had should go on the Sabbath day to where he supposed there was a place of prayer and engage in Jewish worship is an example to us...5, 6. The fifth and sixth truths find abundant illustration not only in the word of God, but in our daily experiences.

#### Blackboard.



The true missionary moves at the behest of the Spirit, who is the counselor of the Church. At his interdiction or direction Paul turned aside or advanced in the fulfillment of his ap-

pointed mission. His willing acceptance of the new and unexpected "call" shows the inclination of a mind in which the first thought is duty and strongest desire for service. Beyond a nation's door he found open hearts and open houses, and prospered in the work of evangelization.

*Coloring.*—Doorway, light brown; heart, red; lettering, yellow; other words, blue and white.

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#### SERMONS ON THE LESSON.

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## LESSON XII. Temperance Lesson.

[June 22.]

**GOLDEN TEXT.** Let us therefore cast off the works of darkness, and let us put on the armor of light. Rom. 13. 12.

#### AUTHORIZED VERSION.

Rom. 13. 8-14. [*Commit to memory verses 12-14.*]

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

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

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

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

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

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

14 But put ye on the Lord Je'sus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

#### AMERICAN REVISED VERSION.\*

8 Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. 10 Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.

11 And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. 12 The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. 13 Let us walk becomingly, as in the day; not in reveling and drunkenness, not in chambering and wantonness, not in strife and jealousy. 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

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

**Time.**—The Epistle to the Romans was probably written in A. D. 58. **Place.**—Sent from Paul at Corinth to the Christians at Rome.

### Home Readings.

- M.* The better way. (Temp.) Rom. 13. 8-14.  
*Ta.* Resisting evil. James 4. 1-10.  
*W.* Clean hands. Psa. 24.  
*Th.* The way of holiness. Psa. 119. 1-16.  
*F.* Exhortation to holiness. 1 Pet. 1. 13-25.  
*S.* Be separate. 2 Cor. 6. 11-18.  
*B.* Freedom and life. Rom. 6. 12-23.

### Lesson Hymns.

*New Canadian Hymnal*, No. 335.

Homes there are of want and sorrow,  
 Where the sunlight ne'er appears.

*New Canadian Hymnal*, No. 351.

When times of temptation bring sadness and  
 gloom,  
 I will tell it to Jesus, my Lord.

*New Canadian Hymnal*, No. 447.

Throw out the Life-Line across the dark  
 wave,  
 There is a brother whom someone should  
 save.

### Questions for Senior Scholars.

#### 1. Law and Love.

In what sense are we to owe no man anything?

What is the love which is commanded?

What is the law?

What fulfills the whole law?

Who is your neighbor?

Why was the law given to men?

What commandment comprehends all?

How does love fulfill the law?

How does the liquor habit and traffic in all its aspects violate the law of love?

#### 2. Casting Off the Works of Darkness.

To what time does Paul refer?

In what respect is our salvation nearer now?

To what is the state of wickedness likened?

What did Christ say his followers were to be in the world?

What is meant by the armor of light?

What is it to walk honestly?

What are some of the works of darkness?

Why should drunkenness be especially abominable to the Christian?

What does it mean to put on Christ?

For what are we not to make provision?

### Questions for Intermediate Scholars.

#### 1. Love is Against All Intemperance (verses 8-10).

What is one great cause of bad debts?

How many sins do people commit who buy without intending to pay?

What good debt can never be fully paid?

What rights of man are guarded by the Ten Commandments?

Which of these does strong drink break?

#### 2. Light is Against Intemperance (verses 11, 12).

What are some facts about strong drink which many people overlook?

What temperance work in the schools has thrown much light upon it?

Why do men permit the saloon?

How can we arouse ourselves to its evil work?

Why do all sins seek dark places?

Does lighting up a great city prevent crimes?

#### 3. Christlikeness Destroys Intemperance (verses 13, 14).

How does the love of Jesus affect the selling and using of strong drink?

What will it move us to do for the saloon keeper?

What for the drunkard's family?

What to save the children?

What will we do personally about it if we have the love of Jesus?

### Questions for Younger Scholars.

To whom did Paul write a letter? *To the Christians at Rome.*

What was Rome? *A great wicked city.*

What did the people worship? *Many idols.*

What did Paul teach them about debts? *"Owe no man anything but love."*

What did he say that love does? *It fulfills the law.*

How? *Because one who truly loves cannot break God's law.*

Why did he tell them to awake? *Because the world's night was over.*

What did he mean by sleep? *Thoughtlessness about God.*

And what by night? *The state of sin and ignorance.*

Why was the day at hand? *The Lord's kingdom had come.*

What is He? *The Light of the world.*

What did he tell them to put away? *Drunkness and wrong living.*

What did he tell them to put on? *The Lord Jesus Christ.*

How can we "put on" the Lord Jesus Christ? *By trying to think and to do as he did.*

**The Lesson Catechism.**

(For the entire school.)

1. Who fulfills the law of Christ? "*He that loveth another hath fulfilled the law.*"

2. What will such love make men do? *It will make men "walk honestly, as in the day."*

3. What does that man do who indulges himself at the risk of injuring his neighbor? *Breaks the law of love; for "love worketh no ill to his neighbor."*

4. How may one show that he is awake to the duty of the present hour? *By avoiding "rioting and drunkenness . . . strife and envying."*

5. What is the only sure safeguard against

the dangers of intemperance? *By putting "on the Lord Jesus Christ."*

6. What is the GOLDEN TEXT? "*Let us therefore,*" etc.

**The Church Catechism.**

65. What is the mode of baptism? The Scriptures do not prescribe any mode as exclusively valid. The mode commonly practised by our Church is sprinkling.

He that saveth his time from prayer shall lose it. But he that loseth his time for communion with God shall find it in a life of multiplied blessings.—*Wüder.*

**THE LESSON OUTLINE.****The Christian is to Put Off—****I. THE WORKS OF DARKNESS AND DISHONESTY.**

*Let us therefore cast off the works of darkness, v. 12; let us walk honestly, v. 13.*

Lay apart all filthiness and superfluity of naughtiness. James 1. 21.

Provide things honest in the sight of all men. Rom. 12. 17.

**II. THE WORKS OF DEFILEMENT AND DRUNKENNESS.**

*Make not provision for the flesh, v. 14; not in rioting and drunkenness, v. 13.*

I beseech you, abstain from fleshly lusts. 1 Pet. 2. 11.

With a fornicator or a drunkard, eat not. 1 Cor. 5. 11.

**The Christian is to Put On—****I. THE WORKS OF LIGHT AND LOYALTY.**

*Let us put on the armor of light, v. 12; put ye on the Lord Jesus Christ, v. 14.*

Putting on the breastplate of faith and love; and for an helmet the hope of salvation. 1 Thess. 5. 8.

As many . . . as have been baptized into Christ have put on Christ. Gal. 3. 27.

**II. THE WORKS OF LABOR AND LOVE.**

*Love is the fulfilling of the law, v. 10; the night is far spent, the day is at hand, v. 12.*

All the law is fulfilled in one word, love. Gal. 5. 14.

Do good . . . be rich in good works. 1 Tim. 6. 18.

**EXPLANATORY NOTES.**

To-day we pass off the direct line of apostolic history to study a passage from one of Paul's epistles, a temperance lesson. Paul and Barnabas were mistakenly worshiped at Lystra about the year 46; five years later, in 51, came the council at Jerusalem; in 52 Paul crossed to Europe; and probably his letter to the Romans, from which our lesson is taken, was written in 58, the fourth year of Nero's reign. He was then in Corinth on his way to Jerusalem, with money which he had gathered from Gentile converts for the Christian poor. Our lesson is taken from a section of "Romans" which considers the duty of obedience to all regularly constituted authorities, and of general righteousness of behavior. There was doubtless special need, especially by the Christians of Rome, for such authoritative advice as Paul here gives. Four or five years before this, as we have already noted, the emperor Claudius had banished all Jews from Rome. Christians were not then clearly differentiated from the Jews, and it is altogether probable that many (perhaps most) of them were also sent away. As a reason for the edict it is recorded that "the Jews made continual disturbance under Chrestus their leader." We know that Jews gave frequent trouble to their foreign rulers, for they believed that to themselves should belong supreme control of the world. Then, too, their habits were exclusive, and it is little wonder that the imperial government became suspicious of them. Dr. Clarke suggests that the Roman Christians under a notion of being the peculiar people of God and the subjects of his kingdom alone, were in danger of being affected with unruly sentiments similar to those of the Jews. When the edict was revoked we do not know; but within a few years Rome swarmed again with Jews, and both by this epistle and by the last chapter of the Acts it is made evident that many Christians of both Gentile and Hebrew origin resided there. By this epistle Paul seeks first to confirm them in the faith

(and profounder theology never has been written than that now addressed by him to them); next he shows them that they were, notwithstanding their honors and privileges as Christians, bound by the strongest obligations of conscience to be subject to the civil government. Then, in our lesson, he proceeds to show that civic duties are founded on personal purity, on honor, and, most emphatically, on TEMPERANCE.

**Verse 8.** *Owe no man anything, but ["save"] to love one another.* "Acquit yourselves of all obligations except love, which is a debt that must constantly renew itself."

*Hodge.* There is no hint here, however, that it is wrong, in the course of business, to owe money or to be owed to. The debt of love is not so much incurred by the "neighbor" or "brother" as it is made by the requirements of God's law. To the civil authority we are constrained to be obedient, else we will be punished; to our neighbors we are bound by love—a love of *benevolence* to all ("Love your enemies"); a love of *endearment* to brothers and sisters in Christ Jesus. *He that loveth another* ["his neighbor"] *hath fulfilled the law.* "Neighbor" here and in verse 9 refers not to the person who is nearest in physical neighborhood, but to the nearest in need. "The term *law* finds its standard expression in the decalogue."

**9.** *This.* The commandments which follow. The "Thou shalt nots" of the first half of the decalogue (summarized by our Lord into "the first and great commandment") are not brought into this discussion; the "Thou shalt nots" of the second half are interpreted to mean simply, *Thou shalt love thy neighbor as thyself.* All the commandments on their human side are *briefly comprehended in this saying* ["summed up in this word"]. *Thou shalt not bear false witness* is omitted from the best manuscripts, and, therefore, from the Revised Version.

**10.** *Love worketh no ill to his neighbor; therefore love is the fulfilling ["fulfillment"] of the law.* Laws are made for the good of all, and if love makes each man the benefactor of his neighbor, love fulfills the law. But most laws are only negative; love is positive—it not only refrains from doing harm, but does good. Read 1 Cor. 13.

