

J. H. MOKER
Alias Craig

Vol. XIV.]

[New Series.

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 17.]

JUNE, 1883.

[No. 6.

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SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME XVII.]

JUNE, 1883.

[No. 6.

As unto the Lord.

BY MRS. A. F. RAFFENSBERGER.

WITH the light of the early morning
I open my wakeful eyes,
And look o'er the weary round
Of toil that before me lies.

My life seems barren and useless,
Filled with humblest household care ;
No time to work for the Master,
Hardly a moment to spare

For sowing the seeds of the Kingdom
In the world's great harvest-field—
Seed that the Master has promised
Fruitage abundant shall yield.

I take up the Book beside me,
And pray, as I open to read,
"Dear, pitying Father in heaven,
Please send me the message I need."

'Tis a faint and faithless prayer,
But my eye is caught by the word,
"Whether ye eat or drink,
Do all as unto the Lord."

A still and solemnan rapture
Fills my whole heart at the sight ;
And the life that seemed so useless
Glows with a radiance bright.

I close the precious volume,
And kneel for a moment in prayer ;
Then the Master walks beside me
As I go through my round of care.

I lay my hands to each burden,
And say, "For Thy sweet sake,"
And the homely life grows holy
As the tasks new meaning take.

Each night I am worn and weary,
But I tell the Master all—
How I have tried to serve Him,
How often I falter and fall.

Still for love's sake I am striving
My lowly place to fill ;
"As unto the Lord," my motto,
My pleasure to do His will.

The Master's Questions.

HAVE ye looked for sheep in the desert,
For those who have missed their way ?
Have ye been in the wild waste places,
Where the lost and wandering stray ?
Have ye trodden the lonely highway,
The foul and darksome street ?
It may be ye'd see in the gloaming
The print of wounded feet.

Have ye folded home to your bosom
The trembling, neglected lamb,
And taught to the little lost one
The sound of the shepherd's name ?
Have ye searched for the poor and needy,
With no clothing, no home, no bread ?
The Son of Man was among them,
He had nowhere to lay His head.

Have ye carried the living water
To the parched and thirsty soul ?
Have ye said to the sick and wounded,
"Christ Jesus makes thee whole" ?

Have ye told my fainting children
 Of the strength of the Father's hand ?
 Have ye guided the tottering footsteps
 To the shore of the "Golden Land" ?
 Have ye stood by the sad and weary,
 To smooth the pillow of death ?
 To comfort the sorrow stricken,
 And strengthen the feeble faith ?
 And have ye felt, when the glory
 Has streamed through the open door
 And flitted across the shadows,
 That I had been there before ?

Have ye wept with the broken-hearted
 In their agony of woe ?
 Ye might hear me whispering beside you,
 " 'Tis the pathway I often go !"
 My disciples, my brethren, my friends,
 Can ye dare to follow me ?
 Then wherever the Master dwelleth,
 There shall the servant be !

The One Great Want.

BY REV. C. F. HARD.

A MERCHANT may sell goods successfully without piety. A farmer may obtain golden harvests without godliness. The lawyer may gain his case without prayer. The physician may become eminent without faith in Christ. The mechanic may do good work without the witness of the Spirit.

But the Sunday-school teacher works in the realm of the spiritual, and he cannot even know the primary truths of salvation unless he is taught of the Spirit. He must "know the things that are freely given us of God," in order to win a way for them into the heart that has been darkened and ruined by sin.

It has been said that the design of preaching is not so much the statement of facts and truths unknown previously, as the quickening and powerful presentation of those already understood. Its object is to induce action. The same might be said with regard to the orations of Demosthenes, Cicero, Webster, Sumner, and Castelar.

This view may not take in the whole range of Sabbath-school teaching, for the audience, being mainly young, is less informed. But nearly all above the infant department have heard the main truths that constitute the scope of the Bible school instruction. To unfold, illumine, and impress these is the essential part of the teachers's calling.

Other things being equal, we are fitted for strong work in proportion to the zeal for God and souls which abides in our hearts. The "love" of Christ that "constrains" us is the measure of our power and the index of our usefulness. Sacred geography will be of no avail if young feet do not follow Jesus. Knowledge will

not bless if it does not lead to that of sins forgiven. The imagination and taste will be cultivated in vain if the heart is not attracted toward heaven and enraptured with the divine. We fail unless we save. We can save others only as we ourselves abide in and are filled with the Holy Spirit.

We cannot doubt that this essential gift is the promise of the Father—the theme of the Saviour's last address—the cause of the marvellous saving results that followed the great day of Pentecost. We know that the later pages of the inspired word assure us in a happy variety of terms of the freedom and promptness with which He who is the great Teacher to guide into all truth enters the hearts that plead for His coming and open at His approach. His entrance is the signal of new power. His presence is the source of light, liberty, and love. His assistance is the ground of confidence, the secret of steady continuance in well doing, the reason of victory. "The anointing that abideth" is the seal of an announced commission: "Go ye therefore and teach;" "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me."

