

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. 27.

JULY, 1893.

No. 7.

## TABLE OF CONTENTS.

My Class for Jesus .....	i
The Blank Check .....	i
Lesson Study .....	ii
Book Notice .....	iii
Opening and Closing Services .....	iii
International Bible Lessons .....	346

## The Sunday-School Banner

IS designed to afford aid to Sunday-School Teachers and Heads of Families in the Religious Training of the Young, and to excite throughout the country a deeper interest in Sunday-School Work.

PUBLISHED MONTHLY, 52 PAGES, AT THE LOW RATE OF

SIXTY CENTS PER ANNUM, INVARIABLY IN ADVANCE, FREE OF POSTAGE.

SINGLE COPIES, - - 10 CENTS.

Address—

WILLIAM BRIGGS,  
WESLEY BUILDINGS, TORONTO.

TORONTO:  
WILLIAM BRIGGS, PUBLISHER.

MONTREAL:  
C. W. COATES.

HALIFAX:  
S. F. HUESTIS.

Unlike the ~~High~~ Process  
No Alkalies



—OR—  
Other Chemicals

are used in the  
preparation of

W. BAKER & CO.'S  
Breakfast Cocoa

which is absolutely  
pure and soluble.

It has more than three times  
the strength of Cocoa mixed  
with Starch, Arrowroot or  
Sugar, and is far more eco-  
nomical, costing less than one cent a cup.  
It is delicious, nourishing, and EASILY  
DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

THE WOMAN'S MEDICAL COLLEGE  
FOR CALENDAR APPLY TO SECRETARY AT  
291 SUMACH ST., - TORONTO.

## Ayer's Pills

THE BEST

## Family Medicine

CURE

Sick Headache,

CONSTIPATION,

Dyspepsia,

Liver Troubles.

Easy to Take.

Purely Vegetable.



The delicate sugar-coating of Ayer's  
Pills dissolves immediately on reaching the  
stomach, and permits the full strength of  
each ingredient to be speedily assimilated.  
As a cathartic, either for travelers or as a  
family medicine, *Ayer's Pills* are the best  
in the world.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Every Dose Effective



I am hale and hearty and entirely free  
from Indigestion since using

## ADAMS' TUTTI FRUTTI

Sold by Druggists and Confectioners, 5c. Packages.



Cures Consumption, Coughs, Croup, Sore  
Throat. Sold by all Druggists on a Guarantee.

## GIBBONS' TOOTHACHE GUM

Prepared by J. A. GIBBONS & CO., Toronto  
and Buffalo, N. Y., and sold by Druggists. Price,  
15 cents.



K. D. C. cleanses the  
stomach and sweetens  
the breath. Try it.

Free sample, guarantee  
and testimonials sent to  
any address. K. D. C.  
Company, Ltd, New Glas-  
gow, N.S., Canada, or, 127

State Street, Boston, Mass.



## CURES Bad Blood

B. B. B. cleanses the system  
from all impurities, and  
makes new, rich blood.

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

# SUNDAY SCHOOL BARRER

for

## TEACHERS

AND

## YOUNG PEOPLE.

VOL. XXVII.]

JULY, 1893.

[No. 7.]

### My Class for Jesus.

My Class for Jesus, Saviour mine,  
Accept the vow, my Class make *Thine* :  
Not one, but all, who round me meet,  
Bring in contrition to Thy feet.  
The Spirit's saving power impart,  
And sweetly draw each youthful heart.

My Class for Jesus, to my care  
These little ones committed are :  
While on my heart there yet remains  
The charge which still my faith sustains :  
"Go train these children's souls for me,  
And I will thy reward receive."

My Class for Jesus, one and all  
Shall hear thro' me the Saviour's call ;  
For souls I toil, nor can I rest  
While one remains unsaved, unblest.  
If Christ could give His life to save,  
Sure I may disappointment brave.

My Class for Jesus, nothing less  
Can save, can sanctify, can bless ;  
All earthborn skill could I convey,  
'Twould perish in that scorching day.  
While babes who lisped but Jesus' name,  
Will flourish in eternal fame.

My Class for Jesus : He who gave  
His all for me, should surely have  
All I possess, my Class I bring,  
And on His sovereign mercy fling  
Each precious soul that He may bless,  
And fit for endless happiness.

My Class for Jesus ; oh ! the bliss  
Of feeling all my charge is *His*,  
And when the recompense shall come,  
The large reward for little done ;  
How sweet to meet around the throne,  
The class on earth I called my own.

### The Blank Check.

REV. J. W. WEDDELL.

"But my God shall supply (fill out) all your need according to his riches in glory by Christ Jesus." (Phil. iv. 19.)

Someone has called this "the arm-chair promise." But that suggests too much of indoor lassitude. It is an outdoor text, full of the energy of the forum and the mart. Esteem it rather the Christian's counting chamber. Here bring your checks, fill them out, and have them cashed.

The word "supply" here is the same as that translated in the previous verse, "full." "I am full," says Paul. My wants have all been anticipated and amply met. And now, for the joy of his benefactors, he says, "But my God shall fill out all your need according to his riches in glory by Christ Jesus."

Have you a bank account with God? Do you know what it is to go to Him with wants small and great and leave them there in Christ's name? "His riches" are ample. No danger of breaking this bank. Its riches are in glory above earth's mutations, they are the unspeakable riches of Christ Jesus.

Come we then into the Lord's counting chamber to-day. We, each and all, have our needs. Fill out the check accordingly, and then submit it for royal endorsement. But what now? Why, having passed it in, go right on your way. The cashier's window is a little beyond. You will find your need supplied, if in His name when you reach there. Why do we tarry at the entrance window?—*Baptist Superintendent.*

SCHAFF well says of the Gospel of John: "It is the gospel of love, life and light—the gospel of the heart taken from the very heart of Christ, on which the beloved disciple leaned at the last supper."

## OUR PUBLICATIONS.

Christian Guardian, weekly	\$2 00
Methodist Magazine, monthly	2 00
Guardian and Magazine together	3 50
Magazine, Guardian and Onward	4 00
The Wesleyan, Halifax, weekly	1 50
Sunday School Banner, weekly	0 60
Onward, 8 pp. 4to, weekly, under 5 copies	0 50
5 copies and upwards	0 39
Pleasant Hours, 4 pp. 4to, weekly, single copies	0 25
Less than 20 copies	0 24
Over 20 copies	5 50
Berean Leaves, 100 copies per month	6 00
Berean Quarterly, 100 copies per month	0 15
Sunbeam, fortnightly, less than 10 copies	0 12
10 copies and upwards	0 12
Happy Days, fortnightly, less than 10 copies	0 12
10 copies and upwards	0 25
Quarterly Review Service. By the year, 24 cents a dozen; \$2 per 100. Per quarter, 6 cents a dozen; per 100.	0 50

Address— WILLIAM BRIGGS,  
Publisher, Toronto.

C. W. COATES, S. F. HUESTIS,  
3 Bleury Street, Meth. Book Room,  
Montreal, Que. Halifax, N. S.

## Sunday School Banner.

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

TORONTO, JULY, 1893.

### Lesson Study.

BY F. S. THOMPSON.

Rev. James E. W. Cook, of New London, Ohio, in an article on "The Graded Sunday-school," in the last number of the *Sunday School Times* (April 29th), says: "All honor to the men of science, who are enlarging our knowledge of things around us . . . But I assure you, their discoveries would pale like the morning star before the uprising sun, compared with the discovery of the best method of bringing the children into the measure of the stature of men in Christ Jesus."

In my last article, I spoke of Lesson Study by the Officers. Let us defer, for the time, the consideration of the subject as regards teachers and advanced scholars as well as the Home Department, now becoming so popular in some places, and take up the question of

#### LESSON STUDY BY THE INTERMEDIATE SCHOLARS

as of the greatest importance. I do not pretend to have made any discovery of best methods, but write simply to arouse an interest and in the hope that someone who has discovered or

adopted methods which have proved successful will be induced to make them public by this means.

In our Sunday-school, we have for several years past sought to encourage the intermediate scholars to prepare their lesson at home by placing a mark to the credit of each one who reports to their teacher that they have done so. No doubt many teachers endeavor to get their scholars to study the lesson at home, and with great success; but do not the great majority of scholars everywhere come to Sunday-school without having made any preparation whatever? Aye, and advanced scholars also. Perhaps some teachers would fear too much preparation on the part of the scholars, lest they might come to the class better prepared than the teacher.

A very intelligent teacher once complained of a sermon having been preached upon the same subject that the school was to study on the afternoon of the same day, and saying that "it had taken the wind out of her sails." Why, if her whole class had been present, and everyone had paid the strictest attention to the sermon, it would have only been a help to her, because "the old, old story" cannot be repeated too often. The more a child knows about a subject beforehand, the better will be his attention in the class, and the greater will be his enjoyment of the lesson.

I asked a bright little boy, belonging to one of our largest Sunday-schools, and who was several classes in advance of the Primary Department, if he studied the Sunday-school lesson at home. He did not seem to understand what I meant, as the most he had ever done in the way of Bible study was to memorize a verse or two. Thousands of our scholars do not even do that.

If a teacher can induce a scholar to make sufficient preparation at home to say ten words intelligently upon the subject, in the class, more will have been accomplished than if that teacher had spent hours of study, and then took up the whole class hour in telling what she or he knew about it. There is too much teaching over the heads of the scholars. Nine out of every ten teachers talk too much. No wonder the scholars become restless under such instruction.

The nature and amount of the preparation would depend upon how advanced the children were. The simplest could not be less than the reading over of the lesson at home.

With regard to lesson helps, the Bible itself is the very best for both teacher and scholars. A system of study, simple though it might be, should be adopted; and a teacher, having decided upon a practical one, should endeavor to have the scholars conform to it. On Monday the lesson might be read in the authorized version; on Tuesday, in the revised version, if the scholar has a copy; on Wednesday, the references, in a Reference Bible, might be looked up;

and then, if on the other days of the week the last page of *Onward*, the *Bevan Leaf*, or any other lesson help be consulted, the lesson will have been fairly well prepared by Sunday, while but a few minutes time may have been spent on it each day. There is an immense advantage in studying from God's Word, say, the first three days, as outlined above. Then, having been at the fountain head, and having formed some conclusions of our own, we can with greater skill weigh words of man's wisdom upon the remaining days of the week.

*St. John, N. B.*

### Book Notice.

*The Gospel of the Kingdom.* A Popular Exposition of the Gospel according to Matthew. By C. H. SPURGEON. With Introductory Note by Mrs. C. H. Spurgeon; and an Introduction to the American Edition by Arthur T. Pierson. New York: The Baker & Taylor Co. 12mo. Cloth. 512 pp. Price \$1.50.

One who, with his graphic pen, did nobler work than any mere artist or sculptor with brush or chisel, fell on the 31st of January, 1892, leaving this his last and best work.

Charles H. Spurgeon had a rare insight into the Word of God, and into spiritual truth. He was a seer of wonderfully clear vision. He saw beneath the letter to the spirit of divine truth. He was both an example and proof that the days of anointed eyes and anointed tongue are not past, and that the "unction from the Holy One," which confers both spiritual perception and effective utterance, was not confined to apostolic times.

This commentary on the Gospel according to Matthew is the latest and ripest of his life's labors. It will be found a tree laden with rich fruit, and evidencing a soil singularly fertile, and the culture which bespeaks a divine husbandman. We predict for this volume a larger sale than for any of Spurgeon's previous works, partly because it is his latest, and has, in a sense, the aroma of his dying days; and partly because it is a simple, brief and charming memorial of the most effective popular preacher of his age. Every page is, like his sermons, full of his Master, and yet sparkling with his own unique individuality. These pages will be found to disclose many of the secrets of his power in discerning, expounding and applying the Gospel. The reader will find himself here keeping perpetual company with one whose soul followed hard after God, and who loved the paths which his Saviour had trodden before him.

Through these pages may he, who is dead, still continue to speak.

This work will throw much light on the lessons for 1894.

## Opening and Closing Services.

### THIRD QUARTER.

#### OPENING SERVICE.

- I. Silence.
- II. Singing.
- III. Responsive Sentences.

*Supt.* Blessed are the poor in spirit :  
*School.* For theirs is the kingdom of heaven.  
*Supt.* Blessed are they that mourn :  
*School.* For they shall be comforted.  
*Supt.* Blessed are the meek :  
*School.* For they shall inherit the earth.  
*Supt.* Blessed are they which do hunger and thirst after righteousness :  
*School.* For they shall be filled.  
*Supt.* Blessed are the merciful :  
*School.* For they shall obtain mercy.  
*Supt.* Blessed are the pure in heart :  
*School.* For they shall see God.  
*Supt.* Blessed are the peacemakers :  
*School.* For they shall be called the children of God.

#### IV. Singing.

V. Prayer, closing with the Lord's prayer.

VI. Responsive Reading of a Scripture Lesson [not the Sunday-school lesson for the day, but appropriate to it].

#### VII. Singing.

#### LESSON SERVICE.

- I. Class Study of the Lesson.
- II. Singing Lesson Hymn.
- III. Recitation of Title, Golden Text Outline, and Doctrinal Suggestion by the school in concert.
- IV. Review and Application of the Lesson, by Pastor or Superintendent.
- V. The Supplemental Lesson. [Special lessons in the Church Catechism may here be introduced.]
- VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

#### CLOSING SERVICE.

- I. Singing.
- II. Responsive Sentences.  
*Supt.* Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report :  
*School.* If there be any virtue and if there be any praise, think on these things.  
*Supt.* And the God of peace shall be with you.
- III. Dismissal.

## INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: LESSONS FROM THE LIFE OF PAUL.

A. D. 52.]

## LESSON I. PAUL CALLED TO EUROPE.

[July 2.]

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

## Authorized Version.

**Acts 16. 6-15.** [Commit to memory verses 14, 15.]

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothrace, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

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

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

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

## Revised Version.

6 And they went through the region of Phrygia and Galatia, having been forbidden of the

7 Holy Ghost to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the

8 Spirit of Jesus suffered them not; and passing 9 by Mysia, they came down to Troas. And a

vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia,

10 do not, and help us. And when he had seen the vision, straightway we sought to go forth

into Macedonia, concluding that God had called us for to preach the gospel unto them.

11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day

12 following to Neapolis; and from thence to Philippi, which is a city of Macedonia, the

first of the district, a Roman colony; and we were in this city tarrying certain days. And

13 on the sabbath day we went forth without the gate by a riverside, where we supposed there

was a place of prayer; and we sat down, and spake unto the women which were come to

14 together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart

the Lord opened, to give heed unto the things 15 which were spoken by Paul. And when she

was baptized, and her household, she besought us, saying, If ye have judged me to be faithful

to the Lord, come into my house, and abide there. And she constrained us.

**TIME.**—A. D. 52. **PLACES.**—Troas in Mysia (Asia Minor), and Philippi in Macedonia (Europe). **DOCTRINAL SUGGESTION.**—Universal redemption. (Verse 9.)

## HOME READINGS.

- M. Paul called to Europe. Acts 16. 6-15.  
 Tu. The journey mentioned. 2 Cor. 2. 12-17.  
 W. "Teach all nations." Matt. 28. 11-20.  
 Th. Assembly for worship. Heb. 10. 18-25.  
 F. Christ's presence promised. Matt. 18. 15-20.  
 S. Hospitality. 3 John 1-8.  
 S. The new heart. Ezek. 11. 14-20.

## LESSON HYMNS.

No. 317, New Canadian Hymnal.  
 Jesus shall reign where'er the sun.

No. 321, New Canadian Hymnal.

A better day is coming.

No. 319, New Canadian Hymnal.

The morning light is breaking.

New Canadian Hymnal (enlarged edition).

Hymn No. 442

## QUESTIONS FOR SENIOR STUDENTS.

I. The Vision, v. 6-10.

Why were visions and dreams of other guides in Paul's day than now?

Who were the three missionaries whose career we now trace?

In what lands and places did they journey?  
How were they kept from preaching in certain places, and why?

Who afterward joined the three, and where?  
How soon did they obey the heavenly summons?

### 2. The Visit, v. 11-15.

What reasons may have led Paul to select Philippi as his earliest mission field in Europe? (See verse 12.)

What was the method of working adopted by these apostles?

Why should they go to a riverside on the Sabbath?

Who was the first convert to the Gospel in Europe?

What elements of character did she show?  
How do we see her influence over others?

What showed the fullness of her consecration to Christ?

Which of our Lord's precepts was notably followed in this lesson? (See GOLDEN TEXT.)

### Practical Teachings.

Where does this lesson show—

1. The guidance of the Holy Spirit?
2. The characteristics of a Christian evangelist?
3. The characteristics of a sincere convert?

### Hints for Home Study.

This lesson tells the story of the salvation of the first European convert. Look up and thoughtfully read the following texts:

1. Salvation comes from God (Hosea 13. 4; Psalm 3. 8; 74. 12; 98. 2, 3; 1 Tim. 2. 3, 4; 4. 10).
2. Salvation comes through Christ (Isa. 49. 6; 63. 1; Matt. 1. 21; 18. 11; Luke 2. 11; John 3. 17; 10. 9; Rom. 5. 9; 1 Thess. 5. 9; Titus 2. 14).
3. Salvation comes by the Holy Spirit (Isa. 44. 3; 59. 21; Ezek. 11. 19; 36. 26, 27; Zech. 4. 6; 12. 10; John 3. 5; 7. 39; Eph. 4. 30; Phil. 1. 19; 2 Thess. 2. 13; 1 Peter 1. 2, 22).
4. Salvation comes by faith (John 6. 29; Mark 16. 15, 16; John 3. 14-16; Rom. 3. 21, 22, 25, 26; 10. 9; 2 Tim. 3. 15; Heb. 6. 12; 10. 39; 1 Peter 1. 5).

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. The Vision, v. 6-10.

To whom did this vision appear? (Verse 9.)

Where was Paul at the time? (Verse 8.)

Through what provinces had he journeyed?

Why did he not tarry in Asia?

Who hindered his going into Bithynia?

Where then did he go?

What did Paul see in the vision?

What did the man say to him?

What did Paul think the vision meant?

What did he at once try to do?

What command of Christ was Paul obeying? (GOLDEN TEXT.)

#### 2. The Visit, v. 11-15.

To what place did Paul first sail?

Where the next day?

Where did he go from Neapolis?

What shows that Philippi was a place of importance?

Where did Paul go on the Sabbath?

To whom did he preach?

What woman heard the message favorably?

What did the Lord do for Lydia?

What shows that she became a Christian?

What kindness did she show to Paul?

What says Peter about the grace of hospitality? (1 Peter 4. 9.)

### Teachings of the Lesson.

Where in this lesson are we taught—

1. That God guides those who trust him?
2. That God blesses those who worship him?
3. That God honors those who work for him?

### Home Work for Young Bereans.

Find the story of a sorcerer who thought he could make money by the Holy Spirit.

Find as many cases as you can where Jesus expelled demons from men and women.

### QUESTIONS FOR YOUNGER SCHOLARS.

Who was called "the apostle to the Gentiles?" **Paul.**

Where did he go to attend the council of the Church? **To Jerusalem.**

What did Paul decide about offering sacrifices?

**That it was no longer necessary.**

Who went back to Antioch with Paul and Barnabas? **Judas and Silas.**

What did they decide to do? **To visit the churches.**

Who went with him? **Silas and Timothy.**

Where did they form a church? **In Galatia.**

To whom did Paul afterward send a letter? **To the Galatians.**

To what city near the sea did they come? **To Troas.**

What did Paul see in the night? **A vision.**

Whom did he see in his vision? **A man of Macedonia.**

What did the man say? **"Come over and help us."**

To what city in Macedonia did Paul go at once? **To Philippi.**

Where did they go on the Sabbath to worship? **To the river's side.**

Who was one of the women who came to be taught? **Lydia.**

What did she do? **Believed and was baptized.**

Who went to stay at her house? **Paul and his friends.**

**Words with Little People.**

Are children called to "come over and help?"  
O, yes, wherever we are; some one near by is

sick, or sorrowful, or poor, or in trouble of some kind. And then there are the poor heathen far away who need our pennies and our prayers. There is work for the children, and plenty of it.

**Lesson Call.**

Come over and help!

### EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

#### General Statement.

A ship lies rocking in the harbor of Troas, bearing the fortunes of all Europe and America in the four men who stand together on its prow. They have been called by heavenly vision to Macedonia. Borne by favorable winds, the ship cleaves the blue Ægean waters, passes Samothrace, and leaves the shores of Asia in the distance. It anchors at Neapolis, and the four missionaries stand for the first time on European soil. They press inland to Philippi, where the Roman eagles flaunt their wings above the walls. Here they find no Jewish synagogue, but learn that on the Sabbath a meeting for worship is held outside the city. They turn their steps toward the meeting place, and by a riverside meet a little company of women, the only worshippers of the true God in that great city. It is but a small field for labor, but the disciples, like their Master, despise not the day of small things. By them the story of redemption is for the first time told in Europe. One heart, at least, is opened by the power of the Lord. Lydia, the purple seller, becomes the first European convert, and her household follow her example of faith. The evangelists find an abiding place under her hospitable roof, and, toiling at their trade through the week, meet an increasing congregation by the riverside on successive Sabbath days.

**6. Phrygia.** A province, variously bounded at different periods, in the interior of Asia Minor.  
**Galatia.** Another interior province, inhabited by a Gallie race, of the same origin as the French people, and with many of their characteristics. The rapid pen of the historian compresses into half a verse the record of months of incessant toil.  
**Forbidden of the Holy Ghost.** Not because souls were less precious in one locality than another, but because the time was not yet ripe in one, and the hearts of men were ready in the other. Afterward the Gospel met with great success in the very region then forbidden to the apostles (Acts 19. 10).  
**Asia.** Not the continent, but a proconular province bearing that name.

**7. Mysia . . . Bithynia.** Adjoining provinces on the northwestern coast of Asia Minor.

**8. Passing by Mysia.** That is, not preaching there; they had to pass through it. **Came down to Troas.** A port on the Hellespont, near the site of ancient Troy. (1) "From the place where Grecian heroes once fought, soldiers of Christ go forth to the holy war."—*Beser.*

**9. A vision . . . in the night.** Showing that even on his couch Paul's thoughts were of his work. **A man of Macedonia.** Recognized by his dress, his language, and his words of invitation. **Into Macedonia.** A large province in the northern part of Greece, between the Ægean and Adriatic Seas. Philip, its king, subjected all Greece, and his son, Alexander the Great, conquered nearly all the known world. In Paul's time it was a Roman province, having Thessalonica for its capital. **Help us.** (2) *The cry of*

*need comes even yet from a world blindly groping after Christ.*

**10. Immediately.** Paul was ready on the instant when the path of duty was revealed. **We endeavored.** Thus simply and modestly does the historian Luke show himself for the first time in the company of missionaries. **That the Lord had called.** (3) *Where a soul is calling for help, there the Lord is calling to labor.*

**11. Therefore.** Influenced by Paul's vision, as related in the last lesson. **Loosing.** "Setting sail." **A straight course.** One of many phrases which show that Luke was familiar with sea life; it implies that they sailed before the wind. **Samothraci.** A small, rocky island, now called *Samotraki*, off the coast of Thrace. **Neapolis.** A seaport town, the harbor for Philippi.

**12. Philippi.** An ancient town, conquered, rebuilt, and renamed by Philip, the father of Alexander the Great. It was the place where Augustus and Antony gained a victory over Brutus and Cassius, and won the Roman world; and where Paul, a greater than either, was to win the first triumphs of the Gospel in Europe. **The chief city.** Better, "the first of the district;" that is, the first city in that province which Paul reached. The phrase refers to location, not to greatness. **A colony.** "A military settlement of Roman soldiers and citizens established to subdue a recently conquered district." **Abiding certain days.** Waiting for the Sabbath, in order to begin their work among the Jews.

