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# THE HOME · STUDY QUARTERLY



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Rev. R. Douglas Fraser,

Editor & Business Manager

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# The Home Study Quarterly

Rev. R. Douglas Fraser, D.D., Editor  
Rev. J. M. Duncan, D.D., Associate Editor

Vol. XXII.

Toronto, April, May, June, 1916

No. 2

## Our Offerings

She brought her box of alabaster,  
The precious spikenard filled the room  
With honor worthy of the master,  
A costly, rare and rich perfume.

O may we thus like loving Mary,  
Ever our choicest offerings bring,  
Nor grudging of our toil, nor chary  
Of costly service to our King.

## Why He Got It

*By Rev. Wylie C. Clark, B.D.*

Two boys of seventeen were applying for the same position in a large business warehouse. They were to meet the manager at ten o'clock Monday morning.

The two lads appeared together, and were shown into the private office. The keen eyes looked them over. They were a likely pair. He saw that upon the surface nothing appeared which might furnish a clue as to which would be the better choice.

Turning to one of them he said: "What were you doing yesterday afternoon?" The lad addressed answered: "I was at Sunday School; we have a fine class and our teacher is just splendid. None of the fellows would miss for anything."

To the other lad he put the same question; but the reply was quite different. "I went with a chum for a long auto ride in the country, and got home late, dead tired."

"That settles it," said the manager, turning back to the first boy, "you may begin tomorrow morning." The boy faithful to his Sunday School class and finding in its attendance a congenial way of spending Sunday afternoon, was likely to possess the character

which would be honest in business and true to the trust placed in its possessor.  
Saskatoon, Sask.

## \*Growth in Stature

*By Taylor Statten*

"Hundred and eleven to hundred and twenty-five pound boys, standing broad jump, this way," shouted the man with the megaphone at the annual Sunday School picnic.

"Come on, Jim, we will simply make you jump." The other members of the class hauled the reluctant Jim up to the "take off" board.

Jim had never competed in any athletic events. He knew he could not win first, second or third place, and in the past there had been no other incentives offered. These games were on a different basis. They were being conducted as outlined in the Canadian Standard Efficiency Test handbook.

"Do your best, old fellow. You will be sure to count something for our class, and we need all the points we can get to beat the Excelsiors."

Jim jumped, and scored twenty-two points. That day, every boy in the class entered every event.

The following evening, Jim's father discovered him digging in the back yard and was informed that he was preparing a jumping pit. "I am going to start training. Next year I'll make a better score for our class, or something will happen." Jim was determined.

During the week, Mr. Moore, Jim's Sunday School teacher, charted him. This revealed

\*The second of four articles on the Canadian Standard Efficiency Tests

a very low standard in physical development and little interest in physical education and health habits.

Early in October, the class commenced holding midweek sessions. The first talk was by Dr. Black on Health Education. Amongst the many good things he said, the following impressed Jim: "It is the flabby-muscled boys who most easily go to the bad. Criminals are not big, strong, strapping fellows. Statistics show that as a class they are below par physically. There is a very close connection between muscle and morality. A weak body encourages selfishness."

That night, Jim resolved to commence the health education tests at once. He slept with his window wide open, and rose in the morning fifteen minutes earlier than usual, turned on the cold water tap and, while the bath was filling, went through the physical exercises. A brisk rub-down after the cold plunge produced a thrill that made him almost shout for joy. After the prescribed teeth-cleaning and glass of water, he was ready for the morning watch with the master trainer.

During the winter season, several talks and tests were conducted, but what gripped him most was the talk on The Character-building Value of Team Play. As he glanced over his notes that night before retiring, he read, "Play is one of God's best methods of teaching us how to live. As a boy plays, so will he live. The boy who is crooked and mean in his play will be dishonest in business. 'Sacrifice hits' in baseball are the forerunners of sacrifice and service in everyday life."

Although Jim had never played any of the regular team games because he was not good enough to be chosen, his opportunity came when Mr. Moore announced that every member of the class must play in at least fifteen team games during the year and that they would start with hockey at once.

Just before closing the fall and winter programme, the entire class was enthused by a talk from a man who loved the out-of-doors. His subject was Campcraft. This resulted in a ten days' outing where several members passed their swimming tests and qualified for the running, jumping and throwing bars.

Toronto

### Making Bibles for Oneself

It is not possible to get inspiration from a source with which one has no connection, and the whole task of those attempting to give to the girl a workable religion is the task of making connections with the source of power.

Some time ago I observed the work of an instructor attempting to make the connection through the study of the Bible. She knew that telling a girl to read her Bible is not helping or training her to do it.

Her girls had purchased ten and twenty-cent Testaments, which could be cut, and small loose-leaf notebooks, on the covers of which were pasted one of the pictures of Christ, and had spent two weeks clipping from the Testaments and pasting in their note-books "the things that Jesus said about himself and the words God spoke concerning him." Two weeks more were spent clipping the "things others said about him,"—Peter, Paul, John, the Pharisees. The next work was to clip what Jesus said about forgiveness, about one's duty to neighbors, treatment of one's enemies, the way to be happy. Later they were to use both Old and New Testaments, cutting out the verses which they thought would be of comfort to any one in sorrow, to one who had greatly sinned, and verses which they considered good advice to young people.

That instructor was making a sane, practical attempt to feed the souls of those girls by helping them search out for themselves what the Bible has to say on topics of real interest.

I saw a notebook recently prepared by a fifteen-year-old girl which I believe most valuable, because of the things about which it has led her to think. She had taken as the subject of her book, "The Good Shepherd." On the cover was a picture with that title; in the inside a good collection of pictures representing Jesus as the Good Shepherd, clippings regarding Oriental shepherd life, the Shepherd Psalm, the Parable of the Lost Sheep, and the words of hymns like "The Ninety and Nine" and poems like "That Li'l Black Sheep."

One cannot soon forget that book, with its decorated margin, its neat mounting of cards

and clippings, and its beautiful pictures. The effect of the book upon the girl who made it, the teachers said, was very apparent. Another book was entitled, "Come Unto Me," and the pictures, verses and hymns were most impressive. When each girl has exchanged books with each member of the class, they are to be sent to a rescue home for girls.

The Bible messages to mankind brought by such simple methods into direct contact with a girl in her early teens is one means of nourishing her soul. If it is true that the best in poetry, art, literature and oratory, as well as the greatest uplift to character, finds its source in that book, the girl should come into real touch with it, that it may feed her expanding soul. It is this sort of first-hand, individual study while she is still a girl which will help her later to turn to the book for encouragement, comfort and strength, and lead her to great thoughts and the attempting of great things because her own soul is inspired.—Margaret Slattery, in *The Girl and Her Religion*

### The Beautiful Life

One day, as Dr. —, the minister of a large city church, was in his study, a young Japanese called upon him.

When the maid opened the door, the young man entered very abruptly, and said, "Sir, can you tell me how to find the beautiful life?"

Dr. — answered, "Do you wish to talk with me about religion?"

"No, sir, I merely want to find out about the beautiful life."

"Have you ever read the Bible?"

"Yes, sir, I have read some, but I don't like the Bible."

"Have you ever been to church?"

"Yes, I have been twice, but I don't like the church. I am trying to find the beautiful life. Many of your people do just as our Japanese people do; they are bad, they cheat, and tell lies, and yet they are all Christians. That is not what I want. I do not want your religion. But there is something I want, I cannot tell what it is; I call it the

beautiful life, and they told me perhaps you could tell me about it."

"Where did you ever hear about it?"

"I never heard about it, but I saw a man in a boarding-house in San Francisco, soon after I landed,—a poor old man, not an educated man like myself, who has studied in a university in Japan, and now am studying in one of your great universities; a poor man he was, a carpenter, but he had what all my life I have wanted. I have thought it might be in the world, but I have never seen it in my own country. I call it the beautiful life. How can I find it? This old man went about helping everybody; he was always happy; he never thought about himself. I knew him three weeks, and watched him all the time, and I felt that I must have what he had. I have seen some other people who have had it. I do not know what it is. It cannot be your religion, because you do not all have it."

Dr. — read him the thirteenth chapter of the First Book of Corinthians,—that beautiful "love chapter" that means so much to us—and asked:

"Is that it?"

The Japanese said, "Yes, perhaps. It sounds like it; but how can I get it?"

Then Dr. — took that wonderful story of the perfectly beautiful life, and tried to tell him very simply, and said:

"Now, you have just to follow that Life."

And then, as he was obliged to go, he gave him a copy of the New Testament. The Japanese asked:

"Can you not give me a more modern book? You know, the Japanese are very up-to-date."

But he said, "No, it is not in any other book, although I can give you some other books that will help you; but this is the one Book you need. You may study it, and pray that light may be given you to live this beautiful life."

Nothing was heard from the young man for a year or two, and then Dr. — received a letter saying:

"I am called back to my own country to an important position. Before I go I must see you. May I call at a certain hour?"

As he could not be at home at that hour, Dr. — wrote that he would see him the fol-

lowing day. But when the following day came, the man did not appear, and he gave him up. The next day, however, just at noon, he burst in as he had done before, very abruptly, saying :

"My train leaves at two o'clock. I must take that train to catch the steamer at San Francisco, to go back to my own country. I have something to tell you."

But he did not need to tell one word. It was all written on that radiant face.

"Sir, I have found the beautiful life. I have found Jesus," he exclaimed ; and then, unable to linger, he went back to his own country to tell the people of the life once lived here on earth, and lived here again in the lives of God's children to-day.

### From Beggar Boy to Missionary

A STORY FROM INDIA

By Rev. Frank Russell, M.A.

He was a ragged little Hindu, unkempt and dirty, with only one leg. One day in the crowded bazaar he had been knocked down under the heavy wheel of a passing ox-cart. He was hurried off to the charitable hospital, where the native surgeon took off his leg at the knee.

To-day he was tired and hungry. He had worked his way to the house of the rich Parsee, Merwanjee, who gave out pice (coppers) once a week to the beggars of the town. But he met a disappointed crowd coming away. Some one had died in the Parsee household, and for to-day there would be no dole for the beggars.

As he sat down to rest for a few moments under the shadow of a high wall on the side of the road, he heard voices singing. He shuffled along to the gateway of the compound (enclosure), and peeped inside. He saw to his surprise the group of beggars who had left him some time before, sitting under the spreading branches of a peepul tree, listening to two or three missionaries who were singing something from a little book they held in their hands.

The singing went on. As he listened, he heard some words repeated over and over

again : Yishu Masih mero prana bachaiya ("Jesus Christ saves my soul"). There was much else that he did not understand, but these words struck him. He fell to wondering who this Yishu Masih might be. He must be some one belonging to the *Sirkar* (Government), or these *sahibs* (gentlemen) would not be talking about him. But now the singing had ceased, and one of the men was speaking. The boy listened for a few minutes, but the day was hot, and the corner of the wall under the shade of the tree very comfortable, so before long he began to nod.

A sudden movement of the crowd roused him from his drowsy corner. The beggars were passing out of the gate, each one as he went receiving a coin from the hand of the missionary who had been speaking. The boy held back until all had gone, and then went slowly forward. "Hallo !" said the missionary, "here's another one, and I don't believe I've a single 'double' (cent) left." He put his hand in his pocket and drew it out again. "Here's one," he said, and handed the boy a coin. The boy took it, but what was his amazement to see that it was not a copper, but a silver rupee, worth 32 cents. He had never possessed such a sum in his life.

Next morning he was back at the place where the beggars had gathered the day before. Soon after along came a bicycle, and his friend of yesterday jumped off at the gate. The missionary asked him a number of questions about himself and his daily life. When he found that he had no home or friends, he asked him if he would like to go to a home where he would have good food and clothes, and some one to care for him. Soon he was in the new home, washed and dressed, and with a wonderful wooden leg, working hard at school learning to read and write. By and by he grew to manhood and joined the ranks of those who are telling the people of India the story of Jesus.

Rasulpura, Central India

### A Conscience Clear

We need it every hour—  
A conscience clear,  
That shall be as a tower  
Of strength and cheer.

## \*AN ORDER OF SERVICE : Second Quarter

## • Opening Exercises

## I. PRAYER.

II. SINGING. See HYMN FOR OPENING WORSHIP in the TEACHERS MONTHLY in connection with each lesson (also given in the DEPARTMENTAL GRADED QUARTERLIES).

III. RESPONSIVE SENTENCES. Psalm 46 : 1, 2, 7, 9, 10.

*Superintendent.* God is our refuge and strength, a very present help in trouble.

*School.* Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.

*Superintendent.* The Lord of hosts is with us ; the God of Jacob is our refuge.

*School.* He maketh wars to cease unto the end of the earth ; he breaketh the bow, and cutteth the spear in sunder ; he burneth the chariot in the fire.

*All.* Be still, and know that I am God : I will be exalted among the heathen, I will be exalted in the earth.

IV. SINGING. Psalm or Hymn Selected. (This selection may usually be that marked "FROM THE PRIMARY QUARTERLY." See each lesson.)

V. READ RESPONSIVELY. See SCRIPTURE PASSAGE FOR OPENING WORSHIP in the TEACHERS MONTHLY, in connection with each lesson (given also in the DEPARTMENTAL GRADED QUARTERLIES).

VI. SINGING. See "Great Hymn of the Church" in the TEACHERS MONTHLY in connection with each lesson (given also in the JUNIOR and PRIMARY TEACHER'S QUARTERLIES [Departmental]).

## VII. READING OF LESSON PASSAGE.

## Class Work

[Let this be entirely undisturbed by Secretary's or Librarian's distribution or otherwise.]

I. ROLL CALL, by teacher, or Class Secretary.

II. OFFERING ; which may be taken in a Class Envelope, or Class and Report Envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. The Question on Missions. (See TEACHERS MONTHLY, in connection with each Lesson, and all QUARTERLIES and LEAFLETS, both Uniform and Departmental, except the BEGINNERS TEACHER'S QUARTERLY and BEGINNERS BIBLE STORIES.)

## IV. LESSON STUDY.

## Closing Exercises

I. SINGING. Hymn 439, Book of Praise.

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items ; Recitation in concert of the Verses Memorized, Catechism, Question on Missions, "Great Hymn of the Church" (see also Departmental JUNIOR and PRIMARY TEACHER'S QUARTERLIES), Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

III. RESPONSIVE SENTENCES. Philippians 4 : 7, 8.

*Superintendent.* The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

*School.* Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things.

IV. SINGING. Hymn 508, Book of Praise, "God save our gracious King," etc.

## V. BENEDICTION.

\*Copies of the above ORDER OF SERVICE on separate sheet may be had at 50c. a hundred

**BETWEEN THE LESSONS**—In to-day's lesson the story of the Acts turns back to the point reached in ch. 8. 1-4, to record a new start in the progress of the gospel throughout the Roman empire,—the conversion of the leader in the persecution of the new faith.

**GOLDEN TEXT**—Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.—1 Timothy 1: 15 (Rev. Ver.).

\*Memorize John 3: 1, 2.

**THE LESSON PASSAGE**—Acts 9: 1-11, 17-19. Study Acts 9: 1-31.

1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damas'cus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeru'salem.

3 And as he journeyed, he came near Damas'cus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth, and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damas'cus.

9 And he was three days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Damas'cus, named Anani'as; and to him said the Lord in a vision, Anani'as. And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Ju'das for one called Saul, of Tar'sus: for, behold, he prayeth.

17 And Anani'as went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damas'cus.

**Revised Version**—1 But Saul; 2 threatening and slaughter; 3 asked of; 4 unto; 5 that were of the Way, whether men; 6 to; 7 it came to pass that he drew nigh unto Damas'cus; 8 shone; 9 out of heaven; 10 upon; 11 he said; 12 Omit as far as the words unto him; 13 but rise, and enter; 14 that; 15 the; 16 beholding; 17 nothing; and they; 18 did neither; 19 Now there; 20 the Lord said unto him; 21 named-Saul, a man of Tarsus; 22 departed, and entered; 23 laying; 24 who; 25 which thou; 26 mayest; 27 straightway; 28 were scales, and he received his sight; and he arose; 29 and he took food and was strengthened. And he was certain days.

### HOME DAILY BIBLE READINGS

M.—Conversion of Saul, Acts 9: 1-9.

T.—Conversion of Saul, Acts 9: 10-22.

W.—Conversion of Saul, Acts 9: 23-31.

Th.—Never to be forgotten, Acts 22: 3-16.

F.—"Through faith," Eph. 2: 1-10.

S.—Privilege of service, Eph. 3: 1-12.

Sunday—"Of whom I am chief," 1 Tim. 1: 11-17.

### THE LESSON EXPLAINED

**I. THE VISION.**—1. But Saul (Rev. Ver.). See chs. 7, 58, 8, 3. Breathing out threatenings and slaughter. It was as if every breath aimed a flaming threat or a murderous blow at the Christians. The high priest; probably Caiaphas (see John 18: 12, 14; ch. 4: 6, etc.).