**11.** *And that ["this"], knowing the time ["season"], that now it is high time ["for you"] to awake out of sleep; for now is our [omit "our"] salvation nearer ["to us"] than when we ["first"] believed.* It is not straining these words to apply them particularly to temperance, to total abstinence from all intoxicants, to legal prohibition, for surely indulgence in and traffic in ardent spirits more

than most other evil forces, work ill to one's neighbor. "Sleep" stands for moral indifference, which tolerates the "works of darkness." The allusion to the "time" or "season" as being specially appropriate for revived activity is referred by some scholars to the second coming of the Lord, by others to the Gospel era; the deeper meaning of the verse, however, and its application to conditions in our own day is not altered by either interpretation.

**12.** The figure of *night* here represents all that would extinguish the Light of the world—ignorance, sin, persecution. Even the trials of the early Christians were to Paul's prophetic eye hastening to an end. *Day* stands for the prevalence of Christ's doctrines and spirit. *The works of darkness.* Wicked practices and habits are "figured as a night-robe," now to be tossed aside. *The armor of light* ["the weapons of light"] is suitable for the dawn of day and the beginning of the decisive conflict. If we fully receive the heavenly teaching our spirits will be as completely defended against the attacks of evil as our bodies could be by impenetrable armor and flawless weapons.

**13.** *Let us walk honestly as in the day.* Walk in a proper, becoming manner. *Not in rioting* ["reveling"] *and drunkenness, not in chambering and wantonness, not in strife and envying* ["jealousy"]. Let us be brave and of such behavior as would gain the respect of sober-minded men. Dissolute songs, riotous banquets, drunken festivals were all indulged in freely by the heathen, and especially so at times when they were striving specially to honor their false gods. This prevalence of immorality in ancient civilization is one of the saddest facts of history. If Christians are to stand for Christ in this world their entire behavior must contrast with and rebuke the vices that are in bold evidence all about them.

**14.** *Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.* The figure is of getting rid of the night with its environments, and preparing for the day. We are to clothe ourselves with Christ—no longer to show ourselves, but to show our Lord. The heathen world was run on the principle of selfish and sinful gratification. In so far as the world to-day is shaped by selfish forethought it comes under the condemnation of this teaching. Christians

are to live for the other world. And here again, as in almost every other part of the

lesson, our minds are directed to the curse of drink.

### HOMILETICAL AND PRACTICAL NOTES.

#### OWE NO MAN ANYTHING BUT LOVE.

The supreme law that sways human hearts is, after all, the law of love. There is not a person who is not subject to its jurisdiction and power. True, some are more ready than others to acknowledge that this law is dominant, and to recognize its obligations, but that does not interfere with the operations of the universal law, nor diminish individual responsibility to it. From the conduct of some persons one would suppose that they are under the sway of the law of hate, and that it is the rule and purpose of their lives to owe no man anything but hatred. It is difficult to see, for instance, how the law of love can secure recognition from the man or woman who consents to becoming the slave of intoxicants. The drunkard and the drunkard-maker cannot be actuated by any noble impulse. Related as they are to other individuals and to the community, and recognizing, as they must, the frightful results of their traffic, it cannot be that they acknowledge the sway of the law laid down by the apostle. For there is no baser example of the curse of selfishness than the drunkard and drunkard-maker present. In order to secure the gratification of appetite the one is willing to destroy the happiness of his family and friends, and the other, in order to accumulate money, or make a living, does not hesitate to imperil a human soul.

Men who should stand for the highest type of civil and domestic righteousness may prove recreant to their high calling, and preach the doctrine of extenuation in behalf of the saloon keeper and the drunkard-maker, but the curse of God is upon his nefarious business, and there is nothing to be said in defense of it. Intemperance cannot be connived at by the followers of Jesus Christ without incurring the sore displeasure of their Lord and Master and the just condemnation of self-respecting men everywhere. The broad and fundamental principle of Paul, "Owe no man anything, but to love one another," should work itself into the warp and woof of every Christian life, for when it has so wrought itself it always displeases the principle of self-interest, self-indulgence, and human hatred.

#### THE FULFILLING OF THE LAW.

The sublime law of love "worketh no ill to his neighbor." This is a direct and positive

condemnation of the man who indulges in intoxicating liquors, the one who sells, and the one who permits them to be sold either by renting premises for their sale, signing licenses, or contributing in any way to influences that perpetuate the saloon. The passage in Habakkuk, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken," is capable of literal application, and more. It is not sufficient that we declare that the liquor traffic "cannot be legalized without sin." If that be so, then an obligation rests upon every Christian man and woman to become the uncompromising enemy of that traffic. The highest considerations demand this, not the least being that by so doing the fulfillment of the law of love is being accomplished. The logic of the situation is simple: The great purpose of God is the redemption of the world through Jesus Christ. To do this he employs human agencies; every follower of Christ must be committed to this supreme service. One of the greatest obstacles to the achievement of this purpose is the liquor traffic and its kindred abominations; therefore the duty of Christians everywhere is to exterminate the iniquitous institution that so seriously and successfully hinders the work of Christ and places in jeopardy the salvation of souls.

#### PUTTING ON THE LORD JESUS.

Intemperance stands for everything that is bad. The old story of the sheik comes to mind. He is said to have offered a list of crimes to a young friend and asked him to select the least pernicious. The friend turned away from murder, licentiousness, stealing, and others, and selected drunkenness. Whereupon the old man declared that he had chosen the very thing that would lead him to perpetrate all the others. Many years ago a New York daily paper, which has never been noted for its advocacy of temperance, asserted that "Rum is the key that opens the door to untold misery and debasement"—and the experience of humankind has established the truthfulness of the remark.

It behooves Christian people, therefore, to "put on the Lord Jesus Christ" in order that they may successfully combat this deadly curse, and that they may preserve themselves from its contaminating influences. The power that works for righteousness, whether in the individual or in the community, is of Christ. A man who

has put on the Lord Jesus Christ can have no fellowship with the works of darkness, and a community in which the spirit of Christian love is prevalent, where a due recognition of the rights and responsibilities of man for man obtains, will not be given over to the rule of Satan as manifested in the domination of the sabbath.

First let individual Christians keep themselves pure by putting on "the armor of light," and then let them stand shoulder to shoulder for the emancipation of their fellows from the thralldom of the liquor traffic; and by the grace of God it shall not be long before deliverance will come.

### Thoughts for Young People.

#### LIFE AND LIGHT.

1. *Sometimes the Church itself is asleep.* A soul is sleeping the sleep of death when its love becomes stagnant, when it is not a vigorous operative power. Paul knew by his own experience that love to our fellow-men is more readily killed by frosts than by suns; that if it is not kindled from within everything from without may be fatal to it.

2. *Christ calls us to awake.* Indifference, lovelessness, self-seeking was the state of mankind when Christ came to redeem us; by Christ's grace the Christians had been enabled to feel and suffer for others, to desire their good, to love them as themselves. But this was only the beginning of the spiritual life. They had a natural gravitation to self-indulgence, a preference to self-will, a desire for self-glory. This salvation from all which clogged their progress and hindered them from seeing things as they were—this salvation from lies, from hatred, from indifference—was all contained in the promise that He in whom is light and no darkness at all should be fully manifested.

3. *It is high time to awake.* Our Lord is to come again. "Of that day and of that hour knoweth no man;" "therefore be ye always ready." Christians, awake, for your salvation draweth nigh. The consciousness of having little time to live should urge a man who feels sure of his salvation to strive to be increasingly earnest in all Christian duties.

### Teaching Hints for Intermediate Classes.

#### CONNECTION.

Instead of endeavoring to connect our lesson text with the studies of this quarter, it will be more profitable to review some of the temperance lessons that we have studied recently. To

this end have the pupils show or repeat some of the outlines of temperance teaching in accordance with last week's "Hints."

#### CIRCUMSTANCES.

*Time.* The Epistle to the Romans was probably written at Corinth, A. D. 58.

*Place.* Question the pupils as to their knowledge of Rome, and be prepared to tell how wicked the city was.

*Persons.* In this wicked city there were a few Christians who were striving to live pure lives in the midst of great impurity.

#### CONTENTS.

There may be those who wish to make today's lesson cover far more than temperance, as it may very properly be made to do. For such we suggest the following outline. Our subject will be "The Law," which we will consider under the following headings:

1. *Specified.* What are some of the commands of the law as given in verse 9? Where are the other commandments found? Have the pupils turn to Exod. 20. Frequently the writer finds intermediate pupils who cannot repeat the Ten Commandments. It might not be amiss for the teacher to procure cards on which are printed the commandments and request the pupils to memorize them.

2. *Fulfilled.* According to verse 8, how is the law fulfilled? According to verse 9, how is the law summed up? According to verse 10, why is love the fulfilling of the law?

3. *Kept.* Can one keep the law by simply refraining from doing? (verse 11.) To keep the law what must be cast off? What must be put on? How are those who keep the law to work? From verse 13 name six forms of evil conduct which must be avoided.

#### CLINCHERS.

Most teachers will prefer to put the emphasis on the temperance teaching. Let such turn to verse 12 and ask the pupils to each name a work of darkness. After each has answered have the pupils make a list of these things. It will be something like this:

LYING.  
STEALING.  
SWEARING.  
SABBATH BREAKING.  
FIGHTING.  
KILLING.

Show that drink leads to the committing of these works of darkness by persons who

otherwise would not be guilty of them. Show also that those who would not usually do such things are made much worse by indulging in strong drink. Short pertinent illustrations from everyday life will be very helpful in enforcing these truths.

Again, looking at the matter from another standpoint, show how drink brings darkness. It darkens

THE MIND.  
THE HOME.  
THE COMMUNITY.

Speak of the darkness in insane asylums, penitentiaries, and prisons largely because of drink.

#### CONCLUSION.

Urge all to make and keep this resolution:  
I WILL NOT DRINK, BECAUSE

**DRINK AND DARKNESS**

GO HAND IN HAND.

Tell the pupils to mark foundation stone number twelve with the word "TEMPERANCE," and to print on the reverse side of it the resolution just made. After school have all who have not done so and are willing to do so sign the pledge.

#### FOR NEXT SUNDAY.

As next Sunday is to be devoted to review, let the teacher carefully study the review "Hints" and ask the class to prepare themselves in accordance therewith.

If the review is to be conducted from the desk let the superintendent tell the members of the school what is to be expected of them on next Sunday. Urge all to learn the lesson titles, the Golden Texts, and the truths emphasized in connection with each lesson.

#### By Way of Illustration.

*Verse 8.* Leigh Hunt wrote a poem called "Abou Ber Adhem" in which this man mourned because when visited by an angel he had to say that his love for God was small. But he said, "Put me down as one who loves my fellow-man." And then the angel shows him a list of those who love God in truth and sincerity, "And, lo! Ben Adhem's name led all the rest."

*Verses 8-10.* A servant had given to her the keys of a large establishment containing many cupboards and closets. She said to herself, "How can I ever remember just which key fits each lock?" Soon her master brought her one key so curiously fashioned that it would unlock them all. So love is the key that turns all

locks. It is like the mythical atmosphere which was supposed to surround favored people which made it possible for them always to do the things which they should. Christ knew that the keeping of the Ten Commandments was difficult, and so he said, "I will give you one commandment, keeping which you will keep all the others without ever thinking of them: 'Thou shalt love the Lord thy God and thy neighbor.'"

