A SENSIBLE MOTHER.

It is a really pitiful sight to see a good, conscientious little mother resolutely shutting herself away from so much that is best and sweetest in her children's lives, for the sake of tucking their dresses and ruffling their petticoats. How surprised and grieved she will be to find that her boys and girls, at sixteen, regard "mother" chiefly as a most excellent person to keep skirts in order and to make new dresses, and not as one to whom they care to go to for social companionship! Yet, before they are snubbed out of it by repeated rebuffs, such as "Run away, I'm too busy to listen to your nonsense," children naturally go to their mothers with all their sorrows and pleasures, and if "mother" can only enter into all their little plans, how pleased they are! Such a shout of delight as I heard last summer from Mrs. Friendly's croquet ground, where her two little girls were playing! "Oh, goody, goody, mamma is coming to play with us!" She was a busy mother, too, and I know would have much preferred to use what few moments of recreation she could snatch, for something more interesting than playing croquet with little children, not much taller than their mallets. She has often said to me, "I cannot let my children grow away from me, I must keep right along with them all the time, and whether it is croquet with the little ones, or Latin grammar and base-ball with the boys, or French dictation and sash-ribbons with the girls, I must be 'in it' as far as I can."—*From "Letters to a Young Mother," Scribner for March.*

SCHOLARS' NOTES.

From the International Lessons for 1877 by Edwin W. Rice, as issued by American Sunday-School Union.)

LESSON III

JULY 15.] TURNING TO THE GENTILES. [About 48 A. D.]

READ Acts xiii 42-52. RECITE vs. 45, 46, 48.

DAILY READINGS.—*M*—Acts xiii 42-52. *T*—Rom ii. 11-29. *W*—Matt. xxi 33-46. *Th*—Isa. xlix 5-23. *F*—Rom. xv 8-21. *Sa*—Ephesians ii. *S*—Isaiah lx.

GOLDEN TEXT.—And in his name shall the Gentiles trust.—Matt. xii 21.

CENTRAL TRUTH.—Abused blessings are forfeited.

CONNECTED HISTORY.—On the Sabbath after Paul and Barnabas had declared the word of God in Antioch of Pisidia they were opposed by the Jews; turned to the Gentiles and went to Iconium.

TO THE SCHOLAR.—The danger of putting aside the calls of the Gospel as the Jews did at Antioch must not be overlooked.

NOTES.—*Syn'-a-gogue*, Jewish 'meeting-house' or church, found in cities of the East wherever there was a Jewish population. *Gen'-tiles*, a word applied to all not Jews. *Prose'-lytes*, all persons not born Jews who accepted the Jewish religion. *I-co'-ni-um*, capital city of Lycaonia, a province of Asia Minor. It was 60 miles south east from Antioch in Pisidia, now has about 30,000 inhabitants, and is called *Konieh*.

EXPLANATIONS AND QUESTIONS.

LESSON TOPICS.—(I.) THE GOSPEL SOUGHT. (II.) THE GOSPEL REJECTED. (III.) THE GOSPEL TO THE GENTILES. (IV.) THE PREACHERS PERSECUTED.

I. THE GOSPEL SOUGHT. (42.) JEWS WERE GONE, or "were going out," SYNAGOGUE, see Notes, GENTILES, all not Jews. BESOUGHT, asked, urged. NEXT SABBATH, not 'the Sabbath between, as some say, see v. 44. (43.) BROKEN UP, dismissed. RELIGIOUS PROSELYTES, literally, "the worshipping strangers" (*Abbott*), TO CONTINUE, or "to remain in the grace of the Lord." (44.) NEXT SABBATH, one week after the first meeting. WHOLE CITY, Jews and Gentiles.

I. QUESTIONS.—In what city were Paul and Barnabas preaching? In what building? For what were the synagogues used? Whom by? Who besides the Jews attended the preaching? What did the Gentiles desire? Who besides sought instruction from the apostles? What counsel was given them? How many came the next sabbath to hear the gospel?

II. THE GOSPEL REJECTED. (45.) ENVY, or "zeal, for the Jewish religion, CONTRADICTING . . BLASPHEMING denying and abusing the apostles, blasphoming here does not mean taking the name of God in vain. (46.) NECESSARY, for Christ ordered it, Luke xxiv 47; PUT IT FROM YOU, reject the gospel, TURN TO THE GENTILES, not only and wholly, but *chiefly*, to them. See chap. xvii. 5, 11; xi. 23.

