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For teaching material, Beginners' Course, see pages 39-41; and for the Department of Scripture in the General Assembly's Teacher Training Course, see pages 42-44. For An Order of Service, page 45.

# The Teachers Monthly

Rev. R. Douglas Fraser, M.A., Editor

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

Vol. IX.

January, 1903

No. 1

The TEACHERS MONTHLY offers greetings at the beginning of another New Year to its increasing circle of readers, wishing them "Grace, mercy, and peace, from God our Father and Jesus Christ our Lord."

It will be the chief aim of the TEACHERS MONTHLY this year, as always, to help teachers to understand God's word better and to use it more effectively in reaching the minds and hearts and lives of their scholars.

Teachers will be glad to find the special series of articles on Teacher Training by Professor Walter C. Murray continued. They have excited very great interest, far beyond our own church and country. The General Assembly's Teacher Training Course will also go on from month to month in our columns, as well as the Course for Beginners. The interest in the Teachers Training Course is gratifying. It is not yet too late to take it up.

## DEEP DIGGING

By Professor J. E. McFadyen, B.A. (Oxon.),  
M.A. (Glas.).

Every life that would be mighty must know what it is to muse. Every heart that would commune with God must throb with yearning and aspiration. There must be mysticism somewhere. But there must be more. The clear, cool water is not to be had for the wishing, but for the digging. With faith in the ground beneath our feet, we must dig down and down till the sweat stands upon our brow. Thus and only thus can we reach the water, and only thus do we deserve it.

This treasure, like many another, is hidden, and will only reveal itself to the man who bends his back to dig for it.

No great book, least of all, scripture, will yield up its secrets unless to the fierce persistence of the digger; for those secrets are hidden in the depths. We move airily across its chapters, when we should pause and assure ourselves that deep down are living waters, and brace ourselves resolutely to the patient search, without which those waters cannot all be ours. Surface meanings are for idle souls; the more patiently and prayerfully we search the depths, the more surely and abundantly shall we find that well of water which springeth up into everlasting life.

—In the Hour of Silence

## AN ALERT TEACHER

A teacher in my Sunday School is noted for the variety and the helpfulness of her suggestions, as well as for some original methods in carrying forward her work. She has brought more helpful and suggestive thoughts to the teachers' meetings than any other teacher in the school. One day I said to her:

"Where do you get so many bright and helpful ideas regarding Sunday-school work? Are they all original with you?"

"Oh no, I am not so clever," she said in reply. "I get most of them from this."

As she spoke she took up a large scrap-book from a table near her and handed it to me. I opened it and found it full almost from cover to cover with clippings from Sunday-school periodicals, magazines, newspapers, and lesson leaflets. The clippings

were all arranged in the neatest and most systematic order, and there was an index on the first pages of the book.

"I began keeping this book some years ago, and I find it almost invaluable to me in my Sunday School work," said the teacher.

An examination of the book convinced me that it must be a very helpful book indeed, and I am sure that one of this kind would aid any teacher or officer in the Sunday School. The book to which I refer had in it not only several hundred clippings, but also a great many written notes that the alert and devoted teacher had taken at conventions and teachers' meetings. It is easy to understand how valuable such a book could be made.

#### HELP FOR THE WEAK

A Sabbath School worker in Assiniboia desires to obtain a second-hand library, and is willing to pay all charges for sending it. If any Sabbath School has a library which it is willing to give to this western field, we shall gladly furnish the address.

#### HOW ONE SCHOOL INCREASED ITS OFFERINGS

*By a S.S. Superintendent*

Nearly all superintendents have to confess that the offerings in their schools are far from what they ought to be. The writer at one time thought his own particular school was the worst in that respect, but in going around he finds that his was not the only one that did not give as might be expected, and in order that other schools may be helped, he wishes them to know of a simple plan that has in a few years more than doubled the givings in his own school.

There is nothing done to which any one can take exception. There is no working on the emotional nature of either scholars or teachers, but a simple business way of presenting facts to the school. We have on the first Sabbath of each month what is known as our Missionary Day, when one of the scholars may read a paper, which he or she has been asked to prepare on some of the missionary fields of our church or on some other missionary topic, or the superintendent makes some special reference to the great

missionary efforts of our own beloved church. The hymns for that particular day are along missionary lines, and in this way the whole school has become enthusiastic in the great cause of missions.

The plan which has been referred to is as follows: The secretaries keep a correct account of the attendance and offerings of each class in the school, and at the end of the quarter prepare a statement for the superintendent, showing the actual attendance and offerings of each class, with a comparison of the corresponding quarter of the last year. The superintendent goes over this list carefully to find the three classes in the senior department whose offerings are the largest, also the three in the intermediate department, and when presenting the quarterly report to the school, he incidentally remarks that the following classes in each department have given the largest offerings. This gives no offence and is an incentive to each class to have a place in the honor list when the next report is presented.

The superintendent does not forget to thank the school for this improvement.

This briefly is the plan, and it is worthy of consideration because it has been most helpful in this particular school. The average attendance increased from 328 in the first quarter of 1901 to 356 in the first quarter of 1902; and the average offering grew from \$8.74 to \$10.43.

Toronto

#### BOOKS ON THE LESSONS

During the present half-year the Lessons are in the Acts of the Apostles and in the Epistles of Paul. The central figure is the great apostle of the Gentiles, and the portion of his career to be studied lies between 51 A.D. and 61 or 62 A.D. The limits of the periods are marked by two imprisonments, one at Philippi and the other at Rome. We have pleasure in directing teachers to some helpful books, most of them readily got.

To begin with

#### COMMENTARIES ON THE ACTS:

For the purposes of the ordinary teacher the best are those by Lindsay in Bible Hand Books (2 vols. 45c each, the second volume

*Miss Humphreys  
Miss B. G. Smith*

*Miss B. G. Smith*

covering the lessons of the half-year); Lumby in the Cambridge Bible (\$1.00); Page and Walpole (75c.); and the Century Bible (70c.). Lindsay, besides being full and accurate in its exposition of the text, is rich in suggestion of lessons to be drawn from it. Lumby is complete and scholarly. Page and Walpole give many references to illustrative incidents in classical history, while their explanation of difficult points and unusual words is clear and satisfactory. The Century Bible is a beautiful and handy volume, published in 1901, and contains the results of the latest investigations in a very compact and readable form. In addition to these books on the text of the lessons, Robertson's Studies in the Acts, one of the Guild Text books (paper 25c., cloth 40c.) gives a comprehensive view of the whole narrative, while Stifter's, The Acts of the Apostles (75c.), is a useful summary of its teachings.

The teacher who reads Greek will find much valuable help in Knowling's Commentary in the Expositor's Greek Testament, Vol. II., (\$7.00 per vol. separately, 2 vols. \$10.00).

Lessons have been taken also from five of

#### THE PAULINE EPISTLES,

Romans, 1 Corinthians, Ephesians, Philipians, and 1 Thessalonians. The Cambridge Bible (on Romans, 75c., on the other epistles 50c. each) contains an introduction to each epistle, embracing an account of the circumstances in which it was written, the persons addressed, and the contents, and full notes on the text by competent scholars. The Expositor's Greek Testament, Vol. II., contains Romans by Denney and 1 Corinthians by Findlay.

The lessons from the epistles will be found in four volumes of the Century Bible (70c. each). These volumes contain respectively Romans; 1 and 2 Corinthians; Ephesians, Philipians, Colossians and Philemon; Galatians and 1 and 2 Thessalonians. These, like the volume on the Acts mentioned above, present in a very convenient and attractive form the results of the most recent research. The numbers of the well-known Expositor's Bible (\$1.16 per vol.) containing our five epistles are among the best in the

series and may be recommended to those who desire a consecutive discussion of the topics found in the lessons. Dr. Moule, Bishop of Durham, in his Ephesian Studies and Philippian Studies (\$1.30 each), gives a running commentary on the English text and a discussion of the principles taught. The volumes are full of suggestion and stimulus.

A good book on

#### THE LIFE OF PAUL

will be of great service. Stalker's Life of St. Paul in Bible Handbooks (50c.), by its arrangement of chapters and paragraphs is admirably suited for a class book. It contains in brief compass a most satisfactory account of the apostle's career. In spite of its brevity the style of this book is clear and interesting. The most complete work is still Conybeare and Howson's Life and Epistles of St. Paul (\$1.50). Farrar's Life and Work of St. Paul (\$1.25) has the charm of style which mark all his writings and is full of interesting information. Professor W. M. Ramsay in his two books, The Church in the Roman Empire (\$3.25) and St. Paul the Traveller and Roman Citizen (\$3.00) brings to bear on the story of Paul's life, the light of his great classical learning, and of investigations made during personal visits to the regions traversed by the apostle. Matheson's Spiritual Development of St. Paul (\$1.50) will be helpful to those who wish to study the apostle's inner life. Meyer's Paul a Servant of Christ (75c.), aims at describing the apostle's life as reflected in the epistles rather than as narrated in the Acts.

Paul was a great traveller, and some knowledge of

#### NEW TESTAMENT GEOGRAPHY

will be very useful in the study of his life. Besides Professor Ramsay's two books already referred to and Professor George Adam Smith's great book, The Historical Geography of the Holy Land (\$3.25), Townsend MacCoun's The Holy Land in Geography and in History (Vol. I., \$1.00; Vol. II., \$1.25) may be heartily recommended as giving a brief but very complete treatment of the subject, and containing some very excellent maps. Good maps will be found also in the Oxford Helps (40c.), and the Oxford Teachers' Bible (\$1.25).

Out of the books mentioned above, the following may be selected as providing a fair working library for the ordinary teacher during the current six months: (1) Commentaries on the Acts, Lindsay and the Century Bible; (2) Commentaries on the Epistles, The Cambridge Bible or the Century Bible; (3) Books on the Life of Paul, Stalker and Meyer; (4) On New Testament Geography, MacCoun, or the Oxford Helps. It should be borne in mind that no one of the books named is a necessity. No teacher should think that, because such books as these are out of his reach, he ought not to be a teacher. The one needful book is the Bible. Other books are useful, but may be dispensed with.

#### TEACHER TRAINING

*By Professor Walter C. Murray*

##### XIII. YOUTH AND DOUBT

The change from Boyhood to Manhood is the greatest in the life of man. At that time the beliefs which the boy has received from parents and society are thrown into the crucible of doubt. Then are tested the habits that have been formed by copying the examples of others or by obediently following their precepts. When the white heat of passion has cooled, beliefs and character are found to have been changed—perhaps to a bit of ash, mayhap to pure gold. These fires may flare up suddenly and sink down as quickly; or they may begin slowly, and gradually increase in intensity, but remain at a white heat for years. So it was with Descartes, who for fully a third of his lifetime was consumed with doubt. Intellectual doubt, however, is the less of the two great perils of the time. Moral scepticism, accompanied by rebellion and pride, may shatter the very foundations of morality and turn the youth into an agent of destruction.

##### THE STORM AND STRESS

of this period seems to be inevitable for the great majority. From it the youth will emerge a strong sane man, or an anarchist, moral and political.

Many well-disposed, but not well-advised persons, attempt to suppress the doubts and independence of the youth by force. The

slightest expression of doubt in word or in deed is reprov'd. Such methods remind one of the venturesome engineer of the Mississippi steamboat, who ordered the stoker, at the critical point of the race, to sit on the safety valve. We can neither successfully suppress doubt nor can we guard against it forever. It is possible to delay the assault, but the causes are too deep-seated in human nature to be denied expression for all time. These intellectual and moral diseases are, like the epidemics of childhood, difficult to escape, but, when once successfully passed, are harmless in the future. Nor need they be so deadly if the boy is in a good state of moral and intellectual health. If his early training has been based upon truth and right and has been thorough, he will come through as successfully as a well-built and well-manned ship rides through the storm.

##### "WELL-BUILT AND WELL-MANNED!"

To be well-built, to have a good character wisely formed in the past is important, but to be well-manned is equally important. Sympathy and a wise forbearance keep the youth heading in the right direction. Severity, uncompromising and unyielding severity, will drive him from his bearings; and then, when he is caught in the trough of the sea, rudderless and compassless, he is almost beyond the reach of hope. I have known not a few who have been driven to active hostility against all forms of religious belief by the severe rebukes of well-meaning but unwise persons. The doubts of the young men had startled, shocked, these elderly guardians of the faith, who had taken the doubts, not as doubts, but as disbeliefs.

Young men throw off their doubts, as a child throws a stone at a window, to see what will happen. Should their doubts meet resistance and call forth a discussion, they join in the fray with joy. The greater the ability and native strength of the character of the youth, the greater will be the opposition. It is useless to attempt to beat it down. The stronger and the better the stuff of the young man, the more vigorously he will fight; and, if the struggle be prolonged, what was begun half in jest, half in earnest, will become the settled conviction of a lifetime.

The sympathy of an onlooker, the wisdom of a mother, will often

#### INTERVENE SUCCESSFULLY

at the opportune moment and do what the logic and strength of will of the father could not accomplish. It is said that a student of the Free College, Edinburgh, called one evening upon the late Professor Davidson to tell him his doubts. He had heard that the professor had had his full share of doubts, and perhaps he thought the great teacher would be pleased to find a kindred spirit in his classes. While the young man was unburdening himself the professor remained silent, and when the student had completed the list of things of which he was not sure, the conversation was turned to other subjects. As he bade his teacher good evening at the door, the young man casually remarked, "it's a fine night." "Are you sure of that, Mr. G—?" the professor replied in his quiet way.

The wise parent or teacher studies the doubter with as much care as the physician examines his patient. The physician does not wrestle with the lunatic or flog him for the purpose of overcoming the evil spirit within him. He studies him and discovers that the madness is a symptom of a disease, which, if curable, must be treated by different methods. So doubts are but symptoms of

#### A TEMPORARY DERANGEMENT.

Doubt differs from unbelief as much as from belief. It is a state of agitation, unrest. The state of disbelief is as stable as that of belief. Belief asserts that something is so, disbelief that it is not. Both are belief and, as such, are opposed to doubt. "Blind unbelief," though often identified with doubt, is a very different thing. So in morals; virtue and vice are contradictory habits, yet both are habits. On the other hand, the rebellion of the youth, the kicking against the pricks, the outbursts of passion, are not habits, but signs of the unrest or agitation which may issue in actions that will harden into habits of virtue or of vice. Is it then not unwise to treat doubt, intellectual and moral, as if it were the settled convictions or the habits that constitute character?

Dalhousie University, Halifax, N.S.

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**A-cha'-ia.** The name of the Roman province of the southern part of Greece. Corinth was its capital.

**Al'-ex-an'-dri-a.** A city in Egypt founded by Alexander the Great, 332 B.C. It had a famous university, and a large commerce. It was on an Alexandrian wheat ship that Paul was wrecked on his way to Rome.

**Amphip'-o-lis.** The capital of a district of Macedonia, 33 miles south-west of Philippi, and three miles from the Aegean Sea, on the river Strymon.

**Ap'-ol'-lo'-ni-a.** A city 30 miles west of Amphipolis in Macedonia.

**Ap'-ol'-los.** An eloquent educated Jew of Alexandria, who became a convert to Christianity and an active Christian worker at Corinth and elsewhere.

**Aq'-ui-la and Pris-cil'-la.** A Jew and Jewess, husband and wife, from Asia Minor. They were friends of Paul (Acts 18: 2) and active Christian workers, Acts 18: 26.

**Ar'-ist-arch'-us and Gai'-us.** Missionary companions of Paul, mobbed in Ephesus.

**A'-sia.** A Roman province in Asia Minor.

**Ath'-ens.** The most cultivated city of Greece, five miles inland from the Saronic Gulf. It had beautiful temples, Parthenon, Theseus, etc., filled with beautiful works of art. But it was cursed with idolatry. Paul had but little success there and remained only a few weeks.

**Be-re'-a.** A city of Macedonia.

**Cae'-sar.** An official title of the Roman emperors who succeeded the great Julius Caesar. Properly the title belonged only to his family; but Augustus and his successors assumed it.

**Cor'-inth.** A city 48 miles west of Athens, and capital of Achaia. It was a great commercial city situated on the overland route, and with two fine seaports, one on the Adriatic and the other on the Aegean.

**Crisp'-us.** A ruler of the synagogue at Corinth, who became a convert to Christianity. Nothing more is known of him.

**Dam'-ar-is.** A Christian convert at Athens. Otherwise unknown.

**De-me'-tri-us.** A silversmith in Ephesus who headed a riot against Paul because his preaching interfered with the sales of the image of the goddess Diana.

**Di-an'-a.** A goddess worshipped in Ephesus. Her image was of carved ivory adorned with gold, in a magnificent marble temple 455 feet long, 220 feet wide, supported by 127 columns 60 feet high.

**Di'-o-nys'-ius, the A'-re-op'-a-gite.** A member of the Athenian Court of Areopagus. He became a Christian convert during Paul's visit to Athens.

**Eph'-e-sus.** The most important city on the west coast of Asia Minor, famous for its magnificent temple of Diana and its terrible vice. It was a great commercial center. Here Paul preached for three years.

**Eu'-o'-di-as and Syn'-ty-che.** Two Christian women in the church at Philippi.

**Ga'-ius.** See "Aristarchus."

**Greeks.** The inhabitants of Greece, a country conquered and governed by the Romans in the time of Paul. The word sometimes stands for Gentiles as opposed to Jews, Acts 18: 4.

**Ja'-son.** A resident of Thessalonica and kinsman of Paul (Rom. 16: 21), who brought upon himself the wrath of his fellow-townsmen for his kindness to Paul, Acts 17: 5-9.

**John the Baptist.** The forerunner of Christ. Imprisoned in the castle of Macherus and then beheaded by order of Herod.

**Ju'-pi-ter.** A Roman deity whose image the Ephesians thought fell from heaven.

**Mac'-edo'-ni-a.** One of the two great provinces into which Greece was divided by the Romans. Achaia was the other. Philippi, Thessalonica and Berea were cities in Macedonia.

**Mars' Hill.** A famous hill within the city of Athens, where Mars was said to have been tried for murder by the gods. On the top of it a hollow square was formed, and all around this square seats were hewn, tier above tier, from the solid rock. Here the Athenian Court or Areopagus met. Areopagus is the Greek word for Mars' Hill.

**Pont'-us.** A small Roman province in Asia Minor.

**Rome.** The capital of the Roman Empire, on the river Tiber in Italy. It had a population of about two millions in Paul's time, half of whom were slaves. It was a very wicked city.

**Sce'-va.** A Jew of Ephesus, whose sons attempted to cast out an evil spirit in the name of Jesus, in imitation of Paul, but were roughly handled by the man in whom the evil spirit was.

**Si'-las.** Sent as a delegate from Jerusalem to Antioch, Acts 15: 27. He became Paul's missionary companion (Acts 15: 40) sharing his sorrows and his joys, Acts 16: 24, 25.

**Syn'-ti-che'.** See "Euodias."

**Thess'-al-on-i-ca.** The most populous city in Macedonia under the Romans, 37 miles from Appollonia. It had a large commerce, being a seaport town, and attracted many Jews. Paul organized a church there.

**Tim'-o'-the-us.** A young man whom Paul found at Lystra (Acts 16: 1), and who afterwards became Paul's devoted friend and the minister of the Ephesian church. Paul wrote him two Epistles.

