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Presbyterian Church in Canada

Rev. R. Douglas Fraser  
Editor & Business Manager  
Confederation Life Building, Toronto

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# The Home Study Quarterly

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

Vol. VIII.

April, May, June, 1902

No. 2

The HOME STUDY QUARTERLY is for home study and is so arranged that the boys and girls and the older people are brought together in the study of the lesson. The "Explanation" is in such plain words that no ordinary child of ten or twelve will find it hard to understand, whilst the constant aim is to make it so "meaty" that older scholars and grown people will have a full meal. The "Questions for Juniors," again, are simple and the answers will be found without much digging under the surface, whilst those "For Seniors" go deeper, and some of them are intentionally made difficult, for strong swimmers like deep water. In the questions "For Written Answers," in like manner, the first two are generally easier, and the third harder.

## SAYING HER QUESTION

The Shorter Catechism seems never to grow old. It was made more than two hundred and fifty years ago, but the number of children and young people committing it to memory is greater to-day than at any other time since it was published.

Dr. Douglas Bannerman, of Scotland says: I remember a gentleman telling me of a scene, at which he had been present, in connection with one of Mr. D. L. Moody's visits to London.

The American evangelist was a guest in the house of a gentleman there, who was of Scottish birth and training. A young man had come to speak to Mr. Moody about religious things. He was in difficulty about a number of points, among the rest about

prayer and natural laws. "What is prayer?" he said, "I can't tell what you mean by it." They were in the hall of a large London house. Before Moody could answer, a child's voice was heard singing on the stair. It was that of a little girl of ten or twelve, the daughter of their host. She came running down the stair, and paused as she saw strangers sitting in the hall.

"Come here, Jenny," her father said, "and tell this gentleman, 'what is prayer?'"

Jenny did not know what had been going on, but she quite understood that she was now called upon to say her Catechism. So she drew herself up, and folded her hands in front of her. She was going to "say her Questions"; and she said in her clear childish voice, "Prayer is an offering up of our desires unto God, for things agreeable to His will, in the name of Christ, with confession of our sins, and thankful acknowledgment of His mercies."

"Ah! that's the Catechism!" Moody said. "Thank God for that Catechism."

## A TOUCHING KEEPSAKE

The Victoria Cross conferred upon the son of General Lord Roberts for a conspicuously brave act, which cost him his life, is one of the most tenderly guarded treasures of his parents, and a sweet memorial of that noble young life so prematurely ended.

Our minister at Westboro, Ontario, Rev. A. S. Ross, recently made this touching request for the General Assembly's diploma for the recitation of the Scripture memory passages. He is applying to the Rev. John

McEwen, who has charge of the distribution of the diplomas, for diplomas for Sarah and Mary Caroline Neill, young girls of his congregation, and adds :

"I have a further application to make which is somewhat irregular, but I hope under the circumstances you may be able to grant it. The circumstances are these. I arranged over a month ago to hear the recitations which I just heard yesterday, but through an unforeseen occurrence I was unable to fulfil my engagement. At that date there was a third sister—Isabella Neill—prepared to recite the Scripture memory passages, but on Nov. 24th she was suddenly taken very ill and on Nov. 29th passed away.

"This young girl of nineteen years died a beautiful Christian death, with no fear and with complete trust in her Saviour. When her sufferings were most intense, she comforted herself by repeating some of the verses she had learned in this exercise.

"The sisters and family would be very much pleased if your committee would grant a diploma for Isabella Neill, which would be a very interesting memorial of their departed loved one. The sisters, whose recitations were practically perfect, testify that their sister knew the passages equally well with them, and that she had recited all the verses to them in as good form as they have recited them to me ; and the father, the only parent living, speaks of Bella as having had the best memory of them all.

"I hope my request may be entertained."

It is needless to add that Mr. McEwen and the Diploma Committee rejoiced to be able to comply with so reasonable a request and thus to help in honoring the memory of one who was evidently diligent in seeking to learn God's will.

#### TWO-SIDED LOYALTY

Is there not a risk, in our constant emphasis on the truth that the young people should be loyal to the church, of our losing sight of another truth quite as important, in my judgment, even more important : namely, the church's loyalty to the young people ?

A great deal has been said on the one side, and the young people have not been allowed

to lose sight of the duty of loyalty which they owe to their church and their pastor. But loyalty is not a quality to be stated in terms of duty. It is the spontaneous expression of the true and natural devotion of the heart, and no amount of injunction or entreaty will ever produce loyalty in hearts in which it does not spring up as an answer to sympathy and friendliness.

No father would think of teaching his little child to love him and be loyal to him by neglecting his child and lecturing it for any lack of a display of affection and fidelity. The father wins the child's love by loving it. He guarantees the child's care for him by caring for the child. It is the father's loyalty to the child that issues in the child's utter loyalty to the father.

The churches and pastors who have trouble with the loyalty of their young people are usually those who have never set about winning the confidence and fidelity of their young people.

It is the genius of young hearts to seek and follow a leader and to worship their heroes. The church that goes to its young people, that cares for them, that gives them worthy service to do and recognizes their work, will never want love and loyalty from its children. There may be exceptions, of course, in local congregations, just as there are in families. A father's loyalty does not inevitably produce a son's loyalty in return. But the only true way of winning the son's loyalty is through the father's love and care.

I venture to speak an earnest word in behalf of the rights of the young people to the church's loyalty. The church's duty to care for them precedes their duty to care for the church. That church has a right to appeal for the loyalty of its young people which has first done its duty toward them ; but, it may be added, that is just the church that will never need to make such an appeal.—C.E. World.

Rev. A. S. Morton, B.D., St. Stephen's, N.B., prepared the matter for the Explanation for the present Quarter's lessons, and Miss Sara E. Moorcraft, Bowmanville, Ont., the Questions for Juniors, Seniors and the Home Department.

ORDER OF SERVICE: Second Quarter  
OPENING EXERCISES

## I. SILENCE.

## II. SINGING (unannounced):

All people that on earth do dwell,  
Sing to the Lord with cheerful voice,  
Him serve with mirth, His praise forth tell,  
Come ye before Him and rejoice.

## III. RESPONSIVE SENTENCES.

**SUPERINTENDENT.** Behold My Servant,  
whom I uphold; Mine elect, in whom My  
soul delighteth.

**SCHOOL.** I have put My Spirit upon Him:  
He shall bring forth judgment to the Gen-  
tiles.

**SUPERINTENDENT.** The people that walked  
in darkness have seen a great light;

**SCHOOL.** They that dwell in the land of  
the shadow of death, upon them hath the  
light shined.

IV. PRAYER; closing with the Lord's  
Prayer repeated by the whole school.

## V. SINGING.

VI. READING OF LESSON PASSAGE, in con-  
cert or alternate verses.

## VII. Singing.

## THE LESSON

I. STUDY IN CLASSES. Let this be entirely  
undisturbed by Secretary's or Librarian's  
distributions, or otherwise. The Teacher  
should get through promptly with roll-call,  
the collection (which may be taken in a  
class envelope, or class and report envelope),  
the memory verses, and the catechism.

## II. SINGING.

III. REVIEW FROM SUPERINTENDENT'S DESK,  
which may include Recitation in concert of  
Catechism, Lesson Title, Golden Text, Mem-  
ory Verses and Heads of Lesson Plan.

## CLOSING

I. ANNOUNCEMENTS; SECRETARY'S AND  
LIBRARIAN'S DISTRIBUTIONS.

## II. SINGING.

## III. RESPONSIVE SENTENCES.

**SUPERINTENDENT.** Let us repeat together  
the words of Simeon when he took the  
Christ-child in his arms—

ALL. Lord, now lettest thou thy servant  
depart in peace according to thy word:

For mine eyes have seen thy salvation,  
Which thou hast prepared before the face  
of all people;

A light to lighten the Gentiles, and the  
glory of thy people Israel.

## IV. CLOSING HYMN OR DOXOLOGY.

## V. BLESSING OR CLOSING PRAYER.

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BIBLE DICTIONARY FOR SECOND  
QUARTER, 1902.

**Ag'-a-bus.** Perhaps the name is derived from the Greek word, *to love*. Supposed to have been one of the seventy disciples of Luke 10 : 1.

**Ant'-ti-och.** The capital of Syria, on the river Orontes. It was built B.C. 300 by Seleucus Nicator, and named after his father Antiochus. It became the centre of Gentile Christianity. Here the followers of Jesus were first called "Christians," Acts 11 : 26. To be distinguished from Antioch, a large Greek city in Pisidia, which was made a Roman colony by Augustus.

**A'-si-a, Bith-yn'-ia, Gal-a'-tia, Phryg'-ia, Pis-id'-ia;** Roman provinces in Asia Minor.

**Bar'-i-s-bas.** A native of Cyprus, and an early convert to Christianity (Acts 4 : 36, 37). When Paul made his first appearance in Jerusalem, Barnabas brought him to the apostles and vouched for his sincerity, Acts 9 : 27. He did missionary work with Paul and afterwards with John Mark. The name means, "The Son of Consolation."

**Cæs-ar-e'-a.** A city on the Mediterranean, 70 miles from Jerusalem. It was at one time the residence of the Roman Governor. Here dwelt Cornelius the devout centurion, Acts 10 : 1. From Cæsarea Paul embarked for Tarsus to escape from the Jews (Acts 9 : 30); thither he was brought, to be heard by Felix (Acts 23 : 23); and from it he set out for Rome, Acts 27 : 1.

**Cy'-prus.** An island in the Mediterranean, sixty miles from the coast of Palestine, now owned by Britain.

**Cy-re'-ne.** A Greek city in Libya, Africa, west of Egypt. Cyrene was represented in Jerusalem at the Pentecost, Acts 2 : 10. Simon, one of its people, helped Jesus bear his cross, Matt. 27 : 32. Cyrenian Jews had a synagogue at Jerusalem, Acts 6 : 9.

**Claud'-ius Cæs'-ar.** The Roman Emperor who succeeded Caligula, 41-54 A.D. The Jews were generally treated by him with indulgence, especially those in Asia and Egypt; but about the middle of his reign (probably 49 A.D.), those who lived in Rome were all banished, Acts 18 : 2.

**Da-mas'-cus.** The oldest city in the world, 140 miles north-west of Jerusalem. It is now under Turkish rule.

**Dorcias.** The Greek equivalent of the Syriac Tabitha. The name means "gazelle." It is probable that the woman was a Greek-speaking Jewess.

**Her'-od.** King Herod Agrippa I., grandson of Herod the Great, who murdered the "Innocents," Matt. 2 : 16. He was the son of Aristobulus, and, therefore, brother of Herodias who caused John the Baptist to be beheaded. His uncle, Herod Antipas, who

was then an exile in Gaul, is referred to in Acts 13 : 1.

**I-con'-i-um.** An important city in Asia Minor, southeast of Antioch, now called Konieh.

**Jop'-pa.** The sea-port of Jerusalem on the Mediterranean coast. Here Peter raised Dorcas from the dead.

**John** The Baptist; the son of Zacharias and Elizabeth; the herald of Christ; beheaded by Herod Antipas.

**Je-ru'-sa-lem.** The capital of Judæa, and the seat of Jewish worship. It was destroyed by the Romans about 40 years after the death of Christ.

**John.** The brother of James. Banished to Patmos; wrote the fourth Gospel, three Epistles and the Book of Revelation.

**John Mark.** The writer of the second Gospel; did missionary work with Paul and Barnabas; a relative of the latter.

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

**Ju'-des Bar'-sa-bas.** One of the delegates sent from Jerusalem to the church at Antioch.

**Lyd'-da.** A city of Judæa, 20 miles from Jerusalem and 11 miles from Joppa.

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

**My'-sia.** A district in Asia Minor, included in the province of Asia.

**Mace-do'-nia.** The first country of Europe to receive the Gospel. It is north of Greece.

**Phe-ni'-ce.** Phœnicia, a country on the sea-coast between Galilee and Syria.

**Phil-ip'-i.** An important city in Macedonia, built by Philip of Macedon, father of Alexander the Great, and named after himself.

**Saul.** Born at Tarsus in Cilicia, Asia Minor, about A.D. 2; educated at Jerusalem; a zealous persecutor of the church; but, converted, he became her great champion.

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

**Sal'-a-mis.** The capital city of Cyprus, on the east shore.

**Sha'-ron.** A beautiful plain in Judæa, in which Lydda was situated.

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

**Tar'-sus.** The capital of Cilicia in Asia Minor. It was the seat of a university and the birth-place of Paul.

**Thy-a-ti'-ra.** A town of Lydia in Asia Minor. It had a large trade in purple cloth and dyes.

**Tro'-as.** A sea-port town of Mysia, Asia Minor, four miles from ancient Troy.

20.2.15 Monday 13 D  
St Stephen 7.15.



SAUL OF TARSUS CONVERTED

Acts 9: 1-12. Study Acts 9: 1-20. Commit to memory vs. 3-5. Read ch. 9: 21-31; ch. 22: 1-30.

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

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

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

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

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

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

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

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

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

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

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

12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

Revised Version—1 But; 2 Threatening; 3 Asked; 4 That were of the Way; 5 It came to pass that he drew nigh unto; 6 Shone; 7 He said; 8 Omit as far as the words unto him; 9 But rise; 10 Enter; 11 The; 12 Behold; 13 Noting; and; 14 Now; 15 To; 16 Named Saul, a man of Tarsus; 17 Omit in a vision, 18 Laying his hands.

Red as Motion, B.D

EXPLANATION

Introduction—In Lessons X. and XI. of last Quarter we followed the persecuted disciples, and especially Phillip, in their wanderings and preachings. We are now to follow Saul the persecutor, who is to be the central figure of the remainder of the Acts.

1, 2. Saul; his Hebrew name. He is better known by his Latin name Paul, meaning "little." He was a Jew of the strictest sort, born at Tarsus in Asia Minor, educated there and at Jerusalem. Yet breathing out, Saul was a fierce persecutor; see chs. 7: 58; 8: 1, 3; 26: 9-11. Desired of him letters. By decree of the Roman emperors Julius Caesar and Augustus, the high priest and Sanhedrim had jurisdiction over Jews residing abroad To Damas'cus; See "Time and Place." The Way, as the doctrine of Christ was then called, had spread to the Syrian capital likely through the persecuted believers (ch. 8: 4). Men or women. The persecution was savage indeed, when it would harm even women, Acts 8: 3; 22: 4.

3, 4. As he journeyed; likely on horseback, and

at the head of quite a body of attendants, v. 7. Suddenly . . . a light from heaven. It was at noon (22: 6) and the light was "above the brightness of the sun" (26: 13). Saul, Saul. The repetition gives solemn emphasis to the call. Why persecutest thou me? Jesus makes Himself one with His people, Isa. 63: 9; Zech. 2: 8.

5, 6. Who art thou, Lord? Saul recognizes a Master, although not yet knowing who He may be. I am Jesus. Can we imagine Saul's surprise and dismay? The words after persecutest and as far as unto him in v. 6, are omitted in the Revised Version, but are made up in chs. 22: 10; 26: 14. The pricks mean the long iron-pointed goad which the ploughman used to prod the unwilling ox Arise, and go into the city. Obedience is the first lesson. The further steps will come afterwards.

7-9. Stood speechless; stood still and then fell to the ground, ch. 26: 14. Seeing no man. They saw the light (22: 9); Saul saw his Lord (1 Cor. 15: 8). Compare Dan. 10: 7. And Saul arose; obedient to his new-found Lord and Master. He saw nothing; blinded by the glory. Three days without sight; (Compare Gen. 32: 24-30). Possibly the "visions and revelations" of 2 Cor. 12: 1-4, were given during these three days.

