

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.

Title page of issue/
Page de titre de la livraison

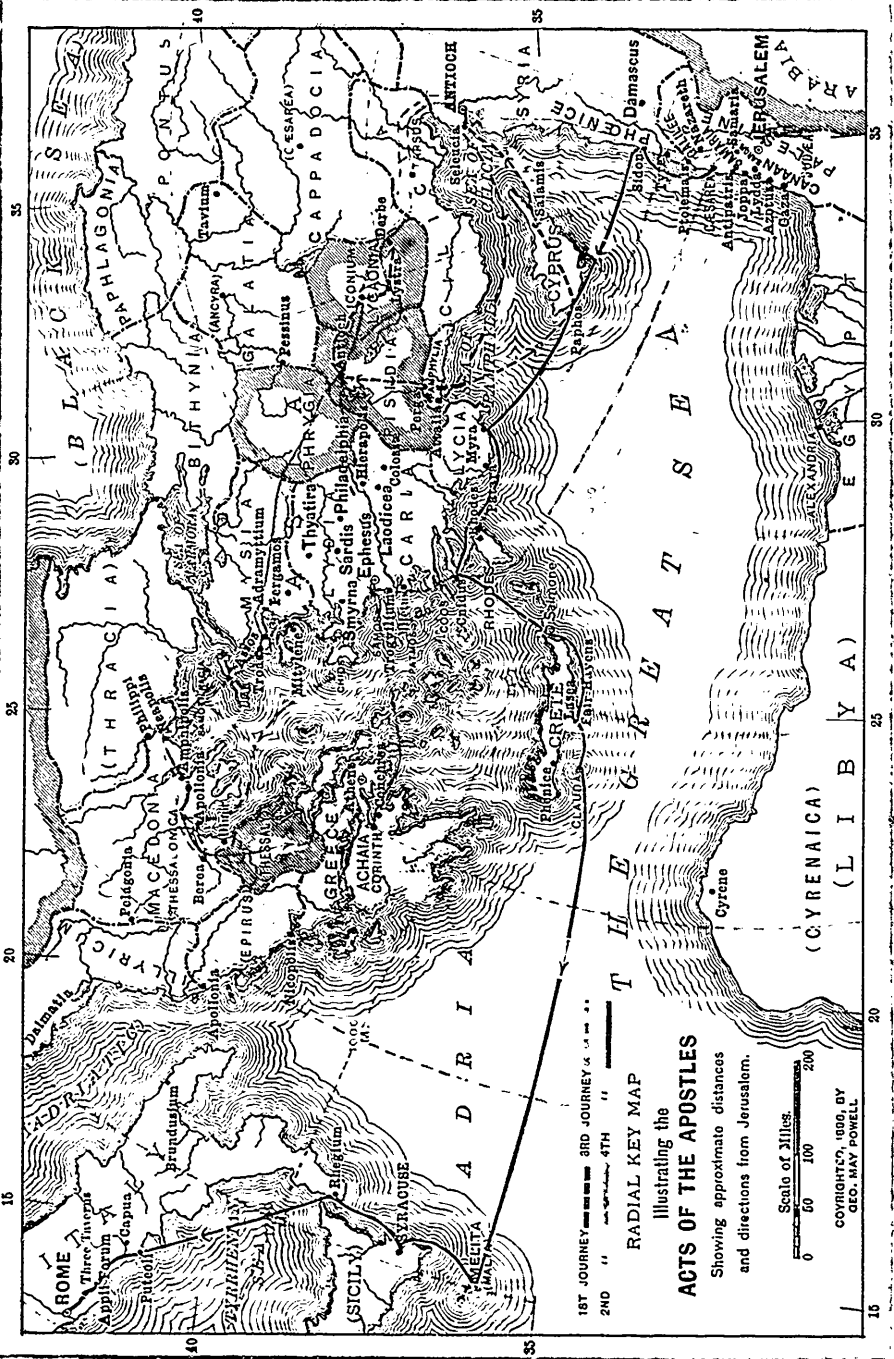
Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
				<input checked="" type="checkbox"/>							



SHORTER CATECHISM FOR MAY.

We have given the five lessons for May in this number for the convenience of teachers. To make room for them, without shortening the helps, we have omitted the Shorter Catechism questions and the Golden Texts of April and June. The full list will be restored in the June number.

Q. 100. What doth the preface of the Lord's prayer teach us?

A. The preface of the Lord's prayer, (which is, *Our Father which art in heaven,*) teacheth us to draw near to God with all holy reverence and confidence,^a as children to a father,^b able and ready to help us;^c and that we should pray with and for others.^d

^a Isa. lix. 9. Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

^b Luke xi. 13. If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him.

^c Rom. viii. 15. For ye have not received the spirit of bondage again to fear: but ye have received the spirit of adoption, whereby we cry, Abba, Father.

^d Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

Q. 101. What do we pray for in the first petition?

A. In the first petition, (which is, *Hallowed be thy name,*) we pray, That God would enable us and others to glorify him in all that whereby he maketh himself known;^a and that he would dispose all things to his own glory.^b

^a Ps. lxxvii. 1. God be merciful unto us, and bless us, and cause his face to shine upon us; V. 2. That thy way may be known upon earth, thy saving health among all nations. V. 3. Let the people praise thee, O God: Let all the people praise thee.

^b Rom. xi. 36. For of him, and through him, and to him, are all things; To whom be glory forever. Amen.

Q. 102. What do we pray for in the second petition?

A. In the second petition, (which is, *Thy Kingdom come,*) we pray that Satan's kingdom may be destroyed;^a and that the kingdom of grace may be advanced,^b ourselves and others brought into it, and kept in it;^c and that the kingdom of glory may be hastened.^d

^a Ps. lxxviii. 1. Let God arise, let his enemies be scattered; let them also that hate him, flee before him.

^b Ps. lxx. 18. Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem.

^c 2 Thess. iii. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.

^d Rom. x. 1. Brethren, my heart's desire and prayer to God for Israel is that they might be saved.

^e Rev. xxii. 20. He which testifieth these things saith, Surely I come quickly. Amen. Even so come, Lord Jesus.

Q. 103. What do we pray for in the third petition?

A. In the third petition, (which is, *Thy will be done in earth as it is in heaven,*) we pray, That God, by his grace, would make us able and willing to know, obey,^a and submit to his will in all things,^b as the angels do in heaven.^c

^a Ps. cxxxix. 34. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. V. 35. Make me to go in the path of thy commandments, for therein do I delight. V. 36. Incline my heart unto thy testimonies.

^b Acts xxi. 14. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

^c Ps. ciii. 20. Bless the Lord, ye his angels that excel in strength, that do his commandments, hearingkening unto the voice of his word. V. 22. Bless the Lord, all his works, in all places of his dominion: bless the Lord, O my soul.

Q. 104. What do we pray for in the fourth petition?

A. In the fourth petition, (which is, *Give us this day our daily bread,*) we pray, That of God's free gift we may receive a competent portion of the good gifts of this life,^a and enjoy his blessing with them.^b

^a Prov. xxx. 8. Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me.

^b Ps. xc. 17. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

LESSONS AND GOLDEN TEXTS.

5. May 2.—PAUL BEGINS HIS FIRST MISSIONARY JOURNEY. Acts 13: 1-13. Commit vs. 2-4. *Golden Text*—Go ye into all the world, and preach the gospel to every creature. Mark 16: 15.

6. May 9.—PAUL PREACHING TO THE JEWS. ACTS 13: 26-39. Commit vs. 38-39. (Read chap. 13: 14-43.) *Golden Text*—Through this man is preached unto you the forgiveness of sins. Acts 13: 38.

7. May 16.—PAUL PREACHING TO THE GENTILES. ACTS 14: 11-22. Commit vs. 21, 22. (Read chap. 13: 44 to 14: 28.)

Golden Text—I have set thee to be a light of the Gentiles. Acts 13: 47.

8. May 23.—THE CONFERENCE AT JERUSALEM. Acts 15: 1-6, 22-29. Commit vs. 3, 4. (Read chap. 15: 1-35 and Gal. 2: 1-10.) *Golden Text*—Through the grace of the Lord Jesus Christ we shall be saved, even as they. Acts 15: 11.

9. May 30.—CHRISTIAN FAITH LEADS TO GOOD WORKS. James 2: 14-23. Commit vs. 14-17. *Golden Text*—I will show thee my faith by my works. James 2: 18.

Notes on the Lessons.

LESSON V—May 2nd, 1897.

Paul Begins His First Missionary Journey. ACTS 13: 1-13.

(Commit to memory verses 3-4.)

GOLDEN TEXT: "Go ye into all the world and preach the gospel to every creature."

Mark 16: 15.

ROVE THAT—The Lord appoints to each his special work. Acts 13: 2.

SHORTER CATECHISM. Quest. 100. *What doth the preface of the Lord's prayer teach us?*

A. The preface of the Lord's prayer (which is, *Our Father which art in heaven*), teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

LESSON HYMNS. *Children's Hymnal*—Nos. 175, 173, 219, 83.

DAILY PORTIONS. *Monday.* Paul's first missionary journey. Acts 13: 1-13. *Tuesday.* Sent of God. Isa. 6: 1-8. *Wednesday.* The good tidings. Isa. 40: 1-11. *Thursday.* The living breath. Ezek. 37: 1-10. *Friday.* Called. Rom. 1: 1-7. *Saturday.* Mission of the twelve. Matt. 10: 5-15. *Sabbath.* Prospect of harvest. Luke 10: 1-9. (*The I. B. R. A. Selections.*)

EXPOSITORY NOTES.

INTRODUCTORY. We now begin the study of a new era in the history of the church for which the preceding events have been a preparation. Sixteen years have been spent in seeking for the lost sheep of the house of Israel, now the door of the fold is opened to the gentiles and their great apostle sets forth on his first campaign against idol worshippers. Antioch and not Jerusalem, is the basis of operations. Time, autumn of A. D. 45. Paul aged 43.

LESSON PLAN. I. The Spirit Calling. vs. 1-3. II. The Spirit Guiding. vs. 4-8. III. The Spirit Inspiring. vs. 9-13.

1. Now there were in the church that was at Antioch certain prophets and teachers; as Bar'nabas, and Sim'eon that was called Ni'ger, and Lu'cius of Cyre'ne, and Mana'en which had been brought up with (R. V. the foster brother) Her'od the tetrarch, and Saul—Antioch was, with Rome and Alexandria, one of the three great cities of the apostolic age. It was the political and commercial centre of Roman Asia. From it missions could be sent out to every point of the compass along the frequented routes of travel. It is even now a great missionary centre for the evangelization of the corrupt and spiritually lifeless churches of the east. The church there had been founded about eight years before the time of our lesson. Prophets were, like those of the Old Testament, inspired with a message directly from God and were also commonly teachers (Acts 2: 17; 1 Cor. 12: 28; 14: 1-5). Teachers were uninspired instructors such as pastors (Rom. 12: 7; 2 Tim. 2: 2;

Joel 2: 28, 29). Niger was a common Roman name and does not imply that Simeon was of a dark complexion. Lucius of Cyrene is not the same as Luke, or Lucas. In Rom. 16: 21 a kinsman of Paul is mentioned having this name. Although brought up in a wicked court and with the worst of playmates, Manaen was saved by divine grace. Let us not despair of any of our scholars no matter how unfavorable their home surroundings. The Herod here referred to must have been Herod Antipas the murderer of John the Baptist. Saul was probably the latest member of the community and so named last. He was now 41 or 42 years of age, and must have had his wonderful vision about this time (2 Cor. 12: 1-4).

2. 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—The word for "ministered" is used of the temple service (Ex. 28: 41; Num. 4: 37; Ex. 40: 13). Compare Rom. 15: 27 and Heb.

10: 11; here used to mean christian worship. Old words such as this (from which our *liturgy* is derived) were taking on new meanings. Worship, or liturgy, now denotes prayer, not sacrifice. It is also used in reference to almsgiving (2 Cor. 9: 12), the support of the ministry (Phil. 2: 30), and in general to any "Divine service," or even office performed for the good of others (Rom. 13: 6). It was not used exclusively of the form for celebration of the Lord's supper until some centuries later than this, and therefore this verse gives no countenance to fasting before communion as ritualists claim. It seems to be implied that these five and others with them were holding special prayer meetings for light and guidance. Fasting as a religious exercise was practised amongst the Jews and by christians from the earliest time. It is nowhere enjoined as a duty, but is left to the judgment of each person. Abstinence from food because of deep spiritual emotion, or as a help to meditation and prayer, is to be commended, but merely formal or ritualistic fasts are opposed to the spirit of the gospel (Mark 9: 29; Isa. 58: 6, 7). The Holy Spirit probably spoke by one of the prophets. The inward call of the Spirit was to be sanctioned by formal designation by the church. Paul refers to this in Rom. 1: 1, as his authority for preaching the gospel (Eph. 3: 7, 8; 1 Tim. 2: 7). No one has a right to intrude into the sacred office who is not called of the Spirit and set apart by the church (Num. 8: 14; Heb. 5: 4).

3. And when they had fasted and prayed, and laid their hands on them, they sent them away—They followed the example of Jesus when setting apart the Twelve (Luke 6: 12, 13). This was the usual form of ordination to office (Acts 6: 6; 14: 23; 1 Tim. 4: 14).

4. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus—Seleucia was the seaport of Antioch, at the mouth of the Orontes, about 16 miles down the river. Cyprus was the native place of Barnabas (4: 36) and there were already some christians there (11: 20). It is now a British dependency.

5. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had

also John to their minister (R. V. as their attendant)—Salamis was the chief town at the east side of the island, now *Famagousta*. Their "private secretary" was John Mark; afterwards the author of the second gospel (ch. 12: 25; 15: 37). He was cousin to Barnabas. The word for minister denotes an assistant or inferior helper (Luke 4: 20; Acts 5: 22 "officers.")

6. And when they had gone through the isle unto Paphos they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus—Paphos was the capital of the island and was situated at its western extremity, now *Baffa*. It was famous for the worship of Venus. They had travelled about 110 miles. This sorcerer, or *Magus*, belonged to the same class as Simon of Samaria (Lesson ix. First Quarter, Acts 8: 1-17), he was a pretender to supernatural powers. (Compare ch. 19: 13). Jesus is the same as Joshua (Heb. 4: 8), he was "The son of Joshua."