# International Bible Lessons

## Studies in the Book of the Acts.

### LESSON CALENDAR: FIRST QUARTER

- |                |                                      |                    |
|----------------|--------------------------------------|--------------------|
| 1. January 4   | Paul and Silas at Philippi.          | Acts 16: 22-34.    |
| 2. January 11  | Christian Living.                    | Phil. 4: 1-13.     |
| 3. January 18  | Paul at Thessalonica and Berea.      | Acts 17: 1-12.     |
| 4. January 25  | Paul's Counsel to the Thessalonians. | 1 Thess. 5: 14-28. |
| 5. February 1  | Paul at Athens.                      | Acts 17: 22-34.    |
| 6. February 8  | The Church at Corinth Founded.       | Acts 18: 1-11.     |
| 7. February 15 | Christian Self-Control.              | 1 Cor. 8: 4-13.    |
| 8. February 22 | Christian Love.                      | 1 Cor. 13.         |
| 9. March 1     | Paul and Apollos.                    | Acts 18: 24-19: 6. |
| 10. March 8    | Paul at Ephesus.                     | Acts 19: 13-20.    |
| 11. March 15   | The Riot at Ephesus.                 | Acts 19: 29-40.    |
| 12. March 22   | Paul's Message to the Ephesians.     | Eph. 2: 1-10.      |
| 13. March 29   | REVIEW.                              |                    |

### Lesson I.

## PAUL AND SILAS AT PHILIPPI

January 4, 1903

Acts 16: 22-34. Study Acts 16: 16-34. Commit to memory vs. 29-32.

Read Acts 15: 36 to 16: 40.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Paul and Silas prayed and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, sup-

posing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas.

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced believing in God with all his house.

**Revised Version**—1 their garments off them; 2 with rods; 3 But about; 4 were praying; 5 singing hymns; 6 were listening to them; 7 prison-house; 8 jailor being aroused out of sleep; 9 was about to kill himself; 10 escaped; 11 lights; 12 trembling for fear; 13 immediately; 14 up into; 15 greatly, with all his house, having believed in God.

### GOLDEN TEXT

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

### DAILY READINGS

M. —Acts 16: 16-24.

T. —Acts 16: 25-40.

W. —Acts 5: 17-32.

Th. —Acts 12: 1-12.

F. —1 Thess. 2: 1-12.

S. —John 3: 9-17.

S. —1 Peter 1: 1-11.

Paul and Silas at Philippi.  
The prison opened.  
Peter delivered.  
The persecution remembered.  
Life by faith.  
Way of salvation.

### CATECHISM

Q. 57. Which is the fourth commandment?

A. The fourth commandment is, Remember the sabbath day to keep it holy. [For the Fourth Com-

mandment in full, see Exodus 20: 8-11 or in the Shorter Catechism itself.]

### TIME AND PLACE

A. D. 52, during Paul's second missionary journey: Philippi, a chief city of Macedonia, famous as the place of two decisive battles in 42 B. C., between Brutus and Cassius, two of Julius Caesar's leading assassins, and Octavius and Antony, his chief avengers.

### LESSON PLAN

I. A Wonderful Joy, 22-25.

Overcoming wounds, hunger and shame.

II. A Wonderful Deliverance, 26-28.

Requiring a great earthquake.

III. A Wonderful Conversion, 29-34.

Changing a heart and a home.

### LESSON HYMNS

Book of Praise. 273; 34 (Ps. Sel.); 148; 545; 264; 553.

### EXPOSITION

By Rev. George B. McLeod, M.A., Truro, N.S.

**Connecting Links**—We now resume the study of the Acts of the Apostles where we left it at the close of the Second Quarter of

1902. Paul was then at Philippi, whither he had been summoned by the Macedonian vision, ch. 16: 9. His first convert was



Lydia, and Paul remained in her home while in the city.

As Paul and Silas went to the prayer place (v. 13) a poor slave girl possessed of an evil spirit, who brought much gain to her masters by pretending to tell fortunes, kept calling after them from day to day. Paul being annoyed, and yet very sorry for the poor girl, cast out the evil spirit. This enraged her masters, as they had lost a fruitful source of gain, and they had Paul and Silas arrested and brought before the magistrates.

### I. A Wonderful Joy, 22-25.

V. 22, 23. *The multitude*; the rabble, the angry mob of the city. *Rose up together*; with the owners of the slave girl. The crowd would be easily influenced by hatred of the Jewish race to which the missionaries belonged, and perhaps were angry because their love of hearing fortunes told would no longer be gratified. *The magistrates*; who were trying the case, v. 19. *Rent off their clothes*; gave orders to the lictors (magistrates' attendants) to strip the garments off their shoulders and back to receive the cruel blows. *Beat them with rods* (Rev. Ver.); a cruel and degrading punishment, 1 Thess. 2:2. Paul suffered it three times, 2 Cor. 11:25. *Laid many stripes upon them*. This was not legal, for Paul was a Roman citizen, v. 37. But perhaps they were too angry to listen to his protests, or he may have quietly submitted, to shield the other Christians in Philippi; for the savage mob might have turned upon the converts if Paul had escaped, v. 40. *They cast them*; implying violence. *To keep them safely*; from escaping, or from the violence of the mob, or from both.

V. 24. *Having received such a charge*. He acted, not from inhumanity, but in obedience to instructions. *The inner prison*; a dark and gloomy cell off the main prison, "perhaps underground" (Cambridge Bible). *Made their feet fast in the stocks*. This instrument was of different forms. Sometimes it was placed on the neck; sometimes on hands, feet and neck at the same time. Here, the feet were thrust through holes between two heavy pieces of wood and securely fastened. It was very painful, as the limbs were distended.

V. 25. *Were praying and singing hymns*. (Rev. Ver.). Tertullian says, "Nothing the limb feels in the stocks when the mind is in heaven." *The prisoners were listening* (Rev. Ver.); with eager attention. Their songs were sermons to these hardened criminals.

### II. A Wonderful Deliverance, 26-30.

Vs. 26-28. *Suddenly*; while the prisoners were listening to the strange, sweet songs. *A great earthquake*. This was God's way of answering their prayers. *The doors were opened*. As in modern Turkish prisons, the doors were fastened by a bar, and the earthquake forced the doorposts, and the bar fell out. *Bands were loosed*. They were fastened by a chain to the wall. The earthquake may have removed the fastenings; or perhaps an angel as in ch. 12:7. *The jailer being roused* (Rev. Ver.); by the shaking of the prison. *Would have killed himself*. He was answerable for the safety of his prisoners with his own life, and in his terror he lost all self-control. *Loud voice*; showing his anxiety to save him. "Paul out of the dark could observe him before the jailer could see farther than the opened doors." (Cambridge Bible.) *No harm*. Suicide would have harmed both body and soul. *All here*. The rest of the prisoners were too bewildered to think of escaping.

Vs. 29, 30. *Called for lights* (Rev. Ver.); from the attendants. *Sprang in*; to the cell were Paul and Silas were. *Came trembling*. He realized that there was something supernatural in the earthquake and he was afraid. *Fell down before Paul and Silas*. "He knew the miracle was on their account." (Hackett.) *Brought them out*; into the outer prison. *Sirs*; a title of respect, "lords". (See John 20:15) *What must I do to be saved?* From sin and its consequences. The fright of the earthquake was past; he no longer feared the Roman law; but he was faced by a third terror greater than the other two, proceeding from a guilty conscience.

### III. A Wonderful Conversion, 31-34.

Vs. 31, 32. *Believe*. Faith brings salvation, and faith is just the assurance that God loves the sinner personally and will change his heart and help him to a better life. *The*

*Lord Jesus* (Rev. Ver.). The men whom he had just called "lords" point him to the only "Lord." *Spake unto him*; before baptism, instruction. *To all in his house*; The family had joined him in the outer prison (v. 34) to hear the words spoken by these wonderful prisoners.

Vs. 33, 34. *Washed their stripes*; attended

to their wounds. *Was baptised*; as a public profession of his faith. *Up into his house* (Rev. Ver.); which was probably above the prison. *Set meat (food) before them*; which they would need greatly. *And rejoiced*. True religion brings happiness to every heart and home into which it comes, as it did to the jailer and his household at Philippi.

#### APPLICATION

By Rev. James W. Falconer, B.D., Halifax, N.S.

*Inner prison*, v. 24. It was not the first time that the apostles had suffered on behalf of the faith. The world is not ashamed of reviling those who interfere with their plans and success. The followers of Jesus must lay their account with opposition and misunderstanding. "In the world ye shall have tribulation," John 16 : 33. "If they have persecuted Me, they will also persecute you," John 15 : 20.

*Prayed and sang*, v. 25. What a unique prison experience! And as they sang the Psalms or some recently composed Christian hymn, the cell would become transformed for them, and they would almost see the Son of God walking in their midst, like the Hebrew children in the fiery furnace, Dan. 3 : 25. Prayer is the very life of the Christian, and singing should be his daily habit. To omit one's morning prayer is like forgetting to say "Good morning!" to our friends, and neglecting to talk to them. Singing is the best antidote to grief. If anyone is heavy, let him sing hymns. People lay up money for the future and wish for some support for their old age, but the greatest treasure of all, the richest income, is God Himself, and we lay up treasure with Him by prayer and song.

*Prisoners heard*, v. 25. Unusual sounds for such a place and time. Curses and groans are replaced by the strains of sweet music. It was a marvellous concert. Some despairing criminal would take hope again, some wayward son would remember the sweet voice of his mother, and change in the heart would come from the service of song. Who can ever tell of the spiritual blessing which prayerful singing has brought to the troubled, sinful world? Let us not refuse to give our share of song in the journey that we take through life.

*A great earthquake*, v. 26. The God to whom Paul and Silas prayed held the earth in His hands, and could move it at will. The unexpected calamity seems to have surprised these Christians in no way. They trusted God, and perhaps went on singing. "Therefore will not we fear, though the earth be removed," Ps. 46 : 2.

*Would have killed himself*, v. 27. The height of despair is reached by this man, who thinks of suicide. He has no confidence in the future, that God can guide him and the world. What a terrible condition, when a man despairs of life, and thinks it is no more worth living! Here it is fear that prompts the act. With Judas it was the remorse of sin. God can forgive sin. He can make all things work together for good to those who trust Him.

*What must I do to be saved?* v. 30. The all important question, and one which teachers must make plain to their scholars. Salvation is rescue from danger, and since the greatest danger is death, salvation is rescue from death. But the only kind of death is not that of the body. There are more awful forms of danger. A man may be dead while yet he lives. This is the death of joy, of peace, of prosperity. When weariness takes possession of the heart, and a sense of despair fills the mind, that is having a mind in some such sad state as this jailer. When Paul was in a condition of despair, he described it as being like unto death, "Oh wretched man that I am! who shall deliver me from the body of this death?" Rom. 7 : 24. Sin and remorse for it are the most bitter sorrows of all—"Sin revived, and I died," Rom. 7 : 9. There is a story of a priest of Tibet, a great lama, who went all up and down through

India in search of the river of the arrow, in which if a man washed, he was cleansed from all taint and trouble of sin. Our search for the way of life cannot be too earnest and urgent.

*Believe on the Lord Jesus*, v. 31. Simple but sufficient order. Christ is the only way to the land of peace and safety, Rom. 1: 16; John 3: 16. Faith is not magic, not acceptance of a few doctrines. Faith is union with Christ. It is becoming His friend and follower, it is being admitted into His society, one not of customs, but of life. Jesus teaches us that we can expect forgiveness.

"There is therefore now no condemnation to them which are in Christ Jesus," Rom. 8: 1. He drives off the loneliness. For Christ may "dwell in your hearts by faith." He causes the old self to be changed, "If any man be in Christ, he is a new creature," 2 Cor. 5: 17. He gives us His peace, John 16: 33.

*The same hour of the night*, v. 33. A most prompt and practical believer, this jailer, who will not even wait an hour before declaring his faith, and showing his faith by his works. A rebuke and an example, he is to those who in everything except their Christian service are prompt.

### POINTS AND PARAGRAPHS

By The Associate Editor

Race prejudice is the counterfeit of genuine patriotism. v. 22.

It is no shame to suffer if innocent. v. 23.

The promises of God, like the stars, shine most brightly in the night. v. 24.

The eye of faith sees victory in seeming defeat. v. 25.

No human plan can prevail against the divine purpose. v. 26.

Death is not a way of escape from God. v. 27.

Wise warnings are a proof of faithful friendship. v. 28.

Fear is an unfailling fruit of sin. v. 29.

Salvation from sin is man's deepest need. v. 30.

The gospel knows no barriers of class or character. v. 31.

The word of the Lord is the foundation of faith. v. 32.

Change of heart shows itself in a change of conduct. v. 33.

A Christian home reflects the joy of heaven. v. 34.

The victors carried as insignia of their office, an axe tied up in a bundle of rods, the axe to signify capital punishment, the rods secondary punishment.—Illustrative Notes.

Philippi is famous in the annals of suicide. Here Cassius, unable to survive defeat, covered his face in the empty tent, and ordered his freedmen to strike the blow.

His messenger, Titinius, held it to be a "Roman's place to follow the stern example." Here Brutus bade adieu to his friends, exclaiming, "Certainly we must fly, yet not with the feet, but with the hands."

Lumby says that the "three converts of Philippi" illustrate the universality and power of the gospel. The first is "Lydia, the Asiatic settler, a woman evidently of wealth, education and refinement; then the demoniac slave-girl . . . and lastly, the Roman jailer, of a class, insensible as a rule and hardened by habit, and also disposed to despise the Jews, who were the bearers of the message of the gospel." These converts "were types and an earnest of how Christ's cause would make its way."

The "faith" of Jesus Christ and the Apostles is trust. It is our taking the Trustworthy at His word. It is the opening of a mendicant hand to receive the gold of heaven; the opening of dying lips to receive the water of life. It is that which makes a void place for Jesus Christ to fill, that He may be man's Merit, man's Peace, man's Power.—Moule.

The best lives spring from the joy of salvation. The best health of body is found in sunny rooms. More patients get well on the sunny side of the hospital than on the shady side. The fruit is sweetest and best which ripens in the sun. A noted cloth manufacturer said that he could not make his best carmine color on a cloudy day. He must

have the chemical influence of the sunlight.  
—Hastings.

When the soul has been saturated with the rain of penitence, the clear shining of the forgiving love makes the flowers of gladness blossom all around. The steps by which we ascend to the palace of delight are usually

moist with tears. Grief for sin is the porch of the house Beautiful, where the guests are full of the "joy of the Lord."—Spurgeon.

As the apple is not the cause, but the fruit of the apple-tree, so good works are not the cause of salvation but its fruit. And unless the tree bears fruit it is useless.

### LIGHT FROM THE EAST

By Rev. Professor Ross, D.D., Montreal

**EARTHQUAKE**—Many parts of Asia Minor are of volcanic formation and consequently have always been subject to earthquakes. These convulsions are caused by the pressure of the compressed gases or molten matter underneath the crust of solid rock, which has formed, by cooling, over the molten interior of the earth. In other cases they are caused by the strain put upon certain parts of the earth's crust by the contraction of its bulk in cooling. An earthquake of any considerable force will throw down all the build-

ings on the disturbed surface. Even where it is not severe enough to do this, it will shake the walls as to loosen the bolts or staples to which the prisoners are usually chained, and to throw open securely locked doors. An earthquake shock in Montreal in 1893, although very slight in comparison with those common in Asia Minor, threw down horses on the street, and so shook my house as to unlatch an iron door in the basement wall and swing it wide open. In some such way the prison doors were unfastened.

### TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

#### For Bible Class Teachers

AN ANALYSIS

By Rev. Principal MacVicar, D.D., LL.D.

We have here an instructive instance of suffering for well-doing (1 Pet. 3:18), and the outcome of it. Paul had saved a poor slave from an evil spirit of divination, and from her cruel owners. These, seeing "that the hope of their gains was gone," by the help of the populace dragged the apostles into the market place and before the Roman rulers. Then follows:

1. *The barbarous treatment of the apostles.* Observe the unanimity of the people in doing them violence. The heathen raged (Ps. 2:1), the money-losers prevailed, and the guardians of order and justice became lawless. How so? (a) The magistrates with their own hands (Bengel) violently tore off the clothes of Paul and Silas, stripped them naked, and without any fair investigation or trial, commanded their subordinates to beat them with rods. Thrice Paul was treated in this manner, 2 Cor. 11:25. (b) They im-

mured them in the strongest and most dismal part of the prison, v. 24. (Compare ch. 12:10.) Roman prisons, like the Mamertine, were often excavations in the solid rock, and were vile and noisome beyond description. (c) The apostles were placed in the stocks, wooden frames which fastened the feet, often so far apart as to cause excruciating tortures. While being thus brutally treated for well-doing, notice:

2. *Their conduct and miraculous deliverance.*  
(a) When they were reviled, they reviled not again, 1 Pet. 2:23. Their faith, patience, courage and fortitude command our admiration. (b) They held a prayer-meeting, small in numbers, but of the right spirit, and therefore effective, vs. 25, 26. With their backs cut and bleeding, and their feet tortured, they praised God by chanting some Old Testament Psalms, or "hymns and spiritual songs," as the Spirit gave them utterance, Eph. 5:19; Col. 3:16. (c) They impress others by their service of God. "The prisoners heard them." Strange sounds fell upon their ears in the pitchy darkness—not groans and execrations, and heartless badinage, but fervent prayers and joyous songs of

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praise. These men overcome the severities of their environment. Hardships and persecutions intensify their devotion to God and zeal for His glory, and He is not unmindful of them. He comes to their help. Hence, (d) Their miraculous release. The historian does not record their prayers, but the results of them are given. A great earthquake, the foundations of the prison shaken, all doors instantly opened, every one's bands loosed, a general jail delivery.

3. *The conduct and experience of the jailer.*

(a) He was startled and terrified by what occurred. His first impulse was to commit suicide, v. 27. (Compare ch. 12 : 19.) Suicide was frequent among those counted virtuous heathen in his day. Cassius and Brutus had died in this manner at Philippi not long before. (b) He was restrained from the rash act by the words of Paul, "Do thyself no harm." The apostle may have seen him draw his sword, or may have had a revelation, as in ch. 27 : 24. These words may well be pressed upon the conscience of those in our day who indulge in the use of stimulants and narcotics, or who frequent theatres, gambling dens, etc. (c) Smitten in conscience, the jailer cried out for instruction, v. 30. He asks only for himself. The answer embraces himself and his "house," v. 31—his "seed," in the terms of Abrahamic covenant, Gen. 17 : 7. (d) He did believe, and manifested his faith by his works. "Straightway" he washed their stripes, "was baptised, he and all his."

### For Teachers of the Boys and Girls

#### By the Associate Editor

This lesson is full of vivid description. With bold, skilful strokes, the writer sets before us missionaries, jailer, prisoners, earthquake, deliverance, a rejoicing household, in a series of life-like pictures.

1. *The triumphant missionaries.* Describe all that had happened to them—the unfair trial, the cruel scourging, the painful stocks, the dark prison. And yet, in spite of all, they were joyful. Why was this? Because they realized that God was with them, and all their sufferings were part of His wise and loving purpose. And so they prayed and sang hymns at midnight. It is no wonder

the other prisoners listened. These two brave men bore noble testimony for Christ to those around. Who knows how many of the prisoners received lasting impressions for good from what they heard that night?

2. *The terrified jailer.* Make clear the source of the fear which led him to fall at the feet of the apostles. It was not the earthquake : that was over. It was not the dread of the Roman rulers : the prisoners were all safe. The reason of his terror is expressed in the words of Shakespeare, "Thus conscience does make cowards of us all." His fear came from within, not from without. He was afraid because of his sins, and it was from these he cried out to be saved.

3. *The joyful household.* What a contrast there is between this scene and the one before! Here we see the apostles in the midst of a glad group made up of the joyful jailer and his happy family. Their wounds had been cared for, their hunger satisfied. What has made this wonderful change, driving away terror and bringing joy in its place? The secret is given us in the Golden Text. The jailer and his family have received Christ into their hearts and He has made them glad.