10-12. Ananias; "a devout man . . . having a good report" (ch. 22: 12), and evidently a leader amongst the Christians at Damas'cus, so well informed is he, ch. 9: 13, 14. The street . . . Straight; a main thoroughfare straight from the eastern to the western gate, a mile long, 100 feet wide, and divided by Corinthian columns into three avenues. There is still a street of the same name. He prayeth, and hath seen in a vision. Even while Saul was praying, the Lord was answering his prayer by sending Ananias to his help.

Vs. 13-20 complete the story of Saul's confession of Jesus as the Christ of God before Ananias and afterwards in the synagogues of Damas'cus, to the amazement of all who heard him speak.



Turkish Letter, or Firman



GOLDEN TEXT

Acts 3: 19. Repent ye, therefore, and be converted, that your sins may be blotted out.

DAILY READINGS

- M. —Acts 9: 1-9. } Saul of Tarsus converted.
T. —Acts 9: 10-20. }
W. —Acts 9: 21-31. } A changed life.
Th.—Acts 22: 1-15. } Paul's own story.
F. —1 Tim. 1: 12-17 } Chief of sinners.
S. —Gal. 1: 11-24. } Special revelation.
S. —Eph. 2: 1-10. } Saved by grace.

CATECHISM

Q. 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, de-

scending from him, by ordinary generation, sinned in him, and fell with him, in his first transgression.

TIME AND PLACE

About A. D. 35, not long after Stephen's martyrdom: near Damascus, the beautiful capital of Syria, about 150 miles N.W. of Jerusalem. It is still a flourishing city, though probably the oldest city in the world.

LESSON PLAN

- I. Saul's Commission, 1, 2. From the high priest, to capture Christians.
II. Saul's Conversion, 3-8. Through a vision and words of Jesus.
III. Saul's Confession, 9-12. Of Jesus whom he persecuted, as the Christ.

LESSON HYMNS

Book of Praise, 129; 92 (Ps. Sel.); 558; 140. 2:2; 134.

Miss Moorcraft

FOR FURTHER STUDY

Juniors—1, 2 Who is here spoken of? Where was he going? On what errand? In what frame of mind? By what other name known? (Acts 13: 9.) Where was Saul's home? How had he been brought up? (Phil. 3: 5.) What do you know of his relatives and friends? (Acts 23: 16; Rom. 16: 11.) Which is the oldest city in the world? How far from Jerusalem?

3-5 As Saul journeyed what occurred? At what hour? Who was seen by Paul in the glory? (1 Cor. 15: 8.) What words spoken to Saul? In what language? (Acts 26: 14.)

6, 7 What was Saul commanded to do? What did his companions hear? What did they see?

8, 9 What effect had the "light" upon Saul? How long did this last? How did he find his way into the city?

10-12 What well-known disciple lived in Damascus? What message did he receive? From whom? To whom was he sent? On what errand? With what result?

Seniors and the Home Department—1, 2 What do you know of Saul's early life? How often is the story of his conversion told? (Acts 9; Acts 22; Acts 26.) In what temper of mind was he going to Damascus? What authority did he take with him?

3 How long a journey was he making? What happened on the way? At what time? Was it a dream or vision? (1 Cor. 9: 1.)

4-6 What did Saul hear? Who spoke? What has God's voice proclaimed? (Ex. 20: 1.) Name some other occasions on which the voice was heard. (1 Kings 19: 12; Mark 9: 7; Rev. 1: 10; Matt. 3: 17.) How was Christ persecuted? (Isa. 63: 9; Zech. 2: 8.)

6 Which is the greatest question of life? What was Saul told to do?

7-9 Show from Saul's action now that he had undergone a change.

10-12 How was he engaged in Damascus? What messenger does God send? How were his fears removed? For what great work had Saul been chosen? (v. 15.) What did Saul do after his baptism? (v. 20.)

Prove from Scripture—That conviction of sin precedes repentance.

Practical Points—1. "One of the clearest intellects that ever glowed in a human frame changed hands that day."

2. A bright intellect does not necessarily light the pathway to God. Saul had an eye for all human knowledge, but was blind to the true knowledge of the Divine.

3. Saul was a Bible scholar, but knew not Christ. Alas! it may be so even now.

4. Persecutor of Christ's followers though he was, Christ's compassion was not withdrawn from him.

5. One is never the same after a vision of the Christ. It melts or it turns to adamant.

6. There is but one Saviour. Some, like Luther, find him suddenly after long seeking. Others, like Bunyan, cannot tell the day of their conversion.

7. A single cry for mercy brings down the blessing.

8. One says of Saul's conversion "The purpose and trend of his life was changed. He was like a fire engine with all its powers, switched off on another track, in another direction."

9. Saul was as prompt and fervent in preaching Christ as he had been in persecuting.

Editor

FOR WRITTEN ANSWERS

1. Describe Saul's errand.....

2. Tell how he became a changed man.....

3. To what great special work was he chosen?.....

## Lesson II.

## PETER, ÆNEAS AND DORCAS

April 13, 1902

Acts 9 : 32-43. Commit to memory vs. 40-42. Read Luke 10 : 1-24.

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

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

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

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

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

37 And it came to pass in those days, that she <sup>7</sup> was  
sick, and died : whom when they had washed, they  
laid her in an upper chamber.

38 And forasmuch as Lyd'da was nigh to Jop'pa,

Revised Version.—<sup>1</sup> Went; <sup>2</sup> Parts; <sup>3</sup> For he was palsied; <sup>4</sup> Healeth<sup>h</sup> thee; <sup>5</sup> Straightway he arose; <sup>6</sup> In Sharon; <sup>7</sup> Fell sick; <sup>8</sup> Two men unto him, entreating him, Delay not; <sup>9</sup> Come unto us; <sup>10</sup> Raised; <sup>11</sup> Became; <sup>12</sup> On; <sup>13</sup> Abode.

## EXPLANATION

**Connection**—Saul's courage in preaching Christ stirred up the Jews of Damascus to kill him, ch. 9 : 22, 23. His escape by the city wall in a basket, his visit to Jerusalem, the further attempt on his life there, and his journey to Casarea and Tarsus, are recounted in vs. 24-30. The churches now had rest and strengthened and grew. The persecution ceased perhaps because of the troubles the Jews were having with their Roman rulers. They themselves were being persecuted, and this left no time or opportunity for them to persecute Christians.

**32. Peter.** He was the first of the disciples to acknowledge Jesus as the Christ, the Son of God (Matt. 16 : 13, 16); great honor was put upon him (vs. 17-19); and he was foremost, as we have lately seen, at Pentecost and during the persecutions that followed. Passed throughout all parts; on a tour of visitation to the newly-formed churches and breaking fresh ground—a sort of "superintendent of missions." The saints; the sanctified or "set apart" people, hence holy.—a common New Testament name for Christ's followers (ch. 26 : 10; Rom. 1 : 7; 1 Cor. 1 : 2; 2 Cor. 1 : 1; etc.) Lydda; the birthplace, according to tradition, of St. George, "the patron saint of England."

**33-35. Sick of the palsy;** and had been for eight years—an incurable case. "Palsy," a contraction for paralysis, include in then such diseases as catalepsy (violent cramp, with temporary suspension of the sensus), lockjaw, etc. Jesus Christ maketh thee whole. As in ch. 3 : 6, Peter heals, not in his own name, as Jesus always did, but in Christ's name. Make thy bed. The illustration shows the process. Immediately. The miracle was apparent and the effect great. All . . . turned unto the Lord—the whole country-side, as it were. Saron is the beautiful plain of Sharon, which ran along the sea-coast from Joppa to Casarea (Sol. Song 2 : 1; Isa. 35 : 2).

**36, 37. Joppa.** The Palestine coast has no real harbor, but Joppa (now Jaffa) has always, as now, been the port of Jerusalem. The spread of the Gospel thither was natural. Tabitha, Aramæic or spoken

and the disciples had heard that Pe'ter was there, they sent <sup>8</sup> unto him two men, desiring him that he would not delay to come <sup>9</sup> to them.

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

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

41 And he gave her his hand, and <sup>10</sup> lifted her up, and when he had called the saints and widows, presented her alive.

42 And it <sup>11</sup> was known throughout all Jop'pa; and many believed in the Lord.

43 And it came to pass, that he <sup>12</sup> tarried many days in Jop'pa with one Si'mon a tanner.

Hebrew; Zibiah (2 Kings 12 : 1), Hebrew; Dorcas. Greek; all meaning "gazelle," a beautiful wild deer. Almsdeeds; an old English word for works of charity. The Greek word means a generous disposition and the deeds that flow from it. When they had washed, etc. The details are given to show that Dorcas was really dead.

**38, 39. Nigh to Joppa.** See "Time and Place." Entreating him, Delay not (Rev. Ver.) Apparently the burial was put off in hope that Peter might restore her to life. He had done other miracles. Peter . . . went. He would comfort, and if it should please God, would do more. All the widows stood by weeping. She had been their leader, the president as we should say, of the "Dorcas" society. Coats, the closely fitting undergarment; garments, the loose flowing outer robe. Care for the poor is a mark of discipleship, Matt. 25 : 34-46; Jas. 1 : 27.

**40, 41. But Peter . . . presented her alive.**

The mode of the miracle vividly recalls Mark 5 : 41, 42. He first turned to God, then to the dead



Oriental Rolling up His Bed

body—a lesson for Christian workers. When one has laid hold of God by prayer as Peter did, then he can lay hold of those dead in sin and they will rise.

**42, 43. Many believed in the Lord;** an advance, it would seem, on v. 35. Simon, a tanner: a hateful trade, because of its necessary contact with dead bodies. Peter was, however, already beginning to overcome Jewish scruples.

GOLDEN TEXT

Acts 9: 34. Jesus Christ maketh thee whole.

DAILY READINGS

M. — Acts 9: 32-43.	Peter, Æneas, and Dorcas.
T. — Job 29: 1-13.	Helper of the helpless.
W. — Deut. 15: 7-11.	Care for the poor.
Th. — Matt. 25: 31-40.	"Unto me."
F. — Gal. 6: 1-10.	Doing good.
S. — 1 Tim. 6: 9-19.	Ready to distribute.
S. — Mark 2: 1-12.	Christ making whole.

CATECHISM

Q. 17. Into what estate did the fall bring mankind?  
 A. The fall brought mankind into an estate of sin and misery.

TIME AND PLACE

Probably about A. D. 40, four or five years after Saul's conversion. The persecution had died down and the church had rest (ch. 9: 31). Lydda, 26 miles N.W. of Jerusalem; Joppa, on the Mediterranean, ten miles N.W. of Lydda. There is now a railway from Joppa (Jaffa) to Jerusalem.

LESSON PLAN

I. The Paralyzed Healed, 32-35.  
 By Peter, in the name of Jesus Christ.  
 II. The Dead Raised Up, 36-43.  
 Again by Peter, after earnest prayer to God. In each case many were led to believe in Jesus.

LESSON HYMNS

Book of Praise, 217; 68 (Ps. Sel.); 161; 544; 217; 554.

FOR FURTHER STUDY

Juniors—32 Which apostle is here mentioned? Through which division of Palestine was he going? In what work engaged? How many striking miracles were wrought? What were they? At what place did the first take place? Where was Lydda?

33-35 Whom did Peter find there? How long had he been ill? With what disease? What did Peter say to Æneas? Was the cure an instant one? By whose power did Peter act? What was the effect of the miracle? Where was "Saron"?

36 How far was Joppa from Lydda? By what two names is this disciple called? Explain. What sort of woman was she?

37, 38 What happened her? What was done with the body? For whom did they send? Why?

39, 40 How did Peter act? Whom did he imitate? (Mark 5: 24.) How did he further imitate Him? (Mark 5: 41.) With what result?

41-43 What was the effect on the people? What may good works do? (Matt. 5: 16; 1 Peter 2: 12.) With whom did Peter lodge?

Seniors and the Home Department—32-35 Of what kind of works should the Christian be "full"? Who alone can perform good works? (John 15: 4, 5.) In whose name should all acts be done? (Col. 3: 17.) What was the nature of the miracle performed by Peter? What similar miracles did Jesus perform? (Mark 2: 3-12; John 5: 5-9.) Of what is palsy a symbol?

36-38 Give an account of Peter's second miracle. What other miracles performed through him? (Acts 3: 7; Acts 5: 5, 10, 15, 16.) Where was the home of Dorcas? How was she regarded by the people? Why mourned so greatly?

39, 40 Why was Peter sent for? How did he act? Who was his model both in coming when sent for and in the working of the miracle. (Mark 5: 40; 2 Kings 4: 33)

41, 42 On what occasions did Christ restore life? (Mark 2; Luke 7; John 11.) What is meant by "dead in trespasses and sins," Eph. 2: 1? Who alone can "quicken" (make alive)?

Prove from Scripture—That kindness should be remembered.

Practical Points—1. "Havelock's Saints" were soldiers of the cross as well as of their Queen and country.

2. To call oneself a saint is presumption; to be worthy of being called a saint by others (in earnest) is to have travelled far on the Godward way.

3. "Jesus Christ maketh thee whole." Here is the gospel in a sentence for every sin-sick soul.

4. "He arose immediately." Men are sometimes renewed in an instant, so swiftly and mightily does God's Spirit work.

5. Was Dorcas, the "Gazelle" beautiful to look upon? She had at least a charming name and the beauty that loving thoughts and kindly deeds always work into the face.

6. Dorcas is woman at her loveliest, unselfish and full of mercy; the gay Herodias (Mark 6), woman at her hatefulest, self-indulgent and cruel.

7. "Fading away like the stars of the morning, Losing their light in the glorious sun,

So let me pass away gently and lovingly,  
 Only remembered by what I have done."

8. Fortunate man, that tanner of Joppa, and fortunate family. They spoke of those days ever after as "the time when Peter was with us."

FOR WRITTEN ANSWERS

1. Tell of Dorcas's virtues
2. Describe her raising from the dead
3. What is the chief purpose of miracles?

## Lesson III.

## PETER AND CORNELIUS

April 20, 1902

Acts 10: 34-44. Study Acts 10: 34-48. Commit to memory vs. 42-44. Read Acts 10: 1-34.

34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things which he did

both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

**Revised Version**—1 And; 2 Acceptable to; 3 He; 4 Good tidings of peace; 5 That saying ye yourselves know; 6 Beginning; 7 Even Jesus of Nazareth, how that God anointed him; 8 Country; 9 Also; 10 Hanging him; 11 Gave him to be made manifest; 12 Charged; 13 This; 14 Is; 15 Bear; 16 Everyone that believeth on him.

## EXPLANATION

**Connection**—While Peter tarried in Joppa at Simon's house (ch. 9: 43) a surprising call came to him. It was from a Roman centurion, or captain of a hundred (ch. 10: 3-6, 22). Peter was prepared by a surprising vision (vs. 9-20), which next Sabbath's lesson treats in detail. Just now, notice the sort of man Cornelius was: a Roman army officer, who had learned to reverence and worship the God of the Jews,



Eastern Housetop

(vs. 1, 2) although still a Gentile. His goodness and his prayers had led to the angel's visit (vs. 3, 4) and the message to Peter, vs. 5, 6. Peter came, v. 24. Their meeting was memorable, vs. 25-29. There could be no better frame of mind for hearing a sermon than that indicated in the latter part of v. 33. The occasion is of peculiar interest as the introduction of the Gentiles into the Christian church.

34, 35. Then Peter opened his mouth. The expression bids us look for something solemn and weighty (compare Matt. 5: 2). What follows is evi-

dently the mere outline of a lengthy discourse—the "notes" of the sermon. I perceive. God had taught it him by the vision, vs. 9-16, 20. Respector of persons; a single word in the Greek, meaning to treat anyone, not according to what he is, but according to, say, his wealth, social position, nationality, color. God does not so do. In every nation; whether Jew or Gentile. Feareth him; the first table of the Ten Commandments. Worketh righteousness; the second table. Accepted of him; and so ready for the higher gift of v. 43. It is character God looks to, not nationality. All must be saved in the same way, for all alike are sinners.