7. Which was with the deputy of the country (R. V. proconsul), Ser'gius Paul'us, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God—Cyprus had been governed directly by the Emperor as Commander-in-Chief of the army, through a *propraetor*, up to A. D. 22. The army had now been withdrawn and a *proconsul* ruled in the name of the Roman senate. Luke is strictly accurate in his use of titles. "A prudent man," or "a man of understanding" (R. V.) is a man of superior knowledge and intelligence. One Sergius Paulus is quoted by Pliny as an authority on scientific matters. It may be the same person. He was not only a seeker after knowledge, but "a seeker after God."

8. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy (R. V. to turn aside the proconsul) from the faith—Elymas is an Arabic word for wizard, or wise man. Evidently the proconsul showed signs of believing the truth, hence the false prophet was alarmed.

9. Then Saul, who also is called Paul, filled with the Holy Ghost, set his eyes on him—The name Paul occurs here for the first time. It is not at all likely that it was assumed in honor of the proconsul. It was probably a surname used by his gentile friends

and now used exclusively because henceforth his work lay among gentiles. It means "little" and is perhaps referred to in I Cor. 15: 9 and Eph. 3: 8. A sudden inspiration seized the apostle and Elymas must have quailed beneath that penetrating eye.

10. And said, O full of all subtilty and all mischief, (all guile and all villany) thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?—He was not self-deceived. He was bad at heart and willingly so. The "right" ways, are the "straight" ways. The falsehoods of Elymas were truths distorted. He sought to frustrate God's plan for saving men.

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—The punishment was temporary. Perhaps Paul remembered the wholesome results of his own blindness and desired to drive Elymas to repentance (ch. 9: 8, 9).

12. Then the deputy (R. V. proconsul), when he saw what was done believed, being astonished at the doctrine (R. V. teaching) of the Lord—*i. e.* the teaching which had Jesus for its theme (Mark 1: 27). It was more wonderful than the miracle which attested its truth (Matt. 7: 28, 29; Luke 4: 22; John 7: 46; 2 Cor. 10: 4, 5).

13. Now when Paul and his company loosed from Pa'phos, they came to Perga in Pamphyl'ia: and John departing from them returned to Jerusalem—We do not know why he went home, but he was blameworthy (15: 37-39).

ORIENTALISMS.

By Rev. R. G. MURISON, M. A., B. D.

Laid their hands on them.—For a mere popular preacher no ordination was required by the Rabbis, but a teacher must have authority and for him there was a regular ordination. The full ordination included the three offices

of Rabbi, Elder and Judge. We have no records of the earliest ordinations, but the word implies the laying on of hands. Three ordained persons were required to make ordination valid. (The same rule holds still in our church). The formula for full orders was: "Let him teach, let him teach, let him judge, let him decide on questions of first born, let him decide, let him judge." From this passage and Acts 14: 23 comes the rubric of the Westminster Divines. "Every minister of the Word is to be ordained by imposition of hands and prayer *with fasting.*" This last part is to be done by all parties concerned, congregation, presbytery, and candidate.

They sailed to Cyprus. Cyprus, the Chittim of the O. T., was very fertile and famous for its fruits and flowers. Metals, especially copper, were found in its mountains. It was never thoroughly Greek, but in religion and rites half-semitic. It has always been closely connected with Syria from the first dawn of history. From the omen tablets of Sargon I the great king of Accad in Babylonia who reigned about 3750 B. C. we gather that he visited the island, and over 3000 years later we find another Sargon connected with Cyprus. Lately a beautiful bas-relief was found in a garden in Cyprus, it contains a long cuneiform inscription which tells us that it was presented in 707 B. C. to the Cyprian princes by Sargon King of Assyria. This is the Sargon who completed the siege of Samaria and carried captive the ten tribes. He is also mentioned by Isaiah. In the 16th century B. C. Cyprus sent copper, lead and ivory as tribute to Thothmes III of Egypt. Cyprus became a Roman province in 58. B. C. by means not very creditable to Rome.

Son of the Devil. This is a very common Jewish idiom. When a man possesses certain qualities, he is said to be a son of them. A worthless fellow is a son of worthlessness (son of Belial). A brave man, a son of bravery. A man's age is always expressed by saying he is the son of so many years. A very common name among the pharisees for heretics, apostles and persecutors was "Children of Gehenna."

BIBLE SEARCH LIGHTS.

1. Notice the mixed nationalities in this verse.
2. The old name for temple service is now applied to christian worship. (Ex. 28: 41;

Num. 4: 37; Ex. 40: 13; Heb. 10: 11; Acts 2: 42). Alms giving is also "a ministry" (Rom. 15: 27). For the general duty of sending out missionaries read Matt. 9: 38; Rom. 10: 15; Matt. 28: 19; Acts 1: 8. Paul gloried in this communion. (Eph. 3: 7, 8; 1 Tim. 2: 7; 2 Tim. 1: 11; Heb. 5: 4).

3. What other cases of ordination is the N. Test? (Luke 6: 12, 13; Acts 6: 6; 14: 23; 1 Tim. 4: 14).

4. Had other missionaries already visited Cyprus? (ch. 11: 19).

5. The word "minister" here means "assistant," or inferior servant (Luke 4: 20; Acts 5: 22 "officers.")

6. Was sorcery forbidden by the Jewish law? (Lev. 19: 31; 20: 6, 27; 1 Sam. 28: 3; 2 Kings 21: 6; 23: 24). What are Jewish exorcists called? (Acts 19: 13).

8. What other agents of the Evil One opposed God's servants? (2 Tim. 3: 8; Ex. 7: 11).

10. What similar words did Jesus speak? (John 8: 38, 44; Matt. 23: 33).

11. Other examples of blindness as a punishment—Gen. 19: 11; 2 Kings 6: 18. Of what was it a type? (Isa. 9: 2; 42: 7, 18-20; 60: 2; 2 Cor. 4: 3, 4).

12. Was Mark ever afterwards a companion of Paul? (Col. 4: 10; 2 Tim. 4: 11.)

ANALYSIS AND PRACTICAL LESSONS.

By Rev. JOHN McMILLAN, B. D.

I. The ORDINATION of the first missionaries—1-3.

1. *Where?* Why there and not in Jerusalem?

2. *By whom?* When and how was the christian church formed there? Who were its leaders at this time?

3. *Of whom?* Why such prominent men? Why is Barnabas mentioned first? Who went with them? His duties? vs. 5.

4. *When?* The year? How engaged at the time? What were the special services?

5. *Why?* By whom directed? How? Should missionaries have Church authority? Rom. 10: 15.

6. *To what?* Nature of their work? vs. 2.

7. *How?* Why fast? Why pray? Why lay on hands?

In this passage we have *five* striking pictures presented to us. They all demand and deserve careful study, for they all teach very important lessons.

I. We have a beautiful picture of a *church*. The church at Antioch was a *model* church. It is not at all likely that any of its members were distinguished for their wealth or rank—it was not an aristocratic church, and yet it was a model church. Its *characteristics*

II. The OPPOSITION to the first missionaries—4-13.

1. *Offered.*

(1) *Where?* Why go there? 4: 36; 11: 19, 20. How get there? How far sail? From where? To where? How far to Paphos?

(2) *By whom?* His name? Nationality? Character? Position? Pretensions?

(3) *How?* Who heard them? His position and character?

(4) *Why?*

2. *Overcome.*

(1) *By whom?* Why new name? Meaning of two names?

(2) *Why?* vs. 9.

(3) *How?* *Look*, what? *Words*—what? *Acts*—what?

(4) *Result?* (a) Deputy believed. Why?

(b) New field of work sought. Where? Why? Where did Mark go? Why?

should therefore be carefully noted, for all churches should strive to be model churches.

(1). It had *devout worshippers*. In Acts 11: 21 we are told that it was a very *large* church. But large numbers do not make a truly prosperous church. There must be devout worship on the part of the members. The church at Antioch, we are told, "ministered unto the Lord;" *i. e.* They met together for religious services, such as praying,

singing, preaching and giving. So earnest were they that they neglected to take their regular food. Probably they held special and prolonged services, and were so interested that they felt not the cravings of hunger. No church can be considered a *model* one, unless its members meet regularly for the worship of God, and unless their services are earnest and devout. The sanctuary must not be like an ice house—the preaching prayers and praises must not be cold and tame and uninteresting. There must be life and love and gladness in every act of worship.

"Lord how delightful 'tis to see
A whole assembly worship Thee
At once they sing, at once they pray
They hear of Heaven and learn the way."

(2) The church at Antioch had *eminent workers*. It was strong in good and gifted men. It had "prophets" who enjoyed the gift of supernatural speech and who could predict the future; and "teachers" who well qualified the young and the beginners in the christian life. Five of these are mentioned by name—all of them had been wonderfully saved—and when saved, they delighted to serve. All were not equally gifted, but all worked earnestly for the conversion of sinners and for the edification of saints. They were deeply interested in the extension and establishment of the church.

Even so, in every model church there must be many earnest, faithful workers. It is a terrible mistake to leave the work of the church to the minister and a few others. Our Sabbath School Teachers and Elders are doing a noble work, but *all the members* of the church, male and female, young and old, should come up to the help of the Lord. To many connected with our churches the reproof of Moses to the two and a half tribes who settled beyond Jordan, might be appropriately repeated. "Shall your brethren go to war, and shall ye sit here?" There should be no idlers—no loiterers in the church. Every congregation should be like a bee-hive in early summer.

(3) The church at Antioch was under the *guidance* of the *Holy Spirit*. He worked mightily in it. We are told that *He spake* unto them and told them their duty. *How* he did so we cannot tell. The church was what it was because of His presence and power. He *came* in answer to prayer and He *abode* with them, because they depended upon

Him and valued His aid. No church can be a model church without the Spirit's abiding presence. He must inspire its members and aid them in their worship and work continually or they will live "at a poor dying rate." A model church will depend for prosperity and growth, not upon the beauty of the place of worship, or the eloquence of the minister, or the music of the choir, or the number, wealth and social standing of its members, but upon the Holy Spirit. Earnest and persevering prayer will be offered for His guidance and aid. His council must be sought when it is proposed to begin work in any foreign field. Happy indeed is the church that is assisted and controlled by the Holy Spirit in all things.

(4) The church at Antioch was a *missionary* church. Barnabas and Saul, two of their leading men, were gladly sent to carry the gospel to distant countries. They did not say, "we cannot spare them from Antioch, there is still a great work to be done here." They did not wait till Syria was evangelised before engaging in foreign mission work. Work in the foreign field must not cease till the work at Home is thoroughly done. Every living church must be a missionary church. Proselytism is an essential character of christianity. Light must shine, fire must burn, water must flow, the rose must exhale its fragrance, so christians must work for the salvation of others as far away as their influence can reach. A living church is not satisfied with getting in, it must give out. Church life is evidenced by missionary zeal. Many congregations could and should send missionaries of their own; but *all*, however poor, should help by their prayers and gifts. From dying millions the piteous cry comes to us, "Come over and help us."

II. We have a picture of *model missionaries*. Barnabas and Saul were great and good men, well fitted for mission work.

(1) *They were called by God*. It is not enough for a man to wish to enter the ministry or be a foreign missionary, it is not enough for him to be commissioned by the church—he must have a divine call. God has a special work for every child of His. He means one to enter the ministry and another to serve Him in some other way. He means one to be a worker at home, another in a Foreign land. Each of us must find out what God wants him to be, and where God wants him to go. No man should run without being sent. Barna-

bas and Saul were sent by the Holy Spirit.

(1) They gave themselves willingly. They knew full well that the work before them was difficult and dangerous, but not for a moment did they hesitate. With great courage and gladness they went away. Even so all of us should offer ourselves willingly for the Lord's work. Whatever we are called to do, we should do it cheerfully.

(3) They preached the *Word* of God. They had no doubt as to its inspiration and Divine authority. They spent no time in "Higher Criticism" and in correcting its supposed errors. They believed in its infallibility. They accepted the Scriptures of the Old Testament as the *Word of God*. And they preached it, not philosophy, science, politics, or anything else. All true missionaries and teachers must have *faith* in the Bible. The Word of God is the sword of the Spirit, and it must be wielded if the world is to be won to Christ. Preach the word!

(4) They were *unwearied in their efforts*. They went from place to place telling of Jesus and His love. They did not give up, because they did not at once meet great success. Judson laboured for years before he had a single Karen inquirer. Asked what his prospects were, he replied—"As bright as the promises of God." Barnabas and Saul met with much opposition and many dangers, but they never thought of giving up their work. Like them, we must never weary in well-doing.

III. We have a picture of a *wise official*. The governor of Cyprus was evidently well fitted for his post. It is all-important that only capable men be put into power.

(1) He was *prudent*. He was endowed with common sense and good judgment. Ignorant, rash and imprudent men should never receive important offices.

(2) He was *thoughtful*—Probably dissatisfied with the Roman religion he hoped to get light and help from Elymas. Disappointed in him, he desired to hear the Word of God from Saul. He was an anxious inquirer.

(2) He became a *believer*. Faith came by hearing. The gospel suited his case and at once he accepted it. It is always the power

of God unto salvation. Pearls are got from the deep caves of ocean—and grand trophies of divine grace are secured from the lowest depths of sin and misery—

IV. We have a picture of a *great sinner*. Elymas was a reprobate Jew. How sad such degeneracy!

(1) He was prompted by the devil. He was called "Bar-Jesus"—or "son of Jesus," but names do not always reveal character. He was a child of satan. To what family do we belong?

(2) He sought *personal gain* only—Self-interest made him a sorcerer. It made him fasten himself on Sergius Paulus. It made him oppose Saul. It is terrible to do wrong in order to gain money or power.

(3) He tried to keep the *deputy from believing*. It is a grievous sin to keep away from Christ ourselves, but it is worse to keep others away from Him. The vessel *wreckers* of former days were guilty of a great crime; but it is infinitely worse to be *soul-wreckers*.

(4) He *suffered severely* for his sin. His sin did not pay. Saul denounced him in scathing terms. Righteous indignation against wrong doing is a duty. The judgment of blindness fell upon Elymas. Ah! sin never pays. It is not only wrong, it is foolish.

V. We have a picture of a *feeble saint*. Mark was a good man—and had an important work to do. He was assistant to Saul and Barnabas. In various ways Christ is to be served.

Mark returned to Jerusalem from Perga, having given up his work. No reason is given for the step he took—but evidently Paul was not satisfied with his conduct (15: 37, 38). Probably he was *discouraged* because of the difficulties and dangers of the work. He was not of a heroic character. He lacked firmness, courage and determination. All christian workers should be strong and of a good courage. In our day, as in apostolic days, we need manly christians, men and women, who, having put their hand to the plough, will not look back, who will hold on their way and hold fast to the end, who will be faithful even unto death!

