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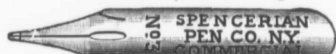
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# SUNDAY SCHOOL BARRER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOL. XXXI.]

MAY, 1897.

[No. 5.]

## Forbid Them Not.

THERE is no sweeter story told  
In all the blessed book,  
Than how the Lord within his arms  
The little children took.

We love him for the tender touch  
That made the leper whole,  
And for the wondrous words that healed  
The tired sin-sick soul.

But closer to his loving self  
Our human hearts are brought,  
When for the little children's sake  
Love's sweetest spell is wrought.

For their young eyes his sorrowing face  
A smile of gladness wore—  
A smile that for his little ones  
It weareth evermore.

The voice that silenced priest and scribe,  
For them grew loud and sweet;  
And still for them his gentle lips  
The loving words repeat:

"Forbid them not!" O blessed Christ!  
We bring them not to thee,  
And pray that on their heads may rest  
Thy "Benedicite!"

## Starting a Home Department.

THE following suggestions of method have  
all been tried and found to be practicable:

Let one secure a full line of Home  
Department literature and study the plan and  
possible results. This person can present the

matter intelligently before the usual body that  
decides upon or governs the Sunday-school  
interests. After a superintendent or recording  
secretary, who can also act as treasurer, are  
elected, appoint a visitor, and, if possible, two,  
who shall have charge of a district covering about  
twenty families. Let the visitors thoroughly  
understand the operation of the plan. It is  
well for the pastor to preach a sermon on the  
work and state that the visitors will start out  
at a given time.

Another way of securing a Home Department  
is to solicit a few representative people in your  
congregation to become members. This will  
give you a good start, and the remainder of the  
congregation can then be canvassed.

Still another way. If the Church and Sun-  
day-school do not feel like taking up this work,  
yet are in sympathy with the Home Department  
idea, and there is some one person especially in-  
terested, give him the opportunity to go ahead.  
Let him get the names of persons who would  
make good officers and visitors, seek them out,  
have a talk with them, and urge it upon them  
to make inquiries of persons willing to join;  
then report to the superintendent, and he will  
be glad to add it to the school. This may be  
the best of all plans for some places.—*Heidel-  
berg Teacher.*

THE chief business of the Sunday-school  
teacher is to communicate positive instruction  
in morals and religion. Incidentally he may  
now and then find it necessary in the prosecu-  
tion of his work to explode an error or to puncture  
a falsehood. But he makes a great mis-  
take if he surrenders the larger part of his time  
to criticism. In no way can he better show  
his practical wisdom than by dealing mostly,  
not with the things that change and perish,  
but with those that abide forever.

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## Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, MAY, 1897.

### Trial Trip—Half Price.

THE *Methodist Magazine and Review* where once known becomes highly prized. Many of its subscribers have received every number for the last two and twenty years, and many Sunday-schools find it the best and cheapest reading they can get. To introduce it still more widely, a special THREE MONTHS' TRIAL TRIP is offered at half price. The January, February and March numbers, containing 300 large octavo pages, with many scores of illustrations, will therefore be sent to any address for ONLY 25 CENTS—half price.

Many of the articles have attracted great attention. Among these, copiously illustrated, are "The Children's Crusade," "In the Black Belt," "The Boer's Daughter," a three-part story of the South African war, complete; "Turkey, and the Armenian Question," with fifteen full-page illustrations; "The Dead Cities of the Zuyder Zee," "Gold Boom in Cariboo," "The Unspeakable Turk," "Around the World with the Union Jack," also the remarkable story of Phillip Strong, worth alone the price of the subscription.

The *Magazine* for April is a special Cabot number, and the May number with be a very

special Queen's Diamond Jubilee number. Let us have your aid in creating a robust and patriotic Canadian Methodist literature.

Will our friends kindly take notice of this opportunity and send in their order promptly, while our surplus stock lasts, for this remarkably cheap offer. Address William Briggs, Publisher, Toronto.

### Hero Tales from Sacred Story.\*

ONE of the most valuable and inspiring services a writer on Bible themes can render the reading public, and through it, the world in general, is to popularize the wealth of stories found in the Holy Book, to clothe in modern language and dress the Scripture tales, so that they stand out, revitalized, and as clear-cut appeals to our nineteenth century appreciation. All the Bible narratives are valuable in this connection, but especially so are the stories of heroism which are chronicled therein. The world loves a hero, and delights to listen to the recital of his noble deeds. Carlyle said: "Hero worship exists, has existed, and will forever exist, universally among mankind."

Dr. Lewis Albert Bank's latest book, "Hero Tales from Sacred Story," is a singularly happy combination of these two popular and valuable qualities. The book consists of a series of eighteen retold Bible tales, vignette pictures of the most noble and inspiring deeds and lives of the Sacred Writ, from the time of Sampson to the days of Paul. They are among the noblest characters of which mankind has any record, and they now live again before us in a new and fascinating setting.

Among the most effective of the tales, each of which fills a chapter, are:

The Sword Captured from the Giant; The Story of David and Goliath.

A Mark for the Archers; Joseph the Target for Trial and Temptation.

The heroine of a Woman's Prayer-Meeting; The Story of Lydia's Conversion and its results.

The Romantic Story of Onesimus; How He Sinned, Journeyed to Paul, and Found His God.

Sandals for a Prince's Daughter; Or, the Relation of the Beauty of Body and Beauty of Soul.

The value of such a book as this when presented to young and plastic minds it is not

\**Hero Tales from Sacred Story.* By LEWIS ALBERT BANKS, D.D. 12mo., cloth. Cover design by GEORGE WHARTON EDWARDS. Gilt top, rough edges, 235 pp. Nineteen full-page half-tone illustrations from famous paintings. Price, \$1.50. New York, London and Toronto: Funk & Wagnalls Company.

difficult to appreciate. All the nobler qualities of young manhood and womanhood would be strengthened and developed by contemplating the Bible stalwarts so thrillingly presented. The book is handsomely illustrated with nineteen full-page half-tone plates from famous modern paintings and sculpture.

### Light on the Lessons.

Much attention is being called to books on the Life and Labors of St. Paul in connection with the current Sunday-school Lessons. The *Sunday-school Journal* of New York calls attention to the light thrown upon early Christian life and character, domestic and social relations and the like, by Dr. Withrow's "Catacombs of Rome." This book, originally published for \$3.00, has had a very large sale in both the United States and Canada, has reached a sixth edition in Great Britain, and is sold as a guide book in the City of Rome. It is in use in many colleges as a text-book.

The *Sunday-school Journal* says: "Sienkewicz's story of the early Christians in the 'Rome of Nero' has, for the moment, fixed the attention of the reading world on that feeble folk whose faith nerved them to face Cæsar undis- mayed. To a proper understanding of *Quo Vadis*, of Farrar's 'Darkness and Dawn,' and of their weaker imitators, which are so widely read, Dr. Withrow's 'Catacombs of Rome,' is almost indispensable. There is no other description of the early meeting places of the Roman Christians which compares with this in readable qualities and in the light which it throws upon the primitive rites. The work is worthy of a place in any library."

For those who do not wish so large and costly a book the writer has prepared his "Valeria, the Martyr of the Catacombs," in which is embodied in the form of a story much of the information contained in his larger work. This book has also had a large sale in Great Britain and the United States. The *London Watchman* describes "it as a vivid and realistic picture of the times and persecutions of the early Christians." It has numerous illustrations and throws much light on the subject of the current lessons. It may be ordered through any book store or the Methodist Book Rooms, Toronto, Montreal and Halifax.

REV. DR. WORKMAN, of Toronto, whose work on "The Text of Jeremiah," published some years ago, attracted the attention of scholars throughout the world, has in the press of Wm. Briggs a book, entitled "The Old Testament

Vindicated," which is to appear in the course of a few weeks. In this volume Dr. Workman treats concisely of the leading features of the Old Testament, and answers fully the chief sceptical objections that have so often been made by rationalistic writers against the teachings of the Old Testament. By an impartial consideration of the human element, which has special features as well as special prominence in the Old Testament, he points out the way in which every fundamental difficulty may be fairly and reasonably explained. Besides answering sceptical objections, the author shows the sense in which the Old Testament is an organic part of the New Testament. He also shows the ethical and religious value of the ancient Scriptures in their inner spiritual relation to Christ and Christianity. This is doubtless the first attempt yet made to give a complete answer to those questions from the standpoint of modern Christian Criticism. The book is called forth by Dr. Goldwin Smith's article, entitled "Christianity's Millstone," which appeared some months ago in the *North American Review*. It will contain an Introduction by Rev. Chancellor Burwash, of Victoria University.

### The Atonement.

"FOR nineteen hundred years the chief point of controversy between faith and unbelief has been over the doctrine of the Atonement," writes evangelist Dwight L. Moody in the *Ladies' Home Journal*. "Lying as it does at the very foundation of Christianity, it has been assailed in every age of the history of the Church without avail, and remains to-day the most universally accepted teaching of our faith. Upon the finished work of Christ's Atonement the entire structure of Christianity rests.

"This truth has, perhaps, suffered as much from the misguided zeal of its friends as it has from the attacks of its enemies. The human theories which have been advanced in its defence have too often been at the expense of the Bible teaching regarding the character of God.

"It is a truth which we are to accept, but are not commanded to understand. Christianity is a faith, not a theory. Its truths are given by revelation and are not the result of speculation, the only infallible guide to which we may refer being 'What saith the Scriptures?' That the Bible contains passages that I do not understand is to me a strong proof of its Divine origin. If I could read the Bible as I do any other book, what would hinder my contributing toward writing a Bible? Thank God that in His Word I find heights that I cannot reach, depths that I cannot fathom, breadths that I cannot measure! We cannot hope to study the revelation of God's Word without finding what is superhuman, for, as Paul wrote to Timothy, 'Without controversy, great is the mystery of godliness.'"

\*"The Catacombs of Rome," W. H. Withrow. New York: Eaton & Mains. Cincinnati: Curts & Jennings. Toronto: William Briggs. 132 illustrations. \$2.00.

## The Child at the Door.

"Behold, I stand at the door and knock."  
—Rev. iii. 20.

THERE'S a child outside your door;  
Let him in!  
He may never pass it more,  
Let him in.  
Let a little, wandering waif  
Find a shelter sweet and safe,  
In the love and light of home,  
Let him come!

There's a cry along your street  
Day by day!  
There's a sound of little feet  
Gone astray.  
Open wide your guarded gate  
For the little ones that wait,  
Till a voice of love from home  
Bid them come.

There's a voice divinely sweet  
Calls to-day;  
"Will you let these little feet  
Stray away?  
Let the lambs be homeward led,  
And of you it shall be said:  
You have done it faithfully  
Unto Me."

We shall stand some solemn day  
At His door!  
Shall we hear the Master say,  
O'er and o'er,  
"Let the children all come in  
From a world of pain and sin;  
Open wide the doors of home,  
Children come!"

## Book Notices.

*The Apostles—Their Lives and Letters.* By DR. CUNNINGHAM GEIKIE. A.D. 55 to A.D. 64. With the Epistles to the Galatians, First and Second Corinthians, Romans, Colossians, Philmon, Ephesians, Philipians, First and Second Timothy, and Titus. New York: James Pott & Co. Toronto: William Briggs. Price \$1.50.

This is another book which covers very fully the life and labors of St. Paul. It traces the development of early Christianity at Antioch, Ephesus, Corinth, and especially the closing scenes in the life of the great apostle of the Gentiles at Rome. Dr. Cunningham Geikie's lucid and luminous style, as exhibited in his "Life and Words of Christ" and "Hours with the Bible," is too well known to need comment from us. The book is handsomely printed, in clear open type, and with its 628 pages, is exceedingly cheap at \$1.50. Among the cuts of special interest is the most ancient representation of St. Peter and St. Paul, and

one of Nero, the "Lion" out of whose mouth God, for a time, delivered his servant.

The following picture of the degradation of official Judaism, as furnishing a good reason why St. Paul should turn to the Gentiles, is an excellent specimen of Dr. Geikie's admirable style:

"The high priests were at open war with the lower grades of the priesthood. Thoroughly heathen in feeling, they were on the side of the Romans, as they had formerly been on that of Herod, receiving rich posts, in return, for their sons. So bitter, indeed, was their heartlessness, that Josephus tells us they caused not a few priests to die of hunger, nothing being left for their support. Some of these functionaries were so ashamed of their duties that they wore silk gloves when officiating, to prevent their fingers being soiled. Their luxury was astounding. An ordinary robe of one of them cost, in a recorded case, an amount equal to over \$1,500 of our money.

"Amidst such welter of moral corruption and political tumult, the new faith had to make its way! No wonder Paul preferred the heatier Antioch, with its cosmopolitan sympathies, its political quiet, its commanding position, as a centre from which Christianity might be made known, alike to eastern and western nations, and loved its breezy landscape, its wide streets, its spacious gardens, its stirring concourse of many nationalities, and, more than all, its nearness to his beloved Cilicia, and to the lands where he had so valiantly laboured and triumphed for his Master, when he "jeopardied his life to the death for Him, in the high places of the field."

*Critical and Exegetical Handbook to the Acts of the Apostles.* By HEINRICH AUGUST WILHELM MEYER, Th.D., Oberconsistorialrath, Hanover. Translated from the fourth German edition by REV. PATON J. GLOAG, D.D. American edition, edited by REV. WILLIAM ORMISTON, D.D., LL.D. New York and Toronto: Funk & Wagnalls. Price \$3.00.

A very precious legacy to the Christian Church is Luke's chronicle of the Acts of the Apostles. Of this book Dr. Schaff remarks: "No history of thirty years has ever been written so truthful, so impartial, so important, so interesting, so healthy in tone and so helpful in spirit, so aggressive yet so signal, so cheering and inspiring, so replete with lessons of wisdom and encouragement for work in spreading the Gospel of truth and peace, and yet withal so simple and modest, as the Acts of the Apostles. It is the best as well as the first manual of church history."

The position of Professor Meyer as a commentator is one of unchallenged supremacy. Dr. T. W. Chambers has justly been called the Prince of Exegetes, he being at once acute and learned. Dr. Gloag records him as "the greatest modern exegete," and speaks of his commentaries as "unrivaled."

Professor Meyer had the thorough German combination of erudition and accuracy combined with "keen penetration, analytical power, and clear, terse, vigorous expression." Among his many writings his commentary on the book of Acts is one of the chief. In it he employs the principle of "grammatico-historical interpretation," which is the key that unlocks the mysteries of ancient literature.

His was a singularly interesting personality. He spent forty years of his life in most assiduous study of the Scriptures. His devotion to the work greatly taxed his physical health, but he adopted strict rules of abstinence and exercise. He used to call water and walking his great physicians. By rising at four in the morning he was able to crowd an enormous quantity of work in his busy life.

The American edition has special interest as being edited by a distinguished Canadian, Dr. William Ormiston, one of the first two graduates of our own Victoria University. As a help to the study of the book, upon which is focussed as never before in the history of the world the attention of many millions of Sunday-school teachers and scholars, this commentary possesses great value.

*Nelson's New Series of Teacher's Bibles.* New illustrations, new helps, new concordance, new maps with new Bible helps. Written by leading scholars in America and Great Britain. Illustrations of ancient monuments, scenes in Bible lands, animals, plants, antiquities, coins, etc., to the number of 350. New York: Thomas Nelson & sons, 33 East 17th Street.

One of the most gratifying features of modern times is the numerous helps for the study of the Holy Scripture prepared for teachers and scholars in our Sunday-schools. The best of these helps is the beautiful legible editions of the Holy Scriptures themselves. The multiplication of Bibles since the inauguration of the International Sunday school Lessons has been beyond precedent. One of the most valuable and important of these is the series issued by the long established house of Thomas Nelson & Sons, Edinburgh and New York.

The text itself is admirably printed in the Authorized Version, with marginal notes and with the most remarkable series of aids to the study of the Bible that we know.—The Illustrated Bible Treasury, edited by William Wright, D.D., with upwards of 350 illustrations, and a new indexed Bible Hand-book.

Among these aids are a series of articles on the Monumental Testimony to the Old Testament and Chronology of the Bible and of the Patriarchs, by Dr. Sayce, the eminent Assyriologist; others on Bible Topography, with maps, by Major Condor, of the Palestine Survey; Analyses of the Books of the Bible, by Professor Ramsay, Marcus Dods, McCurdy, of Toronto, and other eminent authorities; chap-

ters on Bible Study, by Dr. Peloubet and Dr. John Hall; a description of the Natural History of the Bible, by Canon Tristram, and others who have made it a specialty: a Dictionary of Jewish Antiquities; a full concordance of both Authorized and Revised Versions. The Life of Jesus, by Dr. Ewing, is one of the most concise and beautiful we have ever read. The Travels of St. Paul, by Major-General Wilson, will be of great interest in connection with our Sunday-school lessons. The manufacture and binding are of the highest combined strength and elegance. The prices range from \$1.25 for small size to \$8.00.

*From a Cloud of Witnesses.* Three Hundred and Nine Tributes to the Bible. By DAVIS WASHINGTON CLARK. Cincinnati: Curtis & Jennings. New York: Eaton & Mains. 12mo. Cloth and gold, gilt top, rough edges. Printed on laid paper, in two colours. 215 pages. Postpaid, \$1.00.

We believe this to be the richest compilation of its kind that has yet appeared, outnumbering, by some two hundred quotations, the largest collection now in print. It is unique in plan. Its value is enhanced by an introduction, appendix, and quadruple cross index. It shows at a glance how many brilliant thinkers have reflected upon the Bible, and the substances of their thoughts in pithy sentences. The chronological notations of year of birth and death indicate the era to which each belongs. The indexes by nationality and profession serve to locate authorities still more perfectly. The topical index is in itself very suggestive. The *New York Tribune* recently affirmed, editorially, that good books concerning the Bible are increasingly in demand. It is believed that this uncommon volume will find a welcome and serve a purpose. In these noble tributes, culled with care from every available source, many will find expression of the profoundest sentiments of their souls concerning the Bible. Admiration, reverence, love, faith, here have a vocabulary.

*Christ in the New Testament.* Popular Lectures on Biblical Criticism. By the REV. THOMAS A. TIDBALL, D. D. 12mo, pp. 337, paper covers, 50 cents, postpaid. Thomas Whittaker, Publisher, 2 and 3 Bible House, New York.

The author of this book does not lay claim to any original presentations of the truth, but in chaste and beautiful language he gives us the cream of his best reading on the subject and his own interpretation of it. The book is his as the honey is the bee's, but he acknowledges his indebtedness to the sources whence he derived it. These are the divisions of the book: "The Origin and Nature of the New Testament," "Christ in the Synoptic Gospels," "Christ in the Gospel of St. John," "Christ in the Acts of the Apostles," "Christ in the

Pauline Epistles" (two lectures in separate chapters), "Christ in the Epistle to the Hebrews," "Christ in the Catholic Epistles, St. James (with supplement on St. Jude, St. Peter and St. John)." No one, with any earnestness, can fail to have his faith strengthened, and his interest in the New Testament greatly quickened by the reading of these pages. They are candid, scholarly, unsectarian and devout. A book much quoted in them is Farrar's "Messages of the Books," but this is one only of an array of authorities.

*Methodist Magazine and Review* for April, 1897. Toronto: William Briggs. Price, \$2.00 a year; \$1.00 for six months; single number, 20 cents.

The up-to-date character of this magazine is seen in the fresh and vigorous articles on the Cabot Celebration with descriptive text, pictures and poetry, and "The Red Cross in Turkey," with fifteen fine engravings. Alderman Spence, Secretary of the Prohibition Alliance, writes with vigor on the "Prohibition Plebiscite." An interesting account is given of Bach, the greatest of all musicians, and of Schubert, whose centenary has just been celebrated. Dr. Pascoe has a graphic Cornish sketch "One and All," Dr. Williamson one on "The Congo for Christ," and Dr. Bowman Stephenson a remarkable account of "Ten Years in a Portsmouth Slum." The Rev. A. Browning has a capital sketch of "The Gold Boom in Cariboo." The story of "Rhoda Roberts" describes in a very vivid manner Methodist life among the Welsh miners; and "Phillip Strong" is a tale of cumulative power. "The World's Progress," "Recent Science," and other departments are up-to-date and well illustrated.

*A Commentary to the Acts of the Apostles.* By HORATIO B. HACKETT, D.D., Professor of Biblical Literature in Newton Theological Institution. A new edition. Philadelphia: American Baptist Publication Society, \$3.25.

The first edition of this book is spoken of as one of the earliest and ablest commentaries issued of the Acts of the Apostles. The new edition, revised and greatly enlarged by those judicious editors, Dr. Alvah Hovey and Dr. Ezra Abbott, greatly enhances its value. It has received very high commendation from Biblical scholars for thoroughness of investigation, critical acumen, and spiritual insight. No one can be prepared to study the Epistles of the New Testament with the greatest advantage till he is familiar with the external history of the Apostle Paul, and of his character and spirit as portrayed by Luke in this narrative. While Pædo-Baptists will not be prepared to accept the conclusions of this commentary as to the subjects or mode of baptism, yet it will be found to throw very important light on the studies of the current year in all our Sunday-schools.

## Opening and Closing Services.

### SECOND QUARTER.

#### OPENING SERVICE.

- I. SILENCE.
- II. RESPONSIVE SENTENCES. [John 1. 1-5, 9-12.]
- SUPT. In the beginning was the Word, and the Word was with God, and the Word was God.
- SCHOOL. The same was in the beginning with God.
- SUPT. All things were made by him; and without him was not anything made that was made.
- SCHOOL. In him was life; and the life was the light of men.
- SUPT. And the light shineth in darkness; and the darkness comprehended it not.
- SCHOOL. That was the true Light, which lighteth every man that cometh into the world.
- SUPT. He was in the world, and the world was made by him, and the world knew him not.
- SCHOOL. He came unto his own and his own received him not.
- SUPT. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

#### III. SINGING.

- IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.
- V. PRAYER, followed by the Lord's Prayer in concert.
- VI. SINGING.

#### LESSON SERVICE.

- I. CLASS STUDY OF THE LESSON.
- II. SINGING LESSON HYMN.
- III. RECITATION OF THE TITLE, GOLDEN TEXT, AND OUTLINE by the school in concert.
- IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.
- V. SUPPLEMENTAL LESSON. [Special lesson in the Church Catechism may here be introduced.]
- VI. ANNOUNCEMENTS [especially of the Church service and the Epworth League and week-evening prayer-meetings.]

#### CLOSING SERVICE.

- I. SINGING.
- II. RESPONSIVE SENTENCES.
- SUPT. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.
- SCHOOL. Thanks be to God for his unspeakable gift.
- III. DISMISSION.





## INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES IN THE ACTS AND EPISTLES.—  
CONTINUED.

## A. D. 40.] LESSON V. PAUL BEGINS HIS FIRST MISSIONARY JOURNEY. [May 2.]

GOLDEN TEXT. Go ye into all the world, and preach the gospel to every creature. Mark 16. 15.

## AUTHORIZED VERSION.

Acts 13. 1-13. [Commit to memory verses 2-4.]

1 Now there were in the church that was at Antioch certain prophets and teachers; as Bar-na-bus, and Sim'e-on that was called Ni'ger, and Lu'ci-us of Cy-re-ne, and Ma-na'en, which had been brought up with Her'od the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Bar-na-bus and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Ghost, departed unto Se-leu'ci-a; and from thence they sailed to Cy'prus.

5 And when they were at Sal'a-mis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

6 And when they had gone through the isle unto Pa'phos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-je-sus:

7 Which was with the deputy of the country, Ser'gi-us Pau'lus, a prudent man; who called for Bar-na-bus and Saul, and desired to hear the word of God.

8 But El'y-mas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, who also is called Paul, filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some one to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Pa'phos, they came to Per'ga in Pam-phy'l'i-a; and John departing from them returned to Je-ru'sa-lem.

## REVISED VERSION.

1 Now there were at Antioch, in the church that was there, prophets and teachers, Bar-na-bus, and Sym'e-on that was called Ni'ger, and Lu'ci-us of Cy-re-ne, and Ma-na'en the foster-brother of Her'od the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Bar-na-bus and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Ghost, went down to Se-leu'ci-a; and from thence they sailed to Cy'prus. And when they were at Sal'a-mis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant. And when they had gone through the whole island unto Pa'phos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Je'sus; which was with the proconsul, Ser'gi-us Pau'lus, a man of understanding. The same called unto them Bar-na-bus and Saul, and sought to hear the word of God. But El'y-mas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the 9 faith. But Saul, who is also called Paul, filled with the Holy Ghost, fastened his eyes on him, 10 and said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of 11 the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some one to lead him by 12 the hand. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

13 Now Paul and his company set sail from Pa'phos, and came to Per'ga in Pam-phy'l'i-a: and John departed from them and returned to Je-ru'sa-lem.

**Time.**—A. D. 45 or 46. **Places.**—Antioch; Seleucia, the port of Antioch; Salamis and Paphos on the island of Cyprus; Perga in Pamphylia.

**Home Readings.**

M. Paul's First Missionary Journey. Acts 13. 1-13.

Tu. Sent of God. Isa. 6. 1-8.

W. The good tidings. Isa. 40. 1-11.

Th. The living breath. Ezek. 37. 1-10.

F. Called. Rom. 1. 1-7.

S. Mission of the twelve. Matt. 10. 5-15.

S. Prospect of harvest. Luke 10. 1-9.

**Lesson Hymns.****No. 171, New Canadian Hymnal.**

Go labour on ; spend, and be spent,  
Thy joy to do the Father's will.

**No. 178, New Canadian Hymnal.**

Oh, we are the reapers that garner in  
The sheaves of the good from the fields of  
sin.

**No. 182, New Canadian Hymnal.**

Hark, the voice of Jesus calling,  
"Who will go and work to-day?"

**QUESTIONS FOR SENIOR SCHOLARS.****1. The Call, v. 1-3.**

What prophets and teachers were found at Antioch?

What directions did the church receive?

How were the chosen two set apart for their mission?

**2. The Field, v. 4, 5.**

By whom were the missionaries sent?

Where did they find their first field?

To what people did they first preach?

What field did Christ point out to his disciples?

**GOLDEN TEXT.**

What help did the missionaries have?

By what other name is this helper known? Acts 12. 13.

How was he related to Paul?

**3. The Foe, v. 6-13.**

What foe did they find at Paphos?

By what two names is this foe known?

What encouragement did the missionaries have?

Why did Elymas oppose the Gospel?

Who rebuked him? By whose authority?

What names did Paul apply to him?

What penalty did he pronounce?

How was it fulfilled?

How was the deputy affected?

Where then did the workers go?

**Teachings of the Lesson.**

Where may we learn—

1. That God calls men to special work?
2. That God qualifies his servants for work?
3. That God gives efficiency to the work of his servants?
4. That it is perilous to oppose God's work?

**QUESTIONS FOR INTERMEDIATE SCHOLARS.****1. The Call, v. 1-3.**

Who were these first missionaries?

What other prophets and teachers were in Antioch?

Who selected these two for special service?

How was the church engaged?

How were the missionaries set apart?

What was the last command of our Lord? GOLDEN TEXT.

**2. The Field, v. 4, 5.**

Where did Saul and Barnabas first go?

From thence where? How?

Where in Cyprus did they begin preaching?

Who went with them as a helper?

By what name is he more commonly known?

Chap. 12. 25.

**3. The Foe, v. 6-13.**

What things are said of this prophet?

Where was he found?

To whom had he attached himself?

What did the deputy do?

What did Elymas do?

Who rebuked him?

How did Saul rebuke him?

What prophecy did Saul utter?

What at once followed?

Who was this convert?

What led him to believe?

Where did the missionaries go?

Where did their helper go?

**Practical Teachings.**

Where in this lesson are we taught—

1. That God chooses his own messengers?
2. That he gives his messengers success?
3. That he will punish his enemies?

**QUESTIONS FOR YOUNGER SCHOLARS.**

Who were the Christian teachers at Antioch?

What did the Holy Spirit tell them to do?

Who went away to preach the Gospel to the heathen?

Whom did they take with them?

Where did they go first?

Where did they land?

What did they begin to do right away?

How long was the island of Cyprus?

Why did not Saul and Barnabas stay in one place?

Who lived at Paphos?

Where was this?

What word was sent to the apostles?

What wicked man tried to keep the governor from believing them?

What did Saul say to Elymas?

What followed?

Did the governor become a believer?

Where did the missionaries go next?

**This Lesson Teaches—**

That God sends missionaries out.

That he helps them in their work.

That it is blessed to work with God.

**THE LESSON CATECHISM.**

(For the entire school.)

1. From what church were missionaries sent out to preach the Gospel? **From the church of Antioch.**
2. Who were sent? **Barnabas and Saul.**
3. Where did they begin the work of preaching? **In the island of Cyprus.**
4. Who was among the people converted through their labors? **Sergius Paulus, the Roman ruler.**

5. By what name was Saul henceforth called? **Paul.**
6. What is our GOLDEN TEXT? "**Go ye,**" etc.

**OUR CHURCH CATECHISM.**

28. What is the Catechism? A book which teaches by question and answer according to the ancient method of the Christian Church.

[Luke i. 4; Proverbs xxii. 6. 21.]

27. What does the Catechism teach? The main doctrines and duties of religion, set in order and proved by texts of Scripture.

**THE LESSON OUTLINE.**

BY J. L. HURLBUT.

**Workers for Christ.****I. CHOSEN WORKERS.**

*Separate . . . Barnabas and Saul.* vs. 1, 2.  
A chosen vessel. Acts 9. 15.  
Called to be an apostle. Rom. 1. 1.

**II. CONSECRATED WORKERS.**

*Laid their hands on them.* v. 3.  
Hands of the presbytery. 1 Tim. 4. 14.  
Unto me . . . grace given. Eph. 3. 8.

**III. PREACHING WORKERS.**

*They preached the word.* v. 5.  
In season, out of season. 2 Tim. 4. 2.  
We are ambassadors. 2 Cor. 5. 20.

**IV. INSPIRED WORKERS.**

*Filled with the Holy Ghost.* v. 9.  
My Spirit within you. Ezek. 36. 27.  
Baptize . . . Holy Ghost. Matt. 3. 11.

**V. MIRACULOUS WORKERS.**

*Thou shalt be blind.* v. 11.  
Through mighty signs. Rom. 15. 19.  
Greater works than these. John 14. 12, 13.

**VI. SUCCESSFUL WORKERS.**

*Deputy believed.* v. 12.  
Faith . . . by hearing. Rom. 10. 17.  
Foolishness of preaching. 1 Cor. 1. 21.

**EXPLANATORY AND PRACTICAL NOTES.**

BY ROBERT R. DOHERTY, PH.D.