Do not close this lesson without making very plain what faith is. Use as illustrations the trust which children have in their parents, which pupils have in their teachers, which men show towards one another in the business of life. So Christ has undertaken the great work of our salvation, and He asks us to trust in Him. There is no heart or home which may not be filled with the same joy as that which came to the Philippian household.

### Some Test Questions

- Punishment inflicted on Paul and Silas? On what account?
- How did they endure it?
- Describe "stocks."
- What miracle occurred?
- Why was the jailer about to kill himself? How was he prevented?
- Why did the prisoners not escape?
- Question asked by the jailer? Its answer?
- How did the jailer confess his faith? Who joined him in it?

What do we learn as to :

- (a) The power of prayer? (vs. 25, 26).
- (b) The value of human life? (v. 28).
- (c) The way of salvation? (v. 31).
- (d) The duty of confessing Christ?

### Prove from Scripture

That we should always praise God.

### For Special Study

(To be assigned the Sabbath previous.)

1. The cause of the arrest.
2. The earthquake.
3. Practical ways of confessing Christ.

### The Catechism

By The Associate Editor

[For the Examination in Doctrine in the General Assembly's Teacher Training Course.]

Ques. 57. *The Fourth Commandment.* The first three commandments are concerned with worship—its Object, its form, and its spirit. The Fourth Commandment is a law of labor and rest. It prescribes the portion of time to be spent in work, and the portion to be reserved for repose. The law of labor is as binding as the law of rest. To keep this Commandment, we must do some honest work during six days of the week, as well as rest on the seventh. The true enjoyment of the Sabbath is possible only for those

who fill the other days with useful service.

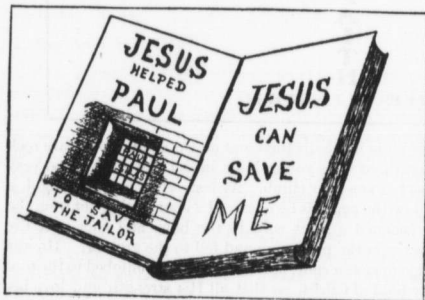
The law of the Sabbath, contained in the Fourth Commandment, like the rest of the Decalogue, is binding on all men everywhere in all ages, and is not, as some argue, merely a temporary regulation for the Jews. For :  
1. This law meets a need of humanity, and not one belonging only to a particular race. Man's physical nature requires periods of toil to be alternated with periods of rest, and his spiritual nature demands opportunities for prayer. To preserve physical health and to pray are moral duties. Therefore it must be a moral duty to set apart time to rest and pray. The question of a suitable and sufficient time for these purposes has been settled by divine wisdom in the appointment of the Sabbath.

2. The reason assigned for Sabbath observance shows that this law is intended for all men. The word "remember," points to the past for the origin of the sacred institution, and there is considerable evidence that the Sabbath was observed during the patriarchal period. (See on next question, p. 21.) Obedience is enjoined on the ground that God, in creating the world, established the sevenfold division of time. Clearly this is a ground valid not only for the Hebrew race and Mosaic times, but for all mankind in all ages of the world's history.

### FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, North Bay, Ont.

*Greetings*—(From the teacher as she enters the room): "A Happy New Year, little ones, to each of you!" Let all the scholars rise together and reply, "A Happy New Year" (clapping hands).



*A New Year's Promise*—

"At this New Year's dawning,  
Saviour, we would give (up-  
stretched hands)  
Into Thy safe keeping,  
All we are and have.

Hearts (gesture) that they  
may love Thee  
Daily more and more ;  
Hands (gesture) that they may  
serve Thee  
Better than before.

Voices that may praise Thee,  
Singing all the way ;  
Feet that on Thine errands  
Run all through the day."

*Introduction* Speak of story books. Do you like stories about people? We are going to make a story book. The name of it is "Paul and His Unseen Companion." (Outline a book.) Have one made of large sheets of paper fastened together, (turn page for each lesson). On one page print what Paul, with the help of his unseen Companion, Jesus, did, and draw some simple outline that will recall the lesson. On the opposite page, what Jesus can do for me. This book may be used for review.

*Lesson Subject*—The living Saviour, saving His servants from prison and their jailer from his sins.

*Aim for the Quarter*—Impress the thought of a living Saviour, our Companion to whom we can talk, who sees, hears and helps us.

*Scene of the Story*—Here is Troas (map or blackboard.) Describe Paul's vision. Picture the departure of the little vessel (paper boat or outline) and the journey to Philippi.

*Paul's Companion*—Paul did not set out on this voyage alone. He had with him his unseen Companion, who would protect him from danger, and cheer him in trouble. This unseen Companion was just the living Saviour, who never left Paul for a single moment.

*Lesson Story*—Tell of the work at Philippi—

the people taught of Jesus; Lydia and her family baptized; a poor girl who was a fortune teller freed from an evil spirit.

*Paul and Silas in Prison*—See! The angry crowd around Paul and Silas! Some men catch hold of them and drag them to the market place before the rulers! Tell the story. Picture the prison stocks, etc. Describe the midnight scene, the surprise of the other prisoners at hearing these wonderful prayers and praises.

*The Prison Opened*—Perhaps the children have heard rock being blasted. This will give them some idea of an earthquake. The prison shaken! The doors flying open! The stocks burst apart! The prisoners set free! Paul and Silas do not try to escape. Jesus has work for them to do before they go.

*The Jailer Saved*—Describe the surprise of the jailer and his fear of punishment. Paul speaks to him. The jailer sees that they have an unseen helper. He wants to find out about Jesus.

*Golden Text*—Print Paul's reply to the jailer's question. Repeat. Tell the rest of the story.

*Story Book*—On one page print JESUS HELPED PAUL TO SAVE THE JAILER—(outline of a prison.) On the opposite page print JESUS CAN SAVE ME.

#### BLACKBOARD REVIEW

By The Associate Editor

THE SAVIOUR

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THE SINNER

Away up in the Yukon, a pair of birds had built their nest on the summit of a bare rock fifty feet in height. A boy knew that there were young birds in the nest and wished very much to see them. But the crag was too steep to climb. At last, after much thought, a bright idea struck the boy. Just below the summit he observed a spur jutting out from the rock. He took his bow and arrow, fastened a stout cord to the bow, and shot. At the second trial the arrow carried the bow over the projection and fell to the ground. He was now able with the cord to draw a rope over the spur, and by its help he climbed to the top. Faith is like that rope. By it we lay hold of Christ, so that all His strength and love become ours. He will never fail those who put their trust in Him.



Lesson II.

## CHRISTIAN LIVING

January 11, 1903

Philippians 4: 1-13. Commit to memory vs. 6-8. Read the whole epistle.

1 Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

2 I beseech <sup>2</sup> Euodias, and beseech Syn'tyche, that they be of the same mind in the Lord.

3 And I <sup>3</sup> intreat thee also, true yokefellow, help those women <sup>4</sup> which laboured with me in the gospel, with Clem'ent also, and with other my fellowlabourers, whose names are in the book of life.

4 Rejoice in the Lord always; <sup>5</sup> and again I say, Rejoice.

5 Let your <sup>6</sup> moderation be known unto all men. The Lord is at hand.

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall <sup>8</sup> keep your hearts and minds through Christ Je'sus.

8 Finally, brethren, whatsoever things are true, whatsoever things are <sup>9</sup> honest, whatsoever things are

**Revised Version**—1 exhort; <sup>2</sup> Euodia; <sup>3</sup> beseech; <sup>4</sup> for they laboured; <sup>5</sup> again I will say; <sup>6</sup> forbearance; <sup>7</sup> In nothing be anxious; <sup>8</sup> guard your hearts and your thoughts in Christ Jesus; <sup>9</sup> honourable; <sup>10</sup> rejoice; <sup>11</sup> at length ye have revived your thought for me; <sup>12</sup> did indeed take thought; <sup>13</sup> therein; <sup>14</sup> have I learned the secret; <sup>15</sup> be in want; <sup>16</sup> in him that.

## GOLDEN TEXT

Phil. 4: 4. Rejoice in the Lord always.

## DAILY READINGS

M.—Phil. 4: 1-13. Christian living.  
T.—Luke 12: 22-31. Without care.  
W.—Phil. 2: 12-18. A shining life.  
Th.—Phil. 3: 13-21. True walking.  
F.—Titus 2: 1-15. Rules for life.  
S.—Ps. 37: 27-40. The upright life.  
S.—1 Peter 1: 13-25. Be ye holy!

## CATECHISM

Q. 58. What is required in the fourth commandment?

A. The fourth commandment requireth the keeping holy to God such set times as He hath appointed in His word; expressly one whole day in seven, to be a holy sabbath to himself.

## EXPOSITION

**Connecting Links**—Several years have passed since the date of the last lesson, and Paul is again a prisoner, not at Philippi, but seven hundred miles away, in the city of Rome. The church which he had organized at Philippi did not forget him, but sent gifts to cheer and encourage him, ch. 4: 18. Paul replied in the letter containing our lesson.

## I. Sin Rebuked, 1-3.

V. 1. *Therefore*; because of the hope of the resurrection and of heaven, ch. 3: 20, 21. *Beloved*. Paul uses this tender word twenty-seven times of converts and friends. *Longed for*; a word hinting at the pain of separation from them. (See ch. 1: 26.) *My joy*. As his spiritual children they were cause of great rejoicing to him. *And crown*. The crown was a wreath won at Grecian games, or a garland worn at banquets. It was, therefore, an emblem of victory and of joy.

just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I <sup>10</sup> rejoiced in the Lord greatly, that now <sup>11</sup> at the last your care of me hath flourished again; wherein ye <sup>12</sup> were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, <sup>12</sup> therewith to be content.

12 I know both how to be abased, and I know how to abound: every where and in all things <sup>14</sup> I am instructed both to be full and to be hungry, both to abound and to <sup>15</sup> suffer need.

13 I can do all things <sup>16</sup> through Christ which strengtheneth me.

## TIME AND PLACE

The Epistle to the Philippians was written in A.D. 62 or 63 from Rome where Paul was a prisoner living in his own hired house, to the church at Philippi, a chief city of Macedonia, the first church founded by Paul in Europe. This was on Paul's second great missionary journey, A.D. 52.

## LESSON PLAN

I. Sin Rebuked, 1-3.

In the form of strife between Euodias and Syntyche.

II. Virtues Enforced, 4-9.

In a series of precepts and promises.

III. Strength Provided, 10-13.

Through the knowledge and indwelling of Christ.

## LESSON HYMNS

Book of Praise, 549; 76 (Ps. Sel.); 287; 218; 255; 524.

Their salvation through his ministry was his conqueror's wreath. *So*; "as having such certainties and such aims, with such a Saviour, and looking for such a heaven." (Moule.) *Stand fast*; not faltering, not hesitating, but true as steel.

Vs. 2, 3. *Euodias* . . . *Syntyche*; two Christian women in the church at Ephesus. *That they be of the same mind*. They had quarreled, and Paul is trying to bring about a reconciliation. *In the Lord*; "in that accord of which the Lord is the bond, each individually in Christ, and each therefore at one with the other." *I intreat thee*; an earnest appeal. *True yokefellow*; one laboring in the same yoke, that is, a close and intimate fellow laborer. This may have been Epaphroditus, the bearer of the letter, ch. 2: 25. Some take the word translated "yokefellow" as a proper name, *Synzygus*, and translate, "Synzygus, who art rightly so

named." *Help those women*; literally "take hold with." He was to act as peace-maker between Euodias and Syntyche in name though they make up their quarrel. (See Matt. 5:9.) *For they labored with me in the gospel.* (Rev. Ver.) They had been Christian workers with Paul when at Philippi, and he was, therefore, deeply interested in them. *Clement also.* Some think that he is the same who was afterwards the famous bishop of Rome; but there is no proof. *My fellow-labourers.* Most of them unknown even by name to the world, but all known in heaven. *In the book of life*; as members of God's kingdom, Luke 10:20.

## II. Virtues Enforced, 4-9.

V. 4. *Rejoice in the Lord*; the key-note of the epistle, ch. 3:1. True religion brings the joy of service (Acts 5:41) and of spiritual fellowship, Luke 24:32. *Always*; under all circumstances. Paul practised what he preached, Acts 16:25. *Again I say, Rejoice*; "as if he had considered all the possibilities of sorrow."

V. 5. *Let your forbearance, etc.* (Rev. Ver.); your "yieldingness." True Christian joy would lead them to be gentle and forbearing, not always insisting on the strict letter of their rights, but yielding in love where there was no principle at stake. *All men*; whether Christian, Jew or heathen, Matt. 5:16. *The Lord is at hand.* We may connect this both with what precedes and with what follows. The sense of the passage is, "Be forbearing; the Lord is at hand, who will right all wrongs and give each his due. Be not anxious. The Lord is at hand. Why be concerned about what is so soon to pass away? The Lord's coming will deliver you from all worldly care."

V. 6. *In nothing be anxious.* (Rev. Ver.) Paul is not encouraging carelessness, but is warning against over-anxiety about worldly things, which is useless in itself (Matt. 6:25-34), and spiritually hurtful, Mark 4:19. *But in everything.* As each particular case arises, take it to God in prayer. *Prayer*; petitions in general. *Supplication*; a petition for some special need. *Thanksgiving.* The spirit of thankfulness should be present in all our prayers. *Requests*; the things we

need. *Be made known unto God*; who knows all our wants, but who would have us show that we feel our needs. (See Matt. 6:8.)

V. 7. *Peace of God*; that contentment and satisfaction which comes through trust in God, Rom. 5:1. *Passeth all understanding.* No reasoning can explain or define it. It is known only by experience, Ps. 34:8. *Shall guard your hearts* (Rev. Ver.). Peace, like a sentinel at the door of the heart, keeps out the evil spirit of worry. *And your thoughts* (Rev. Ver.); which issue from your heart. *In Christ Jesus* (Rev. Ver.); as the fortress in whom we abide secure.

Vs. 8, 9. *Finally*; introducing the conclusion of the letter. *True*; in accord with the nature of God revealed in Christ, John 14:7. *Honourable* (Rev. Ver.); touching one's self-respect. *Just*; right towards God, our neighbor and ourselves. *Pure*; unstained by sin, Matt. 5:8. *Lovely*; calling forth love. *Good report*; "fair-sounding," the outer expression of inward loveliness. *Any virtue*; good qualities of any kind. *Any praise*; anything praiseworthy. *Think on these things*; drill yourselves in holy thinking. *Those things . . . do*; practise them as well as think of them. *Learned and received*; from Paul's preaching when among them. *Heard*; of him when absent from them. *Seen*; in his Christian life. *The God of peace*; "the God who enjoys peace, who brings peace, whose laws are the way to peace."

## III. Strength Provided, 10-13.

Vs. 10, 11. *Ye have revived your thought for me* (Rev. Ver.); literally, "you have shot forth (as a branch) thought in my behalf." (See v. 18.) *Wherewith ye did indeed take thought* (Rev. Ver.). There had been some delay in sending the gift, because they had lacked opportunity. They were poor (2 Cor. 8:1, 2), and perhaps found it difficult to find a trustworthy messenger to carry the gift so far. *Not that I speak, etc.* It was not the gift, but the spirit that prompted the givers, that Paul so greatly prized, v. 17. *In whatsoever state.* He was resigned to God's will under all circumstances. *To be content*; "self-sufficing," depending neither on the Philippians or any other earthly helpers.

Vs. 12, 13. *I know*; as the result of having

learned. *To be abased . . . to abound*; to live in poverty or in plenty. *In him that strengtheneth me* (Rev. Ver.); literally, "infuses strength into me." This was the secret of the apostle's great life.

*I can do all things*; The word *do* scarcely

gives the full sense of Paul's words. Rather, "I am equal to all things—am strong for all things—through Christ who gives to me strength." It covers not doing, only, but suffering as well; anything the Lord may bring upon him.

#### APPLICATION

*Dearlly beloved*, v. 1. It is no shame to have a warm heart and to let it speak. Both home and church miss a great deal when they omit the language of true emotion, and congeal the streams of loving expression. If Christ dwell in us, the spirit of His love must fill our hearts with a new current of undisguised liking for our brethren.

*Be of the same mind*, v. 2. Harmony is of the very essence of divine truth. This is not that we are to think or believe or act, one the same as another. There may be wide diversity and yet real concord. If the mind of Christ be in us, we have the only real union, that of life.

*Rejoice*, v. 3. Our deepest religion is not hindered but purified by true joy. "On one occasion, William Guthrie, author of the Christian's Great Interest had been entertaining a company with mirth-provoking anecdotes, and being called upon afterwards to pray, he poured out his heart with such deep-felt fervor to God that all were melted. When they arose from their knees, Durham of Glasgow, a grave solid man, took him by the hand and said, 'Willie, you are a happy man; if I had laughed as much as you did a while ago, I could not have prayed for four-and-twenty hours.'"

*The Lord is at hand*, v. 5. The coming of our Saviour should be often in our thoughts. It is assigned as a reason for patience and love, Jas. 5:8; 1 Pet. 4:7. If Christ is soon to be seen in person, we should be getting ready to receive Him.

*Be careful for nothing*, v. 6. Easy to say, hard to practise. But Paul has done it. He is in prison, and at any moment a death warrant may be signed, which will fling him to the wild beasts. He is also in penury, living on the gifts of his friends, yet he says he has all things and abounds. He has gained the key to the treasure of perfect

peace. Most people are careful about everything. They are nurtured in fear and grow up in anxiety. How to succeed, how to escape calamity, how to overcome ill-health, how to conquer poverty—these are the worries of so many people. What a nightmare, the fear of poverty is! Montle tells of a man, who asked a wizard to call forth the great enemy in visible form. He did so and an empty purse fell out on the floor. When will we learn to cease our torture of doubt, and begin to live the life of trust?

*Prayer and supplication*, v. 6. If we will not pray, we cannot have rest. But prayer and care can never get on together. If we pray in all things, we cannot have carking care for anything.

*The peace of God*, v. 7. Not our own peace, but God's peace. God can step into our lives, if only we will open our hearts to Him by faith. And if He enters, He will surprise us with the blessing which He brings. His peace will far exceed even the highest device of men. It will surpass understanding. We must cultivate the presence of God, and live in Him as in an atmosphere.

*Think on these things*, v. 8. Christ is the mind healer, and Christianity is the true mind cure. Our thoughts are things, the most real things in our experience, and as a man thinketh in his heart, so he is. What a magnificent range is here given to our mind,—honesty, truth, beauty, purity, virtue, etc. Who shall complain of an empty mind with all these things to think about? As well might the seaman complain of the emptiness of the sea. We must be changed in mind, if we are to be saved. "Transformed by the renewing of your mind," Rom. 12:2.

*I have learned . . . to be content*, v. 11. Content has many counterfeit. It is not carelessness, that lives for to-day with no thought of the morrow; nor indolence, that

shrinks from the strenuous struggle of life; nor stupidity, that sees no way of bettering things; nor fatalism, that holds it's impossible to change things, right or wrong. He only has learned the secret of content who views his lot as ordered by a loving Father, and sets himself with all earnestness to make the best use of the powers and talents given him.

*I can do all things in him* (Rev. Ver.), v. 13. All through the epistle the same remedy is recommended. Collect the references to Christ in the letter, and see what good results are assigned to His dwelling in us. To

be Christians, is to be in Christ, and to have Christ in us. We have to do nothing except submit to Him by faith, and God will do all things except compel a submission. Christ lives in us as long as we believe in Him. If we doubt, He dies. Like the gleam of light on placid water, a silver ray, so continuous that you cannot tell where light ceases and reflection begins, so is it with us if we only trust calmly in God. His light will break into beauty, so that we cannot tell where divine ends and human begins. We shall live in Christ and He will live in us. The bond of this blessed union is faith.