BLACKBOARD REVIEW.

Our lesson contains the story of the first foreign mission. It was instituted by the Holy Spirit Himself. He is still sending forth the Heralds of the cross. Whenever he puts into any

heart the desire to go out to the heathen, and in God's providence the way is opened, that call

**THE HOLY SPIRIT'S CALL
THE CHURCH'S RESPONSE.
THE ENEMY ENCOUNTERED.
THE VICTORY WON.**

should be obeyed. There is no nobler work. How many of our scholars will go for Jesus' sake?

Notice how promptly the church responded. No doubt they took care that Paul and Barnabas were

well provided with necessaries for their journey. It is a grand thing when a Sabbath-school or a church can support its own missionary in some home or foreign field. None need fear the ultimate result of their self-sacrifice. The same power as smote Elymas will defend His missionaries still, and the wonderful story of Jesus will prevail in spite of Satan's opposition. Let us give to, and pray for all missions to the heathen and invite our scholars to interest themselves deeply in them.

LESSON VI—May 9th, 1897.

Paul Preaching to the Jews. ACTS 13: 26-39.

(Commit to memory verses 38, 39, and read chapter 13: 14-15.)

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

PROVE THAT—We all need to believe on Jesus Christ. Acts 13: 39.

SHORTER CATECHISM. Quest. 101. *What do we pray for in the first petition?* A. In the first petition (which is, *Hallowed be thy name*), we pray, that God would enable us and others to glorify him in all that whereby he maketh himself known; and that he would dispose all things to his own glory.

LESSON HYMNS. *Children's Hymnal*—Nos. 82, 68, 233, 84.

DAILY PORTIONS. *Monday.* Address in the synagogue. Acts 13: 14-25. *Tuesday.* Paul preaching to the Jews. Acts 13: 26-37. *Wednesday.* Paul preaching to the Jews. Acts 13: 38-43. *Thursday.* Jews reject the gospel. Acts 13: 44-52. *Friday.* Message rejected. Jer. 7: 21-28. *Saturday.* Sin removed. 2 Cor. 5: 14-21. *Sabbath.* Forgiveness by Christ. Luke 7: 36-50. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. After landing at Perga, and apparently making no stay there, Paul and Barnabas travelled about 90 miles inland to Antioch in Pisidia, the modern *Yalobatch*. Here they entered into the Synagogue on the Sabbath day and were invited to speak according to custom. After a brief sketch of God's dealings with Israel, Paul introduces his favorite theme, "Jesus Christ and him crucified."

LESSON PLAN. I. Jesus Rejected. vs. 26-29. II. Jesus Accepted. vs. 30-37. III. Jesus Preached. vs. 38, 39.

26. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God to you is the word of this salvation sent—He addressed both those who were born Jews and those who were converts from heathenism. Paul proclaims as now freely presented to them the salvation promised in the prophets and heralded by John.

and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him—They did not recognize him as the Messiah (1 Cor. 2: 8) because they did not understand the true teaching of the prophets about Christ (15: 21; Luke 24: 44; ch. 26: 22; 28: 23).

27. For they that dwell at Jerusalem,

28. And though they found no cause

of death in him, yet desired they Pilate that he should be slain—Pilate declared him innocent in the very words here used (Luke 23 : 22).

29. And when they had fulfilled all that was written of him they took him down from the tree and laid him in a sepulchre—"Tree" is the old term for a cross-beam of wood, as in axle-tree, whiffle-tree. Although Jesus was buried by loving hands, yet the Jews set a guard over the sepulchre and treated the body as still in custody.

30. But God raised him from the dead—This was the crowning proof that he was the Messiah (Rom. 1 : 4 ; ch. 2 : 24 ; 3 : 15 ; 5 : 31).

31. And he was seen many days of them which came up with him from Gal'ilee to Jerusalem, who are his witnesses unto the people—He was with them forty days (ch. 1 : 3 ; 1 Cor. 15 : 5-7). All the apostles, except Judas, came from Galilee.

32, 33. And we bring you good tidings of the promise made unto the fathers, how that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my son this day have I begotten thee (R. V.)—No news ought to have been more welcome than that God's promises had been fulfilled (Gal. 3 : 16). The psalmist does not mean the day of Christ's birth at Bethlehem, but of his resurrection. That was his public recognition by the Father. Then men saw that the despised and crucified Jesus was indeed the Son of God (Rom. 1 : 4).

34. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. (R. V. the holy and sure blessings of David)—Jesus did not die again like Lazarus and others who had been brought back to life (Rom. 6 : 9, 10 ; Heb. 9 : 28 ; 1 Pet. 3 : 18). The blessing that was holy and sure to David was the promise that his kingdom was to be perpetual under a Son, who therefore must be immortal (Isa. 55 : 3 ; Ps. 89).

35. Wherefore he saith also in another psalm, Thou shalt not suffer Thine Holy One to see corruption—Peter used this passage in the same way on the day of Pentecost (ch. 2 : 31), to prove

that Christ, and not David himself, was God's Holy one (Ps. 16 : 10).

36, 37. For David, after he had served his own generation by the will of God, fell on sleep and was laid unto his fathers, and saw corruption, but he whom God raised again saw no corruption—David's life, like that of every other good man, was a service rendered to his age, and was ended when his work was done, but Christ lives to bless and save the remotest generations.

38. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins. (R. V. remission of sins)—Pardon is the keynote of apostolic preaching (ch. 26 : 18 ; 2 : 38 ; 5 : 31 ; 10 : 43 ; Mark 1 : 4 ; Matt. 9 : 26).

39. And by him all that believe are justified from all things from which ye could not be justified by the law of Moses—Man can overlook an offence, but God's forgiveness implies cleansing from spiritual corruption, or the utter destruction of the sins which are pardoned; and this sense of freedom from guilt, of destruction of sins, Paul's own experience had taught him could only be found in Christ, the Saviour from sin. The use of the law was to make men know sin (Rom. 7 : 1); the gospel frees him from its power (Rom. 3 : 24, 25 ; 4 : 25 ; Gal. 3 : 13).

ORIENTALISMS.

Paul stood up and said. Jewish tradition uses the most extravagant terms to extol preaching. The little city, weak and besieged, saved by the wise man in it (Eccl. 9 : 15) served as a symbol of the benefit a preacher conferred on his hearers. The popular preacher was a power, and as much run after as in our day, and many a learned Rabbi had to complain that his profound productions were neglected while the crowds listened to some shallow, spread-eagle, Haggadist. The great point for a preacher was to attract, and although in theory the standard set for a preacher was very high, yet in practice, most reprehensible methods, some nearly as bad as those one sometimes reads about now, were adopted to attain to this goal. The preaching came after the prophetic lection, and if any distinguished person were present, he would be asked

to preach. If it was known that a popular preacher was to occupy the pulpit, the synagogue would be packed, the people running with quick steps and crowding into the building, in order that they might carry out the spirit of Hos. 6: 3. "Pursue to know the Lord."

The Prophets, read... every Sabbath day:
Down to the time of Antiochus Epiphanes, the Law only was read at Divine Service. He tried to root out Judaism, forbade the reading of the Law, and sought to destroy the sacred books. The prophets were then divided into fifty-four divisions and read instead. After the delivery by Judas, the Maccabee, the Law was read for the first lesson, the Prophets for the second. At this time both were read in Hebrew, and paraphrased into Aramaic, the vul-

gar tongue. In reading the law the private person called to read, read one verse, which the official meturgeman, or translator, standing beside him immediately paraphrased. The reader must on no account take his eyes off the sacred text, nor the meturgeman allow his to rest on it, neither must he read his translation which might seem to give it authority. Each must wait for the other to completely finish speaking before beginning, and both must speak in exactly the same key. The meturgeman must not give a literal translation nor add anything not in the text. In reading the prophets three verses were read at the time, and the rulers were not so strict, the reader himself often being the translator. Certain passages in both Law and prophets were read, but not translated.

BIBLE SEARCH LIGHTS.

26. Why does Paul remind his hearers that they were descendants of Abraham? (Gen. 12: 3; 18: 18; 22: 18; 26: 4; 28: 14; Acts 3: 25; Gal. 3: 8).

To whom was the gospel first preached? (Matt. 10: 6; Acts 3: 26). Was it intended for them alone? (Luke 24: 47; verse 46).

27. Was there some palliation of the guilt of the Jews in crucifying Christ? (ch. 3: 17; Luke 23: 34; 1 Cor. 2: 8).

28. What was the secret of the Jews' enmity against Jesus? (Matt. 27: 18; Acts 7: 51). If they were simply carrying out God's plan, how could they be guilty? (2: 23; 4: 28).

29. What minute particulars connected with the crucifixion were fulfilment of prophecy? (Luke 23: 32, 33, 34, 36, 46). Who took the body of Jesus down from the cross? (John 19: 38, 39).

31. By what name were Christ's followers known? (Mark 14: 70; ch. 1: 11; 2: 7). What would you infer from this?

32. When does this promise first occur? (Gen. 3: 15)

33. In what other sense is Christ called "first born"? (Col. 1: 15; 1 Cor. 15: 20, 23).

34. When were these mercies promised to David? (2 Sam. 7: 13-16). In what psalm are they frequently referred to? (Ps. 89: 3, 4, 28, 29, 36).

39. What alone can the law do? (Rom. 10: 5; Gal. 3: 10). On what ground does God pardon sin for Christ's sake? (1 Pet. 2: 24; Isa. 53). Does God do more than pardon? (Rom. 8: 1, 30-34; 2 Cor. 5: 21).

ANALYSIS AND PRACTICAL LESSONS.

I. The CIRCUMSTANCES of the Preaching—14-25.

1. The Place? vs. 14. Where? How get there? Why go there? Where there? vs. 14.

2. The Period? The year? Age of Paul? How long after his conversion? Time of year? Day of week? Why not first day?

3. The Persons? What two classes? vs. 16, 26.

4. The Plea? vs. 15. Asked by whom? When? How? Why?

II. The CHARACTER of the Preaching—26-39.

1. Its Manner—Prudent, plain, pointed, practical, pressing, persevering—Show how.

2. Its Matter.

(1) The Argument—26-27. a. Account of chief facts of Christ's History given.

(a) His Condemnation. By whom? Why? How?

(b) His Crucifixion. By whom? How? Where?

(c) His Burial. By whom? How? Where?

(d) His Resurrection. By whom? When? How proved?

b. Agreement of these facts with prophecy shown.

(a) Condemnation. vs. 27. See Is. 53: 2, 7, 8.

(b) Crucifixion. vs. 29. See Is. 53: 12.

(c) Burial. vs. 29. See Is. 53: 9.

(d) Resurrection. vs. 30-35. See Ps. 2: 7; Ps. 16: 10.

(2) The APPLICATION—26, 38, 39.

a. What salvation is.

b. How it comes. Christ's part? The sinner's part? The minister's part?

c. The sin of rejecting it—40, 41.

Here we have the first recorded missionary sermon. The Apostle Paul was the preacher. Paul was above everything else a preacher. He never magnified rites or forms. He always gave preaching the foremost place in his ministry. He always acted in accordance with his own words. "Woe is unto me if I preach not the Gospel;" "Christ sent me not to baptize but to preach the Gospel." He preached whenever and wherever he had the opportunity. At Antioch in Pisidia he went with his companions to the synagogue on the Sabbath. He always observed the Sabbath and frequented the place of worship. In these respects he condemns multitudes of men and women in this Christian land! When asked by the officials of the synagogue to give them a word of exhortation, he arose at once. The Scripture had been read, but that was not enough. They must be *explained* and enforced; and Paul was always ready to do so. His sermon at Antioch is interesting and instructive. Preachers and teachers can learn much from it. Let two points be noted.

I. The *manner* of Paul's preaching to the Jews. The *manner* in which truth is presented has much to do with the *results*. It is not enough to preach or teach the truth, we must suit ourselves to our audiences, and so speak as to interest and win.

(1) He was *courteous* and *conciliatory*. He spoke to both sections of his audience. He addressed them all as brethren. Roughness and rudeness always repel. We can be faithful, but at the same time courteous and loving.

(2) He was *prudent* and *careful*. He first prepared the minds of his hearers by a brief and kindly account of the story of the Jews, and then presented Jesus to them as the promised Messiah and the Saviour of the world. He did not charge *them* with the crime of putting Christ to death. He even extenuated the guilt of the Jews at Jerusalem. They crucified Him "because they knew him not, nor yet the voices of the prophets." They thought that he was an impostor. They never dreamed of the Messiah appearing as he did. They looked for a king of glory, a majestic conquerer. His humiliation staggered them. They read the Scripture wrongly. They read them with the coloured spectacles of prejudice. Thus "through ignorance" they put Jesus to death. Of course ignorance does not *excuse* guilt, but

it certainly does mitigate it. Thus like Paul we should exercise great care and prudence in presenting the truth to our hearers, and be "wise in winning souls."

(3) He preached to *himself* as well as to his hearers. He united himself with them. The new version translates verse 26—"To us is the word of this salvation sent forth." We must all preach and teach from experience and for our own benefit. H. Clay Trumbull well says, the preacher can never make a truth apply with force to others unless he feels its application to himself. We can be preachers only to the extent of our own experiences. The dangers of others are our dangers. The possibilities of others, are our possibilities. The best hopes for others are hopes for ourselves. We could never ask men with true earnestness to rejoice in the salvation which Jesus offers, unless we ourselves were rejoicing in that salvation.

(4) He based his argument on *Scripture* and facts. He did not theorize or philosophise. He related undoubted facts and proved his declarations by Scripture texts. His gospel was a narrative of events. He told the simple story of Christ's life, death, resurrection and exaltation to heaven. Dr. McLaren says "the story is more than all comments on it or references from it." Let us then ever "tell the old, old story of Jesus and His love."

II. The *matter* of Paul's preaching. His message was "glad tidings" vs. 32. It was the glorious news of *salvation*. His hearers were sinful, sorrowful, dying. They sorely *needed* salvation; and he joyfully assured them that there was salvation for them. Their first great need was *forgiveness*, vs. 38. This is a *primary* blessing. The psalmist puts it first in his list of mercies for which he praises God in the 103rd Psalm. That is its rightful place, for what enjoyment can we have in other blessings if we are unforgiven? What enjoyment can a condemned criminal derive from dainty food, beautiful flowers and costly garments when about to ascend the gallows? His greatest need is pardon. That would be worth more to him than all things else. The same thing is true of every sinner. Forgiveness is his chief need. But he can confidently count upon receiving all other good things necessary.

