

# The Home Study Quarterly

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No. 2

Still I must climb, if I would rest ;  
The bird soars upward to its nest ;  
The young leaf, on the tree-top high,  
Cradles itself against the sky.

The streams that seem to hasten down,  
Return in clouds the hills to crown ;  
The plant arises from its root,  
To rock aloft its flower and fruit.

I cannot in the valley stay ;  
The great horizons stretch away ;  
The very cliffs that wall me round  
Are ladders unto higher ground.

To work, to rest, for each a time ;  
I toil, but I must also climb ;  
What soul was ever quite at ease  
Shut in by earthly boundaries ?

—Lucy Larcom

## The Twentieth Century Club

By Rev. Hugh W. Reede, M.A.

The Twentieth Century Club is the young men's club of Alma Street Presbyterian Church, St. Thomas. The name is due to the organizing of the Club at the opening of the Twentieth Century. It originated with a class of stirring, restless, energetic, fun-loving boys, to whom Sabbath School attendance was becoming irksome and distasteful. The problem that pressed for solution was, How can these boys be retained in the Sabbath School, and their interest in the study of the Bible maintained? The Club has been the solution.

The object of the Club is to promote gentlemanly behaviour, regularity of attendance, and interest in the church and

Sabbath School, knowledge of parliamentary practice, development of literary and debating talents, and the choice of such amusements as are consistent with Christian character." One of the main conditions of membership is attendance upon the Bible Class. The Club has a motto, colors, "yell", and an attractive initiation ceremony.

The meetings of the Club are opened with prayer, but otherwise are purely literary and social. There is a monthly paper edited by two or three of the members, elected, as are the other officers. Their superintendent is their teacher, and their meeting place is her dining room. The pastor usually meets with them, and unobtrusively directs their meetings. The charter membership consisted of seventeen boys, all under sixteen years of age. Nearly one hundred young men have been members during the past eight years.

The main aim of the Club has been attained. The Senior Boy's Class is now the organized Brightlook Bible Class, of which any lad over fourteen years of age may become a member. By means of the Club, not only have the boys, but also the young men, been retained in the Sabbath School and to the church as active workers. Some of them are Sabbath School officers and teachers, others are in the choir, and all of them are members of the Presbyterian Guild, and out of this Club have been obtained courteous ushers for the public services.

The Club has its trophies. It has given anniversary concerts which have been a credit to the church and to the members. For two successive years it has been awarded the debating championship in the St. Thomas

Debating Union. The younger boys of the Sabbath School aspire to be members of this Club, and are thus kept in the Sabbath School. The aim is to lead the boys in ways that are right, by influences that are suited to their boyish natures and inclinations. The elders, the parents, the Sabbath School workers, and all friends, unite in saying,—God bless the Twentieth Century Club and its members ! And the boys take pleasure in wearing their pins, the badge of their membership.

St. Thomas, Ont.

### Book Talks

#### II. "LES MISERABLES"

"The battle of the angels and the demon for a man's soul", this great story of Victor Hugo's has been called.

"Literature", one has said, "includes four epic poems of the first rank of genius. In the order of time these are the Iliad, the Æneid, Dante's Divine Comedy, and Milton's Paradise Lost. These primary springs of education for four nations have one and the same theme—the divineness of man's soul, its loss and its recovery." This is also the theme of *Les Miserables*.

It is a long story, really three books in one—Jean Valjean, Fantine, Cosette. Jean Valjean, an honest, hard-working, unselfish peasant, has been committed to the galleys for stealing a loaf of bread, when no work was to be had, to feed the starving children of his widowed sister, for whom with her children he had toiled from seventeen to twenty-seven, at sixteen sous a day for seventeen hours' work ; and comes out of prison nineteen years later, "with a heart as cold as granite and a will as hard as steel, only to have his heart melted and his whole nature turned to God and to an honest life by the Christlike compassion of the good bishop.

How Valjean makes headway in the world, establishes a profitable business, becomes mayor of his municipality, is a merciful providence to Fantine, an unfortunate waif of society, and a devoted father, when she is gone, to her little Cosette ; how, in short, he lays his whole life on the altar of service to those who stand in need, and how he himself is rehabilitated by the sacrifice—

becomes a man again ; the reader will discover opening itself out in a tale of absorbing interest.

These four vital truths, this wondrously skilful story makes plain and memorable how unjust and tyrannical law may be, when the spirit of mercy is absent from it ; how conscience still keeps its hold on the most hardened, and strives to whip them back into the right way ; the power of a kind word and a loving touch to win the worst into right ways : and the transforming influence of service of others.

*Les Miserables*, as has been remarked, is not of the short story type. It takes weeks for the reading of it, but its hold increases as the reader goes on. One feels, when he has finished it, that he not only has some deeper knowledge of how hard sin grips its victim, but a higher conception, also, of how much good remains even in a bad man, and how wondrously this can be brought out by the touch of human sympathy and divine help

### Bible Strong Men

#### II. THE TIRSHATHA

By Rev. R. Douglas Fraser, D.D.

The king's cupbearer Nehemiah was, as we first see him,—an honorable office, but in the service of a foreign monarch. The Tirshatha, —the governor of his own home city, the royal Jerusalem,—Nehemiah comes to be, holding the city against foes within and foes without, and rehabilitating it with something of its former glory. He tells the story in the book that bears his name, not with any false modesty, but straight out, as the facts were ; and the facts reveal a strong man, one who loved his country well, and showed his love by brave deeds, and wise counsel, and patient continuance in work begun ; one, too, who loved his God, and who rested for wisdom and strength upon the counsel of the Almighty

It was because he was a good patriot, that Nehemiah "wept, and mourned, and fasted" when the news reached him at the Persian court, of the devastation of Jerusalem, walls broken down, gates burned with fire. The royal favor, the honor and luxuries of office, were as gall and wormwood to him, while his fellow countrymen were in distress.

The strength of his trust in God is shown in the fact that before consulting king or compatriot, he laid his case before the King of Kings. It was only when he had prayed, and when he felt sure, with the certainty of unflinching faith, that God was for his cause, that he took the next step.

It is hard to determine whether Nehemiah's courage is best exhibited by his braving the king's displeasure in his request to be allowed to go to the succor of Jerusalem; or by the bold front which he presented to the half-hearted people of the holy city, whose slackness had permitted it to fall so into disrepair, and to the scornful Sanballat and Tobiah and the rest, who moved heaven and earth to prevent the ardent patriot from accomplishing his purpose. Though unbred to arms, he was through and through a soldier.

How astute a leader he proved to be, rallying to his aid every last man of the willing workers in Jerusalem; how wise and far-seeing was his statesmanship,—first building the walls of the city and setting up the gates, that it might be safe against its enemies, and then re-instituting the services of the sanctuary, that the people might be kept true to God, and therefore strong and steady; how patiently and persistently he wrought, till his task was completed; we may not linger to tell. Those were dark days for God's people; but a broad, bright light shines across the record, in the work so unselfishly undertaken, and so bravely accomplished by the Tirshatha.

### The New Arrivals

*By Rev. Charles H. Stewart*

The arrival of an "immigrant special" at Winnipeg is a scene of unusual interest and activity.

Hundreds of curious-looking people storm the iron gates of the great enclosure approaching the C.P.R. Depot, where they stand eagerly awaiting the arrival of the train. Here is a great burly Doukhobor clad in his long, quaint sheepskin coat, that reaches down to the very top of a pair of enormous boots. His face is strong, rather coarse, but kind, bearing in its somewhat melancholy

features the tragedies of centuries of poverty, persecution and oppression, relieved slightly, however, by the light of a new hope and gladdened by the prospect of an immediate joy, for on board that incoming train there are wife and children, from whom he has been separated for long, lonely months, preparing them a home in this wonderful new land.

At last the wild scream of the whistle! The dazzling glare of the fierce electric headlight! The huge engine, puffing and panting like some great living monster exhausted with his wild race of half across a continent, comes to a stand, and from the long string of coaches emerge a curious mob, Finns, Germans, French, Dutch, Galicians, Doukhobors, Poles, Italians, Swedes, Icelanders, and a goodly proportion of Britishers.

Our friend, the big Doukhobor, jostles his way through the crowd, till he reaches a little group—a woman and five children, the eldest about seven, and the youngest a wee tot perhaps a year old. What a confusion of tongues, what embraces, what laughter, and what tears, you must imagine. The last I saw of that party, was the big, brawny man, with bundles in one arm and a baby in the other, followed by his wife and the other four children, heading for the Immigration Hall.

The work of disposing of these new arrivals begins at once. It is pathetic to see them, as they open their eyes first in this new and wonderful city. The look of astonishment, awe and doubt is at once visible. For the most part, they are friendless and homeless, and with very little money. Most of them never were out of sight of their native villages in their lives before. They are simple minded, and naturally suspicious of strangers, and it is only when they see the uniformed Government official, and hear him speaking to them in their own language, that their faces betoken surprise and pleasure, and they immediately go along with the interpreter, who assists them in collecting baggage, getting families together, carefully and tenderly rounding up the little children, and then conducting the whole detachment to comfortable quarters in the Immigration Hall, which is their first Canadian home.

Winnipeg, Man.

BIBLE DICTIONARY FOR SECOND  
QUARTER, 1909

[For additional information in regard to certain of the places, see Geography Lessons.]

**Ag'-a-bus.** A prophet of Judea, who foretold the famine in Acts 11 : 27-30, and warned Paul of danger, Acts 21 : 10, 11.

**An-a-ni'-as.** A member of the early church, who was visited with divine punishment because of lying and hypocrisy.

**An'-ti-och.** The capital of Syria, on the Orontes. It became the centre of Gentile Christianity. To be distinguished from **Ant'-i-och**, a city in Pisidia, Asia Minor.

**Bar-je'-sus.** Meaning "Son of Jesus or Joshua". A Jewish imposter, who pretended to learn the future through sorcery. He was encountered by Paul at Paphos in Cyprus. In Acts 13 : 8, he is called **El'-y-mas**, which is not necessarily a proper name, but may be the Aramaic word for "magician".

**Bar'-sa-bas.** The surname of **Ju'-das**, who was sent to Antioch as a delegate from the church at Jerusalem with Paul, Barnabas and Silas, Acts 15 : 32.

**Cæ'-sar.** An official title of the Roman emperors who succeeded the great Julius Cæsar.

**Cæ-sa-re'-a.** A city on the Mediterranean about 65 miles from Jerusalem. In Paul's time it was the residence of the Roman governor of Judea.

**Ci-lic'-i-a.** A province of Asia Minor. Its chief town was Tarsus.

**Chris'-tians.** Followers of the Lord Jesus Christ. The name was first given at Antioch about A.D. 43.

**Clau'-di-us.** The fourth Roman Emperor, who reigned from A.D. 41 to A.D. 54.

**Cor-ne'-li-us.** A centurion belonging to the Roman garrison at Cæsarea, whom Philip admitted into the Christian church.

**Cy'-prus.** An island in the north-eastern part of the Mediterranean Sea.

**Cy-re'-ne.** A Greek colony and city in North Africa. The country is now known as Tripoli.

**Da-mas'-cus.** One of the oldest cities in the world, about 150 miles northwest of Jerusalem.

**Der'-be.** A city in the southeastern part of Lycaonia, Asia Minor.

**Gre'-cians.** Jews who spoke Greek, as distinguished from those who used Aramaic, the "Hebrew" of New Testament times.

**I-co'-ni-um.** An important city in Lycaonia, Asia Minor, now called **Konieh**.

**I-tal'-ian.** A name given to the "band" (Acts 10 : 1) in which Cornelius was a centurion, because it consisted of volunteers recruited in Italy.

**John.** One of the apostles, son of Zebedee and brother of the James who was martyred by Herod Agrippa I. (see Acts 12 : 2).

**John Mark.** The writer of the Second Gospel, the companion of Paul and Barna-

bas on their first missionary journey (see Acts 12 : 25 ; 13 : 5), and afterwards of Barnabas (Acts 15 : 37-39), whose nephew he was, Col. 4 : 10.

**Jop'-pa.** The seaport of Jerusalem on the Mediterranean Sea.

**Ju-dæ'-a.** The southernmost province of Palestine in New Testament times.

**Ju'-das.** A man living in Damascus, with whom Paul lodged after his conversion.

**Ju'-pi-ter.** A Roman deity,—"the king of gods".

**Lu'-ci-us.** A Christian teacher in the church at Antioch, a native of Cyrene.

**Ly-ca-o'-ni-a.** Meaning "Wolf Land", an elevated, rugged inland district of Asia Minor.

**Lys'-tra.** A city of Lycaonia.

**Man'-a-en.** A Christian teacher at Antioch who had been brought up with Herod Antipas as a "foster-brother".

**Mer-cu'-ri-us.** A Roman deity whose Greek name was **Hermes** : "the god of eloquence".

**Ni'-ger.** Meaning "Black"; the surname of **Sim'-e-on**, a Christian teacher at Antioch.

**Pam-phy'l'-i-a.** A stretch of coast land on the south of Asia Minor.

**Pa'-phos.** A town at the southwestern extremity of Cyprus.

**Paul.** The great apostle to the Gentiles, whose Hebrew name was **Saul**.

**Per'-ga.** A seaport in Pamphylia and capital of the province.

**Phe-ni'-ce.** Or Phœnicia. A narrow strip of territory along the Mediterranean to the northwest of Palestine.

**Pi-sid'-i-a.** An inland district of Asia Minor.

**Ra'-hab.** A woman of Jericho, who sheltered the spies sent by Joshua to explore the city.

**Sal'-a-mis.** A city on the east coast of Cyprus.

**Sa-mar'-i-a.** The central province of Palestine in New Testament times.

**Se-leu'-ci-a.** A city on the coast of Syria, the seaport of Antioch.

**Ser'-gi-us Pau'-lus.** The Roman governor of Cyprus at the time of Paul's visit to that island.

**Si'-las.** One of the delegates from Jerusalem to the church at Antioch, and afterwards Paul's fellow missionary.

**Si'-mon.** A tanner of Joppa, with whom Peter lodged.

**Ste'-phen.** One of the seven deacons and the first Christian martyr.

**Syr'-i-a.** The country lying north of Palestine, reaching the Euphrates on the northeast and Asia Minor on the northwest.

**Tar'-sus.** The capital of Cilicia in Asia Minor. It was the seat of a University, and the birthplace of Paul.

## \*AN ORDER OF SERVICE : Second Quarter

## Opening Exercises

## I. SILENCE.

II. SINGING. Ps. Sel. 65, Book of Praise.  
(It is expected that this Psalm from the Supplemental Lessons will be memorized during the Quarter.)

## III. RESPONSIVE SENTENCES. Ps. 15.

*Superintendent.* Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?

*School.* He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

IV. PRAYER, closing with the Lord's Prayer in concert.

## V. SINGING.

Stand up and bless the Lord,  
Ye people of His choice;  
Stand up and bless the Lord your God,  
With heart and soul and voice.  
—Hymn 357, Book of Praise

VI. BIBLE WORK. From the Supplemental Lessons.

## VII. SINGING.

Stand up and bless the Lord;  
The Lord your God adore;  
Stand up and bless His glorious name,  
Henceforth, for evermore. Amen.  
—Hymn 357, Book of Praise

VIII. READ IN CONCERT. See SPECIAL SCRIPTURE READING in THE TEACHERS MONTHLY, in connection with each Lesson.

IX. SINGING. Hymn selected.

X. 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 from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.

IV. LESSON STUDY.

## Closing Exercises

I. SINGING. A verse selected from the Hymn marked "FROM PRIMARY QUARTERLY" in list given in TEACHERS MONTHLY.

II. ANNOUNCEMENTS.

III. REVIEW FROM SUPERINTENDENT'S DESK; which, along with the Blackboard Review, may include one or more of the following items: Recitation in concert of Verses Memorized, Catechism, Questions on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review: it should be pointed, brief and bright, and may be illustrated by LANTERN SLIDES on the Lesson and the Question on Missions.)

IV. SINGING.

Glory to God on high!  
Let earth to heaven reply;  
Praise ye His name:  
His love and grace adore,  
Who all our sorrows bore;  
And praise Him evermore:  
Worthy the Lamb!