After telling the story of Peter's imprisonment (studied in our last lesson), Luke briefly notes the punishment by death of the keepers from whom Peter had escaped, and then takes King Herod from the priestly capital of Jerusalem to the royal capital of Caesarea. A difficulty had arisen between the governments of Jewry and Phœnicia which worked injury to both. It was especially injurious to the Phœnicians, for at this time famine prevailed among them, and "their country was nourished by the king's country;" they, therefore, "desired peace." King Herod accepted their proposals; but on the very day which he had set to receive the ambassadors from Tyre and Sidon a fatal illness attacked him. Read verses 21, 22, and 23 of the last chapter; then read the following account from Josephus: "The third year of Herod's reign over all Judea being now fulfilled, he came to the city of Caesarea and gave pageants in honor of Caesar. All the rank and wealth of the province was assembled. On the second day of the pageant, he put on robes made of silver thread, wonderful in their texture. The theater was open to the morning sun, and the spun silver, struck with the glitter of the sun's rays, cast such splendid reflection as to dazzle all eyes, and even frighten some who were present. Immediately the king's flatterers in all parts of the assembly called out, hailing him as a god. 'Be gracious to us,' they said; 'if we have hitherto feared thee as a man, henceforth we confess thee more than mortal.' The king did not rebuke nor reject this impious flattery. Looking up, however, he saw an owl over his head, and straightway felt that it was an omen of disaster. Immediately he was seized with a violent internal pain, and after five days' agony died." "But the word of God grew and multiplied;" and Barnabas and Saul returned to Antioch from Jerusalem, taking with them Mark, who is generally identified with the author of the third of our gospels. Chapter 13, with which we begin the lesson of to-day, is generally recognized as the beginning of the second part of the Book of Acts. Henceforward the history follows the career of Saul (or Paul, as he is now called) to the exclusion of the other apostles, with the single exception of the council described in chapter 15. The first part of the Book of Acts has told us of the beginnings of the Christian Church. The second part, which ends at Acts 21. 14, gives us the account of Paul's three great missionary journeys and of the Christian council at Jerusalem. Part three records the events which brought Paul to Rome. The first great problem presented to the Christian Church, the question of how to reconcile the commandments of Moses with the law of Christ, comes to the front

in the chapters we now begin to study. The discussion of this problem led to the formation of two parties within the Christian Church, neither of which do we lose sight of in the New Testament records. From other sources we learn that the Judaistic churches lost their prestige about the time of the destruction of Jerusalem, though their teachings long survived in Christian "heresies." Our lesson tells especially of the origin of the great missionary endeavor which has characterized Christianity through the centuries, an endeavor with which the early Judaizing party had no sympathy.

**Verse 1. In the church that was at Antioch.** Antioch, like Caesarea, was a great capital. Around it spread the province of Syria. It was famous for its great population and its architectural splendor. It was the starting point of Paul's three missionary journeys, and after the fall of Jerusalem, its influence as a Christian center rivaled that of Rome, Constantinople, and Alexandria. It has been in recent times profoundly affected by evangelical Christianity, and is now again a great missionary center. Here very early the Gospel had been preached to the Gentiles, and the "church" of Antioch with which the Acts makes us familiar was a "Gentile church." In each center of population the believers in Christ grouped themselves together, bound by identity of interest and loving fellowship. Persecution only pressed them more closely together. Little by little organization came; but we are not to think of this "church," which was now about eight years old, as being so definitely organized as our modern churches. The infant community was guided and held in control by godly men specially raised up for that purpose. **Certain prophets and teachers.** Teachers credited with direct inspiration by the Holy Spirit were called "prophets." See Acts 11: 27; 13: 1; 15: 32. Dr. Lindsay has summed up in seven statements all that we know concerning Christian prophets: 1. Down to the close of the second century they were regarded as an essential element in a church possessing the Holy Ghost. 2. They were the regular preachers. 3. The common form of their utterance was reasoned exhortation, but it sometimes became ecstasy. 4. Prophecy might embrace anything that was for the edification of the Church. 5. The prophets were expected to live Christlike lives. 6. Individual congregations had no control over them; and, therefore, 7. As a class they gradually degenerated, and at last disappeared. **Barnabas.** The good Cyprian Levite of whom we studied in Lesson VI of the First Quarter and in Lesson III of the Second—called "a teacher," "a prophet," "an apostle." His proper name was **Joses.** Almost every mention of him is complimentary. **Simon that was called Niger.** Or "Black." His surname has led to the supposition that he was a Negro, which is quite likely; but Niger was a not uncommon Roman name. **Lucius of Cyrene.** We know no more of this man than we do of Simon. His name is radically different from that of the writer of the Acts. Cyrene was on the North African coast, west of the Nile. **Manna, which had been brought up**

**with Herod the tetrarch.** The foster brother of the monarch, who killed John the Baptist and shares in responsibility for our Lord's death. In the early days of Herod the Great (Herod the tetrarch's father) a Jewish prophet named Manna foretold that he was to be king, and was ever afterward honored by him. It has been shrewdly guessed that the Manna here mentioned was the son of that prophet, and has been brought up in court as a mark of esteem. It is a strange reflection that of two little boys who played together in the palace of the greatest and wickedest of Herods one should grow up to be the murderer of John the Baptist and one to be a Christian prophet.

(1) *God's grace will save from the vilest surroundings.* **Saul.** At this time forty-one or forty-two years of age. Of the five "prophets and teachers" mentioned in this verse all were Hebrews but Lucius, of whose nationality we are not informed, but who has a Gentile name. **Simon and Manna** were probably born in Palestine; **Barnabas and Saul** were foreign-born.

**2. As they ministered.** The word in Greek is the same as that applied to the temple service. There may be an intimation that the Christian worship was more solemnly formal than usual because of the great desire for divine guidance.

**Fasted.** This may have been, as doubtless many of the Bible fasts were, an unconscious disregard of the claims of the body because of intense earnestness in prayer; but ritualistic fasts also were emphatically enjoined and practiced in the early Christian Church. **The Holy Ghost said.** How this message came we can only guess; perhaps by the voice of one of the prophets, perhaps by a simultaneous impression made upon the minds of all five. It is not of importance what method was used. (2) *Most of the messages of God on which the prosperity of our souls in modern times depend are to be found printed on the pages of God's word.* (3) *But even to-day the Spirit of God in answer to prayer guides the judgment of true worshippers.* **Separate me Barnabas and Saul.** This call of God to a special work (foretold at the time of his conversion, Acts 26: 16-18) was never forgotten by Paul. In the beginning of his letter to the Romans he calls himself "separated unto the Gospel of God." (4) *He who is called to the Christian ministry receives first from the Spirit of God an "inward call" to his heart and mind.* (5) *This personal call should always be ratified by the "outward call" of the church to which he belongs, which, if it be a true church of living Christians, is also*

inspired by the Holy Spirit. **The work whereto I have called them.** That is the foundation of Gentile churches.

**3. When they had fasted and prayed.** Evidently a formal and special fast and prayer on account of the newly appointed missionaries. **Laid their hands on them.** A Hebrew ceremony of blessing persons on whom office was conferred. The apostles adopted it, and it has ever since been the recognized form for setting apart Christian ministers. **They sent them away.** The Spirit and the Church united in the sending. See next verse.

**4. Being sent forth by the Holy Ghost.** This "combination of the human and the divine" is the source of all true activity in the Church. **Seleucia.** The port of Antioch, about sixteen miles away, named after its founder, Seleucus. It was strongly fortified, and was famous for its picturesque approach from the sea by a steep rock-hewn flight of stairs. That stairway, surrounded by ruins, is traceable to-day. **They sailed to Cyprus.** Looking across the sea from that stairway the missionaries could see the purple shadows of the Cyprian hills. One of them must have gazed across with peculiar interest, for Cyprus was the native home of Barnabas. This island had a mixed population. The doctrines of Christ had already been preached there. Acts 11, 19, 20.

**5. Salamis.** The chief town at the eastern end of Cyprus. It is now a mass of ruins. There must have been an unusual number of Jews there, for there were more than one synagogue. **They preached the word of God.** The good news of the Redeemer's life, death, and resurrection. **In the synagogues of the Jews.** To which, however, devout Gentiles were sure to come. **They had also John to their minister.** Probably he aided them not only in preaching and in baptizing, but attended to many of their personal needs; for Barnabas, his relative, seems to have been advanced in years, and Paul apparently was chronically in delicate health.

**6. When they had gone through the isle.** They traveled apparently in a direct course through its middle; the distance was about one hundred and ten miles. **Unto Paphos.** Now called Baffa, a town on the western shore, near which were temples dedicated to Venus. Prayer and pious ceremonies, half Greek and half oriental, were there intertwined with abominable licentiousness; so that Paphos had become renowned as at once one of the most religious and one of the wickedest places on earth. **A certain sorcerer.** Professors of magic were common in the ancient East, and throughout the Roman empire. They had little in common with our sleight-of-hand performers, sometimes called magicians, except perhaps skill in the performance of similar tricks. Some of them were rank impostors; others doubtless believed in them-

selves. Seraps of knowledge in many departments of nature were afloat in the world centuries before the development of modern science, to which such items of knowledge now belong. Certain "experiments" in chemistry, for instance, with which modern professors delight their pupils, were performed in New Testament times by men who knew no more than how to produce these wonderful effects. This fact explains many apparently preternatural powers. **A false prophet.** A phrase which classes this man among the impostors. **A Jew.** The Jewish race in all ages has tended to witchcraft and to related superstitions and experiments. **Whose name was Bar-jesus.** That is, "son of Jesus;" Jesus was a common name among the Jews. The sorcerer was also called Elymas. See next verse.

**7. Which was with the deputy.** The "deputy" was the Roman proconsul or civil governor of the island, which was at this time one of many provinces so organized that they could be safely assigned to self-government. More turbulent provinces, which required to be overawed by the presence of troops, were placed under the direct control of the emperor, and were governed by propretors, commanders of legions. Twice Cyprus was put under the rule of a propretor, and twice restored to "home rule," under the supervision of the Senate and a proconsul. Profane writers give dates of these changes which furnish interesting testimony to Luke's accuracy in this case. **A prudent man.** "A man of discernment." **Called for Barnabas and Saul.** Hearing about their wonderful teachings, he desired a personal interview. **Desired to hear the word of God.** Asked them to declare to him what they had proclaimed to his subjects.

**8. Elymas the sorcerer (for so is his name by interpretation).** Elymas is an Arabic word in its origin, and is closely connected with Ulemah, the modern Turkish name for a theological student. **Withstood them.** Argued against them. **To turn away.** To turn aside. Through all the world Christian missionaries find their most desperate opposition from medicine men and sorcerers; and in Christian lands there is no hostility to the truths of the Gospel so rank and bitter as that shown by the religious shams and charlatany known as spiritualism and theosophy.

**9.** Up to this verse the great apostle has been called **Saul**; from this on he is called **Paul**. The general understanding is that, like most Jews who mingled with Gentiles, he had two names, one for use among his own people, one for use among his Gentile acquaintances. Whether or not there was any other reason we do not know. **Filled with the Holy Ghost.** Acting not by command of his own reason, but by sudden inspiration.

**10. O full of all subtilty and all mis-**

**chief.** "Of deceit and of villany." The man was bad and his profession was fraudulent. His name was Bar-Jesus, son of the Saviour; his character was that of a son of the devil. **Enemy of all righteousness.** Some opposers of the Gospel were conscientious; they opposed righteousness through ignorance, believing it to be bad; but this man was at heart an opposer of all virtue and goodness. It was by no accident that he had fixed his headquarters at abominable Paphos. **Wilt thou not cease to pervert the right ways of the Lord?** Of settled purpose he was an impositor, a perverter, a misleader of men. Would he never repent? **The Lord.** Here meaning Jehovah, the LORD of the Old Testament, rather than the Lord Jesus Christ.

**11. The hand of the Lord.** Of Jehovah. **Thou shalt be blind.** The same judgment was to fall on this sinner that had fallen on Paul himself; he too had been made blind by God's power, **not seeing the sun for a season.** There was opportunity in this case for the same blessed results, since Elymas might, if he would, become as earnest a Christian as Paul. **A mist and a darkness.** First dimness, then total blindness. It was all done before the crowd, and we are to suppose that within a very short time the man was groping in the midst of the daylight, to the astonishment of everyone.

### CRITICAL NOTES.

**Verse 2. As they ministered.** The five persons mentioned in the previous verse seem to have engaged in a special service of revival character. Great undertakings are planned and prepared for by a few. The two who agree on earth as touching anything are the power with God. The word used in the original for ministered (*leitourgeo*), from which our word liturgy is derived, signifies the performing of priestly and ministerial functions. It doubtless included in this instance special devotional services. **And fasted.** The intensity of the spiritual movement overpowered the bodily appetite. **The Holy Ghost said.** Those who are sensitive to spiritual influences will not limit the agency through which the Holy Ghost communicates. Conscience, reason, providence, the Scriptures, friends, enemies, the church, nature, prayer, preaching, song, meditation—all these and more speak forth for him. The closer the communion with God the surer the voice we hear is his voice. **Separate.** From a word signifying to mark off by boundary lines. Do this by assigning to them the specific work which I have for them. Appointment by the regularly constituted authority of the Church is the evidence to all concerned of the purpose of God's Spirit. **For the work.** They were by this

**12. When he saw what was done, . . . being astonished at the doctrine.** His mind had hesitated between the teaching of the apostle and the teaching of the sorcerer; now he sees the evident divine interposition in favor of the Gospel, and as a consequence he believed. **Believed.** Belief in the Lord Jesus Christ, throughout the gospels, Acts, and epistles, stands for absolute committal of life to him; for faithfulness as well as for faith. The logic of it may be seen in Paul's later statement concerning himself: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him." The belief and the committal were one act.

**13. Paul and his company.** Barnabas was (probably) the senior; perhaps at first he was recognized as the official superior; but Paul was the natural leader. (6) *The born king rules, whoever may wear the crown.* **Loosed from Paphos.** They sailed northwest to Asia Minor, and landed at Perga. John Mark probably transferred at once from the ship in which they sailed to Perga to one sailing to Joppa. His **departing** is generally credited to unsteadiness of character and lack of courage. He afterward became the subject of a quarrel and a parting of friendship between Paul and Barnabas. Later still he again helped Paul in his ministry, and was recognized by him as a friend.

"separation" consecrated to the apostolate, chap. 14. 14; but the principal thing was not office, but work. Fat offices are too few to satisfy ministerial aspirations, but work is abundant everywhere. The Holy Ghost calls men to work.

**3. Laid their hands on them.** This is a representative act, an ecclesiastical form. Christ only ordained apostles, the Holy Ghost called Saul and Barnabas to a mission, and the Church outwardly signified to the appointment.

**4. They departed.** Once before a commission had been sent out by the Church, but this was the most important in its entire history. It is the first of the three great missionary journeys of the apostle of the Gentiles. Starting from Antioch (A. D. 45) he visited Cyprus and a few cities in Asia Minor. The second journey (A. D. 51) began at Jerusalem, extended by way of Antioch through Asia Minor to Troas; thence to Europe, through Philippi, Athens, Corinth, and other cities; included, by way of return, Ephesus, and ended at Jerusalem. The third tour Paul set out from Antioch (A. D. 53), visited many cities in Asia Minor and Greece, and returned to Jerusalem. He went to Rome later as a prisoner. How much of the world-wide import of his mission is due to the willing guidance of the Holy Spirit! **Selu-**

**cia.** The port of Antioch, fifteen miles down the river. **To Cyprus.** Assuming that Scleucia could be provided for by the home church, they sailed for the nearest region on the world's highway. Cyprus was the home of Barnabas (chap. 4. 36). Half of its population are said to have been Jews.

**5. Salamis.** The chief city of the island. **In the synagogues of the Jews.** Wherever Jews were to be found there were synagogues. These were their common places of worship. The services consisted of reading the Scriptures, exhortations based upon the passages read, and prayers. Their influence was very great and the advantage which Christianity derived from their existence cannot be estimated. They served as "pulpit and audience," as has been well said. **They had also John to their minister.** This was Mark, the nephew of Barnabas. He served as an attendant. Many think he performed the rite of baptism, a ceremony which the apostles seem to have avoided as a rule. See 1 Cor. 1-14. The original Greek word for "minister" signifies "under-rower."

**6. At Paphos.** At the opposite extremity of the island, about one hundred miles distant. It was the capital and residence of the proconsul. **Sorcerer.** "Magian" would have been a better term. The Magi of the East were the scientists of the age. Their knowledge was often prostituted to the uses of the fortune teller. "Syrian fortune tellers flocked into all the haunts of public amusements. Not only were the women of Rome drawn aside into this varied fanaticism, but the eminent men of the declining republic and the absolute sovereigns of the early empire were tainted and enslaved by the same superstitions."—*Howson*. **Bar-jesus.** Son of Jesus.

**7. Deputy.** Revised Version, more accurately, "proconsul." It was formerly thought that Cyprus was governed by a propretor, the name of an appointee of the Roman Senate, and that Luke, generally so careful in his use of terms, had made a mistake in this case; which went to prove that the Acts were not written by him. By the testimony of the historian, Dion Cassius, it has been found that the island was changed to a senatorial province, and that Luke was right. An inscription discovered by General di Cesnola reads, "Under Paulus the Proconsul." **A prudent man.** Revised Version, "a man of understanding." His willingness to learn from the apostles proves worth of character, which in turn indicates that the Magian was not wholly devoid of merit.

**8. But Elymas.** The Aramaic name for magician. Withstood them. Opposed the missionaries, knowing that their success would be his downfall. His motives were the same as those of Simon Magus. See Acts 8. 18.

**9. Then Saul (who is also Paul).** Two

explanations are offered for this change of name, so briefly stated in the Scriptures: 1. The name Paul was given at Cyprus, and employed afterward in memory of the remarkable conversion of the Roman governor; 2. Saul, according to a common practice among the Jews, had the Roman name, Paul, before he became a Christian. As an objection to the first, it may be urged that the new name is mentioned before the conversion of Paulus; whereas under the supposition of the connection with this name it should have occurred after verse 12. Furthermore the Scriptures nowhere recognize the conversion of distinguished persons of more importance than that of others. The fact, however, that before this time he was never called Paul, and that afterward he always goes by that name, together with the fact of the conversion of the proconsul, would seem to indicate, as Jerome says, that as Scipio was surnamed Africa, so Saul became Paul from the conversion of Sergius Paulus. **Filled with the Holy Ghost, set his eyes on him.** The two Jewish teachers, the Magian and the Christian, meet in a conflict for supremacy. The all-consuming zeal which actuated Paul as a persecutor of Christ comes to the front again in his antagonism to the enemy of Jesus. But he no longer destroys life. He simply disarms the enemy for the time being, and in such manner as to establish belief in the mind of the Gentile.

**10. Child of the devil.** The devil is a liar, John 8. 44, and all who tell lies are his children.

**11. Thou shalt be blind, not seeing the sun for a season.** The underlying purpose of miracles is to show forth the loving-kindness of God. Whatever may have been the impression received by Elymas and Paulus, the deeper truth is, that love to the Gentile world whom Paul was sent to convert is manifest in this just penalty visited upon the Magian.

**12. The deputy . . . believed.** What was of final importance to Paulus was neither the magical power of Elymas nor the miracle-working power of Paul, but rather the doctrine. People are influenced more by authority than by logic. The working of the miracle gave authority to Paul.

**13. John departing from them returned to Jerusalem.** Although the reason of Mark's departure is not given, it was evidently from Paul's standpoint not a good one. Chap. 15. 37, 38. It may be that his failure of courage and perseverance at this juncture was the turning point of his life; not that he abandoned the cause, but that he failed to measure up to the demands of leadership and the highest usefulness.

### Thoughts for Young People. God's Call to Missionary Work.

**1. The call is universal.** Our Saviour's command, "Go ye into all the world, and preach the Gospel to every creature," includes every Christian in



"ye," and every sinner in "every creature." There is nobody so poor, so rich, so slightly talented, so able, so obscure, or so immersed in other responsibilities as to be excused from obedience to this call. There is no difference in God's mind between what men call foreign missionary work and home missionary work. It is "every creature" who is to be saved, no matter how far away from our homes he is, or how near to them.

2. *The call is a command involving hardship, self-denial, and earnest ministry of the word.* Satan steadily opposes evangelistic efforts; these superstitions of men are against them; those whose secular interests have been intertwined with wickedness (and these are numbered by the thousand) are opposed to every advancing effort of the Christian Church. But it is God's call; it comes from the Holy Spirit, and not from earthly authority. The call to go away from home, or at least away from comfortable lots in life, is often direct and personal, and is frequently addressed to the best workers and to those who have most to do in other lines. It is heard most clearly by those who are in closest fellowship with God. It should meet with a prompt and willing response.

3. *There is such a thing as becoming a missionary by proxy.* It would not be right for everyone to leave home and friends and position. As a matter of practical economy, it is well to impress on our minds the fact that a person can serve God fully in any niche in life, as a tradesman, as a mechanic, as a foreign missionary, as a mother of a family, as a clerk, as a schoolgirl. No matter where one is if his heart and life are given to God the work will be done.

4. *The imperfection of the best human fellowship* is also taught by this first chapter in the history of missionary endeavor. Three better men than Paul, Barnabas, and John Mark were not to be found; yet their hearts did not always throb in unison. Even the best and purest religion is not always sufficient to make the society of all mutually congenial. There are natures with which we cannot blend.

5. *The importance of relying on self and God rather than on coadjutors* is also here taught. It is natural to seek cooperation; it would be unjust to refuse it when good; but to depend on it is unmanly and disappointing. Those who preach the Gospel should be persevering as well as earnest in their labors.

### Orientalisms of the Lesson.

BY J. T. GRACEY, D.D.

Manan is said to have been "brought up" with Herod, a term which points to a recognition of three kinds of association implying fellowship. It was used when the person was a "foster-brother," received sustenance of the same nurse (Revised

Version), hence the Ethiopic version calls Manan "the son of Herod's nurse." Later on in life they were said to be "brought up together" if they ate together in youth, and still later if they were pupils of the same teacher, as "brought up at the feet of Gamaliel."

Verses 7. "Deputy." The officers of Roman colonies or other remote parts of the empire were of two classes. The turbulent populations were governed directly by the emperor, who appointed military governors with military force. These were sent abroad to remain till ordered to return. The more peaceful provinces were under civil governors appointed by the Roman Senate for one year at a time. The first was called "propretor," the second "proconsul." For many years those disposed to cavil at the Scriptures pointed out that Luke had made a mistake in saying that Cyprus was governed by a "proconsul" instead of saying that it was by a "propretor." It has of late turned out that Luke was correct. In the Book of Acts many other names of political divisions occur which existed, as it is now known, only from A. D. 41 to A. D. 72. It is remarkable that the Acts have all these correctly referred to by the precise terms, though they existed at no other period in history.

The presence of a sorcerer like Elymas was nothing unusual. The Syrian magicians and fortune tellers, and even those from the farther East, had been added to those of the Roman world, and were found in Antioch in large numbers. In fact, they were ubiquitous. It is not to them that we so much wish to call attention as to the power of this class of superstition over the governing portion of society. Elymas had great influence with the Governor of Cyprus up to this time. The control that fortune tellers and other sorcerers had over military and civil rulers was apparent in the very foundation of the city of Seleucia, from which the apostles had set sail for Cyprus. The first location was selected according to the augury of birds and the building stone collected. But an eagle carried the flesh offered in sacrifice at the beginning of the city to another spot, and that was at once taken as evidence that they had begun in the wrong place, and five or six thousand Greeks were set to work to carry the building stones from the first selected site to the new one. Even Brutus, Pompey, and Cæsar consulted the diviners of Delphi, and as far back as the days of Ezekiel the Hebrew women, a sort of Jewish gypsy, told fortunes "for handfuls of barley and for pieces of bread."

An illustration of the sway of such superstitions over governments is found in China. An able oriental scholar describes the choosing of days for the beginning of certain enterprises as regulated according to the imperial almanac, and emphasizes the fact that criminal law takes cognizance of this custom. It is a crime against the government to shave, to marry, to bury, to lay the foundation of a house

except on days prescribed in the government calendar. This author says, "Let it be borne in mind that this utter nonsense is practiced by the Chinese government; . . . this custom dates from the remotest period of ancient China, and is sanctioned by the writings of Confucius. It has such extensive ramifications throughout Chinese statecraft that in spite of increasing enlightenment no one ventures to institute a change. The foolish east of luck has dominated the entire oriental world century after century, as it does large parts of Europe yet, far more than is common in this country. The Chinese go to the temple in important times and to the ancestral hall in domestic affairs, to divine by lot, shaking a bamboo tablet till one drops it. The number on this one refers the applicant to the sentence or writing which contains the answer to the petition. The connection between the writing and the petition is generally obscure, and he goes off to the soothsayers who have tables and booths in the temple and in the streets for assistance in deciphering it. Unsuccessful scholars and blind men engage largely in this soothsaying calling."

### By Way of Illustration.

BY JENNIE M. BINGHAM.

*Verses 2.* The evangelization of the world is a supernatural work, and must be accomplished by supernatural power. God has given everything its own peculiar motive power. The ship is propelled by the wind; the street-car by electricity; the mill by water; and missions must be moved by the Holy Spirit. There is no other power that can impel them. Just in proportion as the Church of God has the Holy Spirit, it will inevitably spontaneously do mission work.

*Paul and Barnabas sent forth.* How sublime, how divine, how majestic, the power that comes into a life that is living a plan of God! I think that the words that were spoken of John the Baptist, "He was a man sent from God," are an explanation of the fearlessness and strength of the man. He was not afraid to face the strongest classes of his day. Like Luther he knew that, "sent from God," he was working out a plan of God, and that if every tile of every housetop was a devil, they could not block a work which he and God were fulfilling.

*Verses 4.* Not until I came to India, and had spent months in the very midst of heathenism, did I have any just conception of the enormous and, humanly speaking, impossible task which God and the Church laid upon these two brethren. The taking of the land of Canaan from the giant sons of Anak, and the capture of Jericho in spite of its great walls, were child's play to the task to which Barnabas and Saul were sent. They had to con-

front the world, the flesh, and the devil, and they triumphed.

*Verses 8-11.* It is a solemn thing to trifle with the truth. He who turns from the light will grow more and more blind. Aaron Burr tells us that when he was about nineteen years of age he saw that a decision must be made between the world and God. He went into the country for a week to consider the matter. He then made a resolution never again to trouble himself about his soul's salvation. From this time he threw himself recklessly into sin, sinking lower and lower in depravity and unrighteousness.

*Verses 7 and 12.* On the other hand, Sergius Paulus "desiring to hear the word of God," with his mind open to the truth, is led into light. Phillips Brooks tells of a man whose only creed was the existence of a God. He said: "I will live a pure, good life because such a life would be most godlike, and wait for further revelation." He received the fuller revelation, coming to accept the Bible and a belief in prayer, and so on to all the light of an accepted child of God.

### Before the Class.

*Material needed.* A map of the Eastern portion of the Mediterranean with the adjacent countries, or a blackboard on which the outlines of the missionary journeys may be indicated. (It will be very helpful for the teacher to have clearly in his mind the state of the world when Paul began his missionary labors. See Stalker's *Life of Paul*.)

*Review* briefly the facts connected with the conversion of Paul, and remind the class that he had spent eight years of comparative inactivity at Tarsus and elsewhere, during which time he had learned much from the Holy Spirit. Show how the revival at Antioch in Syria was the means of bringing Paul into his missionary work.

*Preview.* Give in outline an account of the first missionary journey, using the map to point out the places mentioned in the Bible narrative, the island of Cyprus, including Salamis and Paphos, Antioch in Pisidia, Iconium, Lystra, Derbe, and the return by the same route to Antioch in Syria.

Speak briefly of the various persons named in the text: Simeon, Lucius, Manaen, John, Barnabas, Saul (note the change of name about this time), Sergius Paulus, and Elymas. Little attention need be paid to any of them except the last four, who are the principal actors in to-day's lesson.

*Lesson story.* Paul and Barnabas went through Cyprus preaching the Gospel at various places. They came to Salamis, where Sergius Paulus, the proconsul or governor, lived. He wished to hear the word of God, but was hindered by Elymas, a sorcerer, who opposed Paul's work. Paul, by the

power of the Holy Spirit, struck Elymas blind for a season. Sergius Paulus, seeing what had been done, believed. (For the sake of the spiritual truths that may be drawn from it, this narrative should be clearly defined in the minds of the pupils. This may be done by the teacher having a clear picture in his own mind, then telling the story to the class, and having the members retell it in their own language.)

*Points to be impressed.* 1. Note the part that the Holy Spirit plays in foreign missionary work.

2. When the Holy Spirit sends a believer upon an errand, he gives him power to accomplish his work.

3. The progress of the kingdom of God is always opposed by the powers of darkness, but the power of the Spirit is greater than the powers of evil.

4. All manifestations of God's power are intended to make men believe. See John 20, 30, 31.

*Personal application.* Are you anxious to help in the advancement of God's kingdom? First, like Sergius Paulus, believe. Accept Jesus as your Saviour, Lord, and Master. Then, like Paul, allow the Holy Spirit to select your work for you. Go, as he sends you, and do as he directs. You cannot do Paul's work, but with the help of the Spirit you can do a great work for the kingdom. Will you begin now?

### The Teachers' Meeting.

Draw a map of the lands in Paul's first missionary journey, indicating Antioch, Seleucia, and Cyprus, and on the latter Salamis and Paphos. . . . Trace on the map, before the class, the places, while eliciting by questions the facts of the lesson. . . . Show the circumstances under which the first missionary work of the Church was undertaken: (1) By an earnest Church; (2) Under divine call; (3) By chosen workers. . . . Show the traits of Barnabas and Saul fitting them for the work. . . . Point out the difficulties here shown in the way of the Gospel. . . . Some lesson pictures: (1) A picture of the church at Antioch—the prophets and teachers, prayer, voice of the Spirit, etc.; (2) A picture of the departing missionaries—shore, vessel, friends, farewell, island in the distance, Paul and Barnabas; (3) A picture in the synagogue at Salamis—worshipping Jews, preaching apostles; (4) A picture of the governor's palace at Paphos—Elymas, Paul, the rebuke, the blindness, the ruler's faith. . . . *The demands of missionary work:* (1) The best talent; (2) A divine call; (3) Entire consecration; (4) Indorsement of the Church; (5) Courage, fidelity, and faith; (6) The endowment of the Holy Ghost. . . . *The difficulties of missionary work:* (1) Separation from Christian companionship; (2) Delusions of Satan; (3) Opposition of human enemies. . . . *The encouragements of missionary work:* (1) The direction of the Holy

Spirit; (2) The openings of opportunity; (3) The interest of inquirers; (4) Divine support in every emergency; (5) The conversion of hearers.

### OPTIONAL HYMNS.

Come, ye sinners, poor and needy,  
With hearts in love abounding.  
Awake! awake! the Master now is calling.  
Rescue the perishing.  
Far and near the fields are teeming.

God loved the world of sinners lost.  
Come, sinners, to the Gospel feast.  
How sweetly sounds the call.  
He was not willing.  
Happy the souls to Jesus joined.

### References.

FREEMAN'S HANDBOOK. Ver. 5: The synagogue, 696. Vers. 6, 8: The magi, 690.

### Heart Talks on the Lesson.

The Golden Text is the thought to be emphasized in our lesson to-day. It was for the world that Jesus died; not for the Jews only, but for the Gentiles too. If this were not so you and I would be left out of the great salvation.

