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July 6

Sabbath Sch BIBLE LES







HIRD QUART STUDIES IN ACTS OF THE

(Condensed from Pel Lesson III. July 17. Act THE FIRST CHRISTIA GOLDEN TEXT

"The Lord added to the such as should be saved."-EXPLANATORY

Such as should be aved."-EXPLANATORY I. HEARING THE WORD, NON. FIRST. THE AUD miracle having rung the the universe," as John Fo large crowd of people hu some from curiosity, som "ing spirit, and many wil desire to find out the truth II. CONVICTION OF SIN.-when they heard this. Whi been saying. They were p d as a sharp instrument, and sudden pain. "They onseience and moral natu to their guilt and dange them unexpectedly with o power.. "(1) They saw of their guilt and danges them unexpectedly with o power. "(1) They saw part which they had had, self, in the death of Chris saw that this person who crucified was the adors (3) They saw that the las at hand. (4) They saw ti incurred the just displeasus mighty, and had put to Prince of Life, their only di was calculated to send dist hearts."

was calculated we shat shows to hearts." III. SEEKING BALVATION, unto Peter and to the rest of The meeting now evident into fragments, personal with inquirers following it mon. An inquiry meeting a new method. Men and b friendly, courteous address norm present of the second sec

heir consciousness, and ma he need of a Saviour. "T mplies (1) a belief that son reduces (2) a readiness to required." IV. THE WAY OF SALVATI NCE AND FAITH. Note t tet and control to the source of t

as sequired." IV. The WAY or SALVA. ANCE AND FAITH. Note that and courtesy of Peter The word rependance m "change of mind," the p mains controlling thoughts aims oil ife. Repentance, turning of the whole soul God, and involves the brea as a selfash, sinful course of entrance upon a life of obe and suppreme devotion to Oupside. The additional unpremedevotion to the particular the additional unpremedevotion to the metaneous of heat with metaneous and the service of yous. There are no excep Christ's command, that w iteves in Him should publish their faith by baptism (M in the name of Jeaus Chr authority, acknowledging subscribing to His doctrin in His service, relying on Jeaus (Saviouz) Christ is spoken time by His human name You times by some form of that acknowledges His du' the remission of sins is not "ito order to the forgivenesse table C2] for the putting assay man elemaning accur the cleanaing of the heatt heat, Ant y encline weat the provident of the particular second the heat "heat cleanain of sins is not "ito order to the forgivenesse they, Ant's encline the second the heat they, and y encline content the particular second that acknowledges His du' the cleanain of sins is not "ito order to the forgivenesse."

The order to the forgiveness also (2) for the putting au-entire cleansing of the hea-sin. And ye shall receive h Holy Ghod. That is, on t-already explained, they al-that same gift, the ma-which they beheld in the order of the same site of the advectory of the same site of the advectory of the same site of the advectory of the same site of the del, and quoted in verses you, and unto your childres. Jose for whom the proz-tended: (1) it concerns "y israelites; (2) also "your" c is not restricted unto the gen faracite; (2) also "your" c is not restricted unto the gen faracite; (2) also "your" c is not restricted unto the gen faracites; (2) also "your" c is not restricted unto the gen faracity of the same site of the same is the same is and should amilies and descendants. that are of ar off. All Genti-he near are jews, the ofar of an St. 12. Zent

and descendants. are afar off. All Gent near are Jews, the ofar 87: 19; Zech. 6: 15; 1 Even as many as the Lo valu. The promise below whom God calls unto

phase terms one whom God cause new Yer.). 40. And with many other Hence we learn that there is made by the writer of the ... duce more than the substance acter of what was here sai testfy. The usual word in the testfy. The usual word in the witness," with the leasily. The usual word in the "bearing witness," with the a prefix dia, which gives i solemnily, carrestly. And a order of these words, especi pendence of exhortation upon or instruction is worthy of yourselves. By taking hold of salvation, and believing theose the untrouved (more). tion, and the end (crossing this untoward (crossing the second se fuence of and ansition promoted age Toward, in en docile, apt. The from-word), the i und therefore intra URLIC FROFENSION ey that gladly receins ad gladly means " "joyfully"; it im without compulsion did it without computaion a Religion is not computaion. become Christians do it ch do it rejoleing in the *privile* ing reconciled to God th Christ. The Bev. Ver. omi do the oldest MSS. All w the word were baptized ; beye did velocity WC. b