II. QUESTIONS.—What slight stirred up the Jews? Why? In what ways did the Jews speak against Paul? What is here meant by *blaspheming?* What effect had this on Paul? Why was it "necessary" first to preach the gospel to the Jews? How had they judged themselves unworthy? To whom would Paul turn?

III. THE GOSPEL TO THE GENTILES. (47.) COMMANDED, see Isa. xlix. 6; Matt. iv 16; viii 11. (48.) WERE GLAD, not all the Gentiles, but those desiring salvation, ORDAINED, appointed. (49.) PUBLISHED, preached, known; ALL THE REGION, the gospel was preached, not by the apostles only, but by other believers.

III. QUESTIONS.—By whose command was the gospel preached to the Gentiles? What prophecy is quoted in proof of this? Where is it found? How did the Gentiles receive this announcement? How widely was the gospel preached? By whom probably?

IV. THE PREACHERS PERSECUTED. (50.) STIRRED UP, urged to oppose Paul, ENVY, AND HONORABLE, "Jewish proselytes of social influence" (*Abbott*); EXPELLED, drove them out. (51.) SHOOK OFF THE DUST, as Christ commanded. Matt. x. 14; ICONIUM, see Notes. (52.) DISCIPLES, "the converts" (*Abbott*).

IV. QUESTIONS.—Who opposed Paul and Barnabas at Antioch? Who were induced to join the Jews in the persecution? With whatout did Paul and Barnabas leave Antioch? Who has sanctioned this form of witnessing against rejectors of the gospel? To what place did Paul and Barnabas come?

What facts in this lesson teach us—

(1.) To invite godly men to instruct us?

(2.) To receive their instructions?

(3.) To teach the despised classes the gospel?

(4.) To beware of having a censorious or persecuting spirit?

LESSON IV.

JULY 22.] PAUL AT LYSTRA. [About 48 A.D.]

READ Acts xiv 8-20. RECITE vs. 13-17.

DAILY READINGS.—*M*—Acts xiv. 8-20. *T*—Matt. ix. 27-38. *W*—Ps. cxlvi. *Th*—1 Pet iv. 3-10. *F*—Rom. i. 13-25. *Sa*—2 Tim. iii. 8-17. *S*—2 Cor. xi 16-31.

GOLDEN TEXT.—But the Lord is the true God, he is the living God, and an everlasting king.—Jer. x. 10.

CENTRAL TRUTH.—The Lord alone is exalted by the apostles.

CONNECTED HISTORY.—Paul and Barnabas were persecuted in Iconium for preaching the gospel, and compelled to flee to Lystra and Derbe, in the same province of Lycaonia.

NOTES.—*Lys'-tra*, a city of Lycaonia, 60 miles south of Iconium, and toward Syria. It was in a deep valley, lofty mountain peaks surrounding the place on all sides except the north. Ruins of the city and its churches are still to be seen. *Ly-ca-o'-ni-a*, a province of Asia Minor. Their "speech" some suppose to have been Assyrian; others, a corrupt Greek, as Greek was the language commonly spoken in Asia Minor. *Ju'-pi-ter*, the supreme deity of the Romans, and called Zeus by the Greeks. A temple and statue to this god stood at Lystra. Acts xiv 13. It was a common belief that the gods sometimes visited the earth in the form of men. *Mer'-cu-ry*, according to Roman fables, Mercury was the son of Jupiter, and the god of eloquence. *Der'-be*, another city of Lycaonia, about 20 miles east of Lystra; now in ruins.

EXPLANATIONS AND QUESTIONS.

LESSON TOPICS.—(I.) A CRIPPLE HEALED. (II.) THE HEALERS CALLED GODS. (III.) THEY DECLARE THE TRUE GOD. (IV.) THEY ARE PERSECUTED.

I. A CRIPPLE HEALED. (8.) SAT, perhaps near the market-place to beg; LYSTRA, see Notes, IMPOTENT, helpless; NEVER HAD WALKED, hence incurable by physicians. (9.) HEARD, or "was hearing;" FAITH TO BE HEALED, literally "to be saved"—that is, faith either to accept salvation and healing, or faith to believe he could be healed. (10.) STAND UPRIGHT, Paul seems to omit any reference to Christ, but doubtless Christ had been the theme of his preaching. LEAPED AND WALKED, see Acts iii. 9.

I. QUESTIONS.—From what cities had Paul and Barnabas fled to Lystra? Why? What man was found at Lystra? How afflicted? What did Paul see that he had? How did he speak to him? With what result?