**13. On the sabbath.** The Jewish Sabbath,



or Saturday. **We went.** Paul, Silas, Timothy, and Luke. **By a riverside.** The brook Ganges, which flows in winter past the ancient wall of Philippi, but is dry in summer. **Where prayer was wont to be made.** Better, "where we supposed was a place of prayer." In cities where the Jews were too few to form a synagogue they often met in the open air at some retired place. **We sat down.** The posture of teachers in the Orient. **Spake.** The word used shows that it was a conversation rather than a set discourse. (4) *Sometimes greater results come from a personal talk than from a sermon.* **Unto the women.** The worshiping company was composed wholly of women, not all of whom were Jewesses; yet on that day was formed the Christian Church in Europe. Not long before this the Roman emperor had banished from Rome and all its colonies all Jewish men, and that was why women only were present. (5) *Let us not wait for great opportunities, but make use of those which God puts in our path.*

**14. Lydia.** All her story is told in these verses. She was (1) A working woman; (2) A worshiper of God; (3) A faithful follower of her convictions; (4) Generous and self-sacrificing; (5) Steadfast in time of persecution. **A seller of purple.** Of purple dyes, and probably also of goods dyed purple; a trade for which the

Thyatirans were famous. The ancient purple included many shades from rose-red to sea-green or blue. She was a native of **Thyatira**, in Asia Minor. So the first convert in Europe came from the very province in Asia where the Spirit had prevented the apostles preaching. **Worshiped God.** This expression is used only of Gentiles who had forsaken idolatry, but not united with the Jewish Church. (6) *The earnest heart is sure to be led into the right way.* **She attended.** (7) *Notice the divine power opening the heart and the human will attending to the truth.*

**15. When she was baptized.** She followed out her convictions by a public professing of Christ. This meant more in that heathen community than now in our Christian world. **And her household.** Possibly her family, probably the dyers and workers associated with her. (8) *See the power of one person's example and influence.* (9) *The first field for Gospel work is the home and the close neighborhood.* **She besought us.** Not by mere formal invitation, but by earnest entreaty. **Judged me to be faithful.** "If you deem me a true believer in Christ." **Come unto my house.** Up to this time the evangelists had supported themselves by their work, Paul as a tent-maker, and Luke probably as a physician. (10) *Where the heart door is opened, the house door is not kept shut.*

#### CRITICAL NOTES.

**Verse 6. Now they went through the Phrygian and Galatian region, after they had been hindered by the Holy Spirit from preaching in Asia.** The term "Asia," as employed in the Acts of the Apostles, does not signify the continent of Asia nor the peninsula of Asia Minor, but includes simply the districts of Lydia, Caria, and Mysia (Acts 2. 9). This fact explains the widely different renderings of the versions. The Authorized Version, having understood the term Asia in its broader significance as opposed to Europe, was compelled to regard the hindrance of the Spirit as taking place after passing through Galatia and Phrygia, and so adopted a reading, though poorly authenticated, that harmonized with this view. The Revised Version, which takes the term Asia in its narrower and correct sense, and adopts by far the best attested reading, makes it clear that it was after the Spirit's hindrance, and doubtless because of it, that the journey to Galatia was made.

**7. They were attempting . . . and the Spirit of Jesus suffered them not.** The tense of the word "attempt" suggests a prolonged or repeated trial, indicating that, though the hindrance was supernatural, the discovery of it was due to human effort. The expression, "the Spirit

of Jesus," does not occur elsewhere. It is the unquestionable reading of the text, and is adopted by all recent critics. For expressions nearest akin to it comp. Rom. 8. 9; Phil. 1. 19.

**9. And a vision appeared to Paul in the night.** Of the two manifestations of the Spirit already noticed, it is to be observed that they were granted to Paul and his companions, and served in a negative way to direct their course. The vision is vouchsafed to Paul only, and brings a positive indication of the will of God.

Under similar circumstances, visions and revelations were of frequent occurrence in the life of Paul; indeed, to such an extent is this true, that it may be considered a Pauline characteristic, and is of interest as possibly affording a partial explanation of the independence and remarkable originality of the life and gospel of Paul. The following instances will serve to illustrate the circumstances, nature, and purpose of such manifestations: As he was on his way to Damascus, suddenly a light from heaven flashed round about him, and he heard a voice directing him to go to the city, and there it would be told him what he was to do (9. 3). In a vision Paul saw Ananias coming in and laying his hands upon him, that he might receive his sight (9. 12). When he returned to

Jerusalem, while praying in the temple, he fell into a trance and saw the Lord saying unto him, "Make haste, and get thee quickly out of Jerusalem.... Depart: for I will send thee far hence unto the Gentiles" (22. 17-21). As the prophets and teachers at Antioch (Paul among them) were ministering and fasting, the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them.... So they, being sent forth by the Holy Spirit, went down to Seleucia" (13. 2-4). "Then after the space of fourteen years I went up again to Jerusalem.... And I went up by revelation" (Gal. 2. 1, 2). It was when he was withheld by the Holy Spirit from preaching along the coast of Asia Minor that he went to Galatia; again restrained by the Spirit from going into Bithynia, he came down to Troas, where, in a vision, "there was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us" (16. 6-9). At Corinth the Lord said unto Paul in the night by a vision, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city" (18. 9, 10). In his farewell to the church at Ephesus he says, "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit testifyeth unto me in every city, saying that bonds and afflictions abide me" (20. 22, 23).

Once again at Jerusalem, on the night following that day of violence and extreme peril, the Lord stood by Paul, and said, "Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome" (23. 11). On his way to Rome, when shipwrecked, he exhorts the crew to "be of good cheer: for there shall be no loss of life among you.... For there stood by me this night an angel of the God whose I am, whom also I serve, saying, Fear not, Paul; thou must stand before Cæsar" (27. 23). In writing to Timothy of his trial at Rome he says, "At my first defense no one took my part, but all forsook me.... But the Lord stood by me, and strengthened me;.... and I was delivered out of the mouth of the lion" (2 Tim. 4. 16, 17). In another place he says, if he is to boast, he will "come to visions and revelations of the Lord. I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven.... and heard unspeakable words, which it is not lawful for a man to utter." Again he says, "But I forbear, lest any man should account of me above that which he seeth me, or heareth of me, and that because of the exceeding greatness of the revelations" (2 Cor. 12. 1-7). He declares that he is "an apostle not from men, neither through a man.... For I make known to you, brethren, as touch-

ing the gospel which was preached by me, that it is not after man. For neither did I receive it from a man, nor was I taught it, but through a revelation of Jesus Christ" (Gal. 1. 1, 11, 12).

**10.** Now after he saw the vision, **straightway we sought.** The first person is introduced for the first time, the author in this way making it clear that here, at any rate, he is an eye-witness and sharer in the events he records. On Paul's leaving Philippi (chap. 16. 40) this form of narration disappears, and is not resumed until on another occasion he sails from the same place (chap. 20. 5). The first person is used in 20. 5-15; 21. 1-18; 27. 1-28. 16. "It is to be observed that in other passages, where the author uses the third person, he does it, not because he was not present, but because he was not concerned. Comp. chaps. 21. 17-27. 1." These facts sustain a vital relation to the question of the authorship and composition of the Acts, a question previously discussed.

**12. Philippi, which is a city of Macedonia, the first of the district, a colony.** The word "first" may be taken of local situation, or of rank. The word "district" may refer to one of the four divisions made by Æmilius Paulus, or to the country of Macedonia as distinguished from the province, which included also Epirus and Thessaly. Through lack of exact historical data the precise significance of these terms is a matter of uncertainty, and so the interpretations vary as the versions indicate. The following views find more or less support: 1. The first city means the chief city, the capital; but Thessalonica was the capital of the province and Amphipolis the capital of the district where Paul then was. 2. A city of the first part of Macedonia; this requires an emendation of the text. 3. A chief town; that is, one of importance, but not the capital. 4. Which is the first [in rank] colony-town of the part [concerned] of Macedonia. 5. Philippi, which is the first city of the district of Macedonia—that is, of Macedonia proper—at which Paul arrived. There can be no doubt that this verse contains an explanation of the choice of Philippi as the base of operation: "We made a straight course to Samothrace, and the day following to Neapolis; and from thence to Philippi," "seeing that" it is not only first on our way, but of first importance as a sphere of activity.

**13. Where we supposed there was a place of prayer.** The word *prosencha* means, primarily, "prayer." There is a secondary and rarer use of the term to signify "a place of prayer." The context is decisive in favor of the reading of the Revised Version. **We supposed** and **are wont** are translations of different forms of the same word. The first plural is the best attested reading, and adopted by the critics. This reading (regarded as a mistaken emendation of the text by many commentators) necessitates our

unde  
local  
any k

Qu  
regar  
did I

Yes  
vision  
begat  
that s  
reason  
metho  
was s  
and v  
never  
and t  
nary  
doubt

Qu  
in the  
or the

In  
sacree  
Sabb  
where  
they  
Early  
Jewis  
ized t  
mode  
They  
permi  
day.  
Lord's  
distin  
first e  
of the  
day, s  
Sunda

And

I. A S

Him

"

"

II. A

Delo

"

"

III. A

Gon

"

"

understanding "place of prayer" in the sense of locality merely, without synagogue or temple of any kind.

### The Lesson Council.

**Question 1.** *Is there any reason why we should regard visions and dreams as less supernatural than did Paul?*

Yes. We do not live in an age of dream and vision as did St. Paul. His Christian experience began with a vision, soon followed by a dream that speedily was actualized. Thereafter he might reasonably expect further revelation by this method, and he was not disappointed. Neither was St. Paul alone in being the subject of dreams and visions. These, moreover, were a special, and never a general, method of divine communication, and the circumstances were always so extraordinary and pronounced as to leave in the mind no doubt of their heavenly origin.

**Question 2.** *Did the early Christian Church, in the days of the apostles, observe the Jewish Sabbath or the Lord's Day?*

In Gentile communities, like Troas, they kept sacred the Lord's Day and ignored the Jewish Sabbath (Col. 2. 16). In Jewish communities, where all labor on the seventh day was interdicted, they could not secularize the Jewish Sabbath. Early training and associations at first made the Jewish sanctuary services precious, and they utilized them to gain converts to Christianity as the modern missionary utilizes pagan festival days. They also kept, as far as their circumstances would permit, the Lord's Day as peculiarly their holy day. Later, everywhere, they kept holy the Lord's Day and ignored the Jewish Sabbath. To distinguish their holy day from the Jewish in the first centuries they carefully refrained from the use of the word Sabbath when speaking of their sacred day, and called it the First Day, the Lord's Day, or Sunday.

### Analytical and Biblical Outline.

#### The Spirit of the Gospel.

##### I. A SPIRIT OF FELLOWSHIP.

*Him would Paul have.* v. 1-3.

"Sent them two and two." Luke 10. 1.

"Other my fellow-laborers." Phil. 4. 3.

##### II. A SPIRIT OF ORDER.

*Delivered... the decrees.* v. 4.

"Walk by the same rule." Phil. 3. 16.

"Know them... over you." 1 Thess. 5. 12.

##### III. A SPIRIT OF ACTIVITY.

*Gone throughout Phrygia,* etc. v. 6.

"Woe... if I preach not." 1 Cor. 9. 16.

"Debtors... Greeks... barbarians." Rom. 1.

14.

##### IV. A SPIRIT OF GROWTH.

*Churches... increased in number.* v. 5.

"Bring my sons from far." Isa. 43. 6.

"Lord... is rich unto all." Rom. 10. 12.

##### V. A SPIRIT OF OBEDIENCE.

*Forbidden of the Holy Ghost.* v. 6-10.

"Spirit of God... in you." 1 Cor. 3. 16.

"Led by the Spirit of God." Rom. 8. 14.

##### VI. A SPIRIT OF FAITH.

*Whose heart the Lord opened.* v. 14.

"Open thou mine eyes." Psalm 119. 18.

"Hath shined in our hearts." 2 Cor. 4. 6.

### Thoughts for Young People.

#### Paul and Lydia.

1. While sometimes the Spirit "forbids" to labor, we must watch, lest oftener we be hindered by our own hearts.

2. The worker for Christ does not wait for great opportunities, but labors with even a few souls, when they cross his path.

3. She who had come to Philippi for gain finds there the "pearl of great price."

4. See Lydia's example in: (1) Industry; (2) Religious interest; (3) Sabbath-keeping; (4) Teachableness; (5) Promptness to follow divine direction; (6) Interest in and influence with her household; (7) Liberality and hospitality.

### Lesson Word-Pictures.

BY REV. E. A. RAND.

Why is it the apostle is checked in his movements? Does he think of working in Asia? "No, not now," says a gentle voice. He attempts to pass into Bithynia; a loving restraint mysteriously is felt by him. Kept from turning to the right, kept from turning to the left, yet ever led on, he comes to Troas. Why this strange pressing forward yet mysterious moving away from fields of labor that may beckon? What work will open at Troas? Out upon the blue waters of the restless sea does the apostle look in strange inquiry, wondering if he is to launch any boat of venture upon the great deep?

Beyond it is Macedonia. Beyond it is Greece. Beyond are many harbors. Toward which will any vessel of his enterprising quest press with wings white and expanded?

While in this waiting mood, how little he can foresee one evening that into the sleep of the night will come a form making a corner in his life and in the history of the Church he loves! He has a vision that night. Out of the shadows of slumber rises up the figure of a man! Is it an angel in human form and dress? Does he beckon? Does he point across the sea? He calls hither. O, how earnestly he summons, calling away, calling

away from Troas and over the blue deep to Macedonia! "And help us!" he cries.

Whom did he mean? Men on the earth, angels from the skies? Who were those calling through this lonely messenger in the solemn stillness of the night? "A man of Macedonia" is all the record says. The form vanishes, and Paul is alone. What does it all mean?

Soon out of the harbor of Troas there is a vessel plowing its way through the rough sea, its prow pointing toward Macedonia, and the apostle is in the ship. Amid the noise of the tossing seas and the whistling wind he can hear the voice earnestly calling, "Come over into Macedonia, and help us!" He is going, he they men or angels asking his aid, and he stays not his restless feet until Philippi's port is reached, and then Philippi.

And now who first in Macedonia shall have the apostle's thought? It is the Sabbath day, whose quiet and worshipful hours make a roadway of peace between earth and the sky. But where will Paul worship? There is the place of prayer by the riverside. The Jews can worship here, and now they come, a band of devout women—as ever, more women than men come to prayer's gate—and they are now seeking that quiet nook by the clear, bright river. Will Paul speak to them? Yes; he has found his open door and he must enter in. You can see the women looking intently, and they are listening devoutly. That one you have singled out from the group is Lydia, a seller of purple on other days, but a devout worshiper to-day. Paul will hold up the cross, he will exalt the name of Jesus, he will welcome to baptism in His sacred name. Lydia has a hospitable heart. She sets the door wide open, and O, what angels enter in that Sabbath day and make of her heart a court of heaven! She wishes to be baptized. It may be a river scene that follows. The shining sky bends down in blessing. The Sabbath hour, with its hush, stills the consecrated spot. And lo, upon Lydia and her household descends the blessing of the waiting Spirit.

It is the first grain-sheaf of the great Macedonian harvest.

I can see them standing now by the river side—Paul, his companions, Lydia, and her household. They turn away. Lydia would seek her home. And the homeless Paul, where will he go? Lydia, who opened her heart to the Lord's message, opens her home to the Lord's messenger, and the apostle's little band is seen slowly following her.

### Orientalisms of the Lesson.

BY REV. J. T. GRACKY, D.D.

*Verse 13.* That Paul "spake unto the women" is a peculiarly symbolic, if not prophetic, act. Not so would a Hindoo have done, but rather have

poured lead into the ears of women who should even overhear the sacred text read. Not so would a Moslem have done, for Islam degrades woman. This was the beginning of the elevation of woman in Europe and the West. And nobly did woman respond to the trust! Women occupied foremost places in the ranks of Christian martyrs. They trained their sons in Christian truth, as did the mothers of St. Augustine, St. Chrysostom, St. Basil, and others. Noble women devoted themselves to the care of the suffering, and their fortunes to founding institutions of charity of a kind unknown in the world before. And the impulse has counted from age to age till now.

*Verse 14.* Lydia, the first convert in Europe, was probably well-to-do, as being a "seller of purple" would indicate. The only purple known among ancients was Tyrian purple, obtained in minute quantities from a species of shellfish, one fish yielding but a single drop. In the time of Cicero wool, double-dyed with this color, cost one thousand denarii (two hundred and seventy-five dollars) a pound. Among more than one of the nations of antiquity it was death for any but sovereigns or supreme judges to wear garments dyed with Tyrian purple. Upon the accession of Julius Cæsar a law was passed forbidding humble persons to wear it. It became an imperial color because of its costliness. The "rich man" in the parable was "clothed in purple," and in imperial mockery they put a "purple robe" on Jesus.

### By Way of Illustration.

*Verses 6-8.* My strength during all my life has been precisely this—that I have no choice. During the last thirty-six years God has twelve times changed my home, and fifteen times changed my work. The support of my life is to know that I am doing what God wishes and not what I wish myself. The best thing often which could happen to a man is to be thwarted in his favorite hopes. The old song sings the hope that in time of old age we may find one face at our fireside whom we loved when we were young; but I would say, far rather than this, God grant that we may find him there in the home of the darkened life. Then all else will seem like dross.—*Archdeacon Farrar.*

*Verse 9.* When Paul went to Macedonia the next day he found not one who said, "Come, we have waited for you; we want your help." What then means the man from Macedonia? If he was not the messenger of the Macedonians, who was he? God sent him, because he saw that they needed the Gospel. The mysterious man was an utterance, not of the conscious want, but of the unconscious need of those poor people.... Tell me, O Christian, was it not the cry of a silent need that brought the Master to your side at first, and so drew you to

his?  
ear w  
Brook

Ver  
whos  
pat  
a dre  
to gui  
there  
thing  
and tr

Ver  
tianiz  
of God  
Mills.  
turned  
prayer  
grove.  
ter un  
the st  
This l  
of For  
ning.  
at its  
annual  
of the

This  
charac  
(1) Pa  
activit  
(2) Sil  
Christ  
tle, te  
friend,  
"Thou  
opport  
truth  
God's  
(1) Th  
tion to  
tion;  
already  
inquiri  
"open  
graphi

FREE  
prayer  
2557, 3  
Poetic  
7961.  
2740-27  
Vers. 1

his? "He first loved us!" Our hope is in the ear which God has for simple need.—*Phillips Brooks.*

*Verses 10-12.* I have known a timid traveler, whose route lay across the Higher Alps along a path no broader than a mule's foothold that skirted a dreadful precipice, shut her eyes and not attempt to guide the course nor touch the bridle. And there are times in the believer's life when the only thing is to lay the bridle on the neck of providence and trustfully obey God.—*Guthrie.*

*Verses 14, 15.* A small beginning for the Christianization of Europe. A boy overheard his mother say she had dedicated him to the service of God as a missionary. That boy was Samuel J. Mills. When he was converted his mind was turned toward missions. He was wont to hold a prayer meeting with some other students in a grove. A thunderstorm drove them to take shelter under a neighboring haystack; and there, amid the storm, the question of missions was discussed. This led to the formation of the American Board of Foreign Missions. Such was its small beginning. Five assembled at its first meeting; seven at its second; thousands now assemble at its annual meetings. Its missions are in every part of the globe.

### The Teachers' Meeting.

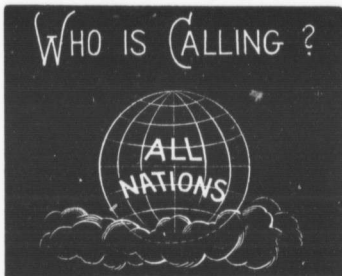
This is a good lesson to present in the line of its characters, with applications from each. Thus: (1) Paul, with examples of conciliation (verse 3), activity for Christ, obedience to the Spirit, etc. (2) Silas, a broad-minded, devoted worker for Christ. See Acts 15. 22-41. (3) Timothy, a gentle, tender-hearted youth. (4) Luke, the loyal friend, physician, evangelist. (5) Lydia, a gentle, tender-hearted youth. (6) Lydia, the loyal friend, physician, evangelist. (7) Lydia. See "Thoughts for Young People." These will furnish opportunity to present various phases of Gospel truth in a striking manner....Or, in the line of God's providence and spiritual leadership. (1) The divine impulse to preach; (2) The prohibition to preach in Asia; (3) The vision of invitation; (4) The divine unrest of Lydia, which had already led her to renounce her idols and sit as an inquiring worshiper among the Hebrews; (5) The "opening of her heart" by the Lord....Or, geographically.

### References.

FREEMAN'S HANDBOOK. Ver. 13: Places of prayer, 838....FOSTER'S CYCLOPEDIA. Prose, 1563, 2557, 3988, 3991-3995, 7540, 8737, 9132, 9135, 12053; Poetical, 3335. Vers. 6-10: Poetical, 3725; Prose, 7961. Ver. 9: Prose, 8040, 10585. Ver. 10: Prose, 2740-2742, 4781. Vers. 11-15: Poetical, 3860. Vers. 14, 15: Prose, 3255.

### Blackboard.

BY J. B. PHIPPS, ESQ.



The call to Macedonia suggests a missionary lesson. Who now is calling? All nations. What does the Golden Text say? "Go ye, therefore, and teach all nations." What is our duty? To come to their help. How? By sending missionaries; by giving our money; by example; by furthering the cause of Christ at home and abroad. Who are calling? [Here it is suggested that certain scholars or classes give the name of a country or mission field, and state briefly the statistics and the history and condition of the mission work of our Church.]

CLOSING THOUGHT.—How long did Paul wait after receiving the call?

### Primary and Intermediate.

BY MARTHA VAN MARGER.

LESSON THOUGHT. *God Calls Us to Help.*

[Print on the board "Paul," "Silas," "Timothy." Question about Paul, his conversion, his life before that and after. Recall his first missionary journey. Tell that this lesson shows him on a second journey of this kind. Point out on the map some of the places Paul and his helpers visited, bringing them to Mysia. If no map is available, a very little painstaking effort will provide one, and you can trace the journey with crayon in hand.] From Mysia, Paul meant to go to Bithynia, but an unseen power stopped him. What power? God's Holy Spirit!

The Spirit does not always stop men when they are in the wrong way, but it is because they are not watching and waiting to learn the right way. From Mysia the little party came on to Troas, and there they stopped, to be directed by the Lord before going farther.

[Make a sharp angle on the board, and at its point print "Troas."]

Troas was on the seashore. On the other shore, across the sea, was the heathen land of Macedonia.

Paul did not think of going there. He thought the Lord wanted him to work in his own country.

But in the night a vision came to Paul. A man of Macedonia stood calling to him. Paul heard him say, "Come over into Macedonia, and help us." And then Paul knew that this was the work he must do next—go across the sea and preach to the heathen.

[Pin to the board a picture of a ship. Help the children to imagine Paul and his three helpers—for Luke was with them now—on the ship.] The very next day after Paul saw the vision they started. That is the way to obey God—quickly and cheerfully. Do you not think these men were real soldiers? Who was their Captain? What was the sword they carried? [Make a cross and an open Bible on the board, and sing one or two stanzas of "Onward, Christian soldiers."]

Somebody was waiting to hear the story of Jesus! When the Lord sent Paul to Philippi it was because some one there needed him. When he sends you on an errand it is always because there is something to be done. Lydia heard and believed right away, and then she wanted Paul and his friends to come and stay in her house, and tell the story to other people.

*The Lesson for Us.* [Sing one verse of "Jesus loves me," and talk about the blessing of having an open Bible to tell us the story of Jesus and his love. Show a picture of a church, and help children to understand how good it is to live in a land of churches.]

But what will God think of us if we have this good news, and keep it to ourselves!

There are so many who are calling, "Come and help us!" Right in our own country there are thousands of little children who never hear of Jesus! And across the sea, O, such great multitudes who know nothing about God and heaven!



But what can we do? [Sing No. 34 in *Melodies for Little People*, published by Hunt & Eaton, New York.]

Here are two things that every child can do—pray and save pennies. God called Paul to "help," and he calls

every Christian child, too. We cannot go and preach, as Paul did, but we can do something. We can join a Mission Band and be faithful at its meetings; we can invite some one to church and to Sunday school; we can give a tract, a kind word, and a loving prayer.

What will you do?

#### OPTIONAL HYMNS.

##### No. 1.

Sing them over again to me.  
Hasten, sinner, to be wise!  
Now is the accepted time.  
Jesus, my Lord, to thee I cry.  
Jesus, my Saviour, thou Lamb of God.