"When dreadful guilt is done away,
No other fears we know;
That hand which scatters pardons down,
Shall crowns of life bestow."

But how can forgiveness be obtained? The Apostle told the people at Antioch that they "could not be justified by the law of Moses." The same gospel must still be preached every where. Men everywhere are building their hopes upon a false foundation. They are expecting to be saved because of their prayers and efforts, their good character and good deeds. We must loudly warn them against that deadly error. We must loudly declare as Paul did that forgiveness comes only through Christ and by faith in Him. Christ therefore must be the great theme of all our preaching and teaching—we must cry to all:

"Look to Jesus, look to Jesus
Mercy flows through Him alone."

And it must not be forgotten that while nothing in connection with Jesus can be unprofitable or uninteresting, the first and great thing to preach and teach and look to is his atoning death. Paul gloried in the cross. He preached Christ crucified. He says in this sermon nothing about His *life*, he dwells

upon His death and resurrection alone. Even so, we must exalt the cross at all times. Many at the present day put the cross in the back ground. They point to the life rather than the death of Christ. They tell us that what we must do is not to cling to the cross by faith but to carry the cross of self sacrifice in our daily lives. That is dangerous teaching. It was not Pauline teaching. We have the substance of the gospel in verses 38 and 39.

The sermon of Paul at Antioch produced a powerful effect. The hearers wanted it repeated the next Sabbath. Good sermons bear repetition. The same old story must be told over and over again. We must all preach "Christ and Him crucified."

BLACKBOARD REVIEW.

JESUS	WAS PROMISED
	CAME
	SAVES

LESSON VII—May 16th, 1897.

Paul Preaching to the Gentiles. ACTS 14: 11-22.

(Commit to memory verses 21, 22, and read chapter 13: 44 to 14: 28).

GOLDEN TEXT: "I have set thee to be a light of the gentiles." Acts 13: 47.

PROVE THAT—In this life we may have trials. Acts 14: 22.

SHORTER CATECHISM. Quest. 102. *What do we pray for in the second petition?* A. In the second petition (which is, *Thy kingdom come*), we pray, that satan's kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.

LESSON HYMNS. *Children's Hymnal*—Nos. 16, 4, 149, 151.

DAILY PORTIONS. *Monday.* Work at Iconium. Acts 14: 1-7. *Tuesday.* Paul preaching to the gentiles. Acts 14: 8-18. *Wednesday.* Paul preaching to the gentiles. Acts 14: 19-28. *Thursday.* God in nature. Rom. 1: 16-23. *Friday.* Worship God. Rev. 19: 6-10. *Saturday.* The Lord delivered me. 2 Tim. 3: 10-17. *Sabbath.* Glorifying in suffering. 2 Cor. 11: 21-30. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. The apostles remained at Antioch for some months, but at last they encountered bitter opposition and being expelled by persecution removed to Iconium. Here they remained a "long time" evangelizing the whole region of which this city was the centre. But again the unbelieving Jews gave trouble and they were compelled to escape for their lives. Arriving at Lystra they performed a miracle of healing upon a lame man. This led the superstitious heathen to fancy that their gods had again visited the earth as fable told that they had done long before. Time A. D. 46.

11. And when the people saw what Paul had done, they lifted up their voices saying, in the speech of Lycaonia, the gods are come down to us in the likeness of men—Paul and Barnabas probably did not understand the local language and therefore were unaware of what the people were saying. They spoke and preached in Greek, which almost everyone understood, just as English is understood in Cape Breton or the Highlands of Scotland while the people use the Gaelic in their ordinary conversation. The gift of tongues at Pentecost was not intended to facilitate preaching in foreign languages—The scene of the story of Philemon and Baucis, visited by Jupiter and Mercury was not far away, in Phrygia.

12. And they called Barnabas, Jupiter, and Paul, Mercury, because he was the chief speaker—Jupiter was the king of the gods and therefore we infer that Barnabas was a larger and more dignified looking person than Paul. Mercury was the god of eloquence and the personal attendant of Jupiter.

13. Then the priest of Jupiter, which (R. V. whose temple) was before their city brought oxen and garlands unto the gates, and would have done sacrifice with the people (R. V. multitudes)—Jupiter was the patron deity of the place and his temple stood at the gate as a protecting shrine. The sacrificial victims and the worshippers were decorated with wreaths of flowers and foliage. These were brought, not to the gates of the city, but to the door, or porch, of the house in which Paul and Barnabas were staying. The same word for gate is used in ch. 12 : 13, 14.

14. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out. (R. V. sprang forth among the multitude)—In its technical and official sense the term "apostle" is applied to the Twelve only (Luke 6 : 13),—in its common and general sense it means any one "sent forth" i. e. a delegate, messenger or missionary. In this latter sense it is here applied to Paul and Barnabas. The word is translated "messenger" in Phil. 2 : 25 and 2 Cor. 8 : 23. The strictly apostolic office was not held

by any one outside of the original Twelve except Paul who has to vindicate his claim to the title on grounds common to himself with them and applicable to no other person (2 Cor. 12 : 12 ; 1 Cor. 9 : 1, 2 ; Col. 1 : 1 ; 1 Tim. 1 : 1). As soon as the missionaries understood what the gathering at the door meant they rushed out of the house and into the crowd manifesting their grief and abhorrence, and vehemently expostulating with the people.

15. And saying, sirs, why do ye these things? We also are men of like passions with you and preach unto you (R. V. bring you good tidings) that ye should turn from these vanities, (R. V. vain things) unto the living God, which made heaven and earth, and the sea, and all things that are therein—They assured the Lystrans that they were not gods but feeble mortals like themselves, subject to the same pains and weakness. Idols are called "vain," or empty, because of their nothingness (1 Cor. 8 : 4).

16. Who in times past suffered all nations (R. V. all the nations) to walk in their own ways—He permitted the gentiles to find out by experience the vanity of their own wisdom.

17. Nevertheless he left not himself, without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness—The bounties of God's providence ought to teach men to know, love, trust and obey him.

18. And with these sayings scarce restrained they the people (R. V. multitudes) that they had not done (R. V. from doing) sacrifice unto them—The leaders were mortified at their mistake and the people were disappointed of their holiday and banquet. It is hard to convince people of an error in belief when pride of opinion and self-interest argue for it.

19. And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead—Some of these Jews had come a hundred miles to oppose Paul and Barnabas. They probably denounced them as bad men and apostate Jews. It was

easy to arouse the people to revenge themselves for their humiliating mistake. Paul refers to this in 2 Cor. 11 : 25 ; 2 Tim. 3 : 11. He would remember Stephen now.

20. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe—Perhaps Timothy stood there (Acts 16 : 1 ; 1 Tim. 1 : 2 ; 2 Tim. 3 : 10, 11). Such a complete recovery must have been miraculous. Derbe was 20 miles from Lystra.

21. And when they had preached the gospel to that city, and had taught many (R. V. made many disciples) they returned again to Lys'tra, and to Iconium, and Antioch—Gaius of Derbe (ch. 20 : 4) may have been one of these. They were not dismayed by the opposition encountered.

22. Confirming the souls of the disciples, and exhorting them to continue in the faith, and that much tribulation enter into the kingdom of God—They confirmed or strengthened the brethren (Luke 22 : 32) by their exhortations, bracing them to meet persecution with courage and faith looking to the crown of life in store for all who love God (Matt. 10 : 38 ; 15 : 24 ; Luke 22 : 28, 29 ; 2 Tim. 2 : 11, 12 ; 3 : 12).

ORIENTALISMS.

The gods are come down. The people were quite accustomed to the idea of the gods coming down in the form of men, and especially of the two mentioned, for in this very district those two gods had appeared as men among men. They came down to visit men, but found no one hospitable enough to entertain them until they came to the house of an aged couple, Philemon and Baucis. These, though poor, entertained them with the best they had, the supply of which was miraculously kept from being exhausted. As a reward the gods took them up to the top of a mountain whence they saw the destruction of the world by a flood, they alone being saved. They

were appointed priest and priestess of a temple erected on the site of their old home. They having expressed the wish that they might die together, were turned at the same time into two trees.

Paul they called Mercury. Mercury or Hermes, to use the Greek name, is the same god as Nebo of the Assyrians, who was the prophet, or revealer of the gods. Nabu the root of Nebo means to speak, declare, prophecy, and Hermes comes from a word meaning much the same, compare the theological word "hermeneutics," meaning the science of preaching. It is very probable that many of the characteristics of the Greek gods even derived from the Assyrians. The corresponding god in the Saxon Pantheon, was Wodin. Among the Assyrians the fourth day of the week was dedicated to Nebo, the fourth day in French is Mercredi (Mercury's Day), and in English, Wednesday (Wodin's Day).

Rent their Clothes. Tearing the garments was done to express various emotions as grief, fear, indignation, despair. Generally the outer garment was torn, occasionally the inner, and sometimes both. In mourning a regular code prevailed. For father, or mother, or one's teacher in the law, the garment was torn (no cutting instrument could be used), so as to shew the breast, this rent was roughly sewn after thirty days, but never closed. For other relatives a palm breadth of the outer garment sufficed, this was roughly sewn after seven days, and fully closed after thirty.

These vanities. From a fanciful interpretation of Ex. 23 : 13, the Jews after the exile never called heathen gods by their name, but used an euphemism or nickname as Bosheth (shame) for Beal, (Isbosheth, Mephibosheth, &c.), Bethaven (House of Vanity) for Bethel, &c. In the Targum story of David and Goliath, in a long and somewhat bombastic speech Goliath is made to say "Dagon my error," instead of Dagon my God. This custom of the Jews was necessarily exasperating to, and intensified the dislike of, heathen nations.

BIBLE SEARCH LIGHTS.

11. Who had claimed to be almost divine before he saw the apostle's miracles? (ch. 8 : 10). When was Paul again taken for a deity? (ch. 28 : 6).

12. In what characteristics did Paul resemble Mercury? (verse 12 ; Rom. 10 : 15 ; 12 : 11 ; Matt. 10 : 16). What king wanted to worship a prophet? (Dan. 2 : 46).

14. In what other passages do we find "apostle" used in its general meaning of "one

sent forth?" (Phil. 2: 25 "messenger," 2 Cor. 8: 23 "messengers.") An instance of similar horror at blasphemy is found in 2 kings 18: 37; 19: 1.

15. Give other instances of "passion" meaning "suffering" or "weakness" (Acts 1: 3; Jas. 5: 17). Where did an angel refuse human worship? (Rev. 19: 10). Other instances in which idols are called "vanities." (1 Sam. 12: 21; 1 Kings 16: 13; Jer. 14: 22; Amos 2: 4). Would it not have been better to have spoken less harshly? (Prov. 4: 25; 10: 9; 11: 3; 28: 20; Isa. 35: 15, 16; 1 Pet. 2: 12; Phil. 4: 8).

16. Why did God leave the heathen to themselves? (Rom. 1: 28). Was this a punishment for their refusal to recognize the evidence that Paul speaks of in the next verse? (Rom. 1: 18-20; Ps. 81: 12).

17. What other witness does God have outside of the Bible? (Rom. 2: 14, 15).

19. Give other instances of a sudden change of opinion (Matt. 21: 9; 27: 23; Acts 28: 6). What references does Paul make to this? (2 Cor. 11: 25; 2 Tim. 3: 11).

ANALYSIS AND PRACTICAL LESSONS.

I. CURING A CRIPPLE—II, 12.

1. *Whom?* How long lame? Comp. 3: 2.
2. *Where?* The town. Where there? Why was cripple there? Why Paul?
3. *Why?* Nature of his faith? How get it? How known?
4. *How?* What did Paul say? How? Why?

5. *The effect.*

- (1) On *cripple*. Why leap?
- (2) On *people*. What say? In what language? What mean? What call the apostles? Why?

II. CONTENDING FOR CHRIST—13-18.

1. *Against whom?* What was his office? Was he alone?
2. *When?* Why not sooner?
3. *Where?* What *gates?* Why there?
4. *Why?* What did the priest do? Why?

How varied the experiences of God's servants! Every day they meet with friends and foes, helps and hinderances, things to cheer and things to crush. Some days are sunny and some are stormy. Life is to none a dull dead monotony. The road heavenward is not always level, there are hills and hollows innumerable. All *need* crosses as well as comforts. Adversity is needed to keep us humble, prayerful and diligent. Prosperity is needed to make us cheerful and hopeful and brave. Our lesson today tells us about the varied experiences of Paul among the gentiles at Iystra.

I. We find him *curing* a *cripple*. This is the only one of the miracles wrought by the apostle during the first missionary journey that is recorded. The case was a deplorable one. In some way or other he got to the place where Paul was preaching. He heard the apostle,

5. *How?*

- (1) *By act.* What? Why rend clothes? Why *run?* Where?

(2) *By word?* What? Worship of them would be contrary to their *nature* and *doctrine*. Show how?

6. *Result?* vs. 18.

III. CARRYING THE CROSS—19, 21.

1. *Why?* Whose fault? How far come? Their influence over the people?

2. *What?* Two things? Why cast out of city? Was he dead?

3. *How long?* How delivered? Where go then? With whom?

IV. CONFIRMING THE CHRISTIANS—21, 22.

1. *Where?* How show their courage?
2. *How?* What exhort? What warn? How organize? vs. 23.

and the apostle saw him. The result was that he went home perfectly cured. Ever after he would praise God that he was where he was that day. It is good to put ourselves always in the way of getting good. They who sincerely frequent the sanctuary are sure of a blessing. We should all be where the showers are falling. Christianity cares for men's bodies as well as their souls. It feeds the hungry, clothes the naked and tenderly cares for and aids the suffering and diseased. It erects asylums, infirmaries and alms houses. All true christians are benevolent. They are always endeavoring to benefit their fellowmen, body and soul, in their temporal and eternal interests. Paul *did* not, *could* not overlook the poor cripple. It gave him infinite joy to render aid. The cripple had faith in Christ. He listened eagerly to all that he heard, and

faith came by hearing. He accepted Jesus as his Saviour; and Paul, seeing that, bade him in Jesus name "stand upright." At once he leaped and walked. The reality of the cure was manifest to all. Even so, there should be no doubt about our salvation. Our walk and conversation should prove the reality of our conversion. Paul's good deed was noted by all. His action spoke louder than his words. It had a wonderful effect. Our acts too are noticed by others. We are a spectacle to angels and men. Let us let our light so shine before men that seeing our good works they may glorify our Father in heaven!