2, 3. Desired . . . letters; arming him with power to carry out his purpose. To Damas'cus; about 140 miles, 7 or 8 days' journey northeast from Jerusalem, one of the oldest cities in the world. To the synagogues; the Jewish congregations. The Way (Rev. Ver.); a common description of the Christian belief and manner of life, as the only way leading to salvation. Men or women. Not even women were spared. Suddenly; like lightning flash. A light from heaven; brighter than the glare of the Eastern sun at noonday (see ch. 26: 13). It was the Shechinah or glory of God (compare Ex. 40: 34-38).



HOUSE OF ANANIAS,  
DAMASCUS

**II. THE VOICE.**—4, 5. Fell to the earth; dazzled by the intense brightness.

Heard a voice; and understood the words which were spoken (compare on v. 7). Saul, Saul. The Hebrew form of the name was used. It means "asked of God." Why persecutest thou me? Injury to Jesus' followers is injury to himself. Who art thou, Lord; more than a cry of reverence: it denotes Saul's determination to obey the voice, whether it were that of an angel or of God himself. I am Jesus; and Saul had called him Lord. From that moment Saul knew that persecuting Jesus was fighting against God. To kick against the pricks; the goads used in driving oxen. Saul's persecution would end in hurting himself. These words are omitted in the Rev. Ver. But see ch. 26: 14.

6-9. But rise (Rev. Ver.). The preceding words in v. 6 are omitted in the Rev. Ver. Enter into the city

\* For the recitation of the Scripture Memory Passages in any one Part of List IV., a Diploma in Colors is given. A Red Seal and a Golden Seal are added for the verses of the other two Parts respectively. For Form of Application, apply to Rev. J. C. Robertson, our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

† Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.



(Rev. Ver.). Tradition places the vision about a mile from the eastern gate of the city. **Told thee what thou must do.** Silent submission to Christ is the first thing required of this proud, impetuous Pharisee. **Men . . . stood speechless**; in amazement and terror. **Hearing the voice** (Rev. Ver. Margin, "sound"). They heard the voice of v. 4, but could not understand what was said. **Seeing no man.** They beheld only the heavenly glory, while Saul alone saw Jesus (compare I Cor. 15 : 8).

**III. THE VISITOR.**—10, 11. The Lord appears, "in a vision," to a . . . disciple at Damascus, named **Ananias.** Street . . . called **Straight.** The main street of Damascus, running east and west, still bears this name. **Of Tarsus**; the capital of the Roman province of Cilicia in Asia Minor, and Saul's native place. **He prayeth**; and was being further prepared by a vision for Ananias' visit.

Vs. 12-16 tell of Ananias' objection to the Lord's command and how it was overruled.

17-19. **Laying his hands on him** (Rev. Ver.); and thus, through divine power, restoring his sight. **Filled with the Holy Ghost**; that is, after he had been baptized. **Received meat**; taken food after his three days' fast.

aro his feelings toward the Christians described? Who was the high priest?

2, 3 What did Saul desire from the high priest? To what city was he going? What is meant by "the Way" (Rev. Ver.)? Where did Jesus speak of the "narrow way?" (Matt. 7 : 14.) Where did he call himself "the way?" (John 14 : 6.) What sudden appearance did Saul see?

4, 5 What effect had the sight upon him? What did he hear? What did the voice ask of him? How could Jesus say that Saul had been persecuting himself? Show that Jesus regards his followers as brethren. (Heb. 2 : 11.)

6-9 What did the Lord bid Saul do?

10, 11, 17-19 Who was sent to Saul? What followed the laying on of his hands? What did Saul receive at his baptism?

**FOR DISCUSSION**

1. Would persecution be a good thing for the church to-day, or not?

2. Should we expect conversions like that of Saul in our day?

**A PRAYER**

Lord, give us a vision of thee. May we stand with Paul in the presence of thy glory, may we hear thy call to serve thee. May we respond with gladness, "What wilt thou have me to do?" May we long to turn from sin, eagerly wait for thy blessing, urgently seek thy favor for us and for our loved ones. For thy name's sake. Amen.

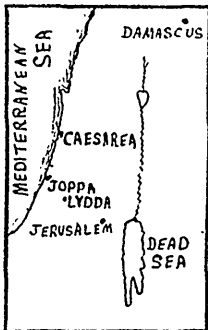
**Prove from Scripture—That Jesus sympathizes with his people.**

**Shorter Catechism—Ques. 51. What is forbidden in the second commandment?** A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

**The Question on Missions—(Second Quarter, Our Mission to India)—1. What is Central India?** Central India is the name given to a group of native states, estates and small holdings, numbering in all 148, grouped for political purposes into one "Agency," under the oversight of the "Agent" (a British official) to the Governor-General and his associates.

**Lesson Hymns—Book of Praise : 111 (The "Great Hymn of the Church"), 129, 133, 46 (Ps. Sel.), 151 (from PRIMARY QUARTERLY), 148.**

**THE GEOGRAPHY LESSON**



Straight Street, in DAMASCUS, runs east and west across the city. Stone buildings, some of them coated with stucco, stand on both sides of the way. Narrow doors lead into shops on the ground floors, but few windows are to be seen on that level. The upper stories have more windows. There is no sidewalk or footpath. The custom is for people to walk in the middle of the street.

Wagons and carriages are seldom seen. Burdens are carried by saddle horses, camels and donkeys, and these animals share the right of way with foot passengers.

**LESSON QUESTIONS**

- 1 Where is Saul first mentioned in the Acts? How

**FOR WRITTEN ANSWERS**

1. On what errand did Saul set out to Damascus? .....
2. How was he arrested on the way? .....
3. Describe the change which took place in him .....

**SIGN NAME HERE.** .....

## Lesson II.

## ÆNEAS AND DORCAS

April 9, 1916

**BETWEEN THE LESSONS**—The lesson contains two incidents to illustrate the divinely aided and guided ministry of Peter in the extension of the church outside of Jerusalem.

**GOLDEN TEXT**—In all things shewing thyself an ensample of good works.—Titus 2 : 7 (Rev. Ver.).

\*Memorize John 3 : 3, 4.

**THE LESSON PASSAGE**—Acts 9 : 32-43.

32 And it came to pass, as Pe'ter <sup>1</sup> passed through-out all <sup>2</sup> quarters, he came down also to the saints which dwelt at Lyd'da.

33 And there he found a certain man named Æne'as, which had kept his bed eight <sup>3</sup> years, and was sick of the palsy.

34 And Pe'ter said unto him, Æne'as, Je'sus Christ <sup>4</sup> maketh thee whole : arise, and make thy bed. And <sup>5</sup> he arose immediately.

35 And all that dwelt at Lyd'da and <sup>6</sup> Sar'on saw him, and <sup>7</sup> turned to the Lord.

36 Now there was at Jop'pa a certain disciple named Tab'itha, which by interpretation is called Dor'cas : this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she <sup>8</sup> was sick, and died . <sup>9</sup> whom when they had washed, they laid her in an upper chamber.

38 And <sup>10</sup> forasmuch as Lyd'da was nigh <sup>11</sup> to

**Revised Version**—<sup>1</sup>went; <sup>2</sup>parts; <sup>3</sup>years; for he was palsied; <sup>4</sup>healeth thee; <sup>5</sup>straightway he arose; <sup>6</sup>in Sharon; <sup>7</sup>they; <sup>8</sup>fell sick; <sup>9</sup>and when they had washed her; <sup>10</sup>Omit forasmuch; <sup>11</sup>unto; <sup>12</sup>the disciples hearing that; <sup>13</sup>sent two men unto him, intreating him, Delay not to come on unto us. <sup>14</sup>And Peter; <sup>15</sup>And when; <sup>16</sup>Omit him; <sup>17</sup>he; <sup>18</sup>raised; <sup>19</sup>calling; <sup>20</sup>became; <sup>21</sup>on; <sup>22</sup>abode.

Jop'pa, <sup>12</sup>and the disciples had heard that Pe'ter was there, <sup>13</sup>they sent unto him two men, desiring him that he would not delay to come to them.

39 <sup>14</sup>Then Pe'ter arose and went with them. <sup>15</sup>When he was come, they brought him into the upper chamber : and all the widows stood by him weeping, and shewing the coats and garments which Dor'cas made, while she was with them.

40 But Pe'ter put them all forth, and kneeled down, and prayed ; and turning <sup>16</sup>him to the body <sup>17</sup>said, Tab'itha, arise. And she opened her eyes : and when she saw Pe'ter, she sat up.

41 And he gave her <sup>18</sup>his hand, and <sup>19</sup>lifted her up, and <sup>20</sup>when he had called the saints and widows, <sup>21</sup>presented her alive.

42 And it <sup>22</sup>was known throughout all Jop'pa ; and many believed <sup>23</sup>in the Lord.

43 And it came to pass, that he <sup>24</sup>tarried many days in Jop'pa with one Si'mon a tanner.

### †HOME DAILY BIBLE READINGS

M.—Æneas and Dorcas, Acts 9 : 32-43.

T.—Christ restores palsied man, Mark 2 : 1-12.

W.—Christ our example, John 5 : 10-20.

Th.—Faith and works, James 2 : 18-26.

F.—Maintain good works, Titus 3 : 1-8.

S.—Rich in good works, 1 Tim. 6 : 9-19.

Sunday—The sympathizing Saviour, John 11 : 33-45.

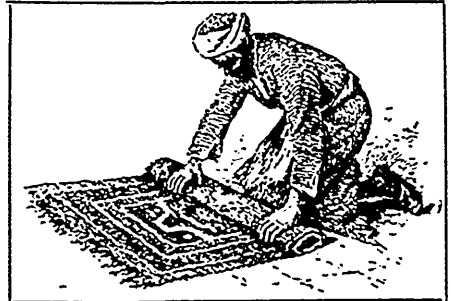
### THE LESSON EXPLAINED

**I. THE HEALING OF ÆNEAS.**—32, 33. Peter went throughout all parts (Rev. Ver.). "Like the commander of an army," says an old writer, "he went about inspecting the ranks." To the saints; literally, "the holy ones," a common name for the early Christians (see 1 Cor. 1 : 2), denoting those who were set apart for the service of God in his church. At Lydda; a town about 25 miles northwest of Jerusalem. Æneas; probably a Hellenistic, that is, a Greek-speaking, Jew. Kept his bed eight years; and therefore only a miracle could heal him. Sick of the palsy; a helpless paralytic.

34, 35. Jesus Christ healeth thee (Rev. Ver.). It is still the master who is working, though it is the disciple who is heard and seen. Arise, and make thy bed (see Illustration). Compare Jesus' words in Matt. 9 : 6. In the two lesson miracles Peter imitates his master as closely as possible. Arose immediately; proving that the cure was complete. In Sharon (Rev. Ver.); a beautiful and fertile plain stretching for 50 miles along the Mediterranean, from Joppa to Mount Carmel.

**II. THE RAISING OF DORCAS.**—36-38. At Joppa; the seaport of Jerusalem, 10 miles northwest of Lydda, now called Jaffa and connected with Jerusalem by a railway. Tabitha; the Aramaic (Hebrew) for "gazelle," an animal named from its large, bright eyes. By interpretation . . . Dorcas; the Greek translation of her name. It was usual for the Jews to

have two names, one Hebrew and the other Greek or Latin. Full of good works; entirely occupied with them. Almsdeeds; kindnesses to the poor. Died



AN ORIENTAL ROLLING UP HIS MAT BED

. . . laid her in an upper chamber; instead of burying her at once. Perhaps, knowing that Peter was near at hand, they hoped that the power of Jesus might, through him, restore her to life. Lydda . . . nigh to Joppa; only 10 miles distant. Heard . . . Peter . . . there . . . sent . . . desiring him . . . come; as if they had said: "We have heard of the mighty works which

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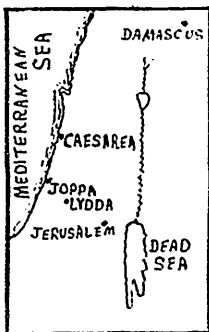
†Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

Jesus has done by thy hands; come and help us, for we are in great need."

39-42. Peter arose and went; doubtless knowing, by the Holy Spirit, that God would do something to help the people at Joppa. Upper chamber . . . widows stood by; the helpers of Dorcas in her good works. Weeping. It is the house of Jairus over again (Mark 5: 38-43), only real mourners instead of hired ones. Coats and garments . . . Dorcas made. They place her good works far above their own. Peter put them all forth . . . prayed . . . said, Tabitha, arise. Peter (compare on v. 34) closely imitates the master's action in raising Jairus' daughter. But it is to be noted that Peter prayed, while Jesus did not. Our Lord's power was his own, while that of his disciple must be got from him. Known . . . many believed in the Lord, whose power had wrought such a wonder.

III. PETER AT SIMON'S HOUSE.—43. Married many days; literally "sufficient days," a fair number of days. With . . . Simon a tanner; one who prepared leather from the skin of animals. This trade, because of its uncleanness, was in disfavor amongst the Jews. It was forbidden to carry it on within a city; hence Simon lived "by the sea side," ch. 10: 32.

THE GEOGRAPHY LESSON



The town of JOPPA, in which Dorcas lived and died, is now known as Jaffa, a seaport on the Mediterranean, 35 miles northwest of Jerusalem. A visitor to the town to-day may see, in the market square, the towns-people and the farmers busy over their weekly bargaining. Shops along the side of the marketplace have awnings over their open fronts to give shade and shelter from the hot sun. In the open square, farmers from distant

villages display their vegetables, fruits, fowls and eggs in heaps on the bare ground. Here and there may be seen one of the camels or donkeys which have borne the loads.

LESSON QUESTIONS

32, 33 What was the purpose of Peter's journeyings? What does "sain:" mean? Where was Lydda? What helpless man did Peter find there? How long had Æneas been ailing?

34, 35 What did Peter say to Æneas? Whose was the power to heal? How did Peter, in this miracle, imitate Jesus? What was the "bed" like? How did Æneas show that he was perfectly cured? How widely did the miracle become known? Where do we read of "the rose of Sharon?" (Song of Sol. 2. 1.)

36-38 Where was Joppa? What good woman lived there? How did she show her goodness? What happened to her? Why was she not buried at once? Who was sent for? About whose sickness did Jesus once receive a message? (John 11. 4-17.)

39-42 How did Peter imitate Jesus in raising Dorcas? What did Peter do that Jesus did not do? What was the effect of the miracle?

43 With whom did Peter make his home? How was the tanner's trade regarded amongst the Jews?

FOR DISCUSSION

1. By which did the apostles accomplish most, their preaching or their miracles?
2. Who have done more for the church, women or men?

A PRAYER

Make us like thee, our master, eager for service, with eyes open for opportunities, so that we too may go about doing good. May we learn from the stories of thy wonderful dealings and from thy glorious words. Lift us out of ourselves, give us a vision of what it means to live for others, and glorify thy name in us as we point others to thee by our lives as well as by our words. And to thee shall be all the glory. Amen.

Prove from Scripture—That we should do good to all. Shorter Catechism—Ques. 52. What are the reasons annexed to the second commandment? A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

The Question on Missions—2. Describe a native family in India. The family in India includes more than parents and children. When the sons marry, they bring their wives to the home of the father, who continues to be the head of the household. At his death, the eldest son succeeds to his authority. Younger brothers and their wives have no independence in the home.

Lesson Hymns—Book of Praise. 111 (The "Great Hymn of the Church"), 105, 151, 103 (Ps. Sel.), 532 (from PRIMARY QUARTERLY), 152.

FOR WRITTEN ANSWERS

1. What tour did Peter make? .....
  2. How did Peter's miracles resemble those of Jesus? .....
  3. What points of difference were there? .....
- SIGN NAME HERE .....

**BETWEEN THE LESSONS**—To-day's lesson follows immediately on that for last Sunday.

**GOLDEN TEXT**—There is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich unto all that call upon him.—Romans 10 : 12 (Rev. Ver.).

\*Memorize John 3 : 5, 6.

**THE LESSON PASSAGE**—Acts 10 : 1-16. Study Acts 10 : 1-23.

1 There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band,

2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter :

6 He lodgeth with one Simon a tanner, whose house is by the sea side : he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually ;

Revised Version.—1 Now there was ; 2 Cornelius by name ; 3 who ; 4 openly, as it were about ; 5 unto ; 6 to ; 7 he, fastening his eyes upon him, and being affrighted, said ; 8 gone up ; 9 fetch ; 10 who is surnamed ; 11 Omit rest of verse. 12 that. 13 him. 14 having rehearsed all things ; 15 Now on ; 16 were ; 17 Omit very ; 18 desired to eat ; 19 he beholdeth the heaven. 20 Omit unto him. 21 let down by four corners upon the earth. 22 and creeping things of the earth and fowls of the heaven ; 23 anything ; 24 and ; 25 a ; 26 came ; 27 make not thou ; 28 And this ; 29 straight-way ; 30 Omit again.