##### No. 2.

Hark, my soul! it is the Lord.  
Hark! the voice of Jesus calling.  
While Jesus whispers to you.  
How sweetly sounds the call.  
The great Physician now is near.

#### The Lesson Catechism.

[For the entire school.]

1. What appeared to Paul in the night? **A vision.**
2. Where did this vision lead Paul to go? **Into Macedonia.**
3. What command of our Lord was Paul now obeying? **GOLDEN TEXT: "Go ye therefore,"** etc.
4. Where did the apostles go on the Sabbath? **Where prayer was wont to be made.**
5. What is said of Lydia? **The Lord opened her heart.**

#### CATECHISM QUESTIONS.

35. What do you mean by the attributes of God? **All the perfections of his nature.**
36. What do the Scriptures teach concerning God's attributes? **That he is omnipresent and almighty, that he is omniscient and all-wise.**

A. D. 52.]

#### LESSON II. PAUL AT PHILIPPI.

[July 9.]

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

##### Authorized Version.

Acts 16. 19-34. [Commit to memory verses 29-31.]

19 And when her masters saw that the hope of their gains was gone, they caught Paul and Si'l'as, and drew them into the market place unto the rulers.

20 And brought them to the magistrates, say-

##### Revised Version.

19 But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Si'l'as, and dragged them into the market place before the rulers, and when they had brought them unto the magistrates, they said,

ing. These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Ro'mans.

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 jailer 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 Si'las 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 everyone'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, supposing 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 Si'las,

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

31 And they said, Believe on the Lord Je'sus 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.

These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being

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

23 them with rods. And when they had laid many stripes upon them, they cast them into prison,

24 charging the jailer to keep them safely: who, having received such a charge, cast them into the inner prison, and made their feet fast in the

25 stocks. But about midnight Paul and Si'las were praying and singing hymns unto God,

26 and the prisoners were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison house were shaken:

27 and immediately all the doors were opened; and everyone's hands were loosed. And the jailer being roused out of sleep, and seeing

28 the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a

29 loud voice, saying, Do thyself no harm: for we are all here. And he called for lights, and

30 sprang in, and, trembling for fear, fell down before Paul and Si'las, and brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Je'sus, and thou shalt be saved, thou and thy house. And they spake the word of the Lord unto him,

32 with all that were in his house. And he took them the same hour of the night, and washed

33 their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set meat before them, and rejoiced greatly, with all his house, having believed in God.

**TIME.**—A. D. 52. **PLACE.**—The prison and court of justice in Philippi. **DOCTRINAL SUGGESTION.**—Salvation by faith.

#### HOME READINGS.

*M.* Paul at Philippi. Acts 16. 19-34.

*Tu.* Persecution foretold. Matt. 10. 16-24.

*W.* The persecution mentioned. 1 Thess. 2. 1-9.

*Th.* Christ magnified. Phil. 1. 12-20.

*F.* Salvation by faith. John 3. 14-21.

*S.* "What shall we do?" Acts 2. 37-47.

*S.* The Deliverer. Isa. 42. 1-8.

#### LESSON HYMNS.

No. 29, New Canadian Hymnal.

Sinners Jesus will receive.

No. 33, New Canadian Hymnal.

Seeking the lost, yes, kindly entreating.

No. 32, New Canadian Hymnal.

Oh, word of words, the sweetest.

#### QUESTIONS FOR SENIOR STUDENTS.

##### 1. In Prison, v. 19-25.

Why were Paul and Si'las arrested ?

Why were the "customs" taught by them supposed to be unlawful ?

How did they employ their time in the prison ?

What spirit did the songs show ?

Who gave the power thus to sing ?

##### 2. At Liberty, v. 26-34.

What took place during the night ?

Why did the jailer wish to kill himself ?

How did his feelings contrast with those of the apostles ?

What led the jailer to the consciousness of need ?

How may fear lead men to seek salvation ?

What are the terms of salvation ?

How would this save his house ?

How did he show a true repentance and renewal?  
Why does salvation cause rejoicing?

#### Practical Teachings.

How does this lesson show—

1. That God permits his servants to suffer?
2. That when it is best he will deliver them?
3. That in the midst of persecution we may rejoice?
4. That even persecution may be overruled for God's glory.

#### Hints for Home Study.

1. Concerning conversion. It is (1) a turning from sin (Acts 3. 26). (2) A turning to God (1 Thess. 1. 9). (3) A translation (Col. 1. 13, margin). (4) A restoration (Psalm 119. 7, margin).
2. Its necessity (John 3. 3, 5, 6; Rom. 8. 11; Eph. 4. 23, 24; Acts 3. 19; Matt. 18. 3).
3. Its conditions (Zech. 1. 3; John 1. 12, 13; Eph. 5. 14; Luke 13. 24; Phil. 2. 12; Titus 3. 5; Hosea 6. 3; Matt. 11. 12).
4. Its evidences (Psalm 119. 165; Ezek. 36. 26; 2 Cor. 5. 17; 1 John 2. 3; John 5. 24; Rom. 13. 14; Gal. 5. 16, 25; 1 John 1. 6; 4. 12, 15).

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

##### 1. In Prison, v. 19-25.

Who arrested Paul and Silas?  
Why were they arrested? (See verses 16-18.)  
Before whom were they taken?  
What charge was made against them?  
Who joined in the clamor against them?  
What did the magistrates do and say?  
What is said of the beating? [11. 25.)  
How many times was Paul thus beaten? (2 Cor.  
What command was given the jailer?  
How did he secure the prisoners?  
How did all this affect Paul and Silas?  
What does Paul say of his treatment at Philippi? (1 Thess. 2. 2.)

##### 2. At Liberty, v. 26-34.

What disturbance suddenly occurred?  
What happened to the prison and the prisoners?  
What was the jailer about to do, and why?  
Who hindered him, and how?  
What did the jailer then do?  
What earnest question did he ask?  
What was the reply? (GOLDEN TEXT.)  
What more did the disciples do?  
What did the jailer at once do for them?  
What did they do for him and his household?  
What further did the jailer do?  
What was the cause of his joy? (Rom. 5. 1.)

#### Teachings of the Lesson.

Where in this lesson are we shown—

1. The need of salvation?
2. The blessedness of salvation?
3. The way to be saved?

#### Home Work for Young Bereans.

See what other earthquakes are spoken of in the New Testament.

In what manner were the apostles delivered from prison in Jerusalem?

Find in what manner Peter was released from prison?

What other remarkable conversions can you find?

#### QUESTIONS FOR YOUNGER SCHOLARS.

Who were brought before the rulers at Philippi?

##### Paul and Silas.

What had they done? **Cast an evil spirit out of a slave girl.**

How had she earned money for her masters?

##### By her false arts.

What made them angry? **She would no longer do this.**

What did the rulers order? **To beat the apostles.**

Where were they then put? **In prison.**

What did the jailer do? **He put their feet in the stocks.**

What did Paul and Silas do at midnight? **Sang praises to God.**

What did the Lord send? **A great earthquake.**

What flew open? **The prison doors.**

Who feared that the prisoners would all escape?

##### The jailer.

Who told him that they were all safe? **Paul.**

Who came and fell down before Paul and Silas?

##### The jailer.

What did he say? **“What must I do to be saved?”**

What did Paul answer? **“Believe on the Lord Jesus Christ.”**

Who believed and were baptized? **The jailer and his family.**

#### Words with Little People.

FAITH IN GOD { Makes hearts glad in time of trouble.  
Opens prison doors of difficulty.  
Gives work to do for God.

#### Whisper Truth.

The Lord is my light.

### EXPLANATORY AND PRACTICAL NOTES.

#### General Statement.

The kindly welcome of the last lesson was soon followed by hostility. Certain remorseless men had purchased a slave, a poor girl bereft of reason and “possessed” by wild spirits. They exhibited her as a



sort of prophetic, and made money out of her misery. Paul healed her by a miracle. By false reports the vengeance of the masses and of the magistrates was aroused, and Paul and Silas were scourged and imprisoned. And now it is midnight. The mob, tired out, has scattered home. The unjust judges probably sleep as peacefully as usual, for injustice was the normal characteristic of many Roman judges. Doubtless in remote homes a few Christians are praying for their leader. The jailer, probably like most Roman jailers himself a criminal, has left his prisoners, bruised and bleeding, lying in the stocks, and has locked the iron door, and gone. All is still, save the measured footstep of the Roman sentry in the corridor. Suddenly a sweet strain of song comes from between the iron bars of the inner prison, and the convicts, used to curses and to wails, listen with wonder to a midnight hymn of praise. Now the hymn is ended. All is again still. How strangely oppressive the hot atmosphere has become! Not the slightest breath of air is felt. It becomes difficult to think, almost difficult to breathe. Is that thunder—that low, deep roll? And what was that? Why, the very earth shudders; the walls of the prison are shaken; those iron doors are falling from their hinges. The very chains are loosened from their fastenings, and now Paul's feet and Silas's are free. That is how things look from the inside. But outside—wild terror! The streets, deserted five minutes ago, are now filled with frightened people. They stand trembling, for where can one run to? I notice one man runs, though—see how he runs! Can he have found a place of safety? Why, it is the jailer! His conscience, which has slept soundly through so many years, woke wide at the first tremor of the earthquake. A long line of unpardoned sins rose before his sight, and not the least one was the last one—the cruelty with which he treated the prisoners committed to his care last night. It is to these prisoners he is running. He cries out for help to the men whom yesterday he bound, and receives an answer which guides him in the way to peace. This very night his soul enters into liberty, and he receives the baptismal token, confessing Christ. In an hour he has trodden the steps upward to light, from Satan's power into Christ's service.

**Verse 19. Her masters.** The owners of "a certain damsel possessed with a spirit of divination." **The hope of their gains.** These gains had been great (see verse 16). Large fees were willingly paid by all classes of people for the advice and "prognostications" of such "sooth-sayers." (1) *Love of money leads people far astray.* **The market place.** The forum, where the magistrates sat. It was a center of social life and a great place of public resort.

**20. The magistrates.** "Pretors." "This peculiar title seems to indicate military authority which could administer summary punishment."—*Cambridge Bible.* **Being Jews.** It was probably a breach of Claudius's edict for them to be in the Roman colony at all.

**21. Customs not lawful.** It was unlawful for Romans to abjure their own religion for another. (2) *Christians, if faithful to their duty, arouse sinners from their false repose.*

**22. The multitude rose up.** A mob excited by prejudice observes neither law nor justice. (3) *Crowds never stop to reason or to judge impartially.* **The magistrates.** For the sake of a moment's popularity they submitted to the clamors of a riotous crowd. **Commanded to beat them.** According to the Roman usage the victim of the scourge was stripped, stretched with cords or thongs upon a wooden frame, and, lying upon his face, was beaten with rods to a degree that always covered his body with blood, and often resulted in speedy death.

**23. Many stripes.** By Jewish usage only thirty-nine stripes could be inflicted; but the merciless Roman law had no limit. **Into prison.**

The worst jails in Christendom are, no doubt, far in advance, as respects comfort, of the best in ancient heathendom. They were foul, unventilated, pestilential places, where the manacles rusted on the prisoner's limbs, and where not a ray of light penetrated.

**24. The stocks.** A heavy beam into which the feet were fastened wide apart, compelling the victims to lie on their backs, all sore and wounded, on the hard dungeon floor.

**25. At midnight.** Paul and Silas were fettered in the stocks and unable to stand or to kneel, yet their hearts and their tongues were free. **Sang praises.** Perhaps the psalms of David, familiar to all Jews; perhaps some newer Christian song. **Prisoners heard.** These were not generally in separate cells, but in large rooms; perhaps some in the dungeon with the apostles. (4) *A prison may be made happier than a palace if Christ be there.* (5) *What men are is of more importance than where they are.*

**26. There was a great earthquake.** This was God's answer to their prayer, and was the divine sign that the prisoners were not unnoticed from on high. **Foundations . . . shaken.** (6) *God knows how to deliver his people from the power of their enemies.* **All the doors were opened.** Flung apart, perhaps off their hinges, by the shock. **Bands were loosed.** As the prisoners were chained to rings or staples in the wall, they were set free when the stones were loosened.

**27. Keeper of the prison would have killed himself.** Suicide was considered an honorable death in the ancient world. At this

very city Brutus and Cassius killed themselves to avoid falling into the hands of Augustus. (7) *Christianity has educated the world to higher views of the value of human life. Supposing that the prisoners.* By the severe Roman law, he would be required to receive the same punishment as his prisoners, if they escaped while in his keeping.

**28. Paul cried.** That is, said in a loud tone. In the confusion, as everywhere, Paul was calm and self-possessed. **Do thyself no harm.** Perhaps some utterance of the jailer showed his purpose. (8) *This is the message of the Gospel to everyone who harms himself, as every sinner does, by a life of wickedness. We are all here.* The prisoners may have been terrified by the earthquake.

**29. Called for a light.** Lights were needed to know the condition of the prison and bring it to order. **Sprang in.** Into the cell where the prisoners were confined. **Came trembling.** Overwhelmed with the consciousness that there must be something supernatural in the event, and that it was connected with the two men whom he had fettered. Thoughts move quickly in such exciting moments.

**30. Brought them out** From the dungeon into the hall or vestibule. **What must I do to be saved?** As in the storm the sailor feels the need of prayer, so in all great and sudden crises souls awake to spiritual realities and spiritual needs. Perhaps, too, Paul and Silas had spoken with the jailer about his salvation, as we know persecuted saints often did to their captors. It is clear that it was the salvation of his soul which he sought, not any temporal relief.

**31. They said.** Silas as well as Paul took part in the conversation, which was doubtless longer than the mere sentence given, though that sentence embodies its essence. **Believe.** The word means more than a mental process. It includes an act of the will: the complete surrender

of self to Christ, with submission to his will and dependence on him for salvation. **The Lord Jesus Christ.** He had called them "lords" (translated "sirs"); they answer that there is one Lord. **Thou shalt be saved.** Taken out of sin and placed in a condition of salvation; forgiven, renewed, and made a child of God. (9) *There is but one way, and that is an easy way, for every man to be saved. And thy house.* Not that his family could be saved merely by his act, but that his faith would influence theirs. (10) *No man goes to heaven or hell alone.*

**32. They spake.** This was after the lights had been brought, the prisoners led out of the corridor into the jailer's quarters, and his family gathered around him. **The word of the Lord.** An account of the way of salvation, presented in a brief but clear manner. **To all . . . in his house.** His family, the under jailers, and perhaps some of the prisoners, were gathered in the company.

**33. Washed their stripes.** The wounds of the prisoners had remained thus far unwashed and undressed; now the clotted blood was washed away and they received careful ministrations from grateful hands. **Was baptized.** This was the token that he had taken Christ as his Master, and henceforth was to be recognized as a disciple. **He and all his.** In nearly every mention of baptism in the Acts we find the whole family baptized with its head, a recognition of the unity of the family.

**34. Into his house.** Which was connected with the prison. **Set meat.** Literally, "set a table." Paul and Silas had received no food since their arrest. **Rejoiced.** Now transferred from a cruel heathen into a joyous Christian. (11) *God's people are the only ones who have a right to be happy. Believing in God.* This expression would be used only of one who had been a heathen. Of a Jew it would have been said, "Believing in Christ."

### CRITICAL NOTES.

In verse 16 it is said of the poor girl referred to in verse 19 that she had a **spirit of divination**. Literally, as in margin of Revised Version, "a spirit, a Python." This term does not occur elsewhere in the New Testament. Python, in Greek mythology, was the name of the serpent said to have guarded the oracle of Delphi. Subsequently this name was applied to those possessed of a spirit of divination. Still later, according to Plutarch and Suidas, a Pythonic spirit was regarded the same as a ventriloquist, and the terms were interchangeable. In Lev. 19. 31; 20. 6, 27, the Old Testament employs a word which the Septuagint translates by ventriloquist, and "correctly; since among the ancients the power of ventriloquism

was often misused for the purposes of magic."—*Gesenius.*

On the basis of this testimony, Meyer says, "This use of Python is to be assumed in our passage, as otherwise we could not see why Luke should have used this peculiar word, whose specific meaning (*ventriloquist-soothsayer*) was certainly the less strange to him, as the thing itself had so important allusions in the Old Testament and Septuagint suggesting it to those possessed of Jewish culture, just as among the Greeks the jugglery which the ventriloquists practiced was well enough known. Without doubt, the damsel was considered by those who had their fortunes told by her as possessed by a divinity; and that she so re-

garded herself is to be inferred from the effect of the apostolic word (verse 18)... Paul, in his Christian view, regards this condition of hers as that of a demoniac; Luke also so designates it, and treats her accordingly." Augustine calls this female slave, "*ventriloqua femina*" (*De Civ. Dei*, ii, 23).

**Verse 19. But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas.** Here for the first time Christianity came in conflict with Roman authority. Of what a history is this the first page. The word "masters" indicates a partnership, and bears testimony to the notoriety and success of the soothsayer. "Was gone" is in the original the same word as "came out" of verse 18. The departure of the hope of gain had been attributed to the departure of the spirit from the maid. **Paul and Silas.** It is clear from 16. 3, and 17. 4, that Timothy was with Paul and Silas from Lystra to Berea. There is, then, an unexpected prominence given to Silas here, inasmuch as in the circumstances that led up to the assault the narrative does not make him conspicuous. In verse 18 it is stated that the soothsayer followed them for "many days." It is possible that in the events of these days he had because of his age and experience attracted attention to himself. The use of the first person in 16. 10-17, and its reappearance in 20. 5, has been noticed. This is something that will meet us again. It has given support to the theories that Timothy or Silas wrote these passages at least, and possibly the entire work, or that an author not an eyewitness made use of their writings in these portions, and wherever he did so retained the first person of the original writing. It is a matter that needs for its decision a very minute study of this entire work, and also of the gospel of Luke.

**20, 21. These men are bringing into utter disorder our city, though they are Jews, and are setting forth customs which it is not lawful for us to receive or observe, since we are Romans.** The accusation was skillfully framed, and admirably adapted to stir up hatred against the prisoners. The edict of Claudius had made the name of Jew, at this time, especially odious.

**22. And the magistrates rent their garments off them.** The original makes clearer than a translation can that the magistrates rent off, not their clothes, but the clothes of Paul and Silas, and that this they did not do themselves, but by command.

**24. And made their feet fast in the stocks.** The word translated "stocks" means, primarily, wood. It is used here in the singular, and means "a log or timber, with holes, in which the feet, hands, neck, of prisoners were inserted and fastened with thongs."—*Thayer*. In this way they might be kept more securely in prison or

might be afflicted with tortures. Eusebius records of Origen "how for many days, with his feet stretched four paces in the stocks, he bore patiently the threats of fire and whatever other things were inflicted by his enemies."—*Ecc. Hist.*, vi, 39.

**25. Were praying and singing hymns unto God.** Better, "praying, sang praises," or, "in their prayers were singing praises." "The distinction of modern times between prayer and praise, arising from our attention being directed to the shape rather than to the essence of devotion, was unknown in these days. See Col. 4. 2."—*Alford*.

### The Lesson Council.

**Question 1.** *Are we to infer from verse 31 that a man's family is saved through the efficacy of his own faith? How could his believing on Christ save this man's house?*

There is nothing in the account of the conversion of the jailer that teaches the conversion of his family. See Acts 16. 34, Revised Version. Salvation from sin and its consequences is the result of personal faith in the Lord Jesus (John 3. 16). If the children of the jailer were old enough for each to exercise saving faith in the Lord Jesus, verse 31 means, "Thou and thy house" (Revised Version) shall be saved by personally believing on the Lord Jesus. If the children of the jailer were not old enough to exercise such faith, his conversion would save them from the demoralizing effects of paganism, and cause them to be baptized according to the custom of the early Christian Church.

**Question 2.** *What did the command, "Believe on the Lord Jesus Christ," mean in the jailer's case? Does it mean anything different now?*

The question of the jailer was asked of St. Peter by the Jews at Pentecost, and his answer was, "Repent, and be baptized every one of you in the name of the Lord Jesus." There was no need to tell the jailer to repent. Repentance comes on some persons like an avalanche. It had thus come on him, and he had only to renounce his paganism and cast himself on God's mercy in Christ. He appears, like the Pythian priestess, to have known the burden of the apostle's preaching. We have but to believe with the heart, concerning our Lord, what we have intellectually believed from childhood, and we are saved even as the jailer.

### Analytical and Biblical Outline. Steps from Sin to Salvation.

#### I. SIN.

*Thrust them into... prison.* v. 24.

"Dead in trespasses." Eph. 2. 1.

"Works of the flesh... manifest." Gal. 5. 19-21.

## II. CONVICTION.

*Came trembling... fell down.* v. 29.

"Pricked in their heart." Acts 2. 37.

"Sin, because they believe not." John 16. 9.

## III. INQUIRY.

*What must I do?*

"What shall we do?" Luke 3. 10.

"What wilt thou... me do?" Acts 9. 6.

## IV. FAITH.

*Believe on... Jesus Christ.* v. 31.

"Believe... everlasting life." John 3. 16.

"Justified by faith." Rom. 3. 28.

## V. CONFESSION.

*Baptized, he and all his.* v. 33.

"Put ye on the Lord Jesus." Rom. 13. 14.

"Repent, and be baptized." Acts 2. 38.

## VI. REJOICING.

*Rejoiced, believing in God.* v. 34.

"Peace and joy... Holy Ghost." Rom. 14. 17.

"With joy unspeakable." 1 Peter 1. 8, 9.

## Thoughts for Young People.

## Sight and Insight.

1. We see here the untrustworthiness of public opinion—utter falsity of the motto, "The voice of the people is the voice of God." The world is often astray, alike in its praise and its blame, its crowns of laurel and its crowns of thorn.

2. We see the power of a high and noble purpose to cheer in seasons of trial. Consciousness that they were in the path of duty, and the assurance of divine favor, made Paul and Silas happy beneath the rod and in the cell.

3. We see God's interest in the affairs of earth and the progress of his kingdom. He speaks in the earthquake-voice when his cause needs it.

4. We see the steps to salvation illustrated in the jailer: (1) Hard-heartedness; (2) Awakening; (3) Conviction; (4) Submission; (5) Seeking; (6) Faith; (7) Rejoicing; (8) Union with the Church.

5. We see how quickly, yet how completely, a soul may be converted.

## Lesson Word-Pictures.

That old jail!

One short chapter of its hard, stony life was so eventful.

Grim, black, dirty old prison! There it was, crouching like a big, silent, greedy beast, a dragon, catching up, taking in, hiding, smothering all the life it could, both guilty and innocent, old and young, white and black, anybody, everybody it could reach. If this dragon with a limitless maw, devouring and devouring for years, had eyes and ears also, then it saw and heard something strange one day. Listening e'er the

sun went down, it heard the sound of a tumult over in the market place. Two strangers, two Jews, were in the hands of violent men, who worried and hectoring and hustled them till they stood before the magistrates. "Ah," muttered the dragon, I fancy, "I have seen and heard those meddlesome folks before. Been preaching about one Jesus! Troublesome, troublesome, they will get to me at last!"

And, sure enough, having been beaten, their backs still scarred and bleeding, they were dragged off to jail. The dragon had a keeper, one in charge of it, though some people thought the jail had charge of the keeper. He was in mortal terror at times. He knew if any poor fellow might get away from the dragon's stony claws he would surely get into them, and must pay the runaway's debt. Yes, the jail had charge of the jailer.

But those Jews—where were they sent? Away into the inner prison they were forced, and their feet were made fast in the stocks.

"I've got them!" did the dragon mutter? "They can't get away!"

Poor Paul, poor Silas! How grateful they would have been if somebody had only washed their bleeding backs, cooled and dressed their heated wounds, and then given them a mouthful of bread and a cup of cold water! They were not so needy and helpless as one might suppose; they could sing.

It was midnight. The walls of the old jail were accustomed to such sounds as sobs and sighs and curses, but this night one of the sweet old Hebrew psalms was heard! What was it? "I will lift up mine eyes unto the hills?" or, "Arise, O Lord; let not man prevail?"

And O what a response!

