

TEDDY IN COURT.

M Teddy McGuire; my name is my own,
For niver a print I had.
My trade 'Tis settin the papers in town—
A starvin' business, indeed!
Don't be hard on me, Judge,
For takin' the wee bit o' bread;
'Twas for poor little Mick, a bh'y that was
stok.—
Oh, don't be hard on poor Ted.

You, see, Judge, the times is so poor,
The strate is alive wid the bh'ys,
An' Mickey, my neighb' r next door,
Couln't lift up forinist 'm his voice.
Don't be hard on me, Judge,—
'Oh, Teddy, I'm starvin'!' he cried;
An' his blue eyes grew wild (such a bit of a
child),
Don't be hard on poor Ted.

Yes, I went to the baker's hard by;
(The slather's o' things that was there!)
Tarts, and cakes, an' the illigant pie—
Not one did I touch, Judge, I swear.
Don't be hard on me Judge,
I did take the bakin' of bread;
To Mickey I gave it—I did not touch it to save
it;
Oh, don't be hard on poor Ted!

An'—Judge—the loaf's niver broke:
Axin' pardon—poor Mick is dead.
It was niver a "thank ye" he spoke
When I laid on the blanket the bread.
Oh, den't be hard on me Judge,
I'm a thafe—but—forgiven, ye said?
Ah, your honor, your heart give that verdict
a-pair!
Not to be hard on poor Ted!
—Marie le Baron.

FRACTIONAL CURRENCY.

The Hindus pray to 330,000,000
gods.

A jubilee service was recently held
in the chapel of the Ohio Wesleyan
University over the conversion of two
hundred students.

The census of missions to be taken
next year will, it is estimated, show
an increase of 200,000 native Chris-
tians in India, Ceylon, and Burmah
for the last ten years—500,000 in all.

There are about 20,000,000 Meth-
odists scattered over different parts of
the globe. The number of Baptists
throughout the world is about 2,826-
582.

Mr. Francis Murphy says of the
temperance "cause" abroad:—"The
work in England has gone on apace
until the Queen has said 'well done.'
Millions of the people have signed the
pledge, reducing the revenue £2,500-
000, and the Postmaster found it in
the savings of the people in pure gold."

All churchgoers may profitably
make use of the following prayer
offered up by a South Sea Islander
just as the meeting was breaking up:
—"O God, we are about to go to our
respective homes. Let not the words
we have heard be like the fine clothes
we wear, soon to be taken off and
folded away in a box till another Sab-
bath comes round. Rather, let Thy
truth be like the tattoo on our bodies,
ineffaceable till death."

A well-informed writer regards the
free lunch system, as it prevails in
most cities, as the strongest induc-
ement to intemperance. The enter-
prising saloon-keeper provides free a
lunch of crackers and cheese, cold salt
herring, or corned beef, with nothing
to drink. The partaker of the free
lunch to quench his thirst, if he is not
impelled by a sense of gratitude to the
man who provides his repast, buys
liquor at the bar, and a few such meals
confirms his appetite for the strong
drink.

The Manchester Courier's London
correspondent says:—"The most gi-
gantic of the petitions in favour of
Sunday closing that are being got up
by the Wesleyan Methodists is now
closed in some districts, and the bulk
of possible signatures has been obtained.
A rough calculation put them at close
on 1,000,000. On the other side, the
publicans—Here, in London, at least—
are assiduously canvassing their cus-
tomers to sign. The 'trade' is aghast
at the growth of the Sunday closing
movement, and although London is
not yet included it is feared the time
is drawing near."



Search the Scriptures.

LESSON NOTES.

SECOND QUARTER.

A. D. 45.] LESSON IX. [May 27.

PAUL AND BARNABAS IN CYPRUS.

Acts 13. 1-12. Commit to memory vs. 2-4.

GOLDEN TEXT.

Separate me Barnabas and Saul for the
work whereunto I have called them. Acts
13. 2.

OUTLINE.

1. The Foreign Missionaries. v. 1-5.
2. The False Prophet v. 6-11.
3. The Famous Convert v. 12

TIME.—A. D. 45.

PLACES.—Antioch in Syria, and the island
of Cyprus in the Mediterranean.