### POINTS AND PARAGRAPHS

Privileges are an inspiration to fidelity. v. 1. (See ch. 3 : 20, 21).

Union with Christ is the secret of harmony among believers, v. 2.

Faults in others call for our help, not for our blame. v. 3.

Gladness gives beauty to goodness. v. 4.

The enthronement of Christ is the dethronement of self. v. 5.

Human gratitude should be as unceasing as divine giving. v. 6.

Peace is God's answer to His people's prayers. v. 7.

What we think about, determines what we shall become. v. 8.

Knowledge of duty should be followed by the doing of duty. v. 9.

Even the poorest can show kindness of heart. v. 10.

The man who depends on grace can be independent of surroundings. v. 11.

Experience of God prepares for all that may possibly happen us. v. 12.

In Christ His followers find unfailing strength. v. 13.

Conybeare and Howson thus describe "the moral contrast by which the apostle was surrounded," when he wrote to the Philippians from his Roman prison: "The soldier to whom he was chained to-day might have been in Nero's body-guard yes-

terday; his comrade who next relieved guard upon the prisoner, might have been one of the executioners of Octavia, and might have carried her head to Poppea a few weeks before..... Strange indeed to their ears, fresh from the brutality of a Roman barrack, must have been the sound of Christian exhortation, of prayers, and of hymns; stranger still, perhaps, the tender love which bound the converts to their teacher and to one another, and showed itself in every look and tone."

A lighthouse keeper was asked what he did to keep his lighthouse safe in a storm. He said he was there to save vessels, not lighthouses. He felt perfectly safe in the lighthouse and so could give all his time to saving vessels. The church that is at rest can devote all its energies to its work for Christ.—Peloubet.

By influence of the light divine  
Let thy own light to others shine;  
Reflect all heaven's propitious rays  
In ardent love and cheerful praise.

—Ken.

Now the Christians, O King, as men who know God, ask from Him petitions which are proper for Him to give and for them to receive; and thus they accomplish the course of their lives, and because they acknowledge the goodness of God towards them, lo! on account of them there flows forth the beauty that is in the world.—Aristides, about 130 A.D.

Is thy course of comfort wasting? rise and share it with another,  
And through all the years of famine it shall serve thee and thy brother.

Is thy burthen hard and heavy? do thy steps drag wearily?  
Help to bear thy brother's burthen; God will bear both it and thee.

Is the heart a living power? self entwined its strength sinks low;  
It can only live in loving, and by serving love will grow.

—Mrs. E. Rundle Charles.

Brother Lawrence, a Carmelite friar of the XVII. century, when any duty presented itself, prayed, "Lord, I cannot do this unless thou enablest me." If he failed he only said to God, "I shall never do otherwise if You leave me to myself; it is You who must hinder my failing, and mend what is amiss."

### Light from the East

CROWN—The Greeks rewarded athletic prowess and the Romans unusual bravery or very distinguished public service, with dif-

ferent kinds of crowns, which were worn by their happy possessors on ceremonial occasions. The victor at the Isthmian games was crowned with a garland of pine tufts or a wreath of ivy, and although of no value in itself, it was accounted the greatest possible honor, and shed lustre on the whole city or community to which he belonged. The prize at the Olympian games was a crown of wild olive twigs cut from a grove planted for the purpose and sacredly guarded. The victor, holding a palm branch in his hand, was crowned on a table of ivory and gold, and his name and that of his father and his country were proclaimed by a herald before the assembled representatives of Greece. When he returned home he entered his own city in a triumphal procession, his statue was placed in the grove of Zeus (Jupiter), his praises were celebrated by the best poets of the day, and all his relatives were publicly honored. Paul counted it an equal honor to have won the Philippian from idolatry and sin to the service of Christ and the assurance of salvation.

### TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

#### For Bible Class Teachers

##### AN ANALYSIS

The lesson from the Epistle to the Philippians contains:

1. *Paul's estimate of the Philippian converts.* He multiplies terms of endearment in describing them. (a) They were "brethren dearly beloved." They were not only of the one great family of God, the household of faith, but also possessed of such qualities and character as made them specially dear to the heart of the apostle. (b) They were "longed for"—another expression of warm affection. (Compare 1 : 8 ; 2 : 28.) (c) They were the apostle's "joy and crown." The crown is the symbol of authority, dignity, reward and honor.

2. *Paul's exhortations to his converts.* (a) A word addressed to all—"stand," or rather "withstand," that is, overcome, vanquish in the strength which Christ imparts by His Holy Spirit, who is given to all who ask Him of the Father. (See Luke 11 : 13.)

Then the unfathomable peace of God, the peace Christ promised (John 14 : 27), would permeate their being, vs. 6, 7. These commandments were not grievous, and young people should be taught that Christ's yoke is easy (Matt. 11 : 30), that true religion is a perennial source of joy. (b) He gives them a condensed summary of what should occupy their minds, vs. 8, 9. Each of these great virtues should be enforced by teachers, using illustrative examples.

3. *Paul's gratitude and gladness for what they had done for him.* (a) They had "revived" (Rev. Ver.) their thought for him, and he rejoiced greatly, not for his own sake, but for theirs, v. 10. (b) He had learned the secret (v. 12, Rev. Ver.) of being content under all circumstances, but his willingness "to be filled and to be hungry" (v. 12, Rev. Ver.) was not to hinder their Christian thoughtfulness and kindness, nor restrain him from commending their conduct. (c) A special word to two women Eudias, and Syntyche, between whom there was some disagreement. This was unbecoming, injurious and unchristian. They should be "of the same mind,"

and "have no divisions among" them, 1 Cor. 1 : 10. They should be united in the love and service of their Lord. (c) A word to some one not named, but described, as Paul's "true yokefellow." He may have been one of the bishops or deacons, referred to in ch. 1 : 1. He is asked to "help" the two women named and others: help them to overcome their misunderstanding, whatever it was, and to continue the abundant services they had rendered along with the apostle, v. 3. This was not preaching (1 Tim. 2 : 12), but the discharge of duties proper to Phœbe, the deaconess of Cenchrea, and the widows mentioned, 1 Tim. 5 : 9, 10. The diverse services which godly women may render as teachers, missionaries, etc., should be better understood and recognized by the church than at present. This would be in line with the example and teaching of Christ and His apostles.

4. *Paul's injunctions to his Philippian converts.* (a) "Rejoice in the Lord." He is the source of all joy. Why? Because in Him we have spiritual life, pardon, resurrection, eternal glory—all things, 1 Cor. 3 : 21-23. This joy should be uninterrupted—"always." Godliness and gloominess are in no way allied. (b) "Let your moderation be known"; that is, exercise self-restraint, and avoid excess in all respects, because "the Lord is at hand." His eye is constantly upon you. Your citizenship is in heaven where is His throne, ch. 3 : 20. Make this apparent to all men by your conduct, ch. 2 : 15. "Let your light so shine before men," etc., Matt. 5 : 16. (c) They should trust in God and in all things appeal to Him, and thus be relieved of undue anxiety, Matt. 6 : 25 ; 1 Pet. 5 : 7.

### For Teachers of the Boys and Girls

Joy is the keynote of this beautiful epistle. The injunction to rejoice stands in the very forefront of our lesson, and is selected as the Golden Text. All the precepts and promises of the passage may be grouped around the idea of joy. Let the teacher aim at showing the scholars that the Christian life is a joyful life. Much will be accomplished if the youthful minds are cleared of the notion that religion is gloomy. Gather up the

thoughts of the lesson under the three following heads :

1. *Christian joy.* Emphasize its importance. The apostle repeats his exhortation to rejoice. Show how being joyful commends religion to others by proving that it is real. This joy is not for special times or seasons, but should be continual. Picture Paul in prison and the Philippians suffering persecution, as examples of how there may be joy in the heart while the body is in discomfort or pain.

2. *Christian character.* It is Christian joy of which we are speaking, and only Christians can possess it. This joy does not come of itself or alone. It is one of the fruits of the Christian character, and if we are to have it, we must have the others also. What a splendid cluster of virtues we find here! Ask for the name of each, and bring out its meaning by question and illustration. Show that joy has its place naturally in the heart that loves and the life that practices these virtues. True joy cannot be ours unless we patiently drill ourselves, like good soldiers, in obedience to our Master.

3. *Christian confidence.* It may seem to some scholars very hard to become all that is described in this lesson. Doing right looks like a life of struggle, instead of joy. But Paul tells us that he had found One who could enable him to be joyful and contented, even when he missed sorely his friends from whom he was separated and was chained to a soldier in a Roman prison. The same Saviour is ready to help us, as he helped Paul. All we have to do, in order to possess joy and all the other marks of the true Christian, is to give ourselves to Him and allow Him to rule and guard our lives. True joy is "in the Lord." Our "hearts and thoughts" are guarded "in Christ Jesus" (v. 7, Rev. Ver.). The apostle says, "I can do all things in Him that strengtheneth me," v. 13, (Rev. Ver.).

### Some Test Questions

- Paul's feelings towards the Philippians?
- What two women had quarreled.
- How does Paul seek to reconcile them?
- When should Christians rejoice?
- What should we do about our daily needs?

What is the right spirit in dealing with others?

What things are Christians to think about?

What more required than mere "thinking"?

In whom did Paul's strength lie?

What do we learn as to:

- The way to prevent anxiety.
- Our duty as to our thoughts.
- The influence of a good example.
- The source of omnipotence.

### Prove from Scripture

That joy is a Christian duty.

### For Special Study

(To be assigned the Sabbath previous.)

- Peacemakers.
- Things to be thankful for.
- The secret of strength.

### The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course.]

Ques. 58. *What the Fourth Commandment requires.* The Sabbath law is an essential part of the religion of the Bible. Like a golden thread, the observance of this day may be traced throughout the sacred history.

1. There are many indications of Sabbath observance during the patriarchal period. From the earliest times seven was a sacred and symbolical number among both Israelites and heathens. A reasonable explanation

of this use of the number is found in the early institution of the week. Other facts point still more clearly to the conclusion that the observance of the Sabbath was a part of the patriarchal religion. It was "at the end of days" that Cain and Abel offered their sacrifices, Gen. 4:3 (margin). This verse probably refers to the weekly Sabbath. God Himself observed the weekly interval in making preparation for the flood, Gen. 7:4.

2. The Sabbath law has an important place in the Mosaic legislation. It is found among the moral precepts making up the Decalogue. It was uttered by the divine voice (Ex. 20:1); its words were written by the finger of God (Ex. 21:18) and inscribed upon tables of stone (Ex. 32:16); it was entrusted to the ark for safe keeping, Ex. 25:21. Further, the penalty of death was attached to a breach of it, Ex. 35:2.

3. The prophets laid strong emphasis on the law of the Sabbath. (See Isa. 56:4, 5; 58:13, 14; Jer. 17:21-27.)

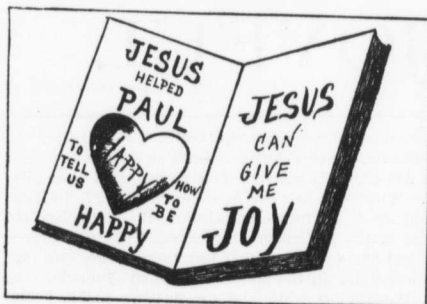
4. Christ distinctly recognized the authority of the Sabbath law. He rejected the interpretation of the law given by the Pharisees, who required a man to go hungry rather than put forth his hand to pluck a few ears of corn. But he did not relax the law. He explained it. According to His explanation deeds of necessity and mercy are as much a part of Sabbath-keeping as is worship.

### FOR TEACHERS OF THE LITTLE ONES

*Review*—Show the story book and recall chief points of the lesson, or use a blackboard outline of a prison, enclosing the names of Paul and Silas. (Jesus was with them.)

*Lesson Subject*—The living Saviour giving joy to His followers.

*Introduction*—When we are far away, can we talk to our friends at home? This is the way we talk (show a letter). Have you ever tried to write a letter? Did mother help you, tell you what to say, hold your hand and guide your pencil? Paul wrote a great many letters. He had a Teacher who told him what to write, his unseen Companion, the living Saviour.





*Paul a prisoner*—Paul was a prisoner in Rome. His wrist was chained to that of the soldier who guarded him. He was poor and his friends at Philippi had sent him some money to help him. It was after he had received the gift that he wrote this letter.

*Lesson*—Our lesson is from the letter which Paul wrote in the prison at Rome to the people at Philippi, whom he loved very dearly and missed very much. The letter is meant for us, too. We are told in it how to have happy hearts.

*Eudias and Syntyche*—These were two women in Philippi who had quarreled. Paul wrote in this letter to a friend of his and theirs, and asked him to be a peacemaker between them.

*Joyful Christians*—Part of the letter (Lesson) may be slowly read from the Bible. The verses in ch. 4 : 1-6 tell us what we must be if we are to be happy. Print and repeat :

|              |              |
|--------------|--------------|
| BE STEADFAST | BE TEMPERATE |
| BE FRIENDLY  | BE TRUSTFUL  |
| BE HELPFUL   | BE PRAYERFUL |
| BE JOYFUL    | BE THANKFUL  |

Verse 8 tells us what kind of things we must do if we are to be happy.

**THINGS THAT ARE**

|        |                 |
|--------|-----------------|
| TRUE   | PURE            |
| HONEST | LOVELY          |
| JUST   | OF GOOD REPORT. |

Explain these and give some examples from the lives of the children. We cannot be and do these things without the help of the unseen Companion. If we are doing His will and His work we shall be joyful little Christians, making sunshine all around us.

"If I come to Jesus,

Happy I shall be, (clap hands gently.)

He is gently calling (gesture of listening.)

Little ones like me."

*Keep a Honey Bag*—Did you ever watch the honey bee buzzing about from flower to flower? She is looking for something sweet. When she finds it she stores it away in her honey bag. When it is full, she flies home to the hive and empties it into the cells of the honeycomb for the benefit of the rest of the bee family. So all the bright, sweet words and kind acts you can think of, should be stored up in your "honey bag" to be used for the good of your own family and others. A pretty story retold at tea-time, an account of something new at school or on the street, father's slippers brought to him, grandmother's spectacles found for her, baby played with to rest mother—so many, many sweet things can be taken out of your "honey bag" to help to brighten the family life. So many things can be done for others.

*Story Book*—On one page print, JESUS HELPED PAUL to tell us how to be happy; opposite page, JESUS CAN GIVE ME JOY.

**BLACKBOARD REVIEW**

# BE JOYFUL

Draw from the class some of the common causes of joy, such as health, riches, liberty. Call for the Golden Text. Does this mean that we are to rejoice, even if we are sick or poor or in prison? Yes, it says "always." Ask about the writer of these words. Had he an easy, pleasant life? Recall 2 Cor. ch. 12. Where was he when he wrote this letter? In Rome and a prisoner. Had he plenty of money? No, he needed help from the Philippians, ch. 4 : 18. Ask about the circumstances of the Philippians themselves. They were so poor that for a time they could not help Paul (ch. 4 : 10), and they had "adversaries," ch. 1:28. What was Paul's secret of joy? It was living in the presence of Christ. Paul did this. He urged the Philippians to do this. We may do this also, and if we do it we shall be joyful.

## Lesson III. PAUL AT THESSALONICA AND BERA January 18, 1903

Acts 17: 1-12. Study Acts 17: 1-15. Commit to memory vs. 2-4.

1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures.

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the

city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

**Revised Version**—1 custom; 2 it behoved the Christ to suffer and to rise again; 3 proclaim; 4 the Christ; 5 were persuaded; 6 Omitt which believed not; 7 jealousy; 8 vile fellows of the rabble; 9 dragged; 10 before; 11 act; 12 multitude; 13 the rest; 14 examining the scriptures daily; 15 the Greek women of honourable estate.

## GOLDEN TEXT

Ps. 119: 105. Thy word is a lamp unto my feet.

## DAILY READINGS

M.—Acts 17: 1-12.

T.—1 Thess. 1.

W.—1 Thess. 3.

Th.—2 Tim. 3: 10-17.

F.—Deut. 6: 1-9.

S.—John 5: 31-39.

S.—Ps. 119: 97-112.

} Paul at Thessalonica and  
} Berea.  
} Power of the Gospel.  
} Good tidings.  
} Early knowledge of scrip-  
} ture.  
} Constant study.  
} Searching the scriptures.  
} God's Word studied.

## CATECHISM

Q. 59. Which day of the seven hath God appointed to be the weekly sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of

week to be the weekly sabbath; and the first day of the week, ever since, to continue to the end of the world, which is the Christian sabbath.

## TIME AND PLACE

A. D. 52; Thessalonica, the capital of a Roman district in Macedonia, 100 miles west of Philippi. It is now called Saloniki and has a population of 100,000. Of these a large number are Jews.

## LESSON PLAN

I. Earnest Discussion, 1-4.

In the synagogue at Thessalonica.

II. Bitter Persecution, 5-9.

Of Thessalonian converts by unbelieving Jews.

III. Earnest Enquiry, 10-12.

Among Jews and Greeks at Berea.

## LESSON HYMNS

Book of Praise, 35; 16 (Ps. Sel.); 46; 236; 119; 538.

## EXPOSITION

**Connecting Links**—This lesson is connected with Lesson I., in which Paul and Silas were cast into prison at Philippi, resulting in the wonderful conversion of the jailer. Upon the following day, when the magistrate found that Paul was a Roman citizen, and that therefore he had punished him illegally, he was very much afraid and asked Paul and Silas to leave the city, which they did. (ch. 16: 35-40.)

## I. Earnest Discussion, 1-4.

V. 1. *When they had passed through.* Leaving Philippi, they followed the great Roman road, the Via Egnatia, which was over five hundred miles in length, extending from Dyrrachium, opposite Brundisium (Brindisi) in Italy, eastward through Macedonia and Thrace to the Hellespont. "It was really the continuation in Macedonia of the Appian Road (from Rome to Brundisium), and it might be truly said that when Paul was on

the Roman road at Troas or Philippi, he was on a road that led to the gates of Rome." (Knowing.) The cities named in this verse were on this highway—*Amphipolis*, a city 33 miles west of Philippi; *Apollonia*, 30 miles still further west; *Thessalonica*, 38 miles further on. Paul arrived here possibly on the third day. It was a fine seaport town, and a great commercial centre, whither the Jews flocked in crowds. It was originally called Therma. Cassander made it an important place (B.C. 315), and called it Thessalonica, after a sister of Alexander the Great. Paul's policy was to preach in the great cities, and from these as centres the gospel would be carried throughout the whole country by travellers, traders, soldiers and officials who were continually coming and going. He, therefore, passed by two less important towns and settled in Thessalonica. *A synagogue*; implying that there was none at Amphipolis or Apollonia, the former being a

purely Greek town, and the latter a small place.

V. 2. *As his manner was.* It was his custom to preach first to the Jews upon his arrival in a new place, chs. 13 : 5, 14 ; 14 : 1. *Went in unto them ;* "and was no doubt asked (see 13 : 5) to offer any exhortation to the people which he might feel moved to do." (Cambridge Bible.) *Three Sabbath days.* Paul supported himself at Thessalonica by his own labor, 1 Thess. 2 : 9 ; 2 Thess. 3 : 8. He would, therefore, have less time to speak on other days ; and besides, the Sabbath was the day the Jews gathered together. He must, however, have spent part of his time preaching to the heathen. (See 2 Thess. 1 : 9.) *Reasoned with them.* The verb means to speak back and forth as in conversation or dialogue. That such interchange of speech could take place in a synagogue we learn from Matt. 12 : 9-12, and John 6 : 25, 29.