36, 37. The word; the gospel message of salvation, 1: 31; 8: 14, 25. The children of Israel; the Jews, so called from their great ancestor Jacob, whose new name was Israel, Gen. 32: 38. Preaching peace; peace between the sinner and his God, Isa. 57: 17; Rom. 5: 1; Eph. 2: 14, 16, 17. It is only through the crucified and risen Saviour that peace can come. He is Lord of all; of Roman and Jew, heathen and Christian alike. (See margin of Bible for many "references" as to Christ's lordship.) Began from Galilee; after the temptation in the wilderness, Luke 4: 14. The baptism which John preached; and which Cornelius would know by report, a baptism of repentance as a preparation for the coming of the Saviour, who would grant forgiveness and peace (Matt. 3).

38-41. Contain an outline of the great facts of the life, death, and resurrection of Jesus Christ. Let the scholars pick them out one by one and try to imagine how new and marvellous they would be to Cornelius.

42, 43. More wonderful still, the Judge of quick (the living) and dead; and the one who can give remission (the blotting out) of sins. For the witness of the prophets see Is. 53: 11; Jer. 31: 34; Dan. 9: 24; Mic. 7: 18; Zech. 13: 1; Mal. 4: 2.

44. The Holy Ghost fell on all them; Gentiles though they were, as on the apostles and disciples, ch. 4: 31. Read the remainder of the story, vs. 45-48. It tells how astonished Peter's companions were at the outpouring of the Holy Ghost on the Gentiles; and of Peter's proposal to baptize them.

**GOLDEN TEXT**

Acts 10 : 34. God is no respecter of persons.

**DAILY READINGS**

- |                      |                            |
|----------------------|----------------------------|
| M. —Acts 10 : 1-16.  | A devout man.              |
| T. —Acts 10 : 17-29. | Peter's journey.           |
| W. —Acts 10 : 30-43. | Peter and Cornelius.       |
| Th. —Matt. 8 : 5-13. | A centurion's faith.       |
| F. —Eph. 3 : 1-12.   | Ministry to Gentiles.      |
| S. —John 4 : 1-14.   | Christ and the Samaritan.  |
| S. —Gal. 3 : 7-14.   | Blessing for the Gentiles. |

**CATECHISM**

Q. 18. *Wherein consists the sinfulness of that estate wherinto man fell?*

A. The sinfulness of that estate wherinto 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.

**TIME AND PLACE**

Close joined to last lesson, Peter still at the tanner's house in Joppa; probably A.D. 38-40. Caesarea, where Cornelius lived, was the Roman capital of Judaea, about 33 miles north of Joppa.

**LESSON PLAN**

- I. Peter's Discovery, 34, 35.
- That God is no respecter of persons.
- II. Peter's Message, 36-43.
- God's word to Israel, now made known to the Gentiles.
- III. Its Result, 44.
- The outpouring of the Holy Ghost on the Gentiles.

**LESSON HYMNS**

Book of Praise 562; 81 (Ps. Sel.); 555; 438; 134; 126.

**FOR FURTHER STUDY**

**Juniors**—Who was Cornelius? (Acts. 10 : 1.) Where did he live? What was his character? (verse 2.) Who appeared to him? With what message? Did he obey? Relate Peter's vision. (vs. 11-16.) After the vision, where did Peter go? How did Cornelius receive him? What did he tell him?

34, 35 What did Peter say? Have any a claim on God more than others? How are all saved? (1 Pet. 1:3; Tit. 3:5.) How are the "good" here spoken of?

36, 37 What is meant by the "word"? To whom first to be preached? (Luke 24:47.) To whom afterwards? (Gal. 2:2.) Who is the author of "peace"?

38-41 Notice eight points of the gospel. (1.) What offices doth Christ execute as our Redeemer? (S. Catechism, Ques. 23.) (2.) With what was Christ endowed? (3.) How is His life described? (4.) Over what had He victory? (5.) Who testified for Him? (6.) How did He atone for sin? (7.) What followed this? (8.) What were the complete proofs of His resurrection?

42, 43 What commission had Peter and the rest received? (Matt. 28:19.) What followed now on Peter's sermon?

**Seniors and the Home Department**—Tell about Cornelius. Relate his vision. What was his message to Peter? What was Peter's vision? What lesson did God intend to teach Peter? Describe Peter's journey to Caesarea. Whom had Cornelius invited to meet Peter? In what spirit had they gathered?

34, 35 Where is God said not to respect persons? (Deut. 10:17; 2 Chron. 19:7; Job 31:19; Rom. 2:11.) Who are guilty before God? (Rom. 3:19, 23.) What alone saves? Which four of the commandments in-

cluded in "feareth him?" Which six in "worketh righteousness?"

38-41 What reports had Cornelius probably heard of John the Baptist and of Christ? What is the Gospel here called? What eight points concerning it here brought out?

42-44 Through whose name is salvation? Who accept it? What the results? How is remission brought about? (2 Cor. 5:19; Eph. 2:16.)

**Prove from Scripture**—*That Christ will be the Judge of all.*

**Practical Points**—1. Here is the measure of a good man: "devout" (v. 2), one that feared God (vs. 2, 22), righteous (v. 22), his whole household God-fearing (v. 2), a man of prayer (v. 2), kind to the poor (v. 2), well reported of by even those who differed from him in religion (v. 22).

2. If a Roman soldier could be a holy man, anyone can be.

3. How God guides, though unseen! Cornelius needed knowledge of the truth. Peter had it. And God brought them together.

4. Verse 33 is a good verse to take to Sabbath School and church.

5. It is a big world, this of ours, and God has made it all. The person who shuts himself up in his own little corner and refuses to believe well of any other sort of people but himself, knows neither the world nor God well.

6. "Peace, perfect peace, in this dark world of sin, The blood of Jesus whispers peace within."

7. The apostles never forgot that they were "witnesses." They had seen, therefore they told.

**FOR WRITTEN ANSWERS**

1. Who was Cornelius? .....

2. How were he and Peter brought together? .....

3. What was the outcome (a) to Cornelius, (b) to Peter? .....

Acts 11: 4-15. Study Acts 11: 1-18. Commit to memory vs. 7-9.

4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,

5 I was in the city of Jop'pa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners: and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Pe'ter; 6 slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Caserea unto me.

12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Jop'pa, and call for Si'mon, whose surname is Pe'ter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them as on us at the beginning.

Revised Version.—1 Began and expounded the matter unto them in order; 2 Descending, as it were: 3 The; 4 Heaven; 5 Also; 6 Kill; 7 Ever entered; 8 A; 9 The second time out of; 10 Make not thou; 11 Thrice; 12 Forthwith three men stood before the house in which we were, having been sent; 13 Making no distinction; 14 And these six; 15 Also; 15 Told; 16 The; 17 Standing in his house, and saying; 18 Omit men; 19 Fetch; 20 Speak unto; 21 Shalt be saved, thou and all thy house; 22 Even.

## EXPLANATION

Connection.—Peter's visit to Cornelius at Casarea and his reception of Gentiles into the church brought him into trouble at Jerusalem. The "apostles and brethren" there (ch. 11: 1) had not yet got rid of the Jewish prejudices against Gentiles. When they should have been glad that souls had been won to the Saviour, they were only angry that Peter had eaten

with the uncircumcised. The lesson gives us the facts that brought a change of view to these narrow-minded Jerusalem Christians.

4. Peter rehearsed . . . and expounded; told the whole story patiently and with full explanations. He wished them to see that it was God's doing.

5, 6. In . . . Joppa praying; about noon (ch. 10: 9) the most unlikely hour to be deceived by a vision. In a trance; or "ecstasy," in which a person "passes out of himself," for so the word signifies. "It might have been induced," says Lindsay, "by the combination of fasting and fervency in prayer (10: 10); but God used it for His own purpose." I saw a vision; not with the bodily

eye, but with the eye of the mind. Let down from heaven; from the sky. By four corners; a great sheet, as it were. Came even to me. The lesson was intended to be a very pointed one. The meaning of v. 6 is that the collection was

of all sorts of creatures, clean and unclean.

7, 8. A voice; a heavenly command (v. 17). Arise. He may have been upon His knees. Slay and eat; a strong temptation to one so hungry as Peter then was. Not so, Lord. The Jew counts it an insult to be offered pork. Ezek. 4: 14 and Dan. 1: 8-12 show how rigid the Jews were then about things unclean. Common or unclean. The law of Moses divides sharply between things "clean" and "unclean." The latter must not even be touched. All "unclean" things, including Gentiles, were "common."

9, 10. What God hath cleansed. The God who made the law now revokes it. (Compare Matt. 15: 11.) It answered for the ancient time. There was to be larger liberty now. Three times; to fix it indelibly in Peter's mind.

11, 12. Three men; the messengers whom Cornelius had sent at the angel's bidding, 10: 5. These six brethren; Peter's companions, 10: 45.

13-15. How he had seen an angel. Peter is anxious that his hearers shall understand that God had done it all. Words, whereby . . . saved. It had been the quest of Cornelius in his prayers and fasting, that he and his should be saved—saved from sin and into God's kingdom. "Verse 14 is very significant. It tells us plainly that Cornelius was not a saved man until he heard the Gospel through Peter's lips. If it were not for this plain statement, we might think that Cornelius was saved by his devotion, alms, prayers, and righteous works, but this verse plainly declares it was not so. God took account of his prayers and alms, his sincerity of heart and desire for truth, and sent him the truth whereby he and his house were to be saved, but he was not saved until he had heard the truth about Jesus and was thus led to believe in Jesus himself." As I began to speak. So evidently was my command of God, and so evidently was God willing to give the Holy Ghost, the token and seal of their acceptance, to them, as to us at the beginning.

And Peter went on to ask (v. 17), "What was I that I could withstand God?" and his case was won.



A Roman Centurion

**GOLDEN TEXT**

Acts 10: 43. Whosoever believeth on him shall receive remission of sins.

**DAILY READINGS**

- M. — Acts 11 : 1-18. Gentiles received into the church.
- T. — Eph. 2 : 11-22. Brought nigh.
- W. — Rom. 9 : 22-30. Righteousness of faith.
- Th. — Rcm. 3 : 20-31. Justified through faith.
- F. — Rom. 15 : 8-19. God's mercy to Gentiles.
- S. — John 10 : 7-16. One fold.
- S. — Rev. 7 : 9-17. From all nations.

**CATECHISM**

Q. 19. What is the misery of that estate whereinto man fell?

A. All mankind by their fall lost communion with

**FOR FURTHER STUDY**

**Juniors**—At whose house had Peter been preaching? To whom had the gospel been preached? For whom is the gospel intended? (Isa. 55 : 1.) Which apostle first admitted the Gentiles into the church of Christ? By whom was he blamed for so doing? Explain why he was blamed.

4-9 How does Peter defend himself? What is meant by "rehearsed"? "expounded"? Tell the story of Peter's vision. What was represented by the animals named? What command given to Peter? What was Peter's reply? What is meant by "common or unclean"? How was Peter answered?

10-18 How many times was the vision repeated? Why repeated? Who arrived immediately after the vision? Their errand? Peter's response? Who had bidden him go?

14-18 What was Peter's message? What followed? Of what was this a sign? How was Peter's defence accepted? (vs. 17, 18.)

**For Seniors and the Home Department**—What news had come to Judæa in regard to the Gentiles. To what did it give rise, when Peter came to Jerusalem? What was the reason for this strong feeling? When was circumcision instituted? (Gen. 17.) Why abolished?

4-8 What was Peter's line of defence? What did Peter see in his vision? What command given him? Explain his hesitating. How was he rebuked? Explain the repetition of the vision.

11-18 By whom had messengers been sent to Peter? What vision had Cornelius seen? Who are the angels and what their work? (Heb. 1 : 14.) Who went with Peter to Cesarea and to Jerusalem? How

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.

**TIME AND PLACE**

Not long after the incidents of last lesson at Joppa and Cesarea, about A.D. 39, 40. Peter is now at Jerusalem face to face with the "apostles and brethren" there.

**LESSON PLAN**

- I. An Investigation, 4. Of which verses 1-3 give the details.
- II. An Explanation, 6-15. The story of Peter's trance and vision at Joppa and of how the Holy Ghost came upon the Gentiles.

**LESSON HYMNS**

Book of Praise 72 (Ps. Sel.); 457; 439; 131; 534; 434.

many in number?

14 What was the great quest on which Cornelius was sent? What help did he get from Peter? What token of acceptance from God? Explain why Peter the strict Jew, baptized and ate with Gentiles. What effect had his rehearsal on his present hearers? How does the Gospel rank Jews and Gentiles? (Mark 16; 15; Gal. 3 : 27-29; 6 : 15.)

**Prove from Scripture**—That salvation is free to all alike.

**Practical Points**—1. Some people see the fly on the barn-door, but cannot see the barn-door. These Jerusalem Christians saw in Peter only a bad Jew, not the good Christian that he had shown himself to be.

2. Francis I., King of France, used to declare that if he thought the blood of his arm tainted with Lutheran heresy, he would have it cut off, and that he would not spare even his own children if they entertained the sentiments of Protestantism.

3. The opening of a switch will take a train out of the station-yard to sweep across a continent.

4. Peter was not dismayed, although brought so sharply to task.

"Do what is right,  
Right things in great and small,  
Then, though the sky should fall,  
Sun, moon, and stars, and all,  
You shall have light."

5. What words can be more precious than words that save? Such was Peter's message, for it was the good news of the world's Saviour.

6. To rejoice because men repent is to have the spirit of heaven, for there is joy there over the repenting sinner.

**FOR WRITTEN ANSWERS**

1. What led to Peter's "rehearsing" the story of Cornelius?.....

2. How was Peter made willing to receive Gentiles?.....

3. By what was Cornelius "saved"?.....

Lesson V.

## THE CHURCH AT ANTIOCH IN SYRIA

May 4, 1902

Acts 11 : 19-30. Commit to memory vs. 22-24. Read Isa. 62.

19 Now they which were scattered abroad upon the <sup>2</sup>persecution that arose about Ste phen travelled as far as <sup>3</sup>Pheni'cia, and Cy'prus, and An'tioch, <sup>4</sup>preaching the word to none <sup>5</sup>but unto the Jews only.

<sup>20</sup> And some of them were men of Cy'prus and Cy'rene, which, when they were come to An'tioch, spake unto the <sup>6</sup>Gree'kians, preaching the Lord Je'sus.

<sup>21</sup> And the hand of the Lord was with them; and a great number <sup>7</sup>believed, and turned unto the Lord.

<sup>22</sup> Then tidings of these things came unto the ears of the church which was in Jeru'salem: and they sent forth Bar'nabas, <sup>9</sup>that he should go as far as An'tioch.

<sup>23</sup> Who, when he <sup>10</sup>came, and had seen the grace of God, was glad, and <sup>11</sup>exhorted them all, that, with purpose of heart they would cleave unto the Lord.

<sup>24</sup> 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; <sup>2</sup>Tribulation; <sup>3</sup>Phoeni'cia; <sup>4</sup>Speaking; <sup>5</sup>Save only to Jews; <sup>6</sup>Greeks also; <sup>7</sup>That believed turned; <sup>8</sup>And the report concerning them came to; <sup>9</sup>Omit that he should go; <sup>10</sup>Was come; <sup>11</sup>He; <sup>12</sup>And he went forth to Tarsus to seek for Saul; <sup>13</sup>Even for; <sup>14</sup>Were gathered together; <sup>15</sup>And that the disciples; <sup>16</sup>Now; <sup>17</sup>There came down; <sup>18</sup>Famine over; <sup>19</sup>Omit Caesar; <sup>20</sup>And the disciples; <sup>21</sup>Sending; <sup>22</sup>Hand.