Jesus, our Lord and God,  
Bore sin's tremendous load;  
Praise ye His name;  
Tell what His arm hath done,  
What spoils from death He won;  
Sing His great name alone;  
Worthy the Lamb!

—Hymn 96, Book of Praise.

V. BENEDICTION.

## Lesson I.

## PETER AND CORNELIUS

April 4, 1909

**BETWEEN THE LESSONS**—The Lesson for to-day follows close on that for March 14, Æneas and Dorcas, Acts 9 : 31-43.

**GOLDEN TEXT**—In every nation he that feareth him, and worketh righteousness, is accepted with him. —Acts 10 : 35.

\*Memorize vs. 13-15. **THE LESSON PASSAGE**—Acts 10 : 1-20. Study Acts 10 : 1-48.

1 There was a certain man in Cæsarea<sup>2</sup> called Cornelius, a centurion of the band called the Italian band.

2 A devout man, and one that feared God with all his house,<sup>3</sup> which gave much alms to the people, and prayed to God alway.

3 He saw in a vision<sup>4</sup> evidently about the ninth hour of the day an angel of God coming in<sup>5</sup> to him, and saying<sup>6</sup> unto him, Cornelius.

4 And<sup>7</sup> 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<sup>8</sup> come up for a memorial before God.

5 And now send men to Joppa, and<sup>9</sup> call for one Simon, whose surname is Peter :

6 He lodgeth with one Simon a tanner, whose house is by the sea side :<sup>11</sup> he shall tell thee what thou oughtest to do.

7 And when the angel<sup>12</sup> which spake unto<sup>13</sup> Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually ;

8 And<sup>14</sup> when he had declared all these things unto them, he sent them to Joppa.

9 On the morrow, as they<sup>15</sup> went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth-hour :

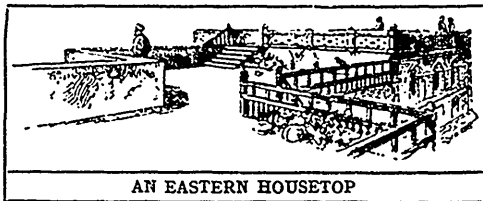
10 And he became<sup>16</sup> very hungry, and<sup>17</sup> would

**Revised Version**—Now ;<sup>2</sup> Cornelius by name ;<sup>3</sup> who ;<sup>4</sup> openly, as it were about ;<sup>5</sup> unto ;<sup>6</sup> to ;<sup>7</sup> he, fastening his eyes upon him, and being afraid, said ;<sup>8</sup> gone up ;<sup>9</sup> fetch ;<sup>10</sup> who is surnamed ;<sup>11</sup> Omit rest of verse ;<sup>12</sup> that ;<sup>13</sup> him ;<sup>14</sup> having rehearsed all things ;<sup>15</sup> were on ;<sup>16</sup> Omit very ;<sup>17</sup> desired to eat ;<sup>18</sup> he beholdeth the heaven ;<sup>19</sup> as it were a great sheet, let down by four corners upon the earth ;<sup>20</sup> and creeping things of the earth and fowls of the heaven ;<sup>21</sup> and ;<sup>22</sup> a voice came ;<sup>23</sup> make not ;<sup>24</sup> straightway ;<sup>25</sup> Omit again ;<sup>26</sup> was much perplexed ;<sup>27</sup> the ;<sup>28</sup> might ;<sup>29</sup> by Cornelius, having ;<sup>30</sup> Omit and ;<sup>31</sup> lodging ;<sup>32</sup> But arise, and ;<sup>33</sup> nothing doubting.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Peter and Cornelius, Acts 10 : 1-16. T.—Peter and Cornelius, Acts 10 : 17-33. W.—Peter and Cornelius, Acts 10 : 34-48. Th.—Doubt and satisfaction, Acts 11 : 1-18. F.—A blessing for Gentiles, Gal. 3 : 7-14. S.—Jesus and a Samaritan, John 4 : 1-14. 8.—Gentiles brought in, Isa. 60 : 1-11.

## THE LESSON EXPLAINED

**I. CORNELIUS DIRECTED.**—1, 2. A certain man in Cæsarea. See Geography Lesson. Cornelius ; a common name amongst the Romans. A centurion ; the commander of 100 men, or half a maniple (see below). 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 three maniples. Italian ; because first raised in Italy. Devout . . feared God. He was a semi-proselyte to the Jewish religion, having accepted many of its beliefs, but had not submitted to circumcision. With all his house. This good centurion had doubtless instructed his household in religious things. Gave much alms to the people ; the Jewish people amongst whom he was stationed, — a kindness unusual in a foreign soldier. Prayed to God alway ; eager to know more of God's way of salvation (see ch. 11 : 14).



AN EASTERN HOUSETOP

3-8. Saw in a vision evidently ; Rev. Ver., "openly". Cornelius' senses were not deceived. Ninth hour ; 3 p.m., one of the three Jewish hours of prayer, the other two being 9 a.m. and 12 noon. An angel

of God coming. V. 30 says, "a man in bright clothing". Afraid ; of the supernatural being. What is it, Lord? Cornelius longed to know and was ready to do, God's will. Prayer and . . alms are come up ; like sweet incense, Lev 2 : 2 ; Ps. 141 : 2 ; Phil. 4 : 18. A memorial before God. God remembers them and is about to answer them. Send men to Joppa ; 30 miles south of Cæsarea. Simon . . Peter. Both names are given to prevent mistake. Simon a tanner. See ch. 9 : 43. House . . by the sea side. The tanner's trade was reckoned unclean among the Jews, and had therefore to be carried on outside the city walls. Angel . . departed. Cornelius saw him

\*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma

going, as he had seen him coming (v.3), a touch that emphasizes the reality of his appearance. Called .. servants, and a devout soldier. See on v. 2.

II. PETER PREPARED.—9, 10. On the morrow. From Caesarea to Joppa was about a day's journey. Upon the house-top. See Illustration. To pray. This was a favorite place for devotions. Sixth hour; noon (compare v. 3). Very hungry. It was about the usual meal time. Fell into a trance. It was as if his mind had passed out of his body and could see things invisible to the senses.

11-16. Saw heaven opened. The vision was from God. A certain vessel descending .. as .. a great sheet .. let down; like a sail let down to the earth by ropes at the four corners. Four-footed beasts .. creeping things .. fowls (Rev. Ver.); representatives of the whole animal creation. A voice .. Rise, Peter; kill and eat. By the law of Moses, some animals were "unclean", that is, for sacrifice or food (see Lev., ch. 11). Not so, Lord. Peter as a Jew, revolts from eating food that is common (impure according to the law of Moses), or unclean. God hath cleansed. The One who gave the law can revoke it. Call not thou common. The gospel was for all men alike.

III. PETER SENT.—17-20. Meanwhile Cornelius' messengers arrived, and Peter was instructed by the Holy Spirit to return with them.

The next day Peter set out for Caesarea, accompanied by six of the Christian brethren (see ch. 11 :



12). Arrived at the house of Cornelius, he preached the way of salvation through Jesus, and those who believed were baptized.

**THE GEOGRAPHY LESSON**

CÆSAREA was a city on the coast of Palestine, about 23 miles south of Mount Carmel. It was built by Herod the Great, and became the Roman capital of Palestine. No

spot in Palestine can compare with this in romantic beauty. The old city was surrounded by a strong wall.

JOPPA, the modern Jaffa, is the seaport of Jerusalem, with which it is now joined by a railway. It is the only place on the Mediterranean coast between Egypt and Carmel that can afford shelter

to shipping. Various soap works and tanneries still exist on the seashore near the town, and it is the gate of entrance into Palestine for travelers and pilgrims from all quarters.

**LESSON QUESTIONS**

1, 2 Where did Cornelius live? What was his rank in the Roman army? What is said of his character? What other centurion did he resemble? To whom did he show kindness? What is said of his prayerfulness? What do we learn as to his household?

3-8 Who appeared to Cornelius? What question did Cornelius ask? Give the angel's answer. In what circumstances did Paul ask a similar question? (Acts 9: 6.) To whom was the centurion directed to send? What was he told Peter would do? What messengers were sent?

9-16 Where had Peter gone? For what purpose? What vision did he see? What was he bidden to do? Why did he object? How was his objection removed? Where is it said that the separation between Jews and Gentiles has been removed? (Eph. 2: 11-16.)

17-20 Who instructed Peter to go with Cornelius' messengers?

What was the result of Peter's visit to Cornelius?

**FOR DISCUSSION**

1. Bible visions.
2. Modern prejudices that should be removed.

**A LESSON FOR LIFE**

Longfellow's poem, Sandalphon, pictures that "angel of prayer", who,—

"With his feet on the ladder of light,  
Gathers the prayers as he stands,  
And they change into flowers in his hands."

This is the poet's way of saying that the sweetest and most beautiful things in life come to us as God's answers to our prayers.

Prove from Scripture—That God hears prayer.

Shorter Catechism—Ques. 12. What special act of providence did God exercise toward man in the estate wherein he was created? A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.

The Question on Missions—(Second Quarter, THE NEWCOMERS TO CANADA.)—1. What peoples are among the newcomers? Alphabetically arranged, they are as follows,—Americans, Armenians, British, Chinese, French, Germans, Greeks, Hebrews, Hindoos, Italians, Japanese, Scandinavians, Slavs and Syrians

**FOR WRITTEN ANSWERS**

1. How was Peter prepared to accept the centurion's invitation ?

.....

2. What was the result of Peter's visit to Cornelius ?

.....

## Lesson II.

## PETER DELIVERED FROM PRISON

April 11, 1909

**BETWEEN THE LESSONS**—Some of Peter's brethren in Jerusalem criticized him for preaching the gospel to Gentiles, but his explanation removed their objections. In order to complete the part of the narrative commenced in Lesson XI., ch. 9: 31-43, in which Peter is the chief figure, a period of from four to six years is, in the meantime, passed over, during which the chief event was the founding of the church at Antioch. This will be taken up in the Lesson for April 25, after the Lesson on the conversion of Saul, who was to become one of the leading teachers in that church. (See ch. 11.)

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

Memorize v. 7.

**THE LESSON PASSAGE**—Acts 12: 1-11.

Study Acts 12: 1-19

1 Now about that time Herod the king stretched forth his hands to vex certain of the church.

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

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying,

**Revised Version**—put forth, <sup>2</sup> afflict; <sup>3</sup> when he saw that; <sup>4</sup> Omit further; <sup>5</sup> seize; <sup>6</sup> (Omit brackets, and those were; <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; <sup>18</sup> Rise up; <sup>19</sup> he did so; <sup>20</sup> Omit him; <sup>21</sup> he; <sup>22</sup> And; <sup>23</sup> into; <sup>24</sup> straightway; <sup>25</sup> truth; <sup>27</sup> forth; <sup>28</sup> Omit hath.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Peter delivered from prison, Acts 12: 1-10. T.—Peter delivered from prison, Acts 12: 11-19. W.—A strong Deliverer, Ps. 33: 10-22. Th.—Prayer and answer, Ps. 34: 1-10. F.—The delivering angel, Dan. 6: 16-23. S.—Promise of answer, Matt. 7: 1-11. S.—Trust in God, 2 Cor. 1: 1-11.

**THE LESSON EXPLAINED**

**I. IMPRISONED.**—1-4. About that time; when Barnabas and Saul had gone up to Jerusalem (see Between the Lessons). Herod the king; Herod Agrippa I., grandson of Herod the Great, at this time ruler, as his grandfather had been, over all Palestine. To vex; to "afflict" (Rev. Ver.), oppress. Killed James; along with Peter and John, one of the three most prominent of the apostles (see Mark 5: 37; Luke 9: 28; Matt. 26: 37).

With the sword; a mode of death regarded by the Jews as specially disgraceful. Pleaseth the Jews. The main point in Agrippa's policy was to win the favor of the Jewish leaders, who, he knew, bitterly hated the Christians. Proceeded . . . to take Peter; the leader amongst the apostles. Days of unleavened bread; the seven days following the eating of the Passover, during which no bread made with leaven or yeast might be used (see Lev. 23: 5-8). Apprehended; seized. Quaternions; groups of four men. Each group of four was on duty six hours out of the twenty-four. After the Passover (which came at the same time as our Easter) . . . bring him forth (Rev. Ver.); that is, after the Passover week, during which no legal decision could be given.

**II. PRAYED FOR.**—5. Prayer . . . without ceasing; Weymouth, "long and fervent prayer was offered". Of the church; that is, by companies of its members scattered here and there throughout the city. Unto God; and the heavenly

<sup>18</sup> Arise up quickly. And his chains fell off from his hands.

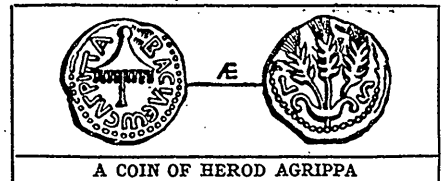
8 And the angel said unto him, Gird thyself, and bind on thy sandals. And he so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and he wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel; and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

<sup>4</sup> Omit further; <sup>5</sup> seize; <sup>6</sup> (Omit brackets, and those were; <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; <sup>18</sup> Rise up; <sup>19</sup> he did so; <sup>20</sup> Omit him; <sup>21</sup> he; <sup>22</sup> And; <sup>23</sup> into; <sup>24</sup> straightway; <sup>25</sup> truth; <sup>27</sup> forth; <sup>28</sup> Omit hath.



King, in whose hands King Herod was powerless.

**III. DELIVERED.**—6-8. When Herod would have brought him forth; Weymouth, "was on the point of taking him out of prison", for sentence and execution. That same night; in all human likelihood Peter's last night on earth. Peter was sleeping; fearless and calm through his trust in God. (Compare ch. 16: 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" (see again Luke 2: 9). Smote Peter; to rouse him from his sound and quiet sleep. 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 footgear of the poor: shoes were worn by the

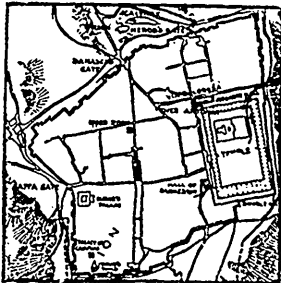


rich. **Garment**; outer robe, taken off and used for a covering during sleep.

9-11. **Fast the first** ("ward"); perhaps the places where the "keepers" (v. 6, see comment) were stationed. **Second ward**; another part of the prison, where sentinels were also stationed. **Unto the iron gate**; which, if kept shut, would have barred their progress. **Opened . . . of its own accord** (Rev. Ver.); without touch of human hand. **Angel departed**; leaving Peter to do the rest, in which no supernatural help was needed. **Come to himself**; his vision now an actual reality.

Vs. 12-19 relate the interesting sequel.

**THE GEOGRAPHY LESSON**



It may have been in the **TOWER OF ANTONIA** that Peter was imprisoned. Besides ordinary prisons, for the sake of convenience, there was accommodation in ancient times for prisoners in fortresses, barracks, palaces and temples.

**LESSON QUESTIONS**

1-4 Which of the apostles was now put to death? By what king? In what manner? What other apostle did the king imprison? When did he intend to put him to death?

5 By whom was prayer made on Peter's behalf?]

6-11 When did an angel come to Peter in the prison? What indications does the story give of Peter's trust in God? How was Peter bound to his keepers? Tell how his chains fell off. How was the prison gate opened?

To whose house did Peter go? What message did he give? Whither did he then go? What was done to the prison guards?

**Prove from Scripture—That God is greater than man.**

**Shorter Catechism—Ques 13. Did our first parents continue in the estate wherein they were created?**  
A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

**The Question on Missions— 2. What do these newcomers do for a living? There are some of all classes of workers. There are (1) professional men, as, clergymen, lawyers, doctors, teachers, musicians and merchants; (2) skilled laborers, as, farmers, bakers, tailors, shoemakers, carpenters, clerks, miners, and masons; and (3) unskilled laborers and servants.**

**FOR WRITTEN ANSWERS**

1. How was Peter guarded in the prison? .....

2. In what manner was he delivered? .....

Memorize vs. 15, 16. **EASTER LESSON**—1 Cor. 15: 12-20. Study 1 Cor. 15: 12-28.