V. 3. *Opening ;* explaining the sense of scripture, with the view of showing that the death and resurrection of the Messiah were foretold by the prophets, Luke 24 : 32. *Alleging ;* asserting that Jesus Christ, in fulfilling the scriptures referring to the coming of the Messiah, was none other than the very Christ. *Christ must needs have suffered.* The Jews in New Testament days regarded the promised Messiah as merely a mighty conqueror who should deliver them from their oppressors. They overlooked those scriptures which spoke of His sufferings. It was these neglected scriptures that Paul opened, showing that only by suffering could the Messiah be a Prince and a Deliverer. *And risen from the dead ;* for He could not be a Saviour unless He had triumphed over death. *And that this Jesus ;* exactly fulfils these descriptions, and is therefore the Christ.

V. 4. *Some of them ;* of the Jews. *Were persuaded* (Rev. Ver.) ; by Paul's arguments. *Comsorted with ;* cast in their lot with Paul and Silas. *The devout Greeks ;* Gentiles converted to the Jewish faith. *The chief women ;* of social rank and influence (see 13 : 50).

## II. Bitter Persecution, 5-9.

V. 5. *Moved with envy ;* jealous of their success. *Vile fellows* (Rev. Ver.) ; rude and ignorant persons. *Of the rabble* (Rev. Ver.) ; those

"who lounged about the market-place in the hope of picking up a chance living, and who were ready for anything, good or bad, that might present itself." (Lumby.) *Set the city on an uproar ;* created a great disturbance. *Jason ;* a relative of Paul (Rom. 16 : 21), and probably a convert to Christianity ; for Paul and Silas stayed at his house. *To the people ;* to the public assembly of the people for trial and punishment.

V. 6. *Found them not ;* that is, Paul and Silas. They may have been warned, and thus made their escape. *They drew ;* implying violence. *Certain brethren ;* Christian converts. *The rulers of the city.* The Greek word is "politarchs". This was the local name of the rulers of Thessalonica. It was a self-governing city, free from the control of any Roman governor. (For a proof of Luke's accuracy see quotation from Farrar in "Points and Paragraphs.") *The world ;* the world of the Roman empire, Luke 2 : 1. *Upside down ;* by teaching and practices opposed to their civil and religious laws. *Arc come hither ;* to create disturbance.

V. 7. *Whom Jason hath received ;* into his home, so for this reason they had him before the rulers. *These all.* They charged the Christians as a class with being disloyal to Cæsar, the Roman emperor. *Another king, one Jesus.* "These men covered their envy with the garb of patriotism. Doubtless Paul made much of the kingship of Christ, 1 Thess. 2 : 12 ; 2 Thess. 1 : 5." The Christians used the word in a spiritual sense, but this meaning was twisted by their enemies, as in Matt. 27 : 11. The charge was skillfully framed to arouse the prejudices of the crowd and the alarm of the rulers.

Vs. 8, 9. *They troubled the people ;* literally, the crowd. The thought that there were traitors to the government in their very midst disturbed them, for such disloyalty might bring down upon them the wrath of Rome. *And the rulers.* They, too, were troubled, lest they should be charged with treason for not defending the honor of the emperor. *Taken security.* Jason and the others probably gave a bond to keep the peace and to shelter no more traitors. *The others ;* those already mentioned in v. 6.

### III. Eager Enquiry, 10-12.

Vs. 10-12. *Sent away Paul and Silas*; from the violence of the mob (see Matt. 10 : 23). *Berea*; about 60 miles from Thessalonica. It was on a branch of the Egnatian Road. *Went into the synagogues*; as was his custom, v. 2. *These*; the Berean Jews. *More noble*; in character than the narrow, jealous Thessalonian Jews. *Received the word*; listened attentively to the preaching of the word.

*With readiness of mind*; open to conviction. *Searched the scriptures*; to find out for themselves if Paul's preaching was true. *Therefore*; as the result of this candid enquiry. *Honorable women*; women of high social rank, ch. 13 : 50. *Greeks*; and therefore heathen.

The Jews of Thessalonica came down to Berea and made trouble for Paul, so that he left Berea and went to Athens, vs. 13-15.

### APPLICATION

*Came to Thessalonica*, v. 1. What a world-traveller Paul was! And how many different sorts of people he would meet on his journeys. He would see the proud consul going through his Province with much display of soldiery, or the sick patient in search of health, or the commercial men, or the band of pleasure-seekers. But Paul was on the road for far other purposes. He travelled for Jesus, and wished to represent the gospel of Christ. His one object was to bring glory to the name of the loved Master who had called him out of darkness into His marvellous light. Do we represent Christ as we travel through life?

*Three sabbath days*, v. 2. By working at his trade for self-support during the week, Paul sets us a noble example of independence, and also teaches us that in working for Christ we should guard ourselves against any charge of being mere money-makers.

*Christ must suffer*, v. 3. Think what we would lack if the Saviour had not suffered. We should not have known how great is the love of God to us. We should still be bearing the burden of our own sins. We should be deprived of His great example to encourage us and inspire us to bear our trials cheerfully and bravely. It was necessary, for our sakes, that Christ should die, and so great was His love that He suffered willingly.

*Rise from the dead*, v. 3. It was as needful that Christ should rise from the dead as that He should die on the cross. He died so that He might obtain for us pardon of sin and help for right living. He rose that He might receive this pardon and help for us, and He lives now to give them to us.

*This Jesus... is Christ*, v. 3. These words point us, like an outstretched finger, to the

Jesus of Bethlehem and Nazareth and Calvary, as our only Saviour. He is the only Teacher who can save us completely from ignorance and error; the only Leader under whose guidance we can never go astray; the only Example whom we can always safely follow; the only Sacrifice through whom we can receive pardon.

*Consorted with Paul and Silas*, v. 4. Worldly companionship has ruined many a young Christian, who has not followed the example of the converts of Thessalonica, and consorted with God's people. The friendship of the world is enmity against God. Again, some boast that they are strong enough to stand alone in the Christian life, but this boasting is often woefully punished.

*Assaulted the house*, v. 5. But the assaults of the crowd could not impede the progress of Christ. He was Lord of all, and ere many years passed, the citizens of this same place found out how true it was that Jesus had turned the world upside down. "In A.D. 390, the Emperor Theodosius, in revenge for some affront, ruthlessly massacred 1,500 of the inhabitants of Thessalonica. For this act, St. Ambrose, the great bishop of Milan, compelled the Emperor to do abject penance, refusing him communion for eight months until he submitted." So the gospel of Christ proved to be stronger than the empire of Rome. They who fight against God are engaged in a very one-sided battle, and they might as well submit at once, without conditions or delay.

*Another king, one Jesus*, v. 7. Who has so good a right to be crowned King and rule over men as Jesus? The winds and waves obeyed Him when He spoke. Disease loosed its hold on its victims at His word. His

bidding brought back the dead to life. Evil spirits crouched in terror before Him, and bright legions of angels stood ready to do His will. He is the true King. And yet He says so graciously to us, "Come unto Me," "Abide in Me," "Follow Me." Who would not love and serve such a King as Jesus?

*Went into the synagogue*, v. 10. They walked into danger again. What a thrilling tale of adventure, if familiarity had not placed its cold hand upon our imagination! Yet Christian history is full of such bravery. Jesus makes heroes of people. Read such a life as that of James Chalmers, of New Guinea, and see him face death over and over again, with-

out a shadow of dread and no change in his pulse.

*Readiness of mind*, v. 7. When we wish to do a thing, how easily we find reasons for doing it! And when we are unwilling, how quickly objections come into our minds! Our likes and dislikes resemble colored glass, which gives its own hue to objects seen through it. It is only when we are wise enough to lay them aside that we see things as they really are. And we need only to look at the teaching of Jesus fairly to see its beauty and value. Difficulties about the Bible usually vanish when we become willing to regard its teachings. Faith follows obedience.

#### POINTS AND PARAGRAPHS

The church needs skilful generals as well as brave soldiers. v. 1.

Every act helps to form a habit. v. 2.

The scriptures are the arsenal of the Christian's warfare. v. 3.

The strength of the Church depends on the union of its members. v. 4.

Weakness and bluster are twin brothers. v. 5.

Truth invites, while error shuns, free discussion. v. 6.

The meanest lie is a half-truth. v. 7.

If religion makes trouble, it is in order that it may give peace. v. 8.

Caution is not cowardice. v. 10.

The scriptures are the touchstone of truth. v. 11.

The understanding is a handmaid to faith. v. 12.

There are many advantages in what may be called "clock-work Christianity," regular hours for prayers, for reading the Scriptures, regular habits of giving and work, in contrast with spasmodic and impulsive religion. The impulses are like the spring that moves the works, the regular hours and habits are like the balance wheel or pendulum that regulates the movement.—J. Macdonald Oxley.

Prof. James in his Talks on Psychology lays down the following maxim regarding the formation of habits: "Never suffer an exception to occur till the new habit is

securely rooted in your life. Each lapse is like the letting fall of a ball of string which one is carefully winding up: a single slip undoes more than a great many turns will wind again."

We can scarcely now realize the suspicions roused against the early preachers of Christianity by the very language they used. Their sacramental language concerning the body and blood of Christ, the language of Christian love and union which they used, designating themselves brethren and sisters, gave rise to the most frightful rumors concerning the Christian love feasts. They were accused of cannibalism and of the most degrading and immoral practices. And as it was in morals, so was it too in politics. The sacred and religious language of the Christians caused them to be suspected of designs hostile to the Roman government. The apostles preached about a King who ruled the kingdom of God.—Professor Stokes.

"A certain kind of opposition is a help to a man and to a cause. Kites rise *against* and not *with* the wind. Even a head-wind is better than none. No man has ever worked his passage anywhere in a dead calm. Opposition is what one needs to develop his strength."

Farrar, referring to the title "politarchs" given to the "rulers of the city" in v. 6, says: "This would certainly be set down as a blunder by skeptical criticism but for the happy providence which has preserved it on

a large inscription of St. Paul's day, and which Paul's own eyes must have been seen carved on a triumphal arch which spanned the main street of Thessalonica. . . . The stones on which ran the inscription were shipped to England during the outbreak of 1876, and are now safe in the British Museum."

When Columbus saw the river Orinoco, some one said he had discovered an island. He replied, "No such river as that flows from an island. That mighty torrent must drain the waters of a continent." So the Scriptures . . . spring from the eternal depths of divine wisdom, love, and grace.—H. L. Hastings.

The lifeboat may have a graceful shape and beautiful decoration, but it is not for these I prize it; it was my salvation from the howling sea. So the Bible is to be valued chiefly because it shows us the way of salvation.—J. W. Alexander.

### Light from the East

THESSALONICA — Was the capital of the Roman province of Macedonia, and under

the name of Saloniki it is still the second city in European Turkey. It is built in the form of an amphitheatre around the north-eastern extremity of the gulf of the same name, at the north-west corner of the Ægean Sea. It has always formed a convenient outlet for the trade of a vast and fertile plain and is the natural point of transit for exports and imports. In Roman times it was the principal commercial centre on the road between Rome and the whole region to the north of the Ægean. It was made a free city under Augustus as a reward for its friendly attitude in the second civil war. This gave it the privilege of electing its own magistrates, who are here called "the rulers of the city," and who had the power of life and death over all the citizens. No garrison of Roman soldiers occupied it, and no insignia of Roman authority was displayed in its streets. The modern city has a population of 100,000, one-third of them Jews, among whom the Church of Scotland has a mission. The American Presbyterian Church South has a mission among the Mohammedans.

### TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

#### For Bible Class Teachers

##### AN ANALYSIS

Paul was the apostle of the Gentiles, but always made an offer of the gospel to the Jews first, in terms of the Saviour's command (Luke 24 : 47) and as the natural outcome of his intense longing for their salvation, Rom. 9 : 1-3 ; 10 : 1. Notice :

1. *His field of labor.* It was in what is now European Turkey. He and Silas left Philippi, and, travelling about a hundred miles southwest through Amphipolis and Apollonia, came to Thessalonica, a seaport of Macedonia. It was a place of considerable commercial importance, inhabited by Romans, Greeks and Jews. Paul taught in the synagogue three Sabbath days. This was "his manner" his established custom. (See Acts 9 : 20 ; Acts 13 : 5, 15.)

2. *The theme of his teaching.* (a) His textbook was the Hebrew Bible. He found there the gospel "preached before unto

Abraham" (Gal. 3 : 8), a revelation of "Christ and Him crucified," the great theme of Paul's preaching at Corinth and everywhere, 1 Cor. 2 : 2. (b) His method of preaching—"opening and alleging," that is, explaining and setting forth what he found in the scriptures. This, and not mere storytelling, is the solemn business of all religious teachers. (c) The matter of his preaching is here summed up. He taught the Messiahship of Jesus, and doubtless maintained his doctrine by such considerations as the following :—He was born at Bethlehem as foretold, Micah 5 : 2. He was of the tribe of Judah, Gen. 49 : 10. He was descended from Jesse in the line of David, Isa 11 : 1-10. He Himself claimed to be sent of God, and appealed to His mighty works in proof His divine mission, John 10 : 36, 37. The necessity of His sufferings, death, and resurrection was insisted upon by Christ Himself, as the doctrine of "Moses and all the prophets," Luke 24 : 26, 27. The apostles dwelt upon these great themes and upon the resurrection of all men, just and unjust

(See Acts 3 : 26 ; 4 : 2 ; 23 : 6 ; 24 : 15 ; 1 Cor. 15 : 16, 17.)

3. *The success of the apostle's preaching.* (a) It was not only educative, but also saving. Three classes of persons were acted upon in this manner by the same message. "Some" of the Jews believed. They "consorted," that is, cast in their lot "with Paul and Silas." They became the heritage of Christ (see Eph. 1 : 11, Rev. Ver.). Why should it not be so now? Why should we not seek to persuade and save the Jews in our land? There are fifteen thousand in the city of Montreal alone. Very many, "a great multitude," of Greeks believed. This was wonderful, the Lord's doing; for to them the preaching of "Christ crucified" was foolishness, 1 Cor. 1 : 23. The third class gathered into the Kingdom was a very important one, namely "of the chief women, not a few," v. 4. (See ch. 13 : 50). (b) The success at Berea was equally striking, indeed more so, v. 12. With eagerness they searched the scriptures daily, v. 11. This is an evidence of true nobleness of character and liberality of mind. Ignorance of God's word usually characterizes bigots and sceptics. Thos. Paine confessed that in preparing his Age of Reason, "I had neither Bible nor Testament to refer to, though I was writing against both."

4. *The opposition the apostle encountered.* (a) It sprang from unbelief, and Jewish envy, v. 5. We fail to realize the heinousness of unbelief. It makes God a liar and ruins souls. (See 1 John 5 : 10; Mark 16 : 16.) (b) It here called into action a mob of wicked, abandoned men, vs. 6, 7.

### For Teachers of the Boys and Girls

The skilful teacher, in dealing with this lesson, will seize the opportunity of bringing home to each scholar the great facts concerning the Saviour and His work declared in it, and urging them to accept this Saviour as their own. The following simple outline shows a method which may be followed.

1. *The gospel preached.* Trace the journey of Paul and Silas from Philippi to Thessalonica along the great Roman road. Have the passages turned up in the Epistles to the Thessalonians which tell how Paul supported

himself in that city. (See Exposition.) Then fix attention on his Sabbath in the synagogue. Bring out clearly the points in Paul's sermon. He and his hearers both believed the scriptures of the Old Testament. Every Jew looked for the coming of the Messiah (the Hebrew word for Christ). Paul argued from the Old Testament that the Messiah was to suffer and die. Ask the class to turn to Isaiah ch. 53 for proof of this. He said that the Old Testament also taught that the Messiah was to rise again from the dead. He would quote as proof such passages as Ps. 16 : 11. Then he would say, "The Old Testament teaches that the Messiah was to die and rise again. Jesus died and rose from the dead. Therefore Jesus must be the Messiah."

2. *The gospel rejected.* Paul tells us (1 Thess. 2 : 2) that he preached the Gospel at Thessalonica with "much contention." Many of the Jews rejected his message. Their hearts were full of envy; they grudged Paul his power with the people. This led them to drag Paul and Silas before the rulers and compel them to leave the place. (Verses 5, 6, 7, 8, 9, 10 are full of thrilling movement. Make the scenes live before the eyes of the scholars.)

3. *The gospel accepted.* Not all who heard at Thessalonica rejected the message. Many of them believed, so that the church was founded to which Paul afterwards wrote two letters. Then we have the beautiful picture of the Bereans, vs. 11, 12.

Show in closing that the preaching of the gospel always divides its hearers into two classes, those who oppose and those who accept it; there is no middle class. To which class does each scholar belong?

### Some Test Questions

- The cities on Paul's way to Thessalonica?
- Where did Paul preach in Thessalonica?
- From what did he preach?
- What points did he prove?
- With what success did he meet?
- Who opposed him? Why?
- Why did Paul and Silas leave Thessalonica?
- Whither did they go?
- How did the Bereans receive the message?



What do we learn as to—

- (a) The services of the synagogue?
- (b) The Messiah of the Old Testament?
- (c) The power of faithful preaching?
- (d) The duty of Bible study?

### Prove from Scripture

That we ought to search the scriptures.

### For Special Study

(To be assigned the Sabbath previous.)

1. Synagogues and their worship.
2. Old Testament references to Christ.
3. The profit of Bible study.

### The Catechism

(For Examination in Doctrine in the General Assembly's Teacher Training Course.)

Ques. 59. Which day is to be observed as the Sabbath. Two important statements are here made regarding the Sabbath:

1. The Sabbath was instituted, not at Sinai, but at the creation. Read Gen. 2:1.
2. Some have argued that the writer is here, not giving an account of something which actually happened at the creation, but is anticipating the institution of the Sabbath, which did not really occur until the days of Moses. But this view cannot be held, for the following reasons: (a) The place of this passage in the narrative. In the first chapter of Genesis we have a simple, straightforward account of the works which God

performed. Then, the writer continuing his story, tells us that God rested on the seventh day. If, in chapter one, we have an account of the events which took place at the creation, it seems certain that at the beginning of chapter two we have an account of what God actually did after the work of creation was finished. (b) Unless the Sabbath was instituted at the creation, we find no account in the early chapters of Genesis of any provision for the needs of man's spiritual nature. It is most unlikely that God should make man in His own image and then, while providing for the supply of his bodily wants should make no provision for the wants of his soul.

2. Since the resurrection of Christ the Sabbath has been changed from the seventh to the first day of the week. Concerning this change it may be said: (a) It was made for a sufficient reason. On the first day of the week the risen Lord appeared several times to His disciples. (See Matt. 28:1-10; John ch. 20.) (b) It was made by divine authority. In Acts 20:7 we learn that the Christians at Assos were accustomed to come together for religious services on the first day of the week, and that on one such occasion the apostle Paul preached to them. Again, in 1 Cor. 16:1, 2 Paul recognized the first day of the week as a time when Christians were accustomed to gather for worship.