Did you ever hear anyone say, "I do not believe in foreign missions?" If the early Christians had said so, and acted accordingly, the Gospel would never have been heard outside of Jerusalem. Jesus told them to begin preaching there, and then to go out from there "to the uttermost parts of the earth."

I want to say to each one of my class, unless you are interested and are helping the best you can to send the Gospel all over this world, you are disobeying one of the Lord's commands just as much as if you were choosing deliberately to break one of the Ten Commandments of the law. You would not like to say, "I do not believe in the command, 'Thou shalt not steal.'" You might as well say that as to say, "I do not believe in the command to go into all the world and preach the Gospel to every creature." One is the command of the Lord as much as the other.

It is not so very many years since our own country was a foreign mission field. Only a little more than a century and a quarter ago Methodist missionaries came here to found the Methodist Church. Of all people Methodists should believe in foreign missions.

And besides the duty think what a privilege it is to give the Gospel to every creature. Suppose you had never heard it; suppose some one should tell you for the first time that God loves you, Christ

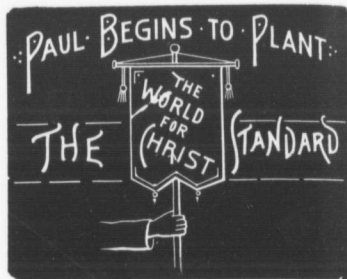
has redeemed you, and heaven may be your home forever. How glad you would be! Suppose you should waken some morning and find that all you had ever known of these things was an empty dream, would not your heart be dark and desolate? Such desolate hearts are counted by millions in heathen lands. A woman who had heard the words "God is love" for the first time in all her dreary life said, "Teacher, is it true? Put my finger on the words in the book. I must remember where to find them until you come again to tell me more about a God who loves me."

It ought to be the greatest pleasure to bring our gifts on missionary Sunday, for in that way we are fulfilling this command of Jesus. It is the sum of all selfishness for us to enjoy the blessings of the Gospel and not love to share them with those less favored. The missionary spirit is the spirit of Christ.

I think John Mark missed a great opportunity

when he left Paul and Barnabas and went home to Jerusalem.

Blackboard.



**Probably A. D 46.] LESSON VI. PAUL PREACHING TO THE JEWS. [May 9.**

**GOLDEN TEXT.** Through this man is preached unto you the forgiveness of sins. Acts 13. 38.

**AUTHORIZED VERSION.**

**Acts 13. 26-39.** [*Commit to memory verses 38, 39.*]

[Read chapter 13. 14-43.]

26 Men and brethren, children of the stock of A'bra-ham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Je-ru-sa-lem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pi'late that he should be slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulcher.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Gal'i-lee to Je-ru-sa-lem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Je'sus again: as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of Da'vid.

35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

36 For Da'vid, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Mo'ses.

**REVISED VERSION.**

26 Brethren, children of the stock of A'bra-ham, and those among you that fear God, to us is the word of this salvation sent forth. For they that dwell in Je-ru-sa-lem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled them by

27 condemning him. And though they found no cause of death in him, yet asked they of Pi'late that he should be slain. And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb. But God raised him from the dead: and he was seen for many days of them that came up with him from Gal'i-lee to Je-ru-sa-lem, who are now his witnesses unto the people. And we bring you good tidings of the promise made unto the fathers, how that God hath fulfilled the same unto our children, in that he raised up Je'sus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure blessings of Da'vid. Because he saith also in another psalm, Thou wilt not give thy Holy One to see corruption. For Da'vid, after he had in his own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he whom God raised up saw no corruption. Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Mo'ses.

Time.—Probably A. D. 46. Place.—Antioch in Pisidia.

Home Readings.

- M. Address in the synagogue. Acts 13. 14-25.
Th. Paul Preaching to the Jews. Acts 13. 26-37.
W. Paul Preaching to the Jews. Acts 13. 38-43.
Th. Jews reject the Gospel. Acts 13. 44-52.
F. Message rejected. Jer. 7. 21-28.
S. Sin removed. 2 Cor. 5. 14-21.
S. Forgiveness by Christ. Luke 7. 36-50.

Lesson Hymns.

No. 32, New Canadian Hymnal.

Oh, word of words, life sweetest,
Oh, word, in which there lie.

No. 37, New Canadian Hymnal.

Are you weary, are you heavy-hearted?
Tell it to Jesus, tell it to Jesus.

No. 9, New Canadian Hymnal.

There is no name so sweet on earth,
No name so sweet in heaven.

QUESTIONS FOR SENIOR SCHOLARS.

1. The Saviour, v. 26-31.

To whom did Paul present the Saviour?
How and why had the rulers fulfilled the Scriptures?

- What cause for condemnation had they found?
What further did they do with Jesus?
What did God do for him?
What evidence is there of this fact?

2. The Promises, v. 32-37.

- What glad news did Paul now declare?
By what Scripture did he prove Jesus divine?
How did he prove the resurrection?
Why do not these Scriptures apply to David?
What contrast is there between Jesus and David?

3. The Gospel, v. 38, 39.

What great blessing was offered? GOLDEN TEXT.
What was promised that the law could not give?

Teachings of the Lesson.

- 1. The Gospel means salvation. It is good news to sinners. It is a message of life to the lost. It is love's last call to eternal life.
2. The Gospel demands faith. It presents facts; it asks for assent, belief, trust. Its claims are well authenticated; hence its reasonable claim for confidence, but not for credulity.
3. The Gospel offers pardon. It declares the only terms of pardon. It presents the only name through which pardon is possible. Its burden is the remission of sin through repentance and faith.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Saviour, v. 26-31.

- To whom was Paul preaching?
What did he say of Jesus? GOLDEN TEXT.
Why had the rulers condemned Jesus?
What did they find against him?
What did they do with the crucified Jesus?
What did God do with him?
Who saw the risen Jesus?
Who were some of these witnesses? 1 Cor. 15. 5-9.

2. The Promise, v. 32-37.

- What good news did Paul declare?
What three passages did he quote from the Psalms?
What did he say about David?
How did he contrast David and Jesus?
What change must pass on all save Jesus? 1 Cor. 15. 52.

3. The Gospel, v. 38, 39.

- Through whom is forgiveness offered?
Who may find forgiveness?

Practical Teachings.

Where in this lesson are we taught—

- 1. There is only one way of salvation?
2. Salvation is possible only through faith?
3. All who will may be saved?

QUESTIONS FOR YOUNGER SCHOLARS.

By what name was Paul called now?
Where did the apostles go next?
Were Paul and Barnabas among the twelve apostles?

Why then are they called apostles? Because they were sent out by the Holy Ghost.

Where did they go on the Sabbath?
What were they asked to do?
Who heard them preach?
What made the Jews angry with Paul? Because he preached Jesus.

By what did they think they were justified? By the law.

Whom did Paul teach could save them? Jesus.
What did the Jews do?
Did they leave any Christians in Antioch? Verse 48.

Good News for All.

Jesus died for our sins.
He rose again for our justification.
By him "all that believe" may be saved.

THE LESSON CATECHISM.

[For the entire school.]

- 1. Who preached this sermon? Paul.
2. What was its subject? The death and resurrection of Jesus.
3. What did he say about Jesus? That he had fulfilled God's promises.

4. To whom was the Messiah sent? **"To you is the word of this salvation sent."**

5. What could not the law of Moses do? **Justify sinful men.**

6. What was the effect of this sermon? **Many believed on Jesus.**

7. What is the GOLDEN TEXT? **"Through this man,"** etc.

### OUR CHURCH CATECHISM.

28. How shou'd you learn it?

By committing it to memory, with its holy texts, and by hearkening to my teacher's instruction concerning it.

### THE LESSON OUTLINE.

#### The Gospel Message.

#### I. A MESSAGE TO ALL.

1. **To Jews.** *Stock of Abraham.* v. 26.

To the Jew first. Rom. 1. 16.

2. **To Gentiles.** *Fareth God.* v. 26.

Of the Gentiles also. Rom. 3. 29, 30.

#### II. A MESSAGE OF CHRIST.

1. **Rejected.** *Knew him not.* v. 27.

Had they known it. 1 Cor. 2. 8.

2. **Crucified.** *Slain... from the tree.* v. 29.

Christ and him crucified. 1 Cor. 2. 2.

3. **Risen.** *God raised him.* vs. 30, 31.

Unto a lively hope. 1 Peter 1. 3.

#### III. A MESSAGE FROM SCRIPTURE.

1. *Promise... fulfilled.* vs. 32, 33.

In thy seed... blessed. Gen. 22. 18.

2. *As it is also written.* v. 33.

Thou art my son. Psalm 2. 7.

3. *The sure mercies of David.* v. 34.

An everlasting covenant. Isa. 55. 3.

#### IV. A MESSAGE OF SALVATION.

1. **Forgiveness.** *Through this man.* v. 38.

Through his blood. Eph. 1. 7.

2. **Faith.** *All that believe.* v. 39.

Believe on the Lord Jesus. Acts 16. 31.

3. **Justification.** *From all things.* v. 39.

Justified by faith. Rom. 3. 28.

#### V. A MESSAGE OF WARNING.

1. *Beware therefore.* v. 40.

Refuse not him that speaketh. Heb. 12. 25.

2. *Behold... wonder... perish.* v. 41.

Will proceed to do. Isa. 29. 14.

### EXPLANATORY AND PRACTICAL NOTES.

Paul and Barnabas did not stay long in Perga, but pushed on to Antioch, which is now known as Yalobatch. The site was discovered in 1835. It was called "in Pisidia" to distinguish it from the greater Antioch of Syria, from which the apostles had started on this missionary tour. From Perga to Antioch the road was rough; the distance was full ninety miles; and the whole country was infested by marauders. Strabo says, "People in this neighborhood have great practice in plundering." Scholars believe that it was during this journey that Paul encountered the "perils by robbers" of which, he afterward wrote. When the apostles "went into the synagogue on the Sabbath day, and sat down," the rulers (or elders) invited them to exhort the people. It is not unlikely that Paul and Barnabas had sat down on the rabbinical seats, and so indicated that they were professional teachers. Paul, being thus invited, made an address, in which (verses 16-25) he first recapitulated God's deliverances of his ancient people, ending with God's crowning mercy, the sending of the promised Deliverer, the Son of David. This part of Paul's speech resembles that of Stephen. He then (verses 26-37) gave the history of the rejection of Jesus by the Jews, and of God's fulfillment of his promise by raising him from the dead. And, lastly (verses 38-40), he applied this personally to all present, declaring the possibility of justification by faith in Jesus, and solemnly warning his hearers against rejection of the Saviour. The last two divisions of Paul's speech are included in our lesson.

**Verse 26. Brethren.** With courteous and affectionate address Paul begins the second division of his speech, **Children of the stock of Abraham.** And therefore inheritors of the promises, **Whosoever among you feareth God.** God-fearing Gentiles. In the opening of his argument also (verse 16) Paul had addressed non-Hebrew as well as Hebrew worshippers. Circumcised proselytes had of course ceased to be Gentiles, and were included among the "children of the stock of Abraham." But many godly Gentiles who shrank from the forms of proselytism regularly attended

the synagogues, and "feared" the God of the Hebrews. These Paul now specially includes, but with courteous tact he avoids the word "Gentiles," which would surely arouse the antipathy of the Jews. **To you.** The Revised Version, following the best texts, renders, "to us." **The word of this salvation.** The announcement of salvation by Jesus of Nazareth. **Sent.** When was this word sent? Now. From whom? From God. See verse 33. By whom? By Paul and his companions.

**27.** The logical connection of this verse with the

last is thus traced by Dr. Meyer: "To you was the doctrine of salvation sent; for in Jerusalem the Saviour has been rejected; therefore the preaching must be brought to those outside of Jerusalem, such as you are." The Jews of foreign parts, such as the Antiochians for instance, had no responsibility for the murder of Jesus. **Because they knew him not.** "A mild judgment, entirely in the spirit of Jesus (Luke 23, 34); therefore not too lenient for Paul."—*Meyer*. Similarly Peter said, "Through ignorance ye did it." But (1) *Ignorance is no excuse when it is one's duty to know.* One day in every seven, **voices of the prophets**, telling how the Christ would be treated when he came, were eagerly listened to by these prejudiced religionists; but neither the law nor the prophets were rightly understood. Those who crucified Jesus were by their prejudices blinded and deafened to the facts. And this was measurably true, also, of the disciples that our Lord met near Emmaus; nay, even of the Twelve themselves. **Read every sabbath day.** Formally and publicly, in the synagogues. **They have fulfilled them in condemning him.** (2) *Few men who have fulfilled prophecy dreamed at the time that they were doing so.*

**28. And though they had found no cause of death in him.** Paul is quoting Pilate now. The Sanhedrin's verdict of guilty on the charge of blasphemy was reached without proof.

**29. When they had fulfilled all that was written of him.** (3) *The most perfect fulfillment of God's words does not modify the moral character of any act.* The wicked works of mankind have in all ages been used by God to work out righteousness, but the wicked are never credited with the unintended righteousness of the results of their deeds. **They took him down from the tree [cross], and laid him in a sepulcher.** Both Joseph of Arimathea and Nicodemus, the rulers who buried our Lord, were friendly to him; but Paul is here rapidly summarizing the adjuncts of the crucifixion; his eye is not searching for accuracy of historic detail so much as for those massive facts connected with our Lord's physical death which formed a black background to his glorious physical resurrection.

**30. But God raised him from the dead.** Man condemned him, crucified him, buried him; God raised him from the dead. Jesus was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

**31. He was seen many days [several days] of them which came up with him from Galilee.** Jesus mingled with men for forty days, but not publicly; the disciples who had accompanied with him were those who mostly met him. **Who are his witnesses.** "Witnessing" was the special work of the apostles. Many men who

had seen Jesus after his resurrection were still alive. It is as if Paul said, "If you, gentlemen of Antioch, wish to dispute this question, I have numbers of eyewitnesses who can be brought here to testify."

**32. We declare unto you glad tidings.** Emphasize *we* and *you*. "Them which came up from Galilee" were Jesus's "witnesses unto the people"—that is, unto the Jews; but Paul and Barnabas were not of the number of "them which came up from Galilee," therefore their mission was not to the Jewish people—or, rather, not to the people of Jewry. They, the apostles, are now witnessing to the Jews in Palestine; we are preaching to you. **Glad tidings.** Good news—Gospel.

**33. Hath fulfilled.** "Completely fulfilled;" so that hope is now to be superseded by faith. **Unto us their children.** Revised Version, "unto our children." As there is nothing in the Greek to correspond to "again" many of our best commentators believe that this "raised up" refers to the life of Jesus, not to his resurrection. But according to Professor Lindsay (and we think his explanation the best) the line of thought is: "(1) Jesus was innocent, but the Jews slew and buried him (28, 29); (2) yet Jesus, slain and buried, was seen after his burial over and over again by his apostles, who are witnesses to the fact—hence God must have raised him from the dead (30, 31); (3) by this resurrection God has completely fulfilled the promises (33, 34); (4) and the Jesus who has been thus raised from the dead will never again die (34-38)."

**34.** Paul's quotations are from Isa. 55 and Psalm 16, 10, and he shows that they could not refer to David, who died and was "laid unto his fathers," but that they were perfectly fulfilled in Him who was "the sure mercies of David" (Revised Version, "the holy and sure blessings"). The kingdom of Jesus was to be eternal, therefore its ruler could not remain under the power of death.

**35. Wherefore he saith.** "Because he saith." **Thou shalt not suffer [give] thine Holy One to see corruption.** But David had seen corruption, and did remain under the power of death.

**36. Fell on sleep.** Old English for "fell asleep."

**38. Forgiveness of sins.** "Paul here gives just a glimpse of the great doctrine of justification, of which he had such wonderful things to say."—*Alford*.

**39. Are justified.** "Man can overlook an offense, but God's forgiveness implies cleansing from spiritual corruption, or the utter destruction of the sins which are pardoned; and this sense of freedom from guilt, of destruction of sins, Paul's own experience had taught him could only be found in Christ, the Saviour from sin. Hence, in the most important part of his first recorded ser-

mon, Paul lays stress on his favorite doctrine of justification, or the declared acquittal from the guilt of sin—a thing not obtained through the Mosaic law, but only through the death and rising again of Christ, and through the sinner's trust in Christ's saving work."—*Lindsay*.

### CRITICAL NOTES.

The first recorded sermon of Paul begins with verse 16 and closes with verse 41 of the chapter before us. Luke presents to us doubtless only an outline of the argument. A proper introduction to our lesson would be a consideration of the journey of the apostles from Perga to Antioch, some notice of the city and the character of the inhabitants, together with a description of the Jewish synagogue and the details of the public service.

The train of the apostle's thought is:

1. The goodness of God manifest toward Israel, especially in promising to them the Messiah. Verses 16-25.

2. Proofs that Jesus is the Messiah. Verses 26-37.

3. Their duty to receive him as such. Verses 38-41.

**Verse 26. Men and brethren.** Opening up the Gospel period in the historical development he begins with a dignified and affectionate appeal.

**Children of the stock of Abraham.** The providence of God in the history of the Jews is a great inheritance for us, as it was to Paul's audience.

**Whoever among you feareth God.** Gentiles who, having renounced idolatry, were worshippers of God, as known to the Jews, and called "proselytes of the gate," are here addressed. In the double address we recognize the broadening power of the Gospel.

**27.** To the assumption that this Jesus is the promised Messiah, the hearer would say, "How can this be, seeing that their spiritual leaders at Jerusalem had rejected him?" Paul, compelled to touch lightly lest their minds should be closed up against him, answers that their rejection was because they failed to recognize the Messiah in him; not only that, but they had failed to understand the prophetic teachings. In rejecting Jesus they had fulfilled prophecy. The argument against Jesus is transformed into one for him. Note the similarity of Peter's argument at the temple, "I wot that through ignorance ye did it, as did also your rulers." Chap. 3. 17. Both Peter and Paul reiterate the language of Jesus, "They know not what they do," Luke 23. 34.

**28.** The charge of murdering a man who was innocent, while sounding harsh enough to enrage the "children of the stock of Abraham," would excite sympathy and intense interest on the part of "whoever among you feareth God."

**29. They took him down from the tree, and laid him in a sepulcher.** The apostle describing the kindly acts of Joseph of Arimathea and Nicodemus is preparing for the conclusive argument and irrefragable proof—the resurrection.

**30. But God raised him from the dead.** Thus far the acts of men; now the acts of God. They rejected and crucified him; God honored him, raising him from the dead. The argument is the same as in Rom. 1. 4, Jesus Christ "declared to be the Son of God with power . . . by the resurrection from the dead."

**31. He was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.** Of these there were over five hundred. 1 Cor. 15. 6. With these Paul and Barnabas had associated and had heard the particulars.

**32. And we,** Specially emphatic in the original. Contrasted with those who were witnesses, we declare unto you glad tidings. "And we, unto you, are delivering the joyful message."—*Rotherham*. "We also, on our part, engaged in the same work of preaching as those eyewitnesses announce unto you the promise made unto the fathers," etc.—*Meyer*.

**33. In that he hath raised up Jesus again.** Revised Version omits "again." Since "raised up" refers to the resurrection, "again" is unnecessary. The line of argument requires "raised up" to refer to the resurrection, not to the incarnation, as some have held. **In the second psalm.** The specific number of the psalm signifies the importance attached to the words. **This day have I begotten thee.** "The resurrection was the actual guarantee, excluding all doubt, of that sonship of Christ."—*Meyer*. This was the day of the assumption of his mediatorial power. On this day he was publicly declared the Son of God. Rom. 1. 4. The Greek word for "begotten," which commonly means to "procreate," here signifies, as Thayer remarks, "formally to show him to be the Messiah."

**34. Now no more.** Not hereafter. **Return to corruption.** Jesus will not hereafter die; that is to say, suffer bodily destruction. In that sense Jesus did not die: his body suffered no change in consequence of death. **The sure mercies of David.** Revised Version, "the holy and sure blessings." The original has no word for "mercies," but the Septuagint, which Paul would naturally quote from to his audience, uses the word for "holy" to represent the Hebrew word for "mercies." The things promised in mercy to David were "blessings." One of these blessings was that God would raise up a successor to David, the throne of whose kingdom should endure forever. 2 Sam. 7. 13, 17. The covenant spoken of in Psalm 89. 3, 4, 28, 29, 36, which should be carefully studied in this connection, is the sure and sacred thing to which Paul



makes reference. Because these promises could not have been fulfilled except by the resurrection from the dead Jesus must be the promised One.

**35. In another psalm.** Psalm 16. 10. Peter makes use of the same quotation on the day of Pentecost, chap. 2. 25-31

**36. For David . . . fell on sleep.** The argument is this: These are the words of David. They cannot refer to himself; for when he had accomplished his allotted work he died. They could refer only to one who did not die. Jesus of all men had been such a one. The prophecy therefore was fulfilled in him.

**38. Be it known.** A formal introduction to an important statement. Used as such by Peter on the day of Pentecost, 2. 1, 4, and again 4. 10, in explanation of the healing of the lame man at the temple. Paul employed the phrase again 28. 28, in the conclusion of his address to the Jews at Rome. **Therefore.** Two consequences result from the presentation of this great truth that the crucified Jesus is the promised Messiah: 1. We preach to you the remission of sin through him; 2. We warn you against rejection of the offer we make, v. 40. The logical deduction is that, since Jesus is the Messiah, he is also the author of pardon and salvation. The next verse amplifies and reiterates this truth.

**39. All that believe.** Not all that are fore-ordained by the election of God, but all who, being free moral agents, elect to accept the truth presented to their understanding. Not a mere intellectual assent to certain truth, whether historical or doctrinal, but an actual acceptance, with all the consequences which flow therefrom, including the realization to be worked out in everyday life. **Are justified.** Absolved from the guilt of sin and set right before God, against whom we have sinned. In a single sentence, although brief, are presented three of the great truths of Christianity, belief, forgiveness of sin, justification. **All things.** All sins. **From which.** From none of which. Some have held that Paul here concedes a certain value to the rights of Judaism as a means of pardon, as some erroneously in our day assume that the right of baptism has saving power. Faith in Christ alone has saving power.

### Thoughts for Young People.

#### The Voices of the Prophets and their Fulfillment.

1. It is not enough that we read or hear the word of God; we must study it, that we may know its voice (verse 27), and say with David, "Thy word have I hid in mine heart, that I might not sin against thee." Psalm 119. 11.

2. The voices of the prophets to the fathers were for all the world (Gen. 12. 3), and therefore we also may say, "I will take the cup of salvation,

and call upon the name of the Lord." Psalm 116. 13.

3. Christ, foretold by the prophets, is the only one who can save, and faith is the only way of salvation. "By grace are ye saved, through faith." Eph. 2. 8.

4. Though we cannot be justified by the works of the law, yet we do not make void the law through faith. Rom. 3. 31. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2. 4.

### Orientalisms of the Lesson.

When Jesus entered the synagogue in his native town the person in charge of the parchments handed him one and invited him to conduct the public reading of the lesson for the day. That was never done with a stranger. Only in the synagogue to which a man belonged could he partake thus in the regular ritual of the service. It is observable that Paul and Barnabas were not invited to read the lessons. It was customary, however, to invite strangers as well as persons well known to deliver the address or sermon which followed after the ritual was concluded. It was in accordance with this custom that the ruler of the synagogue sent to Paul and Barnabas, saying, "Ye men and brethren, if ye have any word of exhortation for the people, say on," verse 16. There was no regular preacher, or other officer appointed to this work of addressing the congregation. It was this usage that made the synagogue an open door for the early Christians where they found their audiences. It was the right of the ruler of the synagogue to expel any person who abused the privilege, or taught strange doctrine. As the Jews were always eager to learn from travelers and strangers what phases of thought or developments of a religious nature were occurring in other parts of the Hebrew world, the synagogue was always a place of resort and interest. It was specially so among the Jews residing in foreign parts who had less abundant opportunities of obtaining instruction in this way than those in Judea. These were always eager to avail themselves of the opportunity to hear some occasional traveling Jew who was invited to speak in the synagogue. This eagerness served a good purpose with the apostles in the remoter mountain regions of Asia Minor, as in this instance at Antioch in Pisidia. Paul says they knew not the voices of the prophets which were read every Sabbath day. It was true that the synagogue had never been without the reading of the roll of the prophets. The Jews had been prohibited at one time by the Roman government from public reading of the law, but even in those times they continued to read every Sabbath day the prophets. They had much reason in these days for special study of the prophets. Their nation was humiliated, being dominated by the Romans even

to the appointing of the high priest by the Roman governors. They were in troublous times and were ever eager for any interpretation of the prophets which would throw light upon their situation and arouse any hope of a change for the better. Paul in all these discourses in the synagogue was a Jewish rabbi. He never addressed Jews from any other standpoint. What he was now trying to show was that the Messiah of the prophets had already come, and that the salvation of the prophets was available for the Gentiles also. It will be noticed that he took an entirely different line of addressing when he spoke to a Gentile audience. His approach then showed him as the Apostle to the Gentiles, not the Hebrew rabbinical teacher. This, too, appears in his epistles to the Gentiles in which he makes no argument on Hebrew usage, law, or prophecies.

### By Way of Illustration.

*Paul reviews their history.* It was a sure way of gaining the attention of the Jews to review their history, of which they were proud, and justly so. In preaching to the educated natives of India I have found this method the surest way of gaining their interest in the message of God to them. Seven times in his brief review he reminds his hearers that it was God who wrought in all these great epochs of their history. He had chosen them, delivered them from Egypt and the wilderness, had given them kings and judges, and had now raised up Jesus from the dead. Jesus was then a part of their history, and was to be received like everything else God had done for them.—*Pentecost.*

*The Gospel for the Jews.* About thirteen years ago a Russian Jew of great learning, named Joseph Rabinowitz, was sent to Palestine by the Jews to buy land for them. He went to Jerusalem. One day he went up on the Mount of Olives to rest. Some one had told him to take a New Testament as the best guide-book about Jerusalem. The only Christ he had known was the Christ of the Greek and Romish churches, who were his persecutors. He looked off toward Calvary, and thought, "Why is it that my people are persecuted and cast out?" And his heart gave the answer, "It must be because we have put to death our Messiah." He lifted his eyes to that Messiah and said, "My Lord and my God." He came down from the mount a disciple of Jesus Christ. He went home to Russia and erected a synagogue for the Jews, over the door of which is written, "Let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

This converted rabbi, Joseph Rabinowitz, was asked, "How many of the psalms do you think are Messianic?" "Everyone of them," he said; "if

you can find a psalm where Jesus Christ is not referred to I should like to see it."

Again and again psalms were given him, but everywhere he could see Jesus.—*Student Volunteer Report.*

*Verses 39.* This truth has changed the world. The synagogue at Antioch is a ruin; but the grace there proclaimed has gone on bringing peace to countless souls. It fulfilled and displaced the Hebrew dispensation and overcame the worn-out paganism of Asia, Greece, and Rome. It stirred those centuries whose great name is Augustine. It lifted Luther to his feet and inspired the Reformation. The Puritans and Pilgrims, and every land on which they impressed their convictions, we owe to its divine power.—*C. M. Southgate.*

### Before the Class.

*Material needed.* Pads and maps used for the last lesson.

*Introduction.* John Mark returned to Jerusalem, the place of his home, and Paul and Barnabas and perhaps others proceeded to Antioch in Pisidia. (Note that from this time on Paul is the leader.) They went into the synagogue on the Sabbath, and after the usual devotional exercises, when an invitation was given to the strangers to speak, Paul preached. The Scripture selected for our lesson cannot be understood unless we study the larger section, Acts 13. 14-52.

*Paul's preaching to the Jews* contains the truths of which each member of the class should be constantly reminded. They are:

1. The Saviour was to come of the seed of David. Verse 23.
2. Jesus fulfills all the promises concerning the coming of the Saviour. Verse 33.
3. Through Jesus is offered forgiveness of sins to all who will accept it. Verse 38.
4. Through Him alone is justification. All that is required is faith on the part of the one justified. Verse 39.
5. Those to whom the offer of salvation is made should beware lest they refuse it and perish. Verse 41.

*The results of this preaching were:*

1. The Gentiles besought that these truths might be repeated to them. Verse 42.
2. The Jews were filled with envy, contradicted and blasphemed. Verse 45.
3. The apostles declared that inasmuch as the Jews would not listen to the truth they would turn to the Gentiles. Verse 46.
4. Many of the Gentiles believed.
5. The Jews began to persecute the missionaries. We shall have a specimen of this persecution in our next lesson.

*Practical application.* Have the class take their pads and draw on them a figure like this:



1. Have the class open their Bibles to the twelfth chapter of Matthew. Let some one slowly read verses 11 and 12. Explain what this means, and then have each one put within the parallelogram the letters E and W. A. I. J. (East and West. Abraham, Isaac, and Jacob), and outside a few strokes of the pencil to represent those to whom the invitation to enter the kingdom was first offered, but who refused the invitation and chose to stand outside. The pads will then look like this:



2. Show that according to the verses that follow these selected for our lesson, the Jews at Antioch, by declining the invitation to enter, shut themselves out of the kingdom.

3. Question somewhat as follows: Why do you suppose these Jews refused to listen to the apostles? Were they not foolish in refusing the offer of salvation? What would you have done if you had been in their place? Are you in the kingdom? There will perhaps be these answers to this last question: "Yes," "No," "I do not know."

4. Now take John 3. 16, and from it show that we may settle our relationship to the kingdom by the teaching of that verse. All persons spiritually are either dead or alive. Those who are alive, that is, have everlasting life, are in the kingdom. There are two ways of testing whether we are alive or dead. Those who are alive (born again) believe in Jesus, and show their love for him by keeping his commandments. Apply these tests to the one who says, "I do not know whether I am in the kingdom." Urge the one who claims to be in the kingdom to live in accordance with the laws of the kingdom. Urge the one who is not in the kingdom to enter at once.

**The Teachers' Meeting.**

Make plain the geographical and historical background. . . . Pagan Asia Minor, of many races and tongues; the Roman "colony;" the worshiping Jews in the synagogue. . . . Paul's sermon: (1) Addressed "to the Jew first, and also to the Gentile." (2) Scriptural; even when appealing to heathen Paul made constant use of the Hebrew Scriptures. (3) A sermon on Christ—his life, death, resurrection. (4) A sermon on personal salvation—warning sinners, and unfolding the doctrine of justifica-

tion. (5) An effective sermon—all the hearers moved, some to hatred, some to penitence, faith, and love. . . . The Gospel message never leaves any sinner just as it finds him; he is made better or worse. . . . Lessons from Paul's manner and methods: (1) We should use courtesy and brotherly love; (2) We should seek the true meaning of the Scripture we read; (3) We should recognize the unity of the Old and New Testaments. . . . Salvation is offered to all, but not accepted by all.

**OPTIONAL HYMNS.**

Jesus is tenderly calling thee home.  
Lord, I hear of showers of blessing.  
I am coming to the cross.  
I heard the voice of Jesus.  
Is my name written there?