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

<sup>26</sup> And when he had found him, he brought him unto An'tioch. And it came to pass, that <sup>12</sup>a whole year they <sup>14</sup>assembled themselves with the church, and taught much people. <sup>16</sup>And the disciples were called Christians first in An'tioch.

<sup>27</sup> And in these days <sup>17</sup>came prophets from Jeru'salem unto An'tioch.

<sup>28</sup> And there stood up one of them named Ag'abus, and signified by the Spirit that there should be great <sup>18</sup>dearth throughout all the world: which came to pass in the days of Clau'dius <sup>19</sup>Cæsar.

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

<sup>30</sup> Which also they did, <sup>21</sup>and sent it to the elders by the <sup>22</sup>hands of Bar'nabas and Sau.

## EXPLANATION

**Connection**—Luke now takes up the thread again at the great persecution (ch. 8: 1), and, following in the footsteps of some of the scattered Christians, shows how the church was established in the splendid capital of northern Syria. "The first missionaries to the heathen were many of them ordinary lay Christians, who had got so full of the truth as it is in Jesus, that they could no longer follow the slow lead of the authorities in the church, but were forced to break the bonds of Jewish prejudice and narrowness and speak out to the perishing Gentiles. The movement was of God and soon carried the whole church with it."

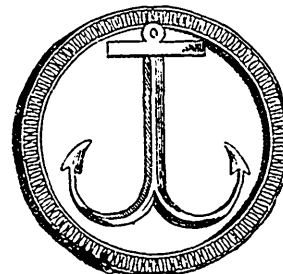
19. Scattered abroad. The persecuted Christians naturally drifted to the great hives of industry, where they would find work, as Phœnicia, with its busy towns, Tyre and Sidon, Cyprus, the nearest island in the Mediterranean, where were mines and many factories, and Antioch, after Rome and Alexandria, the greatest city in the Roman Empire. To none but Jews. They were zealous, but as yet narrow. The Gentiles were mere "dogs." But their time was drawing near.

20, 21. Cyrene; a singularly fertile district in northern Africa, now Tripoli. The "men of Cyprus and Cyrene," although Jews, had less contracted notions than those of Jerusalem. Come to Antioch; a meeting place of all nationalities. The Greeks also (Rev. Ver.). The "Grecians" were Greek-speaking Jews. The "Greeks" were just Greeks—and Gentiles. (See 14: 27). Preaching the Lord Jesus. People differ. There is but one gospel for all, as modern missions prove. The hand of the Lord; "His visibly exerted strength." See chs. 4: 30; 13: 11; Luke 1: 66; and in the Old Testament, Ex. 9: 3; Isa. 59: 1. A great number; of these Gentile Greeks.

22-24. The church . . . in Jerusalem; the mother church. Sent forth Barnabas. "Son of consolation," his name; benignant and benevolent, his character; and a Cyprian, too (4: 35-37). The grace of God; as manifested in the lives of the new

converts. He was glad. Compare Phil. 1: 3, 4; 3 John 4. With purpose of heart. They had need of it all, with heathenism seething around them and perhaps some of it still in their own hearts. Much people was added; not to be wondered at, with such a preacher as this good man, full of the Holy Ghost and of faith, at the head of the work.

25, 26. To seek for Saul. He had already vouched for him, ch. 9: 27, and likely knew of God's purpose, 9: 15. He had joined, too, in sending him



Early Christian Emblem

to Tarsus, 9: 30. This was the capital of Cilicia in Asia Minor, and Paul's native city. A whole year; the first of several years of joint missionary labor of Barnabas and Paul. Called Christians first at Antioch; a nickname, as was "Methodist" originally. They soon came to glory in it. Till now they had been called "brethren," "saints," "believers," and, by the Jews, Nazarenes (24: 5) or "this sect," 28: 22.

27-30. Prophe'as; persons possessed of some special knowledge of God's will, 1 Cor. 14. Agabus. See also ch. 21: 10, 11. All the world. The Roman empire of the time; or it means a widespread famine. Claudius Cæsar; Roman Emperor A.D. 41-54, the predecessor of Nero. To send relief; the Gentile converts to the poor Jews—a new thing under the sun. The elders; here first mentioned in the Christian church, although long familiar in the Jewish. By the hands of Barnabas and Saul; who were as ready to do the humble duty of carrying the contributions as they had been to preach and counsel.



GOLDEN TEXT

Acts 11: 21. The hand of the Lord was with them; and a great number believed and turned unto the Lord.

DAILY READINGS

M. — Acts 11: 19-30. The church at Antioch.  
 T. — Matt. 10: 16-23. Persecution and dispersion.  
 W. — Matt. 23: 16-20. "I am with you."  
 Th. — Luke 10: 17-24. Rejoicing in success.  
 F. — 2 Cor. 8: 1-9. Gifts by the church.  
 S. — 1 Peter 5: 1-11. Advice to the church.  
 S. — Rom. 12: 1-15. Exhortation to Christians.

CATECHISM

Q. 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.

TIME AND PLACE

Ramsay places that famine in Palestine at A.D. 46; some time not long previous to which date Barnabas and Saul labored in Antioch. This great and luxurious city was 300 miles north of Jerusalem near the N.E. corner of the Mediterranean Sea.

LESSON PLAN

- I. A New Centre, 19-21.  
In a great Northern city, Antioch.
- II. A New Leader, 22-26 (a).  
Who had been an old persecutor, Saul.
- III. A New Name, 28 (b).  
The disciples first called Christians.
- IV. A New Charity, 27-30.  
Help from Gentile to Jew.

LESSON HYMNS

Book of Praise 541; 90 (Ps. Sel.); 239; 218; 566; 238.

FOR FURTHER STUDY

Juniors—19-21 Where did Peter go after the conversion of Cornelius? Of what was he accused? What story did he tell? What followed Stephen's death? Where were Phenice, Cyprus, and Antioch? To whom was the Gospel first preached? To whom later at Antioch? With what result?

22-24 Who heard about the work at Antioch? Whom did they send? For what purpose? What did he see? What did he feel? What did he do? What kind of man was Barnabas?

25, 26 Where did he seek help? What said in chap. 9: 27? How long did they work together? What name was given to the followers of Jesus at Antioch? Before this what had they called themselves?

27, 28 Who came from Jerusalem? Name one of them. What did he tell?

29, 30 What did the disciples do? What was the rule of their giving? (2 Cor. 8: 12; Matt. 6: 1; 2 Cor. 9: 7.) Where was the collection sent? Through whom? About what time did they arrive? (ch. 12: 3, 25.)

Seniors and the Home Department—19, 20 What had been the effect of the persecution of Stephen? In what province was Antioch? How far from Jerusalem? At that time what two cities excelled? With what success had the gospel been preached? By whom?

21, 22 Of what is the "hand" a symbol? From what did these Gentiles turn? To what? Who was sent to Antioch? What else are we told of him.

23, 24 What did Barnabas exhort? Why could he do it so well? What was the effect?

25, 26 Where was Tarsus? Who lived there? Whom did Barnabas seek there? How long did they remain together at Antioch? What does the word "Christian" mean? What king used it in contempt? (ch. 28: 28.) How should Christians suffer? (1 Pet. 4: 16.)

27-30 Who prophesied a famine? By what power did he do it? How was relief obtained? What is the golden rule of Christian benevolence? Why here recorded? (Ps. 41: 1; Phil. 2: 4.)

Prove from Scripture—That we should give liberally.

Practical Points—1. It was right to begin with their own people, for "charity begins at home." But any Jew might have done this.

2. It was in the true spirit of Christ's gospel that they preached the gospel to Gentiles also. "All the world" is Christ's geography; "to every creature," His standard of duty.

3. Does anyone object to missions to the heathen? Ask him where would we have been, had there been no missions to the heathen? For our ancestors were heathen, and we are what the religion of Christ has made them and ourselves.

4. Purpose of heart is the key to success in more spheres than holy living. To be limp and nerveless is to be nowhere and nobody in these tense times.

5. A Christian should live worthy of his name. Alexander the Great, as Matthew Henry tells us, said to a soldier of his own name, who was noted as a coward, "Either change thy name or mend thy manners."

FOR WRITTEN ANSWERS

1. What sort of man was Barnabas? .....

.....

2. Where and when was the name Christian first given? .....

.....

3. Why did Barnabas seek for Saul, rather than for some one else? .....

.....

Acts 12: 1-9. Study Acts 12: 1-19. Commit to memory vs. 5-7.

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

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

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

4 And when he had <sup>6</sup> apprehended him, he put *him* in prison, and delivered *him* to four quarterions of soldiers to <sup>7</sup> keep him; intending after <sup>8</sup> Easter to bring him forth to the people.

5 Pe'ter therefore was kept in <sup>9</sup> prison; but prayer was made <sup>10</sup> without ceasing of the church unto God for him.

6 And when Her'od <sup>11</sup> would have brought him

**Revised Version**—<sup>1</sup> Put; <sup>2</sup> Afflict; <sup>3</sup> When he saw that; <sup>4</sup> Proceeded to seize; <sup>5</sup> And those were the days of unleavened bread; <sup>6</sup> Taken; <sup>7</sup> Guard; <sup>8</sup> The Passover; <sup>9</sup> The; <sup>10</sup> Earnestly; <sup>11</sup> Was about to bring; <sup>12</sup> Guards; <sup>13</sup> An; <sup>14</sup> Stood by him; <sup>15</sup> Cell; <sup>16</sup> Awoke him, saying, Rise up.

### EXPLANATION

**Connection**—Luke turns from the story of the spread of the gospel to the martyrdom of James and to Peter's escape from prison. With it and with Herod's death the first part of the Acts closes.

1, 2. **About that time**; the time just referred to, ch. 11. **Herod the King**; Herod Agrippa I, the grandson of the "Great" Herod, who murdered the infants at Bethlehem, Matt. 2. He reigned only 7 years, but although "a scapegrace adventurer" and "a fugitive bankrupt," managed to keep favor with the Roman Emperor and with the Jews. **To vex**. A much stronger word when our English version was made than now—to maltreat, do evil to. **James** the elder brother of John. They were sons of Zebedee (Matt. 4: 21), were called "sons of thunder,"



Sitting in Sackcloth

because of their fiery zeal, and, along with Peter, were the closest to their Master of the twelve. James was the first of the apostles to suffer martyrdom. **With the sword**. Death by the sword shows that it was for some pretended political offence; for a religious offence he would have been stoned.

3, 4. **Pleased the Jews**. Raging and blood-thirsty bigots they were—the same Jews who had hounded Jesus to the death; and Herod had no conscience, but to keep them in good humor. **To take Peter also**; higher game even than James. **Unleavened bread**; a name for the Passover, because unleavened bread (bread made without yeast) was eaten, Ex. 12: 14; Lev. 23: 6. **In prison**; likely the military prison within the fortress of Antonia, Herod's own residence. **Four quarterions**; four fours. A quarterion kept guard during each watch of the night. Peter had escaped from prison before, ch. 5: 19. That was a Jewish

prison. This is a Roman, and a Roman guard. Escape will be impossible. **After Easter**. Rev. Ver. "after the Passover"—after the whole Passover feast was ended. Herod scrupled about feast days; not at all at murder.

5, 6. **But prayer was made**; something Herod had not reckoned on, but which he would have now to reckon with, (Jas. 5: 16). **Peter was sleeping**; and peacefully, because the church was praying, his sleep probably sounder than that of Herod, who was planning the details of the execution for the morrow. **Between two soldiers**; and chained to either one. **The other two soldiers kept watch at the gate**.

7, 8. **And behold, the angel**. Perhaps the same as in ch. 5: 19. **A light shined**; a bit of heaven. **Smote Peter**. So soundly was he sleeping. **His chains fell off**; touched by an unseen hand. **Gird thyself**. The long, flowing undergarment was loosened by night and bound tight round the body by day. **Sandals**; the shoes of the poor. **Thy garment**; the outer garment or cloak. It was no hurried flight, but a calm departure. "Peter had got so in the habit of obeying God, that he did it in his sleep, or at least, when he was not more than half awake, and thought he was asleep. It was well for him that he had not wasted time debating whether it was a vision or a reality, but had just gone along and done as the Lord's messenger bade him."

9. **Wist (knew) not that it was true**; so natural was it all. When the angel had conducted him clear out of the prison, Peter recognized God as his deliverer. The stir that his arrival at Mary's house made, and the consternation of Herod are vividly told. "Rhoda had faith. She seems to have been expecting Peter. As soon as there was a rap at the door, she was there listening. As soon as she heard Peter's voice, she knew that it was he. When they told her she was crazy, she stuck to it still. Her prayer of faith counted more than all the rest." (The Gist of the Lesson.) James and Herod died (v. 23) the same month, the fisherman apostle and the king who, with an annual income of \$2,000,000 died in debt. One closing a life of usefulness, the other a life, the sooner forgotten the better. One wore an earthly crown; the other, a heavenly.

**GOLDEN TEXT**

Ps. 34 : 7. The angel of the Lord encampeth round about them that fear him, and delivereth them.

**DAILY READINGS**

- |                        |                                |
|------------------------|--------------------------------|
| M. —Acts 12 : 1-10.    | } Peter delivered from prison. |
| T. —Acts 12 : 11-19.   |                                |
| W. —Matt. 18 : 15-20.  |                                |
| Th. —Psalm 33 : 10-22. |                                |
| F. —Daniel 6 : 15-23.  |                                |
| S. —2 Cor. 1 : 1-12.   | } Prayer commanded.            |
| S. —Psalm 34 : 1-10.   | } The Deliverer.               |
|                        | } Able to deliver.             |
|                        | } Confidence in God.           |
|                        | } The angel of the Lord.       |

**CATECHISM**

Q. 21. Who is the Redeemer of God's elect?

A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, forever.

**TIME AND PLACE**

Says Peloubet, "The Passover in A.D. 44 was April 1-8. The martyrdom of James took place just before, the release of Peter just after, and the death of Herod the same month." The place was Jerusalem and the prison perhaps the tower of Antonia (Acts 21 : 37).

**LESSON PLAN**

- I. James Slain, 1, 2. By the cruel Herod.
- II. Peter Imprisoned, 3-5. Because James' death had pleased the Jews.
- III. Peter Delivered, 6-9. Through the prayers of the church and by an angel of God.

**LESSON HYMNS**

Book of Praise, 262; 26 (Ps. Sel.); 274; 251; 460; 293.

**FOR FURTHER STUDY**

Juniors—1, 2 How many Herods mentioned in the Bible? (Matt. 2 : 3; Mark 6 : 14; Acts 12 : 23; 25 : 13.) What kind of man was the one spoken of here? Of what was he guilty? Which James is this?

3, 4 What feast in progress? What did Herod do with Peter? By whom was he guarded? What is meant by "quarternion"? Into how many watches was the night divided?

5, 6 Who were Peter's friends? For what did they pray? How was Peter guarded?

7, 8 Who came to him as he slept? What did he do? What did he say? What articles of clothing did he mention? What miracle performed?

9, etc. Where was Peter taken? Where did the angel leave him? What had the people expected? Where did Peter go? Why there? How was he received? Why did they doubt? What did Peter say? Where did he go? What followed Peter's disappearance? What was Herod's fate?

Seniors and the Home Department—1-3 Whom did Herod persecute? Which two disciples suffered? In what ways?

4, 5 Describe how Peter was guarded. How was his faith tried? Where was prayer made for him? How long made? What promises attached to prayer? (Ps. 50 : 15; Matt. 7 : 7; 1 John 5 : 14, 15).

6-8 What caused Peter to sleep in Gethsemane? What caused in the prison? How was he delivered? Who are angels? (Heb. 1 : 7, 11; Ps. 68 : 17.) What came with the angel? What was Peter told to do?