"*The armor of light*" is described in the sixth chapter of Ephesians—the girdle of truth, the breastplate of righteousness, the feet shod with the preparation of the Gospel of peace, the shield of faith, the helmet of salvation, the sword of the Spirit. Bunyan said, "The Christian has no armor for his back." He is supposed to be like the Highland piper who applied for a place in the army. The captain said, "Play a charge." He played it. "Now play a retreat." "I do not know how," he answered.

*Verses 12-14. Temperance application.* I have been a steady student of the law of habit. I have seen it slowly, gently, imperceptibly wrap men round and round in its close winding sheet, as if they were Egyptian mummies. So quietly was all this done that they never knew their bondage until the first faint movement toward a better life, when, behold, their helplessness recalled the Indian-tortured hunter perpendicularly planted in the ground with earth packed around him, even to his lips. These are the pitious object lessons that have taught me the supreme power of habit over human destiny. But I saw that the tendency to repeat the same habit, and the greater ease with which this is done the second time than the first, is the key to paradise as well as pandemonium. I saw the plan of God by which our habits may become a stepladder to sainthood. And I said to my own heart in the presence of many a bloated inebriate, "No evil habit, however small, shall have dominion over me."—*Frances Willard.*

*Recent statistics.* The statistical editor of the *Chicago Tribune* declares that saloons are responsible for fifty-three thousand murders during the last ten years.

The Massachusetts statistics for 1895 show that out of one hundred convicted for crime ninety-six were users of strong drink.

#### Heart Talks on the Lesson.

Love worketh no ill to his neighbor. There is no love in liquor selling. O, what ill it works to everyone it touches! There is no love in

social drinking. It seems like good-fellowship to say, "Come, take a drink," but what ill it works in the ruin of friendships and the destruction of social relationships. There is no love in offering that which puts one to shame in the presence of friends. I cannot think what to call the motive which leads a really kindly disposed woman to put punch bowls full of intoxicating liquor where her friends may use it freely while they enjoy her otherwise beautiful hospitality. It certainly is not love, for love worketh no ill, and I have seen great ill worked by that very thing. Yes, I have seen women, sad to say, so flushed and unbalanced by frequent emptying of tiny glasses that friends were glad to get them out of sight, away from comment. I have seen the effects of social drinking where the victims never thought of falling into the snare, so very, very sad that I could not tell you of them. No, there is no love in anything connected with drinking which intoxicates. The love that worketh no ill to its neighbor is careful of its influence. In the spirit of Paul it says, "If meat make my brother to offend, I will eat no meat while the world stands." If the presence of liquor in my house, or on my table, would tempt one who ought not to touch it, I will banish it utterly. If even to taste it would give an excuse to another to take it, love to my neighbor would forbid my doing it. Let us be careful that we work no ill to anyone through selfishness, ignorance, or thoughtlessness.

In a daily paper recently there was a "panorama of human nature adrift"—the long procession of those who are fastening on themselves an appetite sure to master them and bring them down to shame and ruin. They all began the same way. They all, in the early stages, despised their own forerunners. If you are in the procession and think yourself safe, the chances are all in favor of your becoming like the most hopeless one in the line. Keep out of it. Use all your influence to have it shortened, and, above all, to prevent it from drawing in its victims on Sunday. There is absolutely only one safe way. "Avoid it, pass not by it, turn from it, and pass away." For all who are in any degree enslaved or enamored or deceived by the "mockery" there is hope in the words of St. Paul: "The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."

#### The Teachers' Meeting.

Love is the fulfilling of the law. 1. The law is an expression of the mind of love. God is

love. 2. Every movement of human love toward God, even though it be short-lived and frail under temptation, is yet a witness to a growing conformity of that human being to the nature of God. 3. Love is a motive which leads to imitation. You desire to grow like the one you love. . . . The sleep of the Church. Sleep here means insensibility to things as they really are in God's sight. —

#### Blackboard.



There are moral qualities and spiritual attributes as radiant as the light, and degrading practices and tendencies that are fittingly described as the darkness of night. Here the likeness ceases, for the transformation of a life cannot be brought about by change in outward circumstances, but only by regeneration in the innermost being. To put on the Lord Jesus Christ and remove as far as possible the occasion of sin's approach is to cast off the works of darkness. The same human weaknesses that assaulted the earliest Christians beset believers to-day, and we may well take the warning and lesson to ourselves.

*Coloring.*—Text, red and white; earth, gray, white, and black; rays, orange; words, white and purple.

#### Library References.

THE EPISTLE TO THE ROMANS.—Glog, *Introduction to the Pauline Epistles*, pages 227-263. *The Expositor*, Third Series, vol. iii, pages 1, 119, 151, 215. Goodwin, *Harmony of the Life of Paul*, page 214.

THE BEST COMMENTARIES ON THE EPISTLE.—Beet, from the Arminian standpoint. Shedd, from the Calvinistic viewpoint. Godet, for the mediating view. Sanday, scholarly and critical. Vaughan, *Word Study in the Greek*.

The temperance literature most recently published will be found in the LIBRARY REFERENCES for March, page 201.

## SECOND QUARTERLY REVIEW.

June 29.

Golden Text.

**A light to lighten the Gentiles, and the glory of thy people Israel.** Luke 2. 32.

### Home Readings.

- M. Saul of Tarsus Converted. Acts 9. 1-20.  
 Tu. Peter and Cornelius. Acts 10. 34-48.  
 W. The Church at Antioch. Acts 11. 19-30.  
 Th. Peter Delivered from Prison. Acts 12. 1-19.  
 F. The Early Christian Missionaries. Acts 13. 1-12.  
 S. Paul at Lystra. Acts 14. 8-22.  
 S. Paul Crosses to Europe. Acts 16. 6-15.

### Lesson Hymns.

*New Canadian Hymnal*, No. 438.

Safe in the arms of Jesus,  
 Safe on his gentle breast,  
 There by his love o'ershadowed,  
 Sweetly my soul shall rest.

*New Canadian Hymnal*, No. 415.

Standing on the promises of Christ my King,  
 Through eternal ages let his praises ring;  
 Glory in the highest, I will shout and sing,  
 Standing on the promises of God.

*New Canadian Hymnal*, No. 439.

Take time to be holy,  
 Speak oft with thy Lord;  
 Abide in him always,  
 And feed on his word.

### Review Scheme for Senior and Intermediate Scholars.

#### CHRIST'S CHURCH IN GREAT ACTIVITY.

- Conquering—in Four Lessons.
- Achieving—in Two Lessons.
- Expanding—in Five Lessons.
- Living Purely—last or Temperance Lesson.

#### A. CONQUERING BY CHRIST'S CHURCH.

LESSON I. *A Great Opponent Conquered.* Acts 9. 1-12.

Who was probably the greatest opponent of the early Church? What did he do at Jerusalem? Whose death did he assist in bringing about? To what distant city did he hasten to continue persecuting? Whom did he meet near Damascus? Who assisted in his conversion?

LESSON II. *Disease and Death Conquered.* Acts 9. 32-43.

Where did Peter extend his Christian work? What afflicted man did he meet? What did Peter say and do unto him? What remarkable woman is mentioned? What good works did she do? What was done to her after she had died?

LESSON III. *Peter's Prejudices Conquered.* Acts 10. 34-44.

Tell about Peter's feelings toward those who were not Jews. Tell about the vision he saw. Why would he not eat? Tell about Cornelius and his vision? What occurred while Peter preached? What other good Roman officers are mentioned in the New Testament?

LESSON IV. *Prejudices of the Apostles Conquered.* Acts 11. 4-15.

Who questioned Peter about Cornelius? How did these Jewish Christians feel toward Gentiles? What is a Gentile? What did Peter say in reply? How did the apostles receive his story? What will Christian love overcome?

#### B. ACHIEVEMENTS OF CHRIST'S CHURCH.

LESSON V. *A Great Revival.* Acts 11. 19-30.

What started the apostles and preachers away from Jerusalem? To what places did they go? Where was wrought a great revival? What great preacher went to assist? What praise is given him? What kind provision was made for the saints at Jerusalem?

LESSON VI. *A Great Deliverance.* Acts 12. 1-9.

Who again felt bitter persecution? Which of them was killed? What was done to the other apostles? Who was praying for him? How was he delivered? Where did he go to?

#### C. EXPANSION OF CHRIST'S CHURCH.

LESSON VII. *Starting from Antioch.* Acts 13. 1-12.

Who were the great preachers at Antioch? Which two did the Spirit call? What was to be their work? How did the Church help them? What had the Church specially been doing before this call? Where did the two go?

LESSON VIII. *Extending to Another Antioch.* Acts 13. 43-52.

Where was the first Antioch and where the second? Who went on this mission? What companion of theirs turned back? What buildings did they find to preach in? What was their success? Where is this Antioch?

LESSON IX. *Overcoming Persecution.* Acts 14. 8-19.

At what place had Paul two of his strangest experiences? What did they want to do first? What led to this effort of theirs? Who influenced them against Paul? What did they do to Paul?

LESSON X. *Overcoming all Jewish Opposition.*  
Acts 15. 22-33.

What is prejudice? What prejudices had Jewish Christians still retained in some measure? What did they want Gentile Christians to become? (Jews first, then Christians.) Who met to consider this matter? Who spoke to the council first? What part did Peter and James take?

LESSON XI. *Expanding into a New Continent.*  
Acts 16. 6-15.

What vision had Paul at Troas? Where was Macedonia from Troas? What did Paul decide the vision meant? What city did he come to first? Whom did he meet and bring to Christ?

D. THE CHURCH IN PURIFIED LIFE.

LESSON XII. *Temperance.* Rom. 13. 8-14.

What debt can we never fully pay? What evil creates many wicked debts? What will keep us always from doing harm to others? How should we regard strong drink? What commandments does selling it really break? Who will fully deliver from this and every evil?

Teaching Hints for Intermediate Classes.

REVIEW.

If the suggestions made in this quarter's "Hints" have been carried out Sunday by Sunday the review should be the most interesting and profitable exercise of the quarter, whether conducted from the platform or in the class.

If the whole school is to take part the reviewer will have outlined on the blackboard or on a sheet of paper a foundation consisting of twelve stones.

The stones should be blank at first, but as the various lessons are called for the inscrip-



tions should be put on so that they appear as indicated above.

Another board or chart should be prepared representing the other side of the foundation. This, too, should have no printing on it at first, but as the lessons are reviewed the various lesson truths as indicated below should be inscribed on the stones.

1  
•WHO ART THOU LORD?  
WHAT SHALL I DO LORD?