**AN ALTERNATIVE LESSON.**

**GOLDEN TEXT**—Now is Christ risen from the dead, and become the firstfruits of them that slept.—1 Cor. 15: 20.

While the apostle Paul was in Ephesus, in Asia Minor, probably about the year A.D. 58, he wrote the letter known as First Corinthians to the church in Corinth in Greece. He had heard that some of the Corinthian Christians did not believe in the resurrection of the bodies of believers, though they did believe that Christ's body had risen. In the Lesson chapter, Paul first gives reasons for believing that Jesus rose from the dead, and then shows that the bodies of believers will rise, as certainly as did that of their Lord.

12-14. **Christ . . . preached that he rose.** The apostles, in their preaching, made much of the resurrection of Jesus. In this fact they saw the strongest proof that He was the long-promised Messiah, and that He was able to save from sin (see Acts 3: 15; 4: 33; 17: 31; Rom. 1: 4). **No resurrection . . . Christ not risen.** If, as some in Corinth said, the bodies of believers do not rise from the dead, then neither did the body of Christ

rise. **Christ . . . not risen . . . preaching vain . . . faith . . . vain.** The only Saviour who can really save is a Saviour who has risen.

15-19. **False witnesses of God.** It was the mission of the apostles to testify to the resurrection of Jesus. Indeed, it was one of the qualifications of an apostle, that he had seen the risen Saviour, ch. 9: 1. **Faith . . . vain . . . yet in your sins.** Redemption, forgiveness, salvation are all built on the foundation of the resurrection of Jesus. **They . . . fallen asleep . . . perished;** instead of having entered, as they had hoped, on a life of endless bliss. **Of all men most miserable;** because all our bright hopes for the future would be disappointed.

20. But Christ has indeed risen from the dead, and thus has conquered, for His people as well as for Himself, the last grim enemy, death. As surely as He rose and ascended to His heavenly throne, they will rise to reign with Him forever.

## Lesson III.

## THE CONVERSION OF SAUL

April 18, 1909

**BETWEEN THE LESSONS**—The story of Saul's conversion was omitted between Lessons X. (Acts 8. 26-38) and XI. (Acts 9. 31-43), First Quarter, that it might be placed before the Lesson on the founding of the church at Antioch (next Lesson), the starting point of his great missionary career.

**GOLDEN TEXT**—He fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?—Acts 9: 4.

Memorize vs. 15, 16. **THE LESSON PASSAGE**—Acts 9: 1-19a. Study Acts 9: 1-30.

1 And Saul, yet <sup>2</sup>breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest.

2 And <sup>3</sup>desired of him letters to Damas'cus <sup>4</sup>to the synagogues, that if he found any <sup>5</sup>of this way, whether <sup>6</sup>they were men or women, he might bring them bound <sup>7</sup>unto Jeru'salem.

3 And as he journeyed, <sup>8</sup>he came near Damas'cus: and suddenly there <sup>9</sup>shined round about him a light <sup>10</sup>from heaven:

4 And he fell <sup>11</sup>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 <sup>12</sup>the Lord said, I am Jesus whom thou persecutest: <sup>13</sup>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, <sup>14</sup>Arise, and <sup>15</sup>go into the city, and it shall be told thee what thou must do.

7 And the men <sup>16</sup>which journeyed with him stood speechless, hearing <sup>17</sup>a voice, but <sup>18</sup>seeing no man.

8 And Saul arose from the earth: and when his eyes were opened, he saw <sup>19</sup>no man: but they led him by the hand, and brought him into Damas'cus.

9 And he was three days without sight, and <sup>20</sup>neither did eat nor drink.

10 <sup>21</sup>And there was a certain disciple at Damas'cus, named Anani'as: and <sup>22</sup>to him said the Lord in a vision, Anani'as. And he said, Behold, I am here, Lord.

Revised Version—<sup>1</sup>But Saul; <sup>2</sup>breathing threatenings; <sup>3</sup>asked; <sup>4</sup>unto; <sup>5</sup>that were of the Way; <sup>6</sup>Omit they were; <sup>7</sup>to; <sup>8</sup>it came to pass that he drew nigh unto; <sup>9</sup>shone; <sup>10</sup>out of; <sup>11</sup>upon; <sup>12</sup>he said; <sup>13</sup>Omit rest of v. 5 and v. 6, as far as him; <sup>14</sup>but rise; <sup>15</sup>enter into; <sup>16</sup>that; <sup>17</sup>the; <sup>18</sup>beholding; <sup>19</sup>nothing; and; <sup>20</sup>did neither; <sup>21</sup>Now; <sup>22</sup>the Lord said unto him; <sup>23</sup>named; <sup>24</sup>a man; <sup>25</sup>he hath seen a man named; <sup>26</sup>laying his hands; <sup>27</sup>But Ananias; <sup>28</sup>from; <sup>29</sup>did; <sup>30</sup>many things; <sup>31</sup>departed; <sup>32</sup>who; <sup>33</sup>which; <sup>34</sup>mayest; <sup>35</sup>straightway; <sup>36</sup>were scales; <sup>37</sup>his sight; and he arose; <sup>38</sup>and he took food and was strengthened.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The conversion of Saul, Acts 9: 1-16. T.—The conversion of Saul, Acts 9: 17-30. W.—Paul tells the story, Acts 22: 1-15. Th.—The escape from Damas'cus, 2 Cor. 11: 21-33. F.—Special revelation, Gal. 1: 11-24. S.—Chief of sinners, 1 Tim. 1: 12-17. S.—Saved through faith, Eph. 2: 1-10.

## THE LESSON EXPLAINED

I. A PERSECUTOR.—1, 2. But Saul (Rev. Ver.). See chs. 7: 58; 8: 3.

Breathing out threatenings and slaughter; as if every breath were aiming a flaming threat, a murderous blow, at the Christians. Went unto the high priest;

PETER AND PAUL  
From bottom of glass cup of about the Fourth Century  
John 18: 12, 14;

Acts 4: 8, etc.) Desired . . . letters to Damas'cus (see Geography Lesson) to the synagogues; the Jewish congregations in Damas'cus. These letters would arm him with power to carry out his purpose. Any . . . of the Way (Rev. Ver.); a common description of the Christian religion, perhaps suggested by Jesus' words about "the narrow way" (Matt. 7: 14)

or by His calling Himself the Way, John 14: 6. Men or women. Not even women were spared.

II. A CONVERT.—3-5. Suddenly; like a 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, Ex. 40: 34-38; 1 Kgs. 8: 11. He fell to the earth; dazzled by the intense brightness. Heard a voice; heard words which he could understand (compare on v. 7). Saul, Saul. The form of the name shows that Jesus spoke to Paul in Hebrew. Why persecutest thou me? Injury to Jesus' followers is injury to Him, Matt. 25: 45; Luke 10: 16. Who art thou, Lord? A cry of reverence. Hard for thee to kick against the pricks; the goad used to urge oxen on. Saul's persecuting would result only in hurting himself.

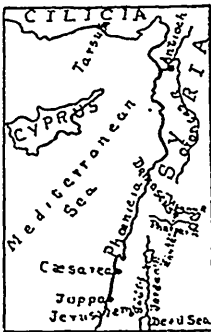
6-9. But rise (Rev. Ver.). V. 6, as far as him, is omitted in the Rev. Ver. (See also ch. 22: 10.) Enter into the city (Rev. Ver.). It was about a mile to the eastern gate. Told thee what thou must do. Silent submission to Christ is the first thing required of this proud, impetuous Pharisee (see Phil. 3: 5). Men . . . stood speechless; in amaze-



ment and terror. **Hearing the voice** (Rev. Ver., Margin, "sound"). Paul's companions heard the voice of v. 4, but could not distinguish the words. **Seeing no man.** They beheld only the heavenly glory, while Saul alone saw Jesus (compare 1 Cor. 15: 8). **Saul arose . . . eyes . . . opened . . . saw no man.** The vision had made him blind. **Led him . . . into Damascus.** This "guide of the blind" (Rom. 2: 19) had himself to be guided by others. **Three days without sight.** All the closer would be his communion with God (see 2 Cor. 12: 1-4). **Neither did eat nor drink;** an outward sign of his deep penitence.

**III. AN APOSTLE.—10-16.** The Lord appears in a vision to a . . . disciple at Damascus, named Ananias. Street . . . called Straight. The principal street of Damascus at present runs east and west, and is in some parts remarkably straight. This is the street, it is said, in which Saul lodged **Of Tarsus;** the capital of the Roman province of Cilicia, in Asia Minor. **He prayeth;** and was being further prepared by a vision for Ananias' visit. But Ananias objects, through fear of so fierce a persecutor as Saul was well known to be. **The Lord said . . . a chosen vessel;** that is, instrument. **To bear my name;** make Me known. **Before the Gentiles, etc.;** pointing to Paul's position as the apostle of the Gentiles, Rom. 11: 13. **Must suffer.** See 2 Cor. 11: 23-28.

17-19a. At the laying on of Ananias' hands, Saul was filled with the Holy Spirit, his sight was restored, and he was baptized.



The story of Saul's preaching in Damascus, his flight, his visit to Jerusalem and his return to Tarsus, is told in vs. 19 (b)-30.

**THE GEOGRAPHY LESSON**

In traveling from Jerusalem to DAMASCUS, it is probable that Saul followed the road that ran through Samaria and crossed the Jordan south of the Lake of Galilee. The distance was 140 miles, and would occupy about six days. A Moslem tradition makes Elicizer the founder of the city, and Abraham for some time king. Damascus, one of

the oldest cities in the world, is situated in a beautiful plain, which owes its fertility to the two rivers el-Barada (Abana) to the north and el-Aw'aj (perhaps Pharpar) to the south. The city is surrounded by magnificent orchards with luxuriant foliage.

**LESSON QUESTIONS**

1, 2 To what city did Saul now seek to extend his persecution? From whom did he obtain authority? What description is given of the Christians? Where does Peter call the new faith "the way of truth"? (2 Pet. 2: 2.)

3-5 What sudden appearance did Paul see as he neared Damascus? What effect had the sight upon him? Whose voice did he hear? What question did Jesus ask him? Why did Jesus say Saul was persecuting Himself? What promise is made to those who suffer with Jesus? (Rom. 8: 17.)

6-9 What did the Lord bid Saul do? How did the vision affect his sight? How did he reach Damascus?

10-19 Whom did the Lord send to Saul? Why did Ananias object? What followed the laying of his hands upon Saul?

Why had Saul to leave Damascus? Whither did he go? What compelled him to leave Jerusalem? Whither did he then go?

**FOR DISCUSSION**

1. New Testament conversions.
2. Promises to those who suffer for Jesus' sake

**A LESSON FOR LIFE**

It was not a very grand beginning Saul made in the service of Jesus, just submissively allowing himself to be led into Damascus, a helpless, blind man. But it was a start, and it led to the great work he afterwards did. If we begin now to do the very smallest things in obedience to our King, these will prove the way to bigger opportunities.

**Prove from Scripture—That Jesus chooses His servants.**

**Shorter Catechism—Ques. 14. What is sin?**  
A. Sin is any want of conformity unto, or transgression of, the law of God.

**The Question on Missions—3.** Why do they come. Briefly, because they are overcrowded at home, and there are better opportunities and more freedom in our land.

**FOR WRITTEN ANSWERS**

1. For what purpose was Saul going to Damascus? .....

2. How was he arrested on the way? .....

3. What proof did he give that he was really converted? .....

## Lesson IV.

## THE GOSPEL IN ANTIOCH

April 25, 1909

**BETWEEN THE LESSONS**—The story of the church at Antioch, which comes between Lesson I. (Acts 10: 1-20) and Lesson II. (Acts 12: 1-11), is given in to-day's Lesson.

**GOLDEN TEXT**—The disciples were called Christians first in Antioch.—Acts 11: 26.

**Memorize vs. 22, 23. THE LESSON PASSAGE**—Acts 11: 19-30; 12: 25.

19<sup>1</sup> Now they which were scattered abroad upon the<sup>2</sup> persecution that arose about Stephen travelled as far as<sup>3</sup> Phœnicia, and Cyprus, and Antioch,<sup>4</sup> preaching the word to none<sup>5</sup> but 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<sup>11</sup> unto the ears of the church which was in Jerusalem: and they sent forth Bar'nabas,<sup>12</sup> that he should go as far as Antioch.

23 Who, when he<sup>13</sup> came, and had seen the grace of God, was glad, and<sup>14</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 the Lord.

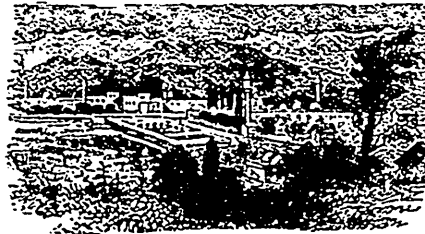
**Revised Version**—<sup>1</sup> They therefore that were; <sup>2</sup> tribulation; <sup>3</sup> Phœnicia; <sup>4</sup> speaking; <sup>5</sup> save only to Jews; <sup>6</sup> But there were some of them; <sup>7</sup> who; <sup>8</sup> Greeks also; <sup>9</sup> that believed turned; <sup>10</sup> And the report concerning them; <sup>11</sup> to; <sup>12</sup> Omit that he should go; <sup>13</sup> was come; <sup>14</sup> he; <sup>15</sup> And he went forth to Tarsus to seek for Saul; <sup>16</sup> even for; <sup>17</sup> were gathered together with; <sup>18</sup> and that; <sup>19</sup> Now; <sup>20</sup> there came down; <sup>21</sup> Spirit (large S); <sup>22</sup> a great famine over; <sup>23</sup> Omit Caesar; <sup>24</sup> And the; <sup>25</sup> that; <sup>26</sup> sending it; <sup>27</sup> hand; <sup>28</sup> ministrati<sup>n</sup>, taking with them.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—The gospel in Antioch, Acts 11: 19-30; 12: 25-27.—Persecution and scattering, Matt. 10: 16-23. W.—Christ's promise, Matt. 28: 16-20. Th.—Joy of success, Luke 10: 17-24. F.—Power of the gospel, 1 Thess. 1. S.—Barnabas of Cyprus, Acts 4: 32-37. S.—Teaching for Christians, Rom. 12: 1-15.

## THE LESSON EXPLAINED

**I. A CHURCH FOUND-ED.**—19. Scattered abroad, etc.; see ch. 8: 1. As far as Phœnicia (Rev. Ver.); the district, 120 miles long by 15 broad, to the north of Palestine, along the Mediterranean coast. Cyprus; a large and fertile island in the Mediterranean, nearly opposite Antioch (see Geography Lesson), now a dependency of Great Britain. Preaching . . . unto the Jews only; <sup>4</sup> as had been done in Palestine, until Peter had been instructed by the Holy Spirit to carry the gospel to Cornelius, a Gentile, Lesson I., ch. 10: 1-20.

20, 21. Men of Cyprus (see above) and Cyrene (a district in North Africa with a large Jewish population: see ch. 2: 10). These were more accustomed than the Jews of Palestine to mingle with Gentiles, and hence were less prejudiced against them. Spake unto the Greeks (Rev. Ver.); a common designation in the New Testament for Gentiles (see, for example, Rom. 1: 18; 1 Cor. 1: 22-24). Preaching the Lord Jesus; the only and sufficient Saviour for Jew and Gentile alike, ch. 4: 12. The hand of the Lord; His power visibly exerted to change hearts and lives. A great number believed; and by so doing were saved, ch. 16:



THE CITY OF TARSUS, BIRTHPLACE OF PAUL

25<sup>15</sup> Then departed Bar'nabas to Tar'sus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that<sup>16</sup> a whole year they<sup>17</sup> assembled themselves with the church, and taught much people. <sup>18</sup> And the disciples were called Christians first in Antioch.