While Jesus whispers to you.  
Ho! everyone that thirsts, draw nigh.  
O, what amazing words of grace.  
Thou, O sinner, art delaying.  
The great Physician now is near.

**References.**

FREEMAN: Reading the prophets, 894.

**Heart Talks on the Lesson.**

This is a model sermon. It begins with the sixteenth verse of the chapter. It is scriptural, direct, personal. It shows us what a firm foundation is laid for our faith in the word of God. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." What folly it is to neglect the Bible, to doubt its inspiration, to put human opinions in place of anything God has said in his written word! Paul was a man of learning and a clear reasoner, but he never reasoned away from Old Testament records. If we get astray from these we have no secure foothold anywhere. See how, in the Scripture history of the Jews, the purpose of God is traced like a continuous stream from Abraham, through the captivity in Egypt, the conquest of Canaan, the reign of David, down to the birth of Jesus, "who was of the seed of David according to the flesh."

All this is history; the facts cannot be questioned. The meaning and purpose of these records, so carefully and miraculously preserved through the centuries, can be explained only by the events in the life of Jesus, which are also undisputed history. Moses and the prophets are fulfilled in him. And the one purpose of all is to reveal him as the Saviour of the world.

The message of the entire Bible, if we read it right, is, "Through this Man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things from which ye could not be justified by the law of Moses."

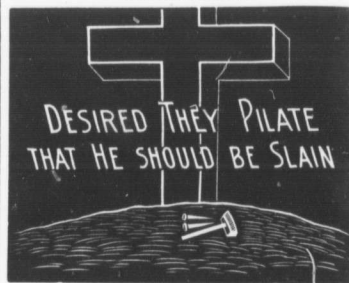
Can we be careless about a message from God, which the Holy Spirit has caused to be written and preserved through the ages? That very fact shows its supreme importance.

Sin is not to be reasoned about. It is a sad experience in human history, in your heart, and in mine. It must be forgiven before we can be in right relations with a just and holy God. Only through faith in Jesus can this be done. It is a personal message. "To you is the word of this salvation sent." It is a sweet and precious message—the only thing one cares to hear in the latest moments of life.

I visited a person in a hospital recently who was near the end. How eagerly she grasped the thought of Jesus as a personal Saviour, and yet she had not cared much for him in days of health. O! if every-

one could but see how blessed it is to know Jesus all through life, from youth to age, so that at the last he is as a long-tried Friend upon whom to lean in quiet confidence for present peace and for eternal salvation!

### Blackboard.



## A. D. 46.] LESSON VII. PAUL PREACHING TO THE GENTILES. [May 16.

**GOLDEN TEXT.** I have set thee to be a light of the Gentiles. Acts 13. 47.

**AUTHORIZED VERSION.**

Acts 14. 11-22. [*Concise to memory verses*  
21, 22.]

[Read chapter 13. 44, to 14. 28.]

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Ly-ca-o-ni-a, The gods are come down to us in the likeness of men.

12 And they called Bar-na-bas, Ju'pi-ter; and Paul, Mer-cu-ri-us, because he was the chief speaker.

13 Then the priest of Ju'pi-ter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Bar-na-bas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 And there came thither certain Jews from An-ti-och and I-co-ni-um, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

**REVISED VERSION.**

- 11 And when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Ly-ca-o-ni-a, The gods are come down to us in the likeness of men. And they called Bar-na-bas, Ju'pi-ter; and Paul, Mer-cu-ry, because he was the chief speaker. And the priest of Ju'pi-ter whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. But when the apostles, Bar-na-bas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out and saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the sea, and all that in them is: who in the generations gone by suffered all the nations to walk in their own ways. And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.
- 19 But there came Jews thither from An-ti-och and I-co-ni-um: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.
- 20 But as the disciples stood round about him, he

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city; and the next day he departed with Bar'na-bas to Der'be.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lys'tra, and to I-co'n-i-um, and An ti-och,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

rose up, and entered into the city: and on the morrow he went forth with Bar'na-bas to Der'be. And when they had preached the gospel to that city, and had made many disciples, they returned to Lys'tra, and to I-co'n-i-um, and to An ti-och, confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God.

**Time.**—A. D. 46. **Places.**—Lystra, Derbe, and Iconium, in Asia Minor.

**Home Readings.**

- M. Work at Iconium. Acts 14. 1-7.
- Th. Paul Preaching to the Gentiles. Acts 14. 8-18.
- W. Paul Preaching to the Gentiles. Acts 14. 19-28.
- Th. God in nature. Psm. 1. 16-25.
- F. Worship God. Rev. 19. 6-10.
- S. The Lord delivered me. 2 Tim. 3. 10-17.
- S. Glorifying in suffering. 2 Cor. 11. 21-30.

**Lesson Hymns.**

No. 358, New Canadian Hymnal.

O God of Bethel, by whose hand.

No. 137, New Canadian Hymnal.

Jesus, I my cross have taken,

No. 161, New Canadian Hymnal.

When Jesus comes to reward his servants.

**QUESTIONS FOR SENIOR SCHOLARS.**

1. **False Worshipers**, v. 11-13.
  - What work of mercy had Paul done?
  - What opinion did the people express of him?
  - What new names were given to the apostles?
  - What false homage was offered?
2. **Faithful Witnesses**, v. 14-18.
  - How did the apostles show their displeasure?
  - What did they say about themselves?
  - What duty did they proclaim to the people?
  - What had God in the past tolerated?
  - What witness had he even then?
  - What effect had these sayings on the people?
  - What commission did Paul there fulfill? **GOLDEN TEXT.**
  - To what should God's mercy lead us?
3. **Faithful Workers**, v. 19-22.
  - What enemies appeared, and from whence?
  - What wicked deed came from their visit?
  - What surprise awaited the disciples?
  - Where did Paul and Barnabas then go?
  - What work did they do there?

Thence where did they go?  
What traits of character did the return to Lystra show?

What good work did they there do?  
What truth did they declare to the people?

**Teachings of the Lesson.**

1. Beware of idolatry. The temptations are many and various. Worship of power, of beauty, of eloquence, of wealth—these are our perils.
2. God is never without faithful witnesses. Sun, moon, stars, rain, dew, springtime and harvest, all attest him. Shall man alone withhold his tribute?
3. Doors open to earnest workers. A zealous soul can always find a field of labor. Hindrance here may mean larger success elsewhere.

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

1. **False Worshipers**, v. 11-13.
  - What did the people say?
  - What new names were given to the apostles?
  - What divine honors were offered them?
  - Repeat our **GOLDEN TEXT.**
2. **Faithful Witnesses**, v. 14-18.
  - What did Paul and Barnabas do?
  - What did they say about themselves?
  - What about preaching?
  - What had God hitherto permitted?
  - What evidence of his love had he given?
  - What greater evidence of his love has he given? John 3. 16.
  - What had the apostles difficulty in preventing?
3. **Faithful Workers**, v. 19-22.
  - What enemies came to Lystra? From whence?
  - How did they show their perversity?
  - How much did Paul suffer from human perversity? 2 Cor. 11. 24, 25.
  - What occurred while the disciples stood about Paul?
  - Who was Paul's deliverer? 2 Tim. 3. 11.
  - Where did Paul and Barnabas go?
  - What did they there do?
  - What journey did they then take?
  - What good work did they do?

**Practical Teachings.**

- Where in this lesson are we shown—
1. That wrong religious beliefs are dangerous?
  2. That public opinion is changeable?
  3. That moral courage eventually wins?

### QUESTIONS FOR YOUNGER SCHOLARS.

Where did Paul and Barnabas go from Antioch?  
 Why did they have to flee from there?  
 Where did they go then?  
 Whom did the people of Lystra worship?  
 What was Jupiter? **A heathen God.**  
 What miracle did Paul work?  
 What did the people say?  
 What did they do?  
 Why would not the apostles be worshipped?  
 Who was the god Mercury? **The god of fine speaking.**  
 What soon changed their minds toward the apostles?  
 What did they feel like doing then?  
 What did they actually do?  
 Who saved Paul from death?  
 Where did they next go?  
 Why did they go back to the places they had visited before?

#### Learn—

Not to be too easily influenced.  
 To be patient with people who do wrong.  
 To be brave and loving in time of trial.

### THE LESSON CATECHISM.

[For the entire school.]

1. What miracle was wrought by Paul at Lystra? **A cripple was healed.**
2. What did the people imagine who saw the miracle? **The gods had come to earth.**
3. What were they about to do to Paul and Barnabas? **To offer them sacrifice.**
4. What did the apostles say to the people? **"We are men like yourselves."**
5. To whom did they direct them? **To the living God.**
6. What did Paul and Barnabas do in spite of stoning and persecution? **Confirmed the souls of the disciples.**
7. What is our GOLDEN TEXT? **"I have set,"** etc.

### OUR CHURCH CATECHISM.

29. What do you mean by saying that God is infinite?  
 I mean that His nature and attributes are high above all understanding, and without any limit.  
 Job xi. 7. Canst thou by searching find out God?  
 Psalm cxlvii. 5. His understanding is infinite.

### THE LESSON OUTLINE.

#### Effects of the Gospel.

- I. GIVING INSIGHT.  
*Beholding him and perceiving.* v. 9.  
 Revealed... by his Spirit. 1 Cor. 2, 10.  
 Discerning of spirits. 1 Cor. 12, 10.
- II. INSPIRING FAITH.  
*That he had faith.* v. 9.  
 According to your faith. Matt. 9, 29.  
 Faith cometh by hearing. Rom. 10, 17.
- III. IMPARTING STRENGTH.  
*He leaped and walked.* v. 10.  
 Leap as an hart. Isa. 35, 6.  
 Christ maketh... whole. Acts 9, 34.
- IV. AWAKENING WONDER.  
*The gods are come down.* v. 11.

- Behold ye... heathen. Hab. 1, 5.  
 A marvelous work. Isa. 29, 14.
- V. CALLING FOR REPENTANCE.  
*Turn from these vanities.* v. 15.  
 Commandeth... to repent. Acts 17, 30.  
 Put off... the old man. Eph. 4, 22.
- VI. AROUSING OPPOSITION.  
*Having stoned Paul.* v. 19.  
 Hated... my name's sake. Mark 13, 13.  
 Because... not of the world. John 15, 18-20.
- VII. OVERCOMING PERSECUTION.  
*He rose up.* v. 20.  
 Persecutions I endured. 2 Tim. 3, 11.  
 I take pleasure. 2 Cor. 12, 10.

### EXPLANATORY AND PRACTICAL NOTES.

Paul's address in the synagogue of Antioch in Pisidia, which we studied last week, made a profound impression. During the week Jews and proselytes visited the apostles, and discussed all phases of the new doctrines. Such interest was aroused that the next sabbath day "almost the whole city," Gentiles as well as Jews, crowded to the synagogue. But the Jews could not bear to have heathen admitted to religious privileges on the same terms as themselves. Their opposition became bitter, and Paul and Barnabas, "waxing bold," formally turned from them to the Gentiles. The brief statement made in Acts 13, 46, 47, marks one of the pivots on which the history of the world has turned. It only carried out the principles which had been laid down in the larger Antioch, and even in Jerusalem, but it may be regarded as the formal inauguration of the Church of the Gentiles. Devout Romans and Greeks were delighted, but the Jews were aroused to such vindictiveness that the apostles were expelled from the region, although not before Christianity had been preached in the neighboring villages. With dignified formality the apostles "shook off the dust of their feet against them," and passed on to Leo-

nium, the modern Ketch, which was an influential town in the central table-land of Asia Minor, ninety miles from Antioch. No one can study the life of St. Paul without being impressed with his ability as a strategist. If a map could be made of the Roman roads which centered and intersected each other at Ieonium, it would look like a modern railroad center. The apostles remained here a "long time;" but as their converts increased so did their persecutors, and at length they were stoned out of Ieonium. They then proceeded to Lystra and Derbe and the regions round about. Here Paul healed a cripple. The superstitious country-folk, seeing the miracle, called out that the gods had come, a conclusion to which they were more readily persuaded because there was a current legend that Jupiter and Mercury had a few centuries before come down from heaven to this part of the world. Barnabas, who was probably the older and the more majestic in appearance, they mistook for Jupiter, the father of the gods, and Paul, who did most of the speaking, they called Mercury, the god of eloquence. Even the priest of Jupiter was misled, and oxen, garlanded according to the custom of the ancient heathen, were brought to the gates to sacrifice to the people. What the language of Lycaonia was we do not know, but it was one that Barnabas and Paul were unacquainted with, and they did not at once recognize that the sacrifice was to be made in their honor. When they did they were horror-struck, and with difficulty restrained the people. They had great success with these simple-hearted barbarians, but the bitter Jews of Antioch and Ieonium followed them, and stoned Paul, nearly killing him. By the mercy of God, however, his life was preserved, he was restored to consciousness, and next day accompanied Barnabas to Derbe. Then the apostles went back over the road they had come—to Lystra, to Ieonium, to Antioch, confirming their converts in the faith of Christ, and explaining how surely tribulation comes in this world, and how great is the reward of those who nobly endure it.

**Verse 11. When the people saw what Paul had done.** For the background of this incident see the introductory paragraph. The apostles had been driven by persecution to remote towns in Lycaonia, and at one of them, Lystra, Paul had cured a cripple. **They lifted up their voices.** In tumultuous excitement. **The speech of Lycaonia.** What the native dialect of this district was is not certainly known. The people were akin to the ancient Assyrians. Apparently Luke's purpose in mentioning the "speech of Lycaonia" was to show that the apostles did not understand the inference drawn by the people, nor probably recognize that the bulls to be slaughtered were sacrifices made to themselves. This substantiates what has been already said concerning the nature and purpose of the miracle of tongues at Pentecost. That gift does not seem to have been in any case depended upon by the apostles to assist them in preaching to foreigners. **The gods are come down to us.** Jupiter and Mercury had before wandered from heaven through Phrygia and neighboring provinces (so these barbarous natives believed), and it was natural for them to suppose that they had come again. **In the likeness of men.** Jupiter was supposed to be able to assume any form he chose, and had come to the earth at different times as a bull, as a swan, in showers of gold, and "in the likeness of men."

**12. They called Barnabas, Jupiter.** "Barnabas," says Chrysostom, "seems to have been a person of noble presence and bearing." **Paul, Mercurius.** Or Mercury, the messenger of the gods, who was a pattern of human eloquence. The reason for this identification is given: **because he was the chief speaker,** or "leader of the discussion." Paul's figure we may infer from many allusions was delicate and slight.

**13. The priest of Jupiter.** And therefore the chief man in the community. **Which was before their city.** The Revised Version says: "whose temple was before the city." Alford retains the older version and explains it, "which was the defender, or tutelary god, of their city." **Brought oxen. Bulls. And garlands unto the gates.** To the doors of the outer court of the house, which was to be wreathed with garlands in honor of the holy guests. Very likely the bulls and the priests themselves also were garlanded, for such was the custom.

**14. The apostles.** Barnabas and Paul. In these notes we have so called them all along, but note that this is the first place in the text where they are called apostles. Paul, however, was all along strenuous in his claim to be an apostle. See Rom. 1. 1; 1 Cor. 1. 1; 9. 1; 15. 9; 2 Cor. 1. 1; Gal. 1. 1; Col. 1. 1; 1 Tim. 1. 1; 2 Tim. 1. 1; Titus 1. 1. Barnabas is called an apostle in other passages: 1 Cor. 9. 5, 6; Gal. 2. 9. James, the brother of the Lord, was not one of the Twelve, and yet he is called an apostle, Gal. 1. 19. Even Silvanus and Timotheus seem to be so called, 1 Thess. 2. 6, and in Rom. 16. 7, and 2 Cor. 8. 23. It is thus made plain that the word had a wider sense than that which now defines it. **They rent their clothes.** Like true orientals, to show displeasure. **Ran in among the people.** "Sprang forth among the multitude." Probably they were inside the house when the priests with the bulls approached. **Crying out.** Calling aloud in their excitement.

**15. Sirs. "Men." Why do ye these things?** "How foolish is your behavior!" **We also are men.** Not gods. **Of like passions with you.** And therefore having like infirmities. **Preach unto you.** Revised Ver-

sion, "bring you good tidings." **That ye should turn from these vanities.** These vain gods. "An idol is nothing," wrote Paul afterward. **Unto the living God.** The Omnipotent, Omniscient, Eternal; the Creator of all things.

**16.** See Acts 17. 30, and Rom. 3. 25, 26. **All nations.** All heathen nations.

**17. He left not himself without witnesses.** Better testimony than any fabled appearance of Jupiter. See Rom. 1. 19, 20. **He did good.** It is in harmony with the facts that we gather from other sources concerning the sterility and dryness of this region that the first evidence Paul cites of the goodness of God is that he **gave us rain from heaven.** The Lyconians, according to Strabo, suffered greatly from scarcity of water.

**18. Scarce restrained they the people.** With hard work they quieted the enthusiasm of idolatry. The Lystrans were not readily dissuaded, but soon passed from the fanaticism of reverence to that of hatred. This is true to human nature.

**19. Certain Jews from Antioch and Iconium.** One of the traits of ancient life that seem at first strange to us is the widespread tendency to travel. **From Antioch and Iconium.** Where Paul's best work had been done and his bitterest persecutions endured. **Who persuaded the people.** People who were proverbially fickle and easily persuaded. **Stoned Paul.** Not as a legal punishment, however, as Jews might have done, but they turned on him wildly as a mob. **Drew him out of the city.** Dragged out his corpse, as they believed. **Supposing he had been dead.** "Once was I stoned." 2 Cor. 11. 25. With the Jews the legal method of stoning was so prescribed that escape from death was not possible.

**20. The disciples.** The "disciples" mentioned in connection with every city were in the main new converts—people who had within a few weeks been convinced by Paul's reasoning and the holy living and miracles of both apostles. **Stood**

**round about him.** The exact circumstances we cannot fully reproduce. How it came to pass that just after the Jews had tried to murder Paul, it was possible for Paul's converts safely to stand around his body, we at this distance cannot explain. **He rose up, and came into the city.** He was made unconscious by the stroke of the stones. Whether he was dead or not we may form our own opinion. Dean Alford says, "The first, and I think the right, impression is that this recovery was *supernatural*. It is not indeed so strongly implied as to leave no doubt; especially as a blow from a stone would be likely to stun, and occasion the appearance of death." Professor Bradley thinks that verse 19 intimates plainly that he was not dead, but supposes that the rapidity of his recovery makes it probable that his recovery was miraculous, and suggests that the scars received at this time are those referred to by Paul in Gal. 6. 17. He departed with Barnabas to Derbe, in which he labored apparently without opposition.

**21. They returned again to Lystra, and to Iconium, and Antioch.** Paul was now near to his own home, but, turning from it, he goes back to the places where he had made converts. The probability is that his enemies had dispersed to their own homes; and we must always remember that an ancient city had none of the systematic organization of modern life, and that it would be possible for Paul to return to the scenes of his persecution without being promptly recognized and arrested by those who had so recently opposed him, as he would surely be amid modern conditions.

**22. Confirming the souls of the disciples.** Strengthening them in the faith. The following verse speaks of ordaining elders in every church. They had been compelled to leave each of these places so suddenly that the organization of these churches had not been completed. **Exhorting them to continue in the faith.** Very likely the opposition was still great. **We must through much tribulation enter into the kingdom of God.** "Many tribulations," whose light affliction, endure but for a moment, bring a far more exceeding and eternal weight of glory.

### CRITICAL NOTES.

**Verse 11. And when the people.** Better, the "multitudes." The throng that invariably collects when anything sensational occurs. **They lifted up their voices.** The healing of the cripple struck them with astonishment. **Saying in the speech of Lycaonia.** Greek was the language of commerce and literature throughout this region. Paul and Barnabas doubtless preached on their missionary tours altogether in Greek. Nevertheless the people of the several provinces which they visited had their dialects, which bore much the same relation to Greek that the Welsh language

does to the English. Of a wholly different origin, it was nevertheless in common use among the natives. They would naturally in the presence of foreigners, when speaking to one another, use the native language. That Paul did not rebuke them at once implies that he did not understand their dialect, and shows further that the gift of tongues on the day of Pentecost, where Barnabas was present, did not carry with it the miraculous gift of understanding languages. **The gods are come down to us.** That which might astonish us is that the people wholly failed to comprehend what



the apostles had been preaching. They preached in substance the same general truths wherever they went; Jesus the Messiah crucified, raised from the dead. Believe in him and be saved. The people accustomed to believe in idolatry and given to idol worship, and not infrequently to the worship of emperors and others as gods, at once fell into the old ruts and prepared to worship the healers of the cripple. A public congregation will observe and remember some peculiarity in the service, a mistake committed, an incident narrated, an illustration given; but the number who so well understand a line of thought as to be able to represent it afterward is very small. Indeed, if the discussion is opposed to the general drift of public sentiment, it is extremely difficult many times to prevent some from going away and reporting the preacher to have said almost the very opposite of the truth. We must not be greatly surprised therefore if, on this occasion, the apostles failed to be understood.

**12. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.** It was not an uncommon belief that the gods came to earth in human form. According to mythology Jupiter and Mercury had once visited this very region. The people treated them very inhospitably; in consequence they were punished with a great inundation. Two of the inhabitants who were very kind were rewarded by having their lowly huts converted into a proud temple and themselves made its ministers. The Roman poet Ovid, thus tells the story:

"Their little shed, scarce large enough for two,  
Seems from the ground increased, in height and  
bulk to grow.

A stately temple shoots within the skies;  
The pavement polished marble they behold,  
The gates with sculpture graced, the spires and  
tiles of gold."

They probably called Barnabas, Jupiter, because of his more commanding and venerable appearance, while to Paul they would naturally give the name Mercury, the god of eloquence, and the usual attendant of Jupiter.

**13. In memory of the supposed visit of the gods to Lystra Jupiter had been adopted as the guardian deity of the city, and a temple had been erected to his honor before the city at the principal gate. The priest in charge of the temple worship, hearing of what had occurred, hastened, as the leader of the people, to prepare a suitable offering, as was customary in their worship. He does not appear to have yielded to the pressure of the public frenzy, but to have acted in good faith. The garlands made of such plants and flowers as were sacred to the deity were to be used in decorating the animals to be sacrificed.**

**14. When the apostles heard of. After**

the miracle had taken place the apostles had returned to their temporary home, and knew nothing of the preparations which had been making for their honor. The structure of oriental houses is such that they would not at once even see the procession as it approached. **Rent their clothes.** The usual method of expressing grief among the Jews. 2 Sam. 1. 2; Matt. 26. 65. The refusal to accept divine honors is in marked contrast with the conduct of Herod Agrippa, chap. 12. 22. **Ran in among the people.** They were horror-stricken and rushed forth with violent demonstration to show their utter displeasure, allowing no time for the temptation to ride upon the wave of popular favor to take hold of them.

**15. Sirs. Better, "men." Of like passions with you.** "You regard the gods as immortal, incapable of suffering. We on the contrary are like you. We have no more power of ourselves than you have. We are subject to pain, disease, and even death. We are here to persuade you to turn away from such foolish things as this temple, this idol, and these sacrifices. But we come with good news. We come to tell you of the living God, the Creator of all things."

**16. Who in times past suffered all nations to walk in their own evil ways.** The thought is similar to that of Acts 17. 23-31, and characteristic of the profoundness of his thought and at the same time of great mildness in his reference to their vanities. That God suffered them to walk in their own ways implies a certain responsibility for their ignorance. In Rom. 1. 19-32, we see how horrible and debased was the character of those things which here are mildly styled "their own ways."

**19. Men who are lifted so high in popular favor, and withal so suddenly, are likely to come down with equal rapidity. The crowd who go to such an extreme with strangers are likely to be turned against them at a moment's notice. People who take up with strangers all at once are good material for other strangers to work. But the Lycaonians were proverbially fickle and faithless. The mischief-making Jews from the neighboring towns, the heroic and pure-minded apostles turning away from themselves the honors offered to the gods, the fickle people worshipping one day and stoning to the death on the next, form a grouping worthy of our profound study.**

**20. As the disciples stood around about him.** His work at Lystra was not without permanent and valuable results. Timothy the young man who became the affectionate and faithful companion of Paul, whose mother and grandmother are so highly commended in the Scriptures, belonged either to Lystra or to Derbe. **To Derbe.** A two days' journey from Lystra and the farthest limit of this the apostle's first missionary journey. How long he remained there is not known.

**21. They returned . . . to Antioch.** Not, however, by the shortest route. Indeed they entered upon the return journey by going in the opposite direction from Antioch. This shows the deliberate purpose to do the work mentioned in the next verse.

**22. Confirming the souls of the disciples.** The twenty-first and twenty-second verses, which are parts of the same sentence and should not be separated by a period as in the accepted version, set forth the four great offices of the Christian ministry: 1. Preaching—literally evangelizing; 2. Teaching—giving instruction to the souls that have had their eyes open to the truth, and who having ears, hear; 3. Confirming—strengthening and establishing them in the faith; 4. Exhorting—urging them by every manner of appeal to stand by their faith, and leading them to realize that the Christian life is a warfare from start to finish.

We have now reached the end of Paul's first missionary tour, which occupied a period of three or four years. As the district was small, he would seem to have spent considerable time in each principal city. His policy doubtless was to fix upon a center of work, and then to branch out as occasion offered. His language used later, 15. 36, where he says to Barnabas: "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do," signifies not only his personal interest in the individual disciples, but also in the permanent establishment of the work.

### Thoughts for Young People. The Faith of the Gospel.

1. The faith of the Gospel comes by hearing the word of the Lord through the preaching of saved men. Verse 1.
2. The faith of the Gospel rises above lines of race or sect, and makes Jews and Greeks one in Christ. Verse 1.
3. The faith of the Gospel endures the prejudice and malice and opposition of men. Verses 2-5.
4. The faith of the Gospel is strengthened by divine tokens and testimonies of power. Verse 3.
5. The faith of the Gospel obtains the sympathy and favor of many who do not profess it. Verse 4.
6. The faith of the Gospel makes men whole in the highest sense, bodily and spiritually. Verse 9.
7. The faith of the Gospel sees in nature the manifestations of God's power and grace. Verse 17.

### Orientalisms of the Lesson.

Paul was now in a district of Asia Minor, south-east of Antioch, among a community wholly different from any which he had hitherto entered. It is

necessary to restore the environment to appreciate the work he had to do and the manner of doing it. The towns of Asia Minor were divided into trades-quarters, just as one finds the Asiatic towns and cities far away in India still. There were portions where the shoemakers resided, others where only wool weavers lived. In some districts were found factory people exclusively. Other quarters had the Galatian slave markets and others the Roman traders. A great many persons left this remote region who went into the great centers of civilization of Italy and other Latin-speaking regions. Some became physicians, and many others, having gained wealth sufficient to retire returned to their native region to spend their old days. Some of these who went abroad were literary men. Many famous names of poets, rhetoricians, and philosophers were among them. The population which supplied these foreign teachers was not unwilling to entertain and learn from others who came among them as residents or even as peripatetic lecturers. They were, therefore, quite as approachable for Paul the apostle as the Jews were for Paul the rabbi.

The population of this part of Asia Minor was a composite of Phrygians, Gauls, Greeks, Jews, and Romans. The Phrygians were a native agricultural race, who had migrated from the east and had brought with them a religious nature worship, gross, wild, and with cruel and licentious elements. The Gauls did not stop at a fierce worship which included human sacrifices. They "were given beyond measure to religion." Their temper was wild and fierce; their ritual included robes and music with furious dances and the frantic seizure of the knife which lay on the altar, cutting themselves, as did the priests of Baal. It was no light thing to venture among such a medley of untamed races living in remote mountainous tracts to introduce a new religion. There was no synagogue here to afford the cover of defense or of approach.

Lystra, like Iconium, was a self-governed city. If they wished to drive these or any other men out of their town there was no appeal to any authority outside of themselves. The independent cities were not without some sort of bond between them. The Galatian Antioch, for instance, once received a statue of "Concord" from the city of Lystra, which was placed on a pedestal in Antioch, bearing the inscription, "To the very brilliant colony of Antioch, her sister, the very brilliant colony of Lystra did honor by presenting the statue of Concord."

The incident of the miraculous healing of a lame man brought out the fanatical admiration of this population of Lystra, and they at once began to pay divine honors to Paul and Barnabas. There was a poetical tradition that a man and his wife, a humble country pair, had at one time the privilege of entertaining Jupiter and Mercury, and out of this

grew a lovely story which had been circulated far and wide. They now at once fancied that these deities had come again into their community. It was customary to erect a temple to the patron gods who guarded the city near the walls of it. In front of Lystra was a temple of Jupiter, the special guardian deity of the city. The populace at once provided to offer sacrifices to the gods who had appeared in human form among them. They brought the ox and rushed to get the chaplet of flowers to place around the horns of the animal which served to deck the victim. Jupiter was the highest god of Italy, the equivalent of Zeus. From him came all light, from dawn till noon, and the lightning also. He was the decider of battles, second only to Mars. He watched over justice and hospitality, and he sent the rain from heaven. Jupiter was generally accompanied by Mercury, the Italian god of commerce, who protected the corn trade, and to whom the guild of merchants yearly held a festival when they sprinkled themselves with holy water. Paul's appeal to them was after the Gentile sort. This God whom they preached was the one that sent rain from heaven and gave them good agricultural seasons; but they were not he, nor were they Jupiter, either, to whom they looked for rain and good crops. It took all the vehemence and all the oratory of Paul to make people desist from rendering divine honors to himself and his companion.

#### By Way of Illustration.

*Verses 11.* That miracle attracted their attention and convinced them of divine power more than many sermons would have done. So now, a soul converted is worth more to convince of a divine Christ than a dozen sermons.

*Verses 11-13.* The blindness of heathenism is not total, but, as it were, the blindness caused by a partial cataract. It believes in God and longs for him. In every heathen faith there is a belief in the incarnation; that is, that "the gods come down to us in the likeness of men." This belief dimly perceived has led to the worship of man and to the making of idols. For, dissatisfied with one incarnation, they went on to endless incarnations until in India alone there are three million gods worshipped.—*Bible Studies.*

*Verses 14, 15.* When Harriet Beecher Stowe was catalogued for her work, *Uncle Tom's Cabin*, she said, "I did not write that book; it was written through me. I was only the instrument through whom it was given to the world."

*Verses 15-17.* When Napoleon was voyaging over the Mediterranean Sea, returning from his Egyptian campaign, a group of French officers were one night discussing the existence of God. They came to Napoleon, who was standing alone rapt in thought. On hearing the question, "Is there a God?" he raised his hand toward the starry

firmament and said, "Gentlemen, who made all that?"

*Verses 19.* The same crowd that shouted "Hosanna!" to Jesus when he was making his triumphal entry into Jerusalem, within a week from that time shouted "Crucify Him!" In one of the pictures of the crucifixion of Christ the ass is at one side feeding on the withered palm-branches which only a few days before had been spread in the path of Jesus as an act of homage and worship.