The Dying Soldier's Roll-Call.

A SOLDIER lay on his dying couch during our last war, and they heard him say, "Here!" They asked him what he wanted, and he put up his hand and said, "Hush! they are calling the Roll of Heaven, and I am answering to my name;" and presently he whispered "Here!"—and he was gone.—*H. W. Beecher.*

A FAITHFUL brother in a Fairfield, Conn., church, recently prayed for the absent members "who were prostrate on beds of sickness and wellness."

An old negro, preaching in a Maine town recently, condemned the general tendency of men to wish they had other opportunities to do good, and asked: "What would de hummin' bird de wid de eagle's wings? And what could de eagle do wid de hummin' bird's wings? Bredren, use de wings of faith God has giben you, and God will care for both the eagle's and de hummin' bird's flight." Many periods of greater pretension contain not half the beauty of this.

HERE is an item for parents. At the General Conference of Seventh-day Baptists, in the discussion of Sabbath-school work, it was stated as a matter of observation, that "those boys who were compelled to go to church and to sit with their parents, when small children, whether they liked it or not, are the young men who to-day are to be found in Church and Sabbath-school work; while those who went or not, as they felt like it, are to-day nowhere." And this testimony will be corroborated by the experience and observation of every thinking Christian. Take the children to church and teach them how to behave when there. If you do not, the chances are that they will never learn.

The Great Need.

WE need, as teachers, the Holy Spirit in our hearts. He alone can beget within us an unquenchable love of the work and of souls, an unceasing spirit of prayer and self-sacrificing effort, and a vigilant perseverance in the discharge of our duties.

We need Him in our heads to show us the truth. It is His office to take of the things of Christ and show them unto us. He is the best commentator of the Word of God. As its Author, He has promised to "guide us into all truth."

We need Him in our classes. Unless He teach the children, our labour will be in van. It is "not by might nor by power, but by My Spirit, saith the Lord."

Let us ask for the Spirit. How easy, how successful, how delightful to work for Jesus when we are filled with the Spirit!

Like fire to the fuel, like steam to the engine, like the match to the fuse, like the breath to the body, is the blessed Spirit to the Christian. It is His office to instruct, to guide, to comfort, to sanctify the soul! This great Presence is the sacred compensation for the absence of Jesus. Let us ask for it.

Gems from a Sunday-School Convention.

At the Raikes Centennial, in London, in 1880, there were present representatives of fourteen different nationalities, and it was shown that 14,000,000 pupils were enrolled for instruction.—*Rev. B. W. Childlaw.*

As in every flock there must be a black sheep, it is unnecessary for me to state that I am that member. Mr. Nichols usually brings wit to these meetings. Mr. Childlaw adds age and wisdom, and I am here to give colour to the convention. There has been great progress among my own race. . . . I have visited our schools in the North, South, East, and West, and have everywhere seen progress. We use every help employed by our white brethren. We establish normal schools and Sunday-school institutes. . . . The word of God will prove our sufficient remedy for the evils of vice and infidelity.—*Rev. B. W. Arnett.*

The fathers doubtless excelled us in familiarity with the words of the Book, but I do not believe there was ever so general and systematic a study of it as now.—*Rev. W. N. Brodback.*

One Bible school at least within the reach of every soul.

One Bible lesson at least should be thoroughly learned every week.

One Church service at least should be attended every Lord's day by every child and adult.

One nourishing convention, at least, within the reach of every teacher, every year.

I do not have the confidence in the value and permanency of early impressions that so many have. On the contrary, I have attached more importance to the value of Bible instruction to

those who have passed the age of fifteen.—*Dr. H. C. Houston.*

Every body who works in the Sunday-school should go for every body who does not attend the school. . . . A postal card may be a means of grace.—*A. B. McConnell.*

The best governing power in a Bible school is the divine presence felt by all.

Stand by your own Church; but they who do nothing for any thing beyond are apt to do little for their own.

The Sunday-school should aid in recruiting the congregation at each morning service.

It is not giving that makes us poor, but bad management and waste.—*L. H. Sargent.*

The Assembly.

THE Assembly idea is growing. It is gaining ground among thoughtful men, who see that young men and women cannot be made to sit with children in Sunday-school, sing their songs, hear the speeches addressed to them, and be regarded as "little children," without having their interest in the Church and in Bible study weakened. The gradation recognized in the secular schools must be more fully recognized in the school of the Church. We must have our "high school" and "college" for the young people. We call it the ASSEMBLY.—*Journal.*

Explain the Hymn.