27<sup>19</sup> And in these days<sup>20</sup> came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the<sup>21</sup> spirit that there should be<sup>22</sup> great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

29<sup>24</sup> Then the disciples, every man according to his ability, determined to send relief unto the brethren<sup>25</sup> which dwelt in Judæa:

30 Which also they did,<sup>26</sup> and sent it to the elders by the<sup>27</sup> hands of Bar'nabas and Saul.

Ch. 12: 25 And Bar'nabas and Saul returned from Jerusalem, when they had fulfilled their; <sup>28</sup> ministry, and took with them John, whose surname was Mark.

31. Turned unto the Lord; forsaking their old sinful lives for His service.

**II. A CHURCH GROWING.**—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 noted for his power as a teacher and for his liberality (ch.

4: 36, 37), and a friend of Saul's, ch. 9: 27. Had seen the grace of God; the divine favor shown in the conversion of the Gentiles. Was glad; as the church at Jerusalem had rejoiced when they heard of Cornelius' conversion, v. 18. Exhorted them all; spoke words of encouragement and warning to the new converts. With purpose of heart; with sincere and earnest purpose. Cleave unto the Lord. Antioch was a very wicked city, and the followers of Jesus would need to be brave and resolute in resisting temptations on every hand.

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; which was opposite Seleucia, the seaport of Antioch (see Geography Lesson) to the northwest, on the Asia Minor coast. To seek Saul; who had been in Tarsus, according to some, fourteen years, to others, eleven, after leaving Jerusalem, ch. 9: 30. Brought him to Antioch; doubtless knowing that Saul had already been set apart for work among the Gentiles, ch. 9: 15. A whole year . . . with the church; preaching the gospel in peace and safety (contrast ch. 9: 23-24, 28, 29). Called Christians first in Antioch. This was at first a contemptuous nickname, meaning "partisans of Christ" (see ch. 26: 28; 1 Pet. 4: 16), but soon became a title of honor.

III. A CHURCH HELPING.—27-30, Ch. 12: 25. Prophets from Jerusalem; a class of inspired teachers in the early church, forthtellers of God's mind, as well as foretellers of coming events, 1 Cor. 12: 28; Eph. 4: 11. Agabus . . . signified . . . a great famine over all the world (Rev. Ver.); that is, the Roman Empire. Days of Claudius Cæsar; Emperor of Rome from A.D. 41-54. Relief unto the brethren . . . in Judæa. It was the custom for the wealthier Jews in foreign lands to send contributions, in times of distress, to their poorer brethren in Palestine, and this example was followed by the Christians in Antioch. To the elders; the rulers in the church, under the apostles, corresponding to the elders among the Jews. By . . . Barnabas and Saul. Ch. 12: 25 tells of their return from their mission, bringing with them John . . . Mark (see ch. 12: 12).

THE GEOGRAPHY LESSON



ANTIOCH IN SYRIA was situated on the Orontes river, about 20 miles from the mouth, the river being navigable up to the city Seleucia, near the mouth of the river, was the seaport. The city was built partly on an island in the river, but mainly on its north bank and up the slopes of Mount Silpius. It consisted of four quarters, divided by a long street adorned with columns and another that

crossed it obliquely. Gibbon says that at this time it possessed half a million inhabitants. The population was very mixed, and frequently rose in rebellion against its rulers. Josephus calls Antioch the third city in the Roman Empire, placing it next to Rome and Alexandria. It was the centre of an immense trade carried on by caravans and ships.

LESSON QUESTIONS

19-21 What led to the scattering abroad of the disciples? Who were the Greeks? Who began preaching to these? At what place? With what results? Where do we read of "Greeks" seeking Jesus? (John 12: 20-22.) Where does Paul say, "There is no difference between the Jew and the Greek?" (Rom. 10: 12.)

22-24 Which was the mother church? Under whose direct care was it? Who was sent from it to Antioch? What did he do, when he came? What sort of man was Barnabas? What was the result of his work?

25, 26 Whom did Barnabas bring to Antioch? Why was Saul specially fitted to help in the Antioch church? How long did he and Barnabas remain in Antioch? What were believers first called there?

27-30; Ch. 12: 25. Who prophesied a famine? To whom did the church of Antioch send help? By whom was the help sent? Whom did they bring with them on their return?

FOR DISCUSSION

1. Faith in Christ: (1) What it is. (2) What it does.
2. The strong helping the weak.

A LESSON FOR LIFE

Water is stored up in the mill-pond, that it may pour down the mill-race, to turn the huge wheel that drives all the machinery of the mill. So our blessings have been given to us, that they may go forth from us, in an ever-flowing stream of love and kindness, to those about us. The outflow should be as generous as the inflow is abundant.

Prove from Scripture—That love should be practical.

Shorter Catechism—Review Questions 12-14. The Question on Missions—4. What are some of the difficulties of the newcomers? The principal difficulties of the newcomers are the outcome of lack of knowledge, lack of funds, and lack of friends.

FOR WRITTEN ANSWERS

1. How did the gospel come to be preached to the Gentiles at Antioch? .....
2. What help did Barnabas give to the Antioch church? Saul? .....
3. How did the Christians at Antioch prove that their religion was real? .....

**BETWEEN THE LESSONS**—The Lesson continues the story of the church at Antioch.

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

Memorize vs. 2, 3. **THE LESSON PASSAGE**—Acts 13 : 1-12.

1 Now there were <sup>1</sup> in the church that was at Antioch certain prophets and teachers ; <sup>2</sup> as Bar'nabas, and <sup>3</sup> Sim'eon that was called Ni'ger, and Lu'cius of Cy're'ne, and Man'a'en, <sup>4</sup> which had been brought up with Her'od the tetrarch, and Saul.

<sup>2</sup> <sup>5</sup> As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Bar'nabas and Saul for the work whereunto I have called them.

<sup>3</sup> <sup>6</sup> And when they had fasted and prayed, and laid their hands on them, they sent them away.

<sup>4</sup> So they, being sent forth by the Holy Ghost, <sup>7</sup> departed unto Seleu'cia ; and from thence they sailed to Cy'prus.

<sup>5</sup> And when they were at Sal'amis, they <sup>8</sup> preached the word of God in the synagogues of the Jews : and they had also John <sup>9</sup> to their minister.

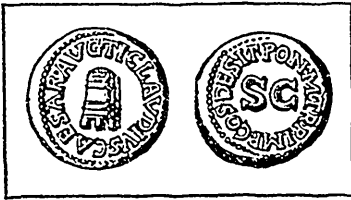
<sup>6</sup> And when they had gone through the <sup>10</sup> isle unto Pa'phos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-je'sus :

<sup>7</sup> Which was with the <sup>11</sup> deputy of the country,

**Revised Version**—<sup>1</sup> at Antioch, in the church that was there ; <sup>2</sup> *Omit* as, <sup>3</sup> Symeon, <sup>4</sup> the foster-brother of Herod ; <sup>5</sup> And as ; <sup>6</sup> Then, when ; <sup>7</sup> went down to ; <sup>8</sup> proclaimed ; <sup>9</sup> as their attendant ; <sup>10</sup> whole island, <sup>11</sup> proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul ; <sup>12</sup> sought, <sup>13</sup> aside ; <sup>14</sup> proconsul ; <sup>15</sup> But Saul ; <sup>16</sup> fastened ; <sup>17</sup> guile ; <sup>18</sup> villainy ; <sup>19</sup> son ; <sup>20</sup> teaching.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Paul's first missionary journey, Acts 13 : 1-12. T.—Sent by God, Isa. 6 : 1-3. W.—Good tidings, Isa. 40 : 1-11. Th.—Messengers needed, Rom. 10 : 6-17. F.—Christ's missionaries, Luke 10 : 1-11. S.—Sorcery condemned, Deut. 18 : 9-14. S.—Paul's preaching, 1 Cor. 1 : 12-24.

### THE LESSON EXPLAINED



COIN OF EMPEROR CLAUDIUS

Thought to refer to famine of Acts 11 ; 28. Observe on one side the emblem of a bushel.

**I. A MISSION COMMENCED.**—1. In the church . . . at Antioch ; which looked out across the Mediterranean towards the great Gentile world. Prophets and teachers ; two classes of inspired workers in the early church. The "prophet" received his divine message in a more direct way than the "teacher", being the mouthpiece of the Holy Spirit. (See chs. 11 : 27, 28 ; 15 : 32 ; 1 Cor. 12 : 28 ; Eph. 4 : 11.) Nothing is known of Simeon or Lucius, save what we are told here. "Niger" is Latin for "black", but it does not signify that Simeon was an African or had a dark skin, any more than the name John Black, with us. Man'a'en the foster-brother (the adopted playmate and school-fellow) of Herod the tetrarch (Rev. Ver.) ; "ruler of a fourth part",—Herod Antipas (see Matt. 14 : 1-12). Strange that a Christian teacher should have come from such a household !

2, 3. Ministered to the Lord ; in prayer, or by teaching others the way of salvation. Fasted ; abstained from food for religious reasons. The Holy

Ser'gius Pau'lus, a prudent man ; who called for Bar'nabas and Saul, and <sup>12</sup> desired to hear the word of God.

<sup>8</sup> But El'ymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn <sup>13</sup> away the <sup>14</sup> deputy from the faith.

<sup>9</sup> <sup>15</sup> Then Saul, (who also is called Paul,) filled with the Holy Ghost, <sup>16</sup> set his eyes on him,

<sup>10</sup> And said, O full of all <sup>17</sup> subtilty and all <sup>17</sup> mischief, thou <sup>19</sup> child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord ?

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

<sup>12</sup> Then the <sup>14</sup> deputy, when he saw what was done, believed, being astonished at the <sup>20</sup> doctrine of the Lord.

<sup>13</sup> And Saul, <sup>14</sup> the deputy, <sup>15</sup> the proconsul, <sup>16</sup> the false prophet, <sup>17</sup> the guileful, <sup>18</sup> the villain, <sup>19</sup> the son of the devil, <sup>20</sup> the teacher.

Ghost said ; speaking through one or more of the "prophets". Separate me Barnabas and Saul. The church at Antioch had set apart their money (ch. 11 : 29, 30), now they must set apart men for the work of Christ. For the work whereunto I have called them. Besides the call through the church leaders, Barnabas and Saul received the inner call of the Spirit. Fasted and prayed ; a solemn devotional service. Laid their hands on them ; solemnly setting them apart for the work pointed out by the Spirit. Sent them away ; on the greatest of errands, the preaching of the gospel to the heathen.

**II. A CONVERT WON.**—4-7. They ; Barnabas and Saul. Sent forth by the Holy Ghost. From the beginning, the Holy Spirit and the church have been partners in the work of missions. To Seleucia ; the seaport of Antioch. Sailed to Cyprus ; a voyage of 80 to 100 miles. Salamis. See Geography Lesson. Preached . . . in the synagogues of the Jews. It was natural for these missionaries to preach first to the Jews, who shared with them a knowledge of the Bible, and who were looking for the Messiah. John ; that is, John Mark, ch. 12 : 25. Gone through the isle ; preaching the gospel as they went. Unto Paphos. See Geography Lesson. A certain sorcerer, a false prophet ; a magician who professed to foretell the future. Bar-Jesus ; "son of Jesus" or "Joshua". With the proconsul (Rev. Ver.) ; the Roman governor of the island. A prudent man ; a fair-minded man, ready to hear the word of God.

**III. AN OPPONENT SILENCED.**—8, 9. Ely-mas ; from an Aramaic word meaning "the wise". It is not necessarily a proper name, but may be used

as a description of Bar-jesus. Withstood them ; fearing to lose his influence with the proconsul (Rev. Ver.). Saul, (also called Paul). Probably the apostle, like many others of his time and surroundings, had had from childhood two names, one Hebrew (Saul) used in Jewish society, the other Greek (Paul), amongst Gentiles. Luke introduces the Greek name here, and uses it henceforth, to signify that the apostle has definitely entered on his ministry to the Gentiles. Filled with the Holy Ghost ; and therefore sure that his words were from heaven and would come to pass. Set his eyes on him ; with stern indignation in his look.

10-12. Said ; spoke out straight, strong words. O full of all subtilty (guile, Rev. Ver.) ; "deceit", the very trade by which Elymas lived was to deceive others. All villany (Rev. Ver.) He was bad through and through. Son of the devil (Rev. Ver.) ; though called "Son of Jesus", that is, savior Enemy of all righteousness ; and therefore of God who is righteous. Pervert (turn aside) the right ways of the Lord. These are the ways of repentance, faith and obedience, in which Paul was persuading the governor to walk. The hand of the Lord ; His power in punishment. Thou shalt be blind. Paul himself had been converted through being struck blind for a season, ch. 9. Following the lead of his Master, the apostle would work a like change in Elymas by a similar method. The proconsul (Rev. Ver.) . . saw what was done, believed ; now thoroughly convinced (compare vs. 7, 8). Astonished ; at this real wonder so far surpassing the pretended ones of Jewish and heathen magicians. At the teaching (Rev. Ver.) of the Lord ; that is, the teaching about Jesus.

one inland to the north, about four days' journey, the other easier, and along the south coast, about three days.

LESSON QUESTIONS

What ruler had been persecuting the church ? How was this persecution brought to an end ?

1-3 Why was it natural that a mission to the Gentiles should be commenced by the church at Antioch ? Who were the "teachers" ? Who the "prophets" ? Which Herod is referred to in v 1 ? Through whom did the Holy Spirit speak ? What did He say ? In what manner were the missionaries set apart for their work ?

4-7 Who was in partnership with the church in sending forth Barnabas and Saul ? Where are Christians said to be "workers together" with God ? (2 Cor. 6 : 1.) Whither did the missionaries from Antioch go ? To whom did they first preach ? What convert did they afterwards win ?

8-12 By whom were they opposed ? What did Elymas fear ? By what name does Luke here begin to call Saul ? Why does he do so ? What made Paul sure that his words to Elymas were from God ? What punishment did he call down upon Elymas ? Whose lead did he follow ? What end had he in view ? What effect had the miracle on the proconsul ? How was he impressed by the teaching about Jesus ?

FOR DISCUSSION

- 1. The whole world, the church's field.
2. The qualifications of a foreign missionary.

A LESSON FOR LIFE

We may bring the mind of Sergius Paulus to the hearing of the gospel message.—a fair, open, honest mind, eager to know what God says to us and ready to do His will. Or we may bring the mind of Elymas,—a mind opposed to the gospel, because it interferes with our plans for gain or advancement. Our salvation hangs on which of these two minds is in us.

Prove from Scripture—That sin is to be rebuked Shorter Catechism—Ques. 15. What was the sin whereby our first parents fell from the estate wherein they were created ? A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

The Question on Missions—5. Are all kinds of people allowed to come in ? Our law will not allow idiots or insane persons, paupers, persons with loathsome or dangerous diseases, or convicts, to come into our country.

THE GEOGRAPHY LESSON



SALAMIS stood on the eastern coast of Cyprus, at the end of a great fertile plain stretching westward for many miles between two ranges of mountains. It had a good harbor, and from it the rich products of Cyprus were shipped to Seleucia and the Syrian coast. PAPHOS, the capital of the island under the Romans, was on the southwest coast. Its ruins are still to be seen. Salamis and Paphos were connected by two roads,

FOR WRITTEN ANSWERS

- 1. How was the church at Antioch led to send forth Barnabas and Saul as missionaries ?
2. What success did these missionaries meet with in Cyprus ?

BETWEEN THE LESSONS—The Lesson follows close upon that for last Sabbath.

GOLDEN TEXT—The word of the Lord was published throughout all the region.—Acts 13: 49.

Memorize vs. 38, 39. THE LESSON PASSAGE—Acts 13: 13-16, 38-49. Study Acts 13: 13-52.

13 Now <sup>1</sup> when Paul and his company <sup>2</sup> loosed from Pa'phos, <sup>3</sup> they came to Per'ga in Pamphy'lia; and John <sup>4</sup> departing from them <sup>5</sup> returned to Jeru'salem.

14 But <sup>6</sup> when they departed from Per'ga, they came to An'tioch <sup>7</sup> in Pisid'ia, 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.

16 <sup>10</sup> Then Paul stood up, and beckoning with <sup>11</sup> his hand said, Men of Is'rael, and ye that fear God, <sup>12</sup> give audience.