### HOME DAILY BIBLE READINGS

M.—Peter and Cornelius, Acts 10 : 1-16.

T.—Peter and Cornelius, Acts 10 : 17-23.

W.—Christ talks with Gentile woman, John 4 : 19-26.

Sunday—"All one in Christ," Gal. 3 : 22-29.

Th.—"I have redeemed thee," Isa. 43 : 1-13.

F.—"The Gentiles shall come," Isa. 60 : 1-11.

S.—One God and one mediator, 1 Tim. 2 : 1-8.

### THE LESSON EXPLAINED

**I. THE VISION OF CORNELIUS.**—1. A certain man in Caesarea ; a city on the coast of Palestine, about 30 miles north of Joppa. It was built by Herod



HOUSE OF SIMON THE TANNER, JOPPA

the Great, and became the Roman capital of Palestine Cornelius ; a common name amongst the Romans. A centurion ; corresponding in the number of men under him (100) to our "captain," but in rank like our non-commissioned officers. The band ; that is, the cohort. In the Roman army, the legion of 6,000 men was divided into 10 cohorts and each cohort into 3 maniples. Italian ; because first raised in Italy.

2, 3. Devout . . . feared God. He was a half-proselyte to the Jewish faith, worshipping the God of Israel without submitting to circumcision. Gave much alms to the people ; the Jews amongst whom he was stationed, — a kindness remarkable in a foreign soldier. Prayed to God alway ; eager to know more of God and the way of salvation. Saw in a vision evidently ; Rev. Ver., "openly." His senses were not deceived. Ninth hour ; 3 p.m., one of the three Jewish hours of prayer, the others being 9 a.m. and 12 noon. An angel of God coming. V. 30 says, "a man . . . in bright clothing."

4-5. Afraid ; of the visitor from heaven. What is it, Lord ? Cornelius was eager to know, and was ready to do, God's will. Prayers and . . . alms are come up ; like sweet incense, Lev. 2 : 2 ; Ps. 141 : 2 ; Phil. 4 : 18. A memorial before God ; so as to remind God of the worshiper. Send men to Joppa ; 30 miles to the south. Simon . . . surnamed Peter (Rev. Ver.) ; and so marked out from other Simons, including his host (see ch. 9 : 43), Simon a tanner. House . . . by the sea side ; perhaps to secure water for his trade, perhaps because his business, which was

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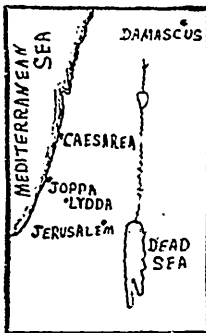
reckoned unclean by the Jews, was not permitted within the city.

7, 8. Angel . . departed. Cornelius saw him going, as he had seen him coming (v. 3), a touch that emphasizes the reality of the angel's appearance. Two . . household servants; closely connected with the family. A devout soldier; a trusty orderly, bound to his superior by the ties of a common faith.

II. THE VISION OF PETER.—9-12. Peter went up upon the housetop. The flat roofs of Eastern houses could be reached from the outside without passing through the rooms of the building. To pray. Housetops were commonly used for this purpose. Sixth hour; noon, the second of the Jewish hours of prayer (see on v. 3). Very hungry. It was about the usual meal time. Fell into a trance. It was as if the mind had passed out of the body and could see things invisible to the senses. Saw heaven opened. The vision was from God. Vessel . . as . . a great sheet . . let down; like a sail lowered to the earth by ropes at the four corners. Fourfooted beasts . . creeping things . . fowls of the heaven (Rev. Ver.); representatives of the whole animal creation.

13-16. A voice; the voice of the glorified Christ. Rise, Peter. He may have been on his knees. Kill, and eat. Satisfy your hunger, without regard to the law of Moses, which taught that some animals were "unclean," that is, not fit to be used for sacrifice or food (see Lev., ch. 11). Not so, Lord. It was like Peter thus to argue with his Lord (see Matt. 16 : 22; John 13 : 8). Common; "shared by all," "ordinary," not specially pronounced fit to be eaten. Unclean. See above. God hath cleansed. The one who gave the law, can revoke it. Call not thou common. The law of Moses regarding food was no longer to be binding. Done thrice; to impress the teaching.

THE GEOGRAPHY LESSON



Near JAFFA, the ancient Joppa, visitors are still shown what is said to be the house of Simon the tanner. It is probably not the same building, but it stands near the seashore where leather tanning was done long ago, and it is the same kind of house that was used by working people in ancient times. A gateway leads through a wall into a little courtyard once paved with large flat stones, but now, through long neglect, show-

ing spaces of bare ground trodden hard by many feet. A large stone tank stands in the shade of a ragged fig tree.

LESSON QUESTIONS

1 What and where was Caesarea? Who was Cornelius? What was a centurion? Where did Jesus praise the faith of a centurion? (Luke 7 : 9.) Mention other references to centurions in the Gospels. (Matt. 8 : 5-13; Luke 23 : 47.)

2, 3 What is said of Cornelius' character? Who appeared to him?

4-8 How was Cornelius affected by the appearance? What question did he ask? Give the angel's answer. What effect on Isaiah had a great vision? (Isa. 6 : 5.) What directions did the angel give? What messengers were sent to Peter?

9-12 Where had Peter gone? For what purpose? What vision did he see?

13-16 What was he bidden to do? What objection did he offer? How was it answered? Show that the separation between Jews and Gentiles has been removed. (Eph. 2 : 11-16.)

FOR DISCUSSION

1. Is a good life sufficient to secure salvation?
2. Is the law of Moses binding in any sense upon Christians, or not?

A PRAYER

Lord, teach us that things become really our own only when others are asked to enjoy them with us. We would be true sharers with thee in the joy of pointing others to the truth, lifting them to the light, giving them the things they need, and telling them of the love that is waiting to transform the world for them. Amen.

Prove from Scripture—*That God is to be feared.*  
 Shorter Catechism—*Ques. 53. Which is the third commandment? A. The third commandment is. Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.*

The Question on Missions—5. Tell about the enjoyments of young people. There are journeys to distant sacred places, fairs at the shrines nearer home and the illuminations, feasting and games connected with the numerous religious holidays. Marriage is a very important festival. One of its features is the bridegroom's procession to the music of bands.

Lesson Hymns—Book of Praise : 111 (The "Great Hymn of the Church"), 100, 155, 87 (Ps. Sol.), 466 (from PRIMARY QUARTERLY), 129.

FOR WRITTEN ANSWERS

1. What directions did Cornelius receive from the angels? .....

2. How was Peter prepared for Cornelius' message? .....

SIGN NAME HERE .....

## Lesson IV.

## THE GOSPEL FOR THE GENTILES

April 23, 1916

**BETWEEN THE LESSONS**—To-day's lesson continues the story of Peter and Cornelius.

**GOLDEN TEXT** - Of a truth I perceive that God is no respecter of persons : but in every nation he that feareth him, and worketh righteousness, is acceptable to him.—Acts 10 : 34, 35 (Rev. Ver.).

\*Memorize John 3 : 7, 8.

**THE LESSON PASSAGE**—Acts 10 : 24-33, 44-48. Study Acts 10 : 24-48.

24 And <sup>1</sup>the morrow <sup>2</sup>after they entered into Cæsara's. And Cornelius <sup>3</sup>waited for them, <sup>4</sup>and had called together his kinsmen and <sup>5</sup>near friends.

25 And <sup>6</sup>as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter <sup>7</sup>took him up, saying, Stand up ; I myself also am a man.

27 And as he talked with him, he went in, and <sup>8</sup>found many <sup>9</sup>that were come together.

28 And he said unto them, Ye <sup>10</sup>know how that it is an unlawful thing for a man that is a Jew to <sup>11</sup>keep company, or come unto one of another nation ; <sup>12</sup>but God hath shewed me that I should not call any man common or unclean.

29 <sup>13</sup>Therefore came I unto you without gainsaying, as soon as I was sent for : I ask therefore <sup>14</sup>for what intent ye <sup>15</sup>have sent for me ?

30 And Cornelius said, Four days <sup>16</sup>ago I was fasting until this hour ; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright <sup>17</sup>clothing.

31 And <sup>18</sup>said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

**Revised Version** - <sup>1</sup>on a, <sup>2</sup>On a, after, <sup>3</sup>was waiting, <sup>4</sup>having called, <sup>5</sup>his near, <sup>6</sup>when it came to pass that Peter entered, Cornelius ; <sup>7</sup>raised ; <sup>8</sup>findeth ; <sup>9</sup>Omit that were ; <sup>10</sup>yourself ; <sup>11</sup>join himself or come ; <sup>12</sup>and yet unto me hath God shewed ; <sup>13</sup>wherefore also I came without gainsaying, when I was ; <sup>14</sup>with what ; <sup>15</sup>Omit have ; <sup>16</sup>ago, until this hour, I was keeping the ninth hour of prayer in my house, and behold ; <sup>17</sup>apparel ; <sup>18</sup>said, <sup>19</sup>unto thee Simon, who is surnamed, <sup>20</sup>lodgeth, <sup>21</sup>Omit one, <sup>22</sup>Omit rest of verse, <sup>23</sup>Forthwith there ; <sup>24</sup>we are ; <sup>25</sup>in the sight of ; <sup>26</sup>have been ; <sup>27</sup>the Lord ; <sup>28</sup>amazed ; <sup>29</sup>the ; <sup>30</sup>Jesus Christ.

### †HOME DAILY BIBLE READINGS

M.—The gospel for the Gentiles, Acts 10 : 24-33.

T.—The gospel for the Gentiles, Acts 10 : 34-48.

W.—"A light to the Gentiles," Isa. 49 : 6-12.

Sunday—"Fellow heirs," Eph. 3 : 1-11.

Th.—Jews and Gentiles need Jesus, John 4 : 1-10.

F.—Jesus judge of all, Rom. 2 : 6-16.

S.—A woman of Canaan, Matt 15 : 21-28.

### THE LESSON EXPLAINED

**I. THE PREACHER.**—24-26. The morrow after. The messengers of Cornelius reached Joppa about noon of the day after their leaving Cæsarea (see vs. 8, 9). On the third day they set out on the return journey with Peter (v. 23), and they entered into Cæsarea on the fourth day, having spent the night probably at Apollonia, half way between Joppa and Cæsarea on the coast road. Cornelius waited for them ; fully convinced of the reality of his vision and persuaded that God was about to answer his prayers. Kinsmen and near friends ; who, doubtless, agreed with Cornelius in his religious views and feelings. Worshipped him ; not as he worshiped God, but expressing deep reverence towards God's messenger. Stand up ; I . . . a man. Peter refused Cornelius' reverence, while Jesus never refused worship (Luke 4 : 8 ; 8 : 41), thus showing that



A ROMAN CENTURION

he knew himself to be the Son of God.

27-29. Went in ; that is, into the room ; he had already entered the house, v. 25. It is . . . unlawful ; not forbidden by the law of Moses, but by the teachings of the Jewish rabbis. To keep company ; literally, "to join himself," to be intimate with. Come unto ; "come under the roof of." One of another nation. With true courtesy, Peter avoids using the offensive title "heathen." God hath shewed me ; in the vision of vs. 10-16. Came I . . . without gainsaying ; following in faith the guidance of the Spirit (v. 19), though he understood only imperfectly what God would have him do.

**II. THE HEARERS.**—30-33. Four days ago ; reckoning, according to the Jewish custom, the day at each end. We should make it three days. Until this hour ; the hour of Peter's arrival. I was keeping the ninth hour of

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prayer (Rev. Ver.) ; 3 o'clock in the afternoon. **A man . . . in bright clothing.** "Bright" denotes a heavenly radiance (compare ch. 1 : 10 ; Mark 9 : 3). The visitor is called an "angel" in v. 3. Vs. 31, 32 repeat vs. 5, 6. **Thou hast well done ;** a way of expressing thanks. **Before God.** So we are in God's presence when his servants speak.

Vs. 34-43 contain Peter's address.

**III. THE CONVERTS.—44-46.** While Peter yet spake. He was interrupted in his speech. **The Holy Ghost fell on . . . them ;** as he had come upon the disciples at Pentecost, ch. 2 : 4. **They of the circumcision ;** the six Jews mentioned in ch. 11 : 12 as Peter's companions (see also v. 23). **On the Gentiles also ;** as well as the Jews who had become Christian. Peter's friends thought that before one could become a Christian, he must be circumcised and accept the law of Moses. **Speak with tongues.** Compare again ch. 2 : 4.

**47, 48. Can any man ;** that is, "surely no man can." **Forbid water.** The water of baptism was the visible sign of God's presence in those baptized. God's presence had been made clear, and there could be no reason for refusing the sign. Real baptism includes the gift of the Spirit and the application of water. The first had been bestowed, and the second could not be withheld.

**LESSON QUESTIONS**

**24-25** When did Peter and his companions leave Joppa ? When did they arrive at Caesarea ? How did Cornelius receive Peter ? What did Peter refuse ? Where did an angel refuse worship ? (Rev. 19 : 10.)

**FOR WRITTEN ANSWERS**

1. What was the effect of Peter's address in the house of Cornelius ? .....
2. Why did Peter say that Cornelius and his friends should be baptized ? .....

**SIGN NAME HERE** .....

**EASTER LESSON—1 Corinthians 15 : 1-11.**

**AN ALTERNATIVE LESSON**

**GOLDEN TEXT—**Now hath Christ been raised from the dead, the firstfruits of them that are asleep.—1 Corinthians 15 : 20 (Rev. Ver.).

**I. THE MESSAGE.—1-4.** The gospel ; literally, the "God story." It is used to translate the Greek word which means literally, "good news." Which I preached ; when I was in Cornath (see Acts, ch. 18). **Ye are saved ;** through faith or trust in the risen and living Saviour. **I delivered unto you first.** This was the main thing which Paul taught and preached. **Christ died for our sins ;** died that our sins might be forgiven. According to the scriptures ; in fulfilment of the scriptures (see Isa., ch. 53 ; Luke 24 : 44-46). **Buried.** See John 19 : 38-42. **Rose again the third day.** Jesus died and was buried on a Friday afternoon and rose again on the following Sunday morning.

**II. THE WITNESSES.—5-9. Seen of Cephas ;**

**27-29** What did Peter say was unlawful amongst the Jews ? What had God showed him ? How had Peter shown his faith ? Where is it written, "there is no respect of persons with God ?" (Rom. 2 : 11.)

**30-33** Why did Cornelius say he had sent for Peter ? Where does Paul claim that his word was the word of God ? (1 Thess. 2 : 13.)

**44-46** How was Peter's address interrupted ? What sign of the Spirit's power was manifested ?

**47, 48** What two things are included in real baptism ? Which of these did Cornelius and his friends receive first ?

**Prove from Scripture—***That salvation is provided for all.*

**Shorter Catechism—***Ques. 54. What is required in the third commandment ?* A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works. *Ques. 55. What is forbidden in the third commandment ?* A. The third commandment forbiddeth all profaning or abusing of any thing whereby God makes himself known.

**The Question on Missions—**4. Why are sons so much more highly esteemed than daughters ? If a father in India dies without a son to perform the required burial rites, it is believed that the dead man will be denied all peace and happiness. On the other hand, daughters bring to their parents the expense of securing husbands for them.

**Lesson Hymns—**Book of Praise : 111 (The "Great Hymn of the Church"), 61, 67, 2 (Ps. Sel.), 457 (from PRIMARY QUARTERLY), 59.

another name for Peter. (See Luke 24 : 34.) **Then of the twelve ;** strictly speaking, the ten, Judas being dead and Thomas absent. (See Luke 24 : 36-48.) **Five hundred brethren ;** probably on the mountain in Galilee, Matt. 28 : 16, 17. **James.** This appearance is not mentioned in the Gospels. **All the apostles.** See Acts 1 : 6-12. **Last of all . . . of me also ;** on the road to Damascus. See Lesson I., for April 2, Acts 9 : 1-11, 17-19. **Last of the apostles, etc.** Lesson I. tells of Paul's persecuting the Christians.

**III. THE EFFECTS.—10, 11.** The grace of God ; the kindness, the favor of God shown to Paul, especially in the vision of the glorified Saviour. All that Paul had been able to do was through this heavenly grace. **Ye believed ;** in the risen Saviour.