Good hymns are full of truth. We sing them for the sake of the truth they contain. We should make that truth our own by devoutly singing it. Our motto should be: "Not sound, but sense and spirit." Sound may help to interpret sense and to communicate spirit, but without these sound is of no value whatever.

Explain the hymns you sing in Sunday-school. Read them over slowly and impressively. Show what every verse means. Give the Scripture texts that prove it. Illustrate it. Insist upon thoughtfulness and reverence in singing it.

There is a great deal of power in clear explanation before singing.—*Journal.*

Cause and Effect.

THE Rev. Dr. Ritchie, of Edinburgh, though a very clever man, once met with his match. When examining a student as to the classes he had attended, he said, "And you attended the class for mathematics? How many sides has a circle?" "Two," said the student. "What are they?" What a laugh in the court the student's answer produced when he said, "An inside and an outside!" The doctor next inquired, "And you attended the moral philosophy class also?" "Yes." Well, you would hear lectures on various subjects. "Did you ever hear one on cause and effect?" "Yes." "Does an effect ever go before a cause?" "Yes." "Give me an instance." "A man wheeling a barrow." The doctor then sat down and proposed no more questions.

Teachers, Use Your Pens.

We wish we could persuade Sunday-school teachers among our readers to make more use of the pen than probably they do in preparing themselves to meet their classes. Perhaps, however, it is encouragement, more than persuasion, that they need. Persuaded, it may be, they already are, but want to be encouraged.

We encourage you, dear brothers and sisters. We have had some experience with the pen, and we assure you the use of it is not so very impracticable. Go at it, and you will see for yourselves. We know what you will say. We know, because we say the same thing sometimes ourselves. You will say you have nothing to write. That is our own experience often, exactly, and because you have nothing to write is the reason why you should write. For, if you have nothing to write, you also have nothing to say, and the result will be that when you meet your class you will say nothing. Of course you will talk, but you will say nothing.

And you should always say something when you talk. At least when you talk to your Sunday-school class. And it is really a very good plan also when you talk generally. Therefore practice preparing yourself for your Sunday-school lesson with the use of the pen. (Get yourself a good pen. A bad pen is a great provocative of temper, and a very poor provocative of thought.)

You will be surprised, when you have actually set yourself about it, you will be surprised and delighted to find that you can put at least a question down in black and white. Well, that will be a help. Not unlikely that very question will be the best thing to begin teaching your lesson with. The point on which you yourself need information will be the very point in which your class will not be aware of their need until they are confronted with the question.

Begin, then, with setting down the question that has occurred to you. Now you have a point to look up in your lesson helps. We hope you have not examined said lesson helps beforehand. Examine first your lesson, raise questions, and then with your questions in mind go to your helps for your answers—unless you can think your answers out for yourself, which is much the better way.

Having found the answer, or thought it out, set the answer down in a good, fair hand. There now, look at that. That is your hand writing. You have made a beginning. "Well," you remark to yourself with some satisfaction, "this thing is not so impossible. I rather like this. Now I shall have something worth while for my class."

So you will, dear friend. But go on stoutly to the end. And having reached the end, stop. That is one advantage, by the way, of using the pen. You are more likely to stop when you have got done.

Now, of course, you will not think of producing this written preparation of yours before your class. That will be next to as bad as reading from print, which no good teacher will permit

himself to do. No, go over and over your points. If you have time for it, rearrange them into the best order. Then with your mind full of matter, and with your heart full of love, go to your class and teach them. And God bless you, dear teacher, and give you joy of your painstaking preparation.—*S. S. Journal.*

"The Day Breaketh."

In this age Cannibal Islands have become Friendly Islands. Fijians have been transformed from fiends into philanthropists. The people of Madagascar, "mad upon their idols," are clothed and in their right minds. Polynesians have ceased to be polytheists, and worship Him who holds the sea in the hollow of His hand. The Angles, once slaves in Rome, are now the angels of spiritual and physical liberty around the globe. The British, who were once brutish in their base religious rites, now spread the white sails of Christian commerce on all shores. Europe has come out of her wilderness and Black Forests of heathenism into the light of Africa. The night is lifting along the edges of queen, and all the great walls of the continent are thrown down that the King may advance. South America is being fringed with Christian schools. North America is lighting many a torch, and sending her sons and daughters to illumine the world.

Dulness to Learn is Dulness to Teach.

It is a specious fallacy that a dull scholar becomes, by virtue of that dulness, a better teacher. A dull scholar may, indeed, become a fairly good teacher. Let us be glad of that, we that were dull scholars once, and now must be teachers, good or bad, much preferring to be good. But then it will be in spite of our dulness as scholars, not in consequence of it.