38 Be it known unto you therefore, <sup>13</sup> men and brethren, that through this man is <sup>14</sup> preached unto you <sup>15</sup> the forgiveness of sins:

39 And by him <sup>16</sup> all that believe are justified from all things, from which ye could not be justified by the law of Mo'ses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, <sup>17</sup> though a man declare it unto you.

42 And <sup>18</sup> when the Jews were gone out of the

Revised Version—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> Omit ye men and; <sup>10</sup> And Paul; <sup>11</sup> the; <sup>12</sup> hearken; <sup>13</sup> Omit men and; <sup>14</sup> proclaimed; <sup>15</sup> remission of sins; <sup>16</sup> every one that believeth is; <sup>17</sup> if one declare; <sup>18</sup> as they went out, they besought; <sup>19</sup> spoken; <sup>20</sup> synagogue broke up; <sup>21</sup> of the devout proselytes; <sup>22</sup> urged; <sup>23</sup> almost the whole city was gathered; <sup>24</sup> jealousy; <sup>25</sup> contradicted the things; <sup>26</sup> and blasphemed; <sup>27</sup> spake out boldly; <sup>28</sup> he spoken; <sup>29</sup> Seeing ye thrust it; <sup>30</sup> eternal; <sup>31</sup> for a light; <sup>32</sup> uttermost part; <sup>33</sup> as; <sup>34</sup> God; <sup>35</sup> spread abroad.

Daily Readings—(Courtesy, I.B.R.A.)—M.—At Antioch in Pisidia, Acts 13: 13-25. T.—At Antioch in Pisidia, Acts 13: 26-41. W.—At Antioch in Pisidia, Acts 13: 42-52. Th.—Jesus in the synagogue, Luke 4: 14-30. F.—Refusing to hear, Ezek 3: 4-11. S.—Hardness of heart, Zech. 7: 3-14. S.—Ambassadors, 2 Cor. 5: 11-21.

## THE LESSON EXPLAINED

I. A MISSIONARY'S OPPORTUNITY.—13, 14. Paul and his company. Paul has now become the chief person in the missionary party. Loosed; put out to sea. To Perga in Pamphylia. Pamphylia was a district occupying the middle of the southern seaboard of Asia Minor, and Perga was its capital. To Antioch in Pisidia. See Geography Lesson. Went into the synagogue. Paul followed his rule in preaching,—"to the Jew first", Rom. 1: 16 (compare v. 5, last Lesson).

15, 16. After the reading of the law; the Pentateuch or Five Books of Moses. And the prophets; including, besides the books now called prophetic, Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings. The rulers of the synagogue; in whose hands was the authority to call up readers of the lessons and preachers at each service. Sent unto them.



ANTIOCH IN PISIDIA

Perhaps, before this, they had become known as teachers throughout the city. Any word of exhortation. The usual purpose of an address on such an occasion was to urge the people to keep the law more strictly. Men of Israel; Jews born. Ye that fear God; Gentiles, who worshipped in the Jewish synagogue, but had not fully accepted the Jewish faith.

Vs. 17-41 contain Paul's sermon.

II. A MISSIONARY'S MESSAGE.—38-41. Therefore... through this man; that is, Jesus, who had died and had risen again (see verses preceding). Is preached..

the forgiveness of sins; literally the putting or sending away of sins, Ps. 103: 12. By him, Jesus is the sole Author of pardon and salvation. All that believe. Compare ch. 16: 31; Rom. 10: 9. Are justified; Paul's great word, Rom. 4: 25; 5: 1.

\*This Lesson has been selected by the Sunday School Editorial Association and the Young People's Missionary Movement, as a special missionary Lesson.



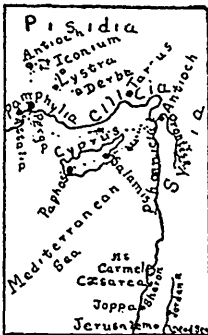
It means to be regarded as righteous in God's sight. From all things; that is, all sins. Could not be justified by the law; because the law requires perfect obedience, and every one falls short, Rom. 3: 23. Beware therefore; since you, in common with all men, have broken God's holy law and are under his sentence. Lest that come upon you, etc. V. 41 quotes from Hab. 1: 5, a picture of the doom of unpardoned sinners.

III. A MISSIONARY'S SUCCESS.—42-44. 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 Paul's message further. Many . . . Jews . . . devout proselytes (Rev. Ver.). These "proselytes" were Gentiles who had become Jews out and out. 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 "grace" or favor, and, better still, obey it.

45-49. V. 45 pictures the violent opposition of the Jews to Paul and Barnabas. Word of God . . . first . . . to you. The apostles offered the gospel first to the Jews (compare ch. 3: 26). Put it from you . . . judge yourselves unworthy of everlasting life. The Jews had received the gospel first, that they might spread it throughout the world. By rejecting this honor, they had merited their own rejection at God's hands. We turn to the Gentiles. God's work must go on, however we refuse to take our part in it. So hath the Lord commanded. Paul quotes Isa. 49: 6 as showing God's purpose for the salvation of the Gentiles (compare Rom. 9: 25; 10: 12). Ordained; by God's choice. Believed; their own choice.

Driven out of Antioch, Paul and Barnabas go to Iconium, vs. 50-52.

THE GEOGRAPHY LESSON



ANTIOCH IN PISIDIA was a city in the Roman province of Galatia, which occupied the central portion of Asia Minor, Pisidia being one of the districts included in it. Antioch became the seat of government for the southern half of the province. It was situated on the skirts of a long ridge called Sultan-Dagh, about 3,600 feet above sea level and overlooking a large and fertile plain. The ruins show that

the city was of great extent. It was an important military centre for maintaining Roman authority amongst the unruly mountaineers of the region round about.

LESSON QUESTIONS

13-16 Whither did Paul and his company sail from Paphos? To what place did they go from Perga? To whom was it Paul's rule to preach the gospel first? Who asked Paul and Barnabas to speak? Which responded? What two classes were there amongst the worshippers?

38-41 What is it to be justified? How are we justified? Why can we not be justified by the law? Where did Paul find a picture of the doom of unpardoned sinners?

42-44 What request was made of Paul and Barnabas? By whom? Who followed the two missionaries? What did these urge their hearers to do? Who gathered to hear them on the second Sabbath?

45-49 How did the Jews treat Paul and Barnabas? Of what was this a proof? How did the Gentiles receive the gospel message?

How were the missionaries driven from Antioch? Whither did they go?

FOR DISCUSSION

1. "If a man is not a missionary Christian, he will be a missing Christian."
2. Opposition and opportunity.

A LESSON FOR LIFE

In 1835 all Christian missionaries were driven from Madagascar, and were not permitted to return for twenty-five years. Meanwhile the native Christians suffered the fiercest persecution. Many of them were lowered by ropes over the "Rock of Hurling", 150 feet high, and when they refused to give up praying, the rope was cut, and they were dashed to pieces. But when the missionaries were permitted at last to return to the island, they found four times as many native Christians as when they were driven out.

Prove from Scripture—That sin is forgiven through Christ.

Shorter Catechism—Ques. 16. Did all mankind fall in Adam's first transgression? A. The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression.

The Question on Missions—6. What advantages do we get from the newcomers? The people who come to our country bring money, personal effects, ability to work, and, in many cases, high moral character.

FOR WRITTEN ANSWERS

1. Show that God intends the gospel to be preached to all nations.....

2. How did the Jews at Antioch show themselves unworthy of the gospel?.....

## Lesson VII.

PAUL'S FIRST MISSIONARY JOURNEY  
—ICONIUM AND LYSTRA

May 16, 1909

**BETWEEN THE LESSONS**—There is no break between Lessons VI. and VII.**GOLDEN TEXT**—All the gods of the nations are idols: but the Lord made the heavens.—Psalm 96 : 5.**Memorize vs. 21, 22. THE LESSON PASSAGE**—Acts 14 : 8-22. Study Acts 14 : 1-28.

8 And<sup>1</sup> there sat a certain man at Lys'tra, impotent in his feet, <sup>2</sup>being a cripple from his mother's womb, who never had walked :

9 The same heard Paul <sup>3</sup>speak : who stedfastly beholding him, and <sup>4</sup>perceiving that he had faith to be <sup>5</sup>healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped <sup>6</sup>and walked.

11 And when the <sup>7</sup>people saw what Paul had done, they lifted up their <sup>8</sup>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, <sup>9</sup>Mercur'us, because he was the chief speaker.

13 <sup>10</sup>Then the priest of Ju'piter, <sup>11</sup>which was before <sup>12</sup>their city, brought oxen and garlands unto the gates, and would have done sacrifice with the <sup>13</sup>people.

14 <sup>13</sup>Which when the apostles, Bar'nabas and Paul, heard <sup>14</sup>of, they rent their <sup>15</sup>clothes, and <sup>16</sup>ran in among the <sup>17</sup>people, crying out,

15 And saying, Sirs, why do ye these things ? We also are men of like passions with you, and <sup>18</sup>preach unto you that ye should turn from these <sup>19</sup>vanities

**Revised Version**—at Lystra there sat a certain man ; <sup>2</sup>Omit being ; <sup>3</sup>speaking ; who, fastening his eyes upon him ; <sup>4</sup>seeing ; <sup>5</sup>made whole ; <sup>6</sup>up ; <sup>7</sup>multitudes ; <sup>8</sup>voice ; <sup>9</sup>Mercury ; <sup>10</sup>And the ; <sup>11</sup>whose temple was ; <sup>12</sup>the ; <sup>13</sup>But ; <sup>14</sup>of it ; <sup>15</sup>garments ; <sup>16</sup>sprang forth ; <sup>17</sup>multitude ; <sup>18</sup>bring you good tidings ; <sup>19</sup>vain things ; <sup>20</sup>who made the heaven and the earth ; <sup>21</sup>that in them is ; <sup>22</sup>the generations gone by ; <sup>23</sup>And yet he ; <sup>24</sup>You from heaven rains ; <sup>25</sup>your ; <sup>26</sup>multitudes from doing ; <sup>27</sup>But ; <sup>28</sup>Jews thither ; <sup>29</sup>and having persuaded the multitudes, they ; <sup>30</sup>and dragged ; <sup>31</sup>that he was dead ; <sup>32</sup>But as ; <sup>33</sup>entered ; <sup>34</sup>on the morrow he went forth ; <sup>35</sup>made many disciples ; <sup>36</sup>Omit again ; <sup>37</sup>to ; <sup>38</sup>Omit and ; <sup>39</sup>through many tribulations we must.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—At Iconium and Lystra, Acts 14 : 1-10. T.—At Iconium and Lystra, Acts 14 : 11-28. W.—Persecution endured, 2 Tim. 3 : 10-17. Th.—Hindered by unbelief, Mk. 6 : 1-6. F.—The one God, 1 Cor. 8 : 1-6. S.—Patient endurance, 2 Cor. 6 : 1-10. S.—Eternal glory, 2 Cor. 4 : 5-18.

## THE LESSON EXPLAINED



JUPITER AND MERCURY: From an ancient altar

In Iconium Paul and Barnabas preached in the synagogue with great success, which, however, roused the opposition of the unbelieving Jews. At last a plot was made to stone the missionaries, who, learning of this, fled to the district of Lycaonia ("Wolf Land") and came to the towns of

Lystra, eighteen miles south of Iconium, and Derbe, to the east of Lystra. In these towns they preached the gospel, vs. 1-7.

**I. HEALING A LAME MAN.**—8. There sat a certain man at Lystra ; perhaps in the market place or some other public spot, whither he had been carried by his friends to beg (compare ch. 3 : 2). **Impotent** (helpless) in his feet ; a physician's description, such as Luke often gives. A cripple ; ever since he was born. Never had walked. It was as if he had been fast bound by chains and fetters.

unto the living God, <sup>20</sup>which made heaven, and earth, and the sea, and all <sup>21</sup>things that are therein .

16 Who in <sup>22</sup>times past suffered all <sup>12</sup>nations to walk in their own ways.

17 <sup>22</sup>Nevertheless he left not himself without witness, in that he did good, and gave <sup>24</sup>us rain from heaven, and fruitful seasons, filling <sup>25</sup>our hearts with food and gladness.

18 And with these sayings scarce restrained they the <sup>26</sup>people, that they had not done sacrifice unto them.

19 <sup>27</sup>And there came <sup>28</sup>thither certain Jews from Antioch and Iconium, <sup>29</sup>who persuaded the people, and, having stoned Paul, <sup>30</sup>drew him out of the city, supposing <sup>31</sup>he had been dead.

20 <sup>32</sup>Howbeit, as the disciples stood round about him, he rose up, and <sup>33</sup>came into the city : and <sup>34</sup>the next day he departed with Bar'nabas to Derbe.

21 And when they had preached the gospel to that city, and had <sup>35</sup>taught many, they returned <sup>36</sup>again to Lystra, and to Iconium, and <sup>37</sup>Antioch,

22 Confirming the souls of the disciples, <sup>38</sup>and exhorting them to continue in the faith, and that <sup>39</sup>we must through much tribulation enter into the kingdom of God.

9, 10. **Heard Paul speak** ; " used to listen to Paul as he spoke ". The Greek means that he had heard the apostle several times. **Stedfastly beholding him** ; attracted by the man's need, and by the eager expectation shining in his face. **Perceiving . . . faith to be healed**. The man had felt in his soul the divine power in Paul's words, and was led to believe that this power could heal his body. **Said with a loud voice** ; like that of a commander sure of obedience to his orders. **Stand . . . on thy feet**. The helpless part is named, to give the man confidence that he is to be made entirely whole. **Leaped** ; showing his faith by a sudden spring **Walked**. The cure was complete and permanent.

**II. REFUSING HOMAGE.**—11-13. **People . . . in the speech of Lycaonia**. Paul had been speaking in Greek, which his hearers, of course, understood—but these, in their excitement, went back to their native tongue. **Gods . . . in the likeness of men . . . called Barnabas, Jupiter ; and Paul, Mercurius**. The Lycaonians were ready to believe that two of the gods worshiped by the Greeks had appeared, because there was a legend amongst them that Jupiter, the chief of these gods (his name was given to Barnabas because of his dignified appearance), and Mercury ("Mercurius"), his attendant, had once come in human form to the home of Baucis and Philemon, natives of that country. The chief speaker, Mercury, the attendant of Jupiter, was the god of

eloquence. **Priest of Jupiter** . . before their city ; the local title of Jupiter, given because his temple was at the entrance to the city. **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** ; either of the city, or of the temple of Jupiter, or of the house in which the missionaries were lodged'.

14-18. **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. **SUFFERING PERSECUTION.**—19-22. 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 (see 2 Cor. 11 : 25). After his recovery, probably by a miracle, he went with Barnabas to Derbe, from which place they returned to Lystra, Iconium and Antioch, bringing encouragement and instruction to the disciples in these places.

Having ordained elders in the newly founded churches, 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. 23-28.

**THE GEOGRAPHY LESSON**



ICONIUM is an ancient city near the borders of Lycaonia and Phrygia. It still retains its ancient name in the form of Konia, and is at present the terminus of a railway that extends southward from the straits of Bosphorus between Asia Minor and Europe. The location of the city, amidst luxuriant orchards watered by a stream flowing from the hilly region to the west, has always made it the

most important centre in the district. **LYSTRA** was about 18 miles southeast of Iconium, in a vale about a mile wide, through which a stream flows eastward between gentle hills.

**LESSON QUESTIONS**

With what success did Paul and Barnabas meet in Iconium ? Why did they leave ? Whither did they then go ?

8-10 Describe the lame man whom they met. By what was Paul attracted to him ? What is said of the man's faith ? What did Paul say to him ? With what result ? 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.)

11-18 Who did the people think Paul and Barnabas were ? What did they wish to do ? How was this prevented ?

19-22 What enemies of Paul and Barnabas came to Lystra ? What was done to Paul ? Whither did the missionaries go, when he had recovered ?

What officers did they ordain in the newly founded churches ? To what place did they then return ? Of what did they give an account to the church there ?