II. *Contending for Christ.* The people of Lystra, thinking that Paul and Barnabas were two of their gods come down to them in the likeness of men, resolved to bestow upon them appropriate religious honours. The missionaries were horrified. They wanted no honour for themselves. Especially did they shrink with abhorrence from receiving any such honour as belonged to God only. They therefore earnestly remonstrated with the people. "Why do ye these things," they sternly asked. Even so, we should remonstrate with all wrong-doers. Let us appeal to their reason and common sense and ask—"Why do ye these things?" Sin is folly. No good reason can be given for committing it. There is no sense in mere denunciation of errorists and wrong-doers. They should be reasoned with and instructed. Paul and Barnabas were not intoxicated with the praises of the men of Lystra. Their popularity did not turn their heads. The applause of idolators did not puff them up with pride. It is hard to bear success aright. As has been well said—"Few men can kill a lion, like Samson, and say nothing about it." If successful as teachers and workers, let us ever give God the praise, and be clothed with humility—Especially never let us hanker for the praises of ungodly men. The devil's fawning is more to be feared than his growling.

III. *Carrying the cross*—Paul was violently assaulted and stoned. How fickle is the favor of men! The multitudes who cry "Hosanna" one day often cry "Crucify Him" the next. They first worship Paul as a God, and then stone him as a miscreant. Pity those who live for the praise of men and rejoice above everything else in the plaudits of the world! Paul counted it no strange thing

to be persecuted. He would do the right even though he had to suffer sorely. He was not slow to take up his cross and follow Jesus. And divine assistance came to him. Whether he was actually killed or not, certainly his speedy and complete restoration was remarkable. God in mercy protected him. His enemies could not destroy him. He was immortal till his work was done. Let us never forget that the Lord will be present with His people in the furnace of affliction, and help them in every time of need!

IV. *Confirming the Christians.* Even at Lystra there were disciples. One of these was Timothy. I have no doubt that as his work closed Paul looked back with more delight to Lystra than to any other place, because it was the home of the choicest fruit of his ministry, the well-beloved Timothy. Where he suffered so much, he gathered most precious fruit. But it is not enough to seek the salvation of sinners, we must labor for the edification and sanctification of christians. It is not enough that men begin the christian life, they should go on unto perfection. Confirmation is as important as conversion. Knowing that, Paul soon retracted his steps, revisited the places where he had preached before, and cheered and exhorted the disciples he had made. To do so required amazing courage—for he had been driven out of those places. But he knew no fear. Where duty called he was determined to go. So churches were organized, and pastors and leaders were appointed to teach and govern them. It must never be forgotten that organization, confirmation and edification are all important parts of every preacher's and teacher's work. We must train and counsel and encourage and warn every christian. Like Paul we must "become all things to all men that we may save some," but we must also like him "warn every man and teach every man in all wisdom, that we may present every man perfect in Christ Jesus."

BLACKBOARD REVIEW.

Turn from these vanities to the

TRUE GOD.
SAVIOUR.
SACRIFICE.

LESSON VIII—May 23rd, 1897.

The Conference at Jerusalem. Acts 15: 1-6, 22-29.

(Commit to memory verses 3, 4, and read chapter 15: 1-35; Gal. 2: 1-10).

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

PROVE THAT—There is one Saviour only. 1 Tim. 2: 5.

SHORTER CHATECHISM. Quest. 103. *What do we pray for in the third petition?* A. In the third petition (which is, *Thy will be done on earth as it is in heaven*), we pray, That God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven

LESSON HYMNS. *Children's Hymnal*—Nos. 6, 28, 215, 100.

DAILY PORTIONS. *Monday.* The conference at Jerusalem. Acts 15: 1-11. *Tuesday.* The conference at Jerusalem. Acts 15: 12-21. *Wednesday.* The conference at Jerusalem. Acts 15: 22-32. *Thursday.* Paul's reference. Gal. 2: 1-10. *Friday.* The true rule. Gal. 6: 11-18. *Saturday.* True righteousness. Phil. 3: 1-11. *Sabbath.* One in Christ. Col. 3: 8-17. (*The I. B. R. A. Selections.*)

EXPOSITORY NOTES.

INTRODUCTORY. In Lesson III we had an account of the admission of the first gentile converts at Antioch. They worshipped with other christians and were received into full fellowship by their Jewish brethren there. But certain more rigid disciples from Jerusalem were shocked at their neglect of circumcision and the ceremonial law, and created trouble in the church, by teaching that all gentiles must become Jews as well as christians. This would have made christianity a mere sect of Judaism and introduced erroneous doctrine. Our lesson tells how the dispute was settled. Time A. D. 50.

LESSON PLAN. I. Jewish Law. vs. 1-6. II. Christian Liberty. vs. 22-29.

1. And certain men which came down from Judæa taught the brethren, and said, Except ye be circumcised after the manner (R. V. custom) of Moses, ye cannot be saved—That is, "Except ye become Jews ye cannot become true christians." The "manner," or "custom of Moses," means those rites and usages prescribed in the law (Acts 6: 14; Luke 1: 9; 2: 42; Acts 21: 21; John 7: 22). They believed circumcision to be essential to salvation (Gal. 5: 2; Col. 2: 8, 11, 16).

2. When therefore Paul and Barnabas had no small dissension and disputation (R. V. dissension and questioning) with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders' about this question—Titus was one of those who went with them (Gal. 2: 3). The elders referred to were "presbyters" or ordained ministers of the gospel. We read also of "brethren" present (verse 23); who represented the membership of the churches as do our "ruling elders." The constitution of the apostolic church was essentially presbyterian.

3. And being brought on their way by the church, they passed through Phenice and Sama'ria, declaring the conversion of the gentiles; and they caused great joy unto all the brethren—Some understand that the churches paid their travelling expenses (Rom. 15: 24; 1 Cor. 16: 6; 2 Cor. 1: 16; Titus 3: 13; 3 John 6), others that they went with them a short distance as a mark of courtesy and affection (ch. 20: 38; 21: 5; Gen. 18: 16). Probably they did the first at least in part. All true-hearted christians, who had no theological prejudices, were glad to hear of the conversion of the heathen.

4. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared (R. V. rehearsed) all things that God had done with them—There was probably a public meeting to receive them and hear their report of the progress of the church. In their narrative they gave God all the glory. They were but instruments in his hand (Mark 16: 20).

5. But there rose up certain of the

sect of the Pharisees which believed, saying that it was needful to circumcise them, and to command them to keep the law of Moses—These had carried their narrow spirit into the christian church with them. They agreed with those who disturbed the church at Antioch.

6. And the apostles and elders came together for to consider of this matter—This was the first council of the christian church, (The verses omitted from our lesson should be carefully read).

22. Then pleased it (R. V. it seemed good to) the apostles and elders, with the whole church, to send chosen men of their own company (R. V. to choose men out of their company and send them) to Antioch with Paul and Barnabas; namely, Ju'das, surnamed Bar'sabas, and Si'las, chief men among the brethren—Silas was afterwards Paul's travelling companion (ch. 16: 25; 17: 4; 2 Cor. 1: 19). We know nothing about Jude (ch. 1: 23).

23. And they wrote letters by them after this manner: (R. V. they wrote thus by them). The apostles and elders and brethren (R. V. and elder brethren) send greeting unto the brethren which are of the gentiles in Antioch and Syria and Cilicia—The brethren probably represented the laity of the church. The right of the people to representation has always been a principle of presbyterianism. The reading of the R. V. is not generally approved, "elder brethren" is a phrase unknown to Scripture.

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, (R. V. omits this clause); to whom we gave no such commandment—Such false teaching would unsettle their minds and utterly overthrow their faith, making salvation to rest upon the works of the law, and not on faith alone (Titus 1: 10, 11). Such teachers spoke without authority from the apostles.

26. It seemed good to us, being assembled with one accord (R. V. having come to one accord) to send chosen men (R. V. to choose out men and send them) unto you with our beloved Barnabas and Paul. The decision was unanimous.

28. Men that have hazarded their

lives for the name of our Lord Jesus Christ—Referring to the hardships they had endured in their late missionary journey (1 Cor. 15: 20; 2 Cor. 11: 23, 26). The name stands for the divine dignity of Jesus. They preached everywhere that Jesus was the Messiah, and this led to their being persecuted.

27. We have sent, therefore, Ju'das and Silas, who shall also tell you the same things by mouth—They would be able to explain more fully why this decision was made.

28. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things—Should not the church still accept in simple faith Christ's promise (John 16: 13) and realize the presence and guidance of the Holy Spirit in all its decisions?

29. That ye abstain from meats offered (R. V. things sacrificed) to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well (R. V. it shall be well with you). Fare ye well—Food that had been presented before an idol was often served at table. To eat of it was to countenance idolatry and superstition, at least in the opinion of many. It would be understood by the heathen as joining in their worship. The prohibition to abstain from blood was as old as the deluge. Things strangled were forbidden, because not thoroughly bled. All these prohibitions regarded the peace and good morals of the church. Christians were not to compromise themselves in the sight of the heathen; nor needlessly to offend the prejudices of Jewish brethren, and to shun the prevailing immorality of the age.

ORIENTALISMS.

Except ye be circumcised.—The origin of circumcision is shrouded in doubt, probably it was no new thing in Abraham's time, but was then made a sacred rite and invested with new meaning. In ancient times it was performed with a stone knife, even long after metals were known. Herodotus says the Egyptians circumcised, but the Bible always speaks of them as being uncircumcised. Josephus says the Arabs circumcised their sons when they were thirteen years old, Ishmael's age at circumcision. This rite is not enjoined in the Koran, though Mohamed himself had received

it, and the practice is now quite common among his followers. It is also practised by the Abyssinians, Nubians and Hottentots. Amongst the modern Egyptians the boy is circumcised at the age of five or six years, or later. If the parents are able, the ceremony is made the occasion of much ostentation and rejoicing. The boy is usually paraded through the streets, generally, though, in connection with a marriage procession, to lessen expense. The Coptic Christians generally circumcise their sons, but always in private. With them it is the survival of a very old custom and is not taught or regarded by the priests and more thoughtfully as being religious, though commendable.

BIBLE SEARCH LIGHTS.

1. How does Paul describe such teachers? (Gal. 2: 4). For Paul's treatment of the subject read Rom. 2: 25 etc. Rom. 4; Gal. 5: 2-6; 6: 12-15. How did Peter and Barnabas act in the crisis? (Gal. 2: 11-14). When was circumcision instituted? (Gen. 17: 10). Why is Moses mentioned in connection with it? (John 7: 22; Lev. 12: 3).

2. Why send the question to Jerusalem for decision? What evidence that "ruling elders" were present at the council? (verse 23).

3. Other instances of this courteous accompanying? (Gen. 18: 16; Acts 20: 38; 21: 16). In some cases the payment of expenses seems to be implied (Rom. 15: 24; 1 Cor. 16: 6; 2 Cor. 1: 16; Titus 3: 13; 3 John 6).

5. By what argument might they support this view? (Isa. 52: 1; 66: 6).

7-21. Who speaks first at this council? What is his argument? What is the argument of Paul and Barnabas? Who speaks last? What is his argument? What decision does he submit?

22. Where do we find another Barsabas? (1: 23).

26. What special promise did Jesus give to such? (Matt. 16: 25; 19: 28).

27. What promise was fulfilled in this? (John 16: 13).

29. How does Paul seem to modify the first clause? When was the use of blood as food forbidden and why? Why should Christians practice strict morality? (1 Cor. 3: 16, 17; 6: 19).

ANALYSIS AND PRACTICAL LESSONS.

I. THE CONFERENCE—1-6.

1. The *Difficulty*—1-3.

(1) Its *origin*. Where? 14: 26. When? The year? Age of Paul? How long after his conversion? Gal. 2: 1. By whom? Why?

(2) Its *nature*—vs. 1. What terms of salvation demanded?

(3) Its *opponents*. Who? Why? Chap. 10. How?

(4) Its *settlement*. By whom proposed? Gal. 2: 2. What proposed? Why? Who were the deputation? Gal. 2: 1. How go?

2. The *Discussion*—4-6.

(1) *Privately*. Where? Before whom? How? Who opposed them?

(2) *Publicly*. Before whom? Who presided? The first speaker? Who also spoke?

3. The *Decision*.

(1) By whom suggested? How accepted?
(2) What was it? What required of Jews? What of gentiles?

II. THE COMMUNICATION—22-29.

1. From whom? vs. 22.

2. To whom?

3. How?

(1) By *deputation*. Who? Why? Why *they?* vs. 22.

(2) *By letter*. Its length? Its character?

4. What?

(1) *Salutation*. By whom? To whom?

(2) *Reproof*. Of whom? What? Why?

(3) *Praise*. Of whom? What? Why?

(4) *Direction*. What? Why?

5. Result—vs. 31.

Hitherto the church had suffered from external enemies; now it is in danger from internal divisions. Hitherto the apostles had been engaged in making war upon Satan's kingdom. It is not enough to enlarge the boundaries of the church, its purity unity and beauty must be maintained. There is danger from within as well as from without. Internal condition must be looked after as well as external work done. Trouble arose in the

church at Antioch. No other church had been so prosperous. It was large, influential and active; and yet its peace was soon disturbed. If there is a skeleton in every family there is some trouble in every church. Wherever the good seed is sown, Satan is sure to sow tares.

I. Note the *difficulty* in the church at Antioch. The members differed in their views. The question that troubled them was one regarding ceremonial. Some held that it was necessary to their salvation that the gentiles should be circumcised and keep the whole Jewish ritual. This view was strongly maintained by christians who had come from Judea and had belonged to the sect of the Pharisees. The grace of God can save the hardest and worst of men. It is gratifying to find that some of the Pharisees believed. But they clung tenaciously to many of their old views. It is always hard to rid ourselves suddenly of life long prejudices. It took a long time, even for the apostles themselves to get rid of many of their Jewish notions. And we must not be too hard on them. Fickleness and latitudinarianism are as much to be condemned as stubbornness and bigotry. One party in the church at Antioch made much of the Jewish ceremonies. Indeed multitudes in all ages do so. There is a terrible tendency in human nature to trust in a ritual religion. Let us all be on our guard.

Another party in the Antioch church, headed by Paul, held that *faith* in Christ alone was necessary to salvation. They held that it was wrong to insist on any outward ordinance as necessary to true discipleship. Such is the teaching of christianity. It is the only religion on earth that does not demand works as a term of salvation. All heathen religions magnify human efforts. The christian religion demands *faith* in Christ.