9, 10 How did he obey? Why did the angel dis-

appear? How does God sometimes answer prayer? For what were the people waiting? Relate Peter's arrival at Mary's house. With what reception did he meet? How wisely did Peter act? (vs. 17-19.) What was his request? To what did Herod's pride lead him?

Prove from Scripture—That we should pray earnestly.

Practical Points—1. What a price he who lives merely for ambition has to pay for his gains!

2. Truly God's ways are mysterious; two brothers, James and John, close to Jesus' side. James summoned soon to His presence above, when his work seemed but just begun; John left for perhaps threescore years to suffer and to testify before his reward came.

3. Prayer unlocks all doors.
4. Around our pillows golden ladders rise  
And up and down the skies,  
With winged sandals shod,  
The Angels come and go, the  
Messengers of God. —Stoddart.

5. The angel does much, but Peter must do his own part. God is willing to deliver us from the bondage of our own evil passions and habits, but we must do our part as well.

6. Peter will be no vulgar hero; but, as should we, whenever God does any great thing for us or by us, he makes haste to give God the praise.

7. Are we not as much astonished as these good people were (v. 15), when there comes a sure and sudden answer to our prayers to God?

**FOR WRITTEN ANSWERS**

1. What befell James?.....

2. How was Peter delivered from prison?.....

3. What was this Herod's fate?.....

## Lesson VII.

## THE EARLY CHRISTIAN MISSIONARIES

May 18, 1902

Acts 13: 1-12. Commit to memory vs. 2, 3.

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 Sim'eon that was called N'ger, and Lu'cius of Cy're, and Mana'en, <sup>3</sup>which had been brought up with Her'od the tetrarch, and Saul.

2 <sup>4</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.

3 <sup>5</sup>And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cy'prus.

5 And when they were at Sal'amis, they <sup>7</sup>preached the word of God in the synagogues of the Jews: and they had also John <sup>8</sup>to their minister.

6 And when they had gone through the <sup>9</sup>isle unto Pa'phos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-je'sus:

7 Which was with the <sup>10</sup>deputy of the country,

Ser'gius Paul'us, a prudent man; who called for Bar'nabas and Saul, and <sup>11</sup>desired to hear the word of God.

8 But El'ymas the sorcerer (for so is his name by interpretation) withstood them, seeking to <sup>12</sup>turn away the deputy from the faith.

9 <sup>13</sup>Then Saul, (who also is called Paul,) filled with the Holy Ghost, <sup>14</sup>set his eyes on him,

10 And said, O full of all <sup>15</sup>subtily and all <sup>16</sup>mischievousness, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

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

12 Then the <sup>10</sup>deputy, when he saw what was done, believed, being astonished at the <sup>17</sup>doctrine of the Lord.

Revised Version.—1 At Antioch, in the church that was there, 2 Omil as; 3 The foster-brother, 4 And, 5 Then; 6 Went down to; 7 Proclaimed; 8 As their attendant; 9 Whole island; 10 Proconsul; 11 Sought; 12 Turn aside the proconsul; 13 But; 14 Fastened; 15 Guile; 16 Villany, thou son of; 17 Teaching.

## EXPLANATION

Connection—Here begins the second part of the Acts, which is chiefly occupied with Paul's travels and work. Antioch is now the centre, rather than Jerusalem. It is after the programme of Acts 1: 8.

1. The church at Antioch; founded ch. 11: 19-21. Antioch possessed a very varied population, Jew and Gentile, and was a great trade centre, and therefore a natural base for foreign missions. Prophets and teachers. All the New Testament "prophets" were "teachers," though not all the teachers were prophets. The latter had some special revelation of God's will. The two gifts were sometimes united in one person as in Paul, Gal. 2: 2; 1 Cor. 12: 1. Of the names here mentioned we know only about Barnabas, who had been sent from Jerusalem to care for the church at Antioch (11: 22) and Saul, whom he had sought out as his helper (vs. 25, 26). Manaen—was "foster-brother" of Herod, the tetrarch, Luke 3: 1.

2, 3. Ministered; led the people in worship. Fasted; from luxuries, or absolutely from all food. (Compare 10: 30; 14: 23; 27: 9). Fasting was an ancient and wide-spread custom. Our Lord does not condemn it, but says it must not be done for show. Matt. 6: 16-18. The Holy Ghost said; just in what way, we do not know. God's praying people are ever led to right choices by the Holy Spirit. Separate me; set apart for my service, Num. 8: 14; Acts 9: 15; Rom. 1: 1. Barnabas and Saul. Presently it is Paul and Barnabas, but as yet Barnabas is the leader. Fasted and prayed. See 1 Sam. 7: 5, 6; Dan. 9: 3. Laid their hands on them; a solemn dedication by representatives of the church to their God-appointed mission.

4, 5. Seleucia; the seaport of Antioch. Cyprus;

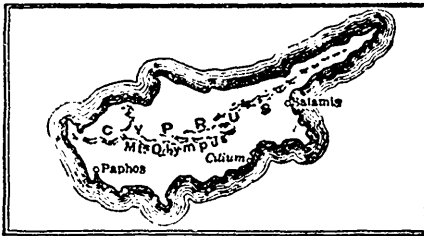
an island 150 miles long and 60 wide, just within sight of the mainland. Its copper mines made much trade with Antioch; besides, it was Barnabas' native place. So they went there first. Salamis; the port of Cyprus facing Seleucia. John to their minister. John Mark, the writer of the gospel of that name, went with them as helper.

6, 7. Paphos; on the west of the island. Sorcerer (Elymas, v. 8 is the Arabic word)—a wizard who pretended to tell fortunes from the stars and to have magic powers to help or to hurt. With the deputy, or Roman "pro-consul." Many noblemen, like the Earl of Leicester in "Kenilworth," kept such men among their attendants. A prudent man; cultured and sensible. Desired to hear. He was keen-minded and perhaps, like Cornelius (ch. 10), a seeker after God.

8-11. But Elymas . . . withstood them. He saw his power and chance of gain departing. Compare ch. 16: 19. Saul . . . Paul. Luke here first uses Paul's Gentile name, perhaps because he has now definitely entered on his work as apostle to the Gentiles. Set his eyes on him; administering a dreadful rebuke and inflicting blindness; the first recorded miracle of Paul. "We have here a glimpse," says R. A. Torrey, "of how God will deal with men who choose darkness rather than light, and oppose

His truth. (2 Thess. 2: 11, 12.) Opposition to God is a dangerous business."

12. Then the deputy . . . believed. The miracle clinched the doctrine, or teaching of Paul and Barnabas, which had already found a place in the heart of this "prudent" Roman governor, vs. 7, 8, who became from this time onward a believer.



Island of Cyprus (Peloubet)

**GOLDEN TEXT**

**Matt. 28: 19.** Go ye therefore, and teach all nations.

**DAILY READINGS**

- M. — Acts 13: 1-12. The early Christian missionaries.
- T. — Isa. 6: 1-8. Prepared and sent.
- W. — Isa. 40: 1-11. Good tidings.
- Th. — Rom. 10: 11-21. Messengers needed.
- F. — Deu. 18: 9-18. Sorcery forbidden.
- S. — 1 John 3: 1-10. The source of sin.
- S. — 1 Cor. 1: 12-24. Power of the gospel.

**CATECHISM**

*Q. 22. How did Christ, being the Son of God, become man?*

A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being

conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

**TIME AND PLACE**

Probably the spring of A. D. 46 or 47, the beginning of the great missionary movement among the Gentiles. Place, Antioch in Syria, and the island of Cyprus not far distant.

**LESSON PLAN**

- I. **The Missionaries Set Apart, 1-3.**  
By direction of the Holy Ghost, for foreign service.
- II. **The Missionaries in the Field, 4-7.**  
Preaching, travelling, teaching, and with success.
- III. **The Missionaries Under Fire, 8-12.**  
Opposed by a sorcerer, over whom they triumph.

**LESSON HYMNS**

Book of Praise, 449; 101 (Ps. Sel.); 557; 564; 565; 447.

**FOR FURTHER STUDY**

**Juniors—1, 2** With what great work does this chapter begin? Who is mentioned first? Why? What others? How were they engaged? Which two disciples were called? To what special work?

**3-5** How were they set apart? By whom sent? To what place? Where was Cyprus? Whose home was it? What is meant by "the word of God?" Where was it now preached? Who helped? By what other name known? (ch. 12: 12, 25.) What gospel did he write?

**6-8** To what city do they now come? What two persons mentioned? What sort of man was the "deputy?" Whom did Elymas pretend to be? What was his Jewish name? What did he try to do? Why?

**9-11** What change in Saul's name? Why the change? Why at this time? What power given to him here? What does Paul say? How was Elymas punished? What four points do you notice about the blindness which came upon him?

**12** What was the effect of the miracle on the noble Roman?

**Seniors and the Home Department—1-3** Who were the first "foreign missionaries?" Describe their "ordination." What is the spirit of fasting? (Isa. 58: 6, 7.) By what should it be accompanied? (Dan. 9: 3; Neh. 9: 1.) What promise connected with it? (Matt. 6: 18.)

**4, 5** Who started the foreign missionary enterprise? How can Christians be missionaries? (Ps. 116: 16-19; Matt. 10: 8; Heb. 10: 34; 2 Cor. 8: 5.) What obligation rests on Christians? (Acts 4: 19, 20; Rom. 1: 13-15; 1 Cor. 9: 16.) Where was Cyprus? Name two chief towns.

**6-8** What were the differences between Elymas and Sergius Paulus? What were both seeking? Who were sent for? Why? What did Elymas wish? How did he succeed? What prevented him?

**9-11** What power manifested in Elymas? What in Paul? For what were both contending? What is the first recorded miracle wrought through Paul? What were its chief features?

**12** What was the effect on the deputy? What does false religion seek? What true religion? Which should have the victory?

**Prove from Scripture—That the Lord selects for His service.**

**Practical Points—1.** Manaen and Herod, brought up in the same family, the one a Christian minister, the other a lustful murderer (Matt. 14: 8). "Compare," says Peloubet, "Abel and Cain. No surroundings are so bad but a child may grow into a saint from amidst them; and none so good, but a child may become bad in spite of them."

**2.** Paul and Barnabas could be ill spared. But that is just why they were sent. "He is the very man for the place," said President Dwight of Yale, when Dr. Spring came to New Haven seeking a young pastor there, Moses Stuart, for a professorship at Andover, "but we cannot spare him." "Sir," responded Dr. Spring, "We do not want a man that can be spared." Who does?

**3.** Here was the planting of a seed—the sending of the first foreign missionaries. It has grown into a great tree and millions are resting under its shadow.

**4.** Fortunate young man, John Mark, to work with two such men as Barnabas and Saul.

**FOR WRITTEN ANSWERS**

1. To what work were Barnabas and Saul set apart? .....

2. Why these two? .....

3. Describe their first success.....

## Lesson VIII.

## PAUL AT ANTIOCH IN PISIDIA

May 25, 1902

Acts 13: 43-52. Commit to memory vs. 46, 47. Read Acts 13: 13-42.

43 Now when the <sup>1</sup> congregation was broken up, many of the Jews and <sup>2</sup> religious proselytes followed Paul and Bar'nabas: who, speaking to them, <sup>3</sup> persuaded them to continue in the grace of God.

44 And the next sabbath <sup>4</sup> day came almost the whole city <sup>5</sup> together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with <sup>6</sup> envy, and <sup>7</sup> spake against those things which were spoken by Paul, <sup>8</sup> contradicting and <sup>9</sup> blaspheming.

46 <sup>10</sup> Then Paul and Bar'nabas <sup>11</sup> waxed bold, and said, It was necessary that the word of God should first <sup>12</sup> have been spoken to you: but seeing ye <sup>13</sup> put it from you, and judge yourself unworthy of <sup>14</sup> everlasting life, lo, we turn to the Gen'tiles.

47 For so hath the Lord commanded us, saying, I

Revised Version—<sup>1</sup> Synagogue broke up; <sup>2</sup> Of the devout; <sup>3</sup> Urged; <sup>4</sup> Omit day came; <sup>5</sup> Was gathered; <sup>6</sup> Jealousy; <sup>7</sup> Contradicted the things; <sup>8</sup> Omit contradicting; <sup>9</sup> Blasphemed; <sup>10</sup> And; <sup>11</sup> Spoke out boldly; <sup>12</sup> Be; <sup>13</sup> Thurst; <sup>14</sup> Eternal; <sup>15</sup> For a light; <sup>16</sup> Uttermost part; <sup>17</sup> As; <sup>18</sup> God; <sup>19</sup> Spread abroad; <sup>20</sup> Urged on; <sup>21</sup> Women of honourable estate; <sup>22</sup> Stirred up a; <sup>23</sup> Cast; <sup>24</sup> Borders.

have set thee <sup>15</sup> to be a light of the Gentiles, that thou shouldst be for salvation unto the <sup>16</sup> ends of the earth.

48 And <sup>17</sup> when the Gen'tiles heard this, they were glad, and glorified the word of <sup>18</sup> the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was <sup>19</sup> published throughout all the region.

50 But the Jews <sup>20</sup> stirred up the devout <sup>21</sup> and honourable women, and the chief men of the city, and <sup>22</sup> raised persecution against Paul and Bar'nabas, and <sup>23</sup> expelled them out of their <sup>24</sup> coasts.

51 But they shook off the dust of their feet against them, and came unto Ico'ni'um.

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

## EXPLANATION

**Connection**—From Cyprus "Paul and his company" (ch. 13: 13) passed over to the mainland, landing at Perga, a marshy, fever-stricken coast (it was summer), and pushed upward into the wild, mountainous region of Pisidia. It was likely in these highlands that the perils of 2 Cor. 11: 23-27 were encountered. It was a turbulent district, and we may be on the lookout for adventures and escapes. Antioch was the chief city, and the synagogue there Paul's first preaching place. His words of love and warning (ch. 13: 17-41) are summed up in vs. 38-41.

43. **When the congregation was broken up**; when church was out. **Religious (devout) proselytes**. A "proselyte" is originally one who arrives at a place, a stranger; hence, one who comes over to another faith. **Followed**; eager to hear more of the crucified Jesus. **To continue in the grace of God**; as Barnabas had exhorted at Antioch in Syria (11: 23). They had already the beginnings of the "work of grace" in their hearts, the first sparks of the heavenly flame.

44, 45. **Almost the whole city**; following probably on a week's diligent work among the people. (Compare ch. 20: 20.) The preaching had "caught on." **Saw the multitudes**. So great popularity was too much for the Jews; besides, the presence of the Gentiles angered these "dog-in-the-manger" people. **Filled with envy**; "boiling over," the word means. **Spoke against**. Right enough it is to maintain one's own view, if done in the right spirit. **Blaspheming**; cursing the name of Jesus and abusing the apostles.

46, 47. **Waxed bold**; a fine touch, like the bursting out of a fire. **It was necessary . . . first . . . to you**. Jesus "came unto His own." John 1: 11. His personal ministry was amongst His own, Matt. 15: 24. His apostles were to begin with Israel first, Acts 1: 8. **Judge yourselves unworthy**. It was not their Lord's fault, but their own, that the Jews were passed by. **We turn to the Gentiles**. Illustrated by the parable of the wedding, Matt. 22: 1-10. **So . . . commanded us**. Paul refers to Isa. 49: 6; Luke 2: 32. Jesus foretold this coming of the Gen-

tiles, Matt. 8: 11, 12.

48. **The Gentiles . . . were glad**; as was the Syro-phenician woman (a Gentile), when she got some of the "crumbs" which fell "from their Master's table," Matt. 15: 27, 28. **Glorified the word of the Lord**. Gloried in it and by accepting it and living it, made it glorious in the eyes of others, Titus 2: 10. **Ordained to eternal life**. The word "ordained" signifies "marshalled, placed in rank," and much ingenuity has been expended in softening its meaning. Man is certainly free to choose, and God's invitations and grace extend to all, but such plain statements as that of this verse and of Rom. 8: 23, 30, show that, however little we understand it,



Coin of Antioch in Pisidia

it is God's choice of men first, rather than their choice of God, that leads them to believe the Gospel.

