

## Sabbath School Lessons.

## Sept. 11. PHILIP AND THE ETHIOPIAN.

Lesson, Acts 8 : 26-40. Golden Text, John 3 : 36.  
Memory vs. 32, 33. Catechism Q. 94-95.

It was the early summer of 37 A.D. Seven years had passed since Christ ascended and the Spirit descended. The Christian Church was seven years old. The Gospel had been preached in Samaria, some 40 miles north of Jerusalem, but the apostles had as yet gone no further. Philip who had first carried it there, was in this lesson directed away about 50 miles southward to meet one single inquirer from a foreign land.

I. Studying the word, vs. 26-33.

II. Inquiring, vs. 34-35.

III. Believing, vs. 36-38.

IV. Rejoicing, vs. 39-40.

I. vs. 26-33. *Angel-Spake*.—We know not how. *Philip*—The Evangelist, Acts 6 : 5. *Gaza*—One of the oldest cities of the world. It now contains about 16,000. *Desert*—i.e., the way was desert. The minister and teacher will often find people most accessible in the lonely desert places of life. *Went*—Probably not knowing why. It was a trial of faith to an earnest man to go to the desert from such a promising field as Samaria. *Behold*—How strangely Providence brings His ways to pass. *Ethiopia*—Parts of Africa lying south and west of Egypt. Probably a Gentile convert to Judaism and had come to Jerusalem to worship. *Candace*—The name of the dynasty or royal family, as the Egyptian king was called Pharaoh, or a Roman Emperor, Caesar. *Read Ezaias*—The Greek form of the Hebrew Isaiah. He was seeking more light about the true religion. *Understandest*—Dost thou know who is thus led as a lamb? *Guide me*—An important work of teachers yet.

II. vs. 34-35. *Of Whom*—A question hard for even Jews to understand. They could not think of the Saviour as a sufferer. *Preached Jesus*—The facts of Christ's life and death are the key to prophecy.

III. vs. 36-38. *Certain water*—Now unknown, a small stream running across the way. *With all thine heart*—A different belief from Simon the Sorcerer. *I believe*—The universal profession of the Christian faith. *Both into the water*—One as far as the other. Having no vessel at hand to take up the water, they both stepped into the streamlet, and Philip, taking up the water with his hand, as our ministers now do from a baptismal bowl, he poured it upon his head and thus baptized him.

IV. vs. 39-40. *Out of the water*—Out of the stream. Where they were both standing when the baptism took place. *Caught away Philip*—A mysterious disappearance that would tend to impress the eunuch. Never would he forget his baptism. *Rejoicing*—What a glad place that desert had proved to him.

1. God sends Philip far out of his way to preach to one soul.

2. No opportunity is small where a soul is concerned.

3. We may not be able to preach to multitudes but all can do as Philip did speak of Christ to one.

4. How wonderfully God's providences work together to accomplish His ends.

5. If we study our Bibles God will lead us to a deeper knowledge of its truths.

6. The acceptance and confession of Christ gives peace and joy.

## Sept. 18. REVIEW OF STUDIES IN ACTS.

Peloubet says :—"A good review is one of the most difficult, but also one of the most profitable, effective, and interesting lessons of the quarter. The leading dates, the chief landmarks, the general trend of the history should be learned by heart, and repeated in concert even by the older scholars. DRILL, DRILL, till every scholar knows these things by heart."

Lesson, Acts, the first eight chapters.

I. When? The time. Seven years of the first of the Christian church from the ascension of Christ, May 18th, A.D., 30, to the conversion of the Ethiopian, May, A.D., 37.

II. Where? The history centres chiefly in Jerusalem, but extends towards the end, to Samaria and the road to Gaza.

III. Who? The persons are easily named.

IV. What? Recall the events.

Or the review might take the form of a study of the first seven years of early christianity, e.g., its beginning, by a poured out Spirit; its numbers and progress; the character and work of these early Christians, their good and ill, their trials and helps; their dangers and growth. A thorough study of the eight chapters by each teacher, and the grouping of the whole into one with its lessons is the only way to success.

## THE LORD'S SUPPER PROFANED.

September 25.

Lesson, 1 Cor. 11 : 20-34. Golden Text, 1 Cor. 11:28  
Memory vs. 23-25. Catechism, Q. 96.

This lesson is intended as the "quarterly temperance lesson," though it is rather a lesson on the Lord's Supper.

The Greeks had guilds and clubs, which sometimes had a public meal together to show their unity and equality, the rich bringing the food and sharing with the poor. The church at Corinth adopted this custom, taking their common meal first, and at its close, the Lord's Supper. As the ungodly got into the church this "love feast" became a mere form. The rich kept by themselves, ate and drank what they brought. The poor had nothing to bring and got nothing. When the time came to take the Lord's Supper, some were hungry, others were drunken and few were fit to observe it.

I. Profaning the Lord's Supper, vs. 20-22.

II. Authority for observing it, vs. 23-26.

III. How to observe it, vs. 27-34.

I. vs. 20-22. *This is not to eat*—It is not possible to eat. *Every one taketh*—Eateth what he has brought and neglects all others. It is a scene of selfish gluttony and drunkenness.

II. vs. 23-26. *Received*—Probably revealed to Paul by the Spirit after his conversion. *Delivered*—Paul had received it to deliver to the churches. *This is my body*—i.e., this represents my body. *This do*—It is a command of Christ, and binding upon his followers. *In remembrance*—To keep in memory what he did for us.

III. vs. 27. *Examine himself*—Of his knowledge, heart, thoughts, aims, life—by the standard of God's word, aided by God's Spirit. See Catechism, Q. 97. *Unworthily*—Christians often observe it unworthily. The greater part of the unworthy partaking is on the part of Christians, because of their neglect of preparation. *Damnation*—Not eternal damnation, but judgment. *First*—What they miss of good, is a judgment upon them for their neglect, and *secondly*, there is the guilt of slighting a holy ordinance.