It is sometimes said that the dull scholar will, when he becomes a teacher, know through his own experience the difficulties that lie in the way of learning. There is plausibility in this, and there would be truth if one could only always be sure that the difficulties to be encountered are constantly the same for all scholars. But the fact is that each scholar finds his own peculiar difficulties. At least this is to a considerable extent the fact. And the thing needed is a teacher naturally, and through training, bright and quick enough to catch the hint of what is embarrassing his pupil,—this, whether the difficulty is one that once embarrassed his own mind or not. The same alertness of mind that qualifies to learn, qualifies, so far, likewise, to teach.

Let superintendents seek the very best and brightest minds they can find for teachers, that is, other necessary qualifications being presupposed. One of the prime essentials in a good teacher is capacity to understand a pupil's difficulties. And this capacity will more likely

than elsewhere be found in the person, man or woman, who was when young a quick scholar.—*S. S. Journal.*

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The Sunday School Banner.

W. H. WITHEROW, D.D., Editor.

TORONTO, JUNE, 1888.

The Quarterly Review.

WE have pleasure in calling attention to the article on this important subject in another column. We think that nothing is more essential, in order to fix upon the heart and mind the lessons of the quarter, than a careful and thorough review. We hope that the Review Service in this number of the BANNER will be well studied. We are glad to know that these Quarterly Reviews are being widely adopted, and with the happiest results. In the day schools, efficiency in the study of any subject is secured by frequent repetition—by giving line upon line, over and over again. And it is not too much to ask that once in three months we should look back upon the three months' work and try to

clinch and rivet into our minds the important lessons that have been taught. To facilitate this object, the Review Service is printed separately, and will be sent free by mail at the very low rate of six cents per dozen, or fifty cents per hundred. This Review Service has reached a very large circulation, which shows the increasing attention given to the subject.

In some schools, a written examination is conducted. This is the case in the Metropolitan school in this city, and in some others that we know. It leads to great accuracy, and to more careful study; and if used in addition to the review by the whole school, all very well. But it should by no means be used as a substitute for it. Every class, even the little folk in the primary classes, should have the benefit of the review of the quarter's work. This may be made a very interesting and attractive open session of the school, to which the parents and friends will be glad to come.

Our Sunday-School Papers.

WITH the opening of the schools in the spring, there has come a regular "boom" in our Sunday-school papers. Never have we received so many orders at this season of the year as during the last month. Instead of our new paper, HOME AND SCHOOL, pulling down the circulation of PLEASANT HOURS, it seems to have actually helped it. It is far ahead of what it ever was before, and that of HOME AND SCHOOL has surpassed the most sanguine anticipations. Indeed, some think the latter rather the better paper of the two. We intend to make each as good as we possibly can. The success which has attended our efforts shows that our schools know when a good thing is given them, and will loyally respond and heartily patronize the periodicals of our own Church. We know of no Church in Christendom which furnishes for its schools so much good reading, saturated through and through with religious, temperance, missionary and patriotic sentiment, as the Methodist Church of Canada. Most of the great American Churches give a four-page paper, just half the size of ours, for the same price; and those few which give as much reading charge a great deal more for it. It is only the generous patronage of all our schools which will enable us to develop the Sunday-school literature of our Church as we earnestly desire to see it developed, and that patronage we confidently expect in a still larger measure to receive.

The Quarterly Review.

THE only apology I have for offering anything upon this hackneyed, but not exhausted subject, is that there is still room for improvement in this feature of Sunday-school work. I think it is not going too far to say that the Quarterly Review, in most cases, is unsatisfactory to all concerned. The only way it is made to "go," in a majority of schools, is by allowing the school, scholars and teachers, to read from the helps, or to have the reviewer do all the reviewing himself. This certainly is not the purpose of the review.

What, then, is the object of the Sunday-school quarterly review? Whatever else it has for an object, one certainly is to test the school upon their recollection of the Topics and Golden Texts of the quarter just finished. Back of this testing is the purpose of impressing Scriptural truths upon the minds of the scholars and teachers. It is not claimed that this is the only object of the review; it is not the only object. But how can this much at least be accomplished. How can the entire school be trained to commit to memory all the Topics and Golden Texts of the quarter?

Various ways have been devised, some ingenious and some less ingenious. There is but one way, however, for the average youth and adult to commit to memory, and that is the old-fashioned way of repetition, the way we learn the multiplication table. Repetition, review, and reiteration until an indelible imprint is stamped upon the mind, is the process to be employed. The laws of association are not to be disregarded, but, with all their feeble help, there must be the drudgery of repetition, amounting almost to cramming.