Did anyone besides Paul and Silas hear that strange muttering, grumbling, jarring, roaring? O, it was the jar, the thunder of the earthquake! Every door flew open. Rusty chains secured by bolts to the walls were jarred out of place. And now all heard the hurried running of that slave of the jail-dragon, the frightened jailer!

He was ready to take his life. O what assuring voice pierced the darkness and bade him do himself no harm! It came from the cell of those despised, tortured Jews. And then what a sight! The jailer called for a light, and, springing forward, rushed to the inner prison, and there got down on his knees, then brought them out, and asked, "What must I do to be saved?"

"Believe on the Lord Jesus Christ," was the short condition preached to this trembling jailer. He believed. And then when did the old jail ever before witness that sight, a jailer believing on Christ, and putting his faith into his acts, pityingly, gently, lovingly, washing the scoured back of a prisoner for the sake of the Lord Jesus? He also brought those despised prisoners into his house

and set bread before them, while he and his rejoiced before God!

Such a strange sight!

Could that old dragon, the jail, have comprehended it? This washing of stripes and feeding of the scourged! Ah, it was the jailer who had got out of jail, for Love had broken his bars.

### Orientalisms of the Lesson.

*Verse 19.* Fortune-telling, soothsaying, divining, has entered into the very life, social, civil, political, and religious, of the Oriental world. The whole of the Chinese classics and of Confucianism is founded on certain lines found on the shell of a tortoise. The Moslems consult the Koran for answers to their questions about fortune, which, they say, found in the seventh line of the right-hand page to which the book accidentally opens. But divination was of many sorts, and pervaded all society. Persian poetry and mythology is full of references to the cup of Jemshid, in which could be seen the whole world, future, present, and past. Palmistry was common in Greece and Italy, as it is to-day in India, where to say, "It is written on the palms of my hands," expresses the inevitable. The Moslem thinks his fate is written on the inside of the frontal bone of his skull. The Chinese list gives one hundred and twenty-nine lucky and unlucky stars. All the people of Foo-Chow annually inquire of the astrologers if the Star of Pleasure is to shine upon their home, under which maidens will marry and the child have dolls and embroidered clothes. The "Ten Evils Star" sends to prison, the "Five Poor Stars" send penury.

### By Way of Illustration.

*Verses 19-24.* One of the swiftest transatlantic voyages made last summer by our swiftest steamer was because she had a stormy wind abaft chasing her from New York to Liverpool. If we be God's children, and aiming toward heaven, the storms of life will only chase us the sooner into the harbor. I am so glad to believe that the typhoons of life are not unchained maniacs let loose upon the earth, but are under divine supervision! It was out of Dante's suffering came the sublime *Divina Commedia*, and out of John Milton's blindness came *Paradise Lost*, and out of David's exile came the songs of consolation, and out of the sufferings of Christ came the possibility of the world's redemption.

*Verses 25.* "I will strip thee of all earthly comforts," said a persecutor once to a Christian martyr. "Christ is mine," was the answer; "you cannot strip me of him." Money cannot purchase rest, but it comes to you with Jesus; there is no pillow so comforting as the love of the great

Physician. Some one asked a poor, infirm old man, "Do you think you can rest a little now?" "It is all rest," he said, "because God's arms are beneath me."—*Quiver*.

We ourselves have observed many crowded together in one day, some suffering decapitation, some the torments of flames; so that the murderous weapon was completely blunted, and the executioners themselves, wearied with slaughter, were obliged to relieve one another. Then we were witnesses to the truly divine energy of those that believed in the Christ of God. They received the final sentence of death with gladness and exultation, so far as even to sing and send up hymns of praise and thanksgiving until they breathed their last.—*Eusebius, Ecclesiastical History*.

*Verse 31.* Mark that word, *on*. It is not enough to believe in Christ Jesus. Millions of unconverted people believe in Jesus, just as they believe in Howard as a noble philanthropist, or in Washington as a pure patriot. When a miner looks at the rope that is to lower him into the deep mine, he may coolly say, "I have faith in that rope as well-made and strong." But when he lays hold of it, and swings down by it into the tremendous chasm, then he is believing on the rope. It is not a mere opinion—it is an act. And when a human soul lets go every other reliance in the wide universe, and hangs entirely upon the atoning Jesus, that soul believes on Christ.—*Cuyler*.

### The Teachers' Meeting.

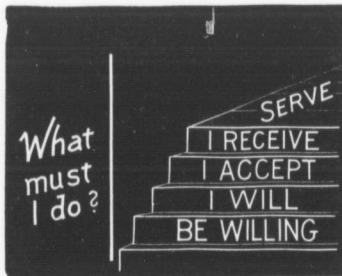
The facts and thoughts of the lesson may be grouped around the following outline: 1. *Sufferings*. Who caused them? Who inflicted them? For what cause? See here a warning against—? Who endured them? In what spirit? See here a lesson of—? 2. *Songs in the night*. Of what kind? Where sung? By whom? An example of—? By whom heard? A lesson of—? 3. *Sudden alarm*. Its cause? Who showed it? How shown? A lesson of—? How relieved? Showing—? 4. *Salvation sought*. By whom? In what spirit? With what steps? 5. *Salvation proclaimed*. By whom? To whom? At what time? With what results? Showing what—? ... This lesson should be an easy one for the teacher. The story awakens its own interest, and presents its own application. Hence we need only to make a few suggestions: 1. Show the *spirit of the world* in the conduct of the people and rulers. 2. Show the *spirit of a Christian* in Paul and Silas. 3. Show the *way of salvation* in the conversion of the jailer.

### References.

FREEMAN. Ver. 24: The stocks, 889. Ver. 27: Responsibility of jailers, 840.... FOSTER'S CYCLO-

PEDIA. Vers. 15-35: Poetical, 3862. Ver. 25: Prose, 4693, 4694. Ver. 28: Prose, 2681. Vers. 29-31: Poetical, 3556. Ver. 30: Prose, 2122, 2123, 4093, 7567. Ver. 31: Prose, 291-293, 2417, 5551, 8593, 12074. Ver. 33: Prose, 5176. Ver. 34: Prose, 8649.

### Blackboard.



The blackboard takes up the question, "What must I do to be saved?" You and I are as much interested in this as was the jailer. Every soul out of Christ must solve the question if he would be saved. The outline on the board is a succession of steps showing the way. If I would be saved I must: 1. Be willing—not passive, but anxiously willing—to do anything to be saved. 2. Resolve that I will forsake sin. 3. Accept the Lord Jesus Christ as a personal Saviour. Don't wait for an earthquake or some great demonstration of power. "Believe on the Lord Jesus Christ." Take him at his word. Jesus said, "They that are whole have no need of a physician, but they that are sick. . . . I came not to call the righteous, but sinners." "And him that cometh to me I will in no wise cast out." 4. Go to work for Christ. See verse 33.

### Primary and Intermediate.

**LESSON THOUGHT.** *Faith opens prison doors.*

**Review.** What did Paul see in a vision? What did he hear? Who sent the vision? Why was it sent? Who are called to "help?" Think of some ways in which children can help.

**Blackboard.** [Make a prison window; a whip; a chain; a sword; a bar of music; a chain broken.]

**Introductory Story.** [Tell the story of the slave girl who was possessed by an evil spirit. She pretended to be able to tell what would happen in the future, and foolish people paid her masters money for having their fortunes told. Paul pitied her, and one day he turned and looked into her

face, and commanded the evil spirit to come out of her. God's power cast out the bad spirit, and then the girl could no longer earn money for her owners. This made them angry, and so they ran to the rulers of the city and had Paul and his friends arrested.]

Do you see this whip? Paul and Silas had done nothing wrong, but they were beaten and then put into prison. Why? Because Satan is always ready to bring trouble upon God's servants. He put it into the hearts of wicked men to do this great wrong. They put the apostles in prison, and fastened their feet in the stocks to keep them from running away. It was not enough to fasten them with a chain, they thought.

But Satan has no chain that can bind a heart that loves God! At midnight Paul and Silas began singing a song of praise to God. We often sing when we are happy. Do you think Paul and Silas were happy that night? What could make them glad?

Think of the cruel beating, the chains, the stocks! Yes, but Jesus was with them in the dark prison whispering words of comfort and telling them not to be afraid. So they sang their song of praise, and the other prisoners heard and wondered.

And now something wonderful happened. The thick walls of the prison shook, and the iron bars broke! God reached out his strong hand, and the earth trembled. The prison doors flew open, and the chains fell off the prisoners.

The jailer thought the prisoners would all run away, and he drew his sword and was going to kill himself. Paul and Silas were not afraid, but the jailer was. Sin has reason to fear, but Paul, the prisoner, had no fear.

He told the jailer not to be alarmed, for the prisoners were all safe.

[Make a heart, with the light shining upon it.] God's great light of power and love was shining in that dark prison. The jailer saw his sin, and cried out to Paul to know what he must do to be saved from sin.

And Paul told him! Can you tell? The beautiful Golden Text holds the secret.

[Tell what followed, and the new, loving heart that was given to the jailer that very night.]



Who are prisoners now? Not the people only who are in real prisons, but many whom you see on the street and in the houses. Even little children are sometimes bound with the chains of sin! You cannot always see the chains, but God and the good angels can.

[Make a chain on the board; in the links print "Temper," "Idleness," "Self," "Untruth," etc., and ask how this awful chain can be broken. Show

that the same mighty God who could shake the earth can break any chain that binds a little captive heart.]

Who wants to come out of the prison house of sin? Anyone who will believe in Jesus may bid good-bye, to that dreadful jailer, Satan, this very day.

## OPTIONAL HYMNS.

## NO. 1.

Come with thy sins to the fountain.  
There's a gentle voice within me.  
Why do you wait, dear brother?  
Jesus, my Lord, to thee I cry.  
Just as I am, without one plea.

## NO. 2.

The Saviour is calling.  
Come, every soul by sin oppress'd.  
Jesus, I will follow thee.  
Jesus, I come—I come for light.  
Out on the midnight deep.

## The Lesson Catechism.

[For the entire school.]

1. What did the magistrates do to Paul and Silas? **Beat them and cast them into prison.**
2. What happened while Paul and Silas were singing in the prison? **A great earthquake.**
3. What was the effect? **All the doors were opened.**
4. What did the keeper of the prison ask Paul? **“What must I do to be saved?”**
5. What did Paul reply? **GOLDEN TEXT: Believe on the Lord Jesus Christ,” etc.**

## CATECHISM QUESTIONS.

37. What more do we learn concerning God? **That he is holy and righteous, faithful and true, gracious and merciful.**
38. What do you mean by the omnipresence of God? **That God is everywhere.**

## A. D. 52.]

## LESSON III. PAUL AT ATHENS.

[July 16.]

**GOLDEN TEXT.** God is a Spirit: and they that worship him must worship him in spirit and in truth. John 4. 24.

## Authorized Version.

**Acts 17. 22-31.** [Commit to memory vers. 30, 31.]

22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Ath'ens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being: as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men everywhere to repent:

## Revised Version.

22 And Paul stood in the midst of the Ar-e-o'-p-agus, and said,

- Ye men of Ath'ens, in all things I perceive that ye are somewhat superstitious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set I forth unto you. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God if haply they might feel after him, and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring. Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day, in the which he

31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

**TIME.**—A. D. 52. **PLACE.**—Athens in Greece. **DOCTRINAL SUGGESTION.**—The knowledge of God.

#### HOME READINGS.

- M.* Paul at Athens. Acts 17. 22-31.  
*Tu.* Learned, but not wise. Acts 17. 15-21.  
*W.* Worldly wisdom. 1 Cor. 1. 20-31.  
*Th.* God's greatness. Isa. 40. 25-31.  
*F.* Judgment. 2 Thess. 1. 1-10.  
*S.* Worthy of worship. Jer. 10. 7-16.  
*S.* Acceptable worship. John 4. 19-26.

#### LESSON HYMNS.

No. 28, New Canadian Hymnal.  
Behold, a stone in Zion laid.

No. 20, New Canadian Hymnal.  
Holy Spirit, faithful Guide.

No. 27, New Canadian Hymnal.  
The Church's one foundation.

New Canadian Hymnal (enlarged edition).  
Hymn No. 400.

#### QUESTIONS FOR SENIOR STUDENTS.

##### 1. An Unknown God, v. 22-23.

- For what was Athens famous?  
 What was the character of the Athenian people?  
 What did Paul mean by "too superstitious?"  
 What had he found in the city?  
 What sort of "gods" did the Athenians familiarly know?  
 What was indicated by the erection of such an altar as this?  
 Can you find any other indication of a craving for higher spiritual worship in the ancient heathen world?

##### 2. God Made Known, v. 24-31.

- What did Paul preach concerning God's creative power?  
 Was this the accepted creed of the Athenian people?  
 What did he say of the origin of man?  
 Had the Athenians believed this?  
 Does Paul's statement that God dwells not in temples made with hands accord with the common Hebrew belief?  
 Does it agree with the common Christian belief?  
 Does God need us, or do we need God? (Verses 25, 27.)  
 What does verse 26 teach concerning God's providential determinative power?

How may we find God?  
 Can we know God by our own reason?  
 What had been said of God by a Greek poet whom Paul quotes?

Give Paul's argument against idolatry (verse 29) in your own words.

To what have men likened God?  
 Which of the Ten Commandments forbids the likening of God to things graven by art and man's device?

What does our Lord say concerning the spiritual worship of God?

How does verse 30 show God's long-suffering in ancient times?

How does it show his inflexible righteousness now?

Why does God make stricter demands of us than of those who lived in the earlier ages of the world?

Who is the man whom he hath ordained?  
 What is the great "assurance" of our Lord's divine mission?

What is said of the judgment in Rom. 14. 10?  
 Who then shall be our judge?

#### Practical Teachings.

Where does this lesson teach—

1. That we are children of God?
2. That we should repent of sin?
3. That we should prepare for the judgment?

#### Hints for Home Study.

1. Write, if possible, a very brief statement of the philosophic schools of Athens, and their moral tendencies.
2. What noble man was, in the very place where Paul now stood, condemned to drink poison?
3. Find seven steps of "repentance" (and phrase each one in a single word, if possible) from the following texts: Ezek. 14. 6; James 4. 10; Luke 15. 21; Mark 1. 15; Acts 8. 22; 2 Chron. 7. 14; Acts 3. 19.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

##### 1. An Unknown God v. 22, 23.

- To whom did Paul preach this sermon?  
 In what place did he preach?  
 What did he say of the Athenians?  
 Why did he thus conclude?  
 Whom did he preach to them?  
 What was the great theme of Paul's preaching? (1 Cor. 1. 23.)

##### 2. God Made Known, v. 24-31.

- Of what is God declared to be the creator?  
 Of what is he Lord?  
 What is said of his dwelling?



Why can he not be served by men's hands?  
 What is declared about all nations?  
 What has God determined for them?  
 Whom ought they all to seek?  
 In whom do all live?  
 What poetry did Paul quote?  
 What ought not the children of God to think?  
 How ought the true God to be worshiped?  
 (GOLDEN TEXT.)  
 At what evil had God winked?  
 What does he now require of all?  
 What assurance of judgment has God given?  
 Upon whom will judgment be passed? (2 Cor.  
 5. 16.)

### Teachings of the Lesson.

Where in this lesson are we taught—

1. The nature of true worship?
2. The necessity of repentance?
3. The certainty of the judgment?

### Home Work for Young Bereans.

Who reared the first altar mentioned in the Bible?

Who was offering incense at an altar when an angel told him wonderful news?

### QUESTIONS FOR YOUNGER SCHOLARS.

Where did Paul go after he came out of prison?  
**To other cities in Macedonia.**

What famous city did he visit? **Athens.**

For what was it famous? **The wisdom of the people.**

How do we know they had not true wisdom?  
**They worshiped idols.**

Who was grieved to see this? **Paul.**

What did he try to teach them? **The Gospel.**

Who asked him to explain his teachings to them?

**The wise men of Athens.**

Where did they take him to speak? **To Mars' Hill.**

What did he begin to talk about? **Their religion.**

To whom had he found an altar raised? **"TO THE UNKNOWN GOD."**

Whom did he say he would make known to them? **This God.**

What was made by this true God? **All things.**

How near is he to us? **So near that we live in him.**

Why ought we to know and worship the true God? **Because we are his children.**

What does he command all men to do? **To repent and know them.**

Who is one day coming to judge the world?  
**The Lord Jesus.**

### Words with Little People.

Because God made us and gives us all we have, even the very breath which we draw, we ought to know him and worship him. A child owes love and gratitude and service to his earthly father. How much more to his heavenly Father!

### Whisper Truth.

We are also his offspring.

## EXPLANATORY AND PRACTICAL NOTES.

### General Statement.

We now look upon the scene where the Gospel of Christ appeared for the first time confronting the wisdom of the world. Paul, the foremost leader of the Christian cause, stood upon the marbled summit of the Areopagus, and before him were ranged upon the circling seats the leaders of Grecian thought. To their eyes it was the Gospel standing upon trial, and dismissed with silent contempt; to the enlarged view of heaven it was the learning of man arraigned and sentenced before the bar of God. To all outward appearance it was an uneven match—one man standing alone before many; but one man with the eternal truth and the Almighty God upon his side is a majority, and the enduring victory was won by the apostle Paul. He stood surrounded by the outward symbols of a religion the most fascinating ever devised by man, the worship of beauty in its noblest forms; surrounded, too, by the learned men of the age, in the capital which was the center of the world's intelligence. Wisely did the apostle address that assembly, beginning with a courteous recognition of their zeal for worship and their longing after God, and showing that their craving was met in the Gospel alone. Yet with all boldness he attacked their errors. With the statues of the gods on every hand he declared that the Godhead is not like unto images made by man; before a people proud of their origin he asserted the unity and brotherhood of all races; in presence of men who held to the eternity of matter he proclaimed God as the Creator of all things; in the face of scornful glances he preached the re-urrection of the dead and the judgment to come.

**Verse 22. Mars' Hill.** The Areopagus, or Hill of Mars, was an eminence in Athens, northwest of the Acropolis, and rising sixty feet above the valley. Here sat in council the most distinguished citizens of Athens. Before them stood the

apostle, not on trial, but making a clear statement of Christianity at the request of philosophers who had previously heard him. The report of Paul's address is very meager, though precise, and gives only the line of thought in what was without

doubt an extended discourse. **Men of Athens.** Paul begins his speech by a dignified form of address employed by Athenian orators. **Too superstitious.** Better, "very reverential and religious." This was not an accusation, nor yet a compliment, but a recognition of the fact that the Athenians were a worshipful people. There were at least thirty thousand statues in Athens, all objects of worship. (1) *Notice that the disciple of Christ can see that there is a germ of truth in the heathen forms of religion.*

**23. As I passed by.** In walking from the seaport to the city he may have passed several altars with the inscription referred to. Several ancient writers refer to them. **Beheld your devotions.** Not the worship itself, but the things worshipped. **An altar.** The Greek altars, which were usually beautiful marble structures, small but highly ornamented, were to be found everywhere, and they stood in honor of unnumbered gods and goddesses. But in all the Hebrew world there was only one place of sacrificial worship. **TO THE UNKNOWN GOD.** Such a worship arose from a feeling of uncertainty and a deep desire to omit no divinity from their devotions. **Whom therefore,** etc. In all their ignorance they were groping after God, and now the apostle was about to proclaim him, the very Being whom they sought. Paul's opening words showed great skill in attracting attention, employing an illustration, avoiding the charge of introducing a new object of worship, recognizing the element of truth in their religion, and yet not lowering the standard of the Gospel.

**24. God that made the world.** Paul begins his argument with the declaration that there is a personal God, not a personification of nature, but the Power which created nature. (2) *We must see God if we would worship him aright.* **Lord of heaven.** Paul presents no picture of Olympus with his feasting deities, but one God over all. **Dwelleth not in temples.** The most beautiful temples ever wrought by human hands rose before Paul as he spoke, yet he declares that they do not enshrine God. (3) *The only fit temple for God's indwelling presence is that of the heart which God has created.*

**25. With men's hands.** The popular heathen conception of sacrifice was that the gods needed food and drink, and were dependent on men for such services; the Hebrew doctrine was that the sacrifice represented man's consecration to a higher power, and the coming of the Redeemer. **Seeing he giveth.** Since our all comes from God, and we are absolutely dependent upon him, it follows that, while he cannot need us, we need him. (4) *We worship God, not for his benefit, but for our own.*

**26. Hath made of one blood.** Here Paul attacks another of the ideas rooted in the Greek mind, that they were a people of nobler origin than other races. (5) *The unity of man is the natural*

*inference from the unity of God. (6) Since all are children of one Father, all are brothers. Determined the time.* "Their appointed seasons." God has given to each people the sphere of their activity, their duration, and their mission in the world, so that all history shows his plan. **The bounds.** How far their dominion shall extend, and how they ought to use it. (7) *Let our nation remember that God has bestowed its noble heritage.*

**27. That they should seek the Lord.** The great object of all this divine dealing with the world is to bring men to a knowledge of God. **If haply.** The word "haply" indicates a contingency not likely to happen. Notwithstanding all God's dealings with the world, few people out of the heathen races without revelation have ever obtained a true knowledge of God. **Might feel after him.** As a blind man gropes after an object, so, unaided by revelation, the best minds, like a Socrates and a Seneca, seem to be reaching out ignorantly toward God. **Though he be not far.** Rather, "and yet he is not far." He is near us, seeking us, yet we fail to find him because by our iniquities we separate ourselves from him. **From every one of us.** Even those who are living godless lives are yet followed by the influences of God's Spirit.

**28. In him we live.** Our natural life is dependent upon God, and still more does our spiritual life come from him. **Your own poets.** In addressing a people who knew nothing of the Hebrew Scriptures, Paul appealed to the Greek poets, thus at once showing his knowledge and gaining favorable attention from his hearers. **We are also his offspring.** A sentence from the writings of Aratus, a Cilician poet, who lived 272 B. C. (8) *Even those without the light of revelation can perceive that man has some relation to God.*

**29. Forasmuch then.** If we are like God, then the Godhead which is above us cannot be like that which is below us. **The Godhead.** Around Paul were standing many statues of the Grecian divinities—some of them of marble, covered with gold. But Paul boldly declares that to consider these as images of God degrades both God and man, God's offspring.

**31. The times of this ignorance.** The ignorance of men in supposing that God could be likened to images. **God winked at.** God permitted to pass, and admitted it so far as it was sincere seeking after himself, until a clearer revelation should be made. **But now.** Now that Christ has come, and the Gospel is preached to Gentiles as well as Jews. **Commanded all men.** Not only those who have worshipped God, as the Jews, but those who have sought God through visible forms, as the Greeks. (9) *Increased knowledge brings higher obligations. To repent.* Not merely to regret the past, but especially to

renounce it and seek God. (10) *God's call to the world to repent is a command to the Church to send the Gospel to the world.*

**31. Because he hath appointed.** The reason why men should make haste to obey the command. **A day.** God's judgment, then, is not a continually recurring fact, but an event to take place upon a fixed day. **He will judge.** Most aptly spoken on the place of judgment, the Areopagus. **In righteousness.** This will constitute its greatest terror, the fact that every sin will then receive its just penalty. **By that man.**

Paul emphasizes the humanity of Christ rather than his divinity, because his heathen auditors were likely to misapprehend any declaration of God's appearance upon the earth. (11) *Let us not forget that our judgment is in the hands of One who is still our Brother.* **Given assurance.** God marked out Jesus Christ as his chosen one among men by the fact of his resurrection. **Raised him from the dead.** The resurrection showed that Jesus was the Son of God, that his teachings were divine and authoritative, and that there is a life beyond the grave.