**FOR DISCUSSION**

1. The folly of idol worship.
2. What nature teaches about God.

**A LESSON FOR LIFE**

The Roman " tribulum " or threshing sledge was an ugly looking instrument,—a wooden platform with sharp flint or iron teeth on the under side. But it brought the precious golden grain out of the worthless chaff. Suffering is often hard to endure, but out of it God can bring the strong, beautiful character, free from unlovely faults.

**Prove from Scripture**—That God made all things. **Shorter Catechism**—*Ques. 17. Into what estate did the fall bring mankind ?* A. The fall brought mankind into an estate of sin and misery.

**The Question on Missions**—7. What dangers do they bring to us ? In spite of our laws, some among those who come to us are ignorant, criminal, insane, diseased, paupers, while many have very low ideals of life. So many kinds of people are coming, that the greatest danger is that we may not be able to make good citizens of them.

**FOR WRITTEN ANSWERS**

1. What miracle did Paul work at Lystra ? .....
- .....
- .....
2. How did the Lystrians desire to honor Paul and Barnabas ? .....
- .....
- .....
3. Why did they afterwards take part in stoning him ? .....
- .....
- .....

Lesson VIII.

THE COUNCIL AT JERUSALEM

May 23, 1909

BETWEEN THE LESSONS—To-day's Lesson follows immediately upon the Lesson for last Sabbath. GOLDEN TEXT—We believe that through the grace of the Lord Jesus we shall be saved, even as they.—Acts 15: 11.

Memorize vs. 28, 29. THE LESSON PASSAGE—Acts 15: 1-5, 22-29. Study Acts 15: 1-35.

1 And certain men<sup>1</sup> which came down from Judæa<sup>2</sup> taught the brethren,<sup>3</sup> and said, Except ye be circumcised after the<sup>4</sup> manner of Mo'ses, ye cannot be saved.

2<sup>5</sup> When therefore Paul and Bar'nabas had no small dissension and<sup>6</sup> disputation with them,<sup>7</sup> they determined that Paul and Bar'nabas, and certain other of them, should go up to Jeru'salem unto the apostles and elders about this question.

3<sup>8</sup> And being brought on their way by the church,<sup>9</sup> they passed through<sup>10</sup> Phenice and Samar'ia, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jeru'salem, they were received of the church, and<sup>11</sup> of the apostles and<sup>12</sup> elders, and they<sup>13</sup> declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees<sup>14</sup> which believed, saying,<sup>15</sup> That it was needful to circumcise them, and to<sup>16</sup> command them to keep the law of Mo'ses.

22 Then<sup>17</sup> pleased it the apostles and<sup>12</sup> elders, with the whole church, to<sup>18</sup> send chosen men of their own company to An'tioch with Paul and Bar'nabas;

Revised Version—1 Omit which; 2 and; 3 saying; 4 custom; 5 And when Paul; 6 questioning; 7 the brethren appointed that; 8 They therefore; 9 Omit they; 10 both Phenicia; 11 Omit of; 12 the; 13 rehearsed; 14 who; 15 It is; 16 charge; 17 it seemed good to; 18 choose men out of their company, and send them; 19 called Barsabbas; 20 thus by them; 21 the elder brethren unto; 22 greeting; 23 Omit mine words; 24 Omit such; 25 having come to one accord, to choose out men and send them; 26 themselves also shall tell; 27 word of; 28 things sacrificed to; 29 it shall be well with you.

Daily Readings—(Courtesy, I.B.R.A.)—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. Th.—Hinderers, Matt. 23: 1-13. F.—Paul's reference, Gal. 2: 1-10. S.—Liberty in Christ, Gal. 5: 1-14. S.—A new creature, Gal. 6: 7-18.

THE LESSON EXPLAINED

I. THE DISPUTE. — 1. Certain men . . . from Judæa; who professed, without any right, to speak for the heads of the church at Jerusalem. Taught the brethren; at Antioch, amongst whom were many Gentiles (see ch. 11: 20). Except ye be circumcised; that is, become Jewish proselytes. After the manner of Moses; according to the law given by Moses. Ye cannot be saved. Paul and Barnabas had just been telling how many Gentiles had been saved simply through trusting in Jesus Christ (see ch. 13: 46-48).

II. THE DEPUTATION. — 2, 3. No small dissension and disputation; earnest and frequent debate. They determined; that is, the "brethren" of v. 1. Paul and Barnabas; the leaders in the discussion with the newcomers. Certain other of them. Amongst these was Titus (Gal. 2: 1, 3), himself a Gentile convert, and therefore deeply interested in the settlement of the question in dispute. Go up to Jerusalem . . . about this question; to



TURKISH FIRMAN OR LETTER

get the judgment upon it of the "apostles and elders". Brought on their way; accompanied for a short way on their journey, a common Eastern custom (compare chs. 20: 38, 21: 16). Passed through Phenice and Samaria; traveling, probably, first southward along the coast, and then striking across the Plain of Esdraelon into Samaria. Declaring the conversion of the Gentiles. Paul and Barnabas would repeat again and again the story of their great missionary journey. Great joy unto all the brethren; because the gospel invitation was shown to be wide enough to include

people of every race, was, indeed, for the world. 4, 5. Come to Jerusalem; after a journey southward through Phenicia and Samaria. Received of the church; at a meeting called to welcome them. Declared all things, etc.; related how God had saved Gentiles through the preaching of the gospel. Certain . . . Pharisees which believed. The Pharisees were noted for the stress they laid on the strict

keeping of the law given by Moses. Some of these, who had become Christians, now protested against Gentiles being received as Christians, unless they observed the law of Moses.

Paul had a private interview with the three great leaders of the church, Peter, James the brother of Jesus, and John (Gal. 2: 9), and gained them over to his side. Shortly after, the great meeting of the apostles and elders and representatives of the whole church at Jerusalem was held to settle the dispute. This gathering is known as The Council at Jerusalem.

**III. THE DECISION.—22-24. Letters;** that is, a formal document, sent to Antioch, by two of their "chief" men, Judas and Silas. **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" was used of breaking a treaty. The false teachers would have destroyed the covenant between God and the Gentile Christians, who had accepted His offer of salvation. **No such commandment.** They had no authority for their teaching.

**25-29. To the Holy Ghost, and to us (v. 28).** The Council had been guided by the Holy Spirit. **These necessary things;** for the sake of peace. v. 28 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.

The two messengers of the Council (v. 22) went with Paul and Barnabas to Antioch. Silas remained there with them.

The deputation from Antioch to the Council at Jerusalem traveled overland through Phœnicia and Samaria.

**LESSON QUESTIONS**

1, 2 Who came to the church at Antioch? For whom did they profess to speak? What did they say Gentiles must do in order to be saved? What Gentile had Peter previously received into the church? (Acts 10: 45-48.) Where does Paul declare that we are "justified by faith without the deeds of the law?" (Rom. 3: 28.)

2, 3 Whom did the church at Antioch send to Jerusalem about the question in dispute? Whose judgment were they to seek upon it? About what did they tell in the churches by the way? How was the news received by these?

4, 5 Who received them in Jerusalem? What did they relate to the church there? What great gathering was held to discuss the question in dispute?

22-29 In what did the Council record its decision? By whom were the letters sent to Antioch? Who had guided the Council in its decision? What did it require of the Gentile Christians?

**FOR DISCUSSION**

1. Christian liberty: when it should be claimed and when yielded.
2. Saved not by good works, but to good works.

**A LESSON FOR LIFE**

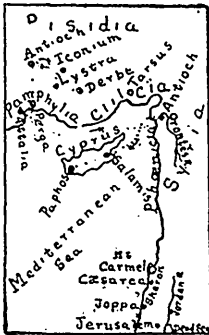
Sometimes a slave has worked for his freedom during many long and weary years. At last he has earned enough money to purchase his liberty. But he has still to work out his freedom, using it to make a home for himself and a place in the world. We have not to work for our salvation; it is a free gift. But we must work it out, striving daily to become more like Jesus Christ, until at last we shall perfectly reflect His image.

**Prove from Scripture—That salvation is free.**

**Shorter Catechism—Ques. 18. Wherein consists the sinfulness of that estate whereinto man fell?** A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin; together with all actual transgressions which proceed from it.

**The Question on Missions—8. What is our Government doing for the newcomers?** The Government has officers and interpreters to give information to the immigrants; halls in which to shelter them when they arrive; hospitals where their sick are treated; homesteads for those who desire such; and laws through which all may receive justice.

**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 ATTALIA, 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.

**FOR WRITTEN ANSWERS**

1. What dispute arose in the church at Antioch? .....
2. By whom and how was it decided? .....

## Lesson IX.

## BELIEVING AND DOING

May 30, 1909

**LESSON SETTING**—The Epistle of James is called a General or Catholic (the word means universal, embracing all) Epistle, because it was not addressed, like the Epistles of Paul, to a particular church or individual, but to a more general body of readers. It was written, probably, between A.D. 40 and A.D. 50 to Jewish Christians of the Dispersion, that is, the Jewish communities scattered throughout the world. James was the brother of Jesus. The last Lesson (Acts 15: 1-5, 22-29) showed that Jews and Gentiles alike are saved through simple faith in Christ; to-day's Lesson teaches that true faith will manifest itself in good works.

**GOLDEN TEXT**—Faith without works is dead.—James 2: 20.

Memorize v. 26.

**THE LESSON PASSAGE**—James 2: 14-26.

14 What *doth it* profit, my brethren,<sup>1</sup> though a man say he hath faith,<sup>2</sup> and have not works? can<sup>3</sup> faith save him?

15 If a brother or sister be naked, and<sup>4</sup> destitute of daily food,

16 And one of you say unto them, *Depart in peace, be ye warmed and filled,*<sup>5</sup> notwithstanding ye give them not<sup>6</sup> those things which are needful to the body, what *doth it* profit?

17 Even so faith, if it<sup>8</sup> hath not works, is dead,<sup>9</sup> being alone.

18 Yea, a man<sup>10</sup> may say, Thou hast faith, and I have works: shew me thy faith<sup>11</sup> without thy works, and I<sup>12</sup> will shew thee my faith by my works.

19 Thou believest that<sup>13</sup> there is one God; thou doest well: the devils also believe, and<sup>14</sup> tremble.

**Revised Version**—<sup>1</sup>if; <sup>2</sup>but; <sup>3</sup>that; <sup>4</sup>in lack of; <sup>5</sup>Go in peace; <sup>6</sup>and yet ye; <sup>7</sup>the things needful; <sup>8</sup>have; <sup>9</sup>in itself; <sup>10</sup>will say; <sup>11</sup>apart from; <sup>12</sup>by my works will shew thee my faith; <sup>13</sup>God is one; <sup>14</sup>shudder; <sup>15</sup>barren; <sup>16</sup>in that he offered up; <sup>17</sup>Thou seest that; <sup>18</sup>And; <sup>19</sup>reckoned; <sup>20</sup>Omit then how; <sup>21</sup>only by faith; <sup>22</sup>And in like manner was not also? <sup>23</sup>in that she received; <sup>24</sup>Omit had; <sup>25</sup>even so faith apart from works is dead.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Believing and doing, James 2: 14-26. T.—Hearing and doing, James 1: 16-27. W.—Known by fruit, Matt. 7: 15-29. Th.—Faith and works, Tit. 3: 1-8. F.—Growing in grace, 2 Pet. 1: 1-11. S.—Faith and love, 1 John 3: 13-24. S.—The believer's life, Col. 3: 1-15

## THE LESSON EXPLAINED

**I. WORKLESS FAITH.**  
—14. **What doth it profit?** "What kind of use is it?" James had been speaking to those who professed to have faith in Christ, and yet cringed to "the rich, while they despised the poor (see vs. 1-3). Such faith is useless and worthless. **My brethren.** Though the apostle has to point out his readers' faults and mistakes, he does this in love. **Man say he hath faith;** that is, he believes in Christ, but his word is the only evidence of this: the faith that he has does nothing. **Have not works.** His faith does not show itself in deeds, which are to faith what the fruit is to the tree. **Can faith save him?** No, not such faith. The faith that saves (Eph. 2:

whom a true believer would be specially bound to help, Gal. 6: 10. **Naked;** poorly clad, "in rags". **Destitute of daily food;** in danger of starving. **Say . . . Depart in peace** (the customary friendly wish at parting), . . . **warmed and filled.** Such words count for less than nothing, unless they are accompanied by deeds that help. **Give . . . not . . . things . . . needful.** True religion must be practical. **Faith, . . . hath not works, . . . dead, . . . alone.** Faith that does nothing in the way of helping the needy, or in other ways, is no better than a statue or a corpse.

18, 19. **A man may say;** any man of common sense and with the smallest understanding of true religion. **Thou hast faith;** without works,—suppose this to be possible. **I have works;** springing out of faith as their root. **Show me, etc.,** an impossible thing to do, for it is only by one's conduct that others can see that his faith is genuine. **I will shew, etc.** Faith in this case will be proved real by its fruits. **Believest that God is one** (Rev. Ver.). The Shema, which every pious Jew repeated morning and evening, began (Deut. 6: 4), "Hear, O Israel: The Lord our God is one Lord". The Jews claimed religious superiority to other nations because they held this belief in one God. **The devils;** evil supernatural beings, under the rule of the Prince of Darkness. **Believe;** that there is one God. **Tremble.** Their belief does not lead to their giving up fighting against God, and therefore they live in terror of His wrath.

**II. WORKING FAITH.**—20, 21. **Vain man;**



JAMES THE LORD'S BROTHER

8), Paul says, "worketh by love" (Gal. 5: 6); it is, says Luther, "a lively, busy, active thing, so that it is impossible for it not to be ceaselessly working good".

15-17. **Brother or sister;** fellow Christian,

"empty" man, empty alike of sound sense and of true religion. **Abraham our father**; in descent from whom every Jew gloried. **Justified**; reckoned to be religious in God's sight. **By works**; Paul teaches (Gal. 3 : 6) that Abraham was justified by faith. But by "faith" Paul means faith that results in good works, and by "works" James means good works that spring out of faith. The two writers agree, only they present different sides of the same truth. **Offered up Isaac** (Rev. Ver.). Read the story in Gen. 22 : 1-13.

22, 23. **Faith wrought with his works**; showing itself in active, practical obedience. **By works . . . made perfect**. Faith is here likened to a seed growing up and coming to maturity by the doing of God's will. **Scripture was fulfilled**. See Gen. 15 : 6. **Abraham believed God**; with the living, working faith just described. **Imputed . . . for righteousness**; counted as righteousness, entitling him to God's favor. **Called the Friend of God**; Abraham's title amongst the Mohammedans to this day (see Isa. 41 : 8). The example of Rahab is added to that of Abraham, v. 25.

In v. 26, faith is likened to the body, and works to the activities which prove the body to be living. The body without the spirit or soul is dead, as is also **faith without works**.

**THE GEOGRAPHY LESSON**



The church had become firmly established in three main centres, JERUSALEM, the starting point, SAMARIA, with its population of the Jews' ancient enemies, and ANTIOCH IN SYRIA, which looked out over the Mediterranean, towards the great Roman empire, which became Paul's wide mission field. The church in each of these centres likely held its first meeting in an upper room of some house, like that in which Jesus and His disciples gathered on the night before He died. Little groups of worshippers were then formed,

who met in houses throughout the city. Larger gatherings made up of these groups were held at some central place. In the same way the church spread in other cities, by the forming of one house congregation after another. These taken together made up the church of the city.

**LESSON QUESTIONS**

Why is the Epistle of James called a General or Catholic Epistle? When was it written, and to whom?

14-17 How had some who professed to have faith in Christ, been acting towards the rich? How had they been treating the poor? What does James teach regarding such faith as that? What does Paul say of the faith that saves? What did Luther say? How does James describe the wrong way of treating the needy? How, the right way? What is faith like, that does nothing to relieve need?

18, 19 Why is it impossible to show faith without works? On what belief did the Jews pride themselves? What are the devils said to believe? Why do they tremble?

20-26 How does James say that Abraham was justified? What does Paul teach about this? What sort of "faith" had Paul in mind? What did James mean by "works"? Do the apostles contradict one another?