2  
WHEN I DIE;  
WHO WILL WEEP?  
HY?

3  
MAN | GOD  
LOOKS AT  
THE OUTSIDE | THE HEART.

4  
I WILL ASK FOR  
REMISSION OF SINS  
FROM JESUS CHRIST.

5  
WHEN?

6  
PERSECUTION.  
PRAYER.  
RAISE.

7  
•LORD HELP ME  
TO TELL OTHERS  
ABOUT JESUS.

8  
I WILL HEAR THE WORD  
THAT OFFERS FORGIVENESS OF SINS.

9  
I WILL TURN  
FROM VANITIES  
UNTO THE LIVING GOD.

10

**I WILL TAKE THE  
LIBERTY  
OFFERED BY CHRIST.**

11

**I AM WILLING TO BE LED BY  
THE HOLY SPIRIT  
IN SPREADING THE GOSPEL.**

12

**I WILL NOT DRINK, BECAUSE  
DRINK  $\frac{7}{8}$  DARKNESS  
GO HAND IN HAND.**

It will be helpful if the reviewer can have an assistant who is handy with chalk or crayon to print the various words and outlines as they are called for.

The review should be conducted in four parts:

1. Ask for the titles and the Golden Texts of the lessons.

2. Review Lessons I-VI by pointing to the foundation stone for each lesson. Ask for the word or words that belong to it, and call for the lesson facts suggested by those words. Then ask for the lesson truth, and have it printed on the blackboard or on the chart.

3. Take Lessons VII-XII and review them in a similar manner.

4. Take one lesson truth and impress it, as the closing thought of the quarter. The outline on the reverse of foundation stone number nine will be a good one for this purpose.

To break the monotony and to sustain the interest, have the music leader give out a stanza of a familiar, uplifting hymn between each two of the above parts of the review. The school should stand during the singing.

When the review is in the class it should be conducted as indicated above except that the foundation stones should be used instead of the chart, and, of course, the singing must be omitted.

#### Heart Talks on the Lesson.

I once went up Mount Rigi in Switzerland to see the sun rise. We watched the sun set in splendor, and night with its stars almost touching the mountains was full of the majesty of God. But it was the sun we waited for with interest most intense. At the early bugle call we were out to see the first dawn of its coming. Then, what a vision! Yonder, deep dark-

ness; there, a rim of gold; clouds dark upon the mountains, light piercing through, above and beneath them; mists rolling in billows over the valleys, but ever-increasing light bringing out shape and shadow in the vast landscape until the heights stood clear against the sky and the valleys lay in beauty at their feet.

Long ago the prophet sounded the bugle call to earth to see her sunrise. He cried: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: . . . thy sons shall come from far, and thy daughters shall be nursed at thy side . . . The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. . . . The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light" (Isa. 60).

Gradually, through mist and shadow, the Light of the world has risen. The few who believed the prophet's word in the prophet's time and through weary ages following waited and watched. Nineteen centuries ago one of the watchers with the Holy Spirit upon him saw the dawn, the Sun of Righteousness risen with healing in his wings, and said, "Mine eyes have seen thy salvation; a light to lighten the Gentiles and the glory of thy people Israel." Through the first century after that wonderful birth at Bethlehem the light spread over Asia, into Europe, through clouds, over mountains of persecution and opposition; and the history of the centuries since is a repetition of this; a struggle between the true light which lightens everyone that comes into the world, and the darkness of ignorance, superstition, fear, and falsehood.

We now live in the full day. The world's progress in science, literature, art, manufactures, commerce, is due to the shining of the true Light. The nations that have received it are the nations that lead. China and Japan, seeking Western civilization, and the islands of the sea fulfill the prophet's word, "The Gentiles shall come to thy light and kings to the brightness of thy rising." It is grand to live in the full beams of the glorious Light of the world. Is it shining in your heart?

## RESPONSIVE REVIEW SERVICE FOR THE SECOND QUARTER.

*Superintendent.* Give Title and Golden Text of Lesson I.

*Boys.* Saul of Tarsus Converted.

*Girls.* "Repent ye therefore, and be converted, that your sins may be blotted out."

*Supt.* Give the Lesson Story.

*Single Voice.* Saul, going to Damascus to persecute and arrest the Christians, is stricken down as he journeys. Surrounded by a light from heaven, he heard a voice saying, "Saul, Saul, why persecutest thou me?" Trembling and astonished, he asks, "Lord, what wilt thou have me to do?" He is directed to go into the city, where it would be told him what he must do. When he arose from the earth he was blind and was led into the city. He was without sight three days, neither did eat nor drink. Ananias, a disciple at Damascus, is sent by the Lord to open Saul's eyes. Ananias, having heard of the evil Saul had done to the Christians at Jerusalem, hesitates, but the Lord said, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." Through Ananias Saul receives his sight and is baptized, and straightway we find him teaching Christ in the synagogue.

*Supt.* What is the teaching of this lesson?

*All.* A vision of Christ transforms life.

*Supt.* Title and Golden Text of Lesson II.

*Boys.* Peter, Ananias, and Dorcas.

*Girls.* "Jesus Christ maketh thee whole."

*Supt.* Give the Lesson Story.

*Single Voice.* At Lydda Peter healed Ananias, a man sick with palsy, who had kept his bed eight years, and all that dwelt at Lydda and Saron turned to the Lord. Peter is called to Joppa because Dorcas had died, and when he was come they brought him into the upper chamber, and all the widows stood by weeping and showing the coats and garments Dorcas had made. But Peter put them all forth and kneeled down and prayed and said, "Tabitha, arise;" and she sat up, and when he had called the saints and widows he presented her alive. It was known throughout all Joppa; and many believed on the Lord.

*Supt.* What is the teaching of this lesson?

*All.* God can raise up workers from the dead, if necessary, to carry on his work.

*Supt.* Title and Golden Text of Lesson III.

*Boys.* Peter and Cornelius.

*Girls.* "God is no respecter of persons."

*Supt.* Give the Lesson Story.

*Single Voice.* We find Peter, who had been taught by a vision not to despise the Gentiles, preaching Christ to Cornelius and his friends at Caesarea. While Peter yet spake the Holy Ghost fell on all them which heard the word. The Jews who had accompanied Peter were astonished because that on the Gentiles also was poured out the gift of the Holy Ghost. Peter asked, "Can any man forbid water, that those should not be baptized, which have received the Holy Ghost as well as we?" And he commanded them to be baptized in the name of the Lord.

*Supt.* What is the teaching of this lesson?

*All.* Recognition of all whose lives give evidence that God has blessed them.

*Supt.* Title and Golden Text of Lesson IV.

*Boys.* Gentiles Received into the Church.

*Girls.* "Whosoever believeth in him shall receive remission of sins."

*Supt.* Give the Lesson Story.

*Single Voice.* When Peter was come up to Jerusalem the apostles and brethren that were in Judea contended with him because he had eaten with the Gentiles, and the Gentiles had received

the word of God. Peter defended his action by telling his experience—the vision he had seen and the Spirit bidding him go. He construed the descent of the Holy Spirit as a confirmation of his call to go. He regarded the impartation of the Holy Spirit to the Gentiles as parallel with that of Pentecost to the Jews. When they heard these things they held their peace, and glorified God.

*Supt.* What is the teaching of this lesson?

*All.* God's spirit accompanies God's messengers.

*Supt.* Title and Golden Text of Lesson V.

*Boys.* The Church at Antioch in Syria.

*Girls.* "The hand of the Lord was with them; and a great number believed, and turned unto the Lord."

*Supt.* Give the Lesson Story.

*Single Voice.* They which were scattered abroad after the persecution of Stephen traveled as far as Phœnicæ and Cyprus and Antioch preaching the word to none but the Jews only. And some of them were men of Cyprus and Cyrene, and they preached the Lord Jesus unto the Grecians, and a great number believed. When the tongs reached Jerusalem they sent Barnabas to Antioch, who when he came and had seen the grace of God, was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord. Barnabas sought Saul, and they spent a year teaching in Antioch. The disciples were called Christians first at Antioch. Agabus, a prophet from Jerusalem, came to Antioch also and prophesied the famine which came in the days of Claudius Cæsar. The disciples sent relief to the brethren which dwelt in Judea by the hands of Barnabas and Saul.

*Supt.* What is the teaching of this lesson?

*All.* People called Christians were the first to send out missionaries to the heathen and the first to take up a collection for the mother church at Jerusalem, suffering from famine.

*Supt.* Title and Golden Text of Lesson VI.

*Boys.* Peter Delivered from Prison.

*Girls.* "The angel of the Lord encampeth round about them that fear him, and delivereth them."

*Supt.* Give the Lesson Story.

*Single Voice.* Herod began a persecution of the Christians, killing James the brother of John with the sword, and because it pleased the Jews he took Peter and put him in prison, intending after Easter to bring him forth to the people, but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth the same night Peter was sleeping between two soldiers, bound with two chains, and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side and raised him up, saying, "Arise up quickly." And his chains fell off from his hands. And the angel said, "Peter, arise, and bind on thy sandals, and cast thy garment about thee, and follow me." And Peter wist not that it was true, but thought he saw a vision. They passed the first and second ward, and the iron gate opened to them of its own accord, and they went out and passed on through one street. And the angel departed from him. Peter went to the house of Mary the mother of Mark, where many were gathered together praying. Peter knocked at the door, and Rhoda came to hearken. She knew his voice, and ran and told that Peter stood before the gate. The people did not believe her, but Peter continued knocking, and when they had opened the door and saw him they were astonished, and Peter told them how the Lord had brought him out of prison. There was consternation in the prison when it was discovered that Peter was gone. Herod could not find him. He commanded that the keepers be put to death.

*Supt.* What is the teaching of this lesson?

*All.* God expects us to help ourselves. Peter was none the less led of the Lord after the angel left him.

*Supt.* Title and Golden Text of Lesson VII.

*Boys.* The Early Christian Missionaries.

*Girls.* "Go ye therefore, and teach all nations."

*Supt.* Give the Lesson Story.

*Single Voice.* There were in the church at Antioch certain prophets and teachers. As they ministered to the Lord, and fasted, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." And when they had fasted and prayed they laid their hands on them, and they went away unto Seleucia, and from thence sailed to Cyprus. At Salamis they preached in the synagogues. At Paphos they found a certain sorcerer, Elymas, a false prophet, which was with the deputy of the country, Sergius Paulus, a prudent man who sent for Saul and Barnabas and desired to hear the word of God. But Elymas sought to turn away the deputy from the faith, and Saul pronounced this judgment: "The hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season;" and immediately there fell on him a mist and a darkness. Then the deputy believed, being astonished at the doctrine of the Lord.

*Supt.* What is the teaching of this lesson?

*All.* Paul wasted no time in controversy with a fraudulent hypocrite, but passed on to deal with a noble and honest soul.

*Supt.* Title and Golden Text of Lesson VIII.