#### CRITICAL NOTES.

This justly celebrated speech of Paul's "in the midst of the Areopagus" was occasioned directly by the reasonings the apostle had had, both with Jews and philosophers, Epicureans and Stoics, (verses 17, 18) at Athens during the few days he was awaiting, in that place, the arrival of Silas and Timothy, who were left behind at Berea, and for whom he had sent (verse 15). Although, apparently, making only a temporary stop at Athens, he could not refrain from protesting against the confusion of pagan altars, temples, and gods everywhere about him, since "his spirit was provoked within him as he beheld the city full of idols." As a result of his protests and consequent controversies, he was conducted to the Areopagus, the place of supreme judicature, not to be tried, but that he might have a better opportunity to set forth to the satisfaction of the curious, "novelty-loving, and talkative" Athenians his new doctrines concerning his, to them, strange gods or demons (verse 18). These seemingly accidental circumstances gave rise to one of the most charming and perfect examples of forensic address to be found. It is marked by urbanity and elegance of manner, so well suited to the fastidious Athenian taste, while the order and progress of the thought is so proportioned as to lead, by imperceptible degrees, to the main topic of his discourse, Christ and his resurrection. Here, unfortunately, he is interrupted by some cavilling hearers; but we have enough to show us Paul's mastery of himself and his theme, in the direct simplicity and beauty of thought and language, his intellectual freedom, his broad-minded tolerance and catholicity, his fine poetic and religious sympathies with nature, his delicacy of feeling, and his great wisdom and humanity. Such an effort might well justify Coleridge in calling him "that fine gentleman" in the truest sense of the word. He seeks to conciliate his hearers rather than to offend their religious prejudices, and prudently identifies himself with them in his exhortation to think of God as higher and greater than any representations of him by the skill or thought of man.

**Verse 22. Somewhat superstitious.** Better, as in margin, "religious;" better still, the

whole clause might read: "In all things I perceive how more God-fearing you are than others." The original word for this expression is a compound, meaning literally, divinity-fearing, and may be taken in either a good or bad sense; that is, as denoting piety or superstition. With fine tact Paul may be imagined as leaving this ambiguous word to the private interpretation of each hearer as suited him best, and thus prudently prepares the way, according to Chrysostom, for the kindly reception of his address. He would hardly begin by telling them they were "somewhat or too superstitious," and thus offend them at the outset. This rendering falls in with the statement of the historian Pausanias, who said that in matters of piety the Athenians were more zealous than other Greeks, a statement also confirmed by Thucydides and Sophocles.

**23. TO AN UNKNOWN GOD.** From secular historical records it is probable that there were several altars at Athens bearing such an inscription, one of which Paul, no doubt, saw near by where he stood on the Areopagus. The origin of these altars is somewhat in doubt. Some say that they were erected before the art of writing was invented, and afterward, when it was not known to what particular gods they were originally dedicated, they were each inscribed, "To an unknown God," so as not to offend any of the deities. Jerome asserts that these altars were inscribed to the "gods of Asia and Europe and Africa, gods unknown and strange," and that Paul meant to imply that they were unknown and should be classed as one, as he needed but one unknown god for the purpose of his discourse. Neither of these views, however, has any historical basis. It is reliably reported that a plague was stopped in Athens by letting black and white sheep loose on the Areopagus and sacrificing them, on the spots where they chanced to lie down, to "the god concerned;" that is, the author of the plague. The god was unknown, hence the inscription. Meyer draws the general conclusion that on important occasions, "in public calamities, of which no definite god could be assigned as the author, the Athenians offered sacrifices and built altars to 'an un-

known god,' so as not to offend by omission or by addressing the wrong divinity." Verses 24, 25 give Paul's theology—one supreme spirit, creator, and sustainer of all things, who asks not the services of man's hands as if needing anything, seeing that "He himself giveth to all life, and breath, and all things"—a conception to which the Greeks had not risen. Verses 26-29 treat of man, his origin and destiny—Anthropology.

**26. Of one every nation,** asserts the common origin of the race from God, as opposed to the pagan belief that the different nations had different origins, as represented in their myths. Here is a broad-minded catholicity in which the whole world is made kin. This entire passage (verses 26-29) is very grand in its conception of God's providential government of the race. He is its creator, and so appoints for each nation "its duration in time, and its extension in space," that they all may seek after him with the possibility of finding him, as he is near to all, being the very omnipotent and omnipresent power "in which we live, and move, and exist." "God the Author, the Governor, and the End of the world's history; from God, through God, to God."—*Meyer*.

**27. If haply they might feel after him.** The Greek word translated "feel after" is used in the *Odyssey* of the Cyclops, who, after he had been blinded, groped around with his hands in vain to find his enemies. The condition, in the original, indicates the least degree of probability, and is introduced by a particle that suggests the improbability of the supposition. It was God's purpose to open the way; he did not force knowledge of himself upon them. As a matter of historical fact men were blinded, and the degrading results followed as described in Rom. 1. 24-32. Yet God could be easily found in his works and in man's own moral nature, "for in him we live, and move, and have our being."

**28. For we are also his offspring.** A felicitous quotation to gain the good wishes of his hearers. This half line was taken from Aratus, a fellow-countryman of Paul's, who belonged to the third century B. C. This shows Paul's skill and versatility. Had he been addressing Jews, his quotations had been all from the Old Testament. The style of his thought is Greek throughout. We must not conclude, however, that this quotation indicates that Paul was deeply read in Greek literature. This expression and analogous expressions were common in the Greek poets, and referred to Zeus. Paul could expand its meaning without offending their religious sensibilities.

**30. The times of ignorance therefore God overlooked.** Here begins Paul's Christology. For reasons unknown to us, the right time had come for the appearance of the Messiah. All were to repent and enter the kingdom. Inasmuch as men had no direct revelation of God be-

fore this, he overlooked their ignorance. For a similar idea see Rom. 8. 25.

**31. He hath given assurance unto all men.** More literally, "he hath furnished grounds for faith;" that is, the command to repentance and the prophecy of a judgment are confirmed by the resurrection, which affords sufficient evidence for a reasonable faith. Man's free choice is sacredly guarded, but God helps him to a right decision by the divine sign of Jesus rising from the dead, which is calculated to produce conviction and acceptance of the truth.

### The Lesson Council.

**Question 1.** *Why should God suffer men to remain in times of ignorance? Could he not, without destroying free will, make knowledge so clear that men would choose the right?*

Men were responsible for their ignorance; "when they knew God, they glorified him not... and their foolish heart was darkened." They must remain in ignorance until one nation should go to school in spiritual things, that it might instruct the rest. The Jews in our Lord's time had all the light which was consistent with the exercise of free will, and they rejected Christ. He said, "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father" (John 15. 24).

**Question 2.** *Did ancient idolatry worship the image, or did it through the symbol sincerely worship God?*

Since the earliest form of worship was monotheistic, the worship of God through the symbol may have prevailed at the beginnings of ancient idolatry. In the days of St. Paul the masses worshiped the image as many Roman Catholics today worship the consecrated wafer and the so-called relics of the saints. Undoubtedly in every age advanced thinkers have worshiped God through the symbol, and to such Paul addressed his words in verse 23.

### Analytical and Biblical Outline.

#### The Gospel Conception of God.

##### I. THE DIVINE CREATOR.

*God that made the world.* v. 24.

"In the beginning God created." Gen. 1. 1.

"My hand made all these." Acts 7. 50.

##### II. THE UNIVERSAL LORD.

*Lord of heaven and earth.* v. 24.

"O Father, Lord of heaven." Matt. 11. 25.

"Heaven is my throne." Isa. 66. 1.

##### III. THE BOUNTIFUL GIVER.

*Giveth to all... all things.* v. 25.

"God, who giveth us richly." 1 Tim. 6. 17.

"He did good, and gave." Acts 14. 17.

## IV. THE ALMIGHTY RULER.

*Determined the times.* v. 26.

"The Most High....inheritance." Deut. 32. 8.

"My times are in thy hand." Psalm 31. 15.

## V. THE UNSEEN SPIRIT.

*Not far from everyone.* v. 27.

"The Lord is that Spirit." 2 Cor. 3. 17.

"King eternal....invisible." 1 Tim. 1. 17.

## VI. THE TENDER FATHER.

*We are the offspring of God.* v. 29.

"Thou art our Father." Isa. 63. 16.

"Sons of God." John 1. 12.

## VII. THE RIGHTEOUS JUDGE.

*He will judge the world.* v. 31.

"He cometh to judge." Psalm 96. 13.

"Judge of quick and dead." Acts 10. 42.

## Thoughts for Young People.

## How to Preach to Unbelievers.

1. In order to reach unbelievers it is needful to show tact, and to awaken their interest without at once combating their prejudices.

2. In addressing unbelievers it is well to understand the measure of truth which they already possess, and give it fair recognition. (Verses 22, 23.)

3. We should not content ourselves with answering the objections of unbelievers, but give them positive truth, awakening thought on their part. (Verses 24, 25.)

4. We should present the Gospel to unbelievers as that which will lift them up from twilight to noon, and from groping after God to communion with him. (Verse 27.)

5. We should appeal to the inner consciousness of men as witnessed by themselves, and show how the Gospel meet their needs. (Verses 27, 28.)

6. We should show that unbelief and ignorance of God is not only an error, but a sin to be repented of. (Verse 30.)

7. We should not be discouraged if our efforts with unbelievers do not seem to have immediate success. (Verse 32.)

## Lesson Word-Pictures.

Who is that standing before the altar over at the right? He is not a Greek, not a Roman. Did he come across the sea to Athens, or was he a traveler by the road winding amid the hills of Greece? He has not been here in the city long, for he often stops before some object exciting his curiosity—stops and ponders, perhaps nodding his approval, then shaking his head in dissent. He has been in many quarters, inspecting the gardens, the groves, the temples, or the famous Acropolis. And now he stands before this altar, and what he sees arouses his profound interest, "To the Unknown God!"

## What! unknown?

It is Paul reading and meditating on the inscription. God unknown? O, how much Paul knows about his heavenly Father, leading, sustaining, comforting! He knows, too, about the very Son of God, the risen Christ, and he has commissioned Paul to preach the Gospel of salvation, to tell Athens of a Saviour risen, reigning, redeeming.

And Paul tells Athens. In synagogue and market place he has been rehearsing his story in the ear of Athens, and O, if he could only reach the heart of Athens!

At last he has such a memorable opportunity to make his appeal to Athens! He stands now upon Mars' Hill. Before him is the culture of Athens, its skepticism also. He has such a big audience, too. It is a scene that finds a framing in classic surroundings. Paul can see, on one side, the Acropolis, the pride of Athens. The Parthenon crowns it, and near it is that noble statue of Minerva, whose spear-tip, shooting above the Parthenon, the mariner out on the blue gulf can see. The apostle's eye catches another imposing building when he turns round, even the temple of Theseus. Before him, and below him, is the temple of the Eumenides, and at his right is the temple of Victory. Will he step out before that distinguished audience, so critical and skeptical, and venture to reason with them? In the presence of the imposing idolatrous worship of Athens, before that majestic array of heathen temples, will he alone enter his unsupported protest against idolatry?

Hark! He is speaking. He tells of the strange altar to the Unknown God. How his countenance lights up, his bosom swells, his words ring out, as he proceeds to tell the Athenians about the God they so "ignorantly worship." As he tells of the Infinite maker of sky and land and sea, and says He cannot dwell in human temples, you imagine Paul stretching out his hands, repelling all the host of heathen temples, and then looking up into the boundless azure that alone can contain God. Paul makes his solemn statement. His voice rises higher. Its echoes strike out farther and stir drowsy consciences as he tells of the one blood in the nations God has created, and that man lives in him; but O, man cannot bring God down and shut him within an idol or a temple.

Paul preaches repentance.

How his voice sinks into awe as he tells of a judgment day, and of a judge risen from the dead!

What? "Risen from the dead!"

You have been watching the faces of Paul's auditors. Some of them smile incredulously, they sneer, while others listen reverently, thoughtfully. What will they do? Will they not heed and repent? O solemn day when the Lord of the vineyard comes down to his own, and sits in judgment on Mars' Hill and all his rejectors.

### Orientalisms of the Lesson.

*Verse 22.* The Greeks were nature-worshippers. Unseen agencies were believed to inhabit the earth, the heaven, the sea, and a dreadful region below the earth. These were supplemented by the deified personification of every phase, act, and circumstance of human life, as death, old age, pain, memory, grief, etc. They "carried their religious reverence very far, as Paul affirmed, even to erecting altars to gods they could not name." There is a suggestion that even the heathen mind recognized God as the unknowable. Paul would not add a new god, but would reveal this unthinkable God whom they worshiped without knowing him. The ignorant or unintelligible worship of the heathen is no new thing. Century after century, generation after generation, in all parts of India, men worship they "know not what," by the sacred syllables, "*Om mani padme*," though no man on earth understands what these words or sounds mean.

*Verse 24.* The heathen temples were not built as places for the assembly of a congregation; they were only for the idol image, or god, himself; hence there was no audience room, only a few persons being able to enter at one time. It was a place where the god dwelt. But the Jew and Christian build a house for the worshiper, not as a home or shelter for Jehovah. The doctrine of the creation of the world by God out of nothing is the most fundamental teaching of theology. The Hindoo Pantheist says everything is God.

*Verse 26.* The Brahman teaching is that God created classes from different parts of his person: the Brahmans from his head, others from his shoulders, others from his thigh, and others from his feet, and that these are each a distinct and unrelated order of beings. Hence Hindoo caste denies that all men are of one blood.

### By Way of Illustration.

*Verse 24.* "God that made the world." That the universe was formed by a fortuitous concourse of atoms, I will no more believe, than that the accidental jumbling of the alphabet would fall into a most ingenious treatise of philosophy.—*Swift*.

*Verses 24, 25.* "You teach me," said the Emperor Trajan to Rabbi Joshua, "that your God is everywhere, and you boast that he resides among your nation. I should like to see him." "God's presence is indeed everywhere," said the rabbi, "but he cannot be seen. No mortal eye can behold his glory." The emperor insisted that it could. "Suppose we go first and look at one of his ambassadors," said Joshua. They stepped into the open air. It was noonday. He bade the emperor look on the sun, blazing in its meridian splen-

dor. "I cannot see," said Trajan, "the light dazzles me." Said the rabbi, "Thou art unable to bear the light of one of these creatures; how, then, could'st thou look upon the Creator?"

*Verses 26-29.* "*Our Father*." The word not only lifts up and glorifies every humblest human creature, it binds together in one brotherhood all that dwell upon the face of the earth. It is the grand leveler of ranks and hierarchies; it is the charter of fraternity; it is the prophecy of peace and good will among men. When you say, "Our Father," whom do you dare to exclude? It sweeps us all in; it gathers into one waiting company the king and the beggar, the philosopher and the hind, the Hellene and the Hottentot, the saint and the sinner; it confesses the parentage and the dignity and the worth of every human soul, and cries, in the simple words of Tiny Tim, "God bless us every one."

*Verse 31.* "*Resurrection and judgment*." Mr. Moffatt was preaching on the resurrection, when a noted African chief said, excitedly, "I have slain my thousands; shall they arise?" "Yes." "Then the words of resurrection are not good to me. I do not wish to hear them."

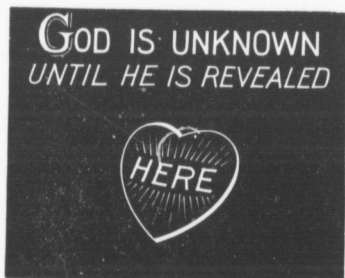
### The Teachers' Meeting.

Draw a map of Athens, and show the location of the Areopagus... Then a word-picture of Paul and his surroundings... Show the purpose and line of thought in his address to present to the Athenians the true conception of God as opposed to their idolatrous views... The aspects of God as presented by Paul... Our duties toward God: (1) To know God (verse 23); (2) To worship God aright (verses 24, 25); (3) To seek and find God (verse 27); (4) To turn from wrong ways toward God (verse 30); (5) To live with the judgment in view (verse 31); (6) To believe in Christ (verse 34)... See in this lesson how to deal with unbelievers. (See "Thoughts for Young People.")... Various ways in which men treat the Gospel: (1) Scoffers; (2) Delayers; (3) Seekers... Results of Paul's work at Athens... Even the heathen heart is conscious of a need of God, for in every tribe of men, however low or imbruted, there is some religion and a conception of God; a fetic, a Great Spirit, Jupiter, or Mithras, etc., according to various nations.

### References.

FOSTER'S CYCLOPEDIA. PROSE, 9006, 9007, 9045, 2557, 6214, 12309, 12301, 12304, 12205. VER. 22: PROSE, 5347, 10360, 11866-11869. VER. 24: PROSE, 9447. VER. 25: PROSE, 2547, 2497. VER. 26: POETICAL, 286-290, 1386. PROSE, 3080, 6866, 10978, VER. 28: PROSE, 9037. VER. 30: PROSE, 11399.

## Blackboard.



**REVIEW THOUGHTS FOR THE BLACKBOARD.**—At what place was Paul in our last lesson? [Philippi.] From thence he went to—? [Thessalonica.] From there to—? [Berea.] Then to the famous city of today's lesson?— [Athens.] Where did he stand? What was Mars' Hill? Some one tell about Athens? What particular altar did Paul see? What did he say about it? (Verse 23.) What did Paul mean by saying, "Ye are too superstitious?" (Verse 22.) What kind of an audience did Paul have? What was his text? Give the points in his sermon.

**APPLICATION.**—God is unknown to many people now. You cannot know God by hearing of him only, or by means of books only, or by communing with nature only. Reading about a great person does not make you know him. The humblest of mankind may know God. [Point to the board.] God is unknown until he is revealed here, in the heart; when we worship him "in spirit and in truth."

## Primary and Intermediate.

**LESSON THOUGHT.** *God Over All.*

**Introductory.** [Tell how the men who had put Paul and Silas into prison came and took them out after the earthquake. They saw they had done wrong, and were afraid harm would come from it. Trace the journey on the map to Thessalonica by the sea, and afterward to Berea, where the people were willing to search the Scriptures; thence to Athens, the beautiful city of fine temples and statues and altars. Tell why Paul was grieved to see these things—because the temples were for the worship of heathen gods; the statues were the images of false gods; and on the altars were offered sacrifices to unknown gods.]

**Object Lesson.** [Pile up two or three (or more) large books, and by the side of them place a Bible. Lay a real flower on the Bible, and an artificial one on the other books.]

Now Paul and his friends were in a large, beautiful city of Greece. It was called Athens, and had many fine buildings and lovely gardens and cool, shaded walks. There were a great many learned people here. They knew a great deal about books, and yet they did not know the one Book which is worth more than all others. [Show the real flower, and put the other by its side. Talk about it, and show the difference between the real and the make-believe.]

God's book teaches the true wisdom, but the books that men make very often teach a make-believe wisdom. The men of Athens, who thought themselves wise, had not the true wisdom. That can only be had by those who know the true God, and these men worshiped false gods.

What kind of wisdom had Paul? Yes, he had the true wisdom that God gives, and he wanted other people to have it too. This is why he went everywhere telling about it. Was this the right way to do? The people of Athens were glad to have Paul come to tell them something new and strange. They asked him to go to a place called Mars' Hill, and preach to them. What do you think he would talk about? O, yes, the great God, who made all things, the earth and sea and sky, and everything that lives and moves. We get all our life from God. If he should stop caring for us, we should all be lost! Our life is in him while we live in these bodies, and after these bodies die. Since this is so, whom should we worship and obey?

But Paul said that he had seen an altar in that city on which was written, "To the Unknown God." Now he will tell them who is the God whom they did not know.

Do you think the people were glad? No, not many of them. Most of them loved their own wisdom better than they loved God's wisdom. Are children in danger of making this same mistake?



Every child has his own little altar, at which he worships. It does not look like this. Nobody sees it, maybe, save God! But it is there, and now will you not think hard about this question, "Whom do you worship?"

Is it God, or self? Do you go to Sunday school because you want to, or because God wants you to? Do you tell the truth because you are afraid not to, or because it is right? Are you kind and patient because that is like Jesus? Or, do you fret and scold when you feel like it?

If your altar does not have "To the true God" upon it, then will you not do right away what Paul told the Athenians to do—"Repent?"

## OPTIONAL HYMNS.

## No. 1.

Angel voices breathing ever.  
Heavenly Father, we adore thee.  
With joy we hail the sacred day.  
Come, Christian children,  
Soldiers who to Christ belong.

## No. 2.

Awake, my soul, in joyful lays.  
Heavenly Father, send thy blessing.  
I love the name of Jesus.  
Jesus, only Jesus.  
Glory to God! peace on the earth!

## The Lesson Catechism.

[For the entire school.]

1. At what place in Athens did Paul preach the Gospel? **Mars' Hill.**

2. Whom did Paul declare unto the Athenians?  
**THE UNKNOWN GOD whom they worshiped.**

3. What relation do we bear to God? **"We are his off-spring."**

4. What does the Lord command all men everywhere to do? **To repent.**

5. What did our Lord say concerning true worship? **GOLDEN TEXT: "God is a Spirit,"** etc.

## CATECHISM QUESTIONS.

39. What do you mean by the almightiness or omnipotence of God?  
**That God can do whatever he will.**

40. What do you mean by the omniscience of God?  
**That God knows all things, past and present and future.**

41. How does the Scripture describe this knowledge?  
**It teaches that God knows every thought in man's heart, every word and every action.**

A. D. 53.]

## LESSON IV. PAUL AT CORINTH.

[July 23.]

**GOLDEN TEXT.** The preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. 1 Cor. 1. 18.

## Authorized Version.

**Acts 18. 1-11.** [Commit to memory verses 9-11.]

1 After these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them;

3 And because he was of the same craft, he abode with them, and wrought: (for by their occupation they were tentmakers.)

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.

6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain man's house, named Titus, one that worshiped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued there a year and six months, teaching the word of God among them.

## Revised Version.

1 After these things he departed from Athens, and came to Corinth. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them; and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers. And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

2 But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ. And when they opposed themselves, and blasphemed, he shook out his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. And he departed thence, and went into the house of a certain man named Titus Justus, one that worshiped God, whose house joined hard to the synagogue. And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. And the Lord said unto Paul in the night by a vision, Be not afraid, but speak, and no man shall set on thee to harm thee: for I have much people in this city. And he dwelt there a year and six months, teaching the word of God among them.



**TIME.**—A. D. 59. **PLACE.**—Corinth, one of the most beautiful and licentious cities in the ancient world. **RULER.**—Claudius, Emperor of Rome. **DOCTRINAL SUGGESTION.**—The Messiahship of Jesus. (Verse 5.)

### HOME READINGS.

- M.* Paul at Corinth. Acts 18. 1-11.  
*Tu.* Paul's generosity. 1 Cor. 9. 11-18.  
*W.* Self-consecration. 1 Cor. 9. 19-27.  
*Th.* Laboring for bread. 2 Thess. 3. 6-12.  
*F.* Service in weakness. 1 Cor. 2. 1-6.  
*S.* Testimony against rejecters. Luke 10. 1-12.  
*S.* "Fear not." Josh. 1. 1-9.

### LESSON HYMNS.

- No. 38, New Canadian Hymnal.  
 I've found a friend in Jesus, he's everything to me.
- No. 137, New Canadian Hymnal.  
 Jesus, I my cross have taken.
- No. 130, New Canadian Hymnal.  
 Come, ye that love the Lord.
- New Canadian Hymnal (enlarged edition).  
 Hymns Nos. 377, 435.

### QUESTIONS FOR SENIOR STUDENTS.

- 1. Not Slothful in Business, v. 1-3.**  
 Where did Paul go after leaving Athens?  
 With whose family did he dwell?  
 What was their occupation?  
 How was it that Paul, being an educated man, had learned a trade?  
 Did Paul usually work for his living? (Acts 20. 34; 1 Cor. 4. 12; 1 Thess. 2. 9.)  
 Did he teach that all ministers should do so? (1 Cor. 9. 7-19.)
- 2. Fervent in Spirit, v. 4-6.**  
 What was Paul's work, and where, on the Sabbath?  
 What spirit did he show in his teaching?  
 What led him to preach to the Gentiles?  
 What did shaking his raiment signify?  
 What does "your blood be upon your own heads" mean?  
 What did he mean by "I am clean"?  
 Repeat the GOLDEN TEXT.
- 3. Serving the Lord, v. 7-11.**  
 Whence is the outline of this lesson taken?  
 In what did Paul serve the Lord?  
 What were the results of his work among the Gentiles?  
 Where is Crispus mentioned again? (1 Cor. 1. 14.)  
 What assurance did the Lord give Paul?  
 In what manner? (Verse 9.)  
 How long did he remain in Corinth?