II. THE HEALERS CALLED GODS. (11.) SPEECH OF LYCAONIA, this language is not now certainly known. It was probably not understood by Paul, and hence he did not sooner check the people; GODS ARE COME, see Notes. (12.) JUPITER . . MERCURIUS, see Notes. (13.) GATES, or "doors of the house where Paul was; GARLANDS, wreaths of flowers.

II. QUESTIONS.—Who saw the healing of the cripple? In what language did the people speak? Did it probable that Paul understood this? What did the people say? What did they call Barnabas? Paul? Why? What were the people about to do? Who came to the "gates"? Bringing what?

III. THEY DECLARE THE TRUE GOD. (14.) RENT THEIR CLOTHES, as a sign of their grief and horror; RAN IN, rushed forth among the people. (15.) SIRS, "men," nearly as we say, "Gentlemen," MEN OF LIKE PASSIONS, mortals like you, not divine; VANITIES, see Jer. ii. 5; Jonah ii. 8; 1 Cor. viii 4. (16.) SUFFERED, that is, withheld punishment for such sin. (17.) NOT . . WITHOUT WITNESS, Rom. i. 18-21. (18.) DOUBTS SACRIFICE, etc., restrained them "from sacrificing."

III. QUESTIONS.—Who did Paul and Barnabas try to prevent the people from sacrificing to them? Why did they not do so when the people called them gods? In what speech did the people make that cry? How were the people restrained? To whom were they directed as the true God? How were the true God declared to them?

IV. THEY ARE PERSECUTED. (19.) CAME THITHER, literally, "came upon them;" PERSUADED THE PEOPLE, "persuaded the masses to let the Jews stone them" (*Alexander*); STONED, see Heb. xi. 37, stoned first and then dragged him out of the city. In Jerusalem, a Jewish city, they would have first taken him out and then stoned him (see Acts vii. 58); SUPPOSING, implies that they thought him dead, when he was actually dead. (20.) STOOD ROUND, in sorrow, as mourners over him, or to see if he were alive; GLEAN UP, some think he was miraculously restored others think he was only stunned and so easily soon recovered; DERBE, see Notes.

IV. QUESTIONS.—Who came upon Paul and Barnabas at Lystra? From what places? What to do? Where did they learn Paul? What did the Jews suppose? Who persuaded him? How did they show their anxiety for him? What did Paul do as they watched over him? Whither did he go?

What facts in this lesson teach us—

(1.) The value of life?

(2.) That our reverence for good men should never take the place of reverence for God?

(3.) That zeal is never good in a bad cause?

INTERPRETATIONS.—"The people of Lystra concluded that in Barnabas they had Jupiter, the great god of their city; and that Paul was Mercury, his oracle, accompanying him. In Samoa a chief in travelling is attended by his principal orator, and if formal speeches are made anywhere, the chief never speaks first; that is done by his orator." (*Turner.*)

Humility.—Cuvier the great naturalist treated all men as his equals, and would not allow others to treat him as a superior. One day, while discussing a question in anatomy, a student addressed him by his title of "baron." "There is no baron here," replied Cuvier; "there are only two students seeking Truth, and bowing down only to her."

LESSON V.

JULY 29.] THE YOKE BROKEN. [About 49-50 A. D.]

READ Acts xv 22-31. RECITE vs. 28-31.

DAILY READINGS.—*M*—Acts xv. 22-31. *T*—Acts xv. 1-21. *W*—Gal. ii. 1-16. *Th*—2 Cor. iv. 5-18. *F*—Acts xxi. 16-33. *Sa*—1 Peter i. 18-25. *S*—Galatians v.

GOLDEN TEXT.—Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.—Gal. v. 1.

CENTRAL TRUTH.—The Gospel gives liberty.

CONNECTED HISTORY.—Paul and Barnabas having preached in Derbe, returned to Lystra, Iconium, Antioch (in Pisidia), and Perga, and to Antioch (in Syria), and reported to the church there, whence they had been sent out to preach, the results of their mission. A discussion having arisen in the church at Antioch about circumcision, Paul, Barnabas, and others were sent to Jerusalem to consult the apostles, who declared their decision.

NOTES.—*Ju'-das Bar'-sa-bas*, a prophet and teacher of Jerusalem, probably not the same as the apostle Judas, who was called Thaddeus or Lebbaeus. *Si'-las*, probably the same as Silvanus of the Epistles (2 Cor. i. 19; 1 Thess. i. 1; 2 Thess. i. 1); was Roman and a companion of Paul on his second missionary journey; was at Philippi, Berea, and Corinth (Acts xv 40; xvi 22-40; xvii. 14). *Cil'-i-ci-a*, the south east province of Asia Minor; capital was Tarsus, the birthplace of Paul; Cicero governed the province for a year.