*Boys.* Paul at Antioch in Pisidia.

*Girls.* "Through this man is preached unto you the forgiveness of sins."

*Supt.* Give the Lesson Story.

*Single Voice.* We find Paul and his company in Antioch in Pisidia, in the synagogue on the Sabbath day. After the reading of the law the rulers of the synagogue sent to them, saying, "Ye men and brethren, if ye have any word of exhortation for the people, say on." And Paul stood up and preached that Jesus is the Christ. When the congregation was broken up many of the Jews and religious proselytes followed Paul and Barnabas, and the next Sabbath nearly the whole city came together to hear the word of God. But when the Jews saw the multitudes they were filled with envy and spake against those things which were spoken by Paul, contradicting and blaspheming. Paul and Barnabas reminded them how the word of God had first been spoken to them, but when they rejected it they turned to the Gentiles. The Jews persecuted Paul and Barnabas, and expelled them out of their coasts.

*Supt.* What is the teaching of this lesson?

*All.* Prejudice is the great obstacle to progress.

*Supt.* Title and Golden Text of Lesson IX.

*Boys.* Paul at Lystra.

*Girls.* "Thou therefore endure hardness, as a good soldier of Jesus Christ."

*Supt.* Give the Lesson Story.

*Single Voice.* A man at Lystra, a cripple from his birth, was healed by Paul. The people when they saw what Paul had done grew enthusiastic, saying, "The gods are come down to us in the likeness of men." They called Barnabas, Jupiter; and Paul, Mercurius. The priest of Jupiter brought oxen and garlands and would have done sacrifice with the people. But Paul and Barnabas restrained them, telling them that they were men like themselves. Then they preached Christ. Certain Jews came from Antioch and Iconium who persuaded the people, and having stoned Paul they drew him out of the city supposing he had been dead. But he lay up and came into the city, and the next day departed with Barnabas for Derbe.

*Supt.* What is the teaching of this lesson?

*All.* The mighty power of God is present with his teachers.

*Supt.* Title and Golden Text of Lesson X.

*Boys.* The Council at Jerusalem.

*Girls.* "Stand fast therefore in the liberty wherewith Christ hath made us free."

*Supt.* Give the Lesson Story.

*Single Voice.* Judas, surnamed Barsabas, and Silas, chief men among the brethren, are sent by the church to Antioch with Paul and Barnabas, and letters are sent by them to the Gentile converts in Antioch and Syria and Cilicia. Great dissensions had arisen touching circumcision, and certain teachers had made this a stumbling-block to the Gentiles. The letter says: "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment; . . . it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication. This epistle was read to the multitudes, and they rejoiced for the consolation. Judas and Silas, being prophets, tarried for a time exhorting the brethren with many words and confirming them.

*Supt.* What is the teaching of this lesson?

*All.* Narrowness of mind, pettiness and intolerance of thought, hinder spiritual life.

*Supt.* Title and Golden Text of Lesson XI.

*Boys.* Paul Crosses to Europe.

*Girls.* "Thou shalt be his witness unto all men."

*Supt.* Give the Lesson Story.

*Single Voice.* When Paul and Timotheus had gone throughout Phrygia and the region of Galatia they were forbidden by the Holy Ghost to preach the word in Asia. After they were come to Mysia they assayed to go into Bithynia, but the Spirit suffered them not, and they went to Troas. A vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, "Come over into Macedonia, and help us;" and immediately they start for Macedonia. They go to Philippi, which is the chief city of that part of Macedonia, and abide certain days. On the Sabbath they went out of the city by a river side, where prayer was wont to be made, and they spake unto the women which resorted thither. Lydia hears them, and attends unto the things which were spoken by Paul, and is baptized, and her household. She then besought them, saying, "If ye have judged me to be faithful to the Lord, come into my house, and abide there;" and she constrained them.

*Supt.* What is the teaching of this lesson?

*All.* When God shuts one door we may be sure that he will presently open another.

*Supt.* Title and Golden Text for Lesson XII.

*Boys.* Temperance Lesson.

*Girls.* "Let us therefore cast off the works of darkness, and let us put on the armor of light."

*Supt.* Give the Lesson Story.

*Single Voice.* The code of man's duty to man is in question here, and Paul gives a universal command to love: "Owe no man anything, but to love one another." Love is to be a perpetual and inexhaustible debt. It is always due. Paul shows the life of love to be not only an abstinence from doing harm, but an active desire for his neighbor's good. He exhorts the Christians to a life of practical holiness.

*Supt.* What is the teaching of this lesson?

*All.* The holy man is he who, with the Scriptures for a guide and Christ in his heart, forgets himself in work for others.

## Primary Teachers' Department.

### Primary Notes.

HE that is to life beguiled  
By the clinging of a child  
Hath, I know, great store of grace  
And with Love a dwelling place;  
For all heaven hath dreamed and smiled  
In the sweet face of a child.

—Frank L. Stanton.

The closer we keep to nature's heart in our Children's Day exercises the better. Let the central thought be the bringing of the little ones to the Saviour so long ago, and the one desire that here and now our dear little charges may be led to feel that Jesus is present to hear their songs of praise, and to say again, "Suffer the little children to come unto me."

BRINGING in the babies is not confined to the Sunday school by any means. The Woman's Missionary Societies are enlisting the littlest ones, and now the Woman's Christian Temperance Union has its White Ribbon Cradle Roll. The Sunday School Cradle Roll will soon be twenty years old. Like many good things, it did not obtain wide recognition in its youth, but now it has taken its place as one of the powerful links between the home and the Church, and we are learning the lesson anew that "the child in the midst" is a power not to be ignored or lightly passed by! Happy will it be for the Christian Church when in all her borders the little child shall be lovingly considered and cared for.

The primary teacher should be on the lookout for real child literature. Here is one advantage of the Summer School—not only helpful appliances are to be found at the literature stand, but books which help to make the child mind and child life real. An excellent plan is for teachers to seek counsel of one another concerning such helps. "What has helped you most to understand the way a child's mind works?" will often bring out helpful suggestions. Of course, the study of the child himself is best of all, but many primary teachers are not associated with little children during the week, and need what the right kind of child literature can supply.

### The Art of Telling Stories in the Primary Class.

BY JULIA H. JOHNSTON.

NATURALLY the first essential in story-telling is the story. It must be worth telling, in the first place. Simple it must be, but silly it need not and never should be. It should not be complicated by too many distracting characters or incidents, confusing the child mind. The story should have a point, or why tell it? There must be an aim in telling the story as well as a positive teaching in the illustration. When a story cannot be found suiting the occasion little parables may be made and adapted to the immediate need. Practice in this will give skill in the art. Children delight in parables. They are not deceived by them, especially if significant names are used. Those inimitable child classics in literature, the "Little Susie Books," by Mrs. Prentiss, illustrate this. Susie's teachers, Mrs. Love, Miss Joy, Mr. Pain, and Aunt Patience, seem to live in the charming pages, but their emblematic character is easily understood. "There isn't any truly Mrs. Love, is there?" said a tiny child with decision, referring to the character grown familiar. But she understood perfectly what the story stood for.

So much for the material upon which to use this essential art. Let the telling be with understanding. If we do not make the story familiar first it cannot be given with freedom. Then it must be given with interest and enthusiasm, as if the incident was of real importance. One should so lose herself in the story that the children will not see her, but what she portrays. Make details vivid. Be picturesque. Put life and color into small incidents. Make the children see rather than hear. Word pictures are often as good as painted canvas. Draw upon childish imagination to localize happenings. Use the "supposes"—as, "Suppose this was the place—here was the boy—see, here falls the light," and so on. Focus the story upon the point to be illustrated and impressed. Make the meaning evident all through, and draw the conclusions from the children themselves. You may be amazed at their logic many a time.

The highest art should go to the telling of the Bible stories themselves in the simple, picturesque, earnest, tender, loving way that will allure attention and make lasting impressions upon the little ones who listen.

### The Offering.

BY ALICE MAY DOUGLAS.

FOR what shall the funds be expended? For various objects in order to show the children an all-around development, but this will not be secured unless the boys and girls are told how their money is to be used. A portion of it should go first to the general expenses of the school, and the children should be told this.

One primary department give their offerings one Sabbath toward the support of a poor school, on another Sabbath to a child in an orphan home, and on other Sundays to other causes.

It may be well for the birthday offerings to go to some special work. One primary department uses its birthday funds for making improvements in the main school room. It is often necessary to change money for a child who has a birthday that he may have the required amount to drop into the glass rose jar which is our birthday box—one that was given the department by a Cradle Roll baby. One teacher has her class sing the standard penny song while the child who is celebrating his birthday is at the front and when the chorus comes, "Dropping, dropping, dropping," he deposits his cents. Those who are opposed to this popular song because it presupposes pennies as the sole offering from the children, surely could not object to it in this connection.

This suggests the thought that while the penny always has been the average amount of the child's offering, there is no reason why the average may not be raised. If children were given nothing but cents by their parents, it would be but natural for them to bring such alone to the Sunday school, but the large majority of them continually find themselves in possession of nickels and dimes, and they should early begin to realize that it is their duty to lay aside for the Lord's work each week not a certain sum, but all that they can give. In this connection they should be taught verses setting forth the scriptural directions for giving. Many of the parents of the children pay nothing toward the support of the school or church, which is another reason why the standard should be raised.

Giving should be systematic. The children should be taught that they are not to give to God in a haphazard fashion, but that they must plan for their offerings and not wait until Sunday morning. They should likewise be taught that all that they have they receive from God, and they are but giving back to him a part of what he has given them.

### Five-Minute Additional Lessons.

[It is suggested that these lessons be given following the opening exercises, and be set apart from the lesson teaching by song or other exercises.]

SHEPHERD PSALM—CONTINUED.

#### Lesson I.

"Thou preparest a table before me in the presence of mine enemies."

To-day our psalm lesson is still about the Lord—how he feeds us with food that makes the soul grow. In the old times kings and nobles held their feasts in great open rooms, so that all who passed by could see them sitting at the tables. Often the poor would watch for bits to be thrown to them, and the enemies of the rich would pass by and envy them.

Who are the soul's enemies? They are evil spirits who would turn us away from the Lord if they could. They tempted the Lord himself when he lived here, and he overcame them. He also cast them out of many tempted people. When he has brought us out of trouble and temptation it is as if he brought us in to his own great table and served us with his own hands, while our enemies who have tried to destroy our faith in him see us, but cannot touch us. Then our hearts are full of joy and praise, and we cry, "Thou preparest a table before me in the presence of mine enemies."

#### Lesson II.

"Thou anointest my head with oil; my cup runneth over."

Last week we talked about the Lord's table and how he saved us out of great danger, and from our enemies—the evil spirits who have tried to turn us away from the Lord. Now, with God so near, we are safe, and though our enemies may try they cannot harm us. So it often is with some who have passed through great trial and temptation and have been saved from it, and come to the Lord's table, or the holy communion. There the Lord seems very near, and gives them the joy and peace of heaven, which is the food of the soul.