The difference of opinion existing in the Antioch church might have done much mischief. All men cannot think alike with regard even to the most important matters, but good care must be taken that differences of opinion do not destroy brotherliness and co-operation in christian work. By the grace of God and common sense on the part of the leaders of the church at Antioch the trouble that arose, resulted in good rather than harm.

II. The *Discussion* of the difficulty. There was much discussion at Antioch—but we are

told only of the discussion at Jerusalem. Evidently it was carried on with enthusiasm, and yet with a truly christian temper. They sought and acknowledged the guidance of the Holy Spirit (vs. 28) and consequently every word spoken must have been in the kindest tones, Peter had no special pre-eminence in the discussion. The verdict was not an edict or bull from him alone. It was unanimous—All assisted in arriving at it. By the way it should be noted that after this Peter disappears altogether from the history in the Acts. His last words in verse 11 are noteworthy.

Discussion of religious questions is all important, if it be conducted in a christian spirit and gentlemanly manner. Free speech is necessary to the promotion of every good cause. Christianity favors and asks free speech. Any system that stifles thought and cannot bear criticism and discussion must be wrong—We are required to “prove all things and hold fast that which is good.”

III. The *Decision*. It was two-fold.

(1) There was the declaration of a great *principle*. It was that nothing was *essential* to salvation but *faith* in Jesus Christ, and the holiness consequent thereon. All agreed that to make any rite or ceremony essential to salvation would be to subvert men's souls, and to hinder God's cause. That principle must be held with determined grasp always. Salvation by grace through faith in Jesus must be our watch word. That is the Gospel we have to preach and teach and defend!

(2) There was the enunciation of an important *policy*. The Gentiles were taught that they should yield to the feelings and opinions of the Jews so far as non-essential things were concerned. The decision demanded tenacity in essential things and toleration in the non-essential, or as it has been expressed in the well-known lines.

“In essentials unity
In non-essentials liberty,
In all things charity.”

BLACKBOARD REVIEW.

THE CONDITIONS OF PEACE

LIBERTY,
LOYALTY,
LAW.

LESSON IX—May 30th, 1897.

Christian Faith Leads to Good Works. James. 2: 14-23.

(Commit to memory verses 14-17).

GOLDEN TEXT: "I will shew thee my faith by my works." Jas. 2: 18.

PROVE THAT—Faith which bears no fruit is dead. Jas. 2: 17.

SHORTER CATECHISM. Quest. 104. *What do we pray for in the fourth petition?* A. In the fourth petition (which is, *Give us this day our daily bread*), we pray, That of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessings with them.

LESSON HYMNS. *Children's Hymnal*—Nos. 39, 105, 111, 113

DAILY PORTIONS. *Monday.* Christian faith and good works. Jas. 2: 14-24.

Tuesday. Hearing and doing. Jas. 1: 19-27. *Wednesday.* Abraham's obedience.

Heb. 11: 13-19. *Thursday.* Known by its fruits. Matt. 7: 15-23. *Friday.* Meet

for use. 2 Tim. 3: 14-21. *Saturday.* Good and profitable. Titus 3: 1-8. *Sab-*

bath. Called to virtue. 2 Pet. 1: 1-11. (*The I. B. R. A. Selections*),

EXPOSITORY NOTES.

INTRODUCTORY. This epistle was written by James, surnamed the Just, brother of the Lord and head of the christian community at Jerusalem. He was a man of unbending rectitude, and a strict observer of the Jewish law. While Paul emphasizes salvation by faith alone, James points out that a faith which does not shew itself in good works is worthless. The epistle is addressed to no particular church, but to Jewish christians everywhere, hence it is one of the *Catholic*, or General Epistles, written some time between A. D. 45 and 62. James was martyred in A. D. 69, shortly before the destruction of Jerusalem.

LESSON PLAN. I. Profitless Faith. vs. 14-20. II. Profitable Faith. vs. 21-23

14. **What doth it profit my brethren, though a man say he has faith, and have not works? can faith (R. V. that faith) save him?**—As we would say "What does faith amount to that never shews itself?" A faith which has no effect on the life, which does not touch the heart, is not the kind which Christ accepts (Matt. 7: 26; Isa. 1: 23).

15. **If a brother or sister be naked and destitute of daily food—By "naked" we are to understand "insufficiently clad,"** we are to understand "insufficiently clad," cold. A fellow christian has the strongest claim upon us, yet our charity must not be limited to good people (Job. 31: 19, 20; Luke 3: 11).

16. **And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit—**A true faith works by love. One may believe every word in the Bible, or the confession of faith, and yet have no faith that is pleasing to God unless he is kind and Christ-like.

17. **Even so faith, if it hath not works, is dead, being alone.** (R. V. is dead in it-

self)—A faith that is alive can no more help shewing itself in good works, than a tree can help bearing leaves and fruit. If the leaves and other signs of life, are absent, we conclude that the tree is dead all through. So it is with a faith that spends itself in mere profession (1 John 3: 18; Job. 22: 7, 9; Prov. 3: 27, 28).

18. **Yea, a man may say, Thou hast faith, and I have works: Show me thy faith without thy works, and I will show thee my faith by my works—**This is said to the man who claims to have faith, but does not show it in good deeds to others. No one can show his faith to others except by his life of faith. God alone sees the heart. A Christ-like life is the only evidence of Christ in the heart by faith (Eph. 3: 17; Jas. 3: 13)

19. **Thou believeth that there is one God; R. V. that God is one, thou doest well: the devils also believe and tremble (R. V. shudder)—**This was a correct belief, but if there is nothing more than intellectual assent to it, one is on no higher moral plane than the devils regarding it. The belief must make you love and obey God, or it

will not save you (Matt. 8: 29; Mark 1: 24; 5: 7; 9: 20-26; Luke 4: 34; Acts 16: 17; 19: 15).

20. But wilt thou know, O vain man, that faith without (R. V. apart from) works is dead? (R. V. is barren)—Vain means empty, hence foolish. One who claims to have faith yet does no good deeds, deceives himself and others. Such faith is "idle," fruitless.

21. Was not Abraham our father justified by works, when he had offered Isaac, his son upon the altar?—James was a Jew and he writes to Jews. Justified means accounted righteous, or just, and therefore acceptable to God. Abraham was justified because he believed God when he told him that in his seed all nations should be blessed, and this faith did not waver even when he was told to slay Isaac his only child and consequently the only one through whom the promised Saviour could come (Gen. 5: 6; Heb. 11: 19). Hence his works, his surrender of Isaac, proved his faith in God's promise.

22. Seest thou how faith wrought with his works, and by works was faith made perfect.—The works were the complement of faith, completing the one moral act (Heb. 11: 17).

23. And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God—Abraham's faith is often referred to as a standard example for all time (Rom. 4: 3; Gal. 3: 6). He believed God's word in spite of everything. He wore the high-

est title a mortal man may wear (2 Chr. 20; 7; Isa. 41: 8). Yet Christ brings us into a similar relation of friendship and affection as his brethren.

ORIENTALISMS.

Shew me thy faith—Deut. vi: 4-9, is regarded by the Jews as the quintessence of their faith, which passage is called the "Shema" from the first word in Hebrew. It had, and has, a part in every public service and was repeated twice every day. It is often on the lips of a devout Jew, and by its involuntary expression many Jews were betrayed, and burned in the persecutions in Spain. A great deal of superstitious reverence gathered around it, and great care was taken in repeating that the last part of it might have one emphasis. A very common legend was, that hell would be cooled to the man who in repeating the Shema articulated every syllable and letter. The Moslem creed is contained in the words "There is no god but God, and Mohamed is the apostle of God." One of the five practical duties of Islam in the repetition of this creed, or profession of the unity of God. The other four practical duties are prayer (with its accompanying washings), alms giving, fasting, and the pilgrimage to Mecca. This short creed is continually in their mouths and is uttered on every occasion. It is held to comprehend six distinct branches, viz. (1) belief in God, (2) in His angels, (2) in His Scripture, (4) in His prophets (5) in His absolute decree and predestination of brotherhood, and evil, (6) in the resurrection and day of judgment.

BIBLE SEARCH LIGHTS.

14. What does Christ say about hearing and doing? (Matt. 7: 26; read Jas. 1: 22-25). What question in profit and loss did Christ ask? (Mark. 8: 36). Where did Paul say gain was to be found? (1 Tim. 6: 5, 6). What kind of faith, does Paul say is alone worth anything? (Gal. 5: 6; 1 Thess. 1: 3).

15, 16. How would Job's faith stand this test? (Job. 31: 19, 20). That of the early church? (Acts 11: 29). When will this test be finally applied to all? (Matt. 25: 34-45).

17. Can there be true love without loving deeds? (1 John 3: 18; Ezek. 33: 31; Rom. 12: 9; 1 Pet. 1: 22). What was done to the servant who had a talent and did not use it? (Matt. 25: 28).

18. By what will we be judged at last? (Rev. 20: 12). What does Christ say of those who make loud professions, but do not obey him? (Matt. 7: 22, 23).

19. Where is the unity of the God-head distinctly taught? (Deut. 6: 4; Neh. 9: 6; Mark 12: 29, 32; Rom. 3: 30; 1 Cor. 8: 6). Where have evil spirits declared their belief in God? (Matt. 8: 29; Mark 1: 24; 5: 7; Luke 4: 34; Acts 16: 17; 19: 15). What more is required of men? (Matt. 22: 37; 1 John 4: 18; Rom. 8: 15, 16).

21. In what did Abraham display faith when offering Isaac? (Heb. 11 : 17-19). Why was Abraham's faith tried? (Gen. 22 : 1).

22. Illustrate the phrase "made perfect" as meaning "shown to be real" (1 John 4: 7; Heb. 2: 10; 5: 9; 2 Cor. 12: 9).

23. Where is Abraham called God's friend? (2 Chr. 20: 7; Isa. 41: 8). Illustrate "imputing" as laying anything to one's account (2 Sam. 19: 19; 2 Cor. 6: 19; Lev. 17: 3, 4). When we believe in Christ what is "imputed" to us? (Rom. 3: 22, 24; 5: 19; 8: 1).

ANALYSIS AND PRACTICAL LESSONS.

INTRODUCTION:—I. The *person*? What James? His father? Matt. 10: 3. His relation to Christ? Gal. 1: 19. His office? His title? What? Why? His residence? 12: 17; 15: 13. His end?

2. The *place*? What doing there?

3. The *period*?

4. The *people*? Chap. 1: 1. Why called a *general epistle*? How many such?

5. The *purpose*? What shams expose? What virtues commend?

I. PROFITLESS FAITH—14-20.

1. *Lip* faith—14-18.

(1) *Good words won't save ourselves*. Why not? What necessary?

(2) *Good words won't save others*. Why not? How illustrated?

(3) *Good words don't prove faith*. vs. 18. How alone can faith be shown?

In this epistle James attacks formalism and unreality in religion, and commands and commends sincerity and reality. He calls for *practice* not mere profession, for *doing*, not mere hearing or talking, for works not mere faith. In this age, as well as when James wrote, shams abound. There is much paint and putty, veneer and varnish, covering a rotten interior. "All that glistens is not gold." Every good thing is counterfeited. Many deceive themselves and others by a false religion. There is a counterfeit faith just as there are counterfeit coins. Counterfeit coin proves that there is genuine coin, and so a sham religion proves that there is a *real* religion. Hypocrisy is the homage that vice pays to virtue. In our lesson we are warned against a false faith, against an impractical piety.

I. *A profitless faith.*

(1) A faith that does nothing more than *talk*.

"Not words alone it cost the Lord
To purchase pardon for His own:
Nor will a soul by grace restored
Return the Saviour words alone."

2. *Head* faith—19, 20.

(1) Assent to truth good. What truth relation to Christ? Gal. 1: 19. His office? referred to? Why?

(2) Assent to truth not *enough*. Show that it does not make better. Show that it does not make happy. Show that it is *foolish*. vs. 20.

II. PROFITABLE FAITH—21-23. Such as Abraham had.

1. Its *nature*—21. What did it lead him to do? Did his act show the reality of his faith? How? Heb. 11: 19.

2. Its *development*—22. Work perfects faith. How?

3. Its *profitableness*.

(1) It *justifies*. What is meant? How?

(2) It *endears* to God. What is meant by being a friend of God? Where is Abraham so-called? 2 Ch. 20: 7; Is. 41: 8. Reconcile lesson with Romans 3: 28.

A man may *say* that he has faith, but that is no proof that he really has it. Words are cheap. We want better evidence that a man is a christian than his own mere assertions. If a man declared over and over again that he was *honest*, we would at once *doubt* his honesty. Even so "if a man *say* he hath faith" and gives no other proof, we do not believe him. Self praise is no recommendation. Good words will not feed the hungry or clothe the naked. Sympathy must be practical.

"A mass of words and not of deeds
Is like a garden full of weeds."

And if mere *words* will not help others, they will not save ourselves. A religion of mere talk is vain.

(2) A mere *head* faith is as useless as a mere lip faith. A good creed does not necessarily prove a good character. The devils believe, but they are neither holy nor happy. Orthodoxy is consistent with immortality. A man's faith may be excellent and his life abominable. The confession of faith may be accepted by a man and at the same time his *conduct* may be wicked and contemptible. The

head may be clear, and the heart corrupt and the life vile and injurious. A merely intellectual faith is useless!

II. A *profitable* Faith. True faith influences a man's whole character and conduct. It works by love and holiness and well-doing. The tree is known by its fruit. Acts prove the character of faith. The lives of many professing Christians are terribly inconsistent. A *true* believer will "live soberly, righteously and godly." A true faith will lead a man to shun evil and do what is right at all times. It will do good unto all men and make its possessor a blessing in the world. Real faith secures the favour and blessing of God, and

it operates powerfully upon the world around. It obtains a blessing and confers a blessing. Let us all see to it therefore that our religion is a practical thing and that our faith is profitable to ourselves and others.

BLACKBOARD REVIEW.

CREED should shew itself in CHARACTER like that of CHRIST.

Primary Department.

Edited in connection with the *Primary Quarterly for Little Folks*, by MR. & MRS. GEORGE H. ARCHIBALD, Montreal, P. Q.

LESSON V—May 2nd, 1897.

Paul Begins his First Missionary Journey. ACTS 13: 1-13.