And this repetition and review should be done without the lesson helps. Let the memory be put upon its mettle, obliging it to act, and to act to its utmost, and in this way reliance upon the memory will be cultivated, and the faculty of memory strengthened and developed while the lessons will be memorized. It can be done in no other way. Of course, this is not pleasant, but it is profitable. "It is work against inclination that tells." No one enjoys committing to memory, because of the drudgery it involves; but is there any other way to accomplish the purpose of the review?

Let all the Topics and Golden Texts of the quarter be reviewed every Sunday as part of the Sunday review. Let it be distinctly understood that the teachers as well as the scholars will be called upon to give these topics and texts from memory. To this there must be some modification, because there are teachers in nearly every school who have not been trained while young to commit to memory, and who find it utterly impossible to do so now. Why should not teachers commit to memory what the scholars are requested to commit? My opinion is that the cause of so much laxity in Sunday-school work is to be found in the want of preparation on the part of the teacher.

There is absolutely no use in reprimanding scholars for omitting to do what the teachers

habitually neglect. The teacher may try by precept to show the importance of committing these texts to memory, but so long as his argument is not strong enough to affect his own conduct, it is utterly worthless to change that of his pupils.

But if teachers are required to do this, will it not keep many of them away from the school altogether? Ay, there's the rub. Probably it would, and probably it would be just as well if it did. Certainly some of us ought not to be teachers, and most all of us might be better teachers.

Again, suppose the teacher should prepare in the way suggested, would the scholars do any better? Certainly. Boys and girls don't learn much by precept; they learn chiefly by example. What they do, they do chiefly because they have seen their elders do it, and because the elders have enjoined it. Precept is good, but it is so cheap, because so plenty, that young people mistrust its value.

A TEACHER.

Your Gift to the World.

WHAT shall be a teacher's gift to the world? Some big, earthquake-idea, an electric-light invention, a charitable institution on a princely money-foundation? The world's great thinkers, inventors, founders, are few. You can give to the world, though, a soul fitted for noble work, and one that Providence may make equal to the above results. Have a holy ambition in this thing. The boy or girl in your class led by you to Christ, sent out by you to do God's will, let that be your priceless gift to the world.—S. S. Journal.

The True Aim of the Teacher.

THAT educators too often endeavour to make their pupils copies of themselves, or perhaps their highest ideals, is the statement of the Springfield (Mass.) *Union*. "They forget," it says, "that it is impossible for any man to map out the future life of any human being. Every child has within himself the plan and character of an individual, independent life. The true aim of the teacher should be to develop this according to its own laws into its highest and best capacity."

False Taste Created.

SUCH a flood of this kind of literature has now been poured into the juvenile Sunday-school library, that the effect is only pernicious. Their limitlessness crowds out all other reading; their fascinating address, purely to the imagination and affections, readers works of history or of science insipid; their flaccid fibre weakens the mental texture of the constant reader; and their general influence is to create a love for fictitious reading, to the exclusion of every thing solid and wholesome.—*Zion's Herald*.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER—STUDIES IN THE ACTS OF THE APOSTLES.

JUNE, 1883.

NOTE.—The Scripture verses to be committed to memory are indicated by an index [557] at the side.

A. D. 46.

LESSON X.—AT ANTIOCH.

June 3.

Acts 13. 13-16 and 43-52.



13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John *a* departing from them returned to Jerusalem.

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And *b* after the reading of the Law and the Prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye *c* have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with his hand, said, Men of Israel, and ye that fear God, give audience.

43 Now when the congregation was broken up, many of the Jews and religious proselyts followed Paul and Barnabas: who, speaking to them, persuaded them to continue in *d* the grace of God.

44 And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and *e* spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, *f* It was necessary that the word of God should first have been spoken to you; but *g* seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, saying, *h* I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: *i* and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised *j* persecution against Paul and Barnabas, and expelled them out of their coasts,

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

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

GENERAL STATEMENT.

A sad scene takes place on the shores of Asia Minor; the young Mark, just as the hardships of the missionary journey begin to press upon the travellers, turns from them and the work, and seeks the ease of his mother's home in Jerusalem. But though left by their companion and helper, the two labourers toil on. They take their last look upon the blue sea as they climb the mountains of Pamphilia, and soon are in the vast central plain of Asia Minor, the home of many races, the seat of many religions. At Antioch, of which the name recalls to mind the Church whose consecrating hands sent them forth, and whose prayers bear them on their way, they find a Jewish synagogue, always an open door to the Gospel. They enter into its service, and listen to its lessons for the day, in which they can discern a deeper meaning than is given by the interpreter standing by the reader's side. In response to a courteous invitation, Paul, taking his text from the lesson just read, presents Christ as the Messiah of promise, while worshipping Jews and inquiring Gentiles listen eagerly to the glad tidings of salvation. As the service ends, the two apostles are surrounded by a throng of questioners, earnest to learn more of the truth; and on the next day of worship, when the word has spread among the people, a vast multitude throng and surround the little synagogue. At once the Jewish leaders are enraged as they see the Gentiles encouraged to look for salvation on the same terms with themselves. With bitter words and sacrilegious curses they respond to the arguments of Paul. But the apostle rises to the occasion with the bold declaration that, since they have shown themselves unworthy of the Gospel, it shall now be proclaimed as the heritage of the Gentiles. A glad company come out from the Gentile world as disciples of Jesus, responsive to the divine call. The persecution that follows may compel the evangelists to depart, but it cannot rob the believers of their new-found joy, nor of the indwelling presence of the Holy Ghost.