In Bible times it was the custom to show great honor to a guest by pouring a costly perfumed oil upon his head. It was a sign of the love of a person for his guest, and so it is when the choicest food and drink are set before him and his plate and his cup are kept full. When we read in the beautiful song of David of the spread table, the anointing oil, and the running-over cup we know it means fullness of love and blessing from the Lord, and we say, "Thou anointest my head with oil; my cup runneth over."

## Lesson III.

"Surely goodness and mercy shall follow me all the days of my life."

When we have come to trust a very dear friend, like father or mother, how safe we feel! Think about your life since you were a baby. What have you done for yourself? Who has made the food you like and given it to you three times a day? Who made your clothes, so dainty and neat and warm? And who worked to get money to do all these things? Somebody who loves you, and will always love you. Have you ever felt afraid that your mother or father would some day run away and leave you all alone? No, you are sure of their love. So was David sure of the love of the Lord, his Shepherd, who had brought him from the sheepfolds of Bethlehem, and the lion, the bear, and the giant; who afterward saved him when he was hunted by Saul through caves and deserts, and who had brought him at last into his kingdom, where he had every good thing. The story of David is, or is to be, the story of every one of us; and we can say with him, "Surely goodness and mercy shall follow me all the days of my life."

## Lesson IV.

"And I will dwell in the house of the Lord forever."

When David had been brought out of all his troubles, and had been made king over Israel and Judah, living in a beautiful house of cedar instead of a cave in the wilderness, he was very grateful. He felt ashamed to live in a beautiful house when there was no temple—only a tent—for the worship of the Lord, so he began getting ready to build a costly temple. He left it for his son Solomon to build after he became king, but it was in David's heart to build it. He knew that the Lord does not live in houses made by us, though he wants us to build churches and temples for his worship, and he blesses us there. The great sky holding millions of suns and worlds is his house, and yet he loves to dwell in the hearts of his children. David knew that people who love God are always in his house, for the love that surrounds and protects us is "the house of the Lord." Can we not each one say with all our hearts, "I will dwell in the house of the Lord forever"? We may dwell in that house if we choose. It is all ready for us, and our dear Father in heaven wants to see us there, dwelling in his love, safe and happy. If we live in that "House of the Lord" here on earth, we may be sure that we shall live in it forever!

## International Bible Lessons.

## SECOND QUARTER.

## LESSON IX. (June 1.)

PAUL AT LYSTRA. Acts 14. 8-19.

GOLDEN TEXT: "Thou therefore endure hardness, as a good soldier of Jesus Christ." 2 Tim. 2. 3.

## Primary Notes.

BY JOSEPHINE L. BALDWIN.



*Truth.* Jesus helps his friends to bear hard things bravely.

*Impression.* Jesus will help me when I have hard things to bear.

*Expression.* Confident turning to Christ for help in time of need.

*Point of contact.* Boy brave under persecution.

*Approach.* Reference to last lesson.

*Lesson story.* Briefly and simply told.

One day, going home from school, Tom Wentworth saw a crowd of boys across the street and went over to see what they were all looking at. When he found that a dozen boys were tormenting a poor little kitten he forgot that he was only one among so many, and crowding into the center of the group he picked up the frightened kitten and putting it inside of his coat started to get out of the crowd. But the boys who had been hurting the kitten turned on him, and roughly told him to put that cat down or they would make him sorry, and added, "It is our cat, and we will do what we please with it." Tom told them that they had no right to abuse the cat even if it did belong to them, and that he would not put it down unless they would promise to let it alone. Their answer was to rush at him with sticks and stones, and he certainly would have had a hard time if a policeman had not come along just then. Tom knew he was doing right, and, though it was hard to be brave when so many boys wished to do him harm, Jesus gave him strength and courage.

Our story last week was about two men who were working for Jesus. Were they glad to work for him? Yes, indeed, because they loved Jesus so much it made them happy to work for

him. To-day our story is about some hard things that Jesus helped them to bear for him, and because Jesus was with them all the time even the hard things could not make Paul and Barnabas sad.

After they were driven out of Antioch in Pisidia they went to Iconium, and there many people heard them gladly; but those who would not listen would have stoned them if they had not gone away. They went to Lystra, and while they were preaching there Paul healed a lame man. When the people saw what had been done they said, "These must be gods," and they came to offer sacrifices to Paul and Barnabas. But the apostles cried out, "Do not do this thing! We are men like yourselves, and we have come to tell you about the one true God, so that you will turn away from your idols and worship him." I am sure Paul must have told them, too, that it was God who gave him power to heal the lame man, and that he had no power of his own to do such things. Many people in Lystra listened to Paul, but the Jews who hated him so in the other places came there and stirred up people against him until they stoned him as the Jews did Stephen, and they dragged him out of the city and left him, thinking that he was dead. But as Barnabas and others who loved Paul stood about him he rose up and went into the city, and the next day he and Barnabas went to another place. After that they went back to all the places where they had been so badly treated, and finally went back to the church at Antioch which had sent them out, and there they told all that had been done.



#### Special Primary Suggestions.

BY JULIA H. JOHNSTON.

**GOLDEN TEXT:** "Thou therefore endure hardness, as a good soldier of Jesus Christ." 2 Tim. 2. 3.

**Introductory.** A talk about soldiers, in connection with drill upon Golden Text. There are

good soldiers and poor ones, brave and cowardly, weak and strong. We have soldiers in camp, soldiers marching, and soldiers fighting, but a man is the same soldier, whether he marches, fights, or rests, whether his uniform is new and whole, or old and ragged.

There are three points to impress about soldiers. As even the kindergarten children are familiar with geometrical figures, use a triangle on the board to emphasize and fasten the three, making sides of equal length, explaining that this figure may be rolled over and any side used to stand upon; so all three things we will place at the points, or write along the lines, are like the foundation of a house—good to stand upon. The three things most needed by a soldier are obedience, courage, and endurance. Refer to Golden Text and explain that to endure means to bear and to keep on bearing hard things, patiently and well, to the very end.

The first thing a soldier has to learn is obedience. How must he obey? Whom? When? Why?

Courage is an inspiring theme for children. Enlarge a little upon this, and also upon endurance, showing how this is really the best sort of courage because it keeps on. Let us see if this man Paul was a good soldier.

**Lesson story.** We can find out if Paul was an obedient soldier by going back a little. Review lesson "Paul at Antioch," how Jews acted, how glad Gentiles were to hear the news, and how Paul said, "We turn to the Gentiles." Why? "So hath God commanded." Now we find him going to Iconium and Lystra—obeying God. Had he courage? Describe the shameful treatment at Iconium, yet Paul and his friends bore it and kept on preaching. Tell the story of the lame man of Lystra, his weakness of body, his strong faith, the healing and the happiness. Now the crowds thought Paul and Barnabas must be gods, and wanted to make offerings to them. They were brave enough to refuse honors that did not belong to them.

Describe the coming of the mischief-making Jews and the stoning of Paul. Was he able to endure? Was he discouraged now? No, he kept on. Surely he was a good soldier. Shall we be like him because he was like Jesus?

**Light-ray thought: Enduring hardness.** In spreading light, as we are learning about this quarter, good soldiers are needed who can bear much and keep on with their work. Good soldiers are fighting darkness. Illustrate by soldiers of Gideon with their torches that flamed out in the dark. If everyone who knows Jesus would carry a light, and be obedient, brave, and

strong to bear, would not the darkness in people's hearts soon be lighted up by love and truth?

*Thought for teachers.* Primary teachers must endure the hardness, not of persecution, but of discouragement. Bear with limitations, even the hardest of all—your own. Go on in spite of frailty and failure. Patient continuance wins.

### LESSON X. (June 8.)

#### THE COUNCIL AT JERUSALEM. Acts 15, 22-33.

GOLDEN TEXT: "Stand fast therefore in the liberty wherewith Christ hath made us free." Gal. 5. 1.

#### Special Primary Suggestions.



*Truth.* God's children should say, "Not my way, but the right way."

*Impression.* I should be willing to give up.

*Expression.* A disposition to yield in the interest of peace and right.

*Point of contact.* Children in play giving up their own way for the right way.

*Approach.* In work sometimes people do not agree.

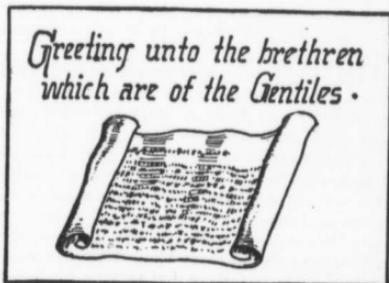
*Lesson story.* No attempt can be made to go into details, or to explain the issue at length. It is sufficient for the children to know that there was a difference of opinion, and how it was settled.

Ellen, Ivan, and Herbert were trying to play a new game which Aunt Mollie had brought to them; but they were not getting along very well because each one wished to play it in a different way. Ellen said her way was a great deal better than Herbert's, and Herbert and Ivan were each sure his was the best, and all three were almost ready to say, "I am not going to play at all if you do not play it my way." Just then Ivan said, "Let us ask Aunt Mollie; she will know the right way, and then whatever she says we will do." "Why, yes, that is the best way," said Herbert and Ellen. So Aunt Mollie came and showed them the right way, and each one gave up his own way so that they might all play pleasantly together.

Sometimes when people are working together one wishes to do the work in one way and another thinks some other way is better; but if

they are going to do good work some one will have to give up his own way. These servants of Jesus that we have been talking about—what were their names? Yes, Paul and Barnabas and Peter and James and John, and some others who were in Jerusalem. They did not always wish to work in the same way. Some of them said, "All the people who are not Jews must obey all our Jewish laws before they can follow Jesus." Others said, "That will be too hard for them, and we don't believe that is the right way to do. If they do what Jesus wishes them to do, that is enough." It had to be settled one way or the other, because the work could not be done under two different rules; so Paul and Barnabas went to Jerusalem to talk it all over with the apostles there. Each one told why he thought his way was right; they prayed a great deal about it, and finally decided that all anyone needed to do was to love and serve Jesus.

The apostles wished to do right more than they wished to have their own way; so James and the others in Jerusalem sent a loving letter to the people in Antioch who were serving Jesus but were not Jews, and told them that they need not obey any rules except the ones Jesus had given. They sent two disciples also with Paul and Barnabas to tell them by word of mouth the good news which the letter had in it. It was a very happy time in Antioch when the people heard the letter and the words of the disciples, and the work went on pleasantly everywhere, because all were trying to do as they thought Jesus would wish them to do.



#### Special Primary Suggestions.

GOLDEN TEXT: "Stand fast therefore in the liberty wherewith Christ hath made us free." Gal. 5. 1.