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

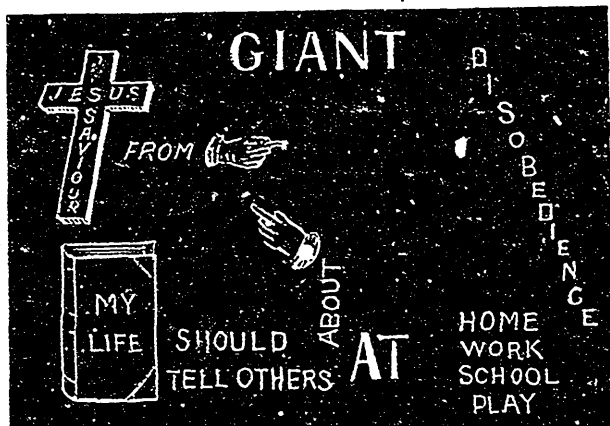
II. PREVIEW THOUGHT FOR THE QUARTER: Jesus the Saviour.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: Jesus the Saviour from disobedience.

IV. REVIEW: (These questions are only suggestive. The central spiritual truth and its teaching ought to be recalled).

1. Who tried to kill Peter?
2. Where did he put him?
3. How was he set free?
4. What was last Sunday's Golden Text?

SYNOPSIS OF LESSON: In the 13th chapter it would seem as if Antioch had become an important centre in the life and activity of the church. With much prayer and fasting the leaders in the work were commanded by the Holy Spirit to send forth Barnabas and Saul as missionaries. They were ordained as such, by the laying on of hands. Setting sail from Seleucia, the sea-



port town near Antioch, they sailed to Cyprus. They preached at Salamis and from thence went to Paphos, which is in the westerly part of the same island. Here they found Elymas, the Sorcerer who withstood them and sought to turn Sergius Paulus, the deputy of the country from the faith. Paul called down blindness upon the Sorcerer, which miracle astonished the deputy and he believed in the doctrine he taught. After this, Paul and Barnabas sailed from Paphos and came to the mainland and landed at Pamphylia. Here, John who had accompanied them thus far, left them and returned to Jerusalem.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON.

1. Have the Golden Text printed on the blackboard beforehand.

Note.—It would seem as if the best spiritual application for this lesson would be found in the Golden Text. We cannot teach to the young children the historical or chronological journeys of Paul, but we can use him as an illustration of one, who, because of his obedience, God was pleased to use, to carry the gospel to others.

2. Hold a newspaper in the hand. What is this for? to tell the news. Good news, or bad news? both. Who ever heard any good news? when you hear good news what do you like to do? Bring out the thought—tell it to others.

One time a little girl heard that her little brother who had been lost, was found and running into the house, cried out "Oh mother, good news, good news, Freddie is found!" Another short illustration, or two might be used here, or get some from the children.

3. Introduce the Golden Text. Explain (a) that the gospel means good news (b) that the preaching does not necessarily mean, getting up in the pulpit, but that it does mean, the telling to others the good news. Who would like to tell good news to others?

4. Why were Paul and Barnabas especially chosen to tell the good news? Because they trusted God and obeyed him.

5. Take from the Review blackboard, the heart belonging to No. 5 lesson and as usual draw from it, the giant of disobedience. God cannot use boys and girls who have this great giant in their hearts, to carry this good news to others. I wonder how many of us God has chosen to carry the good news of the gospel to others? Has he chosen you? As he did Paul and Barnabas.

6. The Bible is a book of good news to others. Our lives should be like an open Bible for others to read. Our lives should show the good news, that Jesus is killing the giants who seek to live in our hearts. Our lives are like this open Bible. (Hold up one made for the purpose) and suggest, that at home, at work, at school, at play, some of us are telling the good news, while others, because of this great giant of disobedience, are not doing so and until the giant is driven out and God controls our life, we will never be given the good news to carry to others as were Paul and Barnabas.

LESSON VI—May 9th, 1897.

Paul Preaching to the Jews. ACTS 13: 26-39.

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

II. PREVIEW THOUGHT FOR THE QUARTER: Jesus the Saviour.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: Jesus the Saviour from self-will.

IV. REVIEW. (These questions are only suggestive. The central spiritual truth and teaching ought also to be recalled).

1. What great missionary were we learning about last Sunday?

2. Who went with Paul?

3. What was last Sunday's Golden Text?

4. Who said these words?

V. SYNOPSIS OF LESSON: Paul and Barnabas now continued their missionary journey without John, he, having departed and returned to Jerusalem. Leaving Perga they came to Antioch in Pisidia and on the Sabbath day went into the synagogue and sat down. It was the

customary thing for men, and particularly for any stranger of note, to exhort the people, and, on invitation, Paul stood up and began speaking to them, beginning with the call of Abraham. He spoke to them of all the history of the Jews, their sojourn in Egypt, the Red Sea, their wanderings in the wilderness, the conquest of the land and the division of it by tribes, the history of the Judges and of the Kings, referring specially to David and from David to David's greater son Jesus, who was heralded by John the Baptist. Continuing, he addressed them as "men and brethren." He told them of the death and resurrection of the Saviour and declared unto them that they were come to bring them the good tidings of the Gospel, arguing principally, from the great fact of the resurrection, that Jesus was the Messiah.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON.

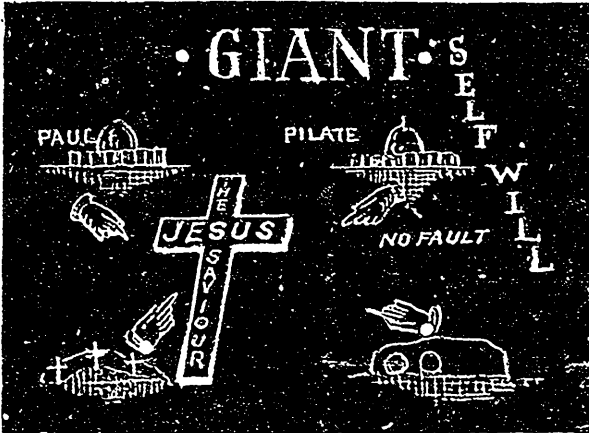
1. Have the Golden Text printed on the blackboard beforehand.

2. There is a great giant roaming about through the world seeking for slaves. He watches for hearts. When he sees a boy's heart, or a girl's heart he tells them that they will be happy if they will let him live in them. He whispers to them "I will let you have your own way if you will allow me to make my home in your heart" and nearly every boy and girl listens to him when he speaks and allows the giant to come in.

When Jesus was on earth, he wanted the people, his own people the Jews, to take him and make him the King of their hearts and lives, but this great giant was on the earth then, as he is now, and they said we will not have this man Jesus to reign over us and cried out "Crucify Him, crucify Him!"

Note. There is great power in telling an old story and using it as an illustration. It need not be told in detail, the mere mention of it brings the whole thought back to the child's mind. It is for this reason we again use the following story.

3. You remember a story we had some time ago? I want to tell it to you again. One day Willie's mother made some nice cookies. When they were baked she gave Willie as many as she thought were good for him. As she put the rest away in the pantry, she said "I don't



want my little boy to touch any more of these cookies." "All right, mother," said Willie, and ran out to play. Bye and bye Willie wanted something in the house, and as he passed by the pantry, he remembered the cookies. "I wish mother had not said she did not want me to touch them," thought Willie. "I'll just look at them, that can't be any harm. they do look so nice lying there, nobody would ever know if I took one,"

thought Willie. Then he heard a little voice inside saying "Do right," "do right." Willie only listened for a moment, but did not obey the little voice, for he took one of the cookies and ate it. Willie thought nobody saw him, but God saw right into his heart and the little voice that told him to "do right" was God's voice. When we do wrong we may think we will not be seen by anyone, but God always sees us.

Willie would not have Jesus, whose voice it was who spoke to him, to reign over him, but listened to the giant of self-will which was in his heart.

4. Draw a picture of a city and tell of Paul's journeys to the City Antioch. Tell the lesson story as we have it, beginning at verse 14 and ending at verse 39. Emphasize (a) the thought that Jesus was the King of the Jews and wanted to live and to reign in their hearts. (b) The giant of self-will lived in their hearts and they wanted to kill Jesus. (c) When Jesus was brought

before Pilate he proclaimed that there was "No fault in Him." (d) They forced Pilate to condemn him and they crucified him between two thieves. (e) When he was buried they sealed the tomb and had a guard of Roman soldiers set to watch it. They hated him, they would not have him to rule over them. (f) But they could not keep Jesus in the grave, for God raised him up. Jesus loved them so much that he sent Paul to tell them that even though they did all this, he was still willing to forgive them.

5. Though the giant of self-will may be in the hearts of some of the boys and girls of this class, though they may hurt Jesus as badly as the Jews did and as Willie did, yet he will to-day receive them if they will make him King of their hearts.

LESSON VII—May 16th, 1897.

Paul Preaching to the Gentiles. ACTS 14: 11-22.

I. GOLDEN TEXT: "I have set thee to be a light of the gentiles." Acts 13: 47.

II. PREVIEW THOUGHT FOR THE QUARTER: Jesus the Saviour.

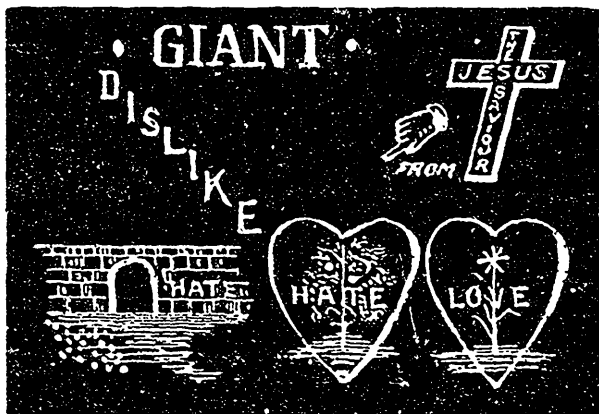
III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: Jesus the Saviour from dislike.

IV. REVIEW: (These questions are only suggestive. The central spiritual truth and its teaching ought also to be recalled).

1. To whom was Paul preaching in last Sunday's Lesson?
2. Whom did he say had crucified Jesus?
3. Whom did he say raised Jesus from the dead?
4. What was last Sunday's Golden Text?

V. SYNOPSIS OF THE LESSON: Paul and Barnabas having been rejected by the Jews now turned to the gentiles. The words of the apostle seem to have made a great impression upon the people, for they found that on the second sabbath almost the whole city came together to hear the word of God. The fact of the apostles turning to the gentiles and preaching the

gospel to them, filled the Jews with envy, for when they saw the multitudes, they contradicted Paul, and blasphemed. The apostles however, were not to be frightened and waxing bold, preached the gospel to the gentiles and many of them believed. The Jews, however, stirred up the devout and honourable women and the chief men of the city and expelled Paul and Barnabas out of their coast. They went to



Iconium and there a great multitude believed. The excitement produced, seemed to be as great as at Antioch and the apostles were again assaulted and fled to Lystra; there Paul cured a cripple and when the people saw what he had done, they began to worship him as well as Barnabas, but Paul restrained them and preached to them the Gospel of Jesus. While at Lystra the unbelieving Jews from Antioch and Iconium came and stoned Paul and threw him out of the city supposing him to be dead, but he was not, and the next day he departed with Barnabas and went to Derbe.

SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. Have the Golden Text on the blackboard beforehand.

2. Begin by telling the story of Jesus teaching the Jews. They did not like his teaching and soon began to hate Jesus and at last put him to death. His words of truth made them dislike him and dislike soon grew to hate.

3. Tell the story of Paul preaching the Gospel to the Jews. They did not like the preaching of Paul and as in the case of the teaching of Jesus, they soon began to hate him. Tell of the unbelieving Jews from Antioch, Iconium, who found Paul and Barnabas and stoned Paul, dragging him outside of the city, leaving him for dead. Dislike soon grew to hate and hate to murder in the hearts of these Jews.

4. There is a great giant going about through the world trying to get into the hearts of boys and girls. Though he is great, he tries to make himself look small, so that people will allow him to get into their hearts. He is like a little seed that is put in the ground, but soon it begins to grow and grow and grow, until by and by, a bud comes, which we will call Hate, then it grows to the great nettle Murder. If we dislike anybody, this dislike will soon grow to hate if we don't take care, and there is danger of it growing to that which is worse as in the case of the Jews, to Murder.

5. Love is also like a little seed, if planted in the heart it will soon grow and grow and grow. Soon a bud comes bigger than a seed, but it is Love just the same, and then the flower Love. Love grows to greater Love, dislike grows to hate and murder. The danger is in the seed. If there is dislike in our hearts, we cannot drive it out by ourselves, we are not strong enough to conquer that giant, but must allow the Saviour to remove the seed of dislike and put the seed of love in our hearts instead.

Note. As the story of Paul is told, draw the walls of the city and make some marks to indicate his being stoned outside, and write the words, Dislike, Hate, Murder. As the story of the seeds is told, make a mark and cover it over with the chalk, to indicate the planting of the seed and then draw the Nettle and Flower, as the case may be, as it is developed. At the proper time, draw the hearts outside the Nettle—Murder, and outside the flower—Love, and pin to the board the Giant Dislike, which we have taken from the heart on the Preview blackboard. See Preview.

LESSON VIII—May 23rd, 1897.

The Conference at Jerusalem. ACTS 15: 1-6, 22-29.

(Commit to memory verses 3, 4, and read chapter 15: 1-35; Gal. 2: 1-10).

I. GOLDEN TEXT: "Through the grace of the Lord Jesus Christ we shall be saved, even as they." ACTS 15: 11.

II. PREVIEW THOUGHT FOR THE QUARTER: Jesus the Saviour.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: Jesus the Saviour from strife.

IV. REVIEW: (These questions are only suggestive. The central spiritual truth and its teaching ought also to be recalled).

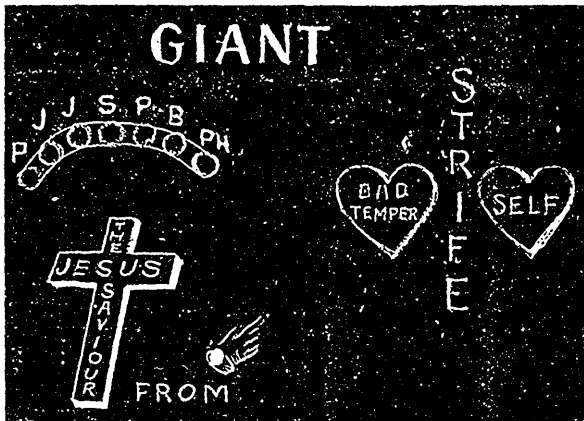
1. To whom was Paul preaching in last Sunday's lesson?
2. Why did the people want to worship Paul and Barnabas?
3. What did the unbelieving Jews do to Paul?
4. How do you know that Paul was not dead?