Tyndale's edition of the Bible reached England in 1526, but only a few of the one hundred and fifty thousand copies remain, so fierce was the persecution that burned them. Tyndale was himself burned at the stake. His crime was, that he had opened God's word to common people.

*Verses 21, 22.* God never leaves his young disciples without watchcare. In the early history of the Burmese Mission a young Burman of superior rank became a Christian. His sister, a maid of honor to the queen, was distressed at the change, and secured his appointment as governor of a distant province that he might be separated from the missionary. In the new post some Karens were brought before him accused of worshipping a strange god. "What god?" he asked. "They call him the Eternal God," was the reply. They were fellow-believers, and he had been providentially sent there to defend them.

#### Before the Class.

*Material needed.* Let the teacher take to the class a small map of Paul's journeys and a few small candles of various sizes and shapes. (See Spurgeon's *Sermons on Candles*.) Have the following written on slips of paper so as to give each member of the class a copy:

"Jesus bids us shine, then, for all around  
Many kinds of darkness in this world are found;  
Sin and want and sorrow; so we may shine,  
You in your little corner, and I in mine."

*Introduction.* On the map point out Antioch in Syria, Perga, Cyprus, Antioch in Pisidia, Iconium, Lystra, Derbe. Do not spend much time on the geography, but by very brief and constant reviews give the pupils an intelligent idea of the places which the missionaries visited.

Steps in teaching:

*First.* Have each member of the class take a Bible, and in absolute silence read carefully verses 1-10 inclusive of Acts 14. With Bibles shut, in answer to questions have the class tell the story of what occurred at Iconium. Then ask questions like these: Why did Paul come to Lystra? Who came with him? Whom did he heal? Of what miracle does this remind you? Acts 3, 2.

*Second.* From the lesson helps found elsewhere, let the teacher be prepared to explain briefly what is meant by "the speech of Lycaonia," "Jupi-

ter," "Mercurius," "oxen," "garlands," and "sacrifice." Have the class tell what people of Lystra wished to do to the missionaries, and why; also, what the missionaries said and did in return.

*Third.* Impress the fact that the actions and the words of Paul and Barnabas were intended to turn the attention of the people from themselves to God, concerning whom they taught:

1. He is the living God.
2. He is the Creator of all things.
3. He left the unbelieving nations to walk in their own ways.
4. He provided good things for all men, so that they might be led to love him.
5. We want you to turn from your vanities to this God.

*Fourth.* Briefly review last Sunday's lesson and show from to-day's lesson how the missionaries had turned from the Jews and were now bringing the light to the Gentiles; thus obeying God's command as it is given in the Golden Text of this lesson. Show how these servants of God endeavored to turn their hearers from darkness to light and how they suffered in consequence. Nevertheless, they were not discouraged; but, drawing closer to the Source of all light, they went on shining.

*Fifth.* Again using the map show Derbe, which marks the end of the first missionary journey. Then trace the return journey back to Lystra through Iconium to Antioch. Have the class note the work of the apostles on this journey. They confirmed (that is, strengthened) the souls of the disciples by preaching to them the truths of the Gospel.

*Application.* Have some one repeat the Golden Text.

1. Take your candles, and holding them where they can be seen, ask: Of what do these remind you? All sorts of answers will be given, and when you get the word "light," then,
2. Ask for Scripture verses which compare believers to lights (Matt. 5. 14-16; John 5. 35; Phil. 2. 15, etc.).
3. Ask: Who knows the hymn that compares Christians to lights? Have it repeated or read by one of the class, and after school give to each one a copy.
4. Ask: How many want to shine for Jesus?
5. Then hold up the candles and ask: How much light are these giving? None. Why not? Because they are not lighted.
6. Then show by illustrations from your reading and experience how Christians have shone in dark places when they were ready to let Christ shine through them. What has been done can and ought to be done now.
7. Who in the class is willing to go home and shine just where God has placed him?

### The Teachers' Meeting.

Draw the rough map of Asia Minor, locate the places referred to, and rapidly review the journey from Antioch in Syria to Cyprus, Parga, Antioch in Asia Minor, Iconium, Lystra.... I. The apostles at Iconium: Events, treatment, results, etc.... II. At Lystra: Events, success, conduct of the people.... Show in this lesson the spirit of the apostles: (1) Persevering; (2) Testifying; (3) Courageous; (4) Enduring evil; (5) Humble, unselfish; (6) Reverent toward God.... Note Paul's method of preaching in the synagogue, in the public square at Lystra, to the superstitious worshippers.... The difficulties with which the Gospel contends as here shown: I. Bigotry; II. Unbelief; III. Prejudice; IV. Persecution; V. Superstition; VI. Idolatry.... Teachings concerning the faith of the Gospel.... Our lesson well illustrates "the triumphs of faith:": (1) Over prejudice, bigotry, etc.; (2) Over opposition and persecution; (3) Over human ills and troubles, verses 8-10; (4) Over ignorance and superstition.

### OPTIONAL HYMNS.

Am I a soldier of the cross?  
If my disciple thou wouldst be.  
Give me some work to do.  
The morning light is breaking.  
Over the ocean wave.

O sing the power of love divine.  
There's a call comes ringing.  
In from the highways.  
Hark! the voice of Jesus calling.  
More of earnest work for Jesus.

### References.

FREEMAN: Ver. 11: God in human form, 855. Ver. 12: Jupiter and Mercury, 836. Ver. 13: Idolatrous garlands, 837.

### Heart Talks on the Lesson.

We must read the whole of the thirteenth and fourteenth chapters of Acts for a connected account of Paul's first missionary journey. It is full of thrilling incident. But many a missionary since the days of Paul has had equally wonderful things to tell.

That was a grand missionary meeting, with a "live missionary" to make the address, when the church at Antioch came together on his return with Barnabas.

The same is noticeable here that we find in our own returned missionaries when they tell us about their work. They are so glad of the successes that they seldom speak of trials.

You notice Paul did not speak of being persecuted so that he had to fly for his life, nor of being stoned till he was supposed to be dead. The chief recital was "How God had opened the door of faith to the Gentiles." This is one of the ennobling results of Christian work. It makes one forget self; it fills the heart with holy joy; its very trials and apparent discouragements develop courage, perseverance, and faith. Paul and Barnabas were able to strengthen others because they had themselves endured hardness as good soldiers.

The disciples who heard them say, "We must through much tribulation enter into the kingdom of God," knew these men understood what they were talking about.

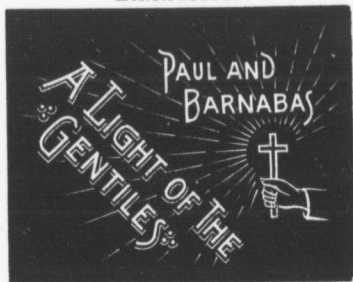
Paul said on one occasion, "Christ must needs have suffered," and that "must" is in the life of everyone who would follow in his steps. But the joy set before him—the joy of the world's salvation—outweighed the pain necessary to accomplish it.

We have glimpses of heaven in the Book of Revelation, in which we see those who are before the throne in white robes, all tears wiped away from their eyes, never hungry any more, hearts perfectly satisfied, with Jesus dwelling in the midst

of them. And "these are they which came out of great tribulation."

The path to highest joy is often a path of pain. If we could talk over this missionary journey with Paul and Barnabas as they see it in the light of heaven they would say those were very light afflictions; they were but for a moment; the weight of glory far exceeds all, and it is forever.

Blackboard.



**A. D. 51.] LESSON VIII. THE CONFERENCE AT JERUSALEM. [May 23.**

**GOLDEN TEXT.** Through the grace of the Lord Jesus Christ we shall be saved, even as they. Acts 15. 11.

**AUTHORIZED VERSION.**

**Acts 15. 1-6, 22-29.** [*Commit to memory verses 3, 4.*]

[Read chapter 15. 1-35, and Gal. 2. 1-10.]

1 And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Mo'ses, ye cannot be saved.

2 When therefore Paul and Bar'na-bas had no small dissension and disputation with them, they determined that Paul and Bar'na-bas, and certain other of them, should go up to Je-ru-sa-lem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gen'tiles; and they caused great joy unto all the brethren.

4 And when they were come to Je-ru-sa-lem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Mo'ses.

6 And the apostles and elders came together for to consider of this matter.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Bar'na-bas; namely, Ju'das surnamed Bar'sa-bas, and Sil'as, chief men among the brethren:

**REVISED VERSION.**

- 1 And certain men came down from Judea and taught the brethren, saying, Except ye be circumcised after the custom of Mo'ses, ye cannot be saved. And when Paul and Bar'na-bas had no small dissension and questioning with them, the brethren appointed that Paul and Bar'na-bas, and certain other of them, should go up to Je-ru-sa-lem unto the apostles and
- 2 elders about this question. They therefore, being brought on their way by the church, passed through both Phenice and Samaria, declaring the conversion of the Gen'tiles; and they caused great joy unto all the brethren.
- 3 And when they were come to Je-ru-sa-lem, they were received of the church and the apostles and the elders, and they rehearsed all 5 things that God had done with them. But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Mo'ses.
- 4 And the apostles and the elders were gathered together to consider of this matter.
- 22 Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Bar'na-bas; namely, Ju'das

23 And they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gen'tiles in An'ti-och and Syr'i-a and Ci-li-ci-a:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must be circumcised, and keep the law; to whom we gave no such commandment:*

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Bar-na-bus and Paul,

26 Men that have hazarded their lives for the name of our Lord Je'sus Christ.

27 We have sent therefore Ju'das and Si-las, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things:

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well

called Bar'sab-bas, and Si-las, chief men among the brethren: and they wrote thus by them. The apostles and the elder brethren unto the brethren which are of the Gen'tiles in An'ti-och,

24 and Syr'i-a and Ci-li-ci-a, greeting: Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls: to whom we gave no com-

25 mandment: it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Bar-na-bus and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Ju'das and Si-las, who themselves also shall tell you the same things by word of mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things:

29 that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

**Time.**—A. D. 51. **Places.**—Jerusalem and Antioch in Syria.

#### Home Readings.

*M.* The Conference at Jerusalem. Acts 15, 1-11.

*Tu.* The Conference at Jerusalem. Acts 15, 12-21.

*W.* The Conference at Jerusalem. Acts 15, 22-32.

*Th.* Paul's reference. Gal. 2, 1-10.

*F.* The true rule. Gal. 6, 11-18.

*S.* True righteousness. Phil. 3, 1-11.

*S.* One in Christ. Col. 3, 8-17.

#### Lesson Hymns.

No. 121, New Canadian Hymnal.

Saviour! thy dying love  
Thou gavest me.

No. 436, New Canadian Hymnal.

All for Jesus! all for Jesus!  
All my being's ransomed powers.

No. 438, New Canadian Hymnal.

Safe in the arms of Jesus,  
Safe on his gentle breast.

#### QUESTIONS FOR SENIOR SCHOLARS.

**I. Jewish Law, v. 1-6.**

What Jewish law is here laid down?  
Who sought to enforce this law, and upon whom?

Who opposed the enforcement of the law?

To what court was the case referred?

What message did the apostles declare as they went?

How was the message received?

What report did they make at Jerusalem?

Who there insisted on the Jewish law?

Who composed the council at Jerusalem?

**2. Christian Liberty, v. 29-39.**

What commission was decided on?

To whom did these bear greeting?

Why were these messengers sent?

What was said about Barnabas and Paul?

Who were sent with them?

Whose help did the council have in reaching this decision?

What was forbidden?

Through whom only was there salvation?  
GOLDEN TEXT.

#### Teachings of the Lesson.

1. Salvation is more than forms or ceremonies. Not law, but grace, brings life eternal. Going to church and prayer meeting, baptism, the Lord's Supper—these save no one. Jesus alone can save.

2. In doubt take good counsel. Hear the voice of the Church. Heed the teaching of the Holy Spirit. He will guide the docile soul in duty.

3. The law of God is supreme. The Ten Commandments have never been repealed. All virtue rests on the granite of Sinai. "Fear God and keep his commandments: this is the whole duty of man."

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

**I. Jewish Law, v. 1-6.**

What visitors became teachers?

Who had sent them? Gal. 2, 12.

What did they teach?

What had Jesus taught about this? Mark 16, 16.

Who disputed this teaching?  
 To what city were they sent?  
 Who were to settle the dispute?  
 Through what cities did they pass?  
 What tidings made the brethren glad?  
 Who received the delegates at Jerusalem?  
 What report was made?  
 Who were offended?  
 What did they insist upon?  
 Who were called together to settle the question?

- 2. Christian Liberty**, v. 22-29.  
 What did the council decide to do?  
 Who were chosen to go to Antioch?  
 What greeting was sent with these messengers?  
 What did the church at Jerusalem learn?  
 What did they decide to do?  
 What was said to Barnabas and Paul?  
 What was said about imposing burdens?  
 What things are forbidden?  
 What is the final word?  
 What is the real burden of this message?

**GOLDEN TEXT.**

**Practical Teachings.**

Where does this lesson show—

1. That good men do not always agree?
2. That Christianity is not rites, but holy living?
3. That it is by grace we are saved?

**QUESTIONS FOR YOUNGER SCHOLARS.**

Where did Paul and Barnabas stay a long time?  
 What took them to Jerusalem?  
 What was the dispute that arose in Antioch?  
**About keeping the law of Moses.**  
 Who said the Gentiles ought to keep it?  
 What did Paul and Barnabas say?  
 What meeting was held in Jerusalem?  
 What did Paul and Barnabas tell the brethren?  
 Verse 12.

**THE LESSON OUTLINE.**

**The Apostolic Church.**

**I. ITS VARIED ELEMENTS.**

1. *Men from Judea*, v. 1-5.  
 What advantage... Jew? Rom. 3. 1, 2.
2. *Conversion of... Gentiles*, v. 3.  
 Neither Greek nor Jew. Col. 3. 11.

**II. ITS LEADERS.**

1. *Peter rose up*, v. 7-11.  
 On this rock. Matt. 16. 16-18.  
 Strengthen thy brethren. Luke 22. 32.
2. *James answered*, v. 13-21.  
 The Lord's brother. Gal. 1. 19.  
 A servant of God. James 1. 1.
3. *Paul and Barnabas*, v. 22, 25, 26.  
 The grace... given unto me. Gal. 2. 6-9.  
 He was a good man. Acts 11. 22-24.

What did Peter think about the law for Gentiles?

Did James think they ought to keep it?  
 What new law did Jesus come to bring? **The law of love.**

What did the apostles write?  
 Who took the letter to Antioch?  
 What did it bring to the believers?

**The Difference.**

The law says, "Do, and thou shalt live."  
 The Gospel says, "Live, and thou shalt do."  
 Do you obey God because you love him?

**THE LESSON CATECHISM.**

(For the entire school.)

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. What was their decision? **GOLDEN TEXT: "Through the grace,"** etc.
5. Whom did the apostles send with Paul and Barnabas? **Judas and Silas.**
6. What was the result of this council? **Peace throughout the infant Church.**

**OUR CHURCH CATECHISM.**

30. Are there more gods than one?

There is one God only, the living and true God.

Deuteronomy vi. 4. Hear, O Israel: the Lord our God is one Lord.

Psalms lxxxvi. 10. Thou art great and dost wondrous things: Thou art God alone.

4. *Judas and Silas*, v. 22, 27.

Prophets also themselves. Acts 15. 32.  
 Paul chose Silas. Acts 15. 40.

**III. ITS UNITY OF SPIRIT.**

*Greeting unto... Gentiles*, v. 23.  
 Made both one. Eph. 2. 11-19.  
 One fold... one shepherd. John 10. 16.

**IV. ITS LIBERTY.**

*No such commandment*, v. 24.  
 Christ hath made us free. Gal. 5. 1.  
 The Lord's freeman. 1 Cor. 7. 22.

**V. ITS SUPREME AUTHORITY.**

*Good to the Holy Ghost*, v. 28.  
 He will guide you. John 16. 13.  
 Unction from the Holy One. 1 John 2. 20.

## EXPLANATORY AND PRACTICAL NOTES.

The two apostles, whom we left in Asia Minor "confirming the souls of the disciples and exhorting them to continue in the faith," passed rapidly through all the territory which they had evangelized, and reaching the seacoast at Attalia (now Satalia), they sailed for Syria and landed at the greater Antioch, "from whence they had been recommended to the grace of God for the work which they fulfilled." They were formally received, and reported to the church all that God had done by them, and there they remained "a long time." A controversy soon arose in the church of the greater Antioch concerning the Gentile converts. Jewish Christians from Judea had taught the Gentile Christians at Antioch that there was no salvation without circumcision, no right to join the Christian Church without first of all formally becoming Jews. Paul and Barnabas, filled with an enthusiasm born of success, met these men with determination, and argued powerfully for the freedom of the faith, the universality of Christianity. The debate was not calm. It developed into "discussion and disputation," and to save the church it was determined that a committee should go to Jerusalem and appeal to the apostles and elders, who up to this time were recognized as unitedly being the head of the Church. Paul and Barnabas were placed on that committee. They traveled overland to Jerusalem, being entertained and helped on their journey by the churches in Phœnician and Samaritan towns through which they passed. Paul and Barnabas at least could not be repressed, and everywhere they declared the conversion of the Gentiles, to the great joy of the most of those that heard. "Combining the accounts in Galatians and in Acts, the order of events seems to have been: 1. A public reception of the apostles, at which Paul and Barnabas gave an account of their missionary journey. 2. At the close an emphatic protest on the part of Pharisaical Christians against the labors of Paul and Barnabas, because they had received into the Church Gentiles without first making them Jewish proselytes. 3. In consequence a private conference between Paul and the apostles, in which (a) Paul's claims to apostolic authority were acknowledged, and (b) the three appear to have fully accepted Paul's principles of the freedom and catholicity of the Christian Church and to have emphatically repudiated the ideas of the Judaizing Christians. Gal. 2. 2-10. 4. The public conference, at which a solemn decision was come to."—*Lindsay*.

**Verse 1. Certain men.** Christianized Pharisees. See verse 5, "False brethren unwares brought in, who came in privily to spy out our liberty which we have in Christ Jesus." Gal. 2. 4. **Came down from Judea.** They probably came from Jerusalem. The journey was down hill a large part of the way. **Taught the brethren.** Posed as authorized teachers of the young converts in Antioch, who were very susceptible to instruction from Jerusalem, which was still regarded as the center of the Christian Church. **Except ye be circumcised.** That is, formally admitted into the Jewish faith. A circumcised Gentile was as completely a Jew as if he had been born so. And without the performance of that rite no man could be a Jew. **After the manner of Moses.** "Manner" here stands for law, ritual, command. **Ye cannot be saved.** Very special revelations of the law of God had been made to the Church at the time of the reception of the first Gentiles. The supernatural direction of Philip in his meeting with the Ethiopian eunuch (if we assume that official to have been a Gentile); the outpouring of the Spirit of God on the Samaritans who believed; the vision of the sheet let down from heaven given to Peter; the conversion of Cornelius, with its accompanying phenomena; the direct statement of our Lord to Ananias when Paul was converted; and the eagerness with which Gentiles embraced the new religion—all these things were plainly providential and spiritual indications of God's law. But the Judaizing party clung to their old prejudices, and

could not understand how there could be a moral and spiritual goodness without conforming to the law of Moses.

**2. Paul and Barnabas had no small discussion and disputation with them.** And the conflict now begun was continued all Paul's life. The Judaic churches, at least in some places, maintained a separate organization, and Christian Jews who like Paul believed that with Christians there was neither Jew nor Gentile, neither bond nor free, and associated freely with Gentile converts, were regarded by them as wicked men. Judaic Christianity, so far as it was an organization, received its deathblow in the downfall of Jerusalem; but in the sects of the Ebionites and the Nazarenes the exclusive men of our lesson found their representatives long, long afterward. What was preached by these men from Judea as orthodox Christianity in Antioch became a "pestilential heresy" in the next century. **They determined.** The Church at large came to the determination. **Paul and Barnabas, and certain other of them.** Doubtless some of these "other" represented the Judaizing party. But not all, for Titus, a Gentile convert uncircumcised and yet endowed with the gift of the Holy Ghost, was one. Gal. 2. 1, 3. It is not easy for us to understand the natural deference that was paid to the apostles at Jerusalem. It arose not only because they had "compared with, our Lord." Wherever in all the civilized world a Roman citizen thought himself wronged he appealed to Caesar. Wherever in all the world



a Jew had a dispute concerning religious law or custom he appealed with equal confidence to the Sanhedrin. And so these first disciples referred the first puzzling question concerning faith and practice which confronted them to the apostles at Jerusalem as a supreme court of appeal. We assume throughout, what cannot be proved, but what there is little reason to doubt, that this journey was the same as that in Gal. 2. 1-10. Paul went up "by revelation;" which fact is not at all contradictory to the statement of verse 2, "they determined."

**3. Being brought on their way by the church.** Doubtless the brethren and part of the Christians at Antioch went with them part of the way. They would travel southward through **Phenice and Samaria**, stopping very likely at Tyre and Sidon and Nazareth and Samaria, and wherever they stopped telling the delightful story of the conversion of the Gentiles. The disciples who lived all along the road, rejoiced-hearted countrymen full of the joy of the Lord, rejoiced all the more when they heard this good news; theological acrimony had not yet spoiled them.

**4. When they were come to Jerusalem.** See the note quoted from Professor Lindsay in our introductory paragraph. **Received of the church.** Doubtless formally, by all the brethren *en masse*. **The apostles and elders.** Who were a sort of college, or committee, or board of control. **Declared all things that God had done with them.** The deep harmony between this action and that given in Paul's Epistle to the Galatians makes it almost certain that the trip described in both places was one. They exulted in the acknowledgment of the authority of Paul and in the exemption of the Gentiles from circumcision. Where they do not seem on the surface to agree, a careful examination will only show a deeper agreement. Luke describes the open conference; Paul, like many another manager of men, did his best work in private; Luke ignores the differences and describes only the results; Paul has a deeper purpose in his conflict with the Galatians, and emphasizes the points most effective for his argument.

**5. There rose up certain of the sect of the Pharisees which believed.** Pharisees and Christians at once; for the Christians in Jerusalem had not at all severed from the Jewish hierarchy. Some of these men may have come with Barnabas and Paul from Antioch as members of the committee of inquiry; some of them doubtless were residents of Jerusalem. **Needful to circumcise them.** Circumcision was the formal rite of entry into the Judaic commonwealth, and the circumcised Gentile was as thoroughly a Jew as if he could trace his ancestry back to Abraham. **To keep the law of Moses.** In their daily temple ritual, domestic worship, and synagogue discussions, all of them turning the Christians first of all into Jews and making Christianity inferior to Judaism. The

Jewish Christians from this time on became distinctly the enemies of Paul; they sneered at his work, antagonized his teachings, and denied his apostleship. Paul did not ask for any authority from the Twelve; he had already as high an authority as they. He was an apostle by virtue of the same grace which made Peter an apostle. He had been the means of organizing as many churches of Christ as had Peter or any other apostle. Read the first part of the second chapter of the Epistle to the Galatians.

**6. The apostles and elders.** By the "apostles" in this verse we are to understand the eleven who had been appointed by Christ and the one who had been chosen in the place of Judas. Added to those office-bearers of the church who had been formally chosen and set apart for specific religious duties, leaving entirely we may presume, the activities of secular life; there were evidently present (see verse 12) the rank and file of the church.

We pass from verse 6, in our lesson, to verse 22 but the teacher should carefully study verses 7 to 21. After much questioning, and doubtless speeches made on both sides, Peter arose and made a strong address. He referred to his own preaching of the Gospel to the Gentiles according to the direct command of God, to the gift of the Holy Ghost to these Gentile converts, to the purifying work which God's Spirit had wrought in their characters, making, inferentially, the legal purification of the law unnecessary. He showed that the law of Moses was unnecessary even to the moral purification of the Jews themselves, and claimed that to insist on the Gentiles keeping the law of Moses after this demonstration of spiritual power was to distrust God's guidance and to reject the leadership of Providence. The Jews themselves, he insisted, must be saved just as Gentiles were saved, by faith in God and Christ. It is noticeable that in this address Peter preaches truly "Pauline doctrine," and that he simply gives his advice as one of the twelve, and makes no claim to papal power. After Peter came Barnabas and Paul, who told their simple story. Then James, "brother of our Lord," who was not indeed one of the original twelve apostles, but who was evidently one of the rulers of the church in Jerusalem, substantially agreed with Peter. He quoted Amos 9. 11, 12, to prove that the ingathering of the Gentiles had been prophesied by God, and then argued that present events were simply the fulfillment of God's promise. The Jews must not put needless responsibilities upon the Gentiles. Four restrictions seemed to James to be necessary: abstinence from the pollution of idolatry; from the eating of animals strangled; from blood, which had a deep symbolic significance to all Jews and most Gentiles; and from fornication. This speech of James ended in a "motion," which was "carried."

**22. The apostles and elders, with the**

**whole church.** The three classes, two of which were mentioned in verse 6. Evidently the laity were represented in this first conference of the Church. **Chosen men of their own company.** So that the reports of Paul and Barnabas might be properly indorsed. **Judas surnamed Barnabas.** Possibly the man mentioned in Acts 1. 23, possibly his brother. **Silas.** Sometimes called Silvanus. He afterward traveled as Paul's friend and companion, and was with him in the inner prison at Philippi. **Chief men.** Prophets also. See verse 32.

**23. They wrote letters by them.** Revised Version, "They wrote thus by them." **The apostles and elders and brethren.** Revised Version, "The apostles and the elder brethren." **The Gentiles in Antioch and Syria and Cilicia.** Notice, first, that there were Jewish converts in these three places, and that this document was not addressed to them. Notice, secondly, that there were Christians even at this time in many other places to whom the letter was not sent, and Paul does not even mention it in his letter to Corinth and Rome. It was a direct answer to a direct question from the Christians at Antioch.

**24. Certain which went out from us.** Without having been sent. This is a direct repudiation of the men who began the mischief. **Troubled you with words.** With teaching. **Subverting your souls.** Unsettling them, breaking them down. **Saying, Ye must be circumcised**

**and keep the law.** This is omitted from the Revised Version; it is a sort of explanation of the thought of the apostles. **To whom we gave no such commandment.** "To whom we gave no commandment whatever." They claimed, however, that they were speaking for James. See Gal. 2. 12.

**25. Being assembled with one accord.** "Having come to one accord." Study carefully all the variations of this passage given in the Revised Version. **To send chosen men.** "To choose out men and send them."

**26. Men that have hazarded their lives.** These words refer to Barnabas and Paul whom the church at Jerusalem officially indorses; nevertheless it is to be noticed that they did not rank them in the same order in which Luke ranks them. **Judas and Silas, who shall also tell you the same thing by mouth.** The parchment with the signature of the apostles carried with it authority, but Judas and Silas could say of Barnabas and Paul what those good men could not say of themselves.

**28. To the Holy Ghost, and to us.** Acting under the direction of God. **Necessary things.** Some intrinsically necessary, some necessary to avoid suspicion.

**29.** Here come the four things prohibited by the council. They are not given in the same order in verse 29 and verse 20. **From which if ye keep yourselves, ye shall do well.** Meaning, "It shall be well with you."

### CRITICAL NOTES.

With this lesson we enter upon the second half of the Acts of the Apostles. Fourteen years have elapsed since the conversion of Paul. The reactionary spirit of Judaism, asserting itself in Christian assemblies, demands that the broadening spirit of the new religion shall be circumscribed within the narrow limits of the Mosaic ceremonial; that is to say, the full-grown man shall go back to the village school and learn his A B C's. It is the eternal conflict of form as against spirit waged as actively and aggressively to-day as in the days of Paul. The lesson of freedom taught here is needed by the Methodist Church, especially that she may maintain the spirituality of her worship.

**Verse 1. And certain men which came down from Judea.** These men are not only from a certain locality, but also represent a certain caste of theological doctrine. It is not unlikely that they came to Antioch for the express purpose of urging their views upon the brethren of that city. But twice in the history of the Church, first at the Council of Nice, where the question of the Trinity was settled; second, in 1517, when Luther nailed the ninety-five theses on the church door at Wittenberg and proclaimed the doctrine of justification, has come to pass a time of such moment as

that now to be considered. **Except ye be circumcised after the manner of Moses, ye cannot be saved.** These men pushed to the front a single ordinance of Moses. Back of it was implied, however, that the disciples, one and all, should conform to the entire ritual, and thus ignore all that had been gained by the advent of Christ. If their view was right, Christ was not needed. If they were right, not faith in Christ, but obedience to ecclesiastical requirements was the essence of salvation.

**2. Paul and Barnabas had no small dissension with them.** The apostle who wrote: "I am made all things to all men that I might by all means save some," could be very determined. He must be when it was a question involving the existence of Christian liberty, and the doctrine on which salvation hinged. Evidently the encroachments of the Judaizing party required energetic measures. **Certain other of them.** Among them Titus. Gal. 2. 1. **Should go up to Jerusalem.** From Gal. 2, where Paul gives his own account of the conference, we learn that he went up by revelation. He received similar revelations on other occasions: Acts 9; 16. 19; 22. 18, etc. **Unto the apostles and elders.** If Peter as the

first pope were the infallible guide of the Church, why did the church at Antioch send a delegation to consult with the "apostles and elders?" Peter, James, and John were there. They were not only leading apostles, but Jerusalem was regarded as the center of authority of the infant Church. The destruction of the city was necessary to the removal of this extreme reverence for authority, so great did it become.

**3. Being brought on their way by the church.** This was done as a mark of affection and respect. It doubtless signified in this case the sympathy of the church with the purpose of the mission. **Declaring.** Narrating in full. **The conversion.** This being the final end of the apostle's commission, it would be the subject which would occupy his mind, as, returning to Jerusalem, he should meet the brethren of the churches. **All the brethren.** The fruits of the evangelistic labors outside of Judea. Nothing would confirm them in the faith more than the continued success of the Gospel.

**4. They were received of the church.** They were formal envoys from the church at Antioch, and were received as such by the church at Jerusalem, headed by its apostles and elders. **Things that God had done.** The overnight custom of our times of narrating what "happens" is not better than the apostolic method of declaring "what God hath done."

**5. But there rose up certain of the sect of the Pharisees.** In Gal. 2. 4, Paul describes them as "false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus." They were not at this time Pharisees, but had been such before conversion. What a man is or believes before conversion is very likely to modify his views afterward. But former environment is no excuse for present error. Grace is capable of removing all prejudice, as the life of Paul proves. **Saying, That it was needful to circumcise them.** As Paul and Barnabas gave their report these objectors were present, in public and private, to urge upon the attention of the church the heresy which was in process of introduction.

It must not be assumed that Paul objected to circumcision. The Judaizing party held that salvation belonged exclusively to the Jewish nation, into which circumcision was an initiatory rite. Paul held that salvation belonged to the Christian Church alone, the sign of entrance into which was the rite of baptism. He would not, however, have objected to a Christian's receiving circumcision if, for reasons satisfactory to himself, he desired to have that right administered. Strictness in essentials, liberty in nonessentials, was his doctrine.

