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Sunday School.

LESSON VII.—NOV. 14, 1909.

Paul a Prisoner—in Rome.—Acts 28: 11-24, 30, 31.

Commentary.—I. From Melita to Rome (vs. 11-16).

Rome—Probably they remained there so long because there was no favorable opportunity for them to go to Rome.

Castor and Pollux—Castor and Pollux, the name or sign of this vessel, were two heroes, sons of Jupiter, and favorite gods of the Greek and Roman sailors.

12, 13. Syracuse—Rhegium, eight miles further. This is at the "toe" of the Italian boot.

14. Puteoli, 14. We found brethren—At Puteoli the voyage was completed, and here they found brethren with whom they were permitted to remain seven days for rest and Christian fellowship.

15. Appii Forum—three taverns—The journey from Puteoli to Rome, a distance of 140 miles, lay for the most part over the Appian Way.

At two well-known stations on this road, Appii Forum, forty-three miles from Rome, and the Three Taverns, ten miles nearer, Paul was met by Christian brethren from the imperial city.

They had heard of the apostle's coming and came to give him a welcome. 16. Came to Rome—Rome is reached at last and the long journey is at an end.

At this time the city of Rome was at the height of its glory. It held sway over nearly the entire known world.

"Within a circuit of little more than ten miles, more than two millions of inhabitants were crowded, of whom about one million were slaves."

Paul, by himself. "Nero, the emperor, to whom Paul had appealed, was too much engaged in his debaucheries and pleasures to care much for such a man as Paul or such accusations as were made against him by the Jews."

This lenity was probably due to the commendation of the emperor Julius—Cam. Bib. With a soldier—The custom was to chain the prisoner by one hand to the guard.

To this chain the apostle frequently makes allusion in the epistles to the Philippians, Colossians and Ephesians and his friendly note to Philemon, all of which were written during this imprisonment. See Phil. 1: 13; 16; Col. 4: 18; Eph. 3: 1; 4: 1; Philem. 9, 10.

II. The first interview with the Jews (vs. 17-22). After three days—Paul doubtless met the Christians first. This occupied three days. He then invited the leaders among the Jews who were not Christians to meet with them, that he might preach the gospel to his fellow-countrymen in Rome also.

Men and brethren—"This address to the assembled Jews is of a personal nature, and is intended to counteract certain prejudices which the Roman Jews might entertain, in consequence, partly, of Paul's imprisonment, partly of the fact that he had appealed unto the emperor, and partly of any slanders possibly brought against him."

Delivered prisoner.—In as mild terms as possible he recounts his uncalculated accusation by the Jews in Jerusalem, who delivered him into the hands of the Romans. 18. Let me go.

He narrates briefly the events given in chapters 21 to 26. The Roman officials repeatedly failed to find cause of offense in him.

19. To appeal—Paul declared that his appeal to the Emperor had become indispensable necessary, because the Jews opposed his acquittal, to which the Roman authorities judged him to be entitled.

He states that it had not been his intention to bring any accusation against his people before the Emperor. 20. Hope of Israel.—The hope of Israel was the general expectation of the Messiah. In Jesus Paul believed that the expected Saviour had appeared, and for preaching this he had been attacked and made a prisoner.

He held the same faith as all the Jews, only going in this matter further than they, in that he believed the ancient promise was now fulfilled. We can see from the reply of the Jews that he understood their position exactly.

Lombly. This chain—"Roman chains, like our handcuffs, usually indicated crime, but Paul's chains, and for patriotism and the loftiest religious conception."

21. Neither received letters.—The Jewish leaders in Rome had heard nothing derogatory to Paul's character. There was no case against him. He had been successfully acquitted by Lystra, Felix, Festus and Agrippa. 22. Desire to hear of thee.—They had evidently heard of Paul and of the Christian faith and were interested in the Gospel message.

III. The second interview with the Jews (vs. 23-29). 23. Came many.—They came in great numbers. Many accompanied the chief Jews. Expounded doctrine.—Paul takes as his theme that doctrine of the kingdom of God which was the central truth of the Old Testament and the New; that great disclosure of the prophets which was still, as it had been for centuries, the supreme thought and hope of the whole Jewish people.

Again Paul follows the very line of his risen Lord's exposition to the two disciples on the road to Emmaus. Moses—prophets—Beginning at Moses and all the prophets, he showed that the predicted kingdom is not limited to one nation, but is co-extensive with the world.

He showed them that in Jesus of Nazareth all the conditions of the expected Messiah were fulfilled.—Arnot. Morning till evening—This shows that effort Paul put forth to save the Jews.

24. Some believed.—A few were won to Christ, but many disbelieved the teachings of their own Scriptures, and rejected the suffering Messiah. "The seed of the word fell here, in some cases, by the wayside, in others upon stony places, or among thorns; nevertheless, some fell into good ground."

25-29. Before the Jews dispersed Paul made their attention to Isaiah's prophecy (Isa. 6, 9) and forcibly impresses them with a sense of their own obstinacy. But Paul is not discouraged. If the Gospel was rejected by one class he would turn to another, and so now he turns to the Gentiles.

IV. Paul's residence as a ministry in Rome (vs. 30, 31). 30. Two whole years—"Why he was not prosecuted before the emperor during this time is not known. As there was no prosecution,

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Paul was suffered to live in quietness and safety. Nothing certainly is known on the subject. It is evident, from 2 Tim. 4: 16, that he was at some time arraigned before the emperor; but when, or what was the decision, or why he was at last set at liberty, are all involved in impenetrable obscurity.