## Lesson V.

## PETER DELIVERED FROM PRISON

April 30, 1916

**BETWEEN THE LESSONS**—Ch. 11 : 1-18 gives an account of the fault-finding of the Jewish Christians in Jerusalem because Peter had admitted the Gentile Cornelius into the church without circumcision and of Peter's defence. Vs. 19-30 are passed over in order that the story of Peter may be continued.

**GOLDEN TEXT**—The angel of the Lord encampeth round about them that fear him, and delivereth them.—  
Psalm 34 : 7.

\*Memorize John 3 : 9-11.

**THE LESSON PASSAGE**—Acts 12 : 1-11. Study Acts 12 : 1-19.

1 Now about that time Her'od the king<sup>1</sup> stretched forth his hands to<sup>2</sup> vex certain of the church.

2 And he killed James the brother of John with the sword.

3 And<sup>3</sup> because he saw it pleased the Jews, he proceeded<sup>4</sup> further to<sup>5</sup> take Pe'ter also. (Then were the days of unleavened bread.)

4 And when he had<sup>7</sup> apprehended him, he put him in prison, and delivered him to four quarternions of soldiers to<sup>8</sup> keep him ; intending after<sup>9</sup> Easter to bring him forth to the people.

5 Pe'ter therefore was kept in<sup>10</sup> prison : but prayer was made<sup>11</sup> without ceasing of the church unto God for him.

6 And when Her'od<sup>12</sup> would have brought him forth, the same night Pe'ter was sleeping between two soldiers, bound with two chains : and<sup>13</sup> the keepers before the door kept the prison.

7 And, behold,<sup>14</sup> the angel of the Lord<sup>15</sup> came upon

**Revised Version**—<sup>1</sup> put forth ; <sup>2</sup> afflict ; <sup>3</sup> when he saw that it ; <sup>4</sup> Omit further ; <sup>5</sup> seize ; <sup>6</sup> And those were (Omit bracket) ; <sup>7</sup> taken ; <sup>8</sup> guard ; <sup>9</sup> the Passover ; <sup>10</sup> the ; <sup>11</sup> earnestly of ; <sup>12</sup> was about to bring ; <sup>13</sup> guards ; <sup>14</sup> an ; <sup>15</sup> stood by him ; <sup>16</sup> cell ; <sup>17</sup> awoke him, saying, Rise ; <sup>18</sup> he did so ; <sup>19</sup> Omit him ; <sup>20</sup> he ; <sup>21</sup> And when ; <sup>22</sup> into ; <sup>23</sup> its ; <sup>24</sup> straightway ; <sup>25</sup> truth ; <sup>26</sup> forth ; <sup>27</sup> Omit hath.

## †HOME DAILY BIBLE READINGS

M.—Peter delivered from prison, Acts 12 : 1-11.

T.—Peter delivered from prison, Acts 12 : 12-19.

W.—The power of prayer, Matt. 18 : 15-20.

Th.—Angels minister to us, Ps. 34 : 1-11.

F.—Daniel's trust in God, Dan. 6 : 10-17.

S.—Daniel's deliverance, Dan. 6 : 18-23.

**Sunday**—The safety of God's people, Ps. 91.

## THE LESSON EXPLAINED

**I. THE PRISON.**—1, 2. About that time ; shortly before the death of Herod in A.D. 44. Herod the king ; Herod Agrippa I., grandson of Herod the Great, and, at this time ruler over all his grandfather's dominions. To vex ; Rev. Ver., "afflict," that is, by oppression. Killed James ; along with Peter and John, one of the three most prominent of the apostles. With the sword ; by beheading (see Matt. 14 : 10). This mode of death was regarded by the Jews as specially disgraceful.

3, 4. Pleased the Jews. It was a chief part of Herod's policy to gain the favor of the Jewish leaders, who, he knew, were bitterly opposed to the Christians. Proceeded . . . to take Peter ; the leader amongst the apostles. Days of unleavened bread ; strictly, the seven days following the eating of the Passover, during

which no bread with leaven or yeast might be used (Lev. 23 : 5-8), but the term is often used to denote the whole Passover Feast. Apprehended ; seized. In prison ; perhaps in the Tower of Antonia, built by Herod the Great. Quarternions ; groups of four men each. Each group was on duty six hours out of the twenty-four. After Easter ; Rev. Ver., "the Passover," which comes at the same time as Easter. Bring him forth ; for final sentence and punishment. No legal decision could be given during the Passover week.

**II. THE PRAYER MEETINGS.**—5. But prayer ; invoking the power of God against the power of Herod. Without ceasing ; Rev. Ver., "earnestly." The Greek work signifies "stretched out." It suggests a bowstring drawn to its fullest length and strength. So should our hearts be in prayer. Of the church ; that is, by companies of its members scattered here and there throughout the city. Unto God ; the heavenly king against whom King Herod was helpless. For him ; doing the very best thing on his behalf that could be done.

**III. THE DELIVERANCE.**—6-8. When Herod would have brought him forth ; Weymouth, "was on the point of taking him out of prison," for sentence and execution. The same night ; in Herod's plan



ANCIENT PRISON KEYS

seven days following the eating of the Passover, during

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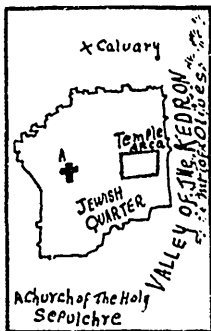


Peter's last night on earth. Peter was sleeping; fearless and calm because of his trust in God. (Compare ch. 10. 25.) Between two soldiers, bound with two chains; literally, "wristbands," fastening him to his keeper on either side. Keepers before the door; the other two of the "quaternion" on duty. An angel of the Lord, etc. (Rev. Ver.). Compare Luke 2:9. A light shined; "the glory of the Lord." Compare again Luke 2:9. Smote Peter; to rouse him, so soundly and quietly was he sleeping. Chains fell off; "dropped from his wrists." Gird thyself; put on thy girdle, to bind up the long Eastern undergarment, loosened for sleeping in. Sandals; the foot gear of the poor; the rich wore shoes. Garment; outer robe, taken off and used for a night covering.

9-11. Past the first ("ward"); perhaps the place where the second pair of the quaternion were on guard. Second ward; another part of the prison where guards were also on duty. Unto the iron gate; an effectual bar to their progress if kept shut. Opened .. of its own accord (Rev. Ver.); without human agency. Angel departed. His help was no longer needed: Peter could do the rest. Come to himself; realizing that all had actually happened and was no vision.

The conclusion of the story is given in vs. 12-19.

THE GEOGRAPHY LESSON



If one were to look over the city of JERUSALEM from a high point on its wall, he would see a great collection of houses, built of greyish stones and so closely crowded together that scarcely any sign of streets or alleys can be seen; indeed, in many cases, it is difficult to tell where one house ends and the next begins. Most of the dwellings have flat roofs, and a few are finished with low, rounding domes. Here and there is

a house with an upper room, reached by a staircase from the open courtyard of the house, not from its interior. The beholder, from his lofty standpoint, might look into the courtyards of the nearer houses. They are surrounded by high walls, so as to be almost like enclosed rooms, but they have fresh air and sunlight.

LESSON QUESTIONS

1, 2 When did the events of the lesson happen? Who was Herod? Which of the apostles did he put to death? In what manner? What special privileges had James enjoyed? (Luke 8:51; 9:28; Mark 14:33.) What prediction of Jesus was fulfilled in his death? (Matt. 20:23.)

3, 4 What other apostle did Herod imprison? How was Peter guarded? What is a quaternion? When did Herod intend to put him to death? What prayer had Jesus offered for Peter? (Luke 22:31, 32.)

5 What did Peter's friends do for him? What parable teaches the duty of importunate prayer? (Luke 18:1-8.)

6-8 How was Peter fastened to his keepers? What proof did he give of faith? How was he roused from sleep?

9-11 Describe his escape from the prison? When did the angel leave him? Where are angels called ministering spirits? (Heb. 1:14.)

FOR DISCUSSION

1. Does the death of James contradict the Golden Text?

2. Is it possible for us to pray without ceasing?

A PRAYER

O thou who dost neither slumber nor sleep, we thy children commit ourselves to thy care. Hold thou us up, and we shall be safe. Teach us that we are held in the hollow of thy hand, that our names are graven on the palm of thy hand. Smile upon our efforts to persuade others to come to this place of safety, and glorify thy name in them and in us. Amen.

From Scripture—That God is stronger than his people's foes.

Shorter Catechism—Review Questions 51-55.

The Question on Missions—5. What native religions are found in Central India? Animism, with its host of powerful and evil spirits in rivers, hills, trees and stones, Hinduism, with its many sacred animals, its multitude of gods and its strict caste or class laws, with numerous ceremonial customs, and Mohammedanism, with its belief in a God of wholly arbitrary will and power and its denial of freedom or responsibility to man.

Lesson Hymns—Book of Praise: 111 (The "Great Hymn of the Church"), 263, 273, 26 (Ps. Sel.), 570 (from PRIMARY QUARTERLY), 262.

FOR WRITTEN ANSWERS

1. What was Herod's purpose regarding Peter? .....

.....

2. How was Peter guarded in prison? .....

.....

3. In what way was he delivered? .....

.....

SIGN NAME HERE .....

## Lesson VI.

## \* THE MISSIONARIES OF ANTIOCH

May 7, 1916

**BETWEEN THE LESSONS**—Ch. 8. 1-3 describes a fierce persecution. To-day's lesson takes up again the story commenced in ch. 8: 1-13.

**GOLDEN TEXT**—Go ye therefore, and make disciples of all the nations.—Matthew 28 : 19 (Rev. Ver.).

†Memorize John 3 : 12, 13. **THE LESSON PASSAGE**—Acts 11 : 19-26 ; 13 : 1-3. Study Acts 11 : 19-30 ; 12 : 25 to 13 : 12.

19<sup>1</sup> Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as <sup>2</sup> Phenice, <sup>3</sup> Cyprus, and Antioch, <sup>4</sup> preaching the word to none but <sup>5</sup> unto the Jews only.

20<sup>6</sup> And some of them were men of Cyprus and Cyrene, <sup>7</sup> which, when they were come to Antioch, spake unto the <sup>8</sup> Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them : and a great number <sup>9</sup> believed, and turned unto the Lord.

22<sup>10</sup> Then tidings of these things came unto the ears of the church which was in Jerusalem : and they sent forth Barnabas, <sup>11</sup> that he should go as far as Antioch.

23 Who, when he <sup>12</sup> came, and had seen the grace of God, was glad, and <sup>13</sup> exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith : and much people was added unto

**Revised Version**—They therefore that were ; <sup>2</sup> tribulation ; <sup>3</sup> Phœnicia ; <sup>4</sup> speaking ; <sup>5</sup> save only to Jews . <sup>6</sup> But there were some of them ; <sup>7</sup> who ; <sup>8</sup> Greeks also ; <sup>9</sup> that believed turned ; <sup>10</sup> And the report concerning them came to ; <sup>11</sup> Omit four words ; <sup>12</sup> was come ; <sup>13</sup> he ; <sup>14</sup> And he went forth to Tarsus to seek for Saul ; <sup>15</sup> even for ; <sup>16</sup> were gathered together with ; <sup>17</sup> people , and that the ; <sup>18</sup> at Antioch, in the church that was there, prophets and teachers, Barnabas ; <sup>19</sup> Symeon ; <sup>20</sup> the foster-brother of Herod ; <sup>21</sup> And as ; <sup>22</sup> Then, when.

## †HOME DAILY BIBLE READINGS

M.—The missionaries of Antioch, Acts 11 : 19-30.

T.—The missionaries of Antioch, Acts 12 : 25 to 13 : 12.

W.—"Prepare ye the way," Isa. 40 : 1-9.

Sunday—"Into all the world," Matt. 28 : 16-20.

Th.—"Covet earnestly the best gifts," 1 Cor. 12 : 18-31.

F.—A little missionary, 2 Kgs. 5 : 1-8.

S.—"Preach the gospel of peace," Rom. 10 : 12-21.

## THE LESSON EXPLAINED

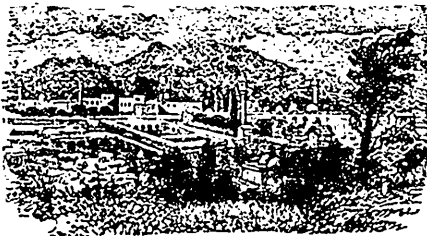
**I. MISSIONARIES RECEIVED.**—19. Scattered abroad. See Between the Lessons. Travelled. They were probably poor, and depended for their food and lodging on the hospitality of the people on the way.

As far as Phœnicia (Rev. Ver.) ; the district of Syria, about 150 miles long by 15 broad, along the Mediterranean Sea, containing the cities of Tyre and Sidon. Cyprus ; a fertile island, in the northeast corner of the Mediterranean, 140 miles long by 60 broad, now belonging to Great Britain. Antioch. See Geography Lesson. Preaching . . . unto the Jews only ; as had been done in Palestine, until Peter, under the instruction of the Holy Spirit, had carried the gospel to Cornelius, a Gentile (see Lessons III. and IV., ch. 10 : 1-16 and ch. 10 : 24-33, 44-43).

20, 21. Men of Cyprus (see above) and Cyrene (a district in North Africa). Spoke unto the Greeks (Rev. Ver.) ; not Greek-speaking Jews, but Gentiles (compare Rom. 1 : 16 ; 1 Cor. 1 : 22-24). Preaching the Lord Jesus ; as the Saviour of Jew and Gentile

alike, ch. 4 : 12. The hand of the Lord ; his power shown in changing hearts and lives. A great number believed ; and in so doing were saved, ch. 16 : 31. Turned unto the Lord ; forsaking their old sinful lives for his service.

**II. MISSIONARIES AT WORK.**—22, 23. Tidings . . . came unto . . . the church . . . in Jerusalem ; the mother church, under the direct care of the apostles. New churches would naturally look to it for guidance. Sent forth Barnabas ; a man of wide sympathies (see ch. 4 : 36, 37 ; 9 : 27). Had seen the grace of God ; the divine favor shown in the conversion of the Gentiles. Was glad ; as was the church at Jerusalem when they heard



THE CITY OF TARSUS, BIRTHPLACE OF PAUL

of Cornelius' conversion, v. 18. Exhorted them all ; spoke words of encouragement and warning to the new converts. With purpose of heart ; with earnest and steadfast resolve. Cleave unto the Lord. In the wicked city of Antioch the followers of Jesus would need to be brave and determined in resisting temptations.

\*This Lesson has been selected to be treated as a Special Missionary Lesson for the Quarter.

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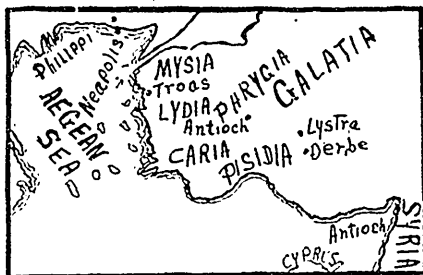
24. A good man; a hopeful, generous-spirited man, ready to rejoice in the well-being of others. Full of the Holy Ghost; who dwelt in his heart, and to whom his goodness was due. Of faith; trusting Christ as his own Saviour, and sure of his power to save others. Much people was added unto the Lord. It is union with Christ himself, and not merely with the church, that saves.

25, 26. Barnabas to Tarsus. See Geography Lesson. To seek Saul. A strong leader was needed, and Barnabas had confidence in Saul (compare ch. 9. 27). Besides, Barnabas doubtless knew that Saul had been set apart for work amongst the Gentiles. Called Christians first in Antioch. At first a contemptuous nickname,—“partisans of Christ”—this soon became a title of honor.

III. MISSIONARIES SENT FORTH.—Ch. 13 :

1-3. Prophets and teachers; two classes of workers in the early church. The “prophets” were specially qualified to make known God’s mind. They were forthtellers, not necessarily foretellers. Nothing is known of Simeon or Lucius save what is told here. “Niger” is latin for “black.” Manaen the foster-brother (Rev. Ver.); that is, the adopted playmate and schoolfellow of Herod the tetrarch (“ruler of a fourth part”); Herod Antipas (see Matt. 14 : 1-12). Ministered to the Lord; in public worship. Fasted; abstained from food for religious purposes. The Holy Ghost said; through one or more of the prophets. Separate me Barnabas and Saul; set them apart for Christ’s work. Fasted and prayed; a solemn devotional service. Laid their hands on them; thus setting them apart for their work. Sent them away; though these great leaders could ill be spared.

THE GEOGRAPHY LESSON



ANTIOCH IN SYRIA is about 300 miles north of Jerusalem. To-day a Turkish town occupies the site. The ancient city stood on the left bank of the navigable river Orontes, 14 miles from the sea. At the mouth of the river was the seaport of Solencia.