**6. And the apostles and elders came together for to consider of this matter.** This was not a delegated body representing the whole

Church, nor any formal part of it, but a friendly conference of two churches. They had, however, the sanction and direction of the Holy Ghost, v. 28. Note the array of distinguished men present: "Peter, the leader of the little Church of the first days; John, the friend of Christ, who probably survived all his brother apostles; James, 'the Lord's brother,' the chief of the ascetic party in the early Church; Paul and Barnabas, the advocates for a broad Gentile Church, liberated from Jewish restraints and rites; Titus, the famous pupil of Paul; Silas, another of Paul's trusted companions; and Judas; these we know were there."—*Schaff.*

Three views were represented in the assembly: 1. Paul was willing that any solemn and devout ceremonies of Judaism might be observed, providing that they were not to be construed as necessary to salvation, and providing that they were not an impediment to the salvation of souls. 2. James, the Bishop of Jerusalem, held that, as far as he was himself concerned, it was his duty to observe the entire Mosaic law. 3. The Judaists, who demanded that the Gentiles and the Jews should adhere with Pharisaic strictness to the institutes of Moses.

The position of Paul ultimately became that of the entire Church. Thereby Christianity was saved to the world.

**22. Judas.** Perhaps a brother of Joseph Bar-Sabas of chap. 1. 23. Nothing definite is known concerning him. **Silas.** The fellow missionary and friend of Paul, who accompanied him on his second missionary journey, v. 40. Probably the "faithful brother" who carried the First Epistle of Peter to the churches of Asia. 1 Peter 1. 1; 5. 12.

**23. And Syria and Cilicia.** This shows something of the activity of the disciples in spreading the Gospel into parts not hitherto mentioned, and also suggests that the Judaizing spirit had not been confined to any particular field.

**24. Subverting.** "Originally, to pack up baggage and so to carry away; hence, to dismantle or disfigure. . . . The idea here is that of turning the minds of the Gentile converts upside down; throwing them into confusion like a dismantled house."—*M. R. Vincent.*

**25. Barnabas.** His name occurs first, possibly because at Jerusalem he was better known than Paul. An older Christian, and an older man also.

**28. These necessary things.** The Gentiles, while released from the limitations of Judaism, also had certain restrictions placed upon them whose importance cannot now be fully comprehended unless we acquaint ourselves with the situation. It was necessary for Christianity to assert itself by a vigorous protest against the licentiousness of idol worship as practiced at Daphne, near Antioch, for example, and it was reasonable that the Gentiles should avoid the eating of flesh of animals that had

been strangled, and from the eating of blood. These things were as offensive to the Jew as circumcision was to the Gentile. Hence in the spirit of conciliation and harmony, and in order to avoid a dangerous schism in the Church, the counsel of James, in whom, as a strict Jew, there was the utmost confidence, was adopted.

### Thoughts for Young People.

#### What We Learn from the First Council.

1. *He who would regard creed as of more importance than life makes a radical mistake.* All creed exists as the foundation of godly life; without it the creed is worse than useless. Show me thy faith without thy works, if thou canst; I will show thee my faith by my works.

2. *The authoritative creed is necessary as a basis for all Christian teaching and living.* If Paul and Barnabas had not felt it so they would not have gone up to Jerusalem to the Council; and he is trying to stand on a dangerous quagmire who sets aside the importance of a definite belief.

3. *It is quite possible to have too much law.* To put too much emphasis on mint and anise and cummin is to neglect more important things.

4. *Love to God is the true source of Christian harmony.* Probably some of the Christians in the Church of Phenice and Samaria differed widely from Paul and Barnabas on some questions of theology, certainly many of the prominent Christians of Jerusalem saw differently; but they recognized that these were men who had "hazarded their lives for the name of our Lord Jesus Christ," and their mutual love for Jesus made them one in heart.

5. *The Church is inspired by the Holy Ghost.* So are all good people. We dare not presume to teach the infallibility of the pope (as the Roman Catholic Church does), or of council, or local church, or individual Christian; nevertheless, he who trusts in God and humbly seeks his guidance will be so guided, as to avoid serious errors, and so guided that the results of his life and decisions shall be favorable to the Gospel he loves.

### Orientalisms of the Lesson.

The two tendencies of the Jewish Church in the treatment of accretions from without were strong even apart from the precipitation of the question of the adjustment of the Gentile Christians. One class was unconditionally opposed to admitting any proselytes to the Hebrew community. Schammai, a famous teacher, would admit no overtures from them, and drove Gentile converts from his house. That was even if they consented to enter the community by the ceremony of circumcision. As to those not circumcised he maintained that "all the uncircumcised go to hell," and "no uncircumcised will rise at the last day." The other school was

far more lenient. Rabbi Hillel, a great authority, advised that they love all men and bring all men into fellowship with the law. The golden rule was all that was necessary, "all else is mere comment." Philo was also in favor of the largest moderation and relaxation of requirement. But the Jews generally held that a man was unclean till he was circumcised. The case of King Izates of Adiabene shows the two views. He was told by his teacher that if he worshiped God he need not observe the ceremony. One day he was met by Eleazer, a strict, zealous doctor of the law, who said, "How long wilt thou continue uncircumcised? . . . Art thou not aware how great impiety thou art guilty of by neglecting it?" It was no new question to the Hebrew community, and divided it sharply and bitterly already.

Verse 20 speaks of things strangled and of eating the blood of animals. It was a common custom among ancient heathen nations to kill animals for food by strangling or suffocating them. The Hebrews, through all their generations, were prohibited doing this. Among the Gentiles, after the victim had been offered in the temple, and a portion had been given to the priests, and sometimes another eaten by the offerer himself and his friends on the spot, the remainder was taken home by the priests for domestic uses, and sometimes was sent to the public shambles to be sold. The Gentiles believed that in partaking of sacrifices and other consecrated meats they had fellowship with the gods. Meats of this kind Jews were taught to hold in abomination, and considered all who partook of them as subjecting themselves to the pollution of idolatry. On this account, though the idol was nothing and the food itself could not be affected, the apostles recommended the Gentile converts, out of respect to the prejudices and feelings of the Hebrews, to abstain from all meats offered to idols. Apart from this the prohibition to eat blood seems to have been part of a far older regulation than the Mosaic economy, the command having been given to Noah and his sons. Under the law blood was forbidden, because by blood sins were to be taken away, and it became a sacred emblem.

### By Way of Illustration.

*The conference at Jerusalem.* In many histories we may see a fine picture of the men who signed the British Magna Charta, and we cannot too much honor these men who made freedom possible and gave us a country. In the same way we should honor these men, Paul and Barnabas, Peter, James, Barsabas and Silas, with the apostles and elders. They formulated a Great Charter of the people for the young church. Upon the decision at this conference rested the fate of all the Christian centuries. We are to-day enjoying the freedom of that decision.

*Judaism and Christianity.* Judaism was the bud out of which bloomed the fair flower of Christianity, but the unfolding of the flower was gradual. The petals opened little by little, and as the full flower came into view the old enfolding sepals of Judaic ritual fell away and were forgotten.—A. P. Foster.

*The law of Christian liberty.* With one sweep these large-minded brethren at Jerusalem brushed away the dried and cracked chrysalis of their old Jewish forms and told these Gentile brethren they were free. No need now of circumcision or sacrifices or feast day or distinctions of clean or unclean. It is an old legal maxim that when the reason for the law ceases, the law ceases. The burdensome ritual of the Jews was in every particular designed to foreshadow Christ and the truth concerning him. When Christ came this was all unnecessary. Every type was fulfilled in Christ. It is time to blow out the candles when the sun is above the horizon.—*Monday Club.*

*The spirit of love.* We are reminded in all this conference that "love is kind." A little girl was asked to define "courtesy." She said, "That beautiful way of doing everything." Courtesy originally meant the manners at the king's court. So Christian courtesy has in it the spirit and beauty of the court of heaven where Jesus is King.

*What is essential to salvation?* Paul and his party say, "Faith in Christ only." The Judaizers of to-day have substituted for Jewish ritual, baptism or confirmation, or membership in some particular church. Such people are preaching *church-ianity* instead of *Christianity*. We appeal to the indisputable fact that the Holy Ghost puts his seal to the word preached by men and women outside the pale of ritual, and that men and women by the hundreds of thousands are being converted and their hearts purified by faith in Christ without either baptism, confirmation, or membership in the so-called "only true Church." It is better to have this testimony than a thousand earloads of church and ecclesiastical theories.—*Bible Studies.*

#### Before the Class.

*Material needed.* Pads and pencils, the map used in previous lessons, and if possible a picture of Jerusalem.

*Introduction.* We come to the year 50 or 51 A. D. After twenty years of missionary effort the Church had spread over a large territory and contained a large number of members. It was to be expected that there would be differences of opinion. The conference was called to reconcile those differences.

Let us consider this lesson under two heads, namely: I. The conference, and II. Salvation through grace.

I. *The conference.* Let the pupils write on their pads these three questions. It will take too much time to have the answers written.

1. *Why called?* Explain that there were two parties within the Church at this time. One held that salvation was free through faith in Christ alone. The other admitted the fact of salvation through Christ, but taught that before a Gentile could become a Christian he must submit to the rite of circumcision and keep the Jewish law. Luther withstood the Church of Rome because the latter insisted that something more than faith in Christ was necessary for salvation. This will illustrate the condition of affairs in the early Church.

2. *Who composed it?* The conference was composed of the apostles, the elders of the church at Jerusalem, and other Christians. James, the leader of the church at Jerusalem, was probably the president. Peter, Paul, Silas, and James argued from the working of the Holy Ghost and from Scripture that nothing was necessary for salvation but simple faith in Christ.

3. *What was its decree?* In accordance with the arguments James announced the decision of the conference, which was that no rites were necessary to salvation. There were recommendations made which were to be followed, not in order to merit salvation, but for the good of both the body and the soul of the believer. Says Bishop Warren: "We have been wont to think the decisive battles of the world were fifteen. But here is one (at the conference) yet more decisive than any Waterloo."

#### II. Salvation through grace.

1. Have the class write on their pads the following terms:

Baptism.  
Confirmation.  
The Lord's Supper.  
Church membership.  
Good works.

By patient questioning learn what each member of the class thinks as to the part he supposes each one of the above is to play in his salvation. Be ready to give (from your own knowledge of persons) illustrations along the following lines:

A baby dies and the mother thinks it is lost because it was not baptized.

A lad of fourteen or sixteen is confirmed, and because of that confirmation imagines he is a Christian.

A wicked woman whom I knew had the idea that if she could only partake of the Lord's Supper once in a while she would have her sins forgiven.

A man is a member of the church and thinks that that will gain him admittance into heaven.

I have an acquaintance who said that if he had a million dollars for five years he would be ready to die, because in that time he would do so much good that he would certainly be admitted into heaven.

Remind the class that next week we are to study how important good works are after salvation.

2. Now ask each one to write on the pad the Golden Text of the lesson. By questioning en-

deavor to learn what are the pupils' ideas concerning salvation. As much confusion will probably be in their minds it will be well for the teacher to prepare himself prayerfully to explain once more the meaning of John 3. 16.

3. Putting pads and pencils aside let the teacher show that his listeners are divided into two classes—those who are saved by grace, and those who have rejected God's offer of free salvation. Let him try to get the latter to accept God's offer at once.

*Note.*—If possible get some one to stay for a personal talk, take him aside, pray with him, and urge that the decision be made now.

### The Teachers' Meeting.

The council at Jerusalem decided the most important question that has ever arisen for Christian decision. I. Trace the development of Christianity up to this time. At first the Church of Christ was exclusively Jewish; no one dreamed that a Gentile could become a disciple of Christ without first becoming a Jew. II. The controversy. It was between the party of the future and the party of the past, the earnest missionary party led by Paul and Barnabas, which proclaimed salvation to the Gentiles, and the conservative Jerusalem party which claimed James as its leader. III. The authority of the council. IV. The leaders in this body; observe the traits of each. V. Conclusion that Gentiles were not under obligation to fulfill the Jewish law.... The traits of the Church: (1) Variety of opinion; (2) Unity of spirit; (3) Liberty in conduct; (4) Divine leadership.

### OPTIONAL HYMNS.

Come with thy sins to the fountain,  
Just as I am.  
My hope is built on nothing less.  
Lord, I care not for riches.  
The Church's one foundation.

God loved the world of sinners lost,  
Once for all the Saviour died.  
Come, sinners, to the Gospel feast.  
O what amazing words of grace.  
Come, thou long expected Jesus.

### References.

FREEMAN. VER. 5: The sect of the Pharisees, 493, 700.

### Heart Talks on the Lesson.

What heart-help shall we get from our lesson today? This is the first controversy on points of doctrine among the early Christians. They had many disputes with their enemies, and hard knocks

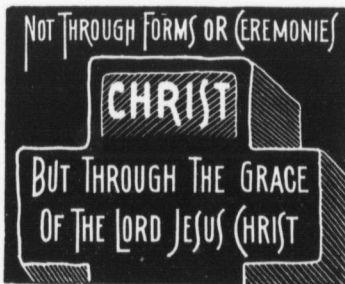
from them, but now the brethren were at variance among themselves. Like all family quarrels it grew pretty hot and made "no small dissension." These men who came down from Judea had very positive opinions as to what Christians should or should not do, and they declared that no one could be saved except through their way of thinking. They probably were sincere, but as in most religious controversies their own opinion grew to such magnitude that it quite hid from them the essential truth.

I suppose it was such experiences as this which led Paul to write to Titus later on, "Avoid foolish questions and genealogies, and contentions and strivings about the law, for they are unprofitable and vain;" but the "washing of regeneration and renewing of the Holy Ghost," and carefulness "to maintain good works—these things are good and profitable unto men." You observe this is just what Peter, Paul, and Barnabas advised. Peter said, "God knows all hearts; to those who hear his word and believe he gives the Holy Spirit, purifying their hearts by faith; it is only through the grace of the Lord Jesus that any of us are saved." Paul and Barnabas simply told about God's wonderful work among the Gentiles. Facts are the strongest kind of argument.

James advised that a kind letter be sent, reminding the church at Antioch that the Holy Ghost (verse 28) is the only guide in Christian conduct, and that while Christians must abstain from all impurity of life, and from everything that might needlessly offend the conscience of others, the only thing essential to salvation is the work of the Holy Spirit in the heart through faith in the Lord Jesus Christ.

No soul was ever saved through controversy upon doctrine. Many have been hindered by it; but many have been brought to Jesus through the fruits of the Spirit, love, gentleness, goodness, meekness, temperance, long-suffering, patience, faith, manifest in the life of Christian people.

### Blackboard.



**A. D. 44 or 45.] LESSON IX. CHRISTIAN FAITH LEADS TO  
GOOD WORKS.**

[May 30.]

**GOLDEN TEXT.** I will show thee my faith by my works. James 2. 18.

**AUTHORIZED VERSION.**

James 2. 14-23. [*Commit to memory verses 14-17.*]

14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works.

19 Thou believest that there is one God; thou doest well; the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not A'bra-ham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the Scripture was fulfilled which saith, A bra-ham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

**REVISED VERSION.**

14 What doth it profit, my brethren, if a man say he hath faith, but have not works? can

15 that faith save him? If a brother or sister be

16 naked, and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed

and filled; and yet ye give them not the things

17 needful to the body; what doth it profit? Even so faith, if it have not works, is dead in

18 itself. Yea, a man will say, Thou hast faith, and I have works; show me thy faith apart

from thy works, and I by my works will show

19 thee my faith. Thou believest that God is one; thou doest well; the devils also believe, and

20 shudder. But wilt thou know, O vain man,

21 that faith apart from works is barren? Was not A'bra-ham our father justified by works,

in that he offered up Isaac his son upon the

22 altar? Thou seest that faith wrought with his works, and by works was faith made per-

23 fect; and the scripture was fulfilled which saith, And A'bra-ham believed God, and it was reckoned unto him for righteousness: and he was called the friend of God.

**Time.**—Written probably in A. D. 44 or 45.  
**Place.**—Written from Jerusalem.

**Home Readings.**

M. Christian Faith and Good Works. James 2. 14-21.

Tu. Hearing and doing. James 1. 19-27.

W. Abraham's obedience. Heb. 11. 13-19.

Th. Known by its fruits. Matt. 7. 15-23.

F. Meet for use. 2 Tim. 2. 14-21.

S. Good and profitable. Titus 3. 1-8.

S. Called to virtue. 2 Peter 1. 1-11.

**Lesson Hymns.**

No. 113, New Canadian Hymnal.

Oh, for a faith that will not shrink.

No. 172, Canadian Hymnal.

Sowing in the morning, sowing seeds of kindness.

No. 181, New Canadian Hymnal.

One more day's work for Jesus.

**QUESTIONS FOR SENIOR SCHOLARS.**

1. A False Faith, v. 14-20.

What does James ask about having and not having?

What about talking and not doing?

What does he say about a dead faith?

What distinguishes a true faith from a dead faith?  
**GOLDEN TEXT.**

In what is the faith of devils correct?

What faith then is always a false faith?

2. A True Faith, v. 21-23.

By what act was Abraham justified?

What worked together in his case?

How does his act show his faith?

What Scripture was fulfilled in his obedience?

By what name was he earliest known? See Gen. 12. 1.

What new name did he win?

Find two other places where this name is given him.

**Teachings of the Lesson.**

1. Decds test words. Possession is more than profession. That is a dead faith which goes no farther than the lips.

2. To believe the truth is well; to obey the truth is better. A faith which merely leads to trembling is no real faith; a faith that leads to love and service is genuine.

3. Would you be the friend of God? Do his will. Obey his commands. Walk in his precepts. All such are kin with Abraham. See John 15. 15.

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

1. A False Faith, v. 11-20.

What questions are asked in verse 14?

What is the meaning of works?

What is said of faith and works in Eph. 2. 8-10?

What illustration is given in verse 15?  
 When is faith dead?  
 Can there be true faith without works?  
 What does Christ say in Matt. 7. 20?  
 How may a true faith be shown?  
 To what degree may even devils believe?  
 Did evil spirits ever bear witness to Christ?  
 Matt. 8. 28, 29.  
 Was theirs a true faith?  
 To what will living faith lead us?

## 2. A True Faith, v. 21-23.

How did Abraham show his faith?  
 What led Abraham to offer up his son? Heb.  
 11. 17.  
 What promise did he receive? Gen. 22. 16, 17.  
 How was his faith made perfect?  
 What name was given to Abraham? And why?  
 How may we be friends of Christ? John 15. 14.

### Practical Teachings.

Where in this lesson are we taught—

1. That faith without works is useless?
2. That works are of value only as fruits of faith?

### QUESTIONS FOR YOUNGER SCHOLARS.

Who wrote a letter to the Jewish Christians?  
 Where were they?  
 Where did James live?  
 Who was he?  
 What did some people think? **That faith alone would save them.**  
 What did others think? **That works alone would save them.**  
 Which were right? **Neither.**  
 What kind of faith did Abraham have?  
 What had God promised him?  
 What did he tell him to do with Isaac?  
 Why did Abraham get ready to slay his son?  
**Because he trusted God.**

How did God honor his faith?  
 When are our bodies dead?  
 What is faith like? **The living spirit.**  
 What must we have to please God?

### Do Not Forget—

That faith cannot stand alone.  
 That good works must help faith up.  
 That God will give us real faith if we ask.

### THE LESSON CATECHISM.

[For the entire school.]

1. Can faith in God, if it be not accompanied by righteous living, save a soul? **“Faith without works is dead.”**
2. What is the only satisfactory profession of faith in God? **GOLDEN TEXT: “I will show thee,”** etc.
3. What has James to say about the devils? **They believe and tremble.**
4. Is there not any virtue, then, in correct belief? **Yes; but by works is faith made perfect.**
5. Why is Abraham said to have been justified by works? **Because he believed God and acted according to his belief.**
6. Will good works save us, then, without faith? **No; “by grace are ye saved through faith.”**

### OUR CHURCH CATECHISM.

31. How many Persons are there in the Godhead?  
 In the Godhead there are Three Persons, the Father, the Son, and the Holy Ghost; and these three are one God.  
 Matthew xxviii. 19.

### THE LESSON OUTLINE.

#### Two Kinds of Faith.

#### I. A DEAD FAITH.

1. **Faith without Works.** *Hath faith . . . not works.* v. 14.  
 Faith . . . unto good works. Eph. 2. 8-10.
2. **Faith of the Lips.** *Say he hath faith.* v. 14.  
 Honoreth . . . with the lips. Matt. 15. 8.
3. **Faith of Feeling.** *Destitute . . . you say.* v. 15, 16.  
 Which . . . was neighbor? Luke 10. 36, 37.
4. **Faith of the Mind.** *Thou believest . . . one God.* v. 19, 20.  
 I know thee who thou art. Mark 1. 23, 24.

#### II. A LIVING FAITH.

1. **Its Example.** *Abraham our father.* v. 21.  
 Was strong in faith. Rom. 4. 20, 21.
2. **Its Self-sacrifice.** *Offered his son.* v. 21.  
 His only begotten son. Heb. 11. 17-19.
3. **Its Foundation.** *Abraham believed God.* v. 23.  
 Have faith and doubt not. Matt. 21. 21.
4. **Its Acceptance.** *Imputed unto him.* v. 23.  
 He counted it to him. Gen. 15. 6.
5. **Its Reward.** *Called the friend.* v. 23.  
 Ye are my friends. John 15. 14.



## EXPLANATORY AND PRACTICAL NOTES.

James, "the brother of the Lord," and writer of this epistle, was not one of the original "Twelve;" did not, apparently, believe that Jesus was the Messiah until the resurrection. But so soon as he became a Christian his earnest piety and stern rectitude, together with his relationship (whatever it was) to Jesus, gave him prominence, and he seems to have ranked with the apostles. He became the exponent of Jewish, as Paul was of Gentile, Christianity, and until his death by martyrdom, about A. D. 69, seems to have been in charge of the Church at Jerusalem. His epistle is addressed "to the twelve tribes scattered abroad." Luther's discredit of it because of its supposed disharmony with the doctrine of justification by faith is well known, and the fact that the Epistle of James was one of the tardiest to be received into the canon has not been without weight to some minds. But its lessons are really among the most helpful that come to us from the word of God. There is no real conflict between its teachings and the teachings of Paul. Close examination will show that the essential truth taught by both apostles is the same, only that Paul emphasizes the fact that one cannot be actively good in heart and life without a living faith, while James emphasizes the complementary fact that you cannot have a living faith without being good in heart and life. In our lesson acts are insisted upon, not mere professions; belief is declared to be worthless without practice; there is no true faith without corresponding works. Abraham standing beside the altar where lay his son showed his faith by his works, and thus every true believer's trust in God is attested by his life of service. True faith in God will produce holy works on every opportunity.

**Verse 14. What doth it profit?** "What is the use?" This verse is a summary of the entire lesson. "What doth it profit?" is enlarged upon in verses 15-17; "though a man say," in verses 18, 19; "Can that faith save him?" in verse 20.—*Wesley.* **Though a man say he hath faith.** This does not mean that he says he has it without really having it; he is expressly credited with faith in verse 19. The entire argument which now begins proceeds on the supposition that "a man" possesses faith. But his faith is not much more than theoretical belief, for it is ascribed also to devils. See verse 19. Paul uses the term "faith" in a larger and more comprehensive sense than James does here. **Have not works.** Merely ceremonial works are not alluded to; it is not merely the keeping of the law; but those holy and benevolent acts which are proofs and fruits of faith in God; an active life of practical morality. **Can faith save him?** The sense is, "Can his faith save him?" The question is not asked concerning all mankind, but concerning this particular man, who has a certain sort of faith which does not produce holy living. Will his correctness of doctrine, without holy living, save his soul?

**15. If a brother or sister be naked.** Suffering from cold and chagrin. **Destitute of daily food.** Hungry; underfed. Bad as are the conditions of modern poverty, and awful as is its prevalence, nakedness and starvation were more frequently found in ancient times than now. Notice that it is a "brother or sister" who is mentioned, not a "man or woman;" as if a fellow-Christian would present the strongest possible appeal to the sympathy of one who had any morsel of Christian faith.

**16. One of you say unto him.** "Some one from among you shall have said unto him." **Go in peace.** A Hebrew expression of gracious

farewell, implying that the desires of the visitor are satisfied. See Judges 18. 6; 2 Sam. 15. 9. **Be ye warmed and filled.** "Warmth" instead of nakedness; "filling" instead of hunger. **Notwithstanding ye give him not those things which are needful for the body.** "Ye give them only words, words, words." **What doth it profit?** It profits quite as much as any profession of faith unaccompanied by fruits will profit in the day of judgment! Professions without performance never profit.

**17. Faith, if it hath not works, is dead.** As is a fruit tree that bears no fruit. **Being alone.** "In itself," as the Revised Version correctly has it; dead in itself; absolutely dead.

**18. Yea. "But." A man may say.** Men actually have said such things through all the centuries of Christianity. And it is right so say. It is impossible, it would be even unfair, for one to look upon a professed Christian without noticing his "works," or lack of them, however kindly the notice may be; for the Christian is the man who has publicly taken the perfect Pattern on which to model his own life; and his very profession is a sort of humble comparison of himself with his Lord. **Thou hast faith and I have works.** "You have a profession of faith; I make no profession at all, but I do good things." Very often, however, the man who says this is not good in his own life. His criticism is well based, but is a paltry apology for his own spiritual and moral shortcomings. See the close of this paragraph. **Show me.** Not prove to me, but exhibit to me. **Thy faith without thy works.** Or "the works" which should accompany it. Of course, such an exhibition would be impossible. One cannot see faith, or hear faith, or taste faith, or feel faith; the only trustworthy indication of faith is the good works it produces. Therefore the critic

goes on to say, **I will show you my faith by my works.** The absurdity which James here so sharply denounces many professed Christians have doubtless fallen into; and it is well to have this wholesome lesson impressively taught to scholars. But let the teacher firmly fix in his mind the complementary truth (preached so powerfully by Paul, and with which this lesson does not to the slightest degree conflict), that both faith in Christ and profession of Christ, as well as holy deeds for Christ, are necessary to salvation.

**19.** This verse is a direct address to the advocate of false faith. **Thou believest that there is one God.** Revised Version, "Thou believest that God is one." Your creed, then, is correct. **The devils also believe and tremble.** The Revised Version is more forcible—"sludder." See Luke 4. 41. Belief of this sort depends on facility and capacity for knowledge. The devils have good opportunities to know, and therefore clear apprehension of truth; but their faith does not make them either good or happy. This identification of the faith in question with the faith of demons clearly shows at once its nature and its insufficiency.

**20. But wilt thou know?** Art thou ready to be instructed? **O vain man.** O empty man—empty of knowledge and empty of spiritual life. **That faith without works is dead.** "Faith *apart* from works is idle," "barren," as the Revised Version has it, useless, fruitless. The verse is addressed to a man of levity, a character without deep seriousness.

**21. Was not Abraham our father justified by works?** That is, as Dr. Adam Clarke says, "Did not the conduct of Abraham in offering up his son Isaac on the altar sufficiently prove

that he believed in God, and that it was his faith in God that led him to this extraordinary act of obedience?" Abraham is described as "our father" because both the writer and those to whom he wrote were Jews. "Justified" means accounted righteous before God. Compare the word "save" in verse 14. As a matter of fact the offering **Isaac upon the altar** was an act, a deed, not an article of creed; but it sprang from preeminent faith.

**22. Seest thou?** The best authorities change this sentence from the form of question to that of direct assertion, "Thou seest," which means that the fact about to be stated is indisputable. **Faith wrought with his works, and by works was faith made perfect.** Abraham's faith in God included belief in God, and trust in God, and loyal obedience to God, and love for God and had its consummation in an act of absolute submission. Therefore his righteousness was the righteousness which is by faith, not "legal righteousness."

**23. The Scripture was fulfilled. Abraham believed God.** See note on previous verse. **Imputed.** "Reckoned." **The friend of God.** It is a singular fact that this phrase occurs neither in the Hebrew text nor in the Septuagint version of that text. It is, however, the favorite title of Abraham among both Jews and Mohammedans, and was very probably a popular title for the patriarch in the time of James. The substance of it is to be found in several passages of the Old Testament. No man ever had a reputation higher than this, to be called the "Friend of God." The whole passage carries the thought of being loved by God, rather than of merely loving God.

### CRITICAL NOTES.

The present lesson opens up a question whose roots run far down into the mysteries of metaphysical speculation, and whose spreading branches encompass all the details of practical life. The emphasis placed upon works leads not only to the works of penance of the Roman Catholic, but also to undue confidence in water baptism, at the expense of the purity of heart and regeneration of life which it is designed to typify. Irrational and unscriptural confidence in faith accounts for the loudness of profession of some who are deficient in charity, negligent in the payment of debts, and sometimes go to the extreme of persuading themselves that the seventh commandment is not binding upon them.

The letter of James, for which doubtless there was at the time it was written a local and sufficient cause, is in such marked contrast with the teaching of St. Paul that Luther pronounced it "unapostolic and unauthentic." Paul says, Rom. 3. 28, "We reckon that a man is justified by faith apart from

works of law;" James on the other hand asserts, verse 26, that "faith without works is dead," and verse 24, that "by works a man is justified, and not by faith only." Paul says, Gal. 3. 6, "Abraham was justified by faith;" James says, verse 21, "by works." The Epistle to the Hebrews, Pauline if not Paul. 11. 13, quotes Rahab as an instance of faith; James refers to her, verse 25, as an example of justification by works.

**Verse 14.** Rotherham's literal rendering of the verse: "What the profit, my brethren, if perchance one be saying he has faith, but should not have works? Is it possible for the faith to save him?" and also the Revised Version, "can that faith save him," help to throw light upon the true meaning of the questions.

Evidently James means to say "the faith," "that faith" cannot save him. But cannot faith save him? Every candidate for admission into full membership into the Canadian Methodist Church is asked as he stands at the door of entrance,

"Do you believe in the Lord Jesus Christ, as the only and all-sufficient, propitiation for the sins of mankind?"

1. To be saved signifies that the just and inevitable displeasure of God resting upon us because we have refused to obey him has been averted, and that we have been restored to his favor. When through the illumination of the Holy Spirit we have come to see our sinfulness, and through the help of the Holy Spirit have come to see that our only salvation is Jesus Christ, and do put our trust in him, that is salvation. This trust is "saving faith."

2. This saving faith is not a form of works. Neither can any act of ours add to its merit. But good works will and must follow saving faith as certainly as that the fruit tree in a normal condition must bear fruit.

3. It is possible for one claiming to have faith and intending to deceive, or thinking he has saving faith and not knowing what it is, to say that he has faith without works. This is "the faith," "that faith" of which James speaks and which he antagonizes, and which it was doubtless necessary to antagonize in order to maintain the purity of the Church.

The Methodist doctrine is: "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine and very full of comfort." Article IX.

15, 16. What is the use of telling a person who is cold to be warmed, or a person who is hungry to be filled, if you do not help him. So in like manner, verse 17, what is the use of a faith that bears no fruit? If faith without works should save, the whole body of the saved would become a hive of drones. Sin of every sort might abound, destitution of every sort might exist, yet not a hand be raised to prevent except as the ungodly world, having some compassion and some common sense, should help.