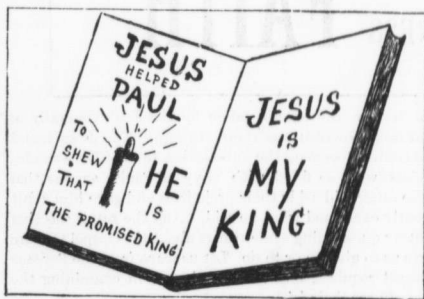
### FOR TEACHERS OF THE LITTLE ONES

Review—A Hindu once asked Rema, "What medicines do you put on your face to make it shine so?" Rema replied, "I don't put anything on." "Yes, you do," said the woman

"all you Christians do. I have seen it in all the towns where there are Christians." Rema laughed, and his happy face shone the more as he said, "Yes, I'll tell you the medicine, it is happiness of heart." Have we shining faces? Who can give us this medicine? Review last lesson. Sing verse of Hymn 553, Book of Praise.

Lesson Subject—The living Saviour convincing men that He is the Promised One.

Lesson—Our lesson tells us about Jesus helping Paul to



preach the gospel to the people at Thessalonica and Berea. Jesus wants them to be sure that He is the promised King. (Show a Bible called the scriptures. The Bible that Paul used was in the form of a great roll of parchment. From it he read and explained about the Promised One.) At Berea the people were eager to hear the wonderful story. They searched the scriptures themselves. (That is what Jesus wants us to do.)

*Golden Text*—"Thy word is a lamp to my feet." Repeat (gesture of holding a lamp); hold up Bible. Draw outline of Bible with rays of light coming from it. What will the lamp show us? If we want anything very much we will search for it. Those in heathen darkness need this lamp. We want to know how to walk in Jesus' way. What will give us light to do this?

*Blind Bible Reader*—There is a story of a blind girl whose friends gave her a Bible with raised letters. Blind people are able to feel the words with their fingers. (Close eyes and show how they slowly move the fingers over the paper.) She searched the scriptures with her hands. This girl lost the sense of touch at the end of her fingers; so she could not read her precious Bible, but she used to carry it to a friend that she might hear the sweet message of Jesus. (She

was now searching the scriptures with her ears.) One day as she was carrying it to her friend, she raised it lovingly to her lips, and as she kissed it she felt the raised letters with her lips, and, oh! how glad she was that she could read her treasured Bible again. (She searched the scriptures with her lips now.) Do we love to hear about Jesus our King? Do we love to serve Him? We must SEARCH with

**H**ear, **E**ars, and **S**erve with **L**ips  
**H**ands, **E**yes, and **S**erve with **L**ives.

*King of Kings*—A story is told of good Queen Victoria at her coronation. She had been told that she was to remain seated when all the rest of the people rose, as they always do. As the grand streams of music rolled out in the great Westminster Abbey, "The Lord God Omnipotent reigneth, King of Kings and Lord of Lords," forgetting what she had been told, Queen Victoria rose, folded her hands on her breast, and bowed her crowned head in reverence. Jesus was her King.

*Story Book*—On one page print JESUS HELPED PAUL TO SHOW THAT HE IS THE PROMISED KING. On the opposite page print, JESUS IS MY KING.

*Hymns*—Teach Hymn 535, Book of Praise, or Hymn 536, verse 1, or Hymn 532 (with gestures).

#### BLACKBOARD REVIEW .

FAIRNESS

EARNESTNESS

FAITH

Take as the starting-point of the review, the offence taken by the Jews generally at Paul's statement, that Jesus who had been crucified was their Messiah. The Jews found this hard to believe. Then mark the contrast between the unbelieving Jews of Thessalonica and the Jews of Berea. The one class were so filled with envy at Paul's success that they would not listen to him. But the other laid aside their prejudices and gave him a fair hearing. More than this, they diligently examined what he said. And the result was that they believed the message. Bring out by questioning some things about the Gospel that are apt to offend us, some thing it requires us to give up or to do. Let us learn from the Bereans to listen with fairness to what the Gospel requires, and to use diligence in examining the reasons for obeying it, and we shall surely get their faith.

## Lesson IV. PAUL'S COUNSEL TO THE THESSALONIANS Jan. 25, 1903

1 Thess. 5: 14-28. Study 1 Thess. 5: 1-28. Commit to memory vs. 16-18. Read the whole Epistle.

14 Now we exhort you, brethren, I warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

16 Rejoice evermore.

17 Pray without ceasing.

18 In everything give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things; hold fast that which is good.

**Revised Version**—1 admonish the disorderly, encourage the fainthearted; 2 longsuffering toward all: 3 one toward another and toward all; 4 salway; 5 to you ward; 6 every form; 7 the God of peace himself; 8 may your spirit and soul and body be preserved entire, without blame at the coming; 9 adjure; 10 Omit holy.

## GOLDEN TEXT

1 Thess. 5: 21. Hold fast that which is good.

## DAILY READINGS

|                         |                            |
|-------------------------|----------------------------|
| M. —1. Thess. 5: 14-28. | { Paul's counsel to the    |
| T. —2 Thess. 3: 6-18.   | Thessalonians,             |
| W. —Rom. 12: 9-21.      | The unruly.                |
| Th.—Gal. 6: 1-10.       | Good for evil.             |
| F. —Col. 3: 12-17.      | Well doing.                |
| S. —John 17: 5-17.      | Giving thanks.             |
| S. —Jude, 17-25.        | Prayer for sanctification. |
|                         | Kept by God.               |

## CATECHISM

Q. 60. How is the sabbath to be sanctified?  
A. The sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private

22 Abstain from all appearance of evil.

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

24 Faithful is he that calleth you, who also will do it.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I charge you by the Lord that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ be with you. Amen.

exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

## TIME AND PLACE

The two Epistles of Paul to the Thessalonians were written at Corinth A.D. 52. The First Epistle to the Thessalonians is the earliest of Paul's epistles. The church at Thessalonica was founded by Paul on his second missionary journey, and the epistle containing the lesson was written later on the same journey.

## LESSON PLAN

I. Christian Duties, 14-22.

To others, 14, 15; to ourselves, 16-22.

II. Christian Character, 23, 24.

Sanctified by divine power and faithfulness.

III. Christian Fellowship, 25-28.

With one another and with Christ.

## LESSON HYMNS

Book of Praise, 303; 24 (Ps. Sel.); 9; 217; 590; 582.

## EXPOSITION

**Connecting Links**—From Berea Paul went to Athens. He was followed thither by Silas and Timothy, Acts 17: 13-15. The latter was sent back to Thessalonica (ch. 3: 1, 2), for the Christians there were suffering persecution, ch. 2: 14. In the meantime Paul left Athens and went to Corinth (Acts 18: 1), and there Timothy joined him (Acts 18: 5), bringing him good news from the Thessalonian church, ch. 3: 6. Paul thereupon wrote them the letter from which the lesson is taken.

At the close of the fourth chapter he comforts the Thessalonians, who were mourning the death of their loved ones, by telling them of their share in the blessing of the resurrection at Christ's second coming, ch. 4: 13-18. In this chapter he warns them to be ever ready, for Christ will come unexpectedly, ch. 5: 1-3. As God's children (vs. 4, 5) they should be watchful and sober, walking in love (vs. 6-11), obeying their rulers and living at peace with one another, vs. 12, 13. The lesson for the day continues these exhortations.

## I. Christian Duties, 14-22.

V. 14. *We exhort you.* They stood in need of exhortation and instruction, for though the news that Timothy brought to Paul about them was good (ch. 3: 6), there were many evils to be corrected. The verb translated "exhort" means "to call to the side of" for comfort or help. The corresponding noun is translated "Comforter" (referring to the Holy Spirit) in John 14: 26, and "Advocate" in 1 John 2: 1 (referring to the Saviour). Both verb and noun convey the idea of aid, strength, encouragement. *Warn . . . unruly*; a military term for soldiers who do not keep to the ranks. "The precise reference is probably to the neglect of duties and calling into which the Thessalonians had lapsed owing to mistaken views of the time of the Lord's coming." (Ellicott.) Some of them, thinking that this event was near, gave up work and neglected all present duties (compare ch. 4: 10; 2 Thess. 3: 6, 11). *Encourage the fainthearted* (Rev. Ver.); literally those "of little soul," the constitutionally weak and spiritless. They were not to

be rebuked like the "unruly," but tenderly comforted. Paul had set them an example of giving comfort, ch. 2: 11. *Support the weak*; the weak in faith, because of persecution and many sore trials. They needed all the encouragement the stronger Christians could give them. In following this direction also they would be imitators of Paul. (See Acts 20: 35. Compare also Eph. 4: 28.) *Be long suffering toward all* (Rev. Ver.). "Whether weak or strong, whether they try you by their presumption or timidity, by rude aggressiveness or by feebleness and incapacity." "Long suffering" is one of the special marks of Christian love, 1 Cor. 13: 4. It was a chief quality in Jesus Christ, and is an attribute of God the Father, 1 Pet. 3: 20; 1 Tim. 1: 16.

Vs. 15, 16. *See that none render evil for evil*. One should harbor no thoughts of revenge against any one, not even against an enemy, (Matt. 5: 44). "Christianity was the first definitely to forbid the returning of evil for evil." *But ever follow, etc.* The meaning is that we ought to make the welfare of both our fellow Christians and others a definite aim and pursuit, to seek and labor for this end. *Rejoice always* (Rev. Ver.). (Compare Phil. 3: 1; 4: 4.) "This is (1) essentially Christian, since Christianity is based on glad tidings (Luke 2: 10); (2) truly Pauline, since the apostle found joy in his work (Phil. 4: 1); and (3) specially appropriate, because the Thessalonians were sorrowing beyond necessity, v. 13. The remarkable part of the advice lies in the adverb 'always.' Paul points to unfailling springs of joy beneath passing sorrows. (See 2 Cor. 6: 10). The secret of continual joy is given in Rom. 8: 18; 2 Cor. 4: 16-18." (Century Bible.)

Vs. 17, 18. *Pray*. Faith is strengthened by prayer (Isa. 40: 31), and strong faith brings joy. *Without ceasing*. We cannot always be on our knees, but we can always be in the spirit of prayer. Even at our work or play the heart may, and should be, in touch with God. *In everything give thanks*; for all things and under all circumstances, whether in health or sickness, sunshine or shadow. (See for the apostle's example ch. 1: 2; 3: 9, 10, and compare Phil. 4: 6; Col. 4: 2.) *The will of God*; the thing that

God wills to be done by men. *In Christ Jesus*. It is in and through Christ that God has made known His will to men. *To you-ward*; the Thessalonian believers, who were so afflicted and tempted to despondency. God intended that their life should be one of constant prayer, constant thanksgiving, constant joy. In ch. 3: 3 it is said that they were appointed to their "sufferings." Now the reason is shown to be that they may become perfect in thankfulness, grateful for the bitter as well as the sweet in their experience.

V. 19. *Quench not the Spirit*. The figure is that of extinguishing a fire, Matt. 3: 11. Sin may quench the Spirit, until the holy flame is extinguished within the life of the believer and there will follow the loss of pure thoughts, sweet feeling, love and zeal for truth and God. We disobey the command of this verse when we do those things that are opposed to the Holy Spirit's influence.

V. 20. *Despise not prophesying*. This spiritual gift was not the foretelling of future events, but the gift of uttering truth by direct inspiration from God. There was a danger of despising it for the lesser gift of speaking in an unknown tongue (1 Cor. 14: 1-3), which Paul did not greatly prize, 1 Cor. 14: 19.

Vs. 21, 22. *Prove all things*. They were not to take their doctrine at second hand, but were to prove it from Scripture for themselves. This was the example set by the Bereans, and in which the Thessalonians failed, Acts 17: 11. *Every form of evil* (Rev. Ver.). The meaning is not that we are to avoid merely what looks like evil, but that we are to shun evil of every sort.

## II. Christian Character, 23, 24.

V. 23, 24. *The God of peace*; who gives peace, Phil. 4: 9. *Sanctify*; consecrate and purify. Since the Sanctifier is the God of peace, it follows that peace is obtained through sanctification. *I pray God*. Paul's loving heart overflows in prayer for them. *Spirit and soul and body*; the whole man. *Preserved blameless*; untouched by sin. *Faithful is he*; that is, God, and because of His faithfulness Paul knows that his prayer (v. 23) will not be in vain, v. 23. *Will do it*; keep them blameless.

**III. Christian Fellowship, 25-28.**

Vs. 25, 26. *Pray for us.* He, too, needed their prayer for the success of the gospel, 2 Thess. 3:1. *Greet all the brethren.* He is addressing the elders of the church. *Holy kiss*; the symbol of their love for one another.

other. (See "Light from the East," p. 35.)

Vs. 27, 28. *I charge you*; the elders, or presbyters. *By the Lord*; in the name of Jesus. *The grace of our Lord.* This salutation contains all spiritual good which one Christian can wish another.

**APPLICATION**

*Warn the unruly*, v. 14. The Hebrews were commanded to build battlements around the flat roofs of their houses for fear that any one should walk over the edge, and be injured or killed. So God has surrounded us with laws to protect us from danger. There is always peril in the breaking of these laws, and God's word is full of loving warnings for those who are tempted to do so.

*Comfort the fainthearted* (Rev. Ver.), v. 14. The spirit of Christ teaches that if we have more courage and strength than others, we are to help them and encourage them. The Bible is full of encouragement and comfort. The prophet Isaiah was told to comfort his people, ch. 40:1. God's Holy Spirit is called the Comforter. (John 14:16.) Paul was as a nurse to his converts, 1 Thess. 2:7.

*Patient toward all*, v. 14. Children take pride in being like their parents. So we should seek to be like our Heavenly Father. He is spoken of as "longsuffering," 1 Pet. 3:20. He is always very patient with us in our waywardness and rebellion. His patience toward us should teach us to be patient toward those who offend us. They can never sin against us as grievously as we have sinned against Him.

*Rejoice evermore*, v. 16. A much needed injunction in this busy, rushing, weary age, which seems to have forgotten the meaning of genuine, out-bubbling joy. The Christ-spirit is joyful: for it is the child-spirit.

*Pray without ceasing*, v. 17. We must continually breathe in the oxygen from the air, that the blood may be kept pure. In the midst of our daily duties we are constantly to be lifting up our heart to God in prayer for help and strength.

*In everything give thanks*, v. 18. Particles of iron may be so scattered in a dish of sand that they cannot be discovered by the fingers, but a magnet swept through the sand

will instantly pick them out. The unthankful heart, like the clumsy fingers, discovers no mercies; but the thankful heart like the magnet, finds them amid all surroundings.

*Quench not the Spirit*, v. 19. People have lost their lives because they had left the gas tap open at night, and the fresh air from outside could not get into the room. The heart closed against God becomes filled with evil and worldly thoughts, leaving no room for the Holy Spirit to come in and keep it pure and sweet.

*Despise not prophesyings*, v. 20. If one were to receive a letter from the King of Britain how eagerly he would read it and how gratefully he would treasure it up! And if the King were to send a messenger with a special message, how willingly we should receive him and how attentively we should listen to his words! God has sent us a letter from heaven in His Word, and His servants each Sabbath bring us a message from Him. How wrong it must be to read the Word of God carelessly, or to listen without attention to those who speak in His name!

*Hold fast*, v. 21. The early settlers in Canada drove stakes into the ground to mark the division between the land of one man and that of another. Lest the stake should be removed or in any way lost sight of, the distance was measured between it and a tree here and a stone there, so that even if the stake were lost, there would be no difficulty in telling where it should be. God has carefully guarded us against any mistake about the way of salvation. His blessed Son has made it known. It is described in His Word. Our duty is to make sure of this way and then walk steadfastly in it.

*Avoid every form of evil* (Rev. Ver.), v. 24. There are some kinds of evil harder to avoid than others. There is the evil that we like and are unwilling to give up. There is the evil that is popular and is practised by com-

panions who have a great influence over us. There is evil which looks like good, as when, for example, the telling of a lie has the appearance of politeness. All such enticing evils, as well as those which are disagreeable to us, we are commended to avoid.

*The God of peace sanctify you*, v. 23. This prayer sums up all that the apostle desires in the Christian life of his readers and all that we need wish to seek for ourselves and others. And we are reminded here that our becoming holy does not depend on our own strength; but on God's.

*God is faithful*, v. 24. Said a Scotch minister to one of his flock, "Janet, what would you say if after all He has done for you, God should allow you to be lost?" "Even as He likes," was the reply. "If he does, He'll

lose more than I'll do." God, like an honorable man, is bound by a regard to His own character and word.

*The grace of our Lord Jesus Christ*, v. 28. This is like an unfailling stream. We come to it to-day and quench our thirst. We return to-morrow and find that the stream is still flowing, as sweet and refreshing as ever.

*Lord Jesus Christ*, v. 28. We must accept the Saviour as He is here described, if we are to accept Him truly at all. We cannot have Him as "Jesus", the One who saves us from our sins (Matt. 1:21), unless we take Him as "Lord", the King whom we serve, and "Christ", the Anointed One, in whom "dwelleth all the fulness of the Godhead," Col. 1:9.

#### POINTS AND PARAGRAPHS

Christian love has many branches, but one root. v. 14.

We should treat people according to their need, not according to their desert. v. 15.

The sorrows of the Christian pass like the clouds, his joy remains like the sun. v. 16.

Prayer is the key to the supply of every need. v. 17.

Like fire and water, sin and the Spirit cannot dwell together. v. 19.

Loyal subjects will respect the King's messages. v. 20.

Beauty of character surpasses beauty of person. v. 21.

We must have purity, if we are to have peace. v. 23.

The prayers of the pew give might to the pulpit. v. 25.

Grace is boundless as human need and free as the air. v. 28.

The whole life of the Lord Jesus is an encouragement to the faint-hearted. He who welcomed the penitent, who comforted the mourners, who restored Peter after his triple trial, is able to lift up the most timid and to make them stand.—Denney.

Richard Weaver was a pugilist. He loved fighting. After his conversion all was changed, as is shown by this scene from his

own story of his life. "'I've a good mind to smack thee on the face.' 'Well,' I said, 'if that will do thee any good; thou canst do it,' so he struck me on the face. I turned the other cheek to him and said, 'Strike again.' He struck again and again until he had struck me five times. I turned my cheek for the sixth stroke, but he turned away cursing. I shouted after him: 'The Lord forgive thee for it, and the Lord save thee.'"

It is no sign of softness or of cowardice to refrain from rendering evil for evil. The great wars of history show no grander instances of heroism than do the missionary enterprises of the church and its martyr ages. As has been well said, "Quiet endurance may be more heroic than violent resistance, and the Christian law of bearing personal insults and injuries meekly, tends to the development of the highest courage and truest manliness."

"Bless the Lord, I can sing; my heavenly Father likes to hear me sing. I can't sing as sweetly as some; but my Father likes to hear the crow as well as the nightingale, for He made them both."—Billy Bray.

Some murmur when their sky is clear  
And wholly bright to view,  
If one small speck of dark appear  
In their great heaven of blue;

And some with thankful love are filled,  
 If but one streak of light,  
 One ray of God's good mercy, gild  
 The darkness of their night.

—Archbishop Trench

Let the man who would be grateful, think  
 of repaying a kindness, even while receiving  
 it.—Seneca.

What is human kindness but a kind man  
 in action? What is divine grace but the  
 Lord Himself, infinitely kind, acting for and  
 acting in the soul?—Moule.

"Grace" is a modification of the Greek  
 salutation (*chairé*), with deeper meaning,  
 as our Lord's salutation, "Peace be unto  
 you", is the usual Hebrew salutation, but  
 also with deeper meaning, John 20:19.—  
 Century Bible.