LESSON QUESTIONS

19 What is the reference in this verse? How may the disciples have been supported in their journeys? What and where is Phoenicia? Cyprus? Antioch? What rule did the disciples observe in their preaching?

20, 21 By whom was this rule broken? Where? Who were the Greeks? What was the effect of this preaching? Where do we read of Greeks seeking to see Jesus? (John 12 : 20-22.)

22-24 To what church were tidings sent of the new kind of work? Why was this done? Whom did the Jerusalem church send to Antioch? What side was he likely to take, and why? How did he regard the work in Antioch? How did he help in the work? What sort of man was Barnabas? What is the difference between a “righteous” man and a “good” man? (Rom. 5 : 7.)

25, 26 What new leader did Barnabas bring to Antioch? What new name was given to the disciples? What does Paul call the disciples of Christ in 1 Cor. 1 : 2.

Ch. 13 : 1-3 How were Barnabas and Saul set apart for their work?

FOR DISCUSSION

1. Is any race of mankind superior to the others?
2. Can any church be too poor to help in foreign missions?

A PRAYER

Lord, make us like thee. Teach us how to pray unselfishly, persistently, triumphantly. And give us our heart’s desire as we think of those whom we are eager to have take thy name upon them. Save us from the things that hinder our success in seeking souls, and make us thy fellow workers. For thine own name’s sake. Amen.

Prove from Scripture—That the gospel is to be preached everywhere.

Shorter Catechism—Ques. 56. What is the reason annexed to the third commandment? A. The reason annexed to the third commandment is, That whoever the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

The Question on Missions—6. Why is it difficult for a boy in India to become educated? In the native states of central India there are schools only in the larger villages or towns, except where our mission has opened schools. Low caste boys cannot attend the same school as those of high caste, and, besides, boys of the lower castes have to begin to work while they are still very young.

Lesson Hymns—Book of Praise : 111 (The “Great Hymn of the Church”), 462, 449, 69 (Ps. Sel.), 242 (from PRIMARY QUARTERLY), 458.

FOR WRITTEN ANSWERS

1. How did the gospel come to be preached to the Gentiles at Antioch?.....
2. Describe the sending forth of the first foreign missionaries.....

SIGN NAME HERE.....

## Lesson VII. "LO, WE TURN TO THE GENTILES" May 14, 1916

**BETWEEN THE LESSONS**—Vs. 4-12 tell the story of the visit of Barnabas and Saul to Cyprus, with its incidents of the conversion of the Roman proconsul and the smiting with blindness of a sorcerer named Bar-Jesus or Elymas.

**GOLDEN TEXT**—I have set thee for a light of the Gentiles, that thou shouldst be for salvation unto the uttermost part of the earth.—Acts 13 : 47 (Rev. Ver.).

\*Memorize John 3 : 14, 15. **THE LESSON PASSAGE**—Acts 13 : 13-15, 42-52. Study Acts 13 : 13-52.

13 Now <sup>1</sup>when Paul and his company <sup>2</sup>loosed from Paphos, <sup>3</sup>they came to Perga in Pamphylia; and John <sup>4</sup>departing from them <sup>5</sup>returned to Jerusalem.

14 But <sup>6</sup>when they departed from Perga, they came to Antioch <sup>7</sup>in Pisidia, and <sup>8</sup>went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, <sup>9</sup>Ye men and brethren, if ye have any word of exhortation for the people, say on.

42 And <sup>10</sup>when the Jews were gone out of the synagogue, the Gentiles besought that these words might be <sup>11</sup>preached to them the next sabbath.

43 Now when the <sup>12</sup>congregation was broken up, many of the Jews and <sup>13</sup>religious proselytes followed Paul and Bar'nabas : who, speaking to them, <sup>14</sup>persuaded them to continue in the grace of God.

44 And the next sabbath <sup>15</sup>day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with <sup>16</sup>envy, and <sup>17</sup>spake against those things which were spoken by Paul, <sup>18</sup>contradicting and

**Revised Version**—<sup>1</sup>Omit when ; <sup>2</sup>set sail ; <sup>3</sup>and came ; <sup>4</sup>departed ; <sup>5</sup>and ; <sup>6</sup>they, passing through from Perga, came ; <sup>7</sup>of ; <sup>8</sup>they ; <sup>9</sup>Brethren, if ; <sup>10</sup>as they went out, they besought ; <sup>11</sup>spoken ; <sup>12</sup>synagogue broke up ; <sup>13</sup>of the devout proselytes ; <sup>14</sup>urged ; <sup>15</sup>almost the whole city was gathered together ; <sup>16</sup>jealousy ; <sup>17</sup>contradicted the things ; <sup>18</sup>and blasphemed ; <sup>19</sup>And Paul ; <sup>20</sup>spoke out boldly ; <sup>21</sup>be spoken to you. Seeing ye thrust it from ; <sup>22</sup>eternal ; <sup>23</sup>for a ; <sup>24</sup>utmost part ; <sup>25</sup>as ; <sup>26</sup>God : and ; <sup>27</sup>spread abroad ; <sup>28</sup>urged on the devout women of honourable estate ; <sup>29</sup>stirred up a ; <sup>30</sup>cast ; <sup>31</sup>borders.

blaspheming.

46 <sup>19</sup>Then Paul and Bar'nabas <sup>20</sup>waxed bold, and said, It was necessary that the word of God should first <sup>21</sup>have been spoken to you : but seeing ye put it from you, and judge yourselves unworthy of <sup>22</sup>everlasting life, lo, we turn to the Gen'tiles.

47 For so hath the Lord commanded us, saying, I have set thee <sup>23</sup>to be a light of the Gen'tiles, that thou shouldst be for salvation unto the <sup>24</sup>ends of the earth.

48 And <sup>25</sup>when the Gen'tiles heard this, they were glad, and glorified the word of <sup>26</sup>the Lord : and as many as were ordained to eternal life believed.

49 And the word of the Lord was <sup>27</sup>published throughout all the region.

50 But the Jews <sup>28</sup>stirred up the devout and honourable women, and the chief men of the city, and <sup>29</sup>raised persecution against Paul and Bar'nabas, and <sup>30</sup>expelled them out of their <sup>31</sup>coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

## HOME DAILY BIBLE READINGS

M.—"Lo, we turn to the Gentiles," Acts 13 : 13-25.

Th.—"Lo, we turn to the Gentiles," Acts 13 : 45-52.

T.—"Lo, we turn to the Gentiles," Acts 13 : 26-37.

F.—Promise for all nations, Gen. 12 : 1-8.

W.—"Lo, we turn to the Gentiles," Acts 13 : 38-44.

S.—Through faith, Rom. 4 : 9-18.

Sunday—All flesh shall come, Pa. 65 : 1-13.

## THE LESSON EXPLAINED

**I. PREACHING IN THE SYNAGOGUE.**—13. Paul and his company ; literally, "those around Paul." From this time on the apostle to the Gentiles is the central figure in the Acts. Loosed ; Rev. Ver., "set sail," a sailor's phrase for putting out to sea. From Paphos ; on the southwest coast of Cyprus, the Roman capital of the island (see v. 6). To Perga in Pamphylia. Perga was the capital of Pamphylia, a district occupying the middle of the southern seaboard of Asia Minor. The course from Paphos to Perga would be northwest. John ; that is, John Mark (see v. 5 and ch. 12 : 12), probably the writer of the second Gospel. Departed . . . returned to Jerusalem (Rev. Ver.). For what reason we do not know. (See ch. 15 : 38 and Col. 4 : 10.)

14, 15. To Antioch in Pisidia ; a city in the Roman province of Galatia, which occupied the central



PAUL PREACHING

portion of Asia Minor, Pisidia being one of the districts in the province. Went into the synagogue. Paul here followed his usual custom in preaching,— "to the Jew first," Rom. 1 : 16 (compare v. 5). After the reading of the law ; the portion for the day from the Pentateuch or Five Books of Moses. And the prophets ; the selection from the prophetic books regularly read along with the selection from the Law. The rulers of the synagogue ; the officials in whose hands was the authority to call upon readers of the lessons and preachers at each service. Sent unto them ; perhaps having heard before this of Paul and his companions as teachers throughout the city. Any word of exhortation. The usual burden of an address on such an occasion was the urging of the people to keep the law more strictly.

Vs. 17-41 contain Paul's sermon.

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II. **OPPOSED BY THE JEWS.—42-45.** As they went out (Rev. Ver.) ; that is, Paul and Barnabas. They besought (Rev. Ver.) ; the congregation besought. These words . . . preached . . . next sabbath. They were eager to hear more of the new teaching. Many . . . Jews . . . devout (Rev. Ver.) proselytes. These proselytes were God-fearing Gentiles, who were strangely attracted to the Jewish faith, but had not yet actually professed it. Followed Paul and Barnabas ; in quest of further instruction. Continue in the grace of God ; persevere in their purpose to know the gospel, the revelation of God's favor, and, better still, obey it. Vs. 44, 45 tell of the gathering on the "next sabbath" and the violent opposition of the Jews to Paul and Barnabas.

III. **TURNING TO THE GENTILES.—46-49.** Word of God . . . first . . . to you. The apostles offered the gospel first to the Jews (compare ch. 3 : 28), that they might spread it throughout the world. Put it from you, etc. By rejecting the honor offered them of God, they merited God's rejection of them. Lo, we turn to the Gentiles. This was a turning point in Paul's history and in that of Christianity. Henceforth the gospel offer was not to be limited to the Jews, but was to be extended to all people of every race. So hath the Lord commanded. Paul quotes Isa. 42 : 6 as showing God's purpose for the salvation of the Gentiles (compare Rom. 9 : 25 ; 10 : 12). Ordained to eternal life ; "placed in the ranks of those on the road to eternal life," because they had shown themselves willing to accept the gospel which the Jews had rejected. Believed ; accepted Jesus as their Saviour.

THE GEOGRAPHY LESSON



In Paul's day the most important part of ANTIOCH IN PISIDIA was built on a hill guarded by a strong wall against the half barbarous mountaineers of the district. Below the hill may now be seen fields and walled gardens, with some beautiful groves and orchards. In two places there are glimpses of streams of water. Antioch was a Roman garrison town.

LESSON QUESTIONS

- 13 From what place did Paul and his company sail ? To what place ?
- 14, 15 To what place did the travelers go from Antioch ? In what Roman province was Antioch ? What custom did Paul here follow ? Who invited Paul and Barnabas to speak ? Which responded ? Find an account of Jesus' preaching in the synagogue at Nazareth. (Luke 4 : 16.)
- 42-45 Who came together on the second Sabbath ? How did the Jews show their opposition ? Where are we told that "his own" would not "receive" Jesus ? (John 1 : 11.)
- 46-49 Why does v. 46 mark a turning point in the Acts ?
- 50-52 Why did Paul and Barnabas leave Antioch ? Whither did they go ?

FOR DISCUSSION

- 1. Can one be a Christian without being a missionary ?
- 2. Does opposition ever really hinder the progress of Christianity ?

A PRAYER

Lord, how canst thou have pleasure in us, who are so feeble, so sinful, so unlovely ? Yet thou dost look in love on us and plan for our happiness. May we not thwart thy plan by refusing to listen to thee and give to thee our hearts. Save us from sin, and make us over as thou wouldst have us. Amen.

Prove from Scripture—That rejecting Christ is a great sin.

Shorter Catechism—Ques. 57. Which is the fourth commandment ? A. The fourth commandment is, Remember the sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work : but the seventh day is the sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates : for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the sabbath-day, and hallowed it.

The Question on Missions—7. What special difficulties hinder the education of girls ? Women in India are regarded as chattels always dependent on men, and having been so long kept in ignorance, are suspicious of new plans. It is difficult to obtain teachers, as there are no trained non-Christian women.

Lesson Hymns—Book of Praise : 111 (The "Great Hymn of the Church"), 129, 134, 71 (Ps. Sol.), 560 (from PRIMARY QUARTERLY), 148.

FOR WRITTEN ANSWERS

- 1. How were Paul and Barnabas led to preach the gospel to the Gentiles at Antioch ? .....
- 2. What effect on the Jews had their doing this ? .....

SIGN NAME HERE .....

## Lesson VIII.

## THE CRIPPLE OF LYSTRA

May 21, 1916

**BETWEEN THE LESSONS**—The lesson follows immediately on that for last day.**GOLDEN TEXT**—He giveth power to the faint; and to him that hath no might he increaseth strength.—Isaiah 40 : 29 (Rev. Ver.).

\*Memorize John 3 : 16.

**THE LESSON PASSAGE**—Acts 14 : 8-20. Study Acts, ch. 14.

8 And there sat a certain man at Lys'tra, impotent in his feet, being a cripple from his mother's womb, who never had walked :

9 The same heard Paul speak : who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycao'nia, The gods are come down to us in the likeness of men.

12 And they called Bar'nabas, Ju'piter ; and Paul, Mercur'ius, because he was the chief speaker.

13 Then the priest of Ju'piter, 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'nabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

**Revised Version**—1 at Lystra there sat a certain man ; 2 Omit being ; 3 speaking ; who, fastening his eyes upon him, and seeing that ; 4 made whole ; 5 up ; 6 multitudes ; 7 voice ; 8 Mercury ; 9 And the ; 10 Jupiter whose temple was ; 11 the ; 12 But when ; 13 of it ; 14 garments ; 15 sprang forth among the multitude ; 16 bring you good tidings that ; 17 vain things ; 18 who ; 19 that in them is ; 20 the generations gone by ; 21 And yet he ; 22 you from heaven rains ; 23 your ; 24 multitudes from doing sacrifice ; 25 But there ; 26 Jews thither ; 27 and having persuaded the multitudes, they stoned Paul and dragged him ; 28 that he was dead ; 29 But as ; 30 entered into ; 31 on the morrow he went forth.

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 Antioch and Ico'nium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

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'nabas to Der'be.

**HOME DAILY BIBLE READINGS**

M.—The cripple of Lystra, Acts 14 : 1-12.

Th.—God's goodness, Lev. 26 : 1-12.

T.—The cripple of Lystra, Acts 14 : 13-28.

F.—According to thy faith, Matt. 8 : 5-13.

W.—The touch of faith, Matt. 9 : 18-31.

S.—Expect tribulation, John 16 : 26-33.

Sunday—"I also will keep thee." Rev. 3 : 7-12.

**THE LESSON EXPLAINED**

Vs. 1-7 give an account of the missionaries' visit to Iconium.

**I. HEALING BESTOWED.**—8. There sat ; literally, "used to sit," probably in some public place regularly to beg (compare ch. 3 : 2). At Lystra. See Geography Lesson. Impotent (helpless) in his feet ; a physician's description, such as Luke often gives. A cripple, etc. ; no pretender, but one whose history from infancy was well known. Never had walked ; and never expected to,—a hopeless case, as far as human eye could see.

9, 10. Heard Paul speak. A better translation is, "was listening to Paul." The Greek means that he had heard the apostle several times. Who stedfastly beholding him ; with deep pity for his helplessness and a longing desire to do him good. Seeing . . . faith to be made whole (Rev. Ver.). Faith in Jesus as Saviour for body and soul was dawning in the man's heart and shone out of his eyes. Said with a loud voice ; like that of a commander giving orders to his soldiers. Stand . . . on thy feet. The helpless part



**JUPITER AND MERCURY:** From an Ancient Altar

is named to give the man confidence that he is to be made entirely whole. Leaped ; with a sudden spring. Walked ; literally, "began to walk" and continued to do so. The cure was complete and lasting.

**II. WORSHIP REJECTED.**—11, 12. People . . . in the speech of Lycaonia ; going back, in their excitement, to their mother tongue, although they could speak Greek, which the apostles used. Gods . . . in the likeness of men. Paul and Barnabas would not understand the people's words, and so at first made no protest. Called Barnabas, Jupiter ; the chief of the Greek gods worshipped by the Lycaonians, whose

name was given to Barnabas because of his dignified appearance. Paul, Mercurius ; or Mercury, the attendant of Jupiter. The Lycaonians were the more ready to believe that two of the gods had appeared, because there was a legend amongst them that Jupiter and Mercury had once come in human form to the home of Baucis and Philemon, natives of the country. The chief speaker. Mercury was the god of eloquence.

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13-18. Priest of Jupiter . . before the city (Rev. Ver.); the local title of Jupiter, given because his temple was at the city gate. Oxen; for sacrifice. Garlands; made of wool, with leaves and flowers interwoven, to adorn the victim, the altar, the priests and the attendants at a heathen sacrifice. Unto the gates; of the city or the temple or the house in which the apostles were lodged. Apostles . . rent their clothes; in token of their abhorrence. Men of like passions; of the same nature, and not gods, as the people wrongly supposed. Turn from these vanities; these false gods. Unto the living God; whom the preachers go on to declare to be the creator and preserver of all. Thus, though with difficulty, they kept the people from offering sacrifices to them.