EXPLANATORY AND PRACTICAL NOTES.

Verse 13. Paul and his company. Thus is indicated the fact that Paul, who had

started as the subordinate, henceforth appears as the leader in the missionary band, not by any decision, but from the native force of his character. **Loosed from Paphos.** On the western end of the island of Cyprus. **They came to Perga.** Perhaps directed by revelation, perhaps led by the necessities of travel to take a ship for whatever port they could find one. Perga was a large city on the River Cestrus, in the southern border of Asia Minor. It was then a commercial centre, but now uninhabited and a mass of ruins. **Pamphylia.** A province south of the Taurus, and between Cilicia and Lycia. The word means "all-tribe land," indicating the varied races of its inhabitants. **John, John Mark, their courier and assistant. Departing from them.** Perhaps from the fickleness of youth, or love of home, or some resentment at Paul's growing prominence over his relative Barnabas, or some displeasure at the broad Gospel proclaimed by Paul. That he was somewhat blameworthy appears from chap. 15, 37, 38. He was afterward reconciled with Paul, and received commendation from him in 2 Tim. 4, 11. 1. Let youth learn the needed lesson of perseverance in God's work.

14. **Departed from Perga.** They did not preach there until their return. Acts 14, 25. Probably it was the season when all the people were leaving for the cooler highlands beyond the mountains. **Antioch in Pisidia.** A city built by the same Seleucus who built the Antioch in Syria, from which the missionaries had started. It was on the line of travel between Ephesus and Syria, and an important city. Paul ever chose the great centres of population as his places of labour. **Went into the synagogue.** The synagogue was a good starting-point for the Gospel, for those who met there were thoughtful and worshippers of God, and not only Jews, but also proselytes from idolatry and seekers after the truth. 2. Those who seek after God are likely to find Christ. **On the sabbath day.** The Jewish sabbath, Saturday. **Sat down.** As worshippers, but doubtless already known to the rulers of the synagogue as rabbis or teachers of the law. 3. It is a good plan in travel always to seek God's house on God's day.

15. **The reading of the law.** In the synagogue service regular lessons were read from the Hebrew Scriptures, and translated into the language of the people (undoubtedly Greek) by an officer called a *meturgeman*. From the opening sentences of Paul's discourse it is evident that the lessons for the day were from Deut. 1. and Isa. 1. which were appointed for the forty-fourth sabbath of the Jewish year, bringing the time in July or August. 4. Note the incidental harmony of Luke's accurate report with Jewish usages. **Rulers of the synagogue.** The board of elders, who not only regulated the order of the worship, but also took cognizance of the conduct of the Jews in the city, and had authority to inflict scourging for small crimes. **Sent unto them.** Paul and Barnabas had been several days in the city, and their teachings were attracting attention. **Word of exhortation.**

The same word means "consolation;" so to the Israelites the word of exhortation concerning the law was a word of consolation in their troubles. 5. The Gospel comes bringing comfort as well as duty.

16. **Paul stood up.** It was customary to speak in the synagogue either sitting or standing. **Beckoning.** Paul's manner of calling attention to his words. See instances of it with the mob in the temple, and before Agrippa. (Acts 21, 40; 26, 1.) **Ye that fear God.** Addressed to the Gentiles present, who were either proselytes to Judaism, or people who had renounced idolatry. **Give audience.** This is the longest reported discourse of Paul, having, like all his addresses to the Jews, the aim to show that Jesus was the fulfilment of prophecy, and the Christ or Messiah of Israel, upon whom all should believe in order to be saved.

43. **Now when.** The sermon is omitted from our lesson, but its results are related. **The congregation.** Rev. Ver., "the synagogue," which word means "coming together, an assembly." **Religious proselytes.** Those of the Gentiles who accepted the Jewish faith in the One God were of two classes: "Proselytes of righteousness," or those who received circumcision, and adopted Jewish observances; and "Proselytes of the Gate," those who, remaining outside of the Jewish Church, yet renounced idolatry, and worshipped the God of Israel. To the latter class belonged those here mentioned. **Followed Paul and Barnabas.** To their lodgings for further conversation on the Gospel. 6. Those who hear about Christ, do well to inquire earnestly concerning him. 7. How the spirit of these seekers contrasts with the carelessness of many at the present! **Persuaded them.** "Urged them," Rev. Ver. **To continue.** To persevere in faithful search after God, and in the study of the word which would reveal Christ as promised. **Grace of God.** In receiving salvation as God's gift of grace through Christ, and not expecting it by the works of the law.