### Practical Teachings.

How does this lesson show—

1. That we can serve the Lord by diligent attention to business?
2. That labor in temporal things is no hindrance to usefulness in spiritual things?
3. That the consolations of Christ come to those who are earnestly at work?

### Hints for Home Study.

1. How many times did our Lord appear in visions to his apostles after his resurrection?
2. Find what was the longest time Paul preached in any one place, and where it was.
3. From how many cities was Paul expelled?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Not Slothful in Business, v. 1-3.**  
 What journey did Paul make?  
 What Jewish couple did he find in Corinth?  
 Why had they left Italy?  
 Why did Paul seek their company?  
 What was their business?  
 Why did Paul work at his trade? (2 Thess. 3. 8.)  
 What does he say of any who will not work? (2 Thess. 3. 10.)
- 2. Fervent in Spirit, v. 4-6.**  
 Where and when did Paul preach?  
 What people were in his audience?  
 What fellow-workers joined Paul?  
 To what did Paul then testify?  
 How was this teaching received?  
 What did Paul then do?  
 What did he say?  
 How is the Gospel judged by believers and unbelievers? (GOLDEN TEXT.)
- 3. Serving the Lord, v. 7-11.**  
 Where did Paul go?  
 What ruler became a convert?  
 Who else were won by the truth?  
 Who encouraged Paul, and how?  
 What did the Lord say?  
 How long did Paul remain in Corinth?  
 How was he engaged?  
 In what respect is he an example to teachers to-day?

### Teachings of the Lesson.

Where in this lesson are we taught—

1. The duty and dignity of labor?
2. The duty and privilege of worship?
3. The duty and reward of courage?

### Home Work for Young Bereans.

- Find what was the occupation of each one of the apostles.  
 Find what was the longest time Paul preached in any one place, and where it was.

### QUESTIONS FOR YOUNGER SCHOLARS.

Did any who heard Paul in Athens believe? **Yes, a number.**

Where did Paul go from Athens? **To Corinth.**

What good friends did Paul find there? **Aquila and Priscilla.**

What had Paul learned to do while young? **To make tents.**

Who was also a tentmaker? **Aquila.**

Where did Paul stay in Corinth? **At Aquila's house.**

What did he do on week days? **He worked at his trade.**

What did he do on the Sabbath? **He preached Jesus.**

What did many of the Jews do? **Spoke evil of Jesus.**

To whom did Paul say he would go? **To the Gentiles.**

Who became a believer in Jesus? **Crispus.**  
Who was Crispus? **The ruler of the synagogue.**

What encouragement did Paul have? **Many believed.**

Who spoke to Paul in a vision? **The Lord.**

What did he tell him to do? **To keep on preaching.**

What did he say he had in that city? **Much people.**

How long did Paul stay in Corinth? **A year and a half.**

#### Words with Little People.

THE GOSPEL..... { Can make proud hearts humble.  
                                  { Can make timid hearts brave.  
                                  { Can make cruel hearts gentle.

It did this for Paul; it can do it for me.

#### Lesson Promise.

I am with thee.

### EXPLANATORY AND PRACTICAL NOTES.

#### General Statement.

From Athens, the intellectual center of the Greek world, Paul turns to Corinth, its commercial metropolis. Here he finds a city thronged with multitudes in the pursuit of wealth and earthly delight, a city whose name was a synonym for voluptuous pleasure. He enters the home of an exiled family which has been tossed over the waves of varied fortune, and are for a time laboring at their lowly trade in Corinth. The tentmaker's shop becomes a place where angels love to look on Paul in fellowship with Priscilla and Aquila. On Sabbath days the looms are at rest, and the household unite with the worshipping company in the synagogue, where to unwilling Jews, but eager Gentiles, Paul bears testimony to and Jesus as the Christ. When hours of discouragement come the Lord visits Paul in a night vision, and encourages him to proceed with his missionary labor by the promise to be with him and keep him from all harm.

**Verse 1. After these things.** After the visit to Athens, related in the last lesson. **Came to Corinth.** The Roman capital of Greece, its largest city, and the center of its commerce. It stood upon the Isthmus, at the narrow tongue of land between the two parts of Greece called Hellas and Peloponnesus. In the center of the city was a rocky height strongly fortified, called the Acro-Corinthus. Its population were of all races, mingled, and were so addicted to social vices that "to Corinthianize" was a current term for immorality. Yet in this city was founded a church of Christ, to which Paul addressed two of his longest and most important epistles. (1) *Where sin abounds, there grace may abound also.*

**2. A certain Jew.** Probably, but not certainly, already a disciple of Christ when Paul met him. **Named Aquila.** "Eagle." Ever afterward one of the most constant friends of the apostle. **Born in Pontus.** One of the northern provinces of Asia Minor, bordering on the Black Sea. **Come from Italy.** We see here illustrated the roving habits of the Jews of the Dispersion, who removed from one end of the Roman Empire to the other, according to the op-

portunities of business or the necessities of persecution. We find Aquila and his wife at Ephesus soon after this, and again at Rome later. **His wife Priscilla.** Who is often named before her husband, and may have been the more energetic or more devoted to the Gospel, though the constant union of the two names shows that they were harmonious. (2) *Happy is that home where united heads are one in Christ.* **Claudius.** The fourth Roman emperor, a quiet man of scholarly tastes, somewhat weak in nature, called to the throne after the murder of Caligula. The modern estimate of his character and reign is considerably above the ancient. He reigned from A. D. 41 to 54. **Commanded all Jews.** The Roman historian of that period says that the Jews were banished from Rome because riots arose among them instigated by "one Chrestus." This probably indicates that the Gospel had reached Rome, and that the Jewish Christians were opposed by their unbelieving brethren to such an extent that the Roman rulers interfered. **To depart from Rome.** The decree was not long in force, for Paul found many Jews in Rome eight years after this (Acts 28. 15). **Came unto them.** It may

have been either their common trade or common faith which led them, Paul and Aquila, together.

**3. The same craft.** Revised Version, "trade." Every Jew, however high his station, was required to teach his son a trade; and the greatest rabbis were also shoemakers, tailors, or other handicraftsmen. **Abode with them.** O rare privilege of that lowly home, to have Paul as its guest for more than a year! (3) *We, too, can have him in our home by his written thoughts, which are the best part of a great man.* **And wrought.** Though Paul asserted in his epistles the right of an apostle to be supported by the Church, yet he labored for his own living, partly because the churches were small and poor, partly because he would have men see that he sought them and not theirs. **Tentmaker.** His trade was the weaving of the coarse cloth out of which tents were made. It was a simple and common work, not requiring close application, like the finer qualities of cloth, and, while the wages were not large, gave him opportunity for thought and conversation. (4) *Paul in the workshop is no less noble than Paul preaching on Mars' Hill.* (5) *Every man needs both work and worship, and both for the health of body and soul.*

**4. Reasoned in the synagogue.** Everywhere the Jewish worship gave him an audience of devout people, familiar with the Scriptures, both Jews and Greeks. **Every Sabbath.** The Jewish sacred day, Saturday. **Persuaded.** Literally, "strove to persuade." His method was by showing the fulfillment of Old Testament prophecies and types in the person of Jesus. **The Jews and Greeks.** The latter were the thoughtful Gentiles who had rejected idols and were inquiring after the truth; a class very numerous in that age, and furnishing the largest element for the Christian Church.

**5. Silas and Timotheus.** Both had been left at Berea, and the latter had gone thence to Thessalonica, and now brought tidings of the church in that place which induced Paul to write from Corinth the First Epistle to the Thessalonians, the earliest of his letters (Acts 17. 14; 1 Thess. 3. 2). **From Macedonia.** The northern province where Paul had labored at Philippi, Macedonia, and Berea. **Paul was pressed.** Revised Version, "constrained by the word." Encouraged by the coming of his friends, Paul felt more than ever a zeal for the Gospel, and gave himself anew to his work. **Jesus was Christ.** Not merely declared the truth, but presented it in all its relations, and showed clearly that Jesus came as the Messiah of Jewish hopes.

**6. They opposed.** Literally, "set themselves in array against him," as if at war with his doctrine. **Blasphemed.** (6) *Bitterness of spirit*

*often lead to words of cursing.* **Shook his raiment.** An expressive gesture, as if shaking off contamination, and expressive of entire separation. **Your blood.** The responsibility for their loss of privilege and for the loss of their souls would not rest upon him, for he had given them every opportunity to accept the Gospel. **Unto the Gentiles.** This referred to his ministry at Corinth only; elsewhere he addressed the Jews first with the message of salvation.

**7. Departed thence.** It marked a stage in Christian history when the disciples first separated from the Jewish worship and formed a synagogue of their own members. **Certain man's house.** Not to live, but to teach and worship. That must have been a small church which could meet in a dwelling house. **Justus.** Revised Version, "Titus Justus." We know no more of him than that he was a Gentile, a resident of Corinth belonging to the better class, and a devout man. **One that worshiped God.** A term used only of Gentiles who had forsaken idolatry, but not yet joined the Jewish Church, and thence were called "proselytes of the gate." **Hard to the synagogue.** This made it convenient for Paul's purpose.

**8. Crispus, the chief ruler.** President of the board of elders, and therefore a man of prominence. He was one of the few whom Paul personally baptized. **With all his house.** The conversion of an entire Jewish family attracted attention and led to an extensive revival. **Many of the Corinthians.** The organization of a distinct body of believers in Christ resulted in large increase. From Paul's writing we learn that among them were Gaius, Stephanas and his family, Chloe, a deaconess, and Erastus, the treasurer of the city.

**9, 10. Then spake the Lord.** Probably at a time of depression and anxiety. **By a vision.** More than once after his conversion at Damascus the Lord Jesus visibly appeared to cheer his faithful worker (Acts 22. 17). **Be not afraid.** (7) *Even the boldest of God's people have need of divine encouragement.* **I am with thee.** (8) *Our Lord sees and sympathizes with the trials of his followers.* **I have much people.** The Lord knew how many hearts in sin were yearning for deliverance and would accept the news of salvation, and counted them by anticipation as already his own. (9) *Who is alone when his Saviour is by his side?*

**11. He continued.** Encouraged by the vision, he remained at Corinth longer than at any previous place of missionary labor. **A year and six months.** This was the length of his entire stay at Corinth, not after the vision only.

## CRITICAL NOTES.

**Verse 2. A certain Jew named Aquila.**

Aquila, a Latin word meaning "eagle," was a name adopted by this Jew after his settlement in Rome, in accordance with a prevalent custom among his people of adopting Gentile names when living in Gentile communities. Doubtless, commercial reasons led him to leave his native province, Pontus, in the northeastern part of Asia Minor, and establish himself at the world's capital, where a great number of his nation could then be found. Driven thence, we find him now at Corinth, the consular capital of Achaia, comprising old Greece, where Paul meets him and his wife Priscilla on his first visit to that city. Some think Aquila to have been a Christian before coming to Corinth; a fact, it is claimed, that accounts for Paul's taking up his residence with him. Against this, on the other hand, it is said that (1) Luke simply names him as a Jew and not as a Christian disciple; (2) classes him among "all the Jews" that were compelled to leave Rome; (3) and makes Paul's lodging at his house to depend not on religious sympathy, but on similarity of occupation (verse 3).

**Claudius had commanded all Jews to depart from Rome.**

This command was due to the frequent tumults among the Jews who, at that time, were gathered at Rome. Their expulsion was no doubt based on political rather than on religious reasons, as we know that the Romans were very tolerant of all religions, especially those of the Orient. The instigator of these tumults was one Chrestus, according to Suetonius, a Roman historian, A. D. 70 to 123.

Hence, it has been concluded that the historian, by mistake, wrote Chrestus for Christus, and that either the disturbances arose among the Jews themselves according as they took sides in accepting or rejecting Christ, or the entire body of Jews were aroused to insurrection by their Messianic hopes, the immediate occasion for which the historian attributed to the real Christ, of whom he had heard vague reports. The first view is supported by such commentators as Baur and Ewald; the second, by such as Neander and Lange. Against the first Meyer urges "that at the time of the edict (about A. D. 52) the existence of an influential number of Christians at Rome, putting the Jewish population into a tumultuous ferment, is quite improbable;" and against the second, "that the Messianic hopes of the Jews were well enough known to the Romans in general." In further refutation he shows that "the names Christ and Christianus were well known to the Roman writers"—such as Tacitus, Pliny, and Suetonius himself, so that the difference in spelling did not arise from mistake, but indicates different persons. The names Chrestus and Christus, however, were confused at a later date. His conclusion is that "Chrestus was the name of a Jew-

ish agitator at Rome, whose doings produced constant tumults, and led at length to the edict of expulsion." Claudius is known to have been lenient toward the Jews at the beginning of his reign (A. D. 41). The change in his treatment is suggested by an interesting passage from Dio Cassius (A. D. 155 to 229): "Although the Jews had again become presumptuous, he did not expel them, as it would have been very difficult to shut them out of the city without a tumult, by reason of the multitude of them; but he commanded that they should not assemble together and use the laws and customs of their native land." This last prohibition is perhaps what exasperated the Jews and led to those tumults that resulted in their expulsion.

**5. Constrained by the word.** Overwhelming manuscript authority is in favor of "word," as in Revised Version, against "spirit," as in Authorized Version. The apostle was, doubtless, greatly encouraged and comforted by the arrival of Silas and Timothy from Macedonia, and hence, feeling more than ever the importance and worth of the word he had to preach—his Gospel—he was seized and carried away by it to renewed activity.

**6. From henceforth I will go unto the Gentiles.** Such a scene as this, under similar circumstances, occurred, on his first missionary journey, at Antioch, in Pisidia (13. 46). Although Paul felt from the start that his great mission was to the Gentiles (9. 15), to whom, as opposed to the circumcision, he had been commissioned by the authorities of the church at Jerusalem, in the persons of James, Cephas, and John (Gal. 2. 9); and although he magnifies this, his special office everywhere in his letters (Rom. 1. 13; 11. 13; 15. 16; Gal. 2. 2; Eph. 3. 1, 8; 1 Tim. 2. 7; 2 Tim. 1. 11), he yet seems to have made it an invariable practice to go first to the Jews, notably at Rome (25. 17). Being a Jew himself, the synagogue was perhaps the best door through which he could enter a strange city.

**8. And were baptized.** Crispus was one of the only three that Paul, in 1 Cor. 1. 14, 16, boasts of having baptized, in his emphatic opposition to materialistic externalism in religion.

**9. By a vision.** See critical note under this word in Lesson I, verse 9.

**10. I have much people in this city.** A statement capable of a very strong Calvinistic interpretation, as witness Calvinistic commentators generally. However, strictly logical and scientific doctrines cannot with safety be built up on the literary and unscientific character of biblical language. The statement here is doubtless simply an encouraging promise to Paul that there are many people in Corinth who would gladly accept his doctrine when they heard it. Subsequent events confirmed the promise, as at Corinth one of the most flourishing Pauline churches was established.

## The Lesson Council.

**Question 1.** Was the instance in verse 6 the first of Paul's preaching to the Gentiles? Why did he not preach at once to the Gentiles in every city?

It was not the first instance. The chapter which precedes this contains the famous sermon preached by St. Paul to the Athenians. Unfaithful as were the Jews, they nevertheless were the best prepared medium for the reception and propagation of the Gospel. "What advantage then hath the Jew?... Much every way: chiefly, because that unto them were committed the oracles of God" (Rom. 3. 1, 2). The Gospel was first preached to them that they, receiving it, might evangelize the nations. Alas, that so often the apostles found them scarcely willing to hear! They knew not the day of their visitation.

**Question 2.** Who were the "much people" referred to in verse 10? In what sense were they the people of God?

Either "much people" refers to the many who already believed on Christ in Corinth (verse 8), or else a prophetic reference is made to future believers in the Lord Jesus. The probabilities are in favor of the latter, since the statement is made in a vision for the purpose of encouraging St. Paul to continue in his work in that city. This is in harmony with the words of Christ in John 10. 16, and 11. 52. In the broadest sense all Corinthians were the people of God, but in the only sense allowable by the purpose of the vision by "people of God" were meant Christians, and God must have known that "much people" would believe on Christ through the labors of St. Paul and the church in Corinth. They would thus become "the children of God by faith in Jesus Christ."

## Analytical and Biblical Outline.

## The Christian in Various Relations.

## I. IN HOME LIFE.

*He abode with them.* v. 3.

"My helpers in Christ Jesus." Rom. 16. 3.

"The church in thy house." Philem. 2.

## II. IN DAILY TOIL.

*Wrought... tentmakers.* v. 3.

"These hands have ministered." Acts 20. 34.

"Work... eat their own bread." 2 Thess. 3. 12.

## III. IN SABBATH WORSHIP.

*In the synagogue... sabbath.* v. 4.

"Not forsaking the assembling." Heb. 10. 25.

"Continued... in prayers." Acts 2. 42.

## IV. IN GOSPEL TESTIMONY.

*Testified... Jesus was Christ.* v. 5.

"Ye are my witnesses." Isa. 43. 10.

"Overcame by... their testimony." Rev. 12. 11.

## V. IN COMMUNION WITH CHRIST.

*Spake the Lord... vision.* v. 9.

"The Lord stood by him." Acts 23. 11.

"The Lord... strengthened me." 2 Tim. 4. 17.

## Thoughts for Young People.

## The Duties and Privileges of Christians.

**1.** Christians should not be above laboring with their hands.

**2.** Christians should embrace every opportunity to reason with and persuade men.

**3.** Only those Christians can claim their duty done who have done their all to warn the ungodly.

**4.** It is the earnest Christian who may expect the comforting presence of the Lord.

**5.** The providence of God will infallibly guide the teachable Christian.

## Lesson Word-Pictures.

Aquila, the tentmaker, there he is at work. This tent he is stitching so busily will accompany some caravan winding across the Arabian desert. He has just finished a tent that will nightly shelter a Grecian trader going up into Macedonia.

Aquila is a very industrious workman. He may thank God for his industry, and for many other blessings he may well be grateful.

He has a loving wife, Priscilla, and Aquila is thankful for Priscilla.

They are Jews. They were with other Jews sent away from Rome by cruel Claudius. At last these two refugees halted in Corinth, and went to making tents. Little did they think they would find one in Corinth who would so satisfyingly minister to their spiritual necessities, one who had from Christ a commission to preach the Gospel and distribute the Bread of life.

Where is he? Out in the market place, proclaiming good news to souls? You will hear his voice there some time, but to-day here he is, near Aquila, bending over his work, tentmaking. For a traveler back amid the hills, or far away on the desert, or for some one who will pitch it in his summer garden, the great preacher, Paul, sews on a tent.

And O, what a blessing he has brought to Aquila and Priscilla!

How he has comforted others!

Now he works with his hands that he may find support while ministering to souls! Look at him once more, sewing away on his tent, rejoicing in his independence, and thinking over his next appeal to Corinth. He will make that appeal tomorrow, on the Sabbath, and in the synagogue.

The seventh day has come. In the streets of Corinth is the clatter of travel, and in its market place is the bustle of traffic. You go where the

ships are that trade with Corinth, and you hear the cries of the seamen hoisting to the wind the sail of some departing ship, or you can see some galley just coming into port, its oarsmen noisily splashing the blue water with their oars. But the Jew remembers that this is the Sabbath. He thinks of Jerusalem. He recalls the law given to Moses, and read to-day in many synagogues by sojourners far from home. The Jews at Corinth, staid and grave, pass along the noisy streets to their synagogue. Here comes sweet Priscilla, steadfast Aquila walking by her side. Near Aquila is that other tentmaker who has made during the week a tent and also put together a sermon. He will preach it to-day. But who are these other Jews, strangers in Corinth, and yet evidently well known to Paul? Are these Silas and Timotheus? Yes, and how they strengthen the soul of the tentmaker. When he speaks in the synagogue the sight of Silas and Timotheus fires the soul of Paul. That sermon he put together while stitching canvas he may lose sight of, and his soul bursts into flame as he fervently testifies to the risen Jesus. That is a wonderful day in the synagogue. Jews oppose him. Jews mock and jeer. Jews swear at him. But in the greatness of his soul Paul rises up, shakes his robes, and solemnly cries that henceforth he will go to the Gentiles.

But not far does he wander to find a chance to preach about his dear Master. You will find him in that house close by the synagogue. O house of Justus, what a wayside nook of blessing and palace of the King and gate of heaven you become to souls! And is Crispus, the synagogue's chief ruler, here in the house of Justus? Yes; many come, repent, believe, rejoice, are baptized. Outside there is a stormy sea of opposition, but in the night a voice from the Lord makes its peace in Paul's soul and bids him go on. A stormy sea, but a staunch boat and Jesus at the helm, and so over tempest-smitten waters Paul brings many to a harbor of heavenly rest.

### Orientalisms of the Lesson.

*Verse 3.* Tentmaking is still a craft in the Levantine countries. The modern canvas military tent of Turkey is painted green, the sacred color of the Moslems. Paul probably made tents for the Roman army, and these and the Greek tents were the same forms then as now.

### By Way of Illustration.

*Verses 4 and 5, 7 and 8.* What is in the well will come up in the bucket. The metal of a bell will be known by its sound. If there be a man who is about to found a new colony in Australia, and has got the idea well into his head, you get into a railway carriage with him, and, though the

talk begins about the weather and the crops, before five minutes he will bring you around to Australia. As certainly as religion has ever entered into a man's heart, he will not allow you to be long with him before bringing you round to it.—*Spurgeon.*

*Verse 6.* A philosopher at Florence could not be induced to look through one of Galileo's telescopes, lest he should see something in the heavens that would disturb him in his belief of the old systems. Seneca tells of a blind woman who insisted that the trouble was not with her eyes, but in the absence of light from the room. A desire to have Scripture on our side is one thing, and a sincere desire to be on the side of Scripture is another.—*Whately.*

*Verse 9.* A man in a dream saw himself locked up in a house of steel, through the walls of which, as through walls of glass, he could see his enemies assailing him with swords, spears, and bayonets. But his life was safe, for his fortress was locked within. So is the Christian amid all assaults.—*Power.*

*Verse 10.* The sea had been very rough for some days, and the passengers showed great anxiety. One night we were passing a rocky coast, and I was walking up and down the dining hall. I remarked to one that I was uneasy and could not rest if I should retire. The captain overheard me, and, turning to me, said, "It will do no good for you to worry. I will stand at the helm myself to-night, and you might just as well retire." I went calmly to my cot, and slept without anxiety, because I remembered that the captain was at the helm. How often the sea of life is rough, but the Captain of our salvation is at the helm, and with him we are safe.

### The Teachers' Meeting.

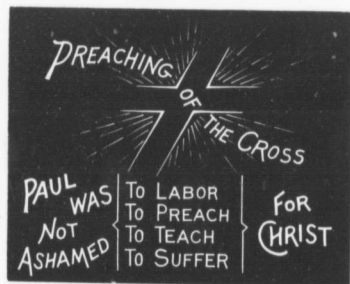
This lesson may be profitably studied from the standpoint of the apostle Paul. 1. *His labors.* "With his hands." In what trade? with whom? for what? why had he a trade? "With his head." Where did he spend his Sabbaths? doing what? to whom? how long? "With his heart." What is meant by his being "pressed in the spirit?" What was his chief desire? (Rom. 10. 1.) 2. *His discouragements.* The character of the Corinthians? His poverty? His former persecutions? His infirmities? (1 Cor. 2. 3.) The opposition of the Jews? Paul's course? 3. *His consolations.* What fruit from his labors? What wise man believed? How did the Lord speak to him? What was he to do? Why not be afraid? Why hope for great results? 4. *Lessons.* What lessons to ministers? What to teachers? What to those who reject Christ? What to those who believe? Show how Paul was diligent in business and in the service of the Lord. Illustrate the necessity of industry

by quotations from Proverbs, and incidents in your own and your pupils' knowledge. But it is not enough to be diligent in business; the whole heart must be given to God's service, and the two belong together and help each other.