18. Some minds never seem to be able to grasp more than a fraction of any truth. But half truths are little better than whole lies. James recognizes and contends for both faith and works in that he says, "I will show thee my faith by my works."

19. **Thou believest that there is one God.** The unity of God as contrasted with the polytheism around him was the prime element of distinction between the belief of the Jew and that of his neighbors. **Thou doest well.** This was a great gain. This belief lies at the very foundation of all conceptions, not only of religion, but of philosophy as well. But if, because you believe this you think you are saved, you are greatly mistaken. **The devils.** Greek, *δαίμονια* (daimonia). "The Revised Version unfortunately, and against the protest of some of the Committee retains *devils*, instead of rendering *demons*."—*M. R. Vincent.* The

devil is the prince of this world, whose principal office is to lie, to slander, to calumniate. The demons are special powers of evil, influencing and disturbing the physical, mental, and moral being. Now concerning these evil spirits it is said, they not only believe but tremble; better, *shudder*. Their belief is not inactive. It produces some effect. They fear and shudder. Their belief is worth more than yours. But they are not saved. Much less shall you be saved if your faith ends without works which necessarily accompany a living faith.

**Believe.** The devils, first of all, believe. They have intellectual belief. Some Christians have historical faith. They believe the facts concerning the life of Christ. But that is not saving faith. . . . "It is the act of the assenting intellect, the consenting heart, and the accepting will, by which man's soul deposits itself into the hands of the Redeemer, by his mighty arm to be carried through every danger into everlasting safety."—*Whedon.*

20. **Wilt thou know?** The facts are before you. You can know if you will that faith apart from works is vain. Are you willing to know this? **Dead.** "Lazy, shunning the labor which one ought to perform."—*Thayer.* Such is surely not the character of the faithful and ever-patient teacher, but the word does describe, it is to be feared, many who think they have a faith that will stand the final test.

21. **Abraham our father.** The uplifting influence of the character of national heroes cannot be estimated. The sincerity of purpose of Alfred, the truthfulness of Washington, the conscientiousness of Cromwell, are often of more worth as examples than the ablest logical argument. Abraham was the father of the Jews ethnically, politically, and religiously. Not only was his offering of Isaac the best illustration of meritorious works, but the authority of his example would have most weight in the argument addressed to the Jews. **Justified.** Since the days of Luther, the seeming, although, only seeming, contradiction existing between James and Paul, has given rise to much discussion. Indeed, Luther went so far as to reject the letter of James from the canon on account of its apparent leaning to the doctrine of justification by works.

The point of discussion turns on the significance of the word "justify" and its kindred terms, "just, justification." The question is, does "*δικαιῶ*" mean, "to make righteous," or, "to judge righteous?" The faith for which James contends is active in character, implying the consciousness and acknowledgment of sin and the acceptance of Christ as the Redeemer from sin. Faith signifies not a fictitious but a real righteousness.

22. **Was made perfect.** Had Abraham died before the testing he would have appeared before God as a righteous man by reason of his faith. His faith created the germ of righteousness. The live seed contains within it the full-grown tree. But it

is not while in the seed a tree. Abraham's faith required the testing in order to a fully consummated development—to be made perfect. An act is completed not by reason of the lapse of a certain interval of time, but because of having passed through a certain stage or process which occurs in time. Faith reaches its end, τέλος is completed only when it terminates in works.

**23. Abraham believed God,** etc. "Perhaps the most important verse of the Old Testament."—*Beet*. **Imputed.** This is a favorite word with Paul, who uses the original for it (λογίζομαι, to reckon, "to count"), not counting quotations, twenty-seven times, while all others use it only four times. Abraham's faith without works placed him in the same state of favor with God as he came to be when he had offered up his son. **He was called the friend of God.** See Isa. 41. 8; 2 Chron. 2, 7; 20. 7. "Among Mohammedans Abraham is known by the name of El-Khulil, 'The Friend,' that is, of God; it is thus he is commonly designated. Round Hebron and places associated with him the title has quite usurped his own proper name."—*Deane*.

### Thoughts for Young People.

**1. A true faith includes much more than intellectual belief.** Verse 19. The best of creeds we share with devils; but true faith is more than creed; it is "with the heart" that man believeth unto righteousness. True faith includes belief in, dependence upon, and surrender to God.

**2. A true faith will always control the outward life.** Verse 14. "Out of the heart are the issues of life;" "Out of the abundance of the heart the mouth speaketh;" "By their fruits ye shall know them." In rare cases the public is deceived by bad men who seem to be good, who affect or assume certain outward virtues without true faith in God; just as artificial buds might be attached to a flowerless plant. But such hypocrisy is sure sooner or later to be discovered, and at the best such cases are rare. There is no case, however, and there can be none, where a good man habitually does bad things; where true faith in God brings forth as its normal fruit idle ways, frivolous sayings, empty deeds.

**3. A true faith will inspire acts of self-denial.** Verse 21. He who has committed himself to God will obey God. He who lives completely for God no longer lives for himself. Self-denial is not nearly so rare a virtue in this world as our common conversation suggests. The mother lives a life of self-denial for her son; the soldier lives a life of self-denial for his country; the student lives a life of self-denial for himself! It is a similar renunciation of self-indulgence (not merely for the sake of beloved human beings, or country, or self, but for the sake of God) that God requires.

**4. A true faith will obtain satisfaction and assurance of God's favor.** Verse 23. Faith and works endear one to the divine Being. If we have Abraham's faith we shall have Abraham's blessings.

### By Way of Illustration.

*Verses 14 and 20. "O vain man."* This is a real flesh-and-blood man. Possibly James was thinking of some parishioner who occupied a front seat in the synagogue and came in strongly on the "Amen!" Had he been asked his name he might have answered, "His name is Legion, for they are many." This "vain man" is as immortal as Mr. Pecksniff. His new religion does not interfere with his old selfish, hypocritical habits. The modern counterpart of this hollow believer is he who says loudly to the people and to God that the cause of Christ is first in his heart, and then, when the hard times come, he makes his first and heaviest economy in his gift to Christ's cause.—*W. E. Strong*.

*Rickety Christians.* There is a disease called rickets, where the limbs become shriveled and almost useless, while the head grows large and the mental powers premature. The utterances of any one thus afflicted is out of all accord with his doing. They say, but cannot do. So there are rickety Christians whose profession and declaration of faith seem all right, but whose actual service is absolutely wanting.

*Faith and works.* In the second chapter of James we are bidden to a marriage where, as at Cana of Galilee, the Master is present. The bride is beautiful and heaven-born. She is the daughter of God. Her name is "Faith." Beside her stands one whose form was made for valor and endurance. He was formed for strife and service. His name is "Action." They are always to live and move and suffer and conquer together. They are to be the fruitful parents of everything good on earth. While united they are to live and grow and conquer; when separated they are to droop and perish. "What God hath joined together, let not man put asunder."—*T. L. Cuyler*.

*Works of faith.* There is no conflict between Paul and James. Paul says a man is not justified by the works of the law. James says a man is justified by the works of faith. There is no contradiction here. Men tell me that the Epistle of James is the epistle of good works. Ah! See Abraham with his son lying before him and he with a knife ready to strike him in the heart. What sort of work is that? Take faith away, and Abraham is a murderer or a madman. The works that justify a man are works that cannot be justified except on the ground of faith. Look at Rahab. Take away faith, and Rahab ought to have been hanged for a traitor to her country. They were justified by works? Yes, by works of faith.

### Before the Class.

*Material needed.* Instead of entering into any discussion as to whether there is a disagreement between the teachings of Paul and James, provide each member of the class with a Bible, and let each turn to the passages referred to below. A thoughtful reading of them will prove that the teachings of this lesson are to be found in many parts of the Bible.

*Introduction.* In teaching this lesson, it will be well to use the words of the Revised Version, as it brings out the real meaning of the passage. Too much time should not be spent in trying to prove which James wrote this epistle. Let the teacher make up his mind from the helps given elsewhere, and, before the class, briefly state his conclusion.

*Review Lesson VIII,* recalling what was taught in reference to salvation without works. Have well in mind a number of those passages which teach salvation by faith.

*Central truth.* Belief that does not lead to action is not faith. This truth is stated in various terms, so that there can be no mistake:

1. Verse 14 implies that a man must show his faith by his works.

2. Verse 17 teaches that faith without works is dead; that is, it is not faith.

3. Verse 20 declares that such faith is dead; that is, barren, which means useless.

#### *Illustrations of this truth:*

1. One so-called Christian sees a fellow-disciple naked and destitute. He wishes him warmed and filled, but does nothing. Of what use is his wish? What love is there behind it?

2. You say that there is one God. So do the devils, but this only makes them shudder.

3. Let all open their Bibles to Genesis 22, and let the class keep their eyes on the words as the teacher reads the first fourteen verses. This is an illustration of how one can prove one's faith by one's obedience to God.

*Practical applications* of this lesson may be made in many ways. Three lines of application are suggested by the above illustrations:

1. We cannot have faith in God except we love him. But how can we show our love for God? Have the class turn to Matthew 25. Read verses 34 to 46. Here we are clearly taught that we are to show our love for Christ by helping his suffering ones. The same truth is taught in 1 John 3:17. Try to have the class realize what an awful thing it is for one who thinks he is a Christian to refuse to help one who is in need. Ask what is more awful than this, and when the pupils have answered, as they may, ask them to turn to 1 John 4:20. Here is a very simple and practical method of testing our love for God. No one likes to be called a liar, and yet that is what the Bible calls the one who claims to be a Christian and who hates his brother.

2. Of what use is it for you to believe in one God unless you obey him. The devils believe, but have no love. Hence their belief brings no joy, but rather terror. Jesus has given us a very simple method of testing whether we love him. Turn to John 14:23. What does Jesus say here? What are Jesus's words? They are many and bear on all the actions of life. In Matt. 7:12, we find one of his sayings which shows how far we are to carry out the truths of this lesson.

3. The action of Abraham when God called him to offer up Isaac shows that true faith obeys God even when obedience seems to lead to loss. God does not, in these times, call us to make some great sacrifice all at once, but he does want us to obey him all the time, even when obedience seems to result in loss. God's word teaches us to be honest and truthful. The world declares that if we are so we shall suffer loss. Which are we to obey? God every time, or we cannot be called the friend of God as Abraham was. The world is suffering because of the lack of practical religion. So-called Christians are vainly looking for peace while they disobey God. Let us benefit both the world and ourselves by doing right in things small and great.

"This practical Christianity is the want of the world."—*From a Memoir of Billy Bray.*

### The Teachers' Meeting.

Distinguish between "James the brother of John" and "James the brother of the Lord." State what is known concerning both persons... The epistle: Its characteristics—a message of duty, of Christian ethics, of moral character; less of deep doctrine than is found in Paul's epistles. Its "style"—full of illustrations... Faith: what is it? "That faculty of the spiritual nature through which, by a sort of sight, spiritual realities are discerned."... False faith: (1) The emotional, false faith (verses 14-17), which spends itself in feeling without action. (2) The intellectual false faith (verses 18-20), which contents itself with creeds and questions of orthodoxy, and understands truth without being touched by its power... True faith: It controls and actuates one's life.... (Call for illustrations of works of faith, from the Bible, from history, from daily life.

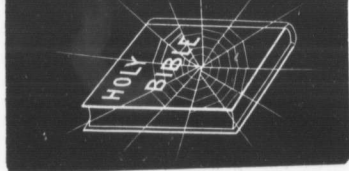
### OPTIONAL HYMNS.

Take my life, and let it be.  
Saviour! thy loving love.  
O scatter seeds of living deeds.  
Work, for the night is coming.  
Give me some work to do.

Forth in thy name, O Lord.  
We have no outward righteousness,  
All for Jesus,  
More of earnest work for Jesus.  
I want to be a worker for the Lord.

## Blackboards.

EVEN SO FAITH, IF IT HATH  
NOT WORKS, IS DEAD.



## Heart Talks on the Lesson.

What do you think of a person who meets you one day with great warmth of manner: "So glad to see you, think of you so often, would be so pleased to serve you in any way," and the next week passes you by with scarcely a nod of recognition? Do you believe in the sincere friendship of that person? Would you feel like asking such a one to do you a favor? Would you expect his influence to count for much in a time when you might need his help?

Or what would you think of the real attachment of one who, though always expressing a great affection for you in words, was rarely ready to do you a favor unless it were perfectly convenient and in accord with his inclination? Has Jesus any such as these among his professed friends?

One said in a testimony meeting: "I love Jesus; I want to serve him; I want him to show me what I can do for him." The pastor soon afterward said to that person, "I have some work for you in the church; you can do good, and also help me very much." After explaining what he wished the reply was, "O, I could not possibly! I hate that kind of work." "I thought I heard you say you loved Jesus and wished to serve him," said the pastor. "So I do," was the reply, "but really you must ask some one else for this; there are other things I can do which I like better." Was this showing faith by works?

In a certain home there is a sweet, gentle woman whose presence is a benediction. She has much to bear in many ways, but instead of making life miserable for those around her by holding her own trials before them, she is constantly bearing the burdens of others. It was said of her one day, "Mrs. S. never talks much of her Christian experience, but everyone knows by the way she lives how rich and sweet it is." Good works are the fruit of true faith, naturally, as apples on a healthy tree in its season. Something is wrong with our faith if we are disinclined to do service for Jesus. It is not the kind nor the amount of

work we do which is the proof of our faith. It is the spirit in which we do it. Humble service for love's sake is worth more than great efforts made from selfish motives. It will be sad to find our works burned up at last as "wood, hay, stubble."

Abraham was called the Friend of God because he showed his faith by unquestioning obedience. I am sure we want to be "blessed with faithful Abraham." How sweet to be called "the friend of God!"

## Thoughts for the Quiet Hour.

— Be not high-minded or proud because of thy gift, but so much the more humbled rather, and in all thy doings circumspect and fearful.—*Thomas à Kempis.*

— How hard a matter it is to rectify such mistakes in religion as time and general consent have rooted and riveted in the minds of men.—*Burkitt.*

— When hard flints strike together the sparks will fly about; but a soft, mild spirit is a great preserver of peace, and kills the power of contests as woolpacks deaden the force of bullets.—*Leighton.*

"O Master, let me walk with thee  
In lowly paths of service free;  
Tell me thy secret; help me bear  
The strain of toil, the fret of care;  
Help me the slow of heart to move  
By some clear winning word of love;  
Teach me the wayward feet to stay,  
And guide them in the homeward way.

—*Gladden.*

— Repentance is toward God and not toward punishment.—*Pentecost.*

— He that has parted with the past by the power of Christ shall by that power be preserved in future. The Hand which has cut him off from a part of the evil one's will bind him to a future of his own.—*Power.*

— To be silent, to suffer, to pray, when there is no room for outward action is an acceptable offering to God. A disappointment, a contradiction, an injury received and endured for Christ's sake is of as much value as a long prayer; and time is not lost which is spent in the practice of meekness and patience.—*Fenelon.*

— The earth and the heavens are laid under tribute to them that love God.—*Hazard.*

— Without the resolution in your hearts to do good work, so long as your hands have motion in them, and to do it whether the issue be that you die or live, no life worthy the name will ever be possible to you, while, in once forming the resolution that your work is to be well done, life is really won, here and forever.—*Ruskin.*

— I will never presume, because I am a man; I will never despair, because I have a God.—*Felham.*

## PRIMARY TEACHERS' DEPARTMENT.

### With the Hair of a Little Child.

BY REV. E. A. RAND.

THERE is a wealth of instruction in this old Eskimo legend. Greenland has its island of Disco. Its first location was thought to interfere with the Greenlanders' connection with the open sea. Two Greenlanders ventured to move it elsewhere. As a towline the hair of a little child was fastened to this in-the-way island. Then the Greenlanders launched their kayaks and resolutely urged them on. A third native was opposed to this attempt to tow away the island of Disco. Attaching a sealskin thong, he tried to detain the island. Both sides exerted themselves in a mighty tug. The man at the stout sealskin thong tugged and tugged away. The advocates of the removal stuck to their kayaks and the child's hair, and the hair held!

The sealskin thong broke hopelessly! Disco was moved to its new location!

A child's hair! Apparently how slender an agency, and yet how mighty as an influence!

Sometimes the teacher of a class of little folks may bewail her limitations. She sees fences shutting her in, she thinks. Really, it is because her blindness there begins; the fences are down.

Let such a teacher think of the influence of the child placed in her hands. The lines of that influence radiate in all directions, like the spokes of a wheel. Take one sphere of influence, the child's home. How many fathers are ruled actually by their children! To the child father may be a very pliable being, while the world without judges him a mass of hardness and stubbornness, an island of Disco in the way of everything. The child's hair, though, draws away from its stubborn mooring the island of Disco.

How often a child's influence is at the bottom of a father's movements! I expressed surprise once to a man of unevangelical training when he told me he was going to an evangelical church. When I asked the reason—he said his little girl chanced to get into the Sunday school of that church. That anchored him. I found him desirous to get hold of a copy of a Moody and Sankey hymnal. I found it was for his little girl. She could play the tunes on her melodeon!

But a child moves mother as well as father, the brother too, the sister. The child jingles

the keys of many doors at her girdle. Then there are her playmates and schoolmates. She touches somebody all around the rim of a big circle.

And at the center of the circle is the teacher in the primary department! When she talks to one child she is really talking to many others. She is not only moving one island of prejudice by a slender strand of hair, but she is pressing against it maybe a hundred other obstacles to the coming of Christ's kingdom.

### Individual Needs in the Primary Normal Class.

BY JULIA E. PECK.

Is the instance of a primary normal class (or "union") located in a city, where teachers have the advantages of public libraries, opportunities to attend conventions and religious gatherings of all kinds, we expect much in the way of preparation on the part of our primary teachers, and plan for advanced normal study accordingly. But we find that even here there are difficulties which the primary normal class alone cannot overcome, and individual needs which it cannot meet without organizing a sort of primary normal "extension" (special lecture courses, books for reference, meetings for discussion, etc.).

We will suppose that in our city normal class we all use the same Sunday school lesson course (which is not always the case). Here are gathered teachers of mission children, teachers of little ones from worldly, fashionable homes, and teachers of children who are clean and comfortable, but not well taught in their homes.

The teacher of slum children, who must go before her class armed with soap and towels—who must plan in her preparation not only for soul-saving, but to save little bodies from the abuse of drunken parents—craves for her dear but heathenish babies the simplest soul food her normal class can give; but she craves money as well, and bright and attractive material.

The teacher of fashionable, spoiled children has the most discouraging time, and her normal class seems to have less for her than for the others; for what teacher can stand against the indifference of these children, whose nurseries are filled with the choicest toys, selected in two continents;

who, in consequence of this surfeit, are tired of "things" and unfitted, by the unwholesome exertments of the week, to receive "thoughts?" The lesson material suggested in the normal class is altogether too simple and commonplace for them. Old in worldliness before their time, even while children in intellect, they can scarcely be treated as children. What can the normal class give their teacher? These children are ambitious; can the normal class find ways of turning to account, in charitable works, this ambition which now is turned toward display and worldly affairs? This has been successfully tried; but to do this our normal study must cover more ground than the weekly study of our regular lesson.

The teacher of children from plain but comfortable homes can get much help—and give much, too—in the normal class, for her problems are simpler; she does not have to contend with lawlessness on the one hand, or with chilling indifference on the other, but can get straight at the regular lesson study, having more time and opportunity to try little experiments with her class, sharing these experiences of success or failure with her normal sisters, who have to give so much time to the struggle of overcoming almost insurmountable obstacles in their work that lesson study and regular lesson teaching must sometimes be set aside in order to quell a class, which is like a mob in its manners, or to arouse a feeling of interest or animation among children surfeited and spoiled.

In the ideal primary normal class, guided by an expert training teacher, individual difficulties and needs are discussed and suggestions for ways of working among the rich and poor are brought in by all members who, before meeting, as a means of preparation, have attended Bible clubs or normal Bible classes, and, after sharing thoughts received on the important questions of the lesson under discussion, listen to their leader, who shows them the best way to adapt this particular lesson to the child mind, her hearers having previously acquired, on their own account, something to adapt.

So far from being a labor-saving organization, as many have supposed, the ideal primary normal class is a labor-promoting society, furnishing its members tools to work with, and then setting them diligently to work, first of all to get an education from a thorough study of the Bible; next, inducing them to make an equally thorough study of the child.

Northampton,

## INTERNATIONAL BIBLE LESSONS.

### SECOND QUARTER.

#### LESSON V. (May 2.)

#### PAUL BEGINS HIS FIRST MISSIONARY JOURNEY. Acts 13. 1-13.

GOLDEN TEXT. "Go ye into all the world, and preach the Gospel to every creature." Mark 16. 15.

#### Primary Notes.

BY MARTHA VAN MANTER.



[Show a small paper boat, or draw a boat on the board. Children will be interested at once. Utilize the interest by drawing out what they know about boats and teaching some things they do not know. After speaking of various uses to which boats are put show that the best use to which they may be put is in helping to bring the world to Christ. Recall the time when Jesus crossed the Sea of Galilee to preach to the multitude, and show that now many who love him cross the wide sea to preach the Gospel because they love Jesus and want others to love him too.]

Not very long ago a great ship was ready to sail out of the harbor. Many people were on the ship. Some were going away; some had come to say good-bye to friends who were going. Three good men stood together, and around them was a little company who had come to say good-bye. They all looked sad, for these three good men were going to Africa to teach the heathen there about Jesus, and only God knew if they would ever come home again.

Something much like this was going on at Antioch many years ago, and this lesson tells about it. Two ministers, Paul and Barnabas, were leaving the church at Antioch to go and preach to the heathen. They had a helper with them, and the people who saw them go were glad and sorry too—sorry because they loved their dear ministers, and glad because men and women who had never heard of Jesus were to hear of him by the missionaries who were about to sail away.

Do you wonder why Paul and Barnabas went? I will tell you—they were sent. Did their friends tell them to go? No; they were sent by God! What is the Golden Text? That is the word God



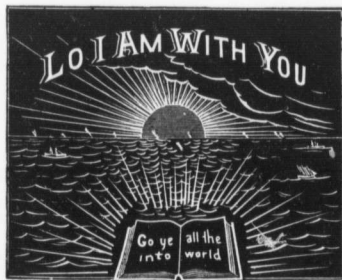
speaks to all who love him. Do we love him? Then he is saying it to us.

*Who are to "go?"* To whom did Jesus speak the words of the Golden Text? Yes, to his disciples. He had but a few disciples then. Did he want them all to go away on ships as Paul and Barnabas did? No; but he wanted all to "go" in one way or another. [Show the blackboard, and make clear that everyone who is really trying to help others know Jesus is as truly a missionary as though he were sailing off in a ship to preach to the heathen.] God has made a way for each one to obey his command, and he says to you, little child, "Go, obey your parents and teachers;" "Go, be kind and true in all your sports;" "Go, deny yourself, so as to help somebody to hear the Gospel." O, there are so many ways in which you and I may "go;" and maybe, if we are faithful in all the little ways, he will honor us some time by letting us go where the heathen are and tell them about his love for them!

*Who goes with them?* [Read from the board, "Lo, I am with you," and teach that this is true for every disciple. If we try to please Jesus on the playground, at home, in Sunday school—anywhere, he will keep his promise to be with us. Tell the story of Elymas, and show how unable Paul alone was to manage such a case. But Jesus was there, right by his side, to tell him what to do. In some way he will teach us what to do with our enemies, and so we never need be afraid.]

*When shall we go?* Begin now, if we have not begun already. There are plenty of little ships of opportunity waiting for us. A little girl in Sunday school heard about Jesus, and she wanted to "go." She began at home, and soon her sister, two brothers, and her mother were coming to the church to hear the word of life. She found her little ship because she wanted to go!

[Close with some familiar missionary hymn or a practical talk, showing how children of your class can help on some good work.]



Kindergarten Hints.

BY MARY J. CHISHOLM FOSTER.

KINDERGARTEN DEPARTMENT. Paul Begins His First Missionary Journey. Acts 13. 16-23.

GOLDEN TEXT. "Go ye into all the world, and preach the gospel to every creature." Mark 16. 15.

AIDS TO THE KINDERGARTNER. Holy Bible, Mark 16; John 1. *The Influence of the Apostle Paul on the Development of Christianity* (Pfleiderer), pages 81-120; *The Earth and its Wanderers* (Adams), "Tides," pages 206-216; *Early Years of Christianity* (Pressense), "Paul's First Mission," pages 95-124.

ATTENTION STORY.

Dear little children, to-day we are to talk about Paul and Barnabas and a long journey they made. They liked to be together and to work together. You remember that in another lesson we learned that when Barnabas started from Jerusalem to go to the city of Antioch, he went first to Tarsus where Paul lived and got him to go, and there they stayed together preaching in that city for a whole year. By and by the voice of God's Spirit spoke to them. No one else heard the message which was given to Paul, because the voice spoke softly to him, perhaps when he was alone. Barnabas had a message too, and it was from the voice to him. They always tried to obey any message the voice gave them, and so this time they started off to obey. They were to go in a ship to different places, and before starting those people in Antioch who loved them and had heard their words prayed with them, and laid their hands on their heads asking God to bless them on their journey. They went to five different places, and one of these was upon an island. After that they came to a place named Antioch, a much smaller place than the city they had left, and on Sunday they went to church. When the minister had read the Bible he asked Paul and Barnabas if they would like to say something to the people. Paul stood up and talked to them. He told them the story of God's great goodness to their grandfathers who were once strangers in a great country, and then in a wilderness. Leaders and kings had been given unto them, and now he has given them a Saviour—Jesus.

We will read what he said that day in the church. [Read Acts 13. 16-23.]

Explain unusual words: "Beckoning," "audience," "exalted," "removed," "testimony."

OUTLINE.

*Sunday.* Attention Story, Bible lesson, Golden Text, and conversation about the lesson.

*Monday.* The idea of love and helpfulness being between Paul and Barnabas is just what we find everywhere now. People can help others if they love them, and try to do something for them. How may little children help?

*Tuesday.* The men were obedient when God's voice told them to go and tell the story of his love to the people who did not know about it. People are obeying that message now, and it is obedience to the words Jesus spoke when He was leaving his people. Everybody in this world is to

hear about Jesus, and know of his love for them. We all can do something to help tell the good news. If we cannot take a long voyage and tell people on an island or in many cities about it, we can help in other ways.

**Wednesday.** When we give our money to the Missionary Society we are helping to tell the story, and we help those who can go if we pray for God's blessing upon them. When Paul and Barnabas started from Antioch, that is just what their friends did to help. [Read Acts. 13. 3.]

**Thursday.** It is well to think of God's loving care over us, and over our fathers and grandfathers, and all who lived long ago. If we sit down and think about it all, our hearts will be warm and glad and loving. We will be glad to tell the sweet story to others also.

**Friday.** Talk about the Golden Text. Where is "all the world?" It will be interesting to know what a limited idea little children have of "the world." They will mention only those places where they have been, and their limits are local. Let the teacher read in Froebel's *Education of Man*, pages 252 and 254, how he directs that children be introduced to the great world beyond their fireside.

**NATURE WORK.** A good basis for this may be found in the words "they sailed to Cyprus" (Acts 13. 4), for much may be said about the sea. Talk of its many wonders. It has waves, noisy and high, and these were all around the place to which they sailed, for it was an island. The topic is fertile and one of the most familiar sea studies and wonders might be an oyster. The teacher may glean wonderful facts from any work on zoology or natural history.

**ART WORK.** Find cuts showing sea views or islands, and let the children tell what they see.

**HAND WORK.** Pictures of islands and sea may be outlined in color on the blackboards. With paper squares four inches by four inches pictures of boats may be folded. In the sand table a dish of water may be placed, and with stones, sand, and twigs an island may be built, making clear the idea that "an island is a body of land wholly surrounded by water." Building blocks may stand for houses on the island.

The **TRANSITION CLASS** being the division of children from six to nine years can write, and during the week three children may write the names of places and people, beginning with capitals, which are found in the eight verses of the Bible lesson.

**SCIENCE AT HOME WITH MOTHER.** Talk of the articles of food which we get from the sea; of ships, and the use of the rudder to steer them. The captain of the ship needs a chart to know the paths, for there are paths in the sea. Obedience to parents

may be taught as necessary in order to obey God, for he says, "Children, obey your parents." A good hymn for this lesson is,

"Happy little sailors,  
Going out to sea.

Broader seas and deeper,  
Farther from the shore."

### LESSON VI. (May 9.)

#### PAUL PREACHING TO THE JEWS. ACTS 13. 26-30.

**GOLDEN TEXT.** "Through this man is preached unto you the forgiveness of sins." Acts 13. 38.

#### Primary Notes.



[Pin up a paper banner with "Glad Tidings" on it. Talk a little about life in a prison, telling how sad and lonely it is, and how unhappy the people are who are shut up there.]

In such a place as this was a young man who had been sent there to stay many years.

It was sin which brought him there, and he was sorry for his sin, and had asked God to forgive it and to give him a new heart. The darkest prison cannot shut out the Holy Spirit, and so God could come to this poor man and give him comfort.

One day something wonderful happened. Two men came to the prison bringing glad tidings for the prisoner. It was a pardon from the governor! The prisoner did not know it was coming. Do you think he was glad to get it? Would he like to go out of prison? Were his friends glad to carry the good news to him? Our lesson to-day is about men who carried glad tidings to another kind of prisoners.

**Review.** What church sent missionaries to carry glad tidings abroad? Who were the missionaries? Who put the desire in their hearts to go? Where did they go first? What great man came to hear them? Who tried to keep him from believing? What miracle was done there through Paul?

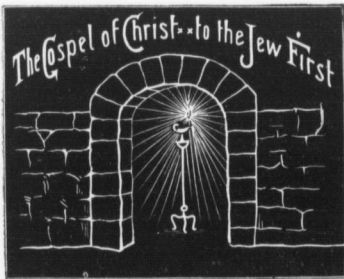
**Map lesson.** [If the sand map is used, place a tiny flag at each city which the apostles visited. Small gilt stars may be used on an ordinary map.] Here is a country named Pisidia. On the top of a long, low hill in Pisidia is another city named Antioch. We will put our flag [or star] here, for this is the city to which Paul and Barnabas came after leaving Perga. Perhaps it seemed like coming home to come to a place with the same name as their own dear Antioch. But it was a very differ-

ent place. There was a synagogue [what do we call it?] there, and both Jews and Gentiles went to it. The Gentiles who went were those who no longer worshipped idols.

*Telling the story.* What were the names of the missionaries? They went to the synagogue on the Sabbath. They knew the Jews would be there, and they knew, too, that it would make them angry to hear the story of Jesus. But they had to offer the Gospel to them *first*, because God said so. [Show the blackboard, and explain that this large door means the door into the kingdom of God, and the light inside is the Gospel of Christ, which was offered to the Jew first. Recall the teaching of a few weeks ago in which we saw how God chose a people to whom he would first make himself known, something as a farmer might choose a small piece of land to cultivate, intending by and by to take down the fence and cultivate the land outside. Tell how the Jews had become proud, and now thought they were the only people the Lord cared enough for to save.]