44, 45. **Almost the whole city.** The news of the teaching had spread, and in that age of curiosity, of scepticism as to old faiths, and of restless inquiry after new truth, such preaching as Paul's was sure to awaken attention. **Filled with envy.** Rev. Ver., "jealousy." The Jews were bitterly opposed to any teaching which would admit Gentiles to an equality of privilege with themselves, failing to see that their nation's highest honour would be in giving salvation to the world. **Blasphemy.** Not precisely taking God's name in vain, but uttering slanderous words, and perhaps calling down curses from God upon the teachers of the Gospel. 8. The spirit of bigotry is very close to that of profanity.

46. **Waxed bold.** The opposition did not cow them, but rather aroused them to all the more decided declaration of the truth. **It was necessary.** Because commanded by Christ; because they were the best prepared to receive

the truth; because they would be its best witnesses in delivering the Gospel to the Gentiles. **First...to you.** In every place Paul began by preaching the Gospel to the Jews, and never ceased so preaching until driven from their synagogues. **Put from you.** The Rev. Ver. is more vigorous, "thrust it from you." **Judge yourselves unworthy.** Pronounce sentence upon yourselves by your conduct. **Everlasting life.** Not only in the world to come, but in the present, for "eternal life" (Rev. Ver.) is a present possession. 9. Thus every lost soul utters its own condemnation. **Turn to the Gentiles.** Here for the first time the apostle made his open offer of grace to Gentiles apart from Jews.

47. Commanded us. Notice that the reference is not to a command, but to a prophecy and a promise. 10. "When God promises a thing shall be done, Christians count the promise as an order to themselves to do it."—*Arnol.* **A light to the Gentiles.** A quotation from Isa. 49. 6, showing that the plan of the world's salvation was in the Divine Mind centuries before the coming of the Son. **Ends of the earth.** All lands and all peoples, even the most distant. 11. We in far-away America are included in this promise.

48, 49. Gentiles...were glad. Because it gave them what they greatly longed for, the privilege of fellowship with the true God, without the burdens of the Jewish law. **Glorified the word.** Not only by utterances of thanksgiving, but by accepting the word in faith. **Ordained...believed.** The word "ordained" is in the original a military expression. Dr. Plumptre says, "They fell in with the divine order which the Jews rejected. They were as soldiers who take the place assigned to them in God's great army." **Published.** Not only by the apostles, but by these new believers.

50. The Jews. Those who rejected Christ. **Stirred up.** Rev. Ver., "urged on." **Devout and honourable women.** "Honourable" refers not to character, but to position and estate. In all the East many of the women were strongly inclined toward Judaism, and strongly influenced society. **Chief men.** The rulers, influenced by their wives and by the Jews. **Raised persecution.** This was not the first nor the last persecution excited by devout and worshipping people. **Expelled them.** By a popular tumult, not formal exile; for they afterward revisited the place. **Coasts.** Rev. Ver., "borders."

51, 52. Shook off the dust. An emphatic token that they separated themselves from them and their fate. **Iconium.** A large city south-east of Antioch. **Disciples.** Those won to Christ by Paul's labours at Antioch. **Filled with joy.** Joy, notwithstanding the persecution and the departure of their teacher. **With the Holy Ghost.** These Gentile believers showed the depth of their new experience by the grace of the Holy Spirit, imparted in

response to their own faith, by the hands of the apostle Paul.

GOLDEN TEXT.

And the word of the Lord was published throughout all the region. Acts 13. 49.

OUTLINE.

1. Sabbath Services, v. 13-16, 43.
2. Jealous Jews, v. 44-47.
3. Glad Gentiles, v. 48, 49.
4. Persecuted Apostles, v. 50-52.

SOME READINGS

- M.* At Antioch. Acts 13. 13-16; 43-52.
Tu. Paul's address at Antioch. Acts 13. 16-31.
W. Paul's appeal. Acts 13. 32-42.
Th. Gentiles in prophecy. Isa. 42. 1-16.
F. Gentiles in promise. Isa. 49. 5-18.
S. Gentiles in parable. Luke 14. 12-24.
S. Gentiles and the Church. Acts 15. 1-12.

LESSON HYMNS.

No. 743, *New Hymn Book.* 7s & 6s.