### Light from the East

THE KISS—The kiss is an ancient form of  
 salutation, originally a sign of friendship be-  
 tween equals, or of reverence and submission

on the part of an inferior. It is still widely  
 used in this way in the East, but the reserve  
 of Western nations limits it to the tender  
 relationships of life. The usage passed into  
 the life and worship of the Christian church  
 as a token of brotherhood and love. In the  
 first flush of their mystic affection it became  
 the common form of greeting among the  
 early Christians, and was given unrestricted-  
 ly without regard to sex, rank or age. It  
 was the natural expression of that intercom-  
 munion of spirit which bound all the mem-  
 bers of the church together as one spiritual  
 family. But on account of the calumnies to  
 which the custom gave rise, and the abuses  
 to which it was liable, it was soon restricted  
 to persons of the same sex. The kiss of  
 peace before the Communion was continued  
 in the Western church down to the thir-  
 teenth century, and is still practised in the  
 Eastern church. It was long used at bap-  
 tism and ordination, and it was given to the  
 dying and to the dead also, as it is in the  
 Greek burial service still.

### TEACHING HINTS AND HELPS

This section embraces teaching material  
 for the various grades of the school.

#### For Bible Class Teachers

##### AN ANALYSIS

The precepts contained in this lesson are  
 binding upon all. The practical carrying out  
 of them belongs to every member of the  
 church, as truly as to ministers, elders and  
 Sunday School teachers.

1. *What is to be done for certain classes of persons?* (a) "The unruly"? Those who fail to keep their proper place and to show the right temper, the idle, irregular, inattentive, in regard to obvious Christian duty? These are to be admonished, to be told plainly, but tenderly, their faults and what these lead to, and at the same time to be shown the better way and impertuned "by the mercies of God" (Rom. 12:1) to follow it. (b) "The feeble-minded"? The disheartened, the downcast, through constitutional causes or otherwise? Those are to be comforted by sympathetic words and kindly deeds, by identifying ourselves with them in their trying and dispirited moments.

(c) "The weak"? Their burdens are to be lightened by the strong, Rom. 15:1. (d) In extending help to the several classes mentioned we are to be "patient," showing that love which "suffereth long," and "endureth all things," 1 Cor. 13:4, 7. The right discharge of all these offices requires much Christian wisdom and experience. Hence we notice:

(2) *The spirit in which these rules are to be followed.* (a) A spirit free from retaliation—that which was inculcated by Christ and His apostles, Matt. 5:39, 44; Rom. 12:17, 19. (b) A cheerful, prayerful, thankful spirit, vs. 16-18. To rejoice in the Lord is as much a duty and privilege as to believe in Him. This is repeatedly enjoined, Phil. 3:1; 4:4. The necessity of prayer at stated times in the closet, in the family, and in the church, and of cultivating uninterrupted communion with God is felt, when we realize our own insufficiency and the delicacy and difficulty of the services to which we are called. Hence the urgency of the Saviour, that we should pray always, Matt. 6:8; 7:7-11. It is easy to give thanks for some things, but it



is the will of God that we should give thanks for everything—for disappointments, sorrows, and bereavements—as working together for good.

3. *The cultivation of personal godliness.* (a) By avoiding everything, for example, pride, levity, worldliness, etc., that tends to extinguish the influence of the Holy Spirit in our hearts. (b) By showing due reverence for the truth of God as publicly taught in the church, v. 20. (c) By rigidly testing everything proposed for our belief, and finally holding fast what we find to be true, v. 21. Christianity encourages investigation, Acts 17 : 11, 12 ; 1 Pet. 3 : 15. (d) By abstaining not only from what is clearly known to be wrong, but also from what may be doubtful, in dress, amusements, business transactions, etc. (e) By relying upon "the God of peace" to purify our entire nature and to keep us unto the coming of our Lord, v. 23. Sanctification is God's work (John 17 : 17) and He will not fail to complete it, Phil. 1 : 6.

4. *The apostle's special requests.* (a) Prayers for himself and his co-workers. They often made this request, Heb. 13 : 18. They were men of like passions with others, and Paul was specially exposed to hardships, perils and want, 2 Cor. 11 : 24-28. (b) Christian salutations among themselves, v. 26. Peace and good-will often prevail in churches which fail to express it. (c) The apostle closes with a solemn charge to have his letter "read to all the holy brethren," and with a benediction, or brief prayer.

### For Teachers of the Boys and Girls

Teachers may begin with the closing salutation of this lesson, "The grace of our Lord Jesus Christ be with you." This will bring the scholars at the very beginning into the presence of the gracious, living Saviour. Explain that the grace of Christ is just Christ Himself giving to us and doing for us, because of His great love, all that we need. The lesson simply unfolds what is wrapped up in the benediction with which it closes. We are to learn to-day what the grace of Christ, that is Christ Himself working in us and through us, does.

1. *It enables us to show the right spirit towards others.* Describe the four classes referred to

in the two opening verses of the lesson. There are the "unruly." These are to be warned with loving earnestness of the danger of their disobedience. There are the "faint-hearted" (Rev. Ver.). These are to be helped with the greater strength and courage which we may possess. There are the "weak." These we are to uphold lest they should fall before temptation. There are those who injure us. Towards these we are to show the spirit of patience and to make their welfare our aim and pursuit. All these things Christ by His grace will make us strong to do.

2. *It produces in us a beautiful character.* The apostle indicates seven features of the character which Christians should possess. They are to be joyful, prayerful, grateful, Spirit-led, teachable, steadfast, free from all kinds of evil. Then he gathers up all that he has said about this character in the wonderful prayer of v. 23. In this prayer he teaches us that it is God alone who can make us perfect.

3. *It makes us helpful in the church.* The apostle was engaged in a great work. In this work he had to endure many trials and meet many difficulties, and he felt the need of the prayers of others. They could help him by praying for him. So we can help those who are working for Christ by our prayers. Then we can help in the church by showing the spirit of kindness and brotherly love to the other members of it.

All these things "the grace of our Lord Jesus Christ" can do for us, and this grace is always open to us, free as the sunshine, the air, or the rain. We may receive it day by day in sufficient supplies for all our needs.

### Some Test Questions

- What classes referred to in v. 14?
- Our duty to each?
- How treat those who do us ill?
- What is the rule concerning "good"?
- When should we rejoice? Pray? Give thanks? Why?
- What warning regarding the Spirit?
- What regarding prophesying?
- What are we to hold fast? To avoid?
- What title is here given to God?
- What prayer does Paul offer?

On what does the answer to prayer depend?

What requests does Paul make?

What is the closing salutation?

What do we learn as to:

- (1) The sinfulness of revenge?
- (2) The duty of thankfulness?
- (3) Sinning against the Holy Spirit?
- (4) Responsibilities of church members?

### Prove from Scripture

That we should always be thankful.

### For Special Study

1. Scripture examples of patience.
2. The faithfulness of God.
3. Grace.

### The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course.]

Ques. 60. *What is the meaning of the Fourth Commandment?* Two things, according to this question, constitute proper Sabbath observance. These are:

1. *A holy resting.* It is required of us that we should cease during one day in seven from secular employments. This requirement answers to the demands of man's physical, intellectual, and spiritual nature. The rest required by this Commandment is not inactivity. The occupations of the redeemed

in heaven may furnish us with an example of the way in which our Sabbaths should be spent. The spirits of the just "rest from their labors." Rev. 14 : 13. They have entered into peace. That rest is not opposed to activity, but to hurry, distraction, toil, uneasiness. In heaven also there is ceaseless activity. "His servants shall serve Him," Rev. 22 : 3. "They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come," Rev. 4 : 8. True rest is not inactivity, but satisfaction. The weekly Sabbath is fitted to give us opportunities for the earnest, loving contemplation of God as revealed in His word, in His works, in His Son. In such holy occupations should this day be spent.

2. *Deeds of necessity and mercy.* Our Lord taught that ordinary Sabbath observance must give way to works of this kind, Mark 2 : 23-28 ; Luke 14 : 1-5. This does not mean that He regarded the Sabbath law as a mere ceremonial custom, while mercy is a moral duty. For of two moral duties, it may be right for one to yield to the other. Worship is a moral duty, but it ought to be set aside to save a man from drowning. Jesus did not place the Sabbath law on a lower plane than deeds of mercy, but taught that merciful deeds were included in obedience to that law.

### FOR TEACHERS OF THE LITTLE ONES

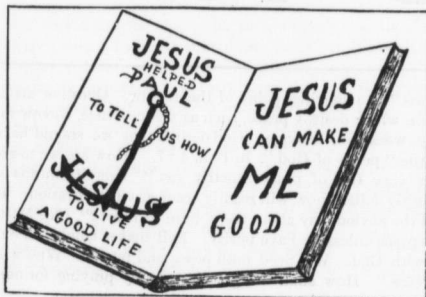
A verse of one of the hymns of last lesson, reference to the story book, or simply showing your Bible, will recall the lesson. What did our Golden Text call the Bible? Whom did

God's word show to the people at Berea and Thessalonica?

*Lesson Subject*—The living Saviour commanding His followers to live a holy life.

*Lesson*—Paul wrote a great many letters. Do you know who taught him what to write? Our lesson is one of the letters he wrote to the people at Thessalonica. We all like to get letters. This one is meant for us, too. Jesus wants us to know how to live a good life. That is what our letter is about.

*Jesus' alphabet*—How many



can repeat the letters of the alphabet?  
 Let us learn the alphabet of a good life.  
 Arrange the following phrases of Paul's  
 letters alphabetically as follows and repeat:

**A**bstain from all appearance of evil.  
**B**e patient.  
**C**omfort the feeble-minded.  
**D**espise not prophesyings.  
**E**ver follow that which is good.  
**F**aithful is He that called you.  
**G**reet all the brethren.  
**H**old fast that which is good.  
**I**n everything give thanks.  
**J**oyful in tribulation.  
**K**now them which are over you in the Lord.  
**L**et us watch and be sober.  
**M**editate upon these things.  
**N**one render evil for evil.  
**O**btain salvation by our Lord Jesus Christ.  
**P**ray without ceasing.  
**Q**uench not the Spirit.  
**R**ejoice evermore.  
**S**upport the weak.  
**T**he grace of our Lord Jesus Christ be  
 with you.  
**U**s who are of the day be sober.  
**V**ictory through our Lord Jesus Christ.  
**W**arn them that are unruly.

**X**amine yourselves.  
**Y**e are all children of light.  
**Z**ealous of good works.

*Golden Text*—This may be used as the central thought of the lesson. Outline an anchor. Explain its use, to keep ships firm in a safe place, so that they will not drift about and be destroyed on the rocks or lost in the storm. If we want to be kept from naughty ways, we must anchor on Jesus, the Rock (explain). Then we shall not drift on to the rocks of sin, and shall be safe amid the storms of temptation (explain). Show that our trust in the Saviour is like the chain between the ship and the anchor.

*Heroes*—

“Be steadfast, my child, when you're tempted,  
 And do what you know to be right.  
 Stand firm by Jesus your Saviour,  
 And you will overcome in the fight.”

*Hymn*—Sing Hymn 529, Book of Praise.

*Story Book*—On one page print, JESUS HELPED PAUL to tell us how to live a good life. (Outline of an anchor “holding fast” to JESUS.) On opposite page print, JESUS CAN MAKE ME GOOD.

BLACKBOARD REVIEW

# GOD OF PEACE PURITY

Make the title, “God of peace” the starting point of the review. Question about some things referred to in this lesson which destroy peace, such as disobedience, sorrow for friends who have been taken away, weakness, revenge. God desires that we should have peace. Recall what is said about the “peace of God” in Phil. 4 : 7. How are we to get peace? The apostle prays—“The very God of peace sanctify you.” Sanctify means to make pure. At this season the freshly fallen snow will readily occur as an illustration. It is an emblem of purity. What did the Saviour say about the “pure in heart?” (See Matt. 5 : 8.) Show that we cannot have peace unless we have purity. Evil makes trouble in our own hearts and with others and with God. We need both peace and purity. Who will give them to us? The “God of Peace.” How shall we get them? By praying for ourselves, as the apostle prayed for others.

Mrs. Hattie Lee Hayes  
900 Fifth Ave  
Coville NY

# The Beginners' Course

For Children Under Six Years of Age

An Optional Course: Issued by the International Lesson Committee

Theme of Lessons XVIII. to XXI.: Babyhood and Boyhood of Jesus.

## LESSON XVIII.

JOY AT JESUS' BIRTH, Luke 2 : 8-20.

Golden Text: *For God so loved the world, that he gave his only begotten Son, John 3 : 16.*

TEACHER'S NOTE—Although LESSONS XVIII. and XIX. deal with a side of Jesus' life of which but little is said in the Bible, namely, His childhood, the skilful teacher will seek so to use the incidents mentioned as to make Him a more vivid personality to the children, that they may know Him as a child like the children of to-day.

CENTRAL TRUTH—The name of Jesus suggests joy to the hearts of the children. He came to make life a joyous thing.

POINT OF DEPARTURE—The child's pleasure at finding delightful things really true.

SPIRITUAL RESULT DESIRED—A new joy in feeling that the best things are really true, for the best things come from the Bible.

APPROACH—Did anybody ever tell you, or read to you, a story that you loved to hear? What kinds of stories have you heard? Stories about animals, and birds, and children, and princes, and fairies. I love stories, don't you? I wonder if these little children ever said at the end of a story, "Is it really true?" Which do you like best, true stories, or just make believe? Sometimes one, sometimes the other, but we wish they could all be really true, do we not?

LESSON STORY—The same shepherds of whom we learned last Sabbath, were sitting on the ground in the fields watching their sheep, when they heard a joyful voice saying to them, "I bring you good tidings of great joy; for unto you is born this day a Saviour, which is Christ the Lord, lying in a manger." You remember how glad they were to hear this message, and how they took their long crooks in their hands, and went right away even in the night to

find the baby. Don't you think, as they walked along, one might have said, "Can it really be true? Will there surely be a Saviour for us?" And another might have answered "Yes, it will be true, for the angel brought the word to us from heaven." This was the first time shepherds had ever taken such a journey in search of a king, and they must have been very happy at the thought that they would be the first to see Him. And, what is best of all, it was true. Just as the angel had said, the babe was found lying in the manger, the little King, the Saviour of the whole world. The shepherds' hearts were full of joy, and as they went back to their flocks, they told everyone they met about the beautiful baby King, whose shining face had made their hearts so happy and so peaceful.

THINK OF THIS—If our Father put it into the hearts of the shepherds who first saw Jesus, to tell others about how joyful His coming made them, do you not think He still wants His children to tell their friends this joyful news? Some have never heard of Jesus, and how happy He makes those who love Him. Perhaps some one near you has never heard. The shepherds' faces shone for joy, too, as they talked. It was the light that the love of Jesus gives as we speak His name and think of the glad day on which He came. Shall we not show our joy in happy faces this week? Shall we not prove that our beautiful story is true?

## LESSON XIX.

THE VISIT OF THE WISE MEN, Matt. 2 : 1-11.

Golden Text : Same as for Lesson xviii.

CENTRAL TRUTH—Those who seek Jesus truly may find Him, even as did the wise men.

POINT OF DEPARTURE—A child's wonder at, and experience with, unusual things.

**SPIRITUAL RESULT DESIRED**—A sense of the guidance of God in each individual life, and that He will lead safely today even as He did the wise men of old.

**APPROACH**—Did you ever stand at the window when it was snowing so fast that the air seemed white, and wonder where all this beautiful snow came from? Have you ever watched the moon rising and shedding its bright light, and wondered how it could sail through the sky so high and so calm? Have you not sometimes watched one star until it was almost like your friend, and loved that bright, shining star? Like our story last week, the story of the most beautiful star that ever shone, is really true. It is in our Father's Book.

**LESSON STORY**—Long ago, in the far East, there lived some wise men, who spent nearly all their time in studying the different stars that shone in the sky, until they knew the paths of many stars. Yet all the while they were watching for one star that would be brighter than all the others, and say by its shining, "The King is born." Though they watched many years they never gave up, for they knew that some night the star would surely shine. And truly it came one winter night, so brilliant that it seemed like many stars shining together, and the wise men saddled their camels and started to follow the star. On the way they stopped at the court of king Herod and said, "We have seen the star in the East that shines for the new King. Where shall we find the babe?" But Herod did not know, for he had not heard of the star, nor the song the angels sang to the shepherds. So the wise men took up their journey, following the star, until they came to the place where the star stopped, and lo! it was shining over a stable. Within was the baby who was born King of the earth, even Jesus Christ! They fell down before Him and worshipped, giving Him the best gifts they had.

**THINK OF THIS**—Do you not think our Father guided the wise men through all that long journey and took care of them by day and by night? Do you not think that it was His star that showed them the way? Did it not please Him to have them come to worship His Son, and give Him the best they

had? Will He not guide us, too, in the day and night? Shall we not ask Him ever to stay near us?

"Poor and needy though I be,  
God Almighty cares for me;  
Gives me clothing, shelter, food,  
Gives me all I have of good.

"Then to Him I tune my song,  
Happy as the day is long;  
This my joy forever be,  
God Almighty cares for me."

### LESSON XX.

THE BOY JESUS, IN THE TEMPLE, Luke 2:  
41-49.

Golden Text: *Children, obey your parents,*  
Eph. 6: 1.

**CENTRAL TRUTH**—Jesus' life teaches us how to live aright at home.

**POINT OF DEPARTURE**—A child's experience of having been away from home, and his dependence on older persons to know the way, when he is from home.

**SPIRITUAL RESULT DESIRED**—A deeper confidence in father and mother and their ability and authority to decide what is best for their children. Love for God is strengthened as a child loves his parents more intelligently and fondly.

**APPROACH**—During the Christmas holidays did any of you go into the town with mother or father to see the pretty windows and the toys in the shops? Not long ago I was in a toy shop and saw a little girl standing looking at a white woolly sheep on wheels that could say "baa-aa" if you pressed a spring in it. She was so busy watching it that she didn't notice her mama had passed on to another counter, and she would have been ready to cry if mama hadn't come back at just the right time to find her. Do you not like to feel that mother and father are right by you when you are in a strange place?

**LESSON STORY**—Once every year Mary and Joseph went up to Jerusalem to the great feast. When the boy Jesus was twelve years old he was to go with them and see the great temple and take part in the worship there. All the days that they stayed there He was busy seeing the new sights, and enjoyed the

things that were strange to Him. Most of all He loved to hear the great teachers talk, for they told of all the things they had learned by studying for many years the holy scriptures. When the day came to go home Mary and Joseph started out with their kinsfolk and acquaintances, and had gone a whole day's journey before Mary found that Jesus was not with them. How frightened she was when she missed Him! And she ran in and out among all the relatives and friends seeking Him, but He could be found nowhere. So, of course, Mary and Joseph turned and went all the way back to Jerusalem, looking for the lad all along the road, but not until they had got back to the temple did they find Him. There among the doctors He stood, asking them questions; and He answered all their questions correctly. His mother was so glad to find Him safe and sound; but she said, "Son, behold thy father and I have sought thee sorrowing." And He answered her after this manner: "Did you not know that these doctors talked of my Heavenly Father, and that I must be learning how to do His business upon earth?" Jesus went back home with His parents, and Mary was so happy to think that she had not lost her Son in the big crowd.

**THINK OF THIS**—If Jesus obeyed His mother and went home with her at once when she came for Him, although He was busy about things He enjoyed, cannot little boys and girls be like Him in this one way? It is easy to stay a little longer than we have been told we may when we are visiting a friend; but shall we not, this week, stop to remember just when mother told us to come home? Shall we not be about our Heavenly Father's business in obeying our parents this week?

### LESSON XXI.

THE BOY IN HIS HOME, Luke 2: 39, 40,  
51, 52.

Golden Text: Same as for Lesson XX.