50-52. **The Jews . . . raised persecution**. Women had unusual prominence in Antioch and the neighboring cities. One had even been appointed "ruler of the synagogue" in Smyrna. The men were to be reached through them. **Coast**; town limits. **Shook off the dust** (See Matt. 10: 14); which means, "further intercourse is at an end." So Christ had commanded them to do as a testimony (Matt. 10: 14) not in anger, but to show them that they did not leave them willingly to go to ruin, but the blame must rest upon themselves. **Filled with joy and with the Holy Ghost**; the one followed the other naturally (Gal. 5: 22). **Persecution and joy in the Holy Ghost** often go hand in hand. (1 Thess. 1: 6; 1 Pet. 4: 14; 2 Cor. 8: 2.)

**GOLDEN TEXT**

Acts 13 : 38. Through this man is preached unto you the forgiveness of sins.

**DAILY READINGS**

M. — Acts 13 : 14-25. Paul in the synagogue.  
 T. — Acts 13 : 26-42. Paul's address.  
 W. — Acts 13 : 43-52. Paul at Antioch in Pisidia.  
 Th. — Acts 18 : 1-11. Turning to the Gentiles.  
 F. — Jer. 7 : 21-28. Would not hear.  
 S. — Zech. 7 : 8-14. Stony hearts.  
 S. — Heb. 3 : 1-13. Heart of unbelief.

**CATECHISM**

Q. 23. What offices doth Christ execute as our Redeemer?

A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

**TIME AND PLACE**

Immediately following the lesson of last Sabbath, the summer of A. D. 46 or 47—Professor Ramsay says, July. The cities of Antioch in Pisidia and Iconium; consult map for the places and the way thither.

**LESSON PLAN**

- I. Enquirers, 43. Jews and proselytes.
- II. Opponents, 44-47. Envious Jews, who contradicted and blasphemed.
- III. Believers, 48, 49. From among the despised Gentiles.
- IV. Persecutors, 50-52. The chief men and women of the city.

**LESSON HYMN**

Book of Praise, 129; 441; 74 (Ps. Sel.); 90; 576; 447.

**FOR FURTHER STUDY**

**Juniors**—Who travelled with Paul on his first missionary tour? Where did they travel? Where did John Mark leave them? What does Paul afterwards say of him? (Col. 4 : 10; 2 Tim. 4 : 11.) What did Paul do on his first Sabbath in Antioch?

43 What was the action of many of the Jews and proselytes?

44-47 What happened on the second Sabbath? How did the Jews act? What was the reason? What spirit shown by Paul and Barnabas? Why was it necessary? (Rom. 1 : 16; Luke 24 : 47; Acts 3 : 26.) What had been said about the Gentiles? (Isa. 49 : 6.) What command had Paul received? (Acts 9 : 15.) Peter? (Acts 11 : 16-18.)

48, 49 Why did the Gentiles rejoice? Who believed? What was the result of the apostles' visit?

50, 51 By whom was a persecution begun? Against whom? What did they do? What command was obeyed? (Matt. 10 : 11.) Where was Iconium?

**Seniors and the Home Department**—Describe the beginning of the first missionary journey. Why did Paul take this journey? Who went with him?

Who was the preacher that first Sabbath? (v. 16.) Of what does he remind them? (vs. 16-22.) For what were all Jews looking? How answered? (vs. 23-26.) By whom had Christ been rejected? (vs. 27-29; Isa. 53 : 3.) How could He reign if He were dead? (vs. 30, 31.) What did this prove? (vs. 32-37.)

43 What is a "proselyte"? Of what is grace a source? (Acts 18 : 27; 15 : 11.) To what necessary? (Heb. 12 : 28.)

44-47 How was the second Sabbath in Antioch spent? What spirit filled the Jews? To what did it

lead? To what does it lead? (1 Pet. 2 : 1.) What defence made by Paul? On what grounds? How full is the gospel?

48, 49 How received by the Gentiles? What is meant by "ordained to eternal life"?

50-52 Who were the leaders in the persecution? What did it result in? What were the different effects of the gospel?

**Prove from Scripture**—*That envy hinders God's work.*

**Practical Points**—1. The longest journey and the greatest perils are none too much, if but souls be saved at the end.

2. "Let Glasgow flourish by the preaching of the Word" is the motto of the second city in Britain. It's a wholesome sort of excitement when a whole city comes together to hear the word of God.

3. It is nature's law, as well as that of God as revealed in His Word, that what we will not use, we lose. It is as true of strength of limb or quickness of brain, as it is of the opportunity of eternal life. Young people especially should be great users, and so great gainers.

4. We should rejoice that our gospel is suited to all men and will yet reach all men. We should be ashamed that we take so little interest in sending it to them.

5. God's plans for us are infinitely wise and merciful. The trouble is that we are often so determined not to fall in with them but to have our own way.

6. Abuse is a poor answer to an argument. It is generally resorted to by those who feel that they have no solid ground.

**FOR WRITTEN ANSWERS**

1. By what route did Paul reach this Antioch? .....

2. How were his Sabbaths spent? .....

3. What led to his turning to the Gentiles? .....

## Lesson IX.

## PAUL AT LYSTRA

June 1, 1902

Acts 14: 8-19. Study Acts 14: 8-22. Commit to memory vs. 8-10. Read Acts 14.

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

9 The same heard Paul <sup>2</sup> speak ; who <sup>3</sup> 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 and walked.

11 And when the <sup>6</sup> people saw what Paul had done, they lifted up their <sup>7</sup> voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Bar'nabas, Ju'piter ; and Paul, <sup>8</sup> Mercur'ius, because he was the chief speaker.

13 <sup>9</sup> Then the priest of Ju'piter, <sup>10</sup> which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the <sup>11</sup> people.

14 Which when the apostles, Bar'nabas and Paul, heard of, they rent their <sup>12</sup> clothes, and <sup>13</sup> ran in

among the <sup>14</sup> people, crying out,  
 15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and <sup>16</sup> preach unto you that you should turn from these <sup>17</sup> vanities unto the living God, <sup>18</sup> which made heaven and earth, and the sea, and all <sup>19</sup> things that are therein :  
 16 Who in <sup>19</sup> times past suffered all <sup>20</sup> nations to walk in their own ways.  
 17 <sup>21</sup> Nevertheless he left not himself without witness, in that he did good, and gave <sup>22</sup> us rain from heaven, and fruitful seasons, filling <sup>23</sup> our hearts with food and gladness.  
 18 And with these sayings scarce restrained they the <sup>24</sup> people, that they had not done sacrifice unto them.  
 19 And there came <sup>25</sup> thither certain Jews from Antioch and Iconium, <sup>26</sup> who persuaded the <sup>27</sup> people, and, having stoned Paul, <sup>28</sup> drew him out of the city, supposing <sup>29</sup> he had been dead.

Revised Version—Omit being : <sup>3</sup> Speaking ; <sup>3</sup> Fastening his eyes upon ; <sup>4</sup> Seeing ; <sup>5</sup> Made whole ; <sup>6</sup> Multitude ; <sup>7</sup> Voice ; <sup>8</sup> Mercury ; <sup>9</sup> And ; <sup>10</sup> Whose temple was before the city ; <sup>11</sup> Multitudes ; <sup>12</sup> Garments ; <sup>13</sup> Sprang forth ; <sup>14</sup> Multitude ; <sup>15</sup> Bring you good tidings ; <sup>16</sup> Vain things ; <sup>17</sup> Who made the heaven and the earth ; <sup>18</sup> That in them is ; <sup>19</sup> The generations gone by ; <sup>20</sup> The ; <sup>21</sup> And yet ; <sup>22</sup> You from heaven rains ; <sup>23</sup> Your ; <sup>24</sup> Multitudes from doing ; <sup>25</sup> Jews thither ; <sup>26</sup> And having ; <sup>27</sup> Multitude, they ; <sup>28</sup> And dragged him ; <sup>29</sup> That he was dead.

## EXPLANATION

Connection—Driven out of Antioch (13: 50), Paul and Barnabas went to Iconium, some sixty miles away, and there preached Jesus. There were converts and persecutions (14: 1, 2), but they held their ground, finally thinking it best to go on further (vs. 3-7).

8. Lystra ; a city with a small cultured Greek and Roman circle and a great mass of ignorant and superstitious barbarians. Sat ; probably in the market place. Impotent (powerless) in his feet ; a well-known and life-long cripple. There could be no shame in the cure.

9, 10. Heard Paul speak. Evidently the truth found a lodgment in his heart. Had faith. To have faith in, or to trust, Jesus, is the way to have Him help us. With a loud voice ; so that every one might hear. Leaped ; sprang up with a bound ; and walked ; kept walking.

11. What Paul had done. They did not know that it was by Jesus' power. In the speech of Lycaonia ; the province in which Lystra was. They understood Greek, in which Paul had spoken, but under the excitement, had fallen back on their own language, which Paul would not understand. The gods are come down. They told a silly story in that part of the country of two gods, Jupiter and Mercury, coming down to stay with Baucis and Philemon. (Compare 28: 6.)

12, 13. Barnabas, Jupiter ; the king of the gods, Barnabas was the elder. Paul, Mercurius ; because of his preaching powers. Mercury was Jupiter's spokesman. The priest of Jupiter ; of Jupiter's temple which was before the gates of their city. Oxen ; to slay in sacrifice. Garlands ; with which the sacrifices were adorned. Unto the gates ; of the city, of the temple, or of the house where the apostles lodged.

14, 15. Rent their clothes ; among the Jews a sign of intense grief. These vanities ; the constant

Old Testament way of speaking of idols (Deut. 32: 21 ; Jer. 10: 8 ; 14: 22).

16-19. The "living God" mentioned in v. 15 shows His power also in His care of men. "He is the personal and living guide of the race." Scarce restrained they the people ; so blinded were these by superstition. Persuaded the people. Ignorant people are apt to be easily led, and led astray. (Compare 28: 6.) Stoned Paul. Not the legal Jewish punishment, which would be outside the city ; but a rough hurling of stones, mob violence, within the city.



Jupiter and Mercury

Paul was not killed. Nor did the disciples forsake him, v. 20. But he departed elsewhere for a time, returning again through the same cities and finally to Antioch (vs. 20-28).

"This is the sort of treatment all who are loyal to Christ may expect in this God-hating world (perhaps not stones, but hard, cruel words), 2 Tim. 3: 12 ; John 15: 18-20. But there are abundant compensations," 2 Tim. 2: 12 ; Rom. 8: 18 ; Matt. 5: 10-12.



**GOLDEN TEXT**

2 Tim. 2 : 3. Thou therefore endure hardness, as a good soldier of Jesus Christ.

**DAILY READINGS**

M. —Acts 14 : 8-18.	} Paul at Lystra.
T. —Acts 14 : 19-28.	
W. —Acts 17 : 22-31.	
Th.—Rom. 1 : 14-23.	
F. —2 Tim. 3 : 10-17.	
S. —2 Cor. 11 : 21-30.	God made known.
S. —Rom. 8 : 8-18.	God manifest in His works.
	"The Lord delivered."
	Persecutions.
	The glory to follow.

**CATECHISM**

Q. 24. How doth Christ execute the office of a prophet?  
 A. Christ executed the office of a prophet in reveal-

ing to us, by his word and Spirit, the will of God for our salvation.

**TIME AND PLACE**

Following upon lesson VIII., A.D. 48 or 49. The chief incident is at Lystra, with glimpses of Iconium, Derbe and the region round about.

**LESSON PLAN**

- I. A Wonderful Cure, 8-10.
- Of a cripple who had never walked.
- II. A Foolish Worship, 11-18.
- Of the apostles by the excited populace.
- III. A Fierce Attack, 19.
- By those same people on the apostles.

**LESSON HYMNS**

Book of Praise, 252; 263; 49 (Ps. Sel.), 256; 260; 250.

**FOR FURTHER STUDY**

**Juniors**—Where was Paul at this time? What was he doing? Who were among his converts? (ch. 16 : 1, 2 Tim. 1 : 5.) Did Timothy know of Paul's persecutions? (2 Tim. 3 : 10, 11.)

**8-10** Whom did Paul see at Lystra? Where was he? Why there? How long had he been a cripple? What did Paul notice about the man? How did he know this? In whom did the man believe? What miracle did Paul perform? How complete was the cure?

**11, 12** What effect had the miracle upon the people? What language had Paul spoken in? How did they treat Barnabas and Paul? What do miracles show forth? (John 9 : 3.) By whose power were they performed? (Matt. 10 : 1; Rom. 15 : 19.) What required by those who perform them? (John 14 : 12, Acts 3 : 16; 6 : 8.)

**13, 14** What honors would the people have done? How were the apostles affected?

**15-17** Whom did they wish to honor? What did they say to the people?

**18, 19** How was Paul treated? What brought about this change?

**Seniors and the Home Department**—What place did Paul and Barnabas leave? To what place did they go? In doing so what command did they obey? (Matt. 10 : 23.)

**8-10** Upon whom did Paul perform a miracle? Relate the incident. What other miracles did Paul do? (Acts 13 : 11; 16 : 18; 28 : 5; 28 : 8.) Of what are miracles an evidence? (Mark 16 : 20.) To what should they lead? (John 20 : 30, 31.)

**11, 12** How was this miracle received? What names given to the apostles? Why these names?

**13, 14** What was done by the priest? For what

purpose? What did the apostles think of it? (Eph. 4 : 17.)

**15-17** What is the chief thought in what Paul said? How had God shown His goodness?

**18, 19** What treatment did Paul receive? How was it borne? (Golden Text.) What has God promised for this warfare? (Ps. 118 : 13; 2 Cor. 7 : 5, 6, 2 Tim. 4 : 17.) By what route did they return to Antioch? (vs. 20-28.)

**Prove from Scripture—That obedience brings reward.**

**Practical Points**—1. Timothy was a Lystra boy (ch. 16 : 1). As a lad he likely saw this miracle of healing, which revealed to him the Messiah—Christ the Lord—about whom he had been taught in his home (2 Tim. 3 : 15). He was witness probably also of the stoning of Paul, and this made him an heroic servant of Christ, so that when Paul returned six years later (16 : 1) he found him ready for service.

2. How much faith did it require "to be healed"? How much faith does it require to be saved? Idle questions. A single touch of her finger healed the woman in the crowd (Matt. 9). A single question saved the thief on the cross (Luke 23).

3. How complete are Christ's cures.  
 "He breaks the power of cancelled sin,  
 He sets the prisoner free;  
 His blood can make the vilest clean—  
 His blood avails for me."

4. The apostles could stand rough usage. That is hard to bear. They could also stand flattery; which is much harder.

5. God's witness of Himself! Think of it—in every raindrop that falls from the sky, in every stalk of waving grain.

**FOR WRITTEN ANSWERS**

1. What work of power and mercy wrought at Lystra? .....
2. How did the people show their folly? .....
3. How did the apostles show the grace that was in them? .....

Acts 15 : 22-33. Commit to memory vs. 30-32. Read Acts 15.

22 Then I pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren :

23 And they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia :

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

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

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

**Revised Version**—1 It seemed good to; 2 The; 3 Choose men out of their company, to Antioch; 4 Called Barsabbas; 5 Thus by them; 6 The elder brethren unto; 7 Greeting; 8 Omit as for as law; 9 Omit such; 10 Having come to; 11 Choose out men and send them; 12 Themselves also shall; 13 Word of mouth; 14 Things sacrificed; 15 It shall be well with you; 16 Down; 17 Having; 18 And; 19 It; 20 Spent some time there; 21 Dismissed; 22 Those that had sent them forth.