*Introductory.* A talk about messengers. Two points to impress: a messenger must be ready to go, and must give the message faithfully. Schol-

ars are familiar, perhaps, with messenger boys. These boys must not be busy with their own affairs, but must be ready to serve others. Then a boy must take the message given him, and not make up one of his own, or give a different one. It is not his word, but the word of some one else, that he must take. He must not waste any time on the road, either, if he is a faithful messenger. It is not his business to say whether the message is worth giving, but he must do just as he is told and be quick about it. Children should be stimulated to become trusty messengers even in the smallest things. By way of review, talk about Paul's character, not only as a soldier but as a messenger, his obedience, courage, and endurance. Lead on, by telling of the need of messengers for various things, to the

*Lesson story.* In the time of the early Church that we are learning about, when the friends of Jesus were spreading the light everywhere as far as they could and as well as they could, there was, at one time, great need to send a message and some messengers from Jerusalem to Antioch. First, there was need of a message. What was the need? Tell how the Jews, who thought more of keeping rules than of loving and trusting, came and troubled the new disciples at Antioch, telling them they must keep hard rules which were new to them.

Tell of sending of Paul and Barnabas to Jerusalem, of the council there—which was a meeting to talk over these things together—and of the sending of messengers back to Antioch with a message that those of Antioch should simply keep themselves pure from serving idols or eating what had been offered to idols. This was received with great joy.

*Light-ray thought: Sending messengers.* This is one way to spread light. A message of love and comfort may make a heart light that was dark with trouble and sin before. A child may be a little messenger and carry a good word. A little boy carried the word that missionaries were shut up in Peking, and the soldiers came to relieve them. The Golden Text is a message: "Stand fast." Explain how Jesus makes us free from sin, to serve him. Not just keeping hard rules as a slave, but serving for love's sake, is the freedom Jesus gives. Even children can tell others how Jesus makes free.

*Thought for teachers.* Do not be too exacting on child nature, nor lay upon little ones more than they can bear by way of rules and restrictions. Let there be no bondage of fear, but the freedom of love, as they learn of the Saviour. The child heart for Jesus, in its child-

likeness, is what we want to win. We must not swerve from the right, but let us be careful about useless restraints.

## LESSON XI. (June 15.)

### PAUL CROSSES TO EUROPE, Acts 16. 6-15.

GOLDEN TEXT: "Thou shalt be his witness unto all men." Acts 22. 15.

#### Primary Notes.



*Truth.* The Gospel must be preached to all the world.

*Impression.* I can help to send the good news to those who have not heard it.

*Expression.* Giving to foreign missions and

praying for them.

*Point of contact.* Child who wishes to do something to tell the Gospel story learns of three ways.

*Approach.* Which way did Paul and Barnabas help?

*Lesson story.* Told very simply, making the missionary zeal of Paul evident, rather than emphasizing details.

Emma came home from Sunday school one Sunday looking quite sad, and when her mother asked, "What is the trouble?" Emma said: "Why, a lady was there to-day who told us about the children in some place a long way off, where she has been, and she says they have such hard times because they and their fathers and mothers don't know about Jesus. There are not enough people who do know about Jesus over there to tell them, and so they keep on doing wrong, cruel things. I wish I could help." "Why, you can, dear," was the answer. "There are three ways in which people can help: I will tell you what they are, and you see which you think you can do. Some people give their time and work; they go to those far-away countries and tell the story of Jesus." "I thought that was the only thing anybody could do, and I can't do that." "No, you cannot now, but that is not the only thing that has to be done. How do those people live? Where do you think the missionaries get money to buy food and clothes?" "I don't know," said Emma. "Why, people here who love Jesus, but cannot go to tell his story give money to support those who go, and that is the second way in which people help." "I haven't much money," said Emma.

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"No, but you have some, and perhaps you can earn more; and Jesus does not expect those who have only a little to give a great deal. Who takes care of the missionaries every day and helps them in their work?" "God." "Yes, and everyone can pray to God to bless them and their work, and that is the third way to help." Emma was very glad to find that there were two ways in which she could help to let people know about Jesus.

How did Paul and Barnabas help? Yes, they went to preach to the people, and after they had been at home for a while Paul started out again with another helper. While he was on this journey he had a vision one night which showed him that over in a country on the other side of the water they needed help. He was always glad to have a chance to tell about Jesus, so he sailed across the water and came to a place called Philippi. There was no church where Paul could go to preach, but on the Sabbath some people went out by the river side to pray, and Paul went there and told them about Jesus. One of the women named Lydia began to love and serve Jesus that day, and she and all her household were baptized. It made Paul very happy when anyone received the good news about Jesus gladly, and it was a beautiful work that Paul was doing. But the people back in Antioch who gave him the money to go with, and all who were praying for him every day, were helping, too; and Paul alone, no matter how much he wished to help or how hard he tried, could not have done very much work in those far countries if it had not been for the help of those who stayed at home.



#### Special Primary Suggestions.

**GOLDEN TEXT:** "Thou shalt be his witness unto all men." Acts 22. 15.

**Introductory.** Special thought, witness bearing. What is a witness? One who sees or knows just how something happened and tells

it truly. Speak of need of witnesses to prove things, as in court; if a man is taken up for wrongdoing, he is not put in jail till witnesses have been called to tell what they know, and to prove the man guilty or innocent. Tell how history is made—those who witnessed great events, or knew about them at the time, put them down as they happened. How may a witness do great good? By telling important things and proving important things. A witness of something very wonderful that would help others ought to tell it out. Paul was a witness for Jesus. He saw him on the Damascus road, he knew about him from the other apostles, and the Lord Jesus talked with him. Paul knew much, and therefore could tell much. God said, in the text we have for our Golden Text to-day, that Paul should witness for him in many places unto all men, proving to all that Jesus was the Saviour. How he went about doing this in many places we learn in the

**Lesson story.** Use map, at least for general course of the journey, to show how Paul and his company traveled, as witnesses for Christ.

Make vivid the vision of the man from Macedonia. Explain need of help there, and that this was the way the Lord showed it to Paul.

Tell how these witnesses obeyed the call to Macedonia, and then dwell upon that woman's prayer meeting in Philippi, by the river side, and how Lydia believed and showed it by her invitation to the apostles to stay at her house. Now there was another witness in Lydia, and then more in her family, and so the number grew.

**Light-ray: Witnessing for Jesus.** This is the way, remember, to spread light. Light is knowledge, or truth. What one knows to be true, and tells, makes another know it. Another may tell another, and so the number of witnesses grows and grows. Impress particularly the thought that we have no right to keep to ourselves what we know, if it will help some one else. If a man knows of a medicine that has cured him he ought to tell other sufferers that they may be cured too. If one has found a spring of water in a place where it is much needed he ought to clear away the rubbish about it and put a cup there for others, thus telling them of the water they need. Emphasize fact that not words only, but looks and acts, bear witness to what we are and what we believe about Jesus.

**Thought for teachers.** We cannot remind ourselves too often that in word and look, in tone and manner, in our most unconscious moments, we witness for or against Jesus to the little ones in our care.

## LESSON XII. (June 22.)

## TEMPERANCE LESSON. Rom. 13. 8-14.

**GOLDEN TEXT:** "Let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13. 12.

## Primary Notes.



*Truth.* Love keeps the commandments; intemperance destroys love.

*Impression.* I must love my neighbor.

*Expression.* Desire to keep the body a fit temple for the Spirit of Love.

*Point of contact.* The "house" in which the child lives.

*Approach.* The different guests who seek admission to the heart.

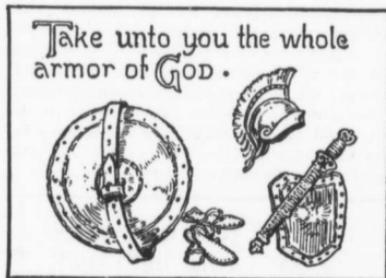
*Lesson story.* As there is no story, the thought of the house in which the child lives must be woven into a story in such a way that it will teach a truth.

There is a wonderful house that I know about, and each one of you children has such a house, and you live in it. It has a door which can only be opened from the inside, and so nothing can enter through that door which you are not willing to have come in. It is the door to your heart. Sometimes hate and anger come knocking at this door. What a wise boy or girl it is who says then, "No, you cannot come in here!" Every day, and many times a day, there are knocks at that door, and boys and girls are answering in one way or another, letting in the good or the bad. There is one guest who comes and wishes to stay always and always, and that is the Spirit of God—the Spirit of Love, for God is love—and the boy or girl who opens wide the door to this heavenly visitor, this Friend and Guide and Helper, will find no room in his house for hate or cruelty or any such wrong thing. He will wish to keep his house pure and clean for this heavenly Visitor, for the Spirit of Love cannot stay in an unclean place.

There are some things which people take into their mouths that help to spoil the house. Wine and beer and things of that kind which people drink make them do unkind, wrong things with their hands, and make them say unloving, cruel words with their lips; so, of course, the Spirit of Love could never stay in a house of that kind. Sometimes a boy or girl eats too much candy

and other sweet things, because the taste is pleasant. Such things cannot make strong muscles and good blood, so they do harm to the body and the owner of the house becomes disagreeable and cross. The Spirit of Love cannot stay in the same house with a cross spirit; so you see how careful we should be about what we eat and drink, as well as about our thoughts, because to take the wrong things will make the body unclean and the temper unloving.

Paul, who loved God so much and who never wished to do anything that would drive the Spirit of Love from his heart, wanted all the people whom he taught to keep that same Spirit in their own hearts. So when he could not go to preach to them he wrote about things that he thought would help them, and our lesson today is part of one of his letters. He said some of the same kind of things that I have been saying to you. He told them about the Spirit of Love, and said, "Love worketh no ill to his neighbor." He wished them to have the kind of love which would keep them from doing the "works of darkness" (that is, evil and unkind things), and would wish to make them do right things. (Teach the Golden Text.)



## Special Primary Suggestions.

**GOLDEN TEXT:** "Let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13. 12.

*Introductory.* A talk about armor. Tell why and how it was used long ago to defend the soldier. Explain particularly the helmet for the head, the breastplate, the shield to be carried and used wherever needed, and the sword to fight with. Children love such martial illustrations. Stir enthusiasm by the soldierly talk. It will be easy to make them understand how the spirit as well as the body must be covered with armor to keep off the harm and dangers all about. There is one giant evil we all have

to fight, called Intemperance. This lesson tells us how to do it.