**FOR DISCUSSION**

1. Faith: what it is, and what it does.
2. How we are justified: Paul's answer and James'; reconcile the two answers.

**A LESSON FOR LIFE**

In a house heated by hot water or steam, when the radiators are warm to the touch, it is proof that there is fire in the furnace away down in the basement; when the radiators are cold, one knows that there is no fire. If in our hearts there is faith in Christ, the power of that faith will be seen and felt in right words and deeds. Where these are lacking, there can be no true faith.

**Prove from Scripture—That faith produces purity.**  
Shorter Catechism—Review Questions 15-18.

**The Question on Missions—9.** What is the public school doing for the newcomers? The public school is teaching the newcomers the English language, teaching them to look at life from our standpoint, and so training them to become good Canadian citizens and loyal British subjects.]

**FOR WRITTEN ANSWERS**

1. What is the only sure proof of faith in Christ? .....
2. How does true faith move us to act towards the needy? .....
3. How are faith and works related to each other? .....

## Lesson X.

## THE POWER OF THE TONGUE

June 6, 1909

**BETWEEN THE LESSONS**—Like last Lesson (ch. 2: 14-20), this Lesson is from the Epistle of James. **GOLDEN TEXT**—Whoso keepeth his mouth and his tongue keepeth his soul from troubles.—Proverbs 21: 23. **Memorize vs. 8-10.** **THE LESSON PASSAGE**—James 3: 1-12.

1 My brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth

**Revised Version**—1 Be not many teachers, my brethren; 2 heavier judgment; 3 all stumble; 4 stumbleth not; 5 Omit and; 6 to bridle the whole body; 7 Now if we put the horses' bridles into their mouths; 8 also; 9 the ships also; 10 are; 11 by rough winds, are yet turned; 12 by; 13 rudder, whither the impulse of the steersman willet; 14 So the tongue also; 15 how much wood is kindled by how small a fire; 16 the; 17 among our members is the tongue, which defileth; 18 wheel; 19 Omit it; 20 and birds, of creeping things and things in the sea; 21 a restless; 22 it is; 23 the Lord and Father; 24 likeness; 25 cometh forth; 26 from; 27 opening; 28 a; 29 yield olives, or a vine figs? neither can salt water yield sweet.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—The power of the tongue, James 3: 1-12. T.—Speaking deceitfully, Jer. 9: 1-3. W.—"Speak the truth!" Zech. 8: 9-17. Th.—Devising mischief, Ps. 52. F.—Speaking vanity, Ps. 12. S.—Tongue of the wise, Prov. 10: 11-22. S.—Keeping the tongue, Ps. 34: 11-18.

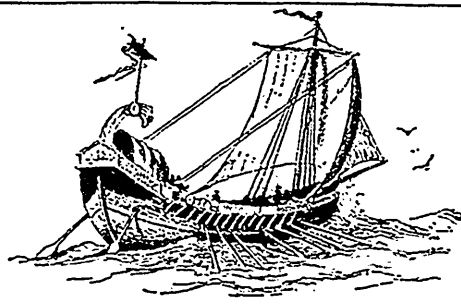
## THE LESSON EXPLAINED

**I. THE GOOD TONGUE.**—1. Be not many teachers (Rev. Ver.) At the meetings of the early church for worship, any member was free to speak (see Acts 14: 26). Many were eager to instruct others, while they had sore need themselves of learning. It is to these that the apostle's warning is addressed. My brethren (this is the order of the Rev. Ver.). The warning is given in love.

Who; that is, those assuming to be teachers in the church. Receive heavier judgement (Rev. Ver.). Those who take the position of teachers will receive a more severe sentence than others, if their teaching is not true and they do not themselves live up to it.

2. In many things we all stumble (Rev. Ver.). Teachers, as well as others, often fall into error and sin. But teachers will be judged more strictly than others. If any (teacher or other) stumbleth not in word (Rev. Ver.). No sins are more common than sins of the tongue. A perfect man; one reflecting the likeness of Christ (Eph. 4: 13), whose words were full of wisdom (Mark 6: 2) and grace, Luke 4: 22. Able . . . to bridle (master) the whole body. If one can do that—bring the tongue under control, he can rule all the rest of his body.

**II. THE LITTLE TONGUE.**—3-5a. Bits in the horses' mouths . . . turn about their whole



AN ANCIENT SHIP: Showing oars used as rudder

body. Though the bit is so small, yet it controls and guides the great animal. The ships also (Rev. Ver.); which are even harder than horses to govern, because they cannot be trained. Driven of fierce winds; adding their force to the weight of the ship. Turned about by a very small rudder (Rev. Ver.). The rudder in an ancient ship was simply an oar or paddle, working in a

rowlock. A ship had two of these, one on each side of the stern. (see Illustration). The governor; Rev. Ver., "the steersman". Listeth; Rev. Ver. "willet". Whoever has his hand on the rudder can control the ship. The tongue . . . a little member; like the bit and the rudder. Boasteth great things. The tongue is all too apt to brag.

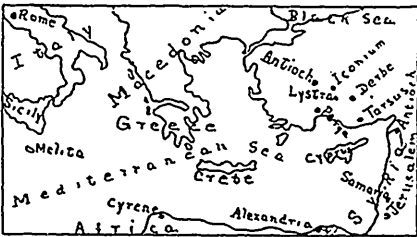
**III. THE EVIL TONGUE.**—5b-8. How much wood (Rev. Ver.); Rev. Ver. Margin, "how great a forest". Kindled by how small a fire (Rev. Ver.); as the fire of a careless camper leads to the burning of many square miles of fine timber. The tongue is a fire; with possibilities in it of untold mischief. A world of iniquity; a source of every kind of evil in the world. Defileth the whole body; makes the whole man impure, (1) by suggesting sin to ourselves and others, (2) by committing sin, as lying and profanity, (3) by excusing or defending sin



Setteth on fire the wheel of nature (Rev. Ver.). The meaning may be that sin spreads throughout the whole life, which, because it passes so quickly, is likened to a rapidly moving "wheel". Set on fire by hell (Rev. Ver.); kindled and kept burning by Satan. Beasts . . . birds . . . serpents . . . things in the sea . . . tamed; the four divisions of animals, quadrupeds, birds; reptiles, fishes. The tongue can no man tame. It can never be trusted not to break out into evil speech. A restless evil (Rev. Ver.); always at work. Full of deadly poison; like a venomous serpent.

IV. THE FICKLE TONGUE.—9-12. Bless we the Lord and Father (Rev. Ver.); praise God as full of might ("Lord") and love ("Father"). Curse we me; call down evil upon them. Made after the likeness of God. See Gen. 1 : 26. Ought not so to be; and will not so be, if we seek God's help to control our tongues. The fickleness of the tongue is now contrasted with (1) a fountain, which cannot send forth from the same opening (Rev. Ver.); sweet water and bitter; (2) the fig tree, which can never yield olives (Rev. Ver.); (3) a vine, on which no one ever finds figs; (4) salt water, which cannot yield sweet (Rev. Ver.).

THE GEOGRAPHY LESSON



James 2 : 2 (Rev. Ver.) gives the name SYNAGOGUE to the central meeting place for worshippers of the Christians in a community, the name being taken from that of Jewish places of worship. This is the only passage in the New Testament that refers to a church, meaning a separate building set apart for Christian religious services. It seems, from this passage, that, in Jerusalem, where James lived, the various house congregations (see Geography Lesson IX.) had also a central meeting place. After the synagogue was built, the house congregations would

continue, the synagogue being used for larger gatherings.

LESSON QUESTIONS

1, 2 With what warning does the Lesson open? Why was this warning required? Where does Jesus warn His disciples against seeking prominence as teachers? (Matt. 23 : 8.) What does Paul say of those who professed to teach others, while they themselves were in need of teaching? (Rom. 2 : 17-23.) What mark does James give of a "perfect" man?

3-5a With what two small things is the tongue compared? In what, besides their size, does the tongue resemble these?

5b-8 In what respects is the tongue like a fire? Explain "a world of iniquity". In what ways does the tongue defile? What is meant by saying that no man can tame the tongue? Where, in the Proverbs, is ungodly speech likened to a fire? (Prov. 16 : 27.)

9-12 What two titles are here given to God? Explain the meaning of each. What two inconsistent things is the tongue said to do? How may it be brought under control?

FOR DISCUSSION

1. The relation of responsibility to influence.
2. Tongue taming.

A LESSON FOR LIFE

An ancient story relates that Amasis, a king of Egypt, sent to a wise man named Bias an animal for sacrifice, asking him to send back the best part and the worst. Bias returned the tongue. By the use we make of our tongues, we may bless or blight our own lives and the lives of others. "Set a watch, O Lord, before my mouth; keep the door of my lips", is a prayer for every day.

Prove from Scripture—That God knows our words.

Shorter Catechism—Ques. 19. What is the misery of that estate wherinto man fell? A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.

The Question on Missions—10. What is our church doing for the foreigners? Our Presbyterian Church is helping the Galician and Hungarian settlers in the West. A kindergarten school, five hospitals, and ministers and students are supported by our church people.

FOR WRITTEN ANSWERS

1. How, does James illustrate the power of the tongue? .....
2. How the evil that may be wrought by the tongue? .....
3. With what does he contrast the fickleness of the tongue? .....

## Lesson XI.

## HEROES OF FAITH

June 13, 1909

**LESSON SETTING**—The Epistle to the Hebrews was written between A.D. 65 and A.D. 68, to some church made up of Jewish Christians.

**GOLDEN TEXT**—Faith is the substance of things hoped for, the evidence of things not seen.—Hebrews 11: 1. Memorize vs. 24, 25. **THE LESSON PASSAGE**—Hebrews 11: 1-3, 17-29. Study Hebrews 11: 1-40.

1 Now faith is the <sup>1</sup> substance of things hoped for, the <sup>2</sup> evidence of things not seen.

2 For <sup>3</sup> by it the elders <sup>4</sup> obtained a good report.

3 <sup>5</sup> Through faith we understand that the worlds <sup>6</sup> were framed by the word of God, so that <sup>7</sup> things which are seen were not made of things which do appear.

17 By faith A'braham, <sup>8</sup> when he was tried, offered up Isaac. <sup>9</sup> and he that had <sup>10</sup> received the promises <sup>11</sup> offered up his only begotten son.

18 <sup>12</sup> Of whom it was said, <sup>13</sup> That in I'saac shall thy seed be called:

19 Accounting that God <sup>14</sup> was able to raise <sup>15</sup> him up, even from the dead; and from whence <sup>16</sup> also he received him in a figure.

20 By faith I'saac blessed Ja'cob and E'sau <sup>17</sup> concerning things to come.

21 By faith Ja'cob, when he was a dying, blessed <sup>18</sup> both the sons of Jo'seph; and worshipped, *leaning upon the top of his staff.*

22 By faith Jo'seph, when <sup>19</sup> he died, made mention of the <sup>20</sup> departing of the children of Israel; and gave

**Revised Version**—<sup>1</sup>assurance; <sup>2</sup>proving; <sup>3</sup>therein; <sup>4</sup>had witness borne to them; <sup>5</sup>By; <sup>6</sup>have been; <sup>7</sup>what is seen hath not been made out of; <sup>8</sup>being tried; <sup>9</sup>yea, he; <sup>10</sup>gladly; <sup>11</sup>was offering up; <sup>12</sup>even he to whom; <sup>13</sup>Omit That; <sup>14</sup>is; <sup>15</sup>Omit him; <sup>16</sup>he did also in a parable receive him back; <sup>17</sup>even; <sup>18</sup>each of; <sup>19</sup>his end was nigh; <sup>20</sup>departure; <sup>21</sup>goodly; <sup>22</sup>grown up; <sup>23</sup>be evil entreated; <sup>24</sup>accounting; <sup>25</sup>of; <sup>26</sup>looked unto the recompense of reward; <sup>27</sup>the; <sup>28</sup>that the destroyer of the; <sup>29</sup>not; <sup>30</sup>swallowed up.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Heroes of faith, Heb. 11: 1-12. T.—Heroes of faith, Heb. 11: 13-31. W.—Heroes of faith, Heb. 11: 32-40. Th.—Nehemiah's faith, Neh. 2: 11-20. F.—Daniel's faith, Dan. 6: 1-10. S.—Let us follow! Heb. 12: 1-13. S.—Conquerors, Rom. 8: 31-39.

## THE LESSON EXPLAINED

## I. WHAT

## FAITH IS.—1.

2. Faith is the substance; Rev. Ver. "assurance". Things hoped for; blessings promised by God, but still in the future. Faith makes these as real to the mind of the believer as though actually possessed them. Evidence; Rev. Ver. "proving". Things not seen; such as forgiveness, of a and cleansing from sin through Christ, God's guidance and care throughout

borne to them (Rev. Ver.); in the Old Testament scriptures. They won their fame by their faith.

## II. WHAT FAITH DOES.—3. By faith (Rev.

Ver.). In the Lesson chapter there are fifteen examples of what faith does, besides the summary in vs. 32-40. We understand . . . worlds . . . framed by the word of God. We can think of a God who is perfect in wisdom, power and goodness. Who gave us power to think this thought? No one but God Himself could do this. Therefore we must believe there is a God. And no one but He could have made our world and all the "worlds". So we believe that they were all made by Him. Things . . . seen; the whole material universe. Not made of things which do appear. The world did not come to be what it is simply through endless changes and developments of matter. At the beginning there were God's thoughts and plans and word, setting all these in motion.

Vs. 4-16 cite Abel, Enoch, Noah, Abraham, Sara, and the descendants of Abraham and Sara as examples of faith.

17-22. By faith Abraham. V. 17 returns to the great ancestor of the Hebrews. Was tried; as the storm tests the skill of the navigator, and the battle that of the general. Offered up Isaac. See Gen. 22: 1-13. So far as Abraham's obedience was concerned, the sacrifice was as good as completed. Received the promises. See Gen. 15: 5; 21: 12. "Received" means "welcomed with joy", and because the joy was so great, the disappointment would be all the more crushing. Accounting . . .



MOSES AT PISGAH

life, and the heavenly glory. Faith tests these by placing dependence on the promises concerning them, as a bridge is tested by sending a load over it. The elders; God's people of former days. Had witness

God . . able to raise him . . from the dead ; sure of God's promise being fulfilled, even though that should require the raising of Isaac from the dead. Received him in a figure. To Abraham's mind and Isaac's own, it was as if Isaac had been as good as dead. By faith Isaac (Gen. 27 : 26-30 ; 38-40) . . Jacob (Gen. 48 : 10-20) . . Joseph (Gen. 50 : 24, 25). 23-29. By faith Moses, . . hid . . of his parents; believing, because . . he was a proper (Rev. Ver., "goodly", beautiful) child, that God had some great purpose for him. Not afraid, etc. See Ex. 1 : 22. Moses . . come to years ; forty years old, Acts 7 : 23. Refused to be called the son of Pharaoh's daughter ; who had saved him as a child and adopted him (see Ex. 2 : 3-10). Choosing rather to suffer affliction ; than to enjoy the advantages and pleasures of the royal palace. With the people of God ; the Israelites, who were slaves to the Egyptians, Ex. 1 : 13, 14. Pleasures of sin ; pleasures purchased by forsaking his people and his God. The reproach of Christ ; the sufferings which Christ, even then, hundreds of years before He appeared in human form on earth, was sharing with the oppressed people of Israel. (Compare ch. 4 : 15.) Looked unto the recompense (Rev. Ver.) ; believing that God would more than make up to him all that he might lose. Endured, . . seeing him who is invisible. Moses spoke with God face to face, Ex. 33 : 11 ; Num. 12 : 7 8.

A rapid summary is given of later heroes of faith.

**THE GEOGRAPHY LESSON**



The Jews in New Testament times were divided into two classes : (1) Palestinian Jews, who lived in the Holy Land ; (2) The Dispersion, or Jews scattered amongst other nations. The Jews in Palestine were found in Judaea, Galilee and the regions east of the Jordan. The Jews of the Dispersion were to be found in six main colonies, Babylonian, Egypt, Syria, Asia Minor, Greece and Rome.