### References.

FREEMAN'S HANDBOOK. Ver. 3: Trades learned, 844. Ver. 6: Shaking the raiment, 380. Ver. 8: The chief ruler of the synagogue, 834. FOSTER'S CYCLOPEDIA. Prose, 1172, 1174, 1177, 1180, 1182, 1183, 1185, 7642, 7643. Ver. 6: Prose, 10836, 11440, 8186, 8194, 8859, 8860, 4170. Ver. 8: Prose, 2815, 2820, 2483, 2074-2146. Ver. 10: Prose, 11429, 2564, 2551, 2554.

### Blackboard.



DIRECTIONS FOR COLORS.—Outline the cross with purple or light red. Rays, light yellow. Sentence, blue or white.

OUTLINE FOR REVIEW.—*Laboring for bread.* The dignity of labor. Paul's manliness, independence, and good example. He did not entertain the idea that, it is said, occasionally obtains with modern ministers, that the Church is established for the support of the preacher. *Laboring for souls.* Six days of the week he labored for the body, but on the seventh day he labored for souls. No doubt every day found him doing something for Christ, but the Sabbath was the day when he could preach and teach. This is an encouragement for tired Sunday school teachers, for Paul went about

Doing all the good  
To all the people  
Whenever and  
Wherever

He did what

HE COULD.

### Primary and Intermediate.

LESSON THOUGHT. *God Takes Care of His Servants.*

*Blackboard.* [Make or pin to the board a picture of a ship, a tent, a shield, and a cross.]

1. [Show the ship, and interest children in Paul's

journey to Corinth, fifty miles away from Athens. Tell that the people who lived here were people who loved to play games and feast and dance. Show that they needed to hear about Jesus, for there is danger of caring so much for the pleasures of life that we shall forget God.]

2. [Show the tent.] Have you ever seen a tent? It is a kind of cloth house, and some people live in these houses in very warm weather. It was so warm a climate where Paul lived that a great many tents were used. When Paul was a boy he learned to sew tents. So that now, when he was preaching the Gospel to the people who did not care for it, he was able to earn his living by making tents.

Paul lived in a house in Corinth with Aquila and Priscilla. They were Jews, but they did not know about Jesus until Paul came to tell them. Do you not like to think of the three at work, talking about the same Jesus whom we love?

It was not long before Aquila and Priscilla became Christians, too. And this shows how we can use our lips for God when our hands are busy. Paul did this, and so may we. Little children may be God's little preachers, even though they say little about him. But their unselfishness and honesty and kindness will all tell that God is their Lord and Master.

Paul not only used his lips when his hands were busy, but on the Sabbath days he preached in the synagogue. [Read verses 4 and 5.] Some people who work all the week say they must rest on the Sabbath; but Paul did not feel this way.

3. [Show the shield.] Do you think Paul always had an easy time? O, no! for it was his business to preach the cross of Jesus. The cross always means pain and suffering, and Paul found it so. [Help the children recall some of his trials in working for Christ.]

Some of the Jews in Corinth became angry because Paul said that Jesus was the Son of God. They contradicted him and spoke harshly about Jesus. But God would not let Paul be discouraged. He came to him in a vision again, and told him not to be afraid, but to go on teaching and preaching there, for there were many people in Corinth who would yet become Christians.

God put the shield of his love and protection up before Paul, and none of Satan's sharp darts can pierce that shield!



[Print on the shield "Fear not."] A little boy who had been taught to love and obey God was tending his mother's little flock of sheep in a lonely place. Some wild young men saw him, and tried to get him to go through

a little hole in a high board fence which sur-

rounded an orchard, and get some ripe plums for them. But the boy said no, he dared not steal. The young men said they would duck him in a pond if he did not mind, and they did—two, three, half a dozen times. Each time when they drew him out they would ask if he would get the plums now, and each time he would say, "I cannot." They did not mean to drown the poor child, but they did! And all their sorrow could not bring him to life.

But where was the shield of God's protection? It was right over little Pietro! It saved him from disobeying God, and one who will not disobey God need not fear to go into his presence! Print "Love, Trust, Obey, Work for—God."

#### OPTIONAL HYMNS

##### No. 1.

Rock of ages, cleft for me.  
'Tis the promise of God, full salvation  
to give.

Love divine, all love excelling.  
Saviour, let me still abide.  
O my Saviour, hear me.

##### No. 2.

Hark! the voice of Jesus calling.  
All glory to Jesus be given.

108. The Saviour calls in accents clear.
115. Once for all the Saviour died.
155. Look up to Jesus, lift up thy neighbor.

#### The Lesson Catechism.

[For the entire school.]

1. Where did Paul go from Athens? **To Corinth.**
2. What did Paul testify to the Jews? **That Jesus was Christ.**
3. What did the Lord say to Paul in the night by a vision? **"Be not afraid, but speak."**
4. What did Paul afterward write to the Corinthians? **GOLDEN TEXT: "The preaching of the cross is to them that perish," etc.**
5. How long did Paul stay at Corinth? **A year and six months.**

#### CATECHISM QUESTION.

42. What is meant by saying that God is all-wise?  
That God does everything in the best and most perfect way, for the accomplishment of his purpose.
- Job xii. 13. With him is wisdom and strength, he hath counsel and understanding.

A. D. 57.]

#### LESSON V. PAUL AT EPHESUS.

[July 30.]

**GOLDEN TEXT.** When he, the Spirit of truth, is come, he will guide you into all truth. John 16. 13.

##### Authorized Version.

**Acts 19. 1-12.** [*Commit to memory verses 2-5.*]

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

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

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

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

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

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

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed

##### Revised Version.

- 1 And it came to pass, that, while A-pol'los was at Cor'inth, Paul having passed through the upper country came to Eph'e-sus, and
- 2 found certain disciples: and he said unto them, Did ye receive the Holy Ghost when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy
- 3 Ghost was given. And he said, Into what then were ye baptized? And they said, Into John's
- 4 baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which
- 5 should come after him, that is, on Je'sus. And when they heard this, they were baptized into
- 6 the name of the Lord Je'sus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues,
- 7 and prophesied. And they were in all about twelve men.
- 8 And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to* the things concerning the kingdom of God. But when some were hardened and disobedient, speaking evil



not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Ty-ran-nus.

10 And this continued by the space of two years; so that all they which dwelt in A'si-a heard the word of the Lord Je'sus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Ty-ran-nus. And this continued for the space of two years; so that all they which dwelt in A'si-a heard the word of the Lord, both Jews and Greeks. And God wrought special miracles by the hands of 12 Paul: inasmuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them and the evil spirits went out.

**TIME.**—A. D. 57. **PLACE.**—Ephesus, in Asia Minor, the seat of worship of the Asiatic Diana. **DOCTRINAL SUGGESTION.**—The baptism of the Holy Spirit. (Verse 6.)

### HOME READINGS.

*M.* Paul at Ephesus. Acts 19. 1-12.

*Tu.* Good results. Acts 19. 13-20.

*W.* In peril. Acts 19. 21-29.

*Th.* Paul preserved. Acts 19. 30-41.

*F.* Baptism of John. Mark 1. 1-8.

*S.* The Spirit of Christ. John 14. 15-26.

*S.* Gifts of the Spirit. 1 Cor. 12. 1-11.

### LESSON HYMNS.

No. 20, New Canadian Hymnal.

Holy Spirit, faithful Guide.

No. 19, New Canadian Hymnal.

Come, Holy Spirit, heavenly Dove,

No. 263, New Canadian Hymnal.

Hark! 'tis the Shepherd's voice I hear.

### QUESTIONS FOR SENIOR STUDENTS.

**1. The Holy Ghost Declared,** v. 1-5.

Read the account of Apollos, Acts 18. 24-28.

Where had Paul been since leaving Corinth?

Whom did he find at Ephesus?

What question did he ask them?

What was their reply?

Who probably had instructed them? (Acts 18. 24, 25.)

What did Paul say of John's baptism?

What had John said of Christ? (Mark 1. 7, 8.)

What was John's mission? (John 1. 7.)

Having been instructed, what did these disciples do? (Verse 5.)

What belief did they thus express?

Repeat the GOLDEN TEXT.

**2. The Holy Ghost Conferred,** v. 6, 7.

What followed the baptism of these men?

What is meant by "spake with tongues"?

What was the first occasion when this phenomenon was observed?

What were Paul's views concerning its later manifestation?

What is meant by "prophesied"?

How many were there of the men?

What may we learn from the varying manifestations of God's power on Christian hearts in different ages of the world?

**3. The Holy Ghost Resisted,** v. 8-10.

In what building did Paul preach, and why?

What was the theme of his preaching?

What was the result of his work?

What plan did he adopt when he could no longer present the truth in the synagogue? For how long?

How far did the influence of the Gospel extend?

Does the Holy Spirit enter any heart which resists his entrance?

**4. The Holy Ghost Attested,** v. 11, 12.

How was the Holy Ghost attested?

By whose power were these miracles performed?

What was the special use of miracles in the early Church?

Are they now needed?

### Practical Teachings.

Where in this lesson are we taught—

1. That we should believe on and receive the Holy Ghost?

2. That the Holy Ghost will confer special gifts?

3. That these gifts should be used for the good of men and the glory of God?

### Hints for Home Study.

A BIBLE READING OF THE HOLY GHOST: Proceeds from the Father (John 15. 26). Given by the Father (John 14. 16). Given by Christ (John 15. 26). Sent in the name of Christ (John 14. 26). Gives joy to saints (Rom. 14. 17). Edifies the Church (Acts 9. 31). Testifies of Christ (John 15. 26; 1 John 4. 2). Imparts the love of God (Rom. 5. 3-5). Imparts hope (Rom. 15. 13). Teaches saints (John 14. 26). Witnesses with saints (Rom. 8. 16; 1 John 3. 24). Earnest of heaven (2 Cor. 5. 5). Gives access to the Father (Eph. 2. 18). Seals believers (Eph. 1. 13; 4. 30). Is known by and dwells with

saints (John 14. 17). The world cannot receive (John 14. 17). Abides forever with saints (John 14. 16).

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

- The Holy Ghost Declared**, v. 1-5.  
What minister continued Paul's work at Corinth?  
To what city did Paul go?  
What question did he ask the disciples?  
What was their reply?  
What did he say about baptism?  
What was their answer?  
What did John's baptism demand?  
What did he teach besides repentance?  
Hearing this, what did the disciples do?  
What is Christ's promise as to the Spirit?
- The Holy Ghost Conferred**, v. 6, 7.  
Through what act of Paul was the Holy Ghost given?  
What was the effect on the disciples?  
How many were there of them?  
On what other occasion has this occurred? (Chaps. 2. 4; 10. 46.)
- The Holy Ghost Resisted**, v. 8-10.  
Where did Paul continue to teach?  
What was the theme of his teaching?  
How long did it continue?  
What did some unbelievers do?  
Where then did Paul and the disciples go?  
How long did this continue?  
Who in this time heard the Gospel?
- The Holy Ghost Attested**, v. 11, 12.  
How did God attest Paul's teaching?  
By what means were the sick healed?  
What other miracles were wrought by the same means?  
What promise of Christ was thus fulfilled? (John 14. 12.)

### Teachings of the Lesson.

Where in this lesson are we taught—

1. The duty of all sinners!
2. The duty of all penitents!
3. The privilege of all believers!

### Home Work for Young Bereans.

Recall from how many towns Paul was expelled for preaching the Gospel, and be ready to tell in your own words how he came to be expelled in each case up to the present date.

### QUESTIONS FOR YOUNGER SCHOLARS.

- Where did Paul stop on his way to Syria? At **Ephesus**.  
Whom did he leave there? **Aquila and Priscilla**.  
Where did Paul then go? **To Syria**.  
What Christian teacher came to Ephesus at this time? **Apollous**.  
Who helped him to know the Lord Jesus better? **Aquila and Priscilla**.  
Who now came back to Ephesus? **Paul**.  
What did he find there? **Disciples of Jesus**.  
What did he ask if they had received? **The Holy Ghost**.  
What was their answer? **They had not heard of him**.  
What baptism had they received? **John's baptism**.  
What baptism was this? **The baptism of repentance**.  
In whose name were they now baptized? **In the name of the Lord Jesus**.  
What came to their hearts after Paul laid his hands upon them? **The Holy Ghost**.  
What could they now do? **Speak with tongues and prophesy**.  
How long did Paul stay in Ephesus? **Two years**.  
What did the Lord do by Paul? **Miracles**.

### Words with Little People.

- Is the Holy Spirit in the world now?  
Will he come into a child's heart?  
Do I want him to come into my heart?

### Whisper Prayer.

Come, Holy Spirit.

## EXPLANATORY AND PRACTICAL NOTES.

### General Statement.

We come now to the account of one of the most important periods in the life of the apostle Paul—his ministry at Ephesus. He was in the largest city in Asia Minor, called "the eye of Asia;" a city of magnificence, with a temple which was one of the "seven wonders of the world;" a theater hollowed out of the rocky hillside, seating fifty thousand people; an artificial harbor where flaunted the flags of all nations; and a people who were distinguished alike for luxury, for riches, for idolatry, and for wickedness. Here Paul remained longer than at any other city, for while three weeks sufficed and for wickedness. Here Paul remained longer than at any other city, for while three weeks sufficed and for wickedness. Here Paul remained longer than at any other city, for while three weeks sufficed and for wickedness. Here Paul remained longer than at any other city, for while three weeks sufficed and for wickedness. Here Paul remained longer than at any other city, for while three weeks sufficed and for wickedness.

of controversy in the Jewish assembly, unable to endure the clamor of tongues and the strife of parties, he led forth the believers in Jesus, and formed a Christian congregation where they could worship in peace, a congregation which was trained to a higher understanding of the Gospel than any other, for to it in after years he wrote an epistle in the very loftiest range of thought.

**Verse 1. Apollos.** We have his former history in part in chap. 18. 24-28. Eloquent, learned, thoroughly conversant with the Scriptures, fervent in spirit, he had heard the story of Christ and had known of the baptism of John. Like any earnest man, he went immediately to work teaching as much as he knew, but gladly received instruction from the humble tentmakers. He became a powerful worker (1 Cor. 3. 3-23). **Ephesus.** The capital and chief city of Asia. Its temple of Diana was one of the seven wonders of the world; it is now an utter desolation. **Disciples.** Thank God, perfect knowledge is not necessary to discipleship. These were doubtless the result of the preaching of Apollos.

**2. Have ye received.** The personality of the Holy Ghost and the importance of his dwelling with every disciple is plainly taught. **Have not so much as heard.** Too many still know not the power and presence of the Holy Spirit.

**3. Unto what.** If they had not heard of a Holy Ghost, they could not have been baptized in the name of the Father, Son, and Holy Ghost (Matt. 28. 19), yet Paul acknowledged them as Christians, an example of liberality worthy to be followed.

**4. Repentance.** Mark the difference between repentance for sin and the acceptance of salvation through a crucified Redeemer. We must repent and believe.

**5, 6, 7. When they heard.** Readiness to accept the truth is evidence of true discipleship. **Baptized.** This instance of rebaptism has given rise to much discussion. It would seem to show that only baptism in the name of Jesus and with a full knowledge of its meaning is "Christian baptism." **Laid . . . hands.** See similar instance in chap. 8. 17. **Tongues.** Whether this was in other tongues, as in Acts 2. 4, 7, or in unintelligible words, as in 1 Cor. 14, we cannot say, but, like them, it was an evidence of the Holy Spirit. **Twelve.** A striking coincidence with the twelve apostles, once also disciples of John. We have, however, no record of their rebaptism.

**8. He went into the synagogue.** This gave him access not only to the religious element of the Jewish population, but also to such Gentiles as were thoughtful, inclined to worship the one God, and acquainted with the Old Testament Scriptures. Thus everywhere the synagogue was the stepping-stone to the church. **Spake boldly.** It required great courage to proclaim to these Jews a suffering Messiah, and to meet their scorn and hatred. (1) *The minister of the Gospel needs courage for his work.* **Three months.** His entire min-

istry in Ephesus was nearly three years long; this was the duration of it in the synagogue. **Disputing.** By arguments addressed to the intellect and appeals to the conscience. **Concerning the kingdom of God.** He set apart a spiritual kingdom with Jesus Christ as its head and the Gospel as its law, a very different kingdom from that expected by the Jews.

**9. Divers were hardened, and believed not.** The expression indicates continued action, "were becoming hardened." (2) *Truth hardens every heart which it does not melt.* **Spake evil.** (3) *Those who reject the Gospel are very apt to denounce its followers.* **Of that way.** This was a name used for the Gospel by those who accepted it. The disciples of Christ were spoken of as "those of the way." **Departed from them.** Withdrew from attendance upon the synagogue; another important step in the transition from a Jewish to a Gentile Christianity. **Separated from the disciples.** Thus a Christian synagogue was established, all of whose worshippers were believers in Jesus. **Disputing daily.** Heretofore he had been content with a weekly meeting; now a part of each day is taken from the tentmaking shop for preaching the Gospel. **School of one Tyrannus.** An unknown man, whose name would indicate that he was a Greek, and the owner of a building hired by, or loaned to, the Christian church. (4) *How small are the beginnings of great institutions!*

**10. Two years.** After the separation from the synagogue, and before the uproar related in the next lesson. During this time he worked at his trade as a tentmaker (Acts 20. 34). We can see the results of Paul's instruction in a church whose members could understand and appreciate the lofty thoughts of the Epistles to the Ephesians, which was written to them some years after this. **All they which dwell.** Not absolutely the entire population, but certainly a large portion of it; for forty years after this, in one of the neighboring provinces, a heathen ruler wrote of the swarms who were "corrupted by this superstition" (Christianity), and of the temples deserted. **Asia.** The Roman proconsular department in Western Asia Minor, embracing Mysia, Lydia, Caria, and part of Phrygia. **Heard the word.** All the "seven churches of Asia," of which Ephesus was the principal, were established at this time, besides churches at Thirapolis and Colosse. **Both Jews and Greeks.** The church at Ephesus, though composed of both elements, was largely Greek in its membership.

**11, 12. God wrought.** It is never said that the apostles wrought miracles except as instruments of the divine will. **Special miracles.** Remarkable, because wrought without personal contact, but through secondary instrumentalities. In this place where Satan's influence was so mighty God wrought in a peculiar manner and degree to counteract the evil spiritual forces. **From his body.** Articles that had been brought into contact with Paul's body, and by divine working showed a relation to Paul as the agent of the power of God. **Handkerchiefs.** Literally, "sweat-

cloths;" the pieces of cloth with which he wiped the perspiration from his face in the tentmaking shop. **Aprons.** The workman's aprons worn while at his toil. (5) *We see here an illustration of the principle that power for good goes out from a man while he is engaged in the lowliest employment of life.* **Diseases departed and evil spirits went out.** Note the distinction between ordinary disease and the possession by evil spirits; a mysterious manifestation which seems to have been peculiar to that age.

#### CRITICAL NOTES.

**Verse 1. The upper country.** Authorized Version, "upper coasts." The districts lying more inland from Ephesus, as Galatia and Phrygia (18, 23). Paul had been forbidden by the Holy Ghost to preach along the coast of Asia Minor (16, 6). When he came to Ephesus from Corinth his stay was a brief one (18, 19-21). Now we find him residing here continuously for more than two years. There is a manuscript reading that explains this activity of Paul on once forbidden ground, as brought about by a special address of the Spirit: "Now as Paul, in accordance with his own plan, was resolving to go to Jerusalem, 'the Spirit' bade him return to Asia." **Came to Ephesus.** "It might have been called the rendezvous of courtesans and viveurs. The city was full to repletion of magicians, diviners, mimics and flute-players, eunuchs, jewelers, amulet and metal merchants, and romance writers. The expression, 'Ephesian novels,' indicated, like that of 'Milesian fables,' a style of literature, Ephesus being one of the cities in which they preferred to locate the scenes of love stories. The mildness of the climate, in fact, disinclined one to serious things. Dancing and singing remained the sole occupation; public life degenerated into bacchanalian revels. Good studies were thrown aside."—*Renan.* **Certain disciples.** This word is not found in the Old Testament, nor in the epistles of the New Testament, nor in the Apocalypse. It occurs thirty times in the Acts, and invariably of those who confess Jesus as the Messiah; that is, of Christians.

**2. Did ye receive the Holy Ghost when ye believed?** This rendering is an improvement upon the Authorized Version. Paul does not ask, however, whether the Holy Ghost was received precisely at the time of believing. If this had been the specific point of his inquiry, he would have used another form of expression. Meyer translates the latter half of the clause accurately, "After ye became believers." **Whether the Holy Ghost was [given].** Revised Version, margin, "Whether there is a Holy Ghost." Bengel's comment, that "they could not have followed either

Moses or John the Baptist without hearing of the Holy Ghost," has been regarded as a fair one. The simple verb "to be" employed here is sometimes used for the compound "to be present, to be at hand, to be in store." Comp. John 2, 3; 7, 39; Matt. 12, 10; Mark 8, 1; 2, 15; Luke 5, 17; Acts 7, 12; 19, 2; Heb. 8, 4. This usage allows of the translation: "Nay, we did not even hear that the Holy Ghost is come." This passage has been paraphrased as follows: "'You are the disciples of Christ. Have the gifts of the Spirit been bestowed on you as on other congregations of disciples? Have any prophesied? Any spoken with tongues? Any done wonderful works?' Their answer signifies that they had not heard whether such a power of the Holy Ghost was granted at all. The Holy Ghost they knew. But they had not heard of such an effusion of the Spirit as Paul alluded to, neither had they known that they were to expect it."

#### 3-5. Into what then were ye baptized? . . . Into John's baptism . . . They were baptized into the name of the Lord Jesus.

"Baptized into" is a characteristic Pauline expression; comp. Rom. 6, 3, *sq.*, Gal. 3, 27. The peculiar emphasis placed by the apostle on the death and resurrection of Christ led him to give a relatively corresponding significance to the sacraments that condition and commemorate the blessings accruing therefrom to the believer. Though we may not wholly agree with the following statement (*Pfeiderer Hilbert Lectures*, 1885, p. 69), there is in it food for thought: "Baptism, which in the First Church had been only a public act of repentance and profession, became in Paul's theology a mystical act of implantation in the fellowship of Christ's life and death by means of a sacramental imitation and appropriation of the act of redemption effected originally and typically in Christ; for in immersion beneath the water, Christ's death and burial, and in emersion from the water, his resurrection, are imitated in dramatic symbolism."

**6. And they prophesied.** Literally, "and they were prophesying." Of course the idea of prediction must fall wholly into the background

here. Prediction may be associated with the office of prophet, but is not of the essence of it. The primary and essential meaning of the term is not that of foretelling or foreannouncing. "The prophet is the outspoke; he who speaks out the counsel of God with the clearness, energy, and authority which spring from the consciousness of speaking in God's name, and having received a direct message from him to deliver." For manifestations of the Spirit similar to this comp. 2. 4; 10. 46; Num. 11. 25-29.

**8. Reasoning and persuading concerning the kingdom of God.** It is well to notice that the activity of Paul while at Ephesus centered in these words. When the historian condenses his record, as he has done here, it is difficult for the reader to get the true perspective. It would be a great mistake to carry away from these verses the impression that the "speaking with tongues" and the "healing with handkerchiefs" hold the first place. The kingdom of God is Christ's ideal for the race. It is this term, which daily fell from the lips of Jesus with a significance wrapped up in it, as yet but imperfectly comprehended, that occupied Paul's thought. In regard to the twelve men, what Paul wanted to know was, "Whether they had received the Holy Ghost?" He did not want them to identify Christianity with a rite, or to make the first step equivalent to the whole. Had they come into touch with the energies of the living God? had they become spiritual since they believed? This was the significance of his question. In the Jewish synagogue, for the space of three months, it is the kingdom of God that he discusses and persuades men to enter; and when no longer able to continue this work to advantage there, he withdraws to the school of Tyrannus, and reasons for the space of two years, "so that all they which dwelt in Asia heard the word of the Lord, both Jews and Greeks."

### The Lesson Council.

**Question 1.** *Is there a baptism of power for service, distinct from the indwelling of the Spirit in the believer?*

There certainly is a baptism for service. Our Lord was anointed in his human nature before he began his ministry. He commanded his disciples to tarry in Jerusalem until they should be endued with power from on high. They already had received salvation. Their names were written in heaven. Their Lord had breathed on them, and had said, "Receive ye the Holy Ghost;" but they were not clothed with power effectively to preach the Gospel till they received the baptism that came upon them on the day of Pentecost.