III. PERSECUTION ENDURED.—19, 20. These verses tell how Jews from Antioch and Iconium, in alliance with the Gentile population of Lystra, stoned Paul, until he was left for dead outside the town walls. After his recovery, probably by a miracle, he went . . with Barnabas to Derbe.

From Derbe, Paul and Barnabas made a return journey through Lystra, Iconium and Antioch, and, having ordained elders in the newly founded churches of these places, Paul and Barnabas returned to Antioch in Syria, the starting point of Paul's First Missionary Journey. They gave the church at Antioch an account of their work and success, and remained amongst the disciples in that city for a considerable time. Vs. 21-28.

influence, and the common people expressed themselves in their own Lycaonian language.

LESSON QUESTIONS

8 Where was Lystra? Describe the helpless man whom Paul and Barnabas met there. How long had he been a cripple? With what other lame man may he be compared?

9, 10 How was Paul attracted to him? What is said of the man's faith? What did Paul say to him? What was the effect? To whom did Jesus say, "Thy faith hath saved thee?" (Luke 7 : 50.) Where could he not do many mighty works because of unbelief? (Matt. 13 : 54, 58.)

11, 12 Who did the people think Paul and Barnabas were? What reasons are given for calling Barnabas, Jupiter, and Paul, Mercury? Why were the Lycaonians the more ready to believe that two of the gods had appeared?

13-18 What did the people wish to do? How was this prevented? What did Paul tell the people about God?

19, 20 What enemies of the apostles came to Lystra? What was done to Paul? Where does he speak of this? (2 Cor. 11 : 25.)

FOR DISCUSSION

1. Is there such a thing as being healed by faith now?
2. Would pictures in our churches help or hinder true worship?

A PRAYER

We rejoice, O Father, in thy power that transforms the world. We thank thee that daily thou art speaking the word of life and joy and hope. Make us thy agents to carry the message to those who are in need. Make us fearful lest sin find entrance to our lives and hinder our usefulness. Keep us close to thee and enable us to bring others into the same intimate relationship. Amen.

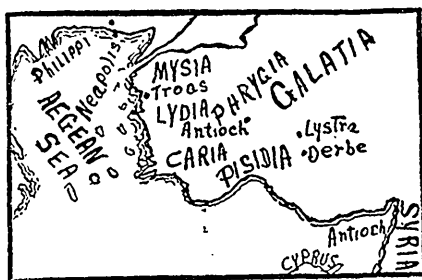
Prove from Scripture—That God only should be worshiped.

Shorter Catechism—Ques. 58. What is required in the fourth commandment? A. The fourth commandment requireth the keeping holy to God such set time as he hath appointed in his word; expressly one whole day in seven, to be a holy sabbath to himself.

The Question on Missions—8. What has our church done for Central India? Our church has on the Central India mission staff 80 men and women, a mission plant valued approximately at \$250,000, which includes college, schools, hospitals, workshops, bungalows, etc. The annual expenditure varies. In 1914 it amounted to \$83,538.

Lesson Hymns—Book of Praise : 111 (The "Great Hymn of the Church"), 216, 225, 77 (Ps. Sol.), 427 (from PRIMARY QUARTERLY), 217.

THE GEOGRAPHY LESSON



LYSTRA was a town in the southern part of the Roman province of Galatia, and was connected with Antioch, 18 miles to the northeast, by the direct military Imperial road, which did not pass through Iconium. The town was built on a low, flat-topped hill,—so flat as to suggest that it must have been artificially shaped. Hardly any remains of the city are now to be seen above ground. No trace of the temple of Jupiter-before-the-City are discoverable. The town appears not to have come much under Greek

FOR WRITTEN ANSWERS

1. What honors did the Lystrians wish to pay Paul and Barnabas, and why? .....
2. Explain their afterwards taking part in stoning him .....

SIGN NAME HERE .....

## Lesson IX.

## THE COUNCIL AT JERUSALEM

May 28, 1916

**BETWEEN THE LESSONS**—The lesson follows closely on that for last day.**GOLDEN TEXT**—With freedom did Christ set us free.—Galatians 5 : 1 (Rev. Ver.).

\*Memorize John 3 : 17, 18.

**THE LESSON PASSAGE**—Acts 15 : 22-33. Study Acts 15 : 1-35.

22 Then <sup>1</sup>pleased it the apostles and <sup>2</sup>elders, with the whole church, to <sup>3</sup>send chosen men of their own company to Antioch with Paul and Bar'nabas; *namely*, Ju'das <sup>4</sup>surnamed Bar'sabas, and Si'las, chief men among the brethren :

23 And they wrote <sup>5</sup>letters by them after this manner : The apostles and <sup>6</sup>elders and brethren send greeting unto the brethren which are of the Gen'tiles in Antioch and Syr'ia and Cilic'ia :

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your <sup>7</sup>souls, saying, *Ye must be circumcised, and keep the law :* to whom we gave no such commandment :

25 It seemed good unto us, <sup>8</sup>being assembled with one accord, to send chosen men unto you with our beloved Bar'nabas and Paul,

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

**Revised Version**—<sup>1</sup>it seemed good to the; <sup>2</sup>the; <sup>3</sup>choose men out of their company, and send them; <sup>4</sup>called Barsabbas; <sup>5</sup>thus by them; The; <sup>6</sup>the elder brethren unto; <sup>7</sup>greeting; <sup>8</sup>souls; to whom we gave no commandment; <sup>9</sup>having come to one accord, to choose out men and send them unto you; <sup>10</sup>themselves also shall tell; <sup>11</sup>word of; <sup>12</sup>this; <sup>13</sup>sacrificed; <sup>14</sup>it shall be well with you; <sup>15</sup>they, when; <sup>16</sup>came down to; <sup>17</sup>having gathered; <sup>18</sup>And when; <sup>19</sup>it; <sup>20</sup>themselves also prophets; <sup>21</sup>spent some time there; <sup>22</sup>dismissed in peace; <sup>23</sup>those that had sent them forth.

## HOME DAILY BIBLE READINGS

M.—The council at Jerusalem, Acts 15 : 1-11.

T.—The council at Jerusalem, Acts 15 : 12-21.

W.—The council at Jerusalem, Acts 15 : 22-35.

Sunday—Made nigh by Christ, Eph. 2 : 11-22.

Th.—Only one gospel, Gal 1 : 6-14.

F.—Law and grace, Gal. 3 : 13-22.

S.—"Faith worketh by love," Gal. 5 : 1-10.

## THE LESSON EXPLAINED



JAMES, THE LORD'S BROTHER

While Paul and Barnabas were at Syrian Antioch, certain teachers came to the church in that city from Jerusalem, who said that, in order to be saved, it was necessary to be circumcised according to the law of Moses. Paul and Barnabas argued against this teaching, and finally it was decided to send them, along with others, to Jerusalem, to get the judgment of the apostles and other leaders in the church. A gathering, known as the Council at Jerusalem, was held at which, after a great deal of discussion, Peter and James, the brother of Jesus, gave their opinion. Vs. 1-21.

## I. THE DISPUTE.—

22. Pleased it; Rev. Ver..

"it seemed good to." The Greek word is often used in official announcements or public resolutions. The apostles and elders; who probably uttered their judgments or votes by turns. With the whole church; the rank and file of the members who would likely express their assent by acclamation. To . . . send . . . Judas called Barsabbas (Rev. Ver.); perhaps brother of Joseph Barsabbas who had been a candidate at the election of an apostle to succeed Judas (see ch. 1 : 23) as one of the Twelve. And Silas; a short form of Silvanus. He later became a great friend and companion of Paul. Chief men; "men of mark." These would confirm the report of Paul and Barnabas.

23, 24. Wrote letters; a formal document. Greeting . . . brethren . . . of the Gentiles; a recognition of Gentile converts as on the same footing as those won from amongst the Jews. Certain . . . from us . . . troubled you . . . subverting your souls. The Greek word for "subverting" is used of dismantling a house. The meaning is, that the minds of the Gentile converts were turned upside down, thrown into confusion. No such commandment. They had no authority for their teaching. The Rev. Ver. omits "such," which yields the meaning that these men received no commandment of any sort from the church at Jerusalem.

## II. THE DECISION.—25-27. Having come to

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one accord (Rev. Ver.). Those present at the council were of one mind in their decision. To send chosen men, Rev. Ver., "to choose out men and send them." With our beloved Barnabas and Paul. The whole letter shows the honor in which the church at Jerusalem held these missionary laborers. Hazarded their lives. The sufferings and dangers of the missionaries on their first journey were well known to the Jerusalem church, and are here mentioned as a proof of their sincerity. For the name, etc. They had everywhere preached Jesus as the Christ or Messiah.

28, 29. To the Holy Ghost, and to us. The council had been guided by the Holy Spirit. These necessary things; for the sake of peace. V. 29 mentions some requirements from the law of Moses, which the Gentiles should observe. To these it adds a prohibition of impurity, binding on all at all times. Fare ye well; literally, "be ye strong."

III. THE DEPUTATION.—30-33. Came down (Rev. Ver.) to Antioch. Jerusalem is regarded as the chief seat of church government and the centre of authority. Gathered the multitude; all the church members, so important had the matter become. Delivered the epistle; the beginning of New Testament scripture, the first of the Epistles. Rejoiced for the consolation; the comfort and strength brought by the letter. Being prophets; not as foretelling the future, but as forthtelling the will of God.

When the mission of the two deputies had been fulfilled, Judas returned to Jerusalem, while Silas remained and became Paul's companion on his second missionary journey. Vs. 34, 35.

THE GEOGRAPHY LESSON



Returning from his first missionary journey, Paul, with his companion Barnabas, left ANTIOCH IN PISIDIA, about 3,600 feet above the level of the sea, and descended about 100 miles to PERGA in Pamphylia. The missionaries had made no stay in Perga on their way to Antioch, but now they preached there, thence making their way 12 miles southwest to ATTLIA, an important seaport on the coast of Pamphylia. A sea voyage along the coast line would bring them back to

their starting point, ANTIOCH IN SYRIA. The deputation from Antioch to the Council at Jerusalem traveled overland through Phœnicia and Samaria.

LESSON QUESTIONS

22 What dispute had been referred to the Council at Jerusalem? What two parties voted on the question? How did each probably give their votes? Who were chosen to go with Paul and Barnabas to Antioch? Where did Jesus speak of referring disputes to the church? (Matt. 18 : 17.)

23, 24 How does the letter regard Gentile converts? Explain the word "subverting." In what Epistle does Paul speak of "false brethren?" (Gal. 2 : 4.)

25-27 How is the perfect agreement of the council described? How does it speak of Barnabas and Paul? What had these missionaries preached concerning Jesus? Where does Paul say that he did not count his life dear to himself? (Ch. 20 : 24.)

28, 29 How could the council say that its decision was the decision of the Holy Ghost? What requirements did the council lay down?

30-33 Describe the visit of the Jerusalem deputation to Antioch. What was its effect on the Gentile converts?

FOR DISCUSSION

1. Are compromises ever right?
2. Have the decisions of church courts now divine authority?

A PRAYER

May our dependence be on thee, our Father. Take away all pride in our own achievements, our position, our surroundings. Let us wait on thee only. And having found the joy of abiding in thee, may we not wander from thee. May each day see us advance in Christian living, until we come into thy presence where is fullness of joy. Amen.

Prove from Scripture—That Jewish sacrifices cannot take away sin.

Shorter Catechism—Review Questions 56-58.

The Question on Missions—9. What work is done in education? In the college at Indore, which teaches from the alphabet up to the M.A. degree, regular daily instruction is given in the Bible, to the 650 students of College and High School; and further, by means of Y.M.C.A. and other organizations, efforts are made to implant Christian ideals and win the students for Christ.

Lesson Hymns—Book of Praise : 111 (The "Great Hymn of the Church"), 116, 100, 65 (Ps. Sel.), 160 (from PRIMARY QUARTERLY), 54.

FOR WRITTEN ANSWERS

1. What dispute arose in the church at Antioch?.....
2. By whom and how was it settled?.....
3. How was the decision brought to Antioch?.....

SIGN NAME HERE.....

## Lesson X.

## THE CALL OF THE WEST

June 4, 1916

**BETWEEN THE LESSONS**—Ch. 15 : 35-41 tells how Paul and Barnabas, after a dispute about John Mark, agreed to separate. Barnabas, therefore, taking with him John Mark, sailed once more to Cyprus, while Paul, with Silas (v. 22), set out on his second missionary journey.

**GOLDEN TEXT**—Come over into Macedonia, and help us.—Acts 16 : 9.

\*Memorize John 3 : 19.

**THE LESSON PASSAGE**—Acts 16 : 6-15. Study Acts 15 : 36 to 16 : 15.

6 <sup>1</sup> Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to <sup>2</sup> preach the word in Asia,

7 <sup>3</sup> After they were come <sup>4</sup> to Mysia, they assayed to go into Bithynia. <sup>5</sup> But the Spirit suffered them not.

8 <sup>6</sup> And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And <sup>7</sup> after he had seen the vision, <sup>8</sup> immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 <sup>9</sup> Therefore loosing from Troas, we <sup>10</sup> came with a straight course to Samothracia, and the <sup>11</sup> next day to Neapolis;

**Revised Version**—<sup>1</sup> And they went through the region of Phrygia and Galatia, having been forbidden, <sup>2</sup> speak : <sup>3</sup> and when they : <sup>4</sup> over against : <sup>5</sup> and the Spirit of Jesus : <sup>6</sup> and passing by Mysia, they came, <sup>7</sup> was a man of Macedonia standing, beseeching him, and saying : <sup>8</sup> when he, <sup>9</sup> straightway we sought to go forth into Macedonia, concluding that God had : <sup>10</sup> Setting sail therefore : <sup>11</sup> made a : <sup>12</sup> Samothrace : <sup>13</sup> day following : <sup>14</sup> a city of Macedonia, the first of the district, a Roman colony : <sup>15</sup> this : <sup>16</sup> day : <sup>17</sup> forth without the gate by : <sup>18</sup> we supposed there was a place of prayer, <sup>19</sup> were come together, <sup>20</sup> one that, <sup>21</sup> to give heed unto, <sup>22</sup> by

12 And from thence to Philippi, which is <sup>14</sup> the chief city of that part of Macedonia, and a colony : and we were in <sup>15</sup> that city abiding certain days.

13 And on the sabbath <sup>16</sup> we went <sup>17</sup> out of the city by a river side, where <sup>18</sup> prayer was wont to be made, and we sat down, and spake unto the women which <sup>19</sup> resorted thither.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, <sup>20</sup> which worshipped God, heard us : whose heart the Lord opened, <sup>21</sup> that she attended unto the things which were spoken <sup>22</sup> of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide <sup>23</sup> there. And she constrained us.

## HOME DAILY BIBLE READINGS

M.—The call of the west, Acts 15 : 36 to 16 : 5.

T.—The call of the west, Acts 16 : 6-15.

W.—The open door, 2 Cor. 2 : 12-17.

Th.—"Who will go?" Isa. 6 : 5-9

F.—The harvest plentiful, Matt. 9 : 32-38

S.—"They shall be my people," Ezek. 11 : 14-20

Sunday—Whosoever! Rev. 22 : 13-21.

## THE LESSON EXPLAINED

Coming to Derbe and Lystra, Paul found Timotheus (Timothy), and chose him as a companion in his



**OCTAVIUS, ANTONY AND LEPIDUS**—3 Roman generals who gained a victory at Philippi in B.C. 52

further travels. Other cities were then visited, including Iconium and Antioch, and in each church the decision of the Council at Jerusalem (ch. 15 : 23-29) was announced. Vs. 1-5.

**I. THE VISION.**—6. They; Paul, Silas and Timothy, vs. 1-3. Region of Phrygia and Galatia (Rev. Ver.). A single region is here meant, called Phrygia, from the race dwelling in it and Galatia as forming part of the Roman province so named. For-

bidden of the Holy Ghost. "Wherefore they were forbidden he does not say, but that they were forbidden he does say,—teaching us to obey and not ask questions." (Chrysostom.)

7, 8. For the places named in these verses see Geography Lesson. Assayed; made the attempt Spirit of Jesus (Rev. Ver.); so called because sent by him (John 16 : 7), no less than by the Father. Matt. 10 : 20. Passing by Mysia; not staying to preach in it, though traversing it in part.

9, 10. A vision. "It is only when we obey that the vision comes." A man of Macedonia; recognized as such by his dress or speech. Beseeching (Rev. Ver.); a cry of need such as the heathen world sends out to-day more loudly than ever. Come over; across the sea to the new continent of Europe. Help us; "run to our cry," an urgent appeal. Straightway (Rev. Ver.); promptly responding to God's call. We. Evidently Luke, the writer of Acts, here joins Paul's company. Endeavoured; Rev. Ver., "sought," by inquiring how and when they could get across the sea to Europe. Go forth (Rev. Ver.); the first missionary expedition to the European continent.