**CENTRAL TRUTH**—Jesus grew to a healthy, happy boyhood by following the simple tasks of everyday.

**POINT OF DEPARTURE**—A child's interest in the daily occurrences in his own home life.

**SPIRITUAL RESULT DESIRED**—A glorifying of common tasks, because Jesus lived this way in His boyhood; a making of daily life a happier thing because He left us His example.

**APPROACH**—Do you have any little things to do at home, that belong to you and can be done better by you than any one else? Of course, big brother and sister have their own lessons to get in the afternoon and evening, but you are too little for that yet. Do you ever straighten the books and papers on the table, or bring father's slippers and other coat, or sweep the path to the gate, or tidy the room in the evening, or bring in the wood for the morning fire?

**LESSON STORY**—When Jesus Himself was a little boy, His home was right by Joseph's carpenter shop, and there I suppose He helped in many ways, carrying Joseph's tools for him, bringing the boards and planks that were not too heavy for Him to lift, gathering chips in His little basket for His mother to make the fire with. I feel sure He must have studied some lessons in those days, for the Bible says He "increased in wisdom." He must have played games out of doors and lived in the fresh air much, for it says also that He "increased in stature." He must have been kind and gentle and loving and obedient, for the Bible adds, He increased "in favor with God and man." He lived with His earthly father and His mother Mary, and obeyed them all the while, we know, for it says plainly in God's Book, "He was subject unto them" in all things. How happy our Father in heaven must have been as He looked into that little home in Nazareth and saw His Son, Jesus, obeying every day.

**THINK OF THIS**—If God so loved us as to send His only Son to the earth to live here to show us how to please Him, do you not think obedience was one of the lessons He meant to teach children by Jesus' life at home as a boy? If Jesus, the King of heaven and earth, obeyed gladly and willingly, does this not show us it is the right thing to do? Let us add to our obedience to mother and father this week the joyful thought that in this we are following Christ.

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Res. Prof. Ballantyne  
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Monro*

# Teacher Training Course

Presbyterian Church in Canada

Under the Direction of the General Assembly's Sabbath School Committee

DEPARTMENT OF SCRIPTURE—I. The New Testament—Its Contents and Growth; II. Geography and Institutions.

N.B.—It is recommended that the Revised Version be consulted in these studies.

## LESSON XIII.

OUTLINE OF HISTORY OF APOSTOLIC AGE,  
Acts 1-12: 25.

During the forty days after the resurrection, Jesus commissions His disciples to carry His gospel to the world. But, hoping for a speedy conversion and renewal of Israel, after the Ascension they choose Matthias to fill the gap in the twelve representatives of earthly Israel. The outpouring of the Holy Spirit at Pentecost turns them into bold missionaries, though at first entirely to the Jews.

THE EARLY CHRISTIANS GOOD JEWS—Their inner life was one of perfect fellowship, with daily meals in common in one another's houses, which, along with their worship, were occasions of thanksgiving to their living Lord. Publicly, they went to the temple and were regarded as good Jews. The burden of Peter's speeches is that the crucified Jesus is the Messiah of Israel, is risen from the dead, and will soon come to judge the world.

GROWTH OF THE CHURCH THROUGH PERSECUTION—We cannot say how long peace continued. Hostility first came from the Sadducees, who wished to silence the testimony of the apostles as to the resurrection of Jesus. The church expands, we might think, at first sight, in a casual way, through a difficulty between two types of believers, ch. 6: 1. This leads to the first sign of church organization, the appointment of the Seven. Among them is Stephen, a man filled with the Spirit. Luke shows, by the length at which he records his speech, that it marks an epoch. Two themes run through it, (1) The worship of God is not confined to the temple or Jewish ritual; (2) The Israelites as a whole had always resisted the Holy Spirit: so, in rejecting Jesus as Messiah, the

Jews are following their unbelieving fathers. Pharisees as well as Sadducees are now aroused and Stephen is the first martyr. But the world is blessed, because the church is scattered.

EXPANSION IN SAMARIA AND PALESTINE—Not by official purpose, but because of persecution, the gospel is carried to half-heathen Samaria, and that, too, by the obscure Philip. Led by the Spirit, the disciples plant the church in Palestine, and Peter learns (ch. 10) that the Holy Spirit may be given to an uncircumcised heathen.

ANTIOCH, THE MOTHER-CITY OF THE GENTILE CHURCH, AND PAUL—Again without orders from the apostles the Gospel spreads. Certain men from Cyprus and Cyrene took the good news to Antioch in Syria, which soon became for the Gentiles what Jerusalem was to the Jewish Christians. Barnabas now brings Saul of Tarsus to work in this church.

Luke dramatically introduces Saul at the death of Stephen to show that he is to be his successor. By his marvelous conversion Saul is fitted to carry to the Gentiles a full gospel, in the face of a reluctant Jewish-Christian church. For the first time "the brethren" begin to attract the notice of their heathen neighbors at Antioch, who nickname them "Christians". Judea suffers from famine and persecution, and James the Apostle is killed.

## LESSON XIV.

OUTLINE OF HISTORY (continued)—Acts, chs.  
13 to 15: 35.

FIRST MISSION TO THE GENTILES—The church of Antioch, led by the Spirit, sends forth Paul and Barnabas, who journey through Cyprus and southern Asia Minor. Their great success among the Gentiles causes, on their return to Antioch, the first serious controversy in the church.



**THE JERUSALEM COUNCIL**—Was the Gentile to be circumcised in order to be a Christian? That is, was the church to remain a sect of the Jewish people? At the conference in Jerusalem the mother church decides on a free gospel for the Gentiles. Thus a disruption of Christianity into Jewish and Gentile sections was averted.

#### THE EPISTLE OF JAMES

**OCCASION**—Probably the earliest book in the New Testament. It seems to have been written before the struggle between the Jewish and Gentile Christians arose, though the poorer Christians were suffering at the hands of the rich Jews, James 2 : 1-13. The worldly spirit was growing in the church. The author was probably the brother of the Lord.

**CHARACTERISTICS**—James writes like an Old Testament prophet (see chs. 4 and 5 : 1-6); again, he reminds us of Proverbs (see especially ch. 3); also of the sermon on the mount—Christianity is the fulfilment of the law (compare Matt. 5 : 17-20 with James 1 : 19, 27 ; 2 : 8-12). He is very fond of figures from nature. Jesus also spoke much in parables. There are hardly any of the great Christian doctrines mentioned in the epistle. The epistle is practical throughout.

**CONTENTS**—1. The uses of trial, 1 : 1-18.

2. Obedience, not talk ; mercy and loving kindness, not ritual performance, are the marks of true religion, ch. 1 : 19-27.

3. Against showing regard to the rich and despising the poor ; the poor may be rich in faith ; the royal law of love must be kept in every part, 2 : 1-13.

4. A man may say, "I believe in God ; I have faith ; I shall not be judged" ; but this kind of faith is dead. James and Paul seem to contradict here, but they differ in language only, not in thought. James, like Paul, says that living faith must express itself in active works of righteousness. In James "justify" is like the Old Testament word "become righteous," and is not unlike Paul's word "sanctify."

5. Against sins of the tongue, 3 : 1-12.

6. True wisdom from God is shown in a life of righteousness and peace, 3 : 13-18.

7. Against friendship of the world, which

brings fightings, lusts, pride, evil-speaking, desire for money and forgetfulness of God, 4 : 1-17.

8. Woes on the luxurious rich, 5 : 1-6.

9. Be patient, for the end is near, 5 : 7-11.

10. Final advice on conduct, 5 : 12-20.

#### LESSON XV.

##### CHRONOLOGY OF THE LIFE OF CHRIST

**DATE OF OUR LORD'S BIRTH**—Our Christian era, introduced by the Roman abbot Dionysius the Little, in the sixth century, assumes that the nativity was in the year 754 after the founding of Rome. It is generally agreed that this is at least four years too late, that Jesus was born not later than 750 of Rome, that is, 4 B.C. Tradition fails to decide the question, but four hints are furnished by the gospels :

1. Jesus was born before the death of Herod (Matt. 2 : 1 ; Luke 1 : 5), and it is known that Herod died about the first of April, 4 B.C. One limit of the period is therefore fixed.

2. Luke says He was born during a census taken in Judea when Quirinius was governor of Syria under Augustus, ch. 2:1, 2. Investigation shows, not that Quirinius was governor, but that he was in Syria about 6 B.C., suppressing a rebellion. He may have been thought of as representing the Roman power. So the census would be about 6 B.C., thus agreeing with a similar one in Egypt.

3. After Jesus' birth wise men from the East were led to visit Him by observing his star, Matt. 2 : 1, 2. Now Kepler discovered that in 7 B.C. there occurred a remarkable conjunction of the planets, Jupiter and Saturn, and that in the next year Mars was added. It looked like a star of extraordinary brilliancy and may have been the star of the Magi (wise men).

4. Luke also says that Jesus was about thirty years of age at his baptism, ch. 3 : 23. His first passover, the forty-sixth year (John 2 : 20) of the building of the temple, was in 26 A.D. In this year he began his public ministry, and about thirty years before this he was born.

These data make it certain that the birth of Jesus took place not later than 4 B.C., and probably as early as 6 B.C.

**DAY OF NATIVITY**—There is no authority

for the traditional day, the 25th December. Our Christmas festival was not observed until the fourth century, and then in connection with a pagan festival. The only indication of the season of the year is, that the shepherds were watching their flocks in the field, Luke 2 : 8. This would indicate another season than winter.

**LENGTH OF OUR LORD'S PUBLIC MINISTRY.**—A very early opinion in the church was that it covered little more than a year. Many of the Fathers found in this view a fulfilment of "the acceptable year of the Lord" in Isaiah 61 : 2. But John makes mention of three passovers, John 2 : 13 ; 6 : 4 ; 12 : 1. Jesus' ministry therefore extended over a period of more than two years. It seems probable, too, that John 5 : 1 refers to a passover, so that the duration of His ministry would be about three years and a half.

### LESSON XVI.

#### PHARISEES AND SADDUCEES

These were the two great Jewish parties in Palestine in the time of Christ.

**THEIR ORIGIN AND HISTORY**—This dates from the Jews' return from captivity. In the time of Ezra there were those who kept scrupulously apart from the heathen, and others who were less strict, even to intermarrying with the heathen and profaning the Sabbath. Thus we have the germs of the two parties.

Later in their history, when their Greek masters attempted to supplant Judaism by Greek culture, the Pharisees resisted and risked all to defend the sanctity of the temple and their right to worship according to God's law. Their name, which means "separated," indicates that they insisted upon separation from all that was unclean. The Sadducees, probably so called from the proper name Zadok, represented the worldly party among the Jews.

**PHARISEES AND SADDUCEES OF THE TIME OF CHRIST CONTRASTED**—The Sadducees constituted the Jewish aristocracy, filling the chief offices and holding most of the wealth of the land. The Pharisees were on a lower social plane.

In their teaching the Sadducees were for the most part negative, rejecting the tradi-

tions of the fathers and the positive doctrines that the Pharisees taught, such as the immortality of the soul, the resurrection of the dead, future rewards and punishments.

In relation to national life, the Sadducees were open to foreign influences, and denying, as they did, the future life, sought to make the best of this life by submitting to the conqueror. The Pharisees were the patriots of Israel. In the time of Christ they had lost much of their earnest spirit, and become formal, yet they had most influence with the common people.

Why did Jesus assail the Pharisees so severely and spare the Sadducees? Probably because the influence of the latter was slight and their numbers few.

#### THE SYNAGOGUE

This was the name of the Jewish place of assembly for worship.

**ITS ORIGIN AND HISTORY**—Probably it arose during the exile, to compensate for the loss of the temple and its sacrifices. Away from home, and so, nearer to God, among the heathen, there was need for some medium of worship and instruction. After they returned the need was still felt, for the majority of the Jews, even in Palestine, could visit Jerusalem at best only once or twice a year.

In Christ's day every Jewish community, whether in Palestine or out of it, had its synagogue. In Jerusalem it is estimated that there were upwards of four hundred, some for the natives of Palestine, others for those who had lived abroad. The synagogue was the characteristic institution of Judaism, affording in every place opportunity for prayer and study.

**WORSHIP OF THE SYNAGOGUE**—In order that worship might be held, the presence of ten adult members was necessary. The Sabbath services consisted of the reading of the scriptures—law and prophets—prayer, and an address or sermon. In these addresses the people learned to know the traditions of the elders. The preacher might be any one recognized by the ruler of the synagogue as worthy to address the congregation, and it was customary to invite stranger scribes to speak to the assembled people.

*Assoc. Ed.*

**\*AN ORDER OF SERVICE: First Quarter**

**OPENING EXERCISES**

I. SILENCE.

II. SINGING.

Look ye saints! the sight is glorious!  
See the Man of Sorrows now;  
From the fight returned victorious,  
Every knee to Him shall bow:  
Crown Him! Crown Him!  
Crowns become the Victor's brow.

Hymn 67, Book of Praise.

III. RESPONSIVE SENTENCES—(From the words of our Lord and Saviour.)

*Superintendent.* Where two or three are gathered together in My name,

*School.* There am I in the midst of them.

*Superintendent.* I will not leave you comfortless;

*School.* I will come unto you.

*Superintendent.* Yet a little while, and the world seeth me no more.

*School.* But ye see me: because I live, ye shall live also.

*Superintendent.* Be not afraid, for I am with thee;

*School.* And no man shall set on thee to hurt thee.

*Superintendent.* I will never leave thee, nor forsake thee.

*School.* I will not fear what man shall do unto me.

IV. SINGING. Psalm or Hymn selected.

V. PRAYER. Closing with the Lord's Prayer.

VI. SINGING.

Jesus, Saviour, pilot me  
Over life's tempestuous sea;  
Unknown waves before me roll,  
Hiding rock and treacherous shoal;  
Chart and compass come from Thee,  
Jesus, Saviour, pilot me!

Hymn 493, Book of Praise.

VII. READING LESSON PASSAGE.

VIII. SINGING. Psalm or Hymn selected.

**CLASS WORK**

[Let this be entirely undisturbed by Secretary's or Librarian's distributions, or otherwise.]

I. ROLL CALL.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

III. MEMORY VERSES AND CATECHISM.

IV. LESSON STUDY.

**CLOSING EXERCISES**

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include recitation in concert of Catechism, Lesson Title, Golden Text, Memory Verses and Heads of Lesson Plan.

IV. SINGING.

Take the name of Jesus with you,

Child of sorrow and of woe;

He will joy and comfort give you;

Take it then where'er you go.

Hymn 228, Book of Praise.

V. RESPONSIVE SENTENCES. Ps. 45: 1-6.

*Superintendent.* My heart is inditing a good matter: I speak the things which I have made touching the King:

*School.* My tongue is the pen of a ready writer.

*Superintendent.* Thou art fairer than the children of men: grace is poured into Thy lips:

*School.* Therefore God hath blessed thee for ever.

*Superintendent.* Gird Thy sword upon Thy thigh, O most mighty,

*School.* With Thy glory and Thy majesty.

*Superintendent.* And in Thy majesty ride prosperously because of truth and meekness and righteousness;

*School.* And Thy right hand shall teach Thee terrible things.

*Superintendent.* Thy throne, O God, is for ever and ever.

*School.* The sceptre of Thy kingdom is a right sceptre.

*Superintendent.* Thine arrows are sharp in the heart of the King's enemies;

*School.* Whereby the people fall under Thee.

VI. BENEDICTION OR CLOSING PRAYER.

\*Copies of the above ORDER OF SERVICE on separate sheet may be had at 50c. per 100.

*M. G. Gourelay*

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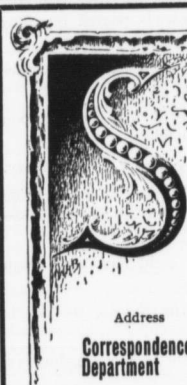
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W. H. SHAW, Principal

## THE BOOK PAGE

**Erromanga: The Martyr Isle.** By Rev. H. A. Robertson. Edited by John Fraser, B.A., LL.D. The Westminster Company, Toronto; Upper Canada Tract Society, Toronto. 467 pages; \$1.50 net.

Mr. Robertson's account of his own life reads like a romance. As a young man, filled with a desire to see new countries, he left Nova Scotia in the Nova Scotia built mission vessel, the Dayspring, on her first voyage, working his passage to the New Hebrides. There he spent four years and a half in the employ of a British cotton company. In 1868, through the influence of Dr. Geddie, he gave his life to the work of missions. Erromanga, already the scene of the martyrdom of John Williams and the Gordons, was his chosen field, and the story of his thirty years' labors there, with their perils and trials and triumphs, reads like a new Acts of the Apostles. The book is enlivened by an abounding humor.

**The Death of Christ: Its Place and Interpretation in the New Testament.** By James Denney, D.D. Hodder & Stoughton, London; Upper Canada Tract Society, Toronto. 334 pages, \$1.50.

In what sense are the books of the New Testament a unity? It will not be denied that there is in them a unity of subject. A unity of authorship also may be assumed, in the sense that these books had a common origin in the faith of the early church. Dr. Denney holds that there is a deeper and more substantial

unity. There is a unity of thought. In the various New Testament books are found a definite and consistent view of the fundamental facts and truths of Christianity. A second question may be asked: What place and importance does the New Testament give to the death of Christ? Dr. Denney believes it has a central place in the New Testament and in the New Testament presentation of Christianity. These two conclusions are reached in this book after a searching investigation conducted according to rigorous scientific methods. What is the bearing of these conclusions on the work of the preacher and theologian? The central thing in the New Testament idea of Christianity must be central also in preaching and in theology. Dr. Denney insists that only a true view of the death of Christ makes it possible for the preacher to proclaim the love of God and the forgiveness of sins, and furnishes the theologian with the solution of his pressing problems.

**Prophetic Ideas and Ideals.** By Professor W. G. Jordan, B.A., D.D. Queen's University, Kingston. The Westminster Company, Toronto. 363 pages, \$1.00.

Professor Jordan, in these "short studies" seeks to make the message of the Hebrew prophets a living message to our day. Controversy is avoided, although the marks of fresh and true scholarship are on every page. The aim of the author is to interpret,—to make us hear with our own ears the very tones of those to whom God Himself spoke, that we may the better understand God's will concerning us, and con-

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*Rogers*  
**Barbara Ladd.** By Charles G. D. Roberts. *The Copp, Clark Company, Toronto.* 377 pages, 90 cents.

The time of this story is the beginning of the revolt of the thirteen colonies against Great Britain, and the period immediately preceding. Barbara Ladd, first as a wilful, wayward, but withal good-hearted girl, then as a beautiful young lady of fashion, is the central figure in a skillfully woven story, which passes to and fro between a quiet village in Connecticut and the City of New York, with its bustle and gaiety. The characters in the tale stand out clear-cut and life-like and the author has contrived to surround them with the atmosphere of their day.

*in Robinson*  
**Rollicking Rhymes for Youngsters.** By Amos R. Wells. Illustrated by L. J. Bridgman. *Fleming H. Revell Company, Toronto.* 157 pages, \$1.00 net.

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From *Upper Canada Tract Society, Toronto*: *The Century Bible*, eleven volumes, a choice book, 70c. per volume; *Our Lord's Characters*, Whyte (also from Revell Company), \$1.25 net.

From *The Copp, Clark Company, Toronto*: *The Little White Bird*, Barrie (a gem), \$1.25 net; *Barnaby Lee*, Bennett, \$1.25 net; also *Recollections of a Long Life*, Cuyler, \$1.50 net (Baker and Taylor Company); *In the Days of the Giants*: a book of Norse Tales, Brown, \$1.15 net; *Lennox' James Chalmers of New Guinea*, 90c., and *Chaplin's Francis E. Clark*, 85c., (Andrew Melrose & Company, London).

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