EXPLANATIONS AND QUESTIONS.

LESSON TOPICS.—(I.) THE CHURCH COUNCIL. (II.) ITS DECISION. (III.) THE DECISION DECLARED AT ANTIOCH.

I. THE CHURCH COUNCIL. (22.) THEN, after, Peter, Barnabas, Paul, and James (the Just), and others had spoken, see vs. 7-13; WHOLE CHURCH, that is, the church at Jerusalem, CHOOSE MEN, choose by the apostles and the church; THEIR OWN COMPANY, or "their own" (church), company should be in italics as there is no word for it in the original; JUDAS BARSABAS . . SILAS, see Notes. (23.) WRITE, implying that an exact copy of the letter follows; ELDERS AND BRETHREN, in the earlier manuscript copies of the Acts the "and" is omitted, hence some think only two classes, "apostles" and "elders" are named, "brethren" being merely explanatory. GREETING, literally "to rejoice," "have joy," see ch. xxiii. 26; OF THE GENTILES, CHRISTIANS Who were Gentiles; ANTIOCH, of Syria, SYRIA, Christians. See Notes.

I. QUESTIONS.—Who was the head of this lesson. What "yoke" is meant? What had led the Gentiles must be circumcised? v. 1. Who were sent to Jerusalem to consult about it? Why Barnabas and Paul? Who were the "elders" of the church? Whose advice gave advice? Whose counsel was followed? Who were sent to go to Antioch? What were they to say? What did the apostles and elders write? By whom was the letter sent?

II. ITS DECISION. (24.) FORASMUCH AS, or "since," CERTAIN, see v. 1; SUBVERTING, what has turning your minds, SAYING YE MUST BE CIRCUMCISED AND KEEP THE LAW, the ceremonial law; TO WHOM WE GAVE NO COMMANDMENT, the church at Jerusalem had not authorized the teachers. (25.) WITH DOUBLE MIND, or "being troubled in mind;" ONE ACCORD, thus they commended Barnabas and Paul. (26.) HAZARDED, MEN, literally "have given their lives" (27.) JUDAS . . SILAS, see Notes; SAME THINGS, same as we write. (28.) THE HOLY GHOST, they claim to speak as inspired or guided by the Spirit. (29.) ABSTAIN, keep from; PROFITABLY, doing these forbidden things would naturally lead them back into idolatry, and would give offence to Jews; BEING THE RULE AGAINST THEM, literally "being without being piled," FARE YE WELL, literally "be ye strong."

III. QUESTIONS.—Who had troubled the church at Antioch? To what class of Christians was the letter addressed? In what place? What had been required by certain Jews? On whose authority? By whose guidance did the Christians at Jerusalem write? v. 28. How did they commend Barnabas and Paul? Who were sent with those brethren? For what purpose? State the four things required in the letter. The meaning of "Fare ye well?"

III. THE DECISION DECLARED AT ANTIOCH. (30.) DISMISSED, sent with these directions; MULTITUDE, they call a public assembly; EPISTLE, one letter not "letters," as in our version in v. 23. CONSOLATION, encouraging words and decision, since it tended to settle their troubles.

III. QUESTIONS.—Who were dismissed? Where to? What did they gather? What deliver? To whom? By whom was it read? How received? Why so?

From what facts in this lesson may we learn—

(1.) That it is wise to seek prayerful counsel to guide us in our Christian conduct?

(2.) That Christians may expect the guidance of the Holy Spirit in settling difficulties?

EPPS'S COCOA.—Some time since, in a series of articles in these columns upon food, we spoke in terms of unqualified praise of Messrs. Epps & Co.'s "Prepared Cocoa." The opinion we then expressed as to its purity and nutritious qualities has been fully endorsed by the public, as shown in its increased and steadily increasing consumption. We believe that Messrs. Epps's manufactories are now the largest of the kind in the three kingdoms, and the total quantity of "Prepared Cocoa" consumed at the present time approaches four millions of pounds annually. This result is not surprising. The dietetic properties of native cocoa are well-known, but in the form prepared by Messrs. Epps, Homœopathic Chemists, they are rendered additionally valuable, both on account of their increased nutritive power and digestible character. We rejoice to see the high opinion we originally held to have been so generally confirmed, and we again congratulate Messrs. Epps on the sound and valuable addition they have made to our not over lengthy list of dietetic foods.—*Civil Service Gazette.*

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