### EXPLANATION

**Connection**—The church at Antioch, which was rejoicing with Paul and Barnabas in the ingathering of the Gentiles (ch. 14 : 27), was soon disturbed as to whether Gentiles must be circumcised if they would be Christians (15 : 1). Paul and Barnabas fought this teaching vigorously (v. 2) and the matter finally was referred to the "apostles and elders" at Jerusalem for judgment (v. 2), Paul and Barnabas being the messengers. After their case was stated and considered (vs. 4-18) it was agreed that circumcision should not be exacted (v. 19), and further:

22. To send chosen men. This was the decision of the whole church, office-bearers and members. The brethren chose as a deputation two men, Judas Barsabas, perhaps a brother of Joseph Barsabas, (ch. 1 : 23) and Silas, who afterwards became Paul's companion and fellow-worker, v. 40.

23, 24. And they wrote letters; to send with these messengers. Note that the brethren were joined with the apostles and elders in the letter. The method was thoroughly Presbyterian. Antioch, etc.; the whole region of the missionary labors of Paul and Barnabas. Subverting your souls; upsetting your minds. Ye must be circumcised; that is, to be Christians and be saved. No such commandment. Though it had come down from Abraham or before (Gen. 17 : 10) they will not force it on outsiders.

25-27. Assembled with one accord; "having

27 We have sent therefore Judas and Silas, who shall also tell you the same things by their mouth.

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

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

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 Which when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they were sent let go in peace from the brethren unto the apostles.

come to one accord" (Rev. Ver.) That have hazarded their lives; and therefore are no mere jellyfish men, easily swayed. Tell you the same things by mouth; then, as now, the best way to manage a difficult business is usually face to face.

28, 29. Seemed good to the Holy Ghost; who had so shown by blessing uncircumcised Gentile as well as circumcised Jew. And to us. They had discerned the Spirit's teaching on the point. Those necessary things. Some of them necessary to prevent sin; others to preserve good will between Jew and Gentile believers. Meats offered to idols implied participation in idol worship; licentiousness was also close-joined to this, as well as being a sin in itself. The eating of blood or of things strangled (and therefore retaining the blood) was an offence to the Jew (Lev. 3 : 17; 17 : 10-14), and must be abstained from for courtesy's sake.

30-33. The deputation and letter accomplished their object. Good-will was restored, v. 31, and the church further strengthened by the ministrations of Judas and Silas. The trouble at Antioch in the long run wrought good, for as Peloubet remarks, "Heresies and false doctrines occasion the true doctrine to be more carefully discussed and to cast off imperfections, and to stand out clearer and brighter than ever. This has been the result of the great doctrinal conflicts in the church." When the storm has passed, the truth has been found more deeply rooted.



An Eastern Letter Writer

**GOLDEN TEXT**

Gal. 5: 1. Stand fast, therefore, in the liberty wherewith Christ hath made us free.

**DAILY READINGS**

M. —Acts 15: 1-11.	Disputing among brethren.
T. —Acts 15: 12-21.	Words of peace.
W. —Acts 15: 22-33.	The council at Jerusalem.
Th. —Gal. 2: 1-10.	Paul's reference.
F. —Gal. 6: 7-18.	The new creature.
S. —Phil. 3: 1-11.	Loss for Christ.
S. —Gal. 5: 1-14.	Liberty to serve.

**CATECHISM**

Q. 25. How doth Christ execute the office of a priest? A. Christ executeth the office of a priest in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God; and in making continual intercession for us.

**TIME AND PLACE**

Peloubet says "About A. D. 50, as generally agreed. But McGiffert shortens all dates and places it at 45, 40; Harnack and Blass in 47." The place, Antioch in Syria where the dispute arose, and Jerusalem where it was settled.

**LESSON PLAN**

- I. A Deputation, 22. Two chief men from among the brethren.
- II. A Letter, 23-29. Containing the decision of the council.
- III. A Visit, 30-33. Which brought comfort and goodwill.

**LESSON HYMNS**

Book of Praise, 226; 105 (Ps. Sel.); 218; 119; 522; 533.

**FOR FURTHER STUDY**

**Juniors—22, 23** How many years after Paul's conversion did he go to Jerusalem? (Gal. 2: 1.) Whom did he take with him? What was the object of his journey? What question was to be settled? (Ch. 15: 5.) Before whom was the subject brought up? At this council how many of the twelve disciples of Christ are named?

24 By whom had the apostles been annoyed? How does Paul speak of them? To what law is reference made?

25-27 Why were Barnabas and Paul sent? What promises given? (Matt. 5: 11, 12.) Who are now sent to Antioch? By what other name was Silas known? (2 Cor. 1: 19; 1 Thess. 1: 1; 1 Pet. 5: 12.)

28, 29 Under whose influence was the council? To what result were they led? What things were to be avoided? Why?

30-33 Where did they go? What caused the rejoicing? What further work did Judas and Silas do? What followed?

**Seniors and the Home Department—22, 23** What question was to be settled by Paul and Barnabas on this visit to Jerusalem? What did many Jewish Christians contend? (Ch. 15: 1-5.) What is known of Barnabas? (Acts 4: 36; 11: 22.) On what occasions did he accompany Paul? (Acts 11: 30; 12: 25; 1 Cor. 9: 6.) What was the subject of their conversation? (Acts 15: 36.) What was his error? (Gal. 2: 13.) On what occasion did Silas go with Paul? (Acts 15: 10, 19; 17: 4.)

24-29 Who took part in the council at Jerusalem? What was its decision on the question submitted?

Who abolished the ceremonial law? (Eph. 2: 15; Col. 2: 14.) What was the result? (Gal. 5: 1.) By whom is Christian liberty conferred? (Rom. 8: 15; John 8: 32.) By whom confirmed? (John 8: 30.) By whom proclaimed? (Luke 4: 18.) What is Christian liberty? (1 Cor. 7: 22; Gal. 3: 13; Heb. 2: 15; 1 Cor. 9: 19.) What has it been called? (Rom. 8: 21.)

30-33 After the council was dismissed, where did Saul and Barnabas go? How were they and the church at Antioch comforted?

*Prove from Scripture—That kind words are helpful.*

**Practical Points—1.** It is much easier to raise a disturbance than to quiet it again.

2. The smaller the needle point, often the more irritating it is.

3. People have much to answer for who stir up bad feeling over some point that does not matter one way or another.

4. Young men for war, old men for council.

5. It is a great honor to be a peace-maker.

6. What medal or even Victoria Cross can equal the badge affixed to Judas Barsabas and Silas (v. 26)—"Men that have hazarded their lives for the gospel."

7. It is Christlike to abstain from even lawful things, if by so doing we keep others from stumbling.

8. It was perhaps as much owing to the spirit of the deputation as to the words of the letter, that peace came. A "peace maker" is a man of power.

9. We get good as well as do good in Christian work. This visit of Silas to Antioch made him a missionary (vs. 34, 40).

**FOR WRITTEN ANSWERS**

1. What part did Peter take in the council? .....

2. What part did James take? .....

3. What was its decision? and how communicated? .....

Acts 16: 6-15. Commit to memory vs. 9, 10. Read Acts 16: 1-5.

6<sup>1</sup> Now when they had gone throughout Phrygia and 2 the region of Galatia, and 3 were forbidden of the Holy Ghost to 4 preach the word in Asia,

7 5 After they were come 6 to Mysia, they assayed to go into Bithynia: 7 but the spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; There 8 stood a man of Macedonia, 9 and prayed him, saying, Come over into Macedonia, and help us.

10 And 10 after he had seen the vision, 11 immediately we endeavoured to go into Macedonia, 12 assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 12 Therefore loosing from Troas, we 14 came with a straight course to 15 Samothracia, and the 16 next day to Neapolis;

**Revised Version**—1 And they went through the region of: 2 Omit the region of; 3 Having been; 4 Speak; 5 And when; 6 Over against; 7 And the Spirit of Jesus; 8 Was; 9 Standing, beseeching him and saying; 10 When; Straightway we sought to go forth; 12 Concluding that God; 13 Setting sail therefore; 14 Made; 15 Samothraee; 16 Day following; 17 A city of Macedonia, the first of the district, a Roman colony; 18 This; 19 Tarrying; 20 Day; 21 Forth without the gates; 22 We supposed there was a place of prayer; 23 Were come together; 24 One that; 25 To give heed.

12 And from thence to Philippi, which is 17 the chief city of that part of Macedonia, and a colony: and we were in 18 that city 19 abiding certain days.

13 And on the sabbath, 20 we went 21 out of the city by a river side, where 22 prayer was wont to be made; and we sat down, and spake unto the women which 23 resorted thither.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, 24 which worshipped God, heard us; whose heart the Lord opened, 25 that she attended unto the things which were spoken of Paul.

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

### EXPLANATION

**Connection**—We are now entering on what is known as Paul's second missionary journey, ch. 15: 34-41. He visited no doubt Damascus, where he had found the Saviour, and Tarsus, his birth-place, and then crossing the Taurus mountains by the wild pass known as the Cilician Gates, he came to Derbe and Lystra. Silas had been with him from the start, 15: 10. He takes Timothy at Lystra (16: 1-3), and continues his journey, vs. 4, 5.

6-8. Now . . . they . . . were forbidden. A map is necessary to follow the route. They had gone throughout Phrygia and Galatia, upland provinces of Asia Minor, and would have turned south,



An Ancient Ship

into Asia, a province on the Mediterranean coast, but were not allowed by the Holy Ghost. Just how He informed them, we do not know. They went, instead, westerly to Mysia and assayed to go north into Bithynia, on the shore of the Black Sea, but again the Spirit hindered, so that passing by, or through Mysia without stopping, they came down to Troas, a seaport town at almost the nearest point to Europe.

9. A vision . . . in the night; a new way of leading for Paul and a new direction to go. A man of Macedonia; the province in Europe directly across the Egean archipelago. Come over . . . and

help us; a plea that the church has never since been able entirely to resist.

10. Immediately. Paul, soldier-like, took the vision for his orders. Note that Luke says we here for the first time. It was at Troas likely that he joined the party. Assuredly gathering; being perfectly convinced that the call was from God.

11, 12. Loosing; setting sail. Samothracia; an island with great cliffs and mountains, half way to Neapolis, the seaport of Philippi, which lay about ten miles inland. It was a Roman colony, governed, therefore, by its own senate and magistrates, "a miniature likeness" of the great Rome itself. Thence to Philippi. "About ten miles from Neapolis, on the river Gangites, named after Philip of Macedon, who built the city. Near it were famous old mines. It has long since disappeared. The adjacent plain is memorable in Roman history as the place where the battle was fought between the Republicans under Brutus and the followers of Antony and Augustus."

13, 14. Out of the city. Not finding a synagogue in the city, they searched by the riverside, where (Rev. Ver.) we supposed there was a place of prayer, that is, a temporary structure for worship. It is not long since no Protestant place of worship was permitted inside the gates of Rome. The women. Were there no men worshippers? It would seem not. A seller of purple; fine purple fabrics. Thyatira, on the borders of Lydia in Asia Minor, was famous for its purple dyes and purple fabrics. Worshipped God; a devout Jewess or Jewish proselyte. Whose heart the Lord opened. "Salvation is of the Lord." Like Cornelius, Lydia had been longing and seeking for God's way of peace. It came to her suddenly but very gently. Contrast vs. 23, 30.

15. Baptized. She was ready immediately to acknowledge her Saviour. Come into my house and abide. Her heart was opened not only to doctrine, but to Christian hospitality. (See Rom. 12: 13; 1 Pet. 4: 9.)

**GOLDEN TEXT**

Acts 22: 15. Thou shalt be his witness unto all men.

**DAILY READINGS**

- M. — Acts 16 : 6-15. Paul crosses to Europe.
- T. — Acts 16 : 16-24. Cast into prison.
- W. — Acts 16 : 25-34. The jailer converted.
- Th. — Acts 26 : 12-23. Obedience to the call.
- F. — 2 Cor. 2 : 12-17. Reference to the journey
- S. — Ezek. 11 : 14-20. The opened heart.
- S. — Phil. 4 : 1-9. Letter to Philippi.

**CATECHISM**

Q. 26. How doth Christ execute the office of a king?  
 A. Christ executeth the office of a king in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

**TIME AND PLACE**

A.D. 51, Paul's second missionary tour began and continued three or four years. The places in the lesson, various points in Asia, then Troas, the journey to Europe—lastly Philippi in Macedonia.

**LESSON PLAN**

- I. Forbidden of the Spirit, 6-8.  
To go further east in Asia.
- II. Answering a Call, 9-12.  
To cross over into Europe.
- III. Reaping First Fruits of Labor, 13-15.  
In Philippi, a city of Macedonia.

**LESSON HYMNS**

Book of Praise, 515; 567; 389; 252; 413; 561.

**FOR FURTHER STUDY**

**Juniors—1-5** Who joined Paul and Silas? At what place? What is known of Timothy's parents? (See also 2 Tim. 1: 5.) How had he been trained? (2 Tim. 5: 15.) What ceremony did Paul perform? When was it instituted? (Gen. 17: 10.) When abolished? (Gal. 5: 2, 6, 11.)

**6-8** To what places were the apostles forbidden to go? By whom? To what place were they led?

**9, 10** By whom are visions sent? (Ps. 89: 19; Acts 2: 17.) What vision appeared to Paul? Who appeared? What did he say? What response did Paul make?

**11-13** Whence did they sail? Where did they go? Whose command obeyed? What was the chief city of Macedonia? What is meant by a "colony"? To whom was the first Christian sermon in Europe preached? Who were the preachers? Where was the meeting held? Who was the first convert?

**14, 15** Where was Lydia's home? Why was she in Philippi? What happened while Paul was preaching? How did she show her hospitality? Of what is hospitality a test? (1 Tim. 5: 10.)

**Seniors and the Home Department—1-5** Who met at Lystra? On what occasions did Timothy accompany Paul? (Acts 17: 14, 15; Rom. 16: 21; 2 Cor. 1: 1, 19.) How was he encouraged? (2 Tim. 1: 2-6.) Why was Timothy circumcised?

**6-8** What instructions were given to the apostles by the Holy Spirit? Sketch a map showing position of the five places here mentioned.

**9, 10** Relate the vision seen by Paul. How does the same cry come to us to-day? Why should we obey it? (Matt. 23: 19.) How was Paul encouraged to obey?

**11-13** How did they reach Europe? Where did they erect the gospel standard? What are the six special points about the first Christian sermon preached in Europe?

**14, 15** Whose conversion followed? How did she manifest it? How did she show her faith and charity? What events followed this preaching? (vs. 16, 18, 23, 26, 34.)

**Prove from Scripture—That the Lord directs His servants.**

**Practical Points—1.** Timothy's opportunity came to him unexpectedly, but he was ready for it, "Well reported of." That's the best sort of testimony!

**2.** We are surer of our path when God hinders us than when He lets us take our own way.

**3.** It's well to be firm of purpose; but never when our purposes and God's conflict.

**4.** That Macedonian cry is ringing on the air day and night still, if we would but take time and quiet to hear it.

**5.** What is our answer to the cry?

**6.** It was because the door of Lydia's heart was accustomed to swing open to God in prayer, that it opened so readily to the message of Jesus.

**7.** "A few women and four weather-beaten travelers (Who were the four?) talking together by the banks of the river"; but it was the beginning of the gospel for Western Christendom. "The big trees of California have very small seeds."

**8.** The beginning of the new life in Lydia's heart was as when an infant is wakened by the mother's kiss.

**9.** Lydia's Christianity was of the practical sort. Its first impulse was to help the apostles and the work.

**FOR WRITTEN ANSWERS**

1. For what purpose did the Spirit forbid Paul?.....

2. In what manner was the way made clear?.....

3. Tell about the first convert in Europe and her conversion.....

## Lesson XII.

## TEMPERANCE LESSON

June 22, 1902

Rom. 13 : 8-14. Commit to memory vs. 12-14.