**II. THE JOURNEY.**—11, 12. Loosing; Rev. Ver., "setting sail." We made a straight course (Rev. Ver.); a sailor's expression for sailing before the wind. To Samothrace (Rev. Ver.); an island in the Aegean Sea, about 70 miles from Troas. From it

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†Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 86 Old Bailey, London, England.

height it is a landmark for seamen in those waters. Neapolis; "New Town," 70 miles from Samothrace. Thence to Philippi; about 10 miles inland. A Roman colony (Rev. Ver.); as those places were called which were under the direct authority of the emperor, having the same laws and customs as Rome.

III. THE CONVERT.—13. On the sabbath . . . out of the city; there being probably no synagogue in the city, so few were its Jewish inhabitants. By a river side . . . a place of prayer (Rev. Ver.). These places, when in the open air, were generally on the sea shore or beside some river, because of the ceremonial washings in Jewish worship. Spake unto the women. Perhaps the absence of men was due to the banishment of Jews from Philippi (compare ch. 18 : 2).

14, 15. Lydia, a seller of purple; cloths and garments dyed Turkey red, as the word translated "purple" really means. Thyatira; a city on the borders of Lydia and Mysia in Asia Minor, noted for its dyeing works. (See also Rev. 1 : 11.) Worshipped God. She was a Jewish proselyte. Heart the Lord opened; influenced by the Holy Spirit. Only through such divine influence can any one be converted, John 3 : 3. That she attended. "To open is the part of God, to pay attention that of the woman." Baptized. Lydia accepted Paul's message and believed on the Saviour whom he preached, and was baptized as an outward sign of her inward faith. Household; including women slaves or freedwomen who also believed, and possibly children.

THE GEOGRAPHY LESSON



In Paul's Second Missionary Journey, the apostle, leaving ANTIOCH IN SYRIA, traveled northward through SYRIA to the northeastern angle of the Mediterranean. Turning sharply here to the west, he passed through CILICIA, and thence proceeded to DERBE and LYSTRA and ICONIUM. The next place visited was the PHRYGIAN region of the Province of GALATIA. Being forbidden by the Spirit to go westward into the Province of Asia, Paul turned northward toward BITHYNIA. This province, also, the Spirit forbade him to enter, and he therefore turned westward to TROAS.

LESSON QUESTIONS

6 Who were Paul's companions? Through what region did they go? Explain the two names of the region. Where were they forbidden to preach?

7-10 Describe the vision which Paul saw. What did the missionaries conclude from the vision? How did they act? Who joined Paul's company at Troas? What miracle did Paul afterwards work there? (Acts 20 : 9, 10.)

11, 12 Describe the voyage to Europe. At what port did the missionaries land? To what city did they go? What is meant by "a Roman colony?"

13 Whether did Paul and his companions go on the Sabbath? To whom did they speak? What women became instructors of another great preacher? (Acts 18 : 24-28.)

14, 15 Who was the first convert won at Philippi? How did she show her gratitude?

FOR DISCUSSION

1. Can we be sure that the Holy Spirit is guiding us in what we do?

2. Should the church send missionaries to heathen lands while there is so much work for them at home?

A PRAYER

Our Father, we thank thee that thy commandments are so plain that we cannot make a mistake about them if we will only study the Bible, and keep close to thee. May our hands be clean and our hearts reverent as we approach thee. Make us joyful because we can come to thee and because we can teach thy word. Dwell with us in our homes, and bless us as we call on thee at the family altar, or in the midst of the activities of a busy day. In the name of Christ we ask all. Amen.

Prove from Scripture—That we should send the gospel to the heathen.

Shorter Catechism—Ques. 59. Which day of the seven hath God appointed to be the weekly sabbath? A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian sabbath.

The Question on Missions—10. What is the native church doing for the evangelization of Central India? The Indian Christians are the most important factor in the work. There are 3,000 baptized members, of whom 1,100 are communicants. There are 13 organized congregations which gave last year 9,000 rupees (\$3,000), half for congregational needs and half for the evangelization of non-Christians.

Lesson Hymns—Book of Praise : 111 (The "Great Hymn of the Church"), 443, 457, 40 (Ps. Sel.), 556 (from PRIMARY QUARTERLY), 454.

FOR WRITTEN ANSWERS

1. How was Paul led to go to Philippi? .....

.....

2. Who was his first convert there, and how was she won? .....

.....

SIGN NAME HERE .....

Lesson XI. **SOWING AND REAPING—TEMPERANCE** June 11, 1916  
**LESSON**

**LESSON SETTING**—The lesson is from a letter written to the churches in Galatia, a Roman province in Asia Minor, including those of Antioch, Iconium, Lystra and Dorbe (see Lessons VII. and VIII. for May 14 and 21, Acts 13 : 13-15, 42-52 ; 14 : 8-20).

**GOLDEN TEXT**—God is not mocked : for whatsoever a man soweth, that shall he also reap. —Galatians 6 . 7.

\*Memorize John 3 : 20.

**THE LESSON PASSAGE**—Galatians 6 : 1-10. Study Galatians, ch. 6.

1 Brethren, <sup>1</sup>if a man be overtaken in <sup>2</sup>a fault, ye which are spiritual, restore such <sup>3</sup>an one in <sup>4</sup>the spirit of meekness ; <sup>5</sup>considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man <sup>3</sup>think himself to be something, when he is nothing, he deceiveth himself.

4 But let <sup>6</sup>every man prove his own work, and then shall he have <sup>7</sup>rejoicing in himself alone, and not <sup>8</sup>in another.

5 For <sup>9</sup>every man shall bear his own burden.

**Revised Version**—<sup>1</sup>even if ; <sup>2</sup>any trespass ; <sup>3</sup>a ; <sup>4</sup>looking to thyself ; <sup>5</sup>thinketh ; <sup>6</sup>each ; <sup>7</sup>his glorying in regard of himself ; <sup>8</sup>of his neighbour ; <sup>9</sup>But let ; <sup>10</sup>unto his own flesh ; <sup>11</sup>unto ; <sup>12</sup>eternal life ; <sup>13</sup>So then, as we have opportunity ; <sup>14</sup>work that which is good toward all men, and especially toward them that are ; <sup>15</sup>the

6 <sup>6</sup>Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap.

8 For he that soweth <sup>10</sup>to his flesh shall of the flesh reap corruption ; but he that soweth <sup>11</sup>to the Spirit shall of the Spirit reap <sup>12</sup>life everlasting.

9 And let us not be weary in well doing : for in due season we shall reap, if we faint not.

10 <sup>13</sup>As we have therefore opportunity, let us <sup>14</sup>do good unto all men, especially unto them who are of the household of <sup>15</sup>faith.

### HOME DAILY BIBLE READINGS

M.—Sowing and reaping, Gal. 6 : 1-8.

T.—Sowing and reaping, Gal. 6 : 9-18.

W.—For our instruction, Rom. 15 : 1-7.

Th.—"The Lord shall judge," Ps. 7 : 8-17.

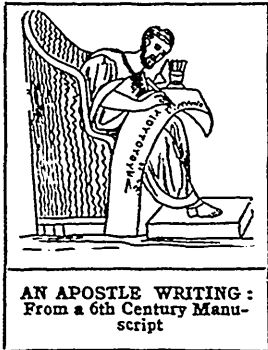
F.—"According to truth," Rom. 2 : 1-11.

S.—"According to works," James 5 : 1-10.

Sunday—Remorse, Luke 16 : 19-31.

### THE LESSON EXPLAINED

**I. BURDEN BEARING.**—1. Brethren. To the real followers of Christ every one is a brother and should be treated as such.



AN APOSTLE WRITING :  
From a 6th Century Manuscript

either suddenly tempted, as many are by the wretched system of treating, or suddenly surprised and discovered. In a fault ; such as drunkenness. Ye which are spiritual ; who are led by the Spirit, and therefore do not fall into sin. Restore such a one (Rev. Ver.) ; set

him right, make him as good as new. This can be done even for the drunkard. In a spirit of meekness (Rev. Ver.) ; without severity, treating him gently. Considering thyself ; and what you can do to help the tempted ones. Lest thou also be tempted. "There is no sin," says Augustine, "which any man hath done, but another man may do the same."

2. Bear . . one another's burdens. "Burden" here means a heavy weight, something distressing to be borne, like that of the poor drunkard. Towards those who have such loads we are to be full of sympathy and helpfulness. Fulfil the law of Christ. He is the

great burden bearer, who "hath borne our griefs, and carried our sorrows" (Isa. 53 : 4), and therefore we are bound to carry our brother's burden.

3-5. Thinketh himself . . something (Rev. Ver.) ; is too proud to stoop to the bearing of another's burden. Deceiveth himself. Few things are so apt to lead us into mistakes as conceit of ourselves. Prove his own work ; test and try what he does rather than what he thinks or fancies. Glorying in regard of himself (Rev. Ver.) ; satisfaction because his work is found to be good. But no one is to rejoice because he is better than some weaker or worse man. Each . . his own burden (Rev. Ver.). The Greek word for burden here is quite different from that in v. 2. Here it is the word for the traveler's knapsack or the soldier's kit, and hence the duties and responsibilities of each individual. V. 2 teaches us to help one another out of evil ways ; v. 5, that each must do his own duty.

II. SEED SOWING.—6. Him that is taught ; the ordinary church member. In the word ; Christian truth as preached and taught in the early church. Communicate unto him ; contribute towards his support. That teacheth ; in the church. Early church teaching was probably by means of question and answer. In all good things ; money, food, clothing and the like. The members of the church are bound to support those who give their lives to preaching and teaching.

7, 8. God is not mocked. "Mock" is literally to turn up the nose, a most insulting gesture. The meaning is no one who pretends to be very religious, while he refuses to give of his money to the support of

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†Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England

religion, can escape God's notice. **Soweth** . . . also reap. "Sow an indulgence, reap a habit; sow a habit, reap a character; sow a character, reap a destiny." **Soweth unto his own flesh** (Rev. Ver.); that is, acts for the purpose of gratifying his own selfish desires. **Reap corruption**; the destruction of all that is good in character,—a true description of what happens to the drunkard. **Soweth unto the Spirit** (Rev. Ver.); acts in obedience to the Holy Spirit. **Reap eternal life** (Rev. Ver.); a life of blessedness and joy which shall endure forever.

**III. WELL DOING.**—9, 10. **Not be weary**; lose courage, flag in the long interval between sowing and reaping. **Well doing**; doing the things that are good and beautiful. **In due season**; as the farmer reaps his harvest at the appointed time. **Opportunity**; literally, "season." We must not neglect the time for sowing when it is with us. **Work . . . good** (Rev. Ver.); show kindness in every possible way. **Toward all men** (Rev. Ver.); including the drunkard, whom we are to help in all ways that offer themselves. **Of the household**; the family to which all Christians belong. **Of the faith** (Rev. Ver.); that is, those who believe in Jesus.

**HOW TO EARN GOOD WAGES**

A foreman in a manufacturing establishment in the north of England, was recently asked to compare the wages earned in a year by 8 workmen who were total abstainers from drink with those of 8 of their companions known to be unsteady. It was found that the wages of the 8 abstainers amounted to \$4,830, or \$605 apiece, while the unsteady men made only \$2,150, or less than \$269 each. Such tests as this show, beyond question, that the boy or young man who wishes to get the best returns for his labor, must leave drink absolutely alone.

**LESSON QUESTIONS**

1, 2 Against what had Paul been warning the Galatians? What did he then go on to show? Who were the spiritual? How were they to treat an erring brother? What is meant by bearing another's burdens? How can we be most Christlike? Why did he come into the world? (Matt. 20 : 28.)

3-5 What are we told to do with our own work? What is meant by bearing our own burden? Does v. 5 contradict v. 2? Where are we warned against thinking too highly of ourselves? (Rom. 12 : 3.)

6 What is meant by "the word?" To what have teachers in the church a right? Where does Paul claim this right? (1 Cor. 9 : 14.)

7, 8 What is meant by "God is not mocked?" What "sowing" is here referred to? What is it to sow unto the flesh? What to sow unto the Spirit? What is the reaping?

9, 10 To whom should we show kindness? Who are the "household of faith?"

**FOR DISCUSSION**

1. Which deserves the greater blame, the drunkard or the liquor seller?
2. Is war or intemperance the worse evil?

**A PRAYER**

We rejoice, Lord God, that thou knowest our thoughts, our feelings, our attempts to do thy will. Others may misunderstand us, but thou dost make no mistake. May the knowledge make us all the more eager to seek to know thy will and to do it. Teach us our responsibility for others, in our home and in the homes of others. Enable us to help them in burden bearing, while at the same time we seek to bear our own burdens. Teach us how to come to the great burden bearer, to cast our care upon him, and to bring others to him. Amen.

**Prove from Scripture**—That drunkards cannot enter God's kingdom.

**Shorter Catechism**—*Ques. 60. How is the sabbath to be sanctified?* A. The sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

**The Question on Missions**—11. What are the most hopeful features of the work? The low caste communities, and the aboriginal tribes are responding most readily to the gospel, and many have been received into the church. Throughout India, among the "depressed classes" there are great mass movements towards Christianity.

**Lesson Hymns**—Book of Praise : 111 (The "Great Hymn of the Church"), 262, 260, 108 (Ps. Sel.), 455 (from PRIMARY QUARTERLY), 263.

**FOR WRITTEN ANSWERS**

1. How should we act towards the drunkard? .....
2. Why should we be on our guard against strong drink? .....
3. Why is the fight against strong drink sure to succeed? .....

**SIGN NAME HERE** .....

## Lesson XII.

## THE PHILIPPIAN JAILER

June 18, 1916

**BETWEEN THE LESSONS**—The lesson follows immediately on Lesson X. for June 4, Acts 16 : 6-15.**GOLDEN TEXT**—Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.—Acts 16 : 31 (Rev. Ver.)

\*Memorize John 3 : 21.

**THE LESSON PASSAGE**—Acts 16 : 19-34. Study Acts 16 : 16-40.

19 <sup>1</sup> And when her masters saw that the hope of their <sup>2</sup> gains was gone, they <sup>3</sup> caught Paul and Si<sup>4</sup>las, and <sup>5</sup> drew them into the marketplace <sup>6</sup> unto the rulers,

20 And <sup>7</sup> brought them <sup>8</sup> to the magistrates, <sup>9</sup> saying, These men, being Jews, do exceedingly trouble our city, 21 And <sup>10</sup> teach customs, which <sup>11</sup> are not lawful for us to receive, <sup>12</sup> neither to observe, being Romans.

22 And the multitude rose up together against them. and the magistrates rent <sup>13</sup> off their clothes, and commanded to beat them <sup>14</sup>.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely :

24 Who, having received such a charge, <sup>15</sup> thrust them into the inner prison, and made their feet fast in the stocks.

25 <sup>16</sup> And at midnight Paul and Si<sup>17</sup>las <sup>18</sup> prayed, and sang praises unto God : and the prisoners <sup>19</sup> heard them.

26 And suddenly there was a great earthquake, so that the foundations of the <sup>20</sup> prison were shaken : and immediately all the doors were opened, and every one's

**Revised Version**—<sup>1</sup> But when ; <sup>2</sup> gain ; <sup>3</sup> laid hold on ; <sup>4</sup> dragged ; <sup>5</sup> before ; <sup>6</sup> when they had ; <sup>7</sup> unto ; <sup>8</sup> they said ; <sup>9</sup> set forth ; <sup>10</sup> it is ; <sup>11</sup> or ; <sup>12</sup> their garments off them ; <sup>13</sup> with rods ; <sup>14</sup> cast ; <sup>15</sup> But about ; <sup>16</sup> were praying and singing hymns ; <sup>17</sup> were listening to them ; <sup>18</sup> prison-house, <sup>19</sup> jailor being roused out of sleep, <sup>20</sup> Omit he ; <sup>21</sup> Omit out ; <sup>22</sup> was about to kill ; <sup>23</sup> escaped ; <sup>24</sup> And he ; <sup>25</sup> lights ; <sup>26</sup> and, trembling for fear, fell ; <sup>27</sup> Omit Christ ; <sup>28</sup> thou ; <sup>29</sup> the word of the Lord unto him, with all ; <sup>30</sup> immediately ; <sup>31</sup> he brought them up ; <sup>32</sup> and set ; <sup>33</sup> rejoiced greatly, with all his house, having believed in God.

## HOME DAILY BIBLE READINGS

M.—The Philippian jailer, Acts 16 : 16-31.

T.—The Philippian jailer, Acts 16 : 32-40.

