

THE NEW YEAR.

RING out, wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go,
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And uncut forms of party strife
Ring in the nobler modes of life,
With sweeter manners, purer laws

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out, my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand,
Ring out the darkness of the land,
Ring in the Christ that is to be.

Tennyson.

LESSON NOTES.

FIRST QUARTER.

STUDIES IN THE ACTS AND EPISTLES.

A D 60] LESSON I. [Jan. 6.

THE CONFERENCE AT JERUSALEM.

Acts 16. 1-11. Commit to memory, vs. 8-11.

GOLDEN TEXT.

We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Acts 15. 11.

OUTLINE.

1. A Difference. v. 1.
2. A Discussion. v. 2-6.
3. A Decision. v. 7-11.

TIME.—A.D. 50, while Claudius was emperor of Rome; Quadratus, prefect or Roman governor of Syria; Cumanus, procurator of Judea; Ananias, son of Nephthaeus, high priest at the Jews.

PLACES.—Antioch, in Syria, and Jerusalem, the capital of Judea.

EXPLANATIONS.—*Certain men*—These were narrow-minded Jews. *Came down*—From Jerusalem to Antioch. *The brethren*—The Gentiles, converted to Christ from the worship of idols. *Circumcised*—Made members of the Jewish Church. *Dissension*—The apostles would not admit that Gentiles must become Jews, for God had not commanded it. *Go up to Jerusalem*—As this was the mother Church. *This question*—Whether Gentiles must become Jews in order to be Christians. *Brought on their way*—The church sent them as messengers. *Phoenicia and Samaria*—Countries between Antioch and Jerusalem. *Received of the Church*—In a public meeting. *God had done with them*—The salvation of the Gentiles. *Pharisees*—Men who were very strict in obeying Moses' laws. *Disputing*—Not quarrelling, but difference of views. *God made choice among us*—When Cornelius the centurion was converted. *Gentiles*—People who were not Jews. *Bare them witness*—Showing that their salvation was real and true. *Giving them the Holy Ghost*—With power to speak with new tongues. *No difference*—God saves all men in the same way. *Temp't ye God*—Ask more than God asks, and so sets up higher authority than God's. *A voice*—The burden of obedience through all the law of Moses. *Grace of the Lord*—God's mercy in sending salvation. *Saved*—By believing in Jesus.

TEACHINGS OF THE LESSON.

- Where in this lesson do we find—
1. That good men sometimes differ in regard to duty?
 2. That the Holy Spirit is given to all believers?
 3. That salvation is alike free to all?

THE LESSON CATECHISM.

1. Of what two classes of people was the early Church composed? Jews and Gentiles.
2. What did some Jewish Christians demand? That the Gentiles should become Jews.
3. To whom was the subject submitted? To the apostles and Church at Jerusalem.
4. By what did Peter declare the Gentiles were purified? By faith.
5. How are both Jews and Gentiles saved? Through grace.

DOCTRINAL SUGGESTION.—Freedom from ceremonial law.

CATECHISM QUESTION.

51. Were not the apostles greatly persecuted?

The Apostles were greatly persecuted; for they were put in prison by the High Priest; they were beaten by order of the council; James, the brother of John, was slain by Herod; and Peter was put in prison again in order to be put to death.

A.D. 60.] LESSON II. [Jan. 18.

HEARING AND DOING.

James 1. 16-27. Commit to memory vs. 22-25.

GOLDEN TEXT.

Be ye doers of the word, and not hearers only. James 1. 22.

OUTLINE.

1. The Father of Lights. v. 16-20.
2. The Law of Liberty. v. 21-25.
3. The Pure Religion. v. 26, 27.

TIME.—A.D. 50, soon after the events of the last lesson. Some commentators give the time as eleven years later.

PLACE.—This epistle was written from Jerusalem by James, the Lord's brother, to the Jewish disciples of Christ throughout the Roman Empire.

EXPLANATIONS.—*Do not err*—Be careful to avoid wrong views of God and duty. *Gift is from above*—God gives nothing but good to men, for he loves us. *Father of Light*—God who is here compared to the sun, shedding his beams abroad. *Shadow of turning*—The day turns to night, but God is light always. *Beget ye us*—God has made us his children, giving us the right to be sons of God. *First-fruits*—The first sheaf of harvest was given to God, so all believers are God's own children. *Wherefore*—Because we are God's and should be like him. *Slow to speak*—We should hear more than we say. *Slow to wrath*—We should not let ourselves yield to anger. *Worketh not the righteousness*—No person in anger will do God's will. *Lay apart*—Give up and turn away from. *Superfluity of naughtiness*—"Abounding wickedness" is the meaning. *Ingrafted word*—Or, the implanted word, in our hearts as seed is sown. *Doers of the word*—We must obey God's word, as well as hear it. *Deceiving*—Any one is deceiving who thinks he can be saved without obeying the truth. *Beholding*—Looking at his own face in a mirror. *Forgetteth*—People are always forgetting just how they look; so does everyone who hears his duty but does it not. *Perfect law of liberty*—God's law, which gives freedom to all who obey it from the heart. *Blessed is his seed*—He will find a blessing in obeying God's word. *Religious*—One may seem, but not be, religious. *Bridleth not his tongue*—How many cannot keep from angry words. *Deceiveth*—He mistakes if he thinks himself religious. *Pure religion*—These are the acts to which pure religion lead. *Visit*—To help all in need. *Unspotted*—Without wickedness.

TEACHINGS OF THE LESSON.

- Where does this lesson teach—
1. The need of watching our tongue?
 5. The duty of obedience to God's command?
 3. Our duty toward the Lord's poor?

THE LESSON CATECHISM.

1. From whom do we receive every good and every perfect gift? From the Father.
2. How should we receive the word? With meekness.
3. What should we be? Doers of the word.
4. When is religion vain? When the tongue is not bridled.
5. What is pure religion and undefiled before God? To visit the afflicted and live uprightly.

DOCTRINAL SUGGESTION.—Practical religion.

CATECHISM QUESTION.

52. Did God give them any miraculous deliverances?

God gave the apostles some miraculous deliverances; for several times when they were imprisoned they were released by angels.

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