V. SYNOPSIS OF THE LESSON: The first missionary journey is over and Paul and Barnabas have returned to Antioch. A question of serious import is raised in the church, certain men came down from Judea, and their teachings were such that Paul and Barnabas could not accept them. After considerable dissension and disputation, Paul and Barnabas and certain others went up to Jerusalem and on their arrival, the Elders and Apostles met together to consider the difficulty. The section omitted from the lesson, verses 7 to 21 inclusive, gives the details of the discussion at the conference. Under the guidance of the Holy Spirit, an arrangement evidently satisfactory to all was arrived at, and Paul, Barnabas, Judas and Silas, were sent with letters unto the brethren of the church in Antioch, Syria and Cilicia.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. Have the Golden Text printed on the blackboard beforehand.

2. Let us make clear to the children the meaning beforehand, of the word Grace. A school master once, instead of punishing a boy who deserved it, took the punishment upon himself and allowed the boy to go free. That was undeserved kindness, that was grace. Because of our sins we deserve punishment, but Jesus takes upon himself the punishment, and



allows us to go free. This is undeserved kindness—This is grace. It is by undeserved kindness that we are saved, and the Golden Text might properly read—Through the undeserved kindness of the Lord Jesus Christ, we shall be saved even as they.

3. Giant strife, is in every house, and gets into every heart. He has many slaves. He is very active, and every day walks up and down over the country seeking for captives. He has two other very near relatives who always go with him, one is this—hold up a heart with “bad temper” on it and another with “self” on it. Now let us suppose that this first heart belongs to a boy, and this other heart to another boy. Whenever a boy who has a bad temper and a boy who are selfish come together, then look out for the giant of strife, he is not far away and there will likely soon be a quarrel. Pin the two hearts to the board, with the giant Strife between them.

4. Tell the story of the conference at Jerusalem; (a) the quarrel at Antioch; (b) the journey to Jerusalem; (c) the conference.

Write the names in a circle as suggested in the cut. Peter, James, Judas, Silas, Paul, Barnabas, Pharisees. Explain that of course this was not the Judas who betrayed Jesus and that the Pharisees were believers. They were all Christians and yet the giant of strife had come into their midst. Perhaps there were some selfish ones among them, and perhaps a bad temper or two, but the best of the story is, that they settled their quarrel peaceably. The Holy Spirit was present, He took away the selfishness, and the bad temper, and giant strife had to go too.

5. The best way to settle a quarrel is to allow the Holy Spirit of Jesus the Saviour into the heart and then giant strife must go out.

LESSON IX—May 30th, 1897.

Christian Faith leads to Good Works. JAMES 2: 14-23.

- I. GOLDEN TEXT: “I will shew thee my faith by my works.” Jas. 2: 18.
- II. PREVIEW THOUGHT FOR THE QUARTER: Jesus the Saviour.
- III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: Jesus the Saviour from selfishness.
- IV. REVIEW: (These questions are only suggestive. The central spiritual truth and its teaching ought also to be recalled).
 1. Where did Paul and Barnabas go as we learned in last Sunday's lesson?
 2. Why did they go to Jerusalem?
 3. What took place there?
 4. What was last Sunday's Golden Text?
- V. SYNOPSIS OF LESSON: We have had eight lessons this quarter in the book of Acts.

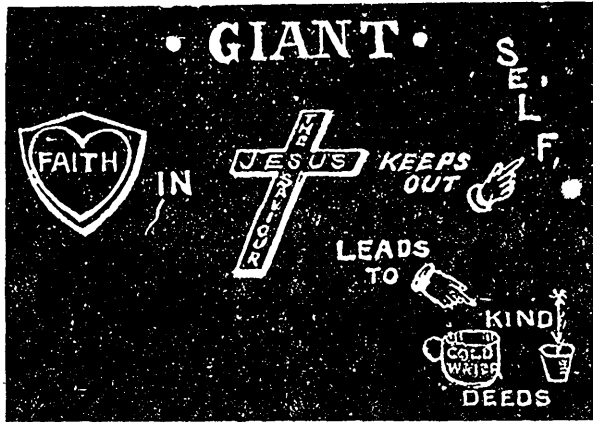
In that of to-day, we take up the study of the book of James. In the Golden Text, we have the kernel of the whole lesson, the relation of Faith to Works and Works to Faith. The author of the book is James the brother of our Lord. He was very prominent as a leader in our last lesson of the Conference at Jerusalem. He was called James the Just, and according to Josephus was stoned to death. The book deals with the question of empty profession, sins of the tongue, evil speaking and other dangers in the Christian life.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON :

1. Have the Golden Text printed on the blackboard beforehand.
2. An old woman nearly blind, was once trying to cross the street. Some boys standing on the corner laughed at her, as they saw her again and again trying to get across, but having to return for fear of the horses. Presently a boy more noble than the rest, ran to her assistance, and amid the scoffs of the boys on the corner, guided her safely across.
- 3 I wonder if there are any boys and girls in my class who take flowers to the sick, who are willing to give up an afternoon of play, for the sake of helping some person who needs it. Jesus

said, "And whosoever shall give to drink unto one of these little ones, a cup of cold water only in the name of a disciple, shall in no wise lose his reward." As flowers, a cup of cold water are spoken of, hold their symbols up, and afterwards pin them to the board, writing the on words Kind Deeds.

4. There is a mighty and most hideous giant who is not only possessed of great strength, but seems to bear a charmed



life, for nobody seems to be able to kill him. This is the giant of Selfishness, and he, like all his relatives, is stalking through the land seeking for slaves. Here he is in this heart. Take from the Review board the heart as suggested in the Preview. This giant never does a kind deed, he is always talking about himself, and thinking about himself, and caring only for himself. He would never help the poor old woman across the street, he would never carry flowers to the sick, or a cup of cold water to the thirsty.

5. Our Golden Text to-day is about faith. Let us read it. It means we have faith in Jesus—that we love Jesus and are trusting him to make us like himself. Jesus was always doing kind deeds for others. Giant Selfishness tried to get into the heart of Jesus, but the Holy Spirit was there and he couldn't get it. Faith brings the Holy Spirit into our hearts. Faith in Jesus the Saviour drives out the giant of selfishness and faith in Jesus the Saviour, puts a shield over our hearts so that he cannot get in again. Here cover the heart with a shield, on which the word Faith is printed.

6. How can we tell whether we have faith or not? The Golden Text shows us. If we have faith in Jesus, we will show it, by kind deeds at home, and at work, and at school, and at play.

DEFINITENESS IN TEACHING.

Sunday-school teachers of all grades often break the law of definiteness. We try to teach too much. Instead of having the quarter's lessons as a whole before us, we wander about from place to place, taking up any lesson that we may happen to find along the way, instead of being definite. We ought to keep before us one Central Definite Spiritual Thought for the quarter, and then let each lesson of the 12, and the Review, emphasize and make plain to the child's mind that one great Central Truth of the quarter. In the lessons of this quarter, we have the thought of giants for the Saviour to kill. Let us keep it in mind all the time. Let us aim definitely at the one point. We try to teach too much altogether. Be definite. Have the one point in view and emphasize it again and again.

Teacher Training.

TEXT-BOOK : HOLBORN'S "THE BIBLE, THE SUNDAY-SCHOOL TEXT- BOOK."

Analysis by REV. PROFESSOR CAMPBELL, LL. D., Presbyterian College, Montreal.

CHAPTER III.

ON THE LANGUAGE AND STYLE OF SCRIPTURE : THE BIBLE A UNIQUE BOOK.

I. LANGUAGE AND STYLE OF SCRIPTURE VARY IN THE DIFFERENT BOOKS. There are 66 books by about 40 authors, written within a period of over 1000 years. O. T. books are in Hebrew, except Ezra and part of Daniel in Chaldee : N. T. books in Greek. Contain history, biography, legal codes, chronicles, poetry, prophecy, letters, didactic treatises, proverbs, &c. The Spirit's guidance did not interfere with the writers' dialect and style, peculiar temperament and caste of thought. Mark is unlike John, Peter unlike Paul.

II. NEVERTHELESS THEY HAVE SOME COMMON CHARACTERISTICS. These constitute the language and style of Scripture which is easily recognized. Part of this unity is due to our English translation being made at one time, and finally revised by two scholars only. But there are peculiarities that distinguish the original from sacred books of other religions and all literature. These are—

A. *Dignity.* Their treatment is solemn, even majestic, never trivial nor flippant—Ruth's simple story is dignified. Paul's letter to Philemon over his runaway slave adds tenderness and is as devout as epistles to churches and pastorals. With these qualities the trivialities of the O. and N. T. Apocryphal books painfully contrast.

B. *Reference throughout to God and Righteousness.* Their dignity arises from the fact that they reveal God, and declare the righteousness which is His will. Story of creation is not for science, but to set forth the Author of all and the Father of man. History of Hebrews is not to exalt them, but to tell of God's special dealings with them to prepare for the coming of His Son and everlasting righteousness. In lives of individuals and nations, God and His law are most prominent. He is the Supreme Ruler. Even the function of the prophet is not so much to predict as to declare that God's righteous law must triumph : hence the difference between Scripture prophecies and individual pagan oracles. What is true of O. T. in this respect is more abundantly so of the New.

C. *Suppression of the personality of the Writers.* Dr. George Campbell says the authors of the Gospels sink themselves in the subject. This is also true of the writers of the historical books, of the Catholic epistles, and of most of the prophecies. They do not intrude their personality ; offer no comments nor opinions as in ordinary biographies and narratives. Hardly think of asking as we read, who wrote lives of David, Ruth, Christ, or the story of the Acts. As the book of Nehemiah is an autobiography, it is an exception. So are Paul's epistles to individuals and churches, yet even in them the personal human element is far out-weighed by the Divine.

D. *Impartiality and Candour.* Bible biographies and historians suppress themselves, but not facts. Other biographers and national historians are partial, hiding all that is discreditable in a friend and that is praiseworthy in a foe. Not so the Bible. It tells as frankly of vice and defeat, as of virtue and success. No excuse is made for the failings of Jacob, Samuel, David and Peter. The redeeming features in the characters of Esau, Saul, Achish of Gath are set forth even though Bible heroes suffer by contrast. In the gospels, the Samaritans, Syro-Phoenician, Greek and Roman are compared to their advantage with the Jew. Transparent truthfulness shows up the evil in good men and the good in evil men, as is done in no other book.

E. *Dramatic style.* The distinguishing feature of the drama is that it puts men and women on the stage, unintroduced, to tell their own story. So the Bible places them, with their words and deeds before us, without note or comment, panegyric or invective. No indignation is expressed even over those who conspired to crucify Christ. Character is prominent

in the narratives, but there is no analysis of it. Mr. Holborn describes the character of Peter and Thomas to show how different such description is from the Scriptural dramatic display.

F. *Simplicity and Sobriety.* There is no straining after effect. The greatest miracles of the O. and N. Ts. are related like ordinary events. When observations of wonder are made, they are those not of the writers but of the beholders. Mighty deeds, mercies and judgments, are narrated without comment, simplicity and reasonableness are found in the mighty deeds themselves, which preserve the due proportion of means and ends. No wild extravagance deforms the narratives, as in the apocryphal gospels, and the Brahman and Buddhist scriptures of India Bible language and style of composition is exceedingly simple. Difficulties appear in Job and in some of the prophets, but no obscurity in the language. The simplest book in point of language ever written for grown people is John's gospel.

G. *Figurative speech.* The oriental mind delights in figures of speech and the Bible is our oriental book. Some are perplexing to the English reader, but he can admire the beauty of most, especially those of our Lord's parables, of the psalms and of the prophets. A common oriental figure is hyperbole, such as "the everlasting hills." This exaggerated speech, called the idiom of exaggerated contrast, appears in the N. T. in which Jesus appears to tell His disciples to hate their parents &c. These are not to be understood literally.

H. *Parallelism.* It is sometimes found in prose, but generally in poetry. Oriental poetry of the age of the Bible has neither rhyme nor rhythm; but the thought of one line is repeated in the next, and sometimes in a third. Example, Psalm II. verses 1, 3, 4, 5, each of which has 2 parallel lines, and verse 2 has 4. Sometimes contrast takes the place of repetition, as in Psalm I, verse 6. Job, the Psalms, the Proverbs, the Song of Solomon, and other poetical parts of the Bible are thus written. This feature of parallelism makes it easy to translate Hebrew poetry without losing any part of the thought or delicacy of expression, which can hardly fail to be the case when western poetry of rhythmical metre and rhyme is translated.

III. THESE CHARACTERISTICS MAKE THE BIBLE A UNIQUE BOOK. There is nothing like it in any language. It combines oriental richness with the dramatic powers of the west. No history is so candid, impartial, simple and dignified. The voice of the eternal is through it all and the infinite difference between good and evil. It appeals alike to childhood and old age as the guide of one and the comfort of the other. M. Holborn cites Professor Huxley's tribute to O. T. stories; Sir Walter Scott's death-bed recognition of the *one book*; and Sir William Jones' exaltation of it over all the books in the world.

CHAPTER IV.

ON THE STUDY OF SCRIPTURE WITH SPECIAL REFERENCE TO SUNDAY-SCHOOL INSTRUCTION AND SOME REMARKS ON SCRIPTURE DIFFICULTIES.

INTRODUCTION. The teacher must know more than he teaches. His teaching should be an appropriate selection from what he knows. His larger knowledge will enable him to be interesting to avoid errors and misunderstandings and to compel respect.

1. THE BIBLE IS TO BE STUDIED AS A BOOK OF HUMAN LIFE. Unlike the Zend Avesta, the maxims of Confucius, and the Koran, it deals with human life. It is not a code of laws, a directory of conscience, nor a system of theology; though all these may be derived from it. To view it as a string of texts is fatal. It is the record of God's Spirit in the hearts of men. Two thirds of it is history and the rest, such as the Psalms, can only be understood in its historical connection. The writings of the prophets exhibit the conflict of divine teachers with the sins and follies of their age. The epistles of Paul reveal active church life. Those to Corinth deal with scandal and discipline and obedience that evokes the apostle's joy; That to the Galatians reproves Ritualism; that to Philippi is full of mutual love and praise; That to Philemon over the once ungrateful but repentant slave is one of the best Sunday-school lessons. The teacher must realize the facts of all Bible history. He must put himself in the place of blind Bartimaeus, sinking Peter, shipwrecked Paul, runaway Onesimus. To succeed in this, he must carefully gather up all the mosaic of his story, and skillfully piece them together. Children will listen to a story, but not to preaching.

(To be continued.)