W.—"He that believeth hath," John 6 : 37-47.

Sunday—"God so loved the world," John 3 : 14-21.

Th.—"Believing, ye rejoice," 1 Peter 1 : 1-11.

F.—Believing and suffering, Phil. 1 : 21-30.

S.—Believing and confessing, Luke 19 : 1-10.

## THE LESSON EXPLAINED

Vs. 16-18 tell how Paul cast an evil spirit out of a poor slave girl, who made money for her owners by fortune-telling amongst the people of the city.



A PRISONER IN THE STOCKS

I. PAUL AND SILAS IMPRISONED.—19-21. Her masters. Read vs. 16-18. The hope of their gain (Rev. Ver.) ; all chance of making money.

Was gone ; literally, "gone out," "departed." The marketplace ; where business was transacted, social life centred and law courts were held. The magistrates. See Geography Lesson. These men, being Jews. The description was intended to excite prejudice, since the Jews were very unpopular. Do exceedingly trouble our city. The accusers cloak their private greed under a pretended zeal for the public good. Teach customs ; that is, religious customs. Being Romans ; in contrast with the despised Jews.

22-24. The multitude rose up ; influenced by hatred of the Jews and angry because the fortune-telling which they loved was put to an end. Rent off their clothes ; that is, the clothes of Paul and Silas. Commanded to beat them ; an order to the lieters (see Geography Lesson), who, with their fasces, rained blows on the bare backs of the two missionaries. The inner prison ; a dark and unventilated, and therefore foul and loathsome place ; perhaps underground. Feet fast in the stocks. See Illustration.

II. THE PRISON SHAKEN.—25, 26. About midnight (Rev. Ver.) ; in the unlighted gloom of the dungeon. Prayed, and sang praises ; but "Their legs in the stocks pained them not whose souls were in heaven." Suddenly... a great earthquake ;

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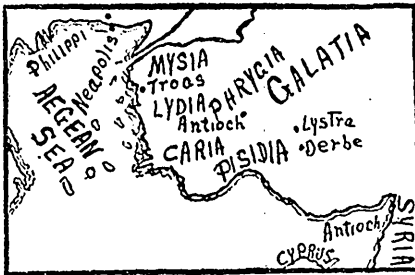
†Courtesy of I. B. R. Association, Mt. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

God's answer to his servants' prayers. All the doors were opened. "Each door was merely closed by a bar, and the earthquake forced the doorposts apart from each other, so that the bar slipped from its hold and the door swung open." Bands (chains and stocks) were loosed. These were fastened to the walls, and were loosened by the shock.

27, 28. Jailer . . roused . . seeing . . doors open (Rev. Ver.). Apparently he slept in a place commanding a view of the doors; and he lay dressed, with his sword beside him, in case of a riot or attempted escape. Would have killed himself; to avoid the disgraceful death which he knew the Roman law would inflict upon him (compare chs. 12 : 19 ; 27 : 42), if, as he supposed, the prisoners had escaped (Rev. Ver.). Paul cried . . Do thyself no harm. The apostles had no fear of death, but to him it was a dreadful thing that one should take his own life.

III. THE JAILER CONVERTED.—29-34. Sirs, what must I do to be saved? His prisoners were all there, and he was in no bodily danger; but his guilt as a sinner before God had been brought home to him, and from this he sought salvation. Believe on the Lord Jesus (Rev. Ver.); accept him as Saviour (the meaning of "Jesus," Matt. 1 : 21) and "Lord," that is, king and master. Thou shalt be saved; from the guilt of sin and from its power and penalty. And thy house; not that those would be saved without faith, but that they would follow him in his faith.

THE GEOGRAPHY LESSON



PHILIPPI was situated in eastern Macedonia, about 10 miles from its seaport of Neapolis. Connecting the two places was the great Roman road, the Egnatian Way, which ran through Macedonia. In B.C. 42, Philippi was made a Roman colony, that is, there were established in it the same government, laws and customs as those of Rome itself. The magistrates had the same powers as the magistrates of the capital city, and, like them, were attended by officers called lictors ("rod-bearers"), each bearing the fasces or

bundle of rods, which was a sign of the magistrates' authority.

LESSON QUESTIONS

19-21 By whom were Paul and Silas seized? What was the reason for this attack? What does Paul say about the love of money? (1 Tim. 6 : 10.) Before whom were Paul and Silas taken? How was prejudice excited against them? Of what were they accused? Where was it said of them that they had "turned the world upside down?" (Acts 17 : 6.)

22-24 Why did the multitude take sides against Paul and Silas? Describe the beating of the two preachers. Into what sort of prison were they thrown? Find the story of a prophet who was cast into a dungeon. (Jer. 38 : 6-13.)

25, 26 What were Paul and Silas doing at midnight? How were their prayers answered? Describe the effect of the earthquake.

27, 28 Why was the jailer about to commit suicide? How was he prevented? What does the Sixth Commandment forbid? (S. Catechism, Ques. 69.)

29-34 What great question did the jailer ask? What was Paul's answer? Show that faith and confession are necessary to salvation. (Rom. 10 : 9.)

FOR DISCUSSION

1. Is it always our duty to rebuke evil?
2. Can one be a true follower of Jesus and keep it secret?

A PRAYER

Lord, lift us up above the petty troubles of life into the realm of the abiding, where we make thee our companion and have fellowship with thy sufferings. Teach us the joy of ministering in thy name, the satisfaction of living for thee, the peace of dwelling with thee. Forgive our forgetfulness of thee and our willingness to serve so feebly. For the sake of the great servant. Amen.

Prove from Scripture—That gospel ministers should be paid.

Shorter Catechism—Review Questions 59, 60.

The Question on Missions—12. How do the belief "Karm" and caste make mission work difficult? By "Karm" is meant the law by which what people are and do at any moment is determined by all that has gone before, perhaps in a former life. The belief in such a law produces a spirit of hopelessness. The practice of caste, separating the people into many distinct classes, produces a habit of seclusion which makes people difficult to approach.

Lesson Hymns—Book of Praise : 111 (The "Great Hymn of the Church"), 161, 168, 68 (Ps. Sel.), 293 (from PRIMARY QUARTERLY), 126.

FOR WRITTEN ANSWERS

1. Why were Paul and Silas cast into prison? .....
2. How was the jailer converted? .....

SIGN NAME HERE .....

## LESSON XIII. REVIEW—THE PHILIPPIAN CHRISTIANS June 25, 1916

**TO MAKE READY FOR THE REVIEW**—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text and Lesson Plan, as given below. Review your Supplemental Bible Work, Scripture Memory Passage, Shorter Catechism (Questions 51-60), and the Question on Missions for the Quarter.

**GOLDEN TEXT**—Finally, brethren . . . whatsoever things are honourable . . . whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Philippians 4 : 8 (Rev. Ver.).

Read Philippians 1 : 1-11 ; 4 : 1-9.

**\*HOME DAILY BIBLE READINGS**

M.—Conversion of Saul, Acts 9 : 1-11, 17-19.

Th.—The missionaries to Antioch, Acts 11 : 19-26.

T.—Peter and Cornelius, Acts 10 : 1-16.

F.—"Lo, we turn to the Gentiles," Acts 13 : 13-25.

W.—The gospel for the Gentiles, Acts 10 : 24-33.

S.—The Council at Jerusalem, Acts 15 : 22-33.

Sunday—The call of the West, Acts 16 : 6-15.

**A PRAYER**

Inspire us, Father, as we study these records of the apostles who heard thy call to work for thee. Teach us that we can expect the same care and encouragement in our work if we are as ready as they were to spend and be spent for the gospel. We confess with grief that we have been more ready to spare ourselves than to exert ourselves, more prone to take our ease than to be up and doing for thee. Give us a vision of Jesus that we may be ashamed of ourselves and may try to be like him. For his sake. Amen.

**Prove from Scripture**—That Christ's followers should be fruitful.

**Lesson Hymns**—Book of Praise: 111 ("Great Hymn"), 272, 195, 44 (Pa. Sel.), 587 (from *PRI. QUARTERLY*), 197

**REVIEW CHART—SECOND QUARTER**

ACTS, EPISTLES AND REVELATION	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Acts 9 : 1-11, 17-19.	Conversion of Saul.	Faithful is the saying.—1 Tim. 1 : 15.	1. The vision. 2. The voice. 3. The visitor.
II.—Acts 9 : 32-43.	Eneas and Dorcas.	In all things show thyself.—Titus 2 : 7.	1. The healing of Eneas. 2. The raising of Dorcas. 3. Peter at Simon's house.
III.—Acts 10 : 1-16.	Peter and Cornelius.	There is no distinction.—Rom. 10 : 12.	1. The vision of Cornelius. 2. The vision of Peter.
IV.—Acts 10 : 24-33, 44-48.	The Gospel for the Gentiles.	Of a truth I perceive.—Acts 10 : 34, 35.	1. The preacher. 2. The hearers. 3. The converts.
V.—Acts 12 : 1-11.	Peter Delivered from Prison.	The angel of the Lord encampeth.—Ps. 34 : 7.	1. The prison. 2. The prayer meetings. 3. The deliverance.
VI.—Acts 11 : 19-26; 13:1-3.	The Missionaries of Antioch.	Go ye therefore.—Matt. 28 : 19.	1. Missionaries received. 2. Missionaries at work. 3. Missionaries sent forth.
VII.—Acts 13 : 13-15, 42-52.	"Lo, We Turn to the Gentiles."	I have set thee.—Acts 13 : 47.	1. Preaching in the synagogue. 2. Opposed by the Jews. 3. Turning to the Gentiles.
VIII.—Acts 14 : 8-20.	The Cripple of Lystra.	He giveth power.—Isa. 40 : 29.	1. Healing bestowed. 2. Worship rejected. 3. Persecution endured.
IX.—Acts 15 : 22-33.	The Council at Jerusalem.	With freedom.—Gal. 5 : 1.	1. The dispute. 2. The decision. 3. The deputation.
X.—Acts 16 : 6-15.	The Call of the West.	Come over.—Acts 16 : 9.	1. The vision. 2. The journey. 3. The convert.
XI.—Gal. 6 : 1-10.	Sowing and Reaping—Temperance Lesson.	God is not mocked.—Gal. 6 : 7.	1. Burden bearing. 2. Seed sowing. 3. Well doing.
XII.—Acts 16 : 19-34.	The Philippian Jailer.	Believe on the Lord.—Acts 16 : 31.	1. Paul and Silas imprisoned. 2. The prison shaken. 3. The jailer converted.

**A Geographical Review**

Name the places mentioned in each lesson, and answer the following questions :

- Lesson I. What was Saul's errand from JERUSALEM to DAMASCUS ?  
 Lesson II. What miracles did Peter work at LYDDA and JOPPA ?  
 Lesson III. On whose housetop at JOPPA did Peter see a vision ?  
 Lesson IV. To whom did Peter preach at CAESAREA ?  
 Lesson V. How was Peter delivered from prison at JERUSALEM ?  
 Lesson VI. To whom, for the first time, was the gospel preached at SYRIAN ANTIOCH ?  
 Lesson VII. How were Paul and Barnabas treated by the Jews at ANTIOCH IN PISIDIA ?  
 Lesson VIII. Why did the people at LYSTRA wish to worship Paul and Barnabas ?  
 Lesson IX. For what purpose was the Council at JERUSALEM held ?  
 Lesson X. Describe Paul's Journey from TROAS to PHILIPPI.  
 Lesson XI. Temperance Lesson.  
 Lesson XII. Why were Paul and Barnabas imprisoned at PHILIPPI ?

\*Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.



FOR WRITTEN ANSWERS

This leaf, with Record of Study, Offerings, and Attendance, on the other side, may, if so desired, be detached and handed in to Home Department Visitor or Superintendent by members of the HOME DEPARTMENT.]

- Lesson I. Describe Saul's vision on the Damascus road.
- Lesson II. What miracle did Peter work on Æneas and Dorcas respectively?
- Lesson III. What was the meaning of Peter's vision on the housetop?
- Lesson IV. How was Cornelius led to send for Peter?
- Lesson V. By whom was Peter imprisoned and how was he set free?
- Lesson VI. How was the gospel first brought to Syrian Antioch?
- Lesson VII. Why did Paul and Barnabas at Antioch in Pisidia turn from the Jews to the Gentiles?
- Lesson VIII. What miracle did Paul work at Lystra?
- Lesson IX. What dispute was settled by the Council at Jerusalem?
- Lesson X. How was Paul led first to cross from Asia into Europe?
- Lesson XI. In what way should we treat a drunkard?
- Lesson XII. Describe briefly the conversion of the Philippian jailer.

SCHOLAR'S REGISTER

APRIL-JUNE, 1916

(This Record, with questions for Written Answers on the other side of the page, may be detached for Quarterly Report by members of the HOME DEPARTMENT.)

Name.....		Address .....					Class	
DATE	S.S. Attendance	Mem Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
1916								
April 2 . . . . .								
April 9 . . . . .								
April 16 . . . . .								
April 23 . . . . .								
April 30 . . . . .								
May 7 . . . . .								
May 14 . . . . .								
May 21 . . . . .								
May 28 . . . . .								
June 4 . . . . .								
June 11 . . . . .								
June 18 . . . . .								
June 25 . . . . .								
Totals . . . . .								

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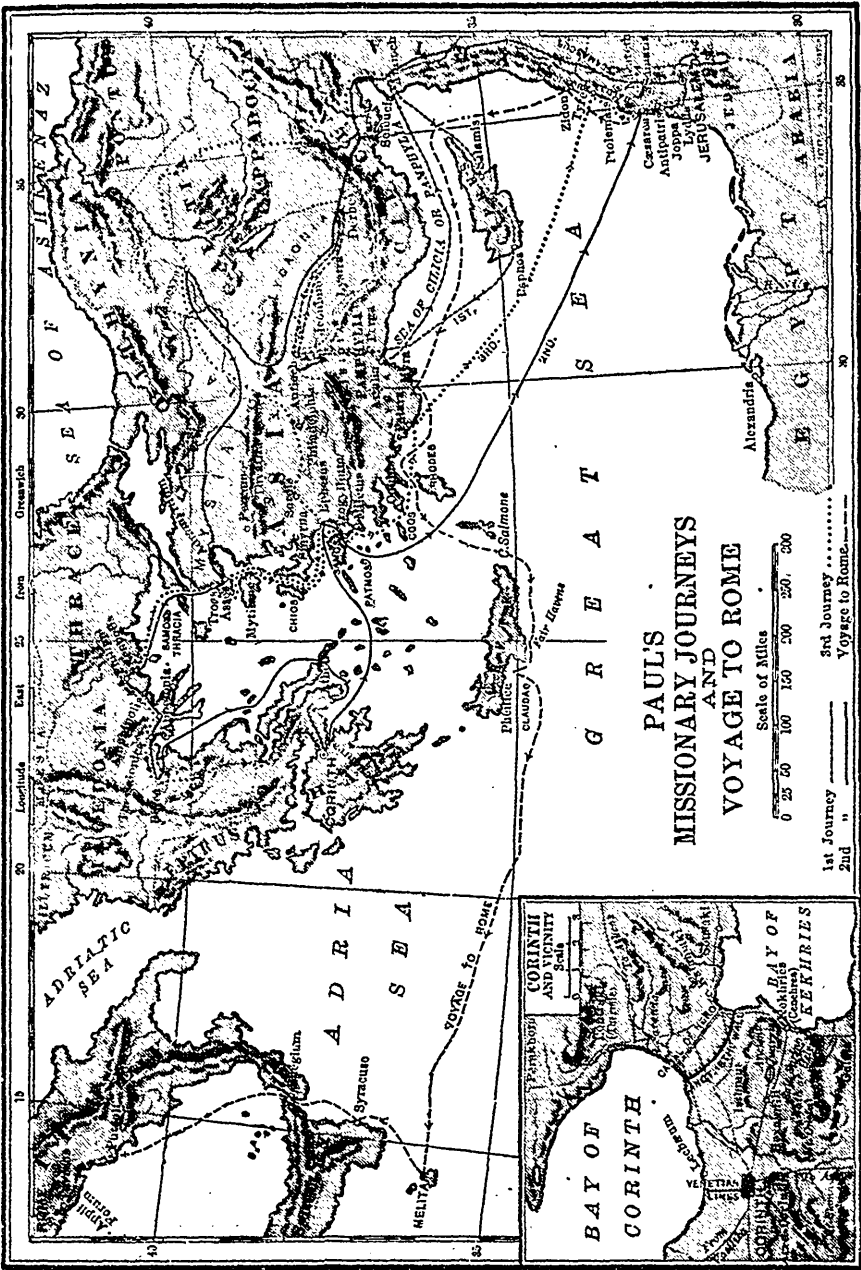
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