**Question 2.** *Was the miracle-working power*

*confined to believers temporarily? If so, why? Or might it be a permanent possession of the Church, and on what conditions?*

The miracle-working power in the early Church ceased before the end of the third century of the Christian era. It was given to prove that the truths of Christianity were divinely revealed and possess absolute authority over human conscience as the will of God. When this proof was fully established and attested by the prophetic work, spirit, and mission of the Christian Church, the miracle-working power ceased, since its continuance would have refuted the Bible theory of miracles.

## Analytical and Biblical Outline.

### Saint Paul's Church.

#### I. A CHURCH OF SPIRITUAL LIFE.

*Have ye received the Holy Ghost?* v. 2.

"Baptize....with the Holy Ghost." Matt. 3. 11.

"Put my Spirit within you." Ezek. 36. 27.

#### II. A CHURCH OF NEW LIFE.

*The baptism of repentance.* v. 4.

"Cease to do evil....do well." Isa. 1. 16, 17.

"Put on the new man." Eph. 4. 24.

#### III. A CHURCH OF FAITH IN CHRIST.

*Believe on....Christ Jesus.* v. 4.

"By grace....through faith." Eph. 2.

"Believe on....Jesus Christ." Acts 16. 31.

#### IV. A CHURCH OF SPIRITUAL GIFTS.

*Spoke with tongues.* v. 6.

"Desire spiritual gifts." 1 Cor. 14. 1.

"Be filled with the Spirit." Eph. 5. 18.

#### V. A CHURCH OF AGGRESSIVE WORK.

*Spoke boldly....persuading.* v. 8.

"Preach....to every creature." Mark 16. 15.

"That....I may speak boldly." Eph. 6. 19, 20.

#### VI. A CHURCH OF SPIRITUAL POWER.

1. *All....heard the word.* v. 10.

"Power of God unto salvation." Rom. 1. 16.

2. *God wrought....miracles.* v. 11.

"These signs shall follow." Mark 16. 17, 18.

## Thoughts for Young People.

### Some Lessons from Paul's Behavior.

1. Paul found certain disciples because he was looking for them. We lose many blessed experiences because we do not search for opportunities.

2. Paul's questions should be the self-query of every heart: "Did ye receive the Holy Ghost when ye believed?" and "Unto what were ye baptized?"

3. Full Christian experience can only be attained by the indwelling of the Holy Ghost. For the character of this experience see Paul's prayer for these same Ephesians (Eph. 3. 14-19).

## Lesson Word-Pictures.

Something fell out of the sky one day! What was it—an aerolite, a black, misshapen mass? No matter! Whatever it was, the story runs that it was the image of the great Diana! It was curiously picked up. It was covetously carried off. It was eagerly treasured. Around this superstitious dream, this hoary lie, as a center, was built at last a wonderful temple, the joy of Ephesus, the world's wonder. Men cried out, in the nonsense of a solemn awe, "Great is Diana of the Ephesians!" O, that famous fraud, cherished as if a rich legacy of the sky to this poor earth!

One day something indeed wonderful comes down to Ephesus. It is not a lie, but the truth; not dead matter, but life, and giving the best life, making earth like heaven. And this was the way it all happened. Strange what wonderful things come through single individuals, by one man, one woman! There is a plain looking, plainly dressed man who comes to Ephesus one day. By the side of the brilliant festival—displays in the worship of Diana—what a very simple form the gathering has when this plain man meets some humble people one day, and talks to them about the Holy Ghost! Doubtless the room in which they meet is not at all showy—so different from the great world-wonder temple. The little gathering is so mean in size also, when compared with the immense crowds flocking to Diana's shrine. But when the plain man baptizes in Jesus's name these humble folks, and then lays his hands upon them, into each heart looking up and opening itself to God, what a heavenly influence descends! This consecrating power touches every tongue as with a flame. The fire burns through to the daily life, making clean and pure. Judged by its effects, measured by the lives of Diana's worshippers, how mean and unworthy is the influence of that dumb old image claimed to have dropped from the sky!

Does not Paul feel a kindling influence from that hour of consecration and benediction? Look at him standing in the synagogue and contemplating his audience. How his face glows! With rapt utterance he speaks of the beauty and power of the kingdom of God. It has come to earth in the form of a beautiful, kingly life, that of Jesus. And how Paul exalts that Saviour this day! Before the coming of the King, of what avail will be Diana's worship, sure to oppose this kingdom? And Jewish dogmas, Jewish rites, Jewish opposition, what can these effect? Look at the faces of the Jews listening to Paul! How they turn from him! How they harden against the truth! They keep on, still turning away, still hardening, and one day the apostle withdraws from them. Go into the school of Tyrannus. You hear Paul's earnest voice. He is still pleading for the beautiful kingdom of love that has come down from heaven. Day after day,

month after month, he tells of this kingdom descended from heaven. Many hear. Many open their hearts to the descending blessing. O, Diana of Ephesus, how exceedingly poor and paltry the misshapen image that fell from the sky, when compared with that power and life coming down from God, making each heart a temple and each life worship.

## By Way of Illustration.

*Verses 1-4.* I remember going into the country on one occasion for my vacation. At the farm where I lodged there was an old well working with a sweep. The well was sixty feet deep. I got hold of the beam, and swung it round till the bucket touched the water, and I got a good drink. Just then the old farmer came out; he had seen me at the well. "I have no doubt that is fair enough water," he said; "but you do not know how to get a right good drink;" and coming over he seized the beam and sent the bucket down into the water about twenty feet, and I got a draught taken from the very heart of the living rock. I had thought the water I had drawn myself all that could be desired, but when I tasted the other I thought I had never drank real water until then. I have often thought that young converts do not get deep enough spiritual draughts. One touch of the hem of Christ's garment, faith as a grain of mustard-seed, will save you; but if, dear friends, you wish to know Christ in his inexhaustible fullness, you must drink deep of the living water which he so freely offers.—*Pentecost.*

*Verses 5 and 6.* The child who is content to stop learning after he has committed the alphabet will be an ignoramus. The alphabet is important, but it is only a beginning. The would-be artist who ceases to study after he has learned to mix colors will never be an artist. The Gospel of repentance is only the alphabet of Christian living. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The law in nature and grace is the same—grow or die.

*Verses 8.* In driving piles a machine is used by which a huge weight is lifted up and then made to fall upon the head of the pile. The higher the weight is lifted, the more powerful the blow it gives when it descends. The higher we rise in the consciousness of God-given authority, the greater will be our courage and power.—*Spurgeon.*

*Verses 9.* If you will persist in putting your eyes out, or in barring God's daylight out, there is no help for you; you must die in the dark. Sin has made your soul sick, and if you will not even try Christ's medicine, then the blood-poisoning of infidelity will run its fatal course. Unbelief never won a victory, never healed a headache, never pro-

duced a ray of sunshine, never saved an immortal soul.—Cuyler.

Verses 11 and 12. As nature is an image of grace, so the visible miracles are but the images of those invisible miracles which God wills to accomplish.—Pascal.

**The Teachers' Meeting.**

Bring out all the facts you can concerning Apollos; Paul; Ephesus; the twelve disciples; John's baptism; baptism of the Holy Ghost; laying on of hands; speaking with tongues; the "school" of Tyrannus; Asia; miraculous healings; why these are called special; why they were wrought; why they do not justify belief in "relics."...Bring out the teachings of the lesson concerning the indwelling Spirit; Baptism; earnest work; a hardened heart; association with the wicked; the work of the Spirit...This lesson should be used to impress the personality, the gift, and the work of the Holy Spirit. Do we have the indwelling Spirit in power, and much assurance? How can we attain to it? How can we show its work in our lives? Let these questions be worked into a practical form for the comprehension and personal application of each heart.

**References.**

FOSTER'S CYCLOPEDIA. Prose, 3000, 5833, 5836-5839, 5844, 12076, 12083. Ver. 2: Prose, 7293, 7287, 7288, 8815-8819. Ver. 3: Prose, 268, 6683, 7541, 7553. Ver. 6: Prose, 3285, 9553-9564. Ver. 12: Poetical, 1968, 9890, 3281, 3288, 8442, 8447.

**Blackboard.**

COME UP HIGHER.  
IS IT FORM, OR FAITH,  
WITH ME ?

---

BAPTISM OF H.S.  
FAITH IN CHRIST.  
REPENTANCE.

We are expected to make progress in the religious life. John's baptism was the baptism of repentance. The higher step was Christ's baptism, pledging faith in him and the surrender of our

life to him. Nearly all our scholars have been baptized, but how many have received the Holy Ghost? The highest step is the baptism of the Holy Spirit, transforming our thoughts, words, and deeds.

**TRUE CHRISTIANS GROW.**

AM I GROWING IN	}	Knowledge? Grace? Strength? Goodness? Usefulness? Liberality? Peace? Love?
--------------------------	---	---

**Primary and Intermediate.**

LESSON THOUGHT. *The Power that Kills Sin.*

**Blackboard.** [Place at the top of the board as beautiful a picture as you can make, or get made, of a white dove with outspread wings. Make rays of light falling upon it, and cover until needed.]

I am going to tell you a beautiful story. A great, great many years ago a holy child was born. He grew to be a man, and worked and walked and talked as other men, yet he was not like other men, for he never spoke a wrong word, nor did a wrong act. Do you know his name? O, yes. There was never but one man like this, and his name was Jesus! [Sing some familiar stanza of praise to Jesus.]

When he was thirty years old the time came for him to begin to preach. So he went away from his quiet home at Nazareth, down to the River Jordan, where John the Baptist was preaching. John did not know at first that the Holy One he was preaching about stood there before him!



When Jesus came and asked John to baptize him, John did so. But when Jesus came up from the water, a beautiful white dove came down and rested upon his head. Then God's voice was heard saying, "This is my beloved Son."

Do you know what the white dove meant? The Bible tells us. It was the sign that God's Holy Spirit rested upon Jesus. [Show the picture on the board.]

Our lesson to-day is about the coming of the Holy Spirit to the heart, and what his coming can do.

Paul was at Ephesus now. Where was he last? Yes, in Corinth. You know the Lord said he had many people in that wicked city, and it was so. Paul stayed there a year and a half, and a large church was formed. We have here in the Bible some letters that Paul wrote to the church in Corinth. [Show on the map how Paul went to

Ephesus, and then went on to Jerusalem. Tell that Aquila and Priscilla went with him to Ephesus, and he left them there, and how they taught Apollos, the preacher, what Paul had taught them.]

When Paul came back to Ephesus, he found twelve men who had heard what John the Baptist taught about Jesus, and believed it. They had been baptized with John's baptism, which was a sign that they were sorry for sin, and meant to leave it off. But they did not know that Jesus can put a power into the heart that kills sin!

When Paul asked them if they had received this power, they said they did not know anything about it. Could Paul give it to them? No; but the Lord could, and Paul asked him to do it right away, and he did. Now great love and faith and power came into the hearts of these men, and they were able to do a great deal of good, because the Holy Spirit which kills sin was in their hearts!

Shall I tell you how the Holy Spirit came to a little boy's heart, and cured his sin? Harry had a very bad habit. He knew it was wrong, and many times he was sorry, and said he would never do the evil act again. But he would be tempted, and again he would sin!

But at last Harry's mamma told him that this sin would kill his soul unless he let the Holy Spirit come and kill the sin. And then Harry prayed with all his heart for the Holy Spirit to come and live in his heart. God sent the Spirit, and Harry's sin was killed.

Who will pray for the Holy Spirit to come into his heart just now?

#### OPTIONAL HYMNS.

##### NO. 1.

Come, thou almighty King.  
There is no name so sweet on earth.  
Holy Spirit, faithful guide.  
I am coming to the cross.  
Lead me, lead me, Lead me, precious  
Saviour.

##### NO. 2.

Heavenly Father, send thy blessing.  
Christ is knocking at my sad heart.  
Ever looking upward, as a trusting child.  
Jesus all my grief is sharing.  
Sing a hymn to Jesus.

#### The Lesson Catechism.

[For the entire school.]

1. What did Paul ask the disciples whom he met at Ephesus? "**Have ye received the Holy Ghost?**"

2. When Paul had spoken to these disciples, in whose name were they at once baptized? **In the name of the Lord Jesus.**

3. What followed the laying on of hands on those who were baptized? **The Holy Ghost came upon them.**

4. What promise had our Lord made concerning the Holy Ghost? **GOLDEN TEXT: "When he, the Spirit," etc.**

5. What did Paul do in the synagogue? **Spoke boldly concerning the kingdom of God.**

6. What miracles did God do by the hands of Paul? **Cured diseases and cast out evil spirits.**

#### CATECHISM QUESTIONS.

43. What is meant by saying that God is holy?

That his nature is perfectly good and without the possibility of evil, and that he cannot allow sin in his creatures.

44. How is God righteous or just?

His laws and government are righteous; and he will reward and punish justly.

45. How is God faithful and true?

His words are always true and his promises can never fail.

#### Daily Renewal.

THE fire on the hearth requires a constant supply of fresh fuel. The most fertile plot of ground will soon become barren and worthless, unless it be turned over year by year, and supplied with its appropriate nourishment. It is the same with our frail bodies. Would we continue in health, would we have strength for the performance of duties that devolve upon us, we must have the requisite food, exercise and rest.

The spiritual life within no less requires to be renewed continually. The fire of zeal will go out if fresh oil be not poured in. The heart will no longer produce the fruits of righteousness, unless the heavenly Husbandman "dig about it and dung it." The soul will grow feeble in grace and in duty; it can no longer prosper and be in health, unless it be invigorated by active efforts, strengthened with the Bread of Life, and refreshed by calm rest in the Saviour's love.—*Teacher's Storehouse.*

IN the building of a heathen temple in Kioto, Japan, strong ropes were wanted with which to haul the huge timbers; so the women in the country all around cut off their long black hair, and gave it to them. This hair rope was a great sacrifice, for the Japanese women are very proud of their hair.



# A Tonic

For Brain-Workers, the Weak and Debilitated.

## Horsford's Acid Phosphate

is without exception the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. J. C. Wilson, Philadelphia, Pa., says: "I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results."

Descriptive pamphlet sent free.

RUMFORD CHEMICAL WORKS, Providence, R. I.

Beware of Substitutes and Imitations.



# THE IMPERIAL BAKING POWDER

## PUREST, STRONGEST, BEST.

Contains no Alum, Ammonia, Lime,  
Phosphates, or any Injurious.

E. W. GILLET, Toronto, Ont.

# SOLDIERS OF LIBERTY

By EMILY P. WEAVER.

Author of "The Rabbi's Son," "My Lady Nell," etc.

CLOTH, 50 CENTS.

This is one of our new issues, the author of which is a Toronto young lady whose former work received recognition from leading English publishers, and has found a wide circle of readers.

### DR. DEWART'S OPINION.

"This is an attractive and interesting story founded on incidents in the great struggle for freedom which Holland successfully waged against Spain. The scenes, characters, and the general style of the book, are eminently adapted to hold the attention of the youthful reader. It abounds in healthful and inspiring lessons for the young."—*Christian Guardian*.

WILLIAM BRIGGS, Meth. Book Room, Toronto.

JUST ISSUED.

# STORIES FROM INDIAN WIGWAMS AND NORTHERN CAMP-FIRES.

By REV. EGERTON R. YOUNG.

Author of "By Canoe and Dog-Train," "Oowickipun," etc.

Cloth, Extra 293 pp. Splendidly Illustrated. \$1.25 POSTPAID.

THIS grand new book, from Mr. Young's practised pen, we have just issued in handsome cloth binding. It is just such a book as Canadian boys and girls will read with the keenest delight. Such rare accounts of adventures by field and flood, and hunts, and dog-train travels and Indian legends, and the many thrilling experiences our intrepid Missionary himself went through during those long years in the "Great Lone Land," giving at the same time so much useful and interesting information with regard to the influence of the Gospel on the Red men of the plains, make this a book that no Canadian school library should be without.

The *Methodist Temperance Magazine* (England) says: "Those who remember Mr. Young's thrilling addresses when he was here among us, and those who have read his former work, 'By Canoe and Dog-Train Among the Cree and Saulteaux Indians,' will welcome with delight another book from his pen. They will not be disappointed however high the expectations with which they sit down to read. Here we have a story of romantic adventure and of noble Christian self-denial such as it would be difficult to match. The romance of fiction is nowhere beside this enchanting narrative, which is told in a style that enchains the reader. Parents wanting a book for their boys cannot do better than get this, which is beautifully illustrated."

A NEW PANSY BOOK.

## Twenty Minutes Late.

By MRS. ISABELLA M. ALDEN (*Pansy*).

Cloth, Illustrated, 70c.

We have just placed upon the market this new story by a writer whose name is known and loved by many thousands in Canada.

The book is uniform with our well-known Canadian Copyright Edition. The clear print, good paper and strong binding make it a model book for the not always gentle usage of the average Sunday School Library; while the elegant binding in which it is set makes it a most acceptable gift or prize book.

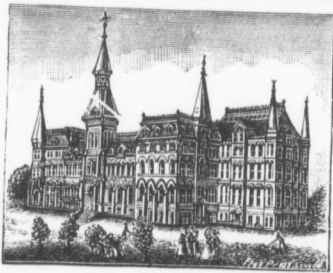
The previous volumes of our Copyright Edition are

1. **Eighty-Seven.** A CHAUTAUQUA STORY.
2. **Judge Burnham's Daughters.**
3. **Aunt Hannah, and Martha, and John.**
4. **Miss Dee Dunmore Bryant.**
5. **A Modern Exodus.**
6. **Her Associate Members.**
7. **John Remington, Martyr.**

We have a complete list of Pansy's books, with portrait of the author, which we will gladly mail to any address on application.

FOR SALE BY ALL BOOKSELLERS.

WILLIAM BRIGGS, Wesley Buildings, Toronto.



**Alma Ladies' College ST. THOMAS, ONT.**

(Owned and controlled by the Methodist Church.)

GRADUATING COURSES in Literature, Languages, Fine Art, Commercial Science, Elocution. 200 STUDENTS from all parts of Canada and the U.S. FACULTY of 20 PROFESSORS and TEACHERS, including University Graduates, Certificated Teachers, Specialists in Music, Art and Elocution. The finest Art Room, and highest Art Record in Ontario. Graduates of Alma receive high Collegiate appointments in the U.S. and Canada. University Affiliation. RATES MODERATE. Students can enter at any time. 60 pp. Illustrated Announcement. Address,

PRINCIPAL AUSTIN, B.A., B.D.

SECOND EDITION.

**JOHN REMINGTON, MARTYR**

SEQUEL TO

"Aunt Hannah, and Martha, and John."

By MRS. G. R. ALDEN (Pansy) and MRS. LIVINGSTONE.

CLOTH, 70 CENTS.

This splendid Temperance story of Pansy's has won remarkable popularity, the first edition having been exhausted within a year. It is, perhaps, the strongest story we have yet had from Pansy's pen. The following review by Mr. R. W. Dillon, Provincial Secretary of the Methodist Young People's Union, gives in brief compass the striking merits of the book:—

"Pansy has, in no small measure, the faculty of discerning the tragedy of the commonplace and the poetry and pathos of the humbler walks in Christian life. 'JOHN REMINGTON, MARTYR,' abounds in those touches of realism which prove the kinship of human nature. It is a story of self-sacrifice for God, of unceasing determination and opposition to the liquor traffic, and yet (most difficult thing to avoid in stories of this class) it does not abound in empty platitudes and long, dreary, moral reflection. Facts and incidents, each telling their own story, follow one another in rapid succession, and are wrought with many a choice phrase. This is a book of skilled literary workmanship, and ought to be on the shelf of every Sunday-school, and read by all our young people."

WILLIAM BRIGGS, Meth. Book Room, Toronto.

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

**NEW ENGLAND CONSERVATORY**

Founded by Dr. Eben Tourjee. **OF MUSIC.** CARL FAELTEN, Director.

The Leading Conservatory of America.

In addition to its unequalled musical advantages, exceptional opportunities are also provided for the study of *Elocution, the Fine Arts, and Modern Languages.* The admirably equipped Home affords a safe and inviting residence for lady students. *Calendar Free.* FRANK W. HALE, General Manager Franklin Square, Boston, Mass.

**CREAM OF SCOTTISH SONG WITH WORDS AND MUSIC**

Seventy-one of the Best—in Book Form 64 pp. for **25c**—Send to Imrie & Graham, Church and Colborne Sts., Toronto, Can.

**UPPER CANADA COLLEGE.**

(FOUNDED 1829.)

The Autumn Term will begin Sept. 5th, 1893. Staff consists of 13 masters. The curriculum includes a Classical, a Science, a Business and a Musical course. 25 acres of play-grounds for cricket, foot-ball and tennis; covered hockey rink, quarter-mile track, swimming bath, and large gymnasium. For prospectus apply to

THE PRINCIPAL, U. C. College (Deer Park), Toronto.

THE

**Problem Solved.**

THE problem which confronts the modern Sunday-school, recognizing that it cannot retain the interest of its scholars nor realize the highest possible usefulness unless provided with the largest library within its means, is, **Where can we get the best selection of books at the lowest cost?**

That problem has been very happily solved by hundreds of schools on writing us and securing our catalogues and terms. The visitor to the Book Room is amazed at seeing the vast range of shelves piled with the choicest literature that the great publishers have produced—books at all prices, suited to all grades of readers, and of such character and variety as to be at once healthful food to the mind and stimulus to the soul of the reader, young or old. As Agents of the Religious Tract Society, we carry a very complete stock of their publications—books every one of which we can warmly recommend.

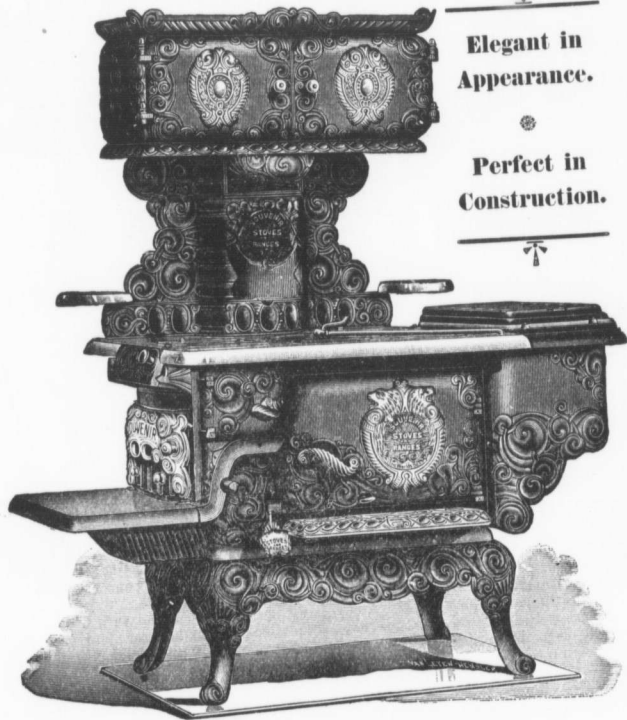
Our terms are the most liberal. We give a large discount, and are prepared to send—at least to any school in Ontario—a double quantity of books for selection. This plan has given the highest satisfaction to schools.

Write for catalogues and terms.

WILLIAM BRIGGS, Meth. Book Room, Toronto

# "SOUVENIR" RANGE

This Range is a Combination of every Modern Feature of **UTILITY**,  
**CONVENIENCE** and **DURABILITY** known to the Trade.



↓  
**Elegant in  
Appearance.**

●  
**Perfect in  
Construction.**  
↑

**Provided with "AERATED OVEN,"**

which ensures Properly Cooked Food and **ECONOMY IN FUEL.**  
**Made in several sizes,** and adapted to the requirements of large  
or small families.

It will work satisfactorily where other Stoves or Ranges fail.  
Sold by all leading Stove dealers throughout the Dominion.

MANUFACTURED  
ONLY BY

**THE GURNEY, TILDEN CO. LTD.**

Successors to the E. & C. Gurney Co. Ltd.

**HAMILTON, ONTARIO.**