**LESSON QUESTIONS**

- When and to whom was this Epistle written ?
- 1, 2 What are the " things hoped for " ? What does faith do for these ? Give examples of " things not seen ". How does faith test these ? Who were " the elders " ? Where is witness borne to them ? Where is it said that faith " overcometh the world " ? (1 John 5 : 4.)
  - 3 Mention the fifteen examples of faith in the Lesson chapter On what ground must we believe that there is a God ? On what ground, that He made the worlds ? Find a Psalm which teaches that the physical universe was made by the word of God. (Ps. 33 : 6, 9.)
- What examples of faith are given in vs. 4-16 ?
- 17-22 What did Abraham believe concerning God ? In what sense was Isaac received from the dead ?
  - 23-29 What did Moses refuse to be called ? Why ? What did he choose ? What did he forsake ? How was he enabled to endure ? Where are we taught to " walk by faith " ? (2 Cor. 5 : 7.)
- Further examples of faith mentioned in vs 30-40 ?

**FOR DISCUSSION**

1. The part faith (not necessarily faith in God, or in Christ) plays in daily life.
2. Faith strengthened by exercise.

**A LESSON FOR LIFE**

A kite may fly far out of the sight of the boy on the ground holding the string. Though he cannot see it, however, he can feel the tug of it on his fingers. No one of us can see God ; but we can feel His presence and power, and we know that He is in heaven, ever watching over us and caring for us. When we trust Him, we have the secret of joy and peace, and something of the strength which God has.

*Prove from Scripture—That faith is a defence against temptation.*

**Shorter Catechism—Ques. 20. Did God leave all mankind to perish in the estate of sin and misery?**  
 A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

**The Question on Missions—11. What is the Bible Society doing for the newcomers ?** The Bible Society is trying to provide every newcomer who can read with a copy of the Bible, printed in his own language.

**FOR WRITTEN ANSWERS**

1. What are we told that faith is ? .....
2. By what sacrifice was Abraham required to prove his faith ? .....
3. What proofs of faith did Moses give ? .....

## Lesson XII.

## REVIEW

June 20, 1909

**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 Ques. 19, 20, Shorter Catechism. (As the Quarterly Review comes one Sabbath in advance this Quarter, the Review of the Supplemental Lessons will be given with Lesson XIII. for next Sabbath.)

**GOLDEN TEXT**—With great power gave the apostles witness of the resurrection of the Lord Jesus.—Acts 4: 33.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Peter and Cornelius, Acts 10: 24-48. T.—Peter delivered from prison, Acts 12: 5-17. W.—The conversion of Saul, Acts 9: 1-20. Th.—The gospel in Antioch, Acts 11: 19-30. F.—First missionary journey, Acts 13: 1-12. S.—At Iconium and Lystra, Acts 14: 8-22. S.—Heroes of faith, Heb. 11: 32-40.

**Prove from Scripture**—*That Christ makes His servants strong.*

**The Question on Missions**—12. What should the Sunday School do for the newcomers? The Sunday School should welcome the newcomers; should show them kindness; should send papers and magazines to them; and should help to support missionaries among them.

## REVIEW CHART—Second Quarter

STUDIES IN THE ACTS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Acts 10: 1-20.	Peter and Cornelius.	In every nation he that feareth him.—Acts 10: 35.	1. Cornelius directed. 2. Peter prepared. 3. Peter sent.
II.—Acts 12: 1-11.	Peter Delivered from Prison.	The angel of the Lord encampeth.—Ps. 34: 7.	1. Imprisoned. 2. Prayed for. 3. Delivered.
III.—Acts 9: 1-19a.	The Conversion of Saul.	He fell to the earth, and heard a voice saying.—Acts 9: 4.	1. A persecutor. 2. A convert. 3. An apostle.
IV.—Acts 11: 19-30; 12: 25.	The Gospel in Antioch.	The disciples were called Christians.—Acts 11:26.	1. A church founded. 2. A church growing. 3. A church helping.
V.—Acts 13: 1-12.	Paul's First Missionary Journey—Cyprus.	Go ye into all the world.—Mark 16: 15.	1. A mission commenced. 2. A convert won. 3. An opponent silenced.
VI.—Acts 13: 13-16; 38-49.	Paul's First Missionary Journey—Antioch in Pisidia.	The word of the Lord was published.—Acts 13: 49.	1. A missionary's opportunity. 2. A missionary's message. 3. A missionary's success.
VII.—Acts 14: 8-22.	Paul's First Missionary Journey—Iconium and Lystra.	All the gods of the nations.—Ps. 96: 5.	1. Healing a lame man. 2. Refusing homage. 3. Suffering persecution.
VIII.—Acts 15: 1-5; 22-29.	The Council at Jerusalem.	We believe that through the grace.—Acts 15: 11.	1. The dispute. 2. The deputation. 3. The decision.
IX.—James 2: 14-26.	Believing and Doing.	Faith without works.—James 2: 20.	1. Workless faith. 2. Working faith.
X.—James 3: 1-12.	The Power of the Tongue.	Whoso keepeth his mouth.—Prov. 21: 23.	1. The good tongue. 2. The little tongue. 3. The evil tongue. 4. The fickle tongue.
XI.—Heb. 11: 1-3, 17-29.	Heroes of Faith.	Faith is the substance.—Heb. 11: 1.	1. What faith is. 2. What faith does.

## Power

Every Lesson of the Quarter brings before us the wonderful power that was working for and in the first disciples of our Lord,—a power straight from God. Lesson I. shows us that power making Peter the Jew ready to go and preach the gospel to a Gentile. In Lesson II., the same power sets Peter free from the prison in which he lies bound to two soldiers, one on either side. We see the power, in Lesson III., changing Saul the persecutor into a preacher of the gospel, and in Lesson IV., winning converts to Jesus from amongst the Gentiles in Antioch. In Lessons V. to VII. the power is revealed in the zeal and activity of the great apostle Paul, and, in Lesson VIII., breaks down the barriers between Jew and Gentile. Lessons IX. to XI. exhibit that mighty power enabling Christians to perform good works, to be self-controlled, and to do and dare through faith in Christ.

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance, on page 64, may, if so desired, be detached and handed in to Home Department Visitor or Superintendent by Members of the HOME DEPARTMENT.]

- Lesson I. How was Cornelius directed to send for Peter, and who bade Peter go to Cornelius ?
- Lesson II. In what manner was Peter delivered from the prison ?
- Lesson III. Describe the vision which led to Saul's conversion.
- Lesson IV. To whom did the disciples at Antioch send help ? Why was this help needed ?
- Lesson V. Who opposed Barnabas and Paul in Cyprus ? How was he punished ?
- Lesson VI. Why did Paul and Barnabas at Antioch in Pisidia turn from the Jews to the Gentiles ?
- Lesson VII. What led the people of Lystra to offer worship to Paul and Barnabas ?
- Lesson VIII. What dispute was settled by the Council at Jerusalem ?
- Lesson IX. How did Abraham prove his faith in God ?
- Lesson X. Why is the tongue like a horse's bit and a ship's rudder ?
- Lesson XI. What was Moses' choice, and why did he make it ?

Lesson XIII. REVIEW, SUPPLEMENTAL LESSONS June 27, 1909

TO MAKE READY FOR THE REVIEW—Review your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 12 to 20), and the Question on Missions for the Quarter

## TEMPERANCE LESSON

**LESSON SETTING**—Paul wrote the Epistle to the Romans to the church in Rome, from Corinth, probably in the spring of A.D. 58. The Epistle falls into two parts: (1) Doctrinal; (2) Practical. The doctrinal part (chs. 1-11) sets forth fully the gospel which Paul had been preaching, and which he was eager to preach in Rome also. In the practical part, the conduct is described which ought to be seen in all who have accepted the gospel. The Lesson belongs to the second part, and teaches that we should love our neighbor, and fulfil all our duty to him, and that we should so live as to be ready for the second coming of our Lord

**GOLDEN TEXT**—Put ye on the Lord Jesus Christ.—Romans 13 : 14.

Memorize vs. 8, 10.

**THE LESSON PASSAGE**—Romans 13 : 8-14.

8 Owe no man any thing,<sup>1</sup> but to love one another: for he that loveth<sup>2</sup> another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal,<sup>3</sup> Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is<sup>4</sup> briefly comprehended in this<sup>5</sup> saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: <sup>6</sup> therefore love is the fulfilling of the law.

11 And<sup>7</sup> that, knowing the<sup>8</sup> time, that now it is

**Revised Version**—save to:<sup>2</sup> his neighbour; <sup>3</sup> Omit Thou shalt not bear false witness; <sup>4</sup> summed up in; <sup>5</sup> word: <sup>6</sup> love therefore is the fulfilment; <sup>7</sup> this; <sup>8</sup> season; <sup>9</sup> for you; <sup>10</sup> Omit our; <sup>11</sup> to us; <sup>12</sup> first; <sup>13</sup> and; <sup>14</sup> revelling; <sup>15</sup> jealousy.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Wise walking, Rom. 13: 8-14. T.—Dead to sin, Rom. 6: 8-18. W.—Be separate! 2 Cor. 6: 11-18. Th.—Be ye holy! 1 Pet. 1: 13-23. F.—Living to God, 1 Pet. 4: 1-8. S.—Fit for use, 2 Tim. 2: 11-22. S.—Putting on righteousness, Eph. 4: 17-24.

## THE LESSON EXPLAINED

## I. THE CHRISTIAN'S LAW.—8.

Owe no man any thing. Our debt may be money or reverence or honor, v. 7. Whatever it is, we should pay it with exactness and cheerfulness. But to love one another. This is the only debt we should be content to leave unpaid. We should always be striving to meet it fully, but the time will never come when we may cease paying it. He that loveth; literally, "the lover", one whose words and deeds are governed by the love in his heart. His neighbour (Rev. Ver.) The Greek for these words means simply "the other man", whoever he may be who is in need of loving help, as, for example, the wounded traveler ministered to by the Good Samaritan, Luke 10: 29-37. Hath fulfilled the law; the Commandments of the second table, which declare man's duty to man. The one who loves another desires with all his heart to obey these Commandments, when he knows what they require.

9, 10. For this, etc. Paul repeats five of the Commandments from the second table. The one who loves his neighbor, will keep these Commandments, because love will not permit him to injure another in any of the ways mentioned in them. If there be any other commandment. If any one can think of any other way in which the loving man can do good to, or avoid injuring, his neighbor, he



ROMAN SOLDIERS WITH SHIELD

will gladly follow it out. Summed up (Rev. Ver.). All the good one can do to another is included in loving him. Love thy neighbour as thyself; repeated from Lev. 19: 18, quoted in Matt. 22: 39; Mark 12: 31; Luke 10: 27; Gal. 5: 14; and called "the royal law" in James 2: 8. Love worketh no ill to his neighbour. No one, for example, can truly love his neighbor who gives or sells him drink that will ruin him, or who leads him, by word or example, to use the accursed stuff.

## II. THE CHRISTIAN'S LORD.

11. Knowing the season (Rev. Ver.); the time in which you live, and which will soon be brought to an end by Christ's second coming. This takes place, for each of us, at the hour of death. It is high time; literally, "the hour", that is, the hour appointed. For you (Rev. Ver.). Like an extended index finger, these words bring home the warning to each one of us. To awake out of sleep; to rouse yourselves from carelessness and indolence. Like the sharp crack of a whip, this stinging phrase stirs up our sluggish souls. Salvation nearer; that is, the resurrection glory awaiting every saved soul. Than when we first believed (Rev. Ver.); and so entered on the Christian life.

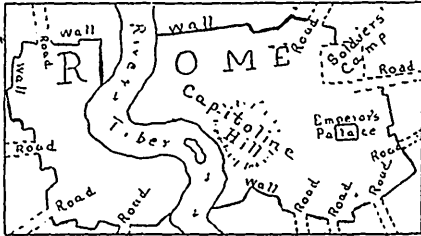
12. The night is far spent; the gloomy time of Christ's absence from His people: this is well-nigh

gone. **The day is at hand**; when our Lord shall appear in glory. **Cast off the works of darkness**; all evil habits and practices. These are to be thrown aside, as one changes his clothing. **Put on the armour of light**; that is, take to ourselves the mind of Jesus Christ (1 Pet. 4: 1), in which we shall fight bravely against all the evils about us, of which intemperance is one of the chief. (Compare 2 Cor. 6: 7; Eph. 6: 13-17; 1 Thess. 5: 8.)

13. **Let us walk**; spend our life. **Honestly**; decorously, becomingly, so that others may see in us the beauty of truth, purity, peace and love. **Not in rioting**, etc.; shunning the open vices of drunkenness and the like. **Not in strife and jealousy** (Rev. Ver.). These faults of bad temper, the Christian must avoid, as well as grosser vices.

14. **Put ye on the Lord Jesus Christ**; take to you, as clothing and armor, His holy life, making it your own, speaking and doing good, as He did, and contending, like Him, against every kind of sin. **Make not provision**; take no forethought. **For the flesh**; the sinful nature that continually tempts us. **To fulfil the lusts thereof**; to carry out its evil desires, as, for example, that for strong drink.

**THE GEOGRAPHY LESSON**



The city of Rome was built on the left bank of the Tiber, about 18 miles from its mouth, and at the time when Paul came to it, in the reign of Nero, occupied a space with a circuit of about 12 miles. The population at that time is variously estimated from 800,000 to 2,000,000. Rome was the capital of an empire bounded by the Atlantic on the west; the Euphrates on the east; the Black Sea, the Danube and the English Channel on the north; and the deserts of Africa and Arabia and the Cataracts of the Nile on the south. The inhabitants of this vast territory probably numbered between 55,000,000 and 120,000,000.

**LESSON QUESTIONS**

Into what two parts does the Epistle to the Romans fall? What does Paul set forth in the first part? What is described in the second part?

8 Mention some of the debts we owe to our neighbor. What should we do in regard to these debts? What is the only debt we can never fully pay? How should we act in regard to it? What is meant here by "the law"? How can we fulfil it? What is the literal meaning of "his neighbor"? Who are included under this title?

9, 10 Which five of the Commandments does Paul repeat? Why is one who loves his neighbor sure to keep these Commandments? What requirement is quoted from Leviticus? Where is this called the royal law? Show that love to our neighbor forbids the selling, giving or using of strong drink.

11 When will Christ's second coming occur for each of us? From what should the thought of this rouse us?

12-14 What day is near at hand? What works should we put off? What armor should we put on? How should we spend our life? What is it to "put on the Lord Jesus Christ"? For what should we make no provision?

**FOR DISCUSSION**

1. Love to our neighbor requires us to abstain from strong drink.
2. How to fight intemperance—in ourselves, in others, in the State.

**A LESSON FOR LIFE**

"Tolle et lege! Tolle et lege!" ("Take and read! Take and read!"). So Augustine, who had spent the golden years of his young manhood in vices of all kinds, thought he heard a child's voice say, as he sat in a garden. He obeyed the voice, and opened again Paul's Epistles, which he had just before laid down. The first words his eyes lighted upon were, "not in reveling and drunkenness", etc. As in a moment, his heart was changed by the power of Jesus; he gave up his sinful life, and became a great minister in the Christian church. This same Jesus can cleanse our hearts and lives, and keep them pure from intemperance and all other kinds of evil.

**Prove from Scripture**—That the Christian is a new creature.

**FOR WRITTEN ANSWERS**

1. Love includes our whole duty to our neighbor. Explain.....
2. What does love require of us regarding strong drink?.....
3. What reason does Paul give for earnestness and diligence?.....

**SCHOLAR'S REGISTER**

APRIL-JUNE, 1909

[This Record, with Questions for Written Answers on page 61, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

Name..... Address..... Class.....

DATE	S.S.Att'dance	Mcm. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
1909								
Apr. 4.....								
Apr. 11.....								
Apr. 18.....								
Apr. 25.....								
May 2.....								
May 9.....								
May 16.....								
May 23.....								
May 30.....								
June 6.....								
June 13.....								
June 20.....								
June 27.....								
Totals								

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