31. Preaching, and teaching—Paul did a great work during these two years in Rome. 1. He preached the gospel to all who came to him. 2. He wrote several epistles which were by far the most important part of his leading events that took place on the island of Malta.

Describe the journey to Rome. How Paul guarded? Whom did he call to gether? What reason did he give for being in chains? How did the Jews reply? Where did Paul dwell in Rome? What gospel work did he do? What epistles did he write? When, where, how did he suffer martyrdom?

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cost "they were all filled with the Holy Spirit, and began to speak with their tongues as the Spirit gave them utterance" (Acts 2: 4). The New Testament writers, quoting from the Old, declare, "That it might be fulfilled which was spoken by the Lord through the prophet" (Matt. 2: 15).

IV. Preaching and teaching. Paul preached and taught "with all boldness" (v. 31, R. V.). He never sought the approbation of the crowd, nor strove to please the ear of the people. He never thought of himself, only of his message.

He dared to tell those obdurate Jews that they were rejected, and the salvation of God was sent to the Gentiles because their hearts were gross, their ears dull and their eyes blinded (Matt. 3: 15). So today we should dare to declare to hardened sinners that they are closing their eyes to the deformity of sin, the vanity of the world, the beauty of holiness, the purity of Christ, the glory of God, the desirableness of heaven, and the certainty of hell. Tell them that they are willing slaves, to prejudice, obstinately infidel, and have closed their eyes "lest they should see" their vile habits, their sinful pleasures, their ill-gotten gains and their selfish living.

A. C. M.

THE FARM

(From the Canadian Farmer.)

THE LIVE HOG TRADE.

"Quotations 50c. lower than a week ago," remarked a packer, "are due, not to lower prices in the United States, for they are not lower there. They are not to any extent due to lower prices for bacon on the old country market, for we are sending little if any bacon out of the country at present when long clear is such a scarcity at home. But it is due to a large extent to the fact that farmers are marketing such a large percentage of unfinished, immature hogs, which are poor killers, and do not handle to good advantage in any way."

Whatever other reasons there may be, it is quite probable that packers anticipate a shortening of the consuming demand at the present high range of prices and are endeavoring to get into shape to meet it, in time. The fall of the year, when the plentitude of vegetable foods of all kinds makes economy on the meat bill a possibility—the beginning of the game season in England, always a slack time in the old country bacon trade, is historically associated with a drop in the price of live hogs, a drop which was always such an irksome one to the farmer, who has estimated his hogs at prices current all summer and fall, until the time when he was ready to cash them.

At the present juncture, the arrival of larger receipts of light unfinished hogs is probably accelerated by the anticipation of the customary drop. This week the range of current quotations is as follows:

Live hogs, f. o. b. at country points, \$7.00

Live hogs, fed and watered at Toronto, 7.85

Live hogs, weighed off cars, Toronto, 8.10

Thin, unfinished hogs, \$1.00 off.

PURE, NOURISHING MILK IS REQUIRED.

Our present law, which has been in force for some time, recognizes the standard a certain total amount of solids in a cow's milk and a certain percentage of fat. For the purpose of an argument it is not necessary to go into these figures very fully, but the standard calls for something like 4 per cent. of fat, and in the summer months it may run between 3.1-2 and 4 per cent. In other words, there must be a certain percentage of fat in milk or, according to law, it is not salable.

The total amount of solids must run up to something like 13 per cent., although that amount also varies somewhat, I believe. If those standards are not met, the law will not permit a farmer or dealer to sell the milk, and the law takes it for granted that milk below that standard is adulterated. Those percentages were taken, I understand, from the milk obtained from certain cows. In the milk of Jersey cows, the fat percentage is somewhat higher, of other cows give milk the fat percentage, which is up to the requirements of the standard and is allowed to be sold unadulterated.

Now, under the present law here is what happens: Apart from the breeds referred to there are other cows whose milk, while good and nourishing, nevertheless fails to reach the standard of fat and solids as established by the law and therefore cannot be sold. The Holstein breed of cows comes under this head. Their milk is good and nourishing and comes nearer to human milk than that of any other breed of cows.

The reason for this is that the emulsion of the fats in the Holstein milk is much larger in fineness than that of other breeds. The fat in Holstein milk contains less amount of the objectionable volatile glycerides so pronounced in the fats of Jersey cows, and in this way also corresponds more closely to the quality of human milk.

Owners of Holsteins, however, cannot sell their milk; the dealers are afraid of being caught with milk not up to the legal standard in their possession. They know the milk is pure and absolutely unadulterated, but they have to refuse to handle it or run the chance of being arrested for selling adulterated milk.

Therefore I claim the law of the state in relation to milk is arbitrary and class legislation, as it bars the pure milk of certain breeds of cows in preference to that of others. It is also class legislation in that it bars certain classes of infants and children from obtaining this pure but weaker quality of milk, which is as necessary to them as the stronger milk is to others.

As a physician dealing with infants, I have many instances coming to my notice of cases where the weaker milk of the Holstein cow is the only quality the stomach of the infant will retain. The milk is pure and nourishing, and many infants thrive upon it which could not digest any stronger quality given by other breeds. Yet the law will not permit the Holstein milk to be sold.—Dr.

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Magistrate and School Commissioner Healed by Zam-Buk.

Zam-Buk by its healing power has earned