*The lesson.* There is no story, and the Golden Text is a sufficient foundation for the teaching of the hour. Talk first about the works of darkness to be cast off. More drinking, and the worst drinking of all, is done in the dark. Saloons have curtained windows and screens to keep people from seeing what is going on. Drunken men lead others in the dark and fight them. Drunkenness brings the darkness of trouble and sorrow to hearts and homes. There is nothing light or bright about it. Put on blackboard, "Works of Darkness," and "Armor of Light." Take four parts of the armor—helmet, breastplate, shield, and sword. Cover the head with the helmet of courage. A helmet has a thing called a visor to cover the face, and we must cover the lips with the courage that says "No," and sticks to it. Let love cover the heart, for a breastplate. If we love our Saviour we will not want to do anything he forbids. Take the shield of faith. Trusting Jesus will keep us safe, wherever these works of darkness and these powers of darkness may try to hurt us. For a sword take the Bible. Fight the giant Intemperance with the word of God. Say, "It is wrong to drink, and we must not drink, for Jesus says so." Then be sure to tell the rest of it—Jesus will help us. He will save those who have been hurt by these works and powers of darkness. "Jesus says so"—this is a sword for a soldier of light who wants to spread light.

*Light-ray thought: Put on the armor of light.* We must go over and over this truth, to impress it. Nothing but light can fight darkness. Review again and again the need of courage, love, faith, and the word of God in keeping safe from the harm of drink and in helping others who have been hurt by it.

*Thought for teachers.* Use the pledge where the way is open or can be opened. Deeply impress the thought of the good that might be done with the money spent in drink and tobacco.

## LESSON XIII. (June 29.)

### REVIEW.

**GOLDEN TEXT:** "A light to lighten the Gentiles, and the glory of thy people Israel." Luke 2. 32.

#### Special Primary Suggestions.

Open with the lesson hymn verse for quarter to tune "Greenland's Icy Mountains."

O Lord of light and glory,  
Help us to shine for these;  
To send afar the story  
Of thy salvation free.  
Among the souls in darkness  
Help us to spread the light,  
The light of truth and knowledge,  
Of Jesus' love and might.

Put name "Jesus" in center of the rays of light that have been put on the board. Recur to first talk about light and spreading it. Speak of the sun—its exhaustless light—light enough for all. We can't make light, but can spread by simply letting it in—making a way in the darkness of hearts for it to come in. Illustrate by work in mission fields, teaching people—letting light into hearts.

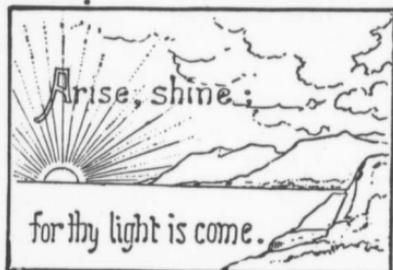
Drill on text—explaining that glory means brightness, honor. Jesus was, for his own, and for all people, a light and glory.

Prepare and give out beforehand to older scholars twelve slips with questions that shall bring out title of lessons, giving number of lesson on each: I. Who was this lesson about, and what happened to him? II. What three persons are we told about? III. What two men is this lesson about? IV. What people does this lesson tell us were received into the church? V. What church does Lesson V tell about? VI. Who was delivered from prison? VII. Who were the first to go teach all nations, as we learn in Lesson VII? Where does Lesson VIII tell us Paul was? Where does Lesson IX say he was? What meeting, and where, does Lesson X tell us of? XI. To what place did Paul cross? XII. What kind of a lesson was it that told us of works of darkness and armor of light?

Put these scholars in conspicuous place, together. Arrange other twelve in little seats, in rows radiating from a center, to represent rays of light. Give each child one of the light-ray thoughts to repeat in turn. Call for title of lesson in reply to question on the slip; after the answer let the class recite Golden Text, and then the scholar who has the light-ray thought for that lesson may give it, without waiting. The light-ray thoughts are as follows: Repentance; Healing; Helping; Believing; Preaching; Praying; Teaching; Offering salvation; Enduring hardness; Sending messengers; Witnessing for Jesus; Putting on armor of light. Thought for review, Jesus the Light.

*Thought for teachers.* Review day is examination day for the scholars—what is it for the teacher? Is it not a day for self-examination? What and how have we taught through these

weeks? Are results such as faithfulness has a right to expect, so far as results are revealed?



### Whisper Songs for June.

**NINTH LESSON.**  
Joy of sorrow,  
Praise or blame,  
All are welcome  
In thy name,  
Blessed Saviour!  
Blessed Saviour!

**TENTH LESSON.**  
We are young,  
Yet we may be  
In the Church  
Thy family,  
Blessed Saviour!  
Blessed Saviour!

**ELEVENTH LESSON.**  
Over ocean,  
Over land,  
Thou wilt lead us  
With thy hand,  
Blessed Saviour!  
Blessed Saviour!

**TWELFTH LESSON.**  
Out of darkness  
Into light  
Lead us ever  
By thy might,  
Blessed Saviour!  
Blessed Saviour!

**THIRTEENTH LESSON.**  
Light that shineth  
Night and day,  
Light us ever  
On our way,  
Blessed Saviour!  
Blessed Saviour!

### Order of Service

FOR THE PRIMARY DEPARTMENT.

#### Second Quarter.

**Teacher.** This is the day which the Lord has made.

**Class.** We will rejoice and be glad in it.

**T.** Let the people praise thee, O Lord.

**C.** Let all the people praise thee.

**PRAYER.** (Brief, simple, tender, all uniting at its close in the Lord's Prayer.)

**ADDITIONAL LESSON.** "The Lord is my Shepherd."

**WHISPER RECITATION.**

"Great Shepherd of the sheep,  
Who all thy flock doth keep,  
Leading by waters calm,  
Do thou my footsteps guide  
To follow by thy side,  
Make me thy little lamb."

**SINGING.**

**OFFERING.** (Preceded by "Hear the Pennies Dropping.")

**MOTION SONG OR EXERCISE.** (The lesson teaching should never be begun with a weary or restless class. The children should always be rested and refreshed in some way—preferably a march; but if this cannot be compassed, a bright, lively motion song or exercise, no matter how old it may be. There is danger in seeking the new too urgently.)

**LESSON TEACHING.**

**ECHO PRAYER.** (Asking very simply that the little hearts may receive the word, and hold it in store against the day of need.)

**SINGING.** (A little time should be given in each lesson to teaching some part of a child's hymn. Often the lesson hymn is one which can be comprehended in part by the child, and it is good to store up such teaching in the young mind.)

**GOLDEN TEXT DRILL.**

**LESSON SPECIAL.** (From week to week the earnest teacher will want a brief time in which to emphasize some special subject, as temperance, missions, kindness to animals, etc., and it is well to make provision for this in planning the program.)

**PARTING PRAYER.** (Of but a sentence or two.)  
**SING OR RECITE:**

"Now the time has come to part,  
Father, come to every heart,  
Go thou with us as we go,  
And be near in all we do."

MIZPAH.

## Descriptive and Explanatory Index

(Continued from page xi.)

miles distant. The modern village of Kavalla is on the same site, and has about five thousand inhabitants. Here Paul and his associates first landed in Europe, and hence he embarked on his last journey to Jerusalem.

Philippi.—Lesson XI.—A city of Macedonia, about ten miles from Neapolis, built by Philip, King of Macedon. The ancient name is still applied to the locality, though there are no inhabitants. In Paul's day Philippi was a Roman "colony"—that is, a military settlement, established to overawe a district recently conquered. Here the Gospel was first preached in Europe. Lydia was the first convert. Here, too, Paul and Silas were imprisoned. The Philippians sent contributions to Paul to relieve his temporal wants. In Philippi Paul wrote his Second Epistle to the Corinthians. One of the most decisive battles of the world was here fought between two Roman armies, B.C. 42.

Phrygia.—Lesson XI.—Not at this time a distinct Roman province, but a district which contributed portions to several provinces; the greater part of it belonged to the province of Asia.

Prophets.—Lessons VII., X.—In both the Old Testament and the New, by prophets are meant not so much men who foretell future events as men who speak by a divine interpretation, whether messages of warning, counsel, instruction, or reprobation. Such prophets are frequently mentioned in the New Testament. They appear to have exercised their gifts in supernatural teaching, having a divine insight into the truths of the Gospel, piercing with the eye of the soul into spiritual realities.

Proselytes.—Lesson IX.—Gentiles who, tired of idolatry and polytheism, were glad to learn from Judaism the doctrine of one true and holy God. One class went only so far as to accept the monotheism and the so-called moral precepts of Noah, without undergoing circumcision and the ritual of Moses; and, because thus stopping at the threshold (or, rather perhaps because they were strangers "within thy gates," Exod. 20. 10), they were significantly named Proselytes of the Gate, while the receivers of the whole law were proudly styled Proselytes of Righteousness.

Purple.—Lessons XI.—Cloth dyed with the excellent purple dyes for which

Thyatira and the adjoining region had become famous. This colour was unboundedly popular in ancient times and was extravagantly valued. It was procured from a shellfish, and seems to have varied in shade and colour all the way from a rose-red to a sea-green.

Riverside.—Lesson XI.—In pagan cities where there were no synagogues the Jews usually met for prayer outside the city, and they seem to have chosen meeting places as near to a river as possible, for the sake of formal purification.

Samothracia.—Lesson XI.—An island, eight miles long and six broad, in the Aegean Sea, off the coast of Thrace; now called Samotraki or Samandraki.

Silas.—Lesson X.—An eminent member of the early Christian Church. He is called Silvanus in St. Paul's epistles, the former being probably his Jewish, the latter his Roman name (Acts 16. 37). He frequently accompanied Paul on his journeys, and suffered persecutions with him.

Stoning.—Lesson IX.—The manner in which the punishment of stoning was inflicted is thus described by the Jewish rabbis: The scaffold or place of stoning, to which the criminal was to be led with his hands bound, was to be twice the size of a man. One of the witnesses was then to smite him with a stone upon the breast so as to throw him down. If he were not killed, the second witness was to throw another stone at him. And if he were yet alive, all the people were to stone him until he was dead. The body was to be suspended until sunset.

Syria.—Lesson X.—The region between the Mediterranean and the Euphrates from east to west, and between the lower end of the Lebanon range and the borders of the desert from north to south. Damascus was its ancient capital.

Troas.—Lesson XI.—A seaport town near the Hellespont, sometimes considered as belonging to Lesser Mysia. Four miles from the site of ancient Troy, rendered famous by Homer.

Vision.—Lessons I., IV., VI., XI.—A distinction is often plainly made between "visions" and dreams. Ananias of Damascus heard in a vision that Saul had in a vision seen and heard Ananias perform his duty as a messenger of Jesus. Peter's vision of the unclean food was preceded by a condition of trance. Angels really came to Cornelius while he prayed and to Peter while he slept in prison, but it took some time for Peter to believe that the angelic form which he saw was anything but visionary.

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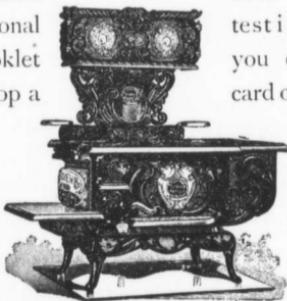
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