8 Owe no man <sup>1</sup> any thing, 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 saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour : <sup>5</sup> therefore love is the fulfilling of the law.

11 And <sup>6</sup> that, knowing the <sup>7</sup> time, that now *it is*

**Revised Version**—<sup>1</sup> Anything save; <sup>2</sup> His neighbour; <sup>3</sup> Thou shalt not bear false witness omitted. <sup>4</sup> Summed up in this word; <sup>5</sup> Love therefore is the fulfillment; <sup>6</sup> This; <sup>7</sup> Season; <sup>8</sup> For you; <sup>9</sup> Omit our; <sup>10</sup> To-us; <sup>11</sup> First; <sup>12</sup> And; <sup>13</sup> Rebelling; <sup>14</sup> Jealously.

## EXPLANATION

**Introduction**—Paul's letter to the Romans was written about seven years after the events of our last lesson. The first eleven chapters show how men dead in sin may be made alive in Christ Jesus; and then follow five chapters, the outcome of this new life in practical well-doing. From one of these chapters this Temperance lesson comes.



A Greek Soldier

8, 9. Owe no man anything. Keep out of debt. This does not, however, forbid credit transactions, for such debts are temporary and are to be strictly paid when due. But to love one another. Leave no debt undischarged, save what Bengel calls, "the undying debt of love."

Hath fulfilled the law; of man's duty to man, Matt. 22 : 39. If there be any other commandment. There is none other, so far as man's duty to his fellowman is concerned. Briefly comprehended; summed up. Love thy neighbour as thyself. "If love ruled on earth, earth would be heaven, for it is love that makes heaven heaven." (Schauffler.)

10, 11. Love worketh no ill. Read Paul's matchless description of what love will suffer and do, 1 Cor. 13—"The Psalm of Love." If men only really loved their wives and children, they would not harm their, nor shame them, nor make them poor, by drinking. And that, knowing the time; realizing the nature and character of the period in which we live. High time to awake. Sleep is the condition of indifference. The time demands wakefulness and energy. For now is our salva-

high time <sup>8</sup> to awake out of sleep; for now <sup>9</sup> is our salvation nearer <sup>10</sup> than when we <sup>11</sup> believed.

12 The night is far spent, <sup>12</sup> the day is at hand : let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in <sup>13</sup> rioting and drunkenness, not in chambering and wantonness, not in strife and <sup>14</sup> envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

tion nearer; that is, the final and perfect salvation at coming again of our Lord and Saviour. The apostles expected their Lord to return speedily. Zeal was to take fire at the prospect.

12. The night is far spent; the season of Pagan ignorance, immorality and wretchedness. The day is at hand; the triumphs on earth of the Gospel day and the final "day of the Lord." Let us therefore. A knowledge which does not lead to action is a dead knowledge. Cast off the works of darkness. Evil loves the dark. Put on the armour of light; not good deeds that will make a show like the dress parade uniform, but the armour in which the Prince of Light arms His servants to fight His battles against their own dark hearts and minds, and against the dark doings of the world. For a description of this armour see Eph. 6 : 11, 13-17.

13. Honestly; becomingly, decorously. As in the day; in a way which we shall not be ashamed that any one shall know. The Twentieth Century New Testament, which employs plain, every-day English gives this verse thus: "As those who are living in the light of day, let us live honorable lives, not indulging ourselves in drunkenness, nor in lust and licentiousness, nor in quarrelling and jealousy." Drunkenness is a fruitful breeder of all the rest.

14. But put on the Lord Jesus Christ. Put on His way of thinking and feeling and acting; put on His very nature, for so He permits and invites us to do. Make not provision for the flesh. Keep the body in subjection, 1 Cor. 9 : 27. To fulfil the lusts thereof. Even if the body craves for strong drink or anything evil, we must not satisfy it. It is by our higher nature that we are to be ruled, not our lower, Rom. 12 : 2.

## AN ILLUSTRATION

Here is an illustration which may perhaps have its message: "A story is current in the East of a wise old sheik, who gave to a young Arab prince, from whom he was about to part, a list of crimes and bade him choose the one which seemed least harmful. The young man turned in horror from murder, theft, and loss of virtue, and told the patriarch he would choose intemperance. 'You have chosen that,' said the wise old man, 'which will bring you all.'" "He who commits this sin," said St. Augustine, "becomes the centre and slave of all sin."

**GOLDEN TEXT**

Rom. 13 : 12. Let us therefore cast off the works of darkness, and let us put on the armour of light.

**DAILY READINGS**

- |                        |                          |
|------------------------|--------------------------|
| M. —Rom. 13 : 8-14.    | The better way.          |
| T. —James 4 : 1-10.    | Resisting evil.          |
| W. —Psalm 24.          | Clean hands.             |
| Th. —Psalm 119 : 1-16. | The way of holiness.     |
| F. —1 Peter 1 : 13-25. | Exhortation to holiness. |
| S. —1 Cor. 6 : 11-18.  | Be separate.             |
| S. —Rom. 6 : 12-23.    | Freedom and life.        |

**CATECHISM**

Q. 27. *Wherein did Christ's humiliation consist?*  
 A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God,

and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

**TIME AND PLACE**

Paul's epistle to the Romans was written A.D. 58, when Nero was Emperor. It was written from Corinth at the close of Paul's three months' residence there mentioned in Acts 20 : 3; 1 Cor. 16 : 6.

**LESSON PLAN**

- I. Walk in Love, 8-10.  
 For Love is the fulfilling of the law.
- II. Living in Light, 11-14.  
 Casting off the works of darkness and putting on the Lord Jesus Christ.

**LESSON HYMNS**

Book of Praise, 551; 532; 217; 529; 530; 225.

**FOR FURTHER STUDY**

**Juniors—8** What two commands here given? To whom? What is the Bible teaching about debt? (Ps. 37 : 21; Prov. 3 : 27, 28; 22 : 7.) By whom is love to men commanded? (John 13 : 34; 1 John 4 : 21.) Who was the great example? (John 15 : 12; Eph. 5 : 2.) Of what is it a fruit? (Gal. 5 : 22.) How shown? (Jas. 1 : 27.)

**9, 10** Which commandments are here quoted? What is the Golden Rule?

**11** Why were the commands given? When will final salvation come?

**12, 13** How are "darkness" and "light" compared? What are some of the works of darkness? What does light represent? (Ex. 10 : 23; Isa. 9 : 2.) Who is "light"? (John 8 : 12; 1 John 1 : 5.) How is drunkenness described? (Gal. 5 : 21; Isa. 28 : 78; Luke 21 : 34.) To what does it lead? (Prov. 21 : 17; 23 : 29.) From what does it exclude? (1 Cor. 6 : 10.)

**14** What is the only sure remedy? How can we become Christ-like?

**Seniors and the Home Department—8-10** What leads to the "love" here spoken of? (1 Pet. 1 : 22.) How is it defined? (1 Cor. 13 : 4-7.) To what is it necessary? (Prov. 15 : 17.) What is a motive to it? (1 John 4 : 10.) Of what is it an evidence? (John 13 : 35; 1 John 3 : 14.) Of what is it a bond? Col. 2 : 2; 3 : 14.) What is fulfilled by love? (Gal. 5 : 14; Jas. 2 : 8.)

**11, 12** What state is represented by the "night"? By the "day"? What are the works of darkness? (Eph. 5 : 11; Isa. 29 : 15; Job 24 : 14.) What should be done with them? What worn by those who "walk in the light"? How is the "armour of God" described? (Eph. 6 : 13-17; 2 Cor. 6 : 7; 1 Thess. 5 : 8.)

**13, 14** What are Bible exhortations to temperance? (Prov. 23 : 1, 2; 1 Cor. 9 : 25; Eph. 5 : 18; Titus 1 : 8; 2 Pet. 1 : 6.) What two things are compared? To what is the flesh in opposition? (Rom. 8 : 1; Gal. 5 : 17.) What are the works of the flesh? (Rom. 7 : 5.) How should they be treated? (Gal. 5 : 24.) What is the best help? How can it be obtained?

**Prove from Scripture—That we must be like Christ.**

**Practical Points—**1. Fear debaras you do the devil.  
 2. Never forget that you owe love to all mankind for your dear Master's sake.

3. The Christian asleep is like the three disciples in the Garden, failing in their duty to their Lord; or like those three disciples on the mount of Transfiguration, missing the glory.

4. It is not enough to "cast off" a bad habit. We must "put on" a good one, for nothing is ever really destroyed till it is replaced.

5. If we put on Christ, holding Him, as He loves to be held, between us and every temptation, then shall we not fail to overcome.

6. Form good habits young.

"I took a piece of living clay,  
 And gently formed it day by day;  
 And moulded with my power and art  
 A young child's soft and yielding heart.

"I came again when years were gone—  
 It was a man I looked upon;  
 He still that early impress wore,  
 And I could change him nevermore."

7. A law can be effective only as the people wish it.  
 8. Every sturdy abstainer adds one to those who make the abolition of the drink traffic more possible

**FOR WRITTEN ANSWERS**

1. What rule here given about debt? .....

2. "He that loveth another hath fulfilled the law." Explain.....

3. What is meant by putting on the Lord Jesus Christ? .....

## Lesson XIII.

## REVIEW

June 29, 1902

Read Psalm 72.

## GOLDEN TEXT

Luke 2 : 32. A light to lighten the Gentiles, and the glory of thy people Israel.

## CATECHISM

Review Questions, 16-27.

## PROVE FROM SCRIPTURE

*That we must preach the Gospel.*

## DAILY READINGS

M. —Acts 9: 1-20. Saul of Tarsus converted.  
 T. —Acts 10: 34-48. Peter and Cornelius.  
 W. —Acts 11: 19-30. The Church at Antioch.  
 Th. —Acts 12: 1-19. Peter delivered from prison.  
 F. —Acts 13: 1-12. The early Christian Missionaries.  
 S. —Acts 14: 8-22. Paul at Lystra.  
 S. —Acts 16: 6-15. Paul crosses to Europe.

## LESSON HYMNS

Book of Praise, 590; 10 (Ps. Sel.); 583; 438; 576; 587.

## REVIEW CHART—Second Quarter

STUDIES IN THE BOOK OF THE ACTS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Acts 9: 1-12 . . . . .	Saul of Tarsus Converted.	Repent ye, therefore, and be converted, that your sins may be blotted out. Acts 3: 19.	1. Saul's commission. 2. Saul's conversion. 3. Saul's confession.
II.—Acts 9: 32-43 . . . . .	Peter, Eneas and Dorcas.	Jesus Christ maketh thee whole. Acts 9: 34.	1. The palsied healed. 2. The dead raised up.
III.—Acts 10: 34-41 . . . . .	Peter and Cornelius.	God is no respecter of persons. Acts 10: 34.	1. Peter's discovery. 2. Peter's message. 3. Its result.
IV.—Acts 11: 4-15 . . . . .	Gentiles Received Into the Church.	Whosoever believeth on him shall receive remission of sins. Acts 10: 43.	1. An investigation. 2. An explanation.
V.—Acts 11: 19-30 . . . . .	The Church at Antioch in Syria.	The hand of the Lord was with them; and a great number believed and turned unto the Lord. Acts 11: 21.	1. A new centre. 2. A new leader. 3. A new name. 4. A new charity.
VI.—Acts 12: 1-9 . . . . .	Peter Delivered from Prison.	The angel of the Lord encampeth round about them that fear him and delivereth them. Ps. 34: 7.	1. James slain. 2. Peter imprisoned. 3. Peter delivered.
VII.—Acts 13: 1-12 . . . . .	The Early Christian Missionaries.	Go ye therefore, and teach all nations. Matt. 28: 19.	1. The missionaries set apart. 2. In the field. 3. Under fire.
VIII.—Acts 13: 43-52 . . . . .	Paul at Antioch in Pisidia.	Through this man is preached unto you the forgiveness of sins. Acts 13: 38.	1. Enquirers. 2. Opponents. 3. Believers. 4. Persecutors.
IX.—Acts 14: 8-19 . . . . .	Paul at Lystra.	Thou therefore endure hardness, as a good soldier of Jesus Christ. 2 Tim. 2: 3.	1. A wonderful cure. 2. A foolish worship. 3. A fierce attack.
X.—Acts 15: 22-33 . . . . .	The Council at Jerusalem.	Stand fast, therefore, in the liberty wherewith Christ hath made us free. Gal. 5: 1.	1. A deputation. 2. A letter. 3. A visit.
XI.—Acts 16: 6-15 . . . . .	Paul Crosses to Europe.	Thou shalt be his witness unto all men. Acts 22: 15.	1. Forbidden of the Spirit. 2. Answering a call. 3. Reaping first-fruits.
XII.—Rom. 13: 8-14 . . . . .	Temperance Lesson.	Let us therefore cast off the works of darkness, and let us put on the armour of light. Rom. 13: 12.	1. Walking in love. 2. Living in light.

## ASK YOURSELF

- For Each Lesson—1. What is the title of the Lesson?  
 2. What is the Golden Text?  
 3. Time? Place? The Lesson Plan?  
 4. What persons are mentioned?  
 5. One truth I may learn from the lesson for my daily life.

Also—Say to yourself or get someone to hear you the Shorter Catechism for the Quarter.



S. delos

Quarterly Review—Second Quarter

63

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance on the other side may be detached, if so desired, by Members of the HOME DEPARTMENT. See other side.]

- Lesson I. When, where and how was Saul of Tarsus converted?
- Lesson II. For what was Dorcas specially beloved?
- Lesson III. What is meant by "remission of sins"? How only may it be obtained?
- Lesson IV. How was Peter led to receive Gentiles into the Church?
- Lesson V. Describe Barnabas.
- Lesson VI. Name some of the errands of angels to earth, as recorded in Scripture.
- Lesson VII. Write a short note on the first "foreign mission."
- Lesson VIII. Give Paul's reasons for "turning to the Gentiles."
- Lesson IX. What two extremes of treatment did Paul receive at Lystra?
- Lesson X. What point was before the first Christian council? What was the decision?
- Lesson XI. Name the circumstances by which Paul was led to Europe.
- Lesson XII. What is meant by the armor of 'ight? Of what service is it?

## Scholar's Register

## SCHOLAR'S REGISTER

APRIL-JUNE, 1902

[This Record, with questions for written answers on the other side of the page, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

Name.....		Address.....		Class.....				
DATE	SS. ATTENDANCE	MEMORY VERSES	CATECHISM	TIME SPENT IN LESSON STUDY	CONTRIBUTIONS	CHURCH ATTENDANCE	PREACHER	TEXT
1902								
April 6.....								
April 13.....								
April 20.....								
April 27.....								
May 4.....								
May 11.....								
May 18.....								
May 25.....								
June 1.....								
June 8.....								
June 15.....								
June 22.....								
June 29.....								
Totals.....								

Every reader of THE HOME STUDY QUARTERLY should also be a reader of THE KING'S OWN: send for sample.

## WHAT IS A DREAM?

Tell me your dreams, and I will read the riddle of your life. Tell me your prayers, and I will write the history of a soul. Tell me your askings, and I will tell you your gettings. Tell me what you seek, and I will tell you what you are. I do not wish to know your possessions—only your wants. I care not to know what you have—keep it! Only what you have not and desire to have; not your attainments, but what you have not yet attained, and *follow after*. That which comes to you in your visions by day and your dreams by night, the ideal you set before you, the things which you approve as excellent, what you seek after and have given your heart to; these are the measure of the man. In a truer sense than Shakespeare meant, "We are such things as dreams are made on." They have no price in the market, but they, and they alone, give worth and dignity to life.—The Dream of Youth, by Hugh Black.

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