EXPLANATIONS.—*The church at Antioch*—
See the account of this Church in Lesson VII.
Prophets—Men who spoke by the inspiration
of God. *Teachers*—Those who instructed
others in the Gospel. *Brought up as*—One
who had lived with him as a child. *Herod
the tetrarch*—Not King Herod, in the last
lesson, but the one who slew John the Bap-
tist. *Saul*—Named last, as perhaps the
youngest. *They ministered*—Were engaged
in a service of worship. *The Holy Ghost said*
—By an inward voice to all those present.
Separate me—"Set apart to my service."
The work—The work of preaching the Gospel
to the heathen world. *Laid their hands*—As
an act of consecration to their mission. *In
the synagogues*—They preached where the
Jews met to worship, as through them they
could reach the people. *John*—John Mark,
who wrote the gospel. *Their minister*—Their
attendant and helper. *Through the isle*—
Preaching as they went. *A certain sorcerer*
—One who pretended to have power to deal
with spirits. *A false prophet*—Giving pro-
fess of speaking God's word. *Bar-jesus*—
Meaning "the son of Jesus." *The deputy*—
The Roman ruler whose title was *pro consul*.
Prudent man—A man of wisdom and judg-
ment. *Withstood them*—Opposed the Gospel
as taught by Barnabas and Saul. *Saul*—
called Paul—As he was now among Gentiles,
he used his Roman name, rather than his
Jewish. *Filled with the Holy Ghost*—Speak-
ing by divine power. *Subtly*—Low and
wicked cunning. *Jishief*—This word here
means "villain." *Pervert the right ways*—
Turn men from walking in the ways of God.
Blind—As a punishment for leading others
away from the light. *For a season*—Not for-
ever, but perhaps until he should repent.
Blind and darkness—A growing blindness.
Believed—Believed in the Gospel which was
proved by such miracles. *Doctrines of the
Lord*—"The truth concerning the Lord," as
taught by Paul.

TEACHINGS OF THE LESSON.

Where in this lesson do we find—

1. A call to the work of the Gospel?
2. An example of interest in the Gospel?
3. A warning against opposing the Gospel?

THE LESSON CATECHISM.

1. From what Church were the missionaries
sent out to preach the Gospel? From the
Church of Antioch. 2. Whom did they send?
Barnabas and Saul. 3. Where did they begin
the work of preaching? In the island of
Cyprus. 4. Who was among the people con-
verted through their labors? Sergius Paulus,
the Roman ruler. 5. By what name was
Saul henceforth called? Paul.

DOCTRINAL SUGGESTION.—The call to the
ministry.

CATECHISM QUESTION.

23. What were the two ordinances which
Christ appointed in his church?
The two ordinances which Christ appointed
in his Church were Baptism, and the Lord's
Supper, to continue to the end of the world.

A. D. 46.] LESSON X. [June 3.

AT ANTIOCH.

Acts 13. 13-16 and 43-52. Commit to memory
vs. 47-49.

GOLDEN TEXT.

And the word of the Lord was published
throughout all the region Acts 13. 49.

OUTLINE.

1. Sabbath Services. v. 13-16, 43.
2. Jealous Jews. v. 44-47.
3. Glad Gentiles. 48, 49.
4. Persecuted Apostles. v. 50, 52.

TIME.—A. D. 46, immediately succeeding
the last Lesson.

PLACE.—Antioch in Pisidia.

EXPLANATIONS.—*Paul and his company*—
Paul was now the head of the party. *Loosed
from*—set sail. *John*—John Mark, who
afterwards wrote the gospel. *Departing from
them*—Giving up the work to go home.
Antioch in Pisidia—So-called to distinguish
it from Antioch in Syria. *On the sabbath*—
The Jewish sabbath, Saturday. *Sat down*—
As worshippers. *The law*—From the five
books of Moses. *Sent unto them*—Perhaps
knowing their desire to speak. *Exhortation*
—Words to help them in serving God.
Beckoning—To gain attention. *Give audience*
—Literally, "Hear ye." The sermon of Paul
is in verses 17-41, and is omitted in the lesson.
Broken up—While the people were passing
out. *Religious proselytes*—People who, though
Gentiles, worshipped God. *Followed*—To
learn more about the Gospel. *Persuaded
them*—Urged them. *The whole city*—The
people had heard of the new teaching. *Filled
with envy*—They were displeased to see the
Gentiles in such number at their synagogue.
The things spoken by Paul—The gospel of
salvation through Jesus Christ. *Blaspheming*
—Using abusive and wicked language. *It
was necessary*—Because commanded by God.
Judge yours lives unworthy—By showing that
they were not willing to be saved. *To the
Gentiles*—They would preach to those who
would receive the truth. *Glad*—To receive
the Gospel. *Ordained to eternal life*—Those
who were willing to accept God's offer.
Throughout all the region—In the towns and
villages of the province. *Devout*—The Gen-
tile women who were worshippers of God.
Honorable—Persons of rank and influence.
Persecution—The Jews urged on the women,
and they urged on the chief men, who were
their husbands. *Expelled them*—Drove them
away. *Shook off the dust*—As a token of
God's displeasure. See Matt. 10. 14, 15.
Filled with joy—In possessing Christ and his
Gospel.

TEACHINGS OF THE LESSON.

Where in this lesson do we find—

1. That the Gospel is for all men?
2. That the Gospel requires men to believe?
3. That the Gospel brings joy to those who believe?

THE LESSON CATECHISM.

1. Where did Paul and Barnabas preach
after leaving Cyprus? At Antioch in Asia
Minor. 2. What was the effect of their
preaching upon the Jews? They rejected the
Gospel. 3. To whom did the apostles then
turn? To the Gentiles. 4. How did the
Gentiles receive the word? With gladness
and faith.

DOCTRINAL SUGGESTION.—Christ the light
of the world.

CATECHISM QUESTION.

24. Thus we have heard how Jesus lived;
let us now hear in what manner he died.
Jesus Christ, in suffering and dying, was
meek and patient, and resigned to the will of
God.

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