Do you think it was easy to preach to the Jews? No, but the missionaries did not look for the easy way. They looked for the Christ way, which often means persecution, and they were not afraid to walk in this way, because they had a promise from Jesus—who can repeat it?—it was on the board last week, when we had the little ships sailing away to carry the glad tidings abroad. [Tell that some of the Gentiles believed Paul and were saved, but that the Jews were angry, and treated the missionaries so badly that they had to go away.]

*What missionaries must have.* All missionaries are not big men like Paul and Barnabas. Some are women, and some young people, and some are children; but they must all have the same love in the heart and word of God in the hand. It is not their love, but the love of Christ. It is not their word, but the word of God. A child can know Jesus, and learn his word; so a child can be a child missionary. [Call for Golden Text, and show what the love and word of Jesus can bring to hearts shut up in the prison house of sin—forgiveness and cleansing.]



### Kindergarten Hints.

**KINDERGARTEN DEPARTMENT.** Paul Preaching to the Jews. Acts 13. 24-26, 32, 33, 38, 42.

**GOLDEN TEXT.** "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11. 28.

**AIDS TO THE KINDERGARTNER.** Holy Bible, Isa. 40. 1-17; *Hand-Book of Bible Geography* (Whitney), page 17; *Life and Works of St. Paul* (Canon Farrar); *New Testament History* (Smith).

### ATTENTION STORY.

While Paul was preaching in the church at little Antioch, after he had told the people of God's promise having come true and that Jesus had really come, he talked to them of what John the Baptist said about it. John said he had really come. Then the people wondered if he were Jesus. John said, "No! no! I am not good enough to untie his shoes;" and Paul added, that "unto you is the word of this salvation sent." Right there in little Antioch they could learn all about Jesus, and hear the same story which good men and women are telling to-day to people all over this world. Paul said, "We bring to you 'glad tidings'"—a beautiful, wonderful message—it is that the promise to the fathers and grandfathers has come true, and through Jesus all the naughty words and actions could be forgiven. When all the people who had been in the church went away, some other people came and asked Paul and Barnabas to preach to them the next Sunday. [Read Acts 13. 24-26, 32, 33, 38, 42.]

Explain unusual words: "Repentance," "fulfilled," "tidings," "forgiveness," "besought."

### OUTLINE.

*Sunday.* Attention Story, Bible lesson, Golden Text, and conversation about the lesson.

*Monday.* Tell the children of the man named John in verse 25, and read to them John 1. 27, where the shoe's latchet is mentioned. The children will be interested to know that John lived in a wilderness and ate locusts and wild honey. He had a great message for the people. It was that the Jesus who had been promised had really come. John's message to the people of Bethabara (John 1. 28) was like the one Paul had for the people of little Antioch.

*Tuesday.* Abraham was the name of a man who lived long, long ago, and he was very old. He believed that all God's promises were sure and true. His son and his grandchildren believed so too, and so Paul wanted the people of little Antioch to learn of him. Paul did not forget the old people, and he was kind and loving to them we may be sure.

*Wednesday.* What were the "glad tidings?" Verse 32. This means good news, and all the people had a right to these "glad tidings," which were the very best news, and the sweetest story ever told.

*Thursday.* The one who had come was able to forgive all the naughtiness of all people. If they would believe his word and do as he had taught them, and trust him, all their naughty words and acts would be forgiven.

*Friday.* The Golden Text contains the words of Jesus himself. He spoke to all people everywhere and in all time. All who work hard and who have heavy loads in their hands or on their heads, as they carry them in eastern countries, or on their hearts, as they carry them in all countries, may come to him and find rest. How may we come? In prayer, in praise, and in loving service for others. We may do for others many things Jesus would do for them if he were here. What we do for others he counts it as done for him.

**NATURE WORK.** Connect this lesson with the place where John lived if you would like to talk of his food or clothing. Mark 1. 6. This season is rich in nature topics. Let the children bring whatever buds or blossoms they may find and talk of them. In some of the Eastern and Middle States the violets are blossoming under the leaves at the roadside. This modest little flower teaches a lesson of faithfulness as it does its own work away from all eyes.

"I asked the little blushing flower,  
Not thinking that she knew,  
If she would tell me whence she came,  
And she replied, 'I grew.'

"Be sure you did; but still I ask,  
Who made you? will you tell?"  
She opened wide her deep blue eyes,  
And said, 'Dear child, I will.'

"Come, put your ear close to my mouth,  
Now, there's no noise abroad;"  
I did, and listened for a while;  
At last she whispered, 'God.'

**ART WORK.** Show some picture of a synagogue, or temple, or a modern church; have the children name the parts of an edifice.

**HAND WORK.** They may draw a church window and color it.

The **TRANSITION CLASS** may write the words of the Golden Text in colored crayon.

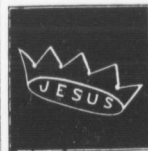
**SCIENCE AT HOME WITH THE MOTHER.** How may the little ones in the family help each other? Teach lessons of self-help, and then of helpfulness to others. In the family each member may be willing to carry "glad tidings" as Paul was to the people in the synagogue that day. Good news is better than ill news, or tale-bearing, because it makes the bearer of good news happy, and the one who hears is made happy also. Every little child can be encouraged to tell good news and to bring happiness to the home.

### LESSON VII. (May 16.)

#### PAUL PREACHING TO THE GENTILES. Acts 14. 11-22.

**GOLDEN TEXT.** "I have set thee to be a light of the Gentiles." Acts 13. 47.

#### Primary Notes.



[Ask how many have cut crowns at home to remind them that Jesus is King?] Some soldiers were marching one time, sick and worn and discouraged. They had not food enough to eat, and they had great mountains to cross,

and the enemy was strong, and they feared they would be cut off by this cruel enemy. But suddenly the cry rose, "The king! the king!" and the soldiers began to shout, their eyes grew bright and their step quick. Their king was there! He had not forgotten them in their suffering, and they felt happy and strong again.

This is the way with the soldiers of Jesus. When they get a sight of him it gives them courage and cheer, for they know that he is going to conquer some day, no matter how it seems now.

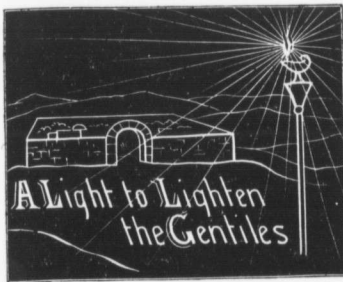
*Fighting for the King.* [Place the flag or star at Ieonium and make word picture of the two missionaries walking the sixty miles between Antioch and Ieonium and talking of the great work they had to do.] They were not doing this work to get money or fame. They knew they would get bad treatment, but they did not mind, for they were soldiers fighting for their King, and they were sure that he would pay them some day. What were some of the enemies they had to fight? Ignorance was one, and that is the enemy all soldiers of Jesus have to fight. There are always people who are bad because they do not know how to be good. This is a bad enemy, and one we must fight by learning all we can ourselves so as to be able to help those who have not learned. [Talk about other enemies—Superstition, Idolatry, Pride, Bad Temper, etc., and show that no one can fight in the right way until he has learned how of the King himself.]

Lystra was the next place to which Paul and Barnabas went. Soon after they went there Paul healed a poor cripple, and the people of Lystra who saw it said that these men must be gods come down to them. So they thought it would be right to worship them. They did not know that God said, "Thou shalt have no other gods before me." They worshiped a god called Jupiter. They had built him a grand temple, and placed in it an ivory image which they worshiped. Now they thought that Barnabas, who was large and handsome, must be Jupiter come to the earth, and Paul they called Mercury, the god who could speak eloquent words. The missionaries did not understand what they

were saying, and when they wanted to offer sacrifices to them they were in great trouble. They could scarcely make the people understand that they were men like themselves, and that they had come there to tell them about the true God and his Son Jesus.

These people of Lystra were heathen Gentiles. But the Gospel was for them too. [Show the black-board, and explain that the "Light to lighten the Gentiles" was Jesus, their Saviour and ours.] Was he the Saviour of the Jews too? Yes; but he was not the Saviour of the Jews only. They liked to think that the Light was all inside their little inclosure, and it made them angry to have Paul and Barnabas preach that the Light of love and life was shining outside too!

*For Jesus's sake.* The apostles who came near being worshipped one day were soon after stoned, and Paul was left for dead. Why did the people turn against them? Some wicked Jews from Antioch and Iconium came and told the people of Lystra that they were bad men. They bore all this ill treatment for the sake of Jesus, who had borne so much for them. What have we borne for Jesus? If we had to bear something for Jesus shall we not be glad? We are his soldiers, and we must learn to fight bravely and joyfully for our King.



### Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Paul Preaching to the Gentiles. Acts 14. 14-17, 26-28.

GOLDEN TEXT. "I have set thee to be a light to the Gentiles." Acts 13. 47.

AIDS TO THE KINDERGARTNER. Holy Bible, Acts 14. 15; *Life and Works of St. Paul* (Canon Farrar), part I, pages 290-293; *Christian Missions* (Dr. Elbert S. Todd); *Continuity of Christian Thought* (Allen), pages 80-89.

### ATTENTION STORY.

You remember that our story of last Sunday said that when the people had all gone from the synagogue some other people came and asked Paul to preach to them. He stayed there and preached the next Sunday. "Almost the whole city" came to hear God's word that Sunday (verse 44), and it was told around there to everybody (verse 49).

The two good men, Paul and Barnabas, went to another city, and then to another, and this last one was named Lystra, and there they told the same story of Jesus and of his great love for everyone. The people were so glad to hear them preach that they brought oxen decorated with beautiful flowers to the gates of the city, and they were determined that they would pray to Paul and Barnabas. But these good men said, "No, no," and told them to turn to God, who had made all things and had given them what they had, even the rain. After they had preached there they went back to their good friends at Antioch. Let us read it. [Read Acts 14. 14-17, 26-28.]

Explain unusual words: "Apostles," "passions," "vanities," "nevertheless," "thence."

### OUTLINE.

*Sunday.* Attention Story, Bible lesson, Golden Text, and conversation about the lesson.

*Monday.* Explain in some simple way, easy for the children to understand, this idea of unity which Paul and Barnabas brought to the minds of the people. "We are like you" was what they could understand. In appearance, in feeling, and in many ways children are like each other. All people need love, and all enjoy kind actions and gentle words; and here they are alike also.

*Tuesday.* Paul reminded the people that God had made heaven, earth, and sea; that means all things. Anything which we may name is in one of these places. God our Father is all powerful. Gen. 1. 8, speaks of the creation of the heavens, and Gen. 1. 10, of the earth and seas. The second day, and the third day, or period of time, God made these.

*Wednesday.* God gave the people at that time the "rain from heaven and fruitful seasons."

*Thursday.* What did Paul mean by "filling our hearts with food and gladness?" The heart is the loving part of us, and because God is love he can give us love for all people, and this love will be as good to us as food is for our bodies. When we think of God's goodness in giving to us the rain and fruits, love and gladness, we cannot help loving him more and more. Paul knew that if he told all this to the people they would love God. If we remember his goodness we all will love him; we cannot help it.

*Friday.* This Golden Text shows that when God spoke to Paul and told him to go to all the people and tell the story he said Paul was to be "a light" to show all these things to the people, and to win them to be good. Now, all over this world there are people going everywhere doing as Paul and Barnabas did, helping men and women and little children to love God and to pray to him. These people are as lights to show the way unto others and lead their thoughts to God.

*NATURE WORK.* Show that it was by referring to our common blessings in nature that Paul led the thoughts of the people to God. The color and

appearance of the heavens may be talked about, also clouds, sun, moon, and stars. These alone will furnish nature work and hard work for more than a week; but there is indicated in the same verse (15) the earth, and its wonders may be talked of if this is preferred. The animal life of the earth, or the vegetable life upon it, will be of great interest to any child. If you choose animals for a topic, those living in cold or warm countries may be named, and you may talk of either the wild or the domestic animals, their uses, habits, and appearance. The sea is a topic fertile for talks and for investigation, as its wonders are a never-ending source of surprise and wisdom to either grown people or children.

**ART WORK.** If you talk of the earth, show pictures of mountains, trees, rivers; if the sea is the topic, show views of rough and of smooth water in contrast.

**HAND WORK.** The children may draw pictures of moon and stars, animals and houses, or ships and what pertains to the sea, according to the choice of topics for the week.

The **TRANSITION CLASS** may write the Golden Text on a card and bring it next Sunday. Make also a picture of something which gives a light—a lighthouse upon the sea, a lantern upon the land, or the sun, moon, or stars in the heavens.

**SCIENCE AT HOME WITH MOTHER.** Encourage the children to read and talk in the family about God's wonderful works, and from a thoughtful view of this lead them to the idea that children should tell of what they see and learn when they go away from home for even a little while. Verse 27 tells us that after Paul and Barnabas had been to many places they went back to Antioch, and had all their friends of the church come together, and they told "all that God had done with them," and of what they had seen and heard and done. Let all the little children when they come home from a visit tell all the family about it, and all think of God's care and love.

### LESSON VIII. (May 23.)

#### THE CONFERENCE AT JERUSALEM.

Acts 15. 1-6, 22-29.

**GOLDEN TEXT.** "Through the grace of the Lord Jesus Christ we shall be saved, even as they." Acts 15. 11.

#### Primary Notes.



[Introduce the lesson with a short story about law and love. Put the yoke on the board, and print "Jesus Makes Free."]

Arthur was a little boy, but he had to be sent away to school because his mother

was ill and could not care for him. He found many laws (rules), and some of them he did not like to keep. He wrote a letter home and said, "I am all tied up with rules. I want to come home." But by and by another letter came. This said, "I am having a nice time. I love all my teachers, and I don't think anything about the rules now." Arthur had found the end of—what? Yes, of law. The yoke of obedience had become easy; do you know what made it easy? It was love. This lesson teaches us about law and love.

**Map lesson.** See how many little flags (or stars) we have now! The missionaries did not stay long in one place. Sometimes they had to go away because the Jews drove them away. Here is Lystra. Can you tell what was done to them there? And at Antioch the Jews made them leave the city. They had to go away from Iconium too, because they found there was a plan made to stone them. We will find Jerusalem now on our map, for this lesson will tell about the travelers going up to that city. We will place a larger flag at Jerusalem than at other cities.

Before Paul and Barnabas left the heathen country they went to all the places they had visited and urged the believers to keep on trusting in Jesus, and appointed teachers to help them learn more about him. Then they went back to the city from which they started—Antioch in Syria.

**Law.** [Show the tables of the law. The other part of the blackboard can be kept covered until needed.]

Do you remember to whom God gave the law, a long time before this, from a smoking mountain top? The Jews still kept the law of Moses, and they believed that no one could please God who did not keep this law.

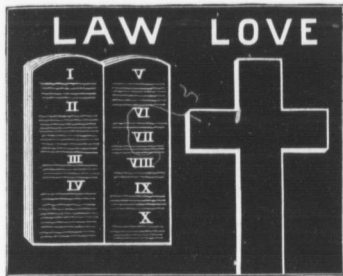
Some Jewish Christians went to Antioch after Paul and Barnabas came back from their missionary journey. They told the Gentile Christians that they could not be saved unless they kept the Jewish law just as Jews did. Paul and Barnabas, their dear ministers, had taught them that if they loved Jesus and obeyed him they would be saved. "No," said these Jews, "they must keep all the law just as we do, or they cannot be saved." So there was a dispute, and at last the Gentile Christians said that Paul and Barnabas must go to Jerusalem and talk to the apostles and elders there and have the dispute settled.

**Love.** There was a long talk, or "conference," at Jerusalem about the matter, and at last it was settled that the Gentiles who believed in Jesus need not keep the law of Moses. Why did they settle it this way?

[Show the other part of the blackboard.] What does the cross mean? Love always and everywhere. Jesus died on the cross because he loved us. It was not because he loved pain and death,

but because he loved us. He denied himself—did the thing he did not like to do for our sakes. He put on the yoke of service, so that we might learn to wear it for love's sake. These wise men in Jerusalem saw that the law of love is the highest kind of law. That law comes into the heart and makes us want to do things that are not easy or pleasant for the sake of one we love.

*The law of love.* It is for you, little girl, and for you, little boy. Jesus is the end of the old hard law, as he is the beginning of the new, beautiful law of love. Ask him to put it into your heart, and he will do it. It is what he came to the earth to do for everybody, big and little.



### Kindergarten Hints.

KINDERGARTEN DEPARTMENT. At Jerusalem. Acts 15, 3, 4, 22, 23, 30-35.

GOLDEN TEXT. "God is love," 1 John 4, 8.

AIDS TO THE KINDERGARTNER. Holy Bible, Acts 15; *Life and Work of St. Paul* (Canon Farrar), part I, pages 290-304; *Handbook of Bible Geography* (Whitney), pages 300, 301, 330, 331; *Oratorio of St. Paul* (Mendelssohn); *Daily Bible Illustrations* (Kitto), page 275; *Footsteps of St. Paul* (Macdull), chapter vii.

### ATTENTION STORY.

After Paul and Barnabas had told the people of the church about the journey, they stayed with them at Antioch for a long time. It must have seemed homelike and pleasant to be with those who loved them. By and by they must go to the large city of Jerusalem, where the temple was, and in going they passed through two pretty places on the way, and there they preached to the people. They never forgot the work which God had given them to do, and they were so helpful to others that they caused them to be joyful. When they went back to Antioch two good men went with them to help, and the people in Jerusalem sent letters and kind greetings to those who were in other cities. We may read about it here. [Read Acts 15, 3, 4, 22, 23, 30-35.]

Explain unusual words: "Declared," "sur-named," "multitude."

### OUTLINE.

*Sunday.* Attention Story, Bible lesson, Golden Text, and conversation about the lesson.

*Monday.* The thought for the day may be the last sentence of verse 3: "And they caused great joy." How gladly the people must have welcomed these two men, whose message was a joyful one! Each child may cause joy and bring gladness if cheerful, hopeful, and helpful.

*Tuesday.* When Paul and Barnabas went to the church the people were glad to see them and to hear of God's goodness. They always looked on the bright side, the side where they saw the loving, heavenly Father's care, and they all liked to talk of Jesus the Saviour and to hear of him.

*Wednesday.* Other men were ready to help them, and those who were not near to be spoken to had letters with pleasant and hopeful words. If you little boys and girls love those who are not near enough for you to speak to them, cannot you write a little letter to them? Tell them of some beautiful things God has given to you.

*Thursday.* Our Golden Text is short, with only one, two, three words, but these mean enough to reach all around this world. The love of God reaches everywhere, and that is why men and women go far away from home to tell people across the sea all about the wonderful story which Paul and his friend told. Whoever hears this story of Jesus, and of his love for them, is made joyful and glad.

*Friday.* These words, "God is love," reach beyond people to a loving care of all he has made in heaven and earth and sea. He watches the sparrows, and feeds the ravens and lions and each little child.

NATURE WORK. Paul had spoken of "fruitful seasons," chapter 14, 17, and this is a topic of interest. The names and peculiarities of the seasons may be given; also the different fruits, their appearance, uses, etc. In the lesson of to-day Phenice and Samaria are of interest. The people living there heard the story of the apostles. The children will feel almost acquainted with them if you describe their surroundings. Phenice means "palm trees," and many palms were there. The people there had plenty of gold, ivory, steel, and iron, and before they learned that God was their heavenly Father they had prayed to images made of these. Samaria means "watch-height." The people there had prayed to stone images long ago, but you remember that Jesus and Philip had been there, so they had heard of God's love. Many fruits grew in Samaria, and they had corn and other vegetables.

**ART WORK.** Show a city or town on a sea-coast, as was Phenice.

**HAND WORK.** Let each child draw a picture of some fruit or make it in clay, developing an apple from a sphere, a pear from a simple ovoid.

The **TRANSITION CLASS** may write a list of the names with capitals found in verses of the Bible. The capitals may be made in different colors.

**SCIENCE AT HOME WITH MOTHER.** Children may cause joy at home, just as surely as Paul and his friend did among the people in Phenice and Samaria. In ways thoughtful and kind the children may minister to others. It will be interesting to the children to find out facts concerning palm trees, gold, ivory, as well as where they come from. Also facts as to their appearance will be easy to find, and very attractive to all. The school reading books will give many descriptions of these things, and sometimes one may find a story written about them. A study of ivory, alone, will give facts concerning the elephant and his habits. Anything which promotes an interest in "finding out things" for himself will be of lasting benefit to a boy. Education is of greater interest to children who are encouraged at home to express whatever will inform and help others.

"Wonderful are thy works, O Lord!  
Whosoever falling,  
All their various voices raise,  
Speaking forth their Maker's praise—  
Wonderful, Lord, are all thy works!"

### LESSON IX. (MAY 30.)

#### CHRISTIAN FAITH LEADS TO GOOD WORKS. James 2. 14-23.

**GOLDEN TEXT.** "I will show thee my faith by my works." James 2. 18.

#### Primary Notes.



Many years ago there lived in a land across the sea a beautiful princess named Elisabeth. She loved Christ with all her heart, and this made her love the poor, and want to help them. Her friends were not pleased to have her do this, for they did not love Christ, and so she had to sell her jewels to get money to help her poor people. She had *faith* in Jesus, which means she believed in his great love, and this faith led her to do good works, such as feeding and clothing the poor. [Print "Faith" and "Works"

on the cross, and teach that the two belong together.]

**Review.** [If the last blackboard has been left on the board, it will be of use in impressing the lesson of to-day. Talk about the Jews who thought no one could be saved who did not keep the Jewish law, and recall the law and love lesson.]

**The letter.** [Show a letter, and talk a little about the use of letters. Tell that when mamma and papa go away from home, they think of many things to say to the children at home, and then they often write these things in a letter. If the children are good and loving, they are glad to know just what the dear father and mother want them to do. They will be glad to get the letter, and they will read it often, and try to remember what it says.]

The lesson to-day was written by James, one of the holy apostles, to the believers in Jesus who were living in cities and towns outside of Jerusalem. James lived in Jerusalem, where there were many believers. He could see them and tell them what was right, but he wanted to tell others too, and so he wrote this letter. [Show an open Bible, and tell that this letter is a part of God's word, because James was told what to write by the Spirit of God. He wrote the letter not only to the people who were living then, but to all who should afterward believe in Jesus, and so it is a letter to us if we believe in him.]

**Faith.** [Show the scroll on the blackboard, and print on it, letting children pronounce the letters as you print them, "I believe." Sing the stanza of the creed song, beginning "I believe in Jesus Christ," and teach in simple and earnest manner that it is very wrong to say with our lips that we believe in Jesus and his love, and then act as though we did not. Show that because Jesus "came to us from heaven and loves us every one," as we have just sung, he will teach us by his Holy Spirit how to believe in the right way.]

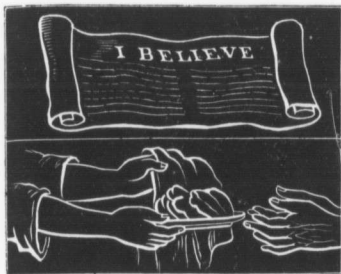
James said in his letter that faith alone cannot save anyone. It is a good thing to have faith, but there must be something with faith, or it will die. [Show the hands receiving, and explain that this is what we must do—open our hands and our hearts to receive from God, but this is not all.]

**Works.** Once a poor tramp went to a door to beg. The lady said, "No, I have nothing to give to such men as you," and he went away. Nellie heard what her aunt said, and saw the sad face of the man as he turned away. She had ten cents that had been given her to spend as she liked. She ran down the garden path and called the man as he was passing. "I think you are a good man," she said, "and I want you to take this and get your dinner. Then maybe you can get work, and don't forget, 'Jesus will help if you try.'" Nellie had



faith, and she put works with it, and God blessed both her and the poor man. A few months after he came back and said that her faith had helped him to be a good man, and now he had work, and was trying to be a Christian. [Show the hands receiving.] Do you see now that faith and works must live and work together if we want to please God?

[Teach the Golden Text, and show how the faith and works law applies to many things besides the giving of money.]



### Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Christian Faith Leads to Good Works. James 1. 1; 2. 15, 16; Matt. 25. 34-40.

GOLDEN TEXT. "I will show thee my faith by my works." James 2. 18.

AIDS TO THE KINDERGARTNER. Holy Bible, James 1. 2; *The New Era* (Dr. Strong); *Socialism and Christianity* (Dr. Behrends); *The Church in Modern Society* (Ward); *The Social Law of Service* (Ely); *The Spirit in Literature and Life* (Dr. Coyle); *The Social Influence of Christianity* (Hill).

### ATTENTION STORY.

It was very kind and helpful of the apostles to write letters to people, because all could not go to Phenice, or Samaria, or Jerusalem to hear them speak; but if they had letters they could sit down and read them and think about them. One very good apostle, named James, wrote a beautiful letter to twelve families. It was one letter of five whole chapters. The twelve families enjoyed it, and it was so helpful that it has been in this book for hundreds of other families to read. James knew the story well. He had heard Jesus speak, and had walked over the hills with him. In his letter he told the people many things which they ought to do. He said that if they believed God's word and loved Jesus they would show their love by doing what would please God. He said, what good would it do if they said that they loved God, and saw his children without clothing and food? And what good would it do to stand still, saying, "I hope you will have something to eat and be warm," and then not give them anything? We will read the verses here in the letter, and the first part tells us who wrote it. Now, when we write

a letter the name of the writer is at the end of it, but here it is at the very beginning—"James, a servant of God." [Read James 1. 1; 2. 15, 16.] Perhaps James heard Jesus once when he was talking to the people about doing good to others being just the same as doing it to him. I know a little girl who liked to hear that story every Sunday. Here it is. [Read Matt. 25. 34-40.]

Explain unusual words: "Destitute," "notwithstanding," "inherit," "foundation," "inasmuch."

### OUTLINE.

*Sunday.* Attention Story, Bible lesson, Golden Text, and conversation about the lesson and the day. Next month will be celebrated the sixtieth anniversary of Queen Victoria's coronation. As we think of her long and prosperous reign, of the many mercies granted to our Mother Country, to Canada her Daughter Land, let us thank God for his goodness and remember his words, "Happy is that people whose God is the Lord." Amid the manifold sorrows and bereavements of our beloved Sovereign, she has ever put her trust in the King of Kings, and ruled not for her own advantage, but for her people's welfare.

*Monday.* Talk of a servant as one who serves, and let the children understand that they may serve the King of all the earth, the heavenly Father, by doing what he has told us. We have servants that obey us—our eyes, ears, lips, hands, feet—all do as we say. Let us use all these to serve other people, and do good as well as hear what is good and see what is good.

*Tuesday.* Explain simply verses 15 and 16, showing that saying is not enough—we must do something for other people if we would follow Jesus, for he was always doing kind acts, and he was always speaking loving words. This is what it means to follow him.

*Wednesday.* Talk over Matt. 25. 34-36, and explain these verses, showing that the King knows what we do, and that kind, loving service to his children is the same as if done to him.

*Thursday.* Read verses 37, 38, 39, and 40, to show the children that the people who were in the habit of helping others did it gladly, and by and by they found that they were doing service to the great King.

*Friday.* The Golden Text has some of the words which James had in the letter, and he said he would do something to show that he loved God and believed his word. What can little hands and voices and feet do to show love for Jesus?

NATURE WORK. Talk of this beautiful season, the spring, and of the month of May—what wonderful air, and sky color, and buds and blossoms! Can you bring some buds and tell us what they are?

"May, with leaves, and birds in bowers,  
Gives to heroes' graves sweet flowers."

What have you done for some one else this week?  
What can you do to-day, little girl, little boy?

**ART WORK.** Nature is greater than art. Find a picture out of doors, and then describe it.

**HAND WORK.** The little children in kindergarten may draw leaves in shape like those they see, and they may model in clay a little bird's nest and eggs.

The **TRANSITION CLASS** may write a letter to the teacher and tell something about this lesson, and also tell what you did on Christmas Day which showed that you remembered the service of others.  
**How do you serve?**

**SCIENCE AT HOME WITH THE MOTHER.** The whole spirit and foundation of home life and home-making is service done for love's sake. Love makes work easy, burdens light, and sorrows easy to bear. The father, mother, and all the children serve for the sake of love, and this is but a part of God's great love, and leads us to an understanding of the heavenly Father's care. Children may serve in love at home every day.

"Little deeds of kindness,  
Little words of love,  
Make on earth an Eden  
Like the heaven above."

### Whisper Songs for May.

#### FIFTH LESSON.

Tell the truth about Jesus,  
Tell it all abroad,  
So that all the world may know  
Christ, the Son of God.

#### SIXTH LESSON.

Send the word to everyone,  
Send it far and wide,  
How he came, the blessed Son,  
And for sinners died.

#### SEVENTH LESSON.

We should worship God above,  
He alone is true;  
He will teach us how each day  
His dear will to do.

#### EIGHTH LESSON.

When the heart is open wide,  
Faith and love come in;  
Make them welcome, and they will  
Stay and conquer sin.

#### NINTH LESSON.

Little hearts that love the Lord,  
Love to please him too;  
So they often turn and ask,  
"What would Jesus do?"

### Order of Service

FOR THE PRIMARY DEPARTMENT.

#### Second Quarter.

*Singing.* Jesus loves me, this I know.

*Teacher.* What think ye of Christ?

*Class.* Jesus Christ, the same yesterday, to-day, and forever.

*All.* Twenty-third Psalm.

*Hymn.* (To sing or repeat after teacher.)

"Great Shepherd of the sheep,  
Who all thy flock doth keep,  
Leading by waters calm  
Do thou my footsteps guide,  
To follow by thy side;  
Make me thy little lamb!"

"O, from the soil of sin,  
Cleanse and make pure within,  
Blest Jesus, whose I am;  
Then bring me in thy love  
To thine own fold above,  
A little snow-white lamb."

*Teacher.* The Lord is in his holy temple.

*Class.* Let all the earth keep silence before him.

*All.* "Lord, help me when I try to pray,  
Not only mind the words I say,  
But help me try with watchful care  
To have my heart go with my prayer."

*Prayer,* closing with the Lord's Prayer.

*Singing.* (Lesson hymn.)

GOLDEN TEXT DRILL.

OFFERING.

*Recitation.*

"Lord, accept our freewill offerings,  
Seeds of blessing may they be;  
May they spread the Gospel story,  
Winning souls, dear Lord, to thee."

BIRTHDAY OFFERING, with service.

SUPPLEMENTAL LESSON.

MOTION EXERCISE, "We will all rise up together."

THE LESSON TAUGHT.

ECHO PRAYER.

PARTING SONG.

*Parting Words.*

*Teacher.* Little children, love one another.

*Class.* If ye love me, keep my commandments.

*Teacher.* I will lift up mine eyes unto the hills  
from whence cometh my help.

*Parting Prayer.*

"Dear Saviour, ere we part,  
We lift our hearts to thee  
In gratitude and praise  
For blessings full and free.

"Go with us to our homes,  
Watch o'er and keep us there,  
And make us one and all  
The children of thy care."

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