The morning light is breaking;
 The darkness disappears;
 The sons of earth are waking
 To penitential tears:
 Each breeze that sweeps the ocean
 Brings tidings from afar,
 Of nations in commotion,
 Prepared for Zion's war.
 See heathen nations bending
 Before the God we love,
 And thousand hearts ascending
 In gratitude above;
 While sinners, now confessing,
 The gospel call obey,
 And seek the Saviour's blessing,
 A nation in a day.

No. 726, *New Hymn Book.* 8,7,8,7,4,7

O'er the gloomy hills of darkness,
 Cheered by no celestial ray,
 Sun of Righteousness, arising,
 Bring the bright, the glorious day!
 Send the gospel
 To the earth's remotest bound.
 Kingdoms wide that sit in darkness,
 Grant them, Lord, the glorious light;
 And, from eastern coast to western,
 May the morning chase the night;
 And redemption,
 Freely purchased, win the day.

Time.—A D. 46, immediately succeeding the last lesson.

Place.—Antioch in Pisidia.

Explanations.—*Paul and his company*—Paul was now the head of the party. *Loosed from*—Set sail. *John*—John Mark, who afterward wrote the gospel. *Departing from them*—Giving up the work to go home. *Antioch in Pisidia*—So called to distinguish it from Antioch in Syria. *On the Sabbath*—The Jewish sabbath, Saturday. *Sat down*—As worshippers. *The law* From the five books of Moses. *Sent unto*

them—Perhaps knowing their desire to speak. *Exhortation*—Words to help them in serving God. *Beckoning*—To gain attention. *Give audience*—Literally, "Hear ye." The sermon of Paul is in verses 17-41, and is omitted in the lesson. *Broken up*—While the people were passing out. *Religious proselytes*—People who, though Gentiles, worshipped God. *Followed*—To learn more about the Gospel. *Persuaded them*—Urged them. *The whole city*—The people had heard of the new teaching. *Filled with envy*—They were displeased to see the Gentiles in such number at their synagogue. *The things spoken by Paul*—The gospel of salvation through Jesus Christ. *Blaspheming*—Using abusive and wicked language. *It was necessary*—Because commanded by God. *Judge yourselves unworthy*—By showing that they were not willing to be saved. *To the Gentiles*—They would preach to those who would receive the truth. *Glad*—To receive the Gospel. *Ordained to eternal life*—Those who were willing to accept God's offer. *Throughout all the region*—In the towns and villages of the province. *Devout*—The Gentile women who were worshippers of God. *Honourable*—Persons of rank and influence. *Persecution*—The Jews urged on the women, and they urged on the chief men, who were their husbands. *Expelled them*—Drove them away. *Shook off the dust*—As a token of God's displeasure. See Matt. 10, 14, 15. *Filled with joy*—In possessing Christ and his Gospel.

QUESTIONS FOR HOME STUDY.

1. **Sabbath Services**, v. 13-16, 43. What two places were visited after leaving Paphos? Who left them at this time? What good example did they give on the Sabbath? What took place at the synagogue? What was the effect of Paul's address? What good advice did Paul and Barnabas give?
2. **Jealous Jews**, v. 44-47. What made the Jews jealous? How did they show their feelings? What did Paul and Barnabas say to them? To whom did they turn, and why? What Old Testament promise did they repeat? Is this a command to us as well as to them?
3. **Glad Gentiles**, v. 48, 49. Why were the Gentiles glad? How did they show their gladness? What was the promise in Luke 2, 10, and who gave it? Why should the Gospel make men glad? How can this gladness be obtained? What is said in the GOLDEN TEXT?
4. **Persecuted Apostles**, v. 50-52. Who caused the persecution? Who took part in it? What came from it? Where did the apostles go? In what condition did they leave the new disciples?

TEACHINGS OF THE LESSON.

Where in this lesson do we find—

1. That the Gospel is for all men?
2. That the Gospel requires men to believe?
3. That the Gospel brings joy to those who believe?

The Lesson Catechism.—(For the entire school.) I. Where did Paul and Barnabas

preach after leaving Cyprus? At Antioch in Asia Minor. 2. What was the effect of their preaching upon the Jews? They rejected the Gospel. 3. To whom did the apostles then turn? To the Gentiles. 4. How did the Gentiles receive the word? With gladness and faith.

DOCTRINAL SUGGESTION.—Christ the light of the world.

QUESTIONS FOR SENIOR STUDENTS.

1. **Sabbath Services**, v. 13-16, 43. What example of Sabbath observance is here given? What invitation did the strangers receive? What was the subject of Paul's sermon? What evidence had the apostles of the earnestness of their hearers? What request came from the Gentiles?
2. **Jealous Jews**, v. 44-47. What angered the Jews? How did they treat the message given them? What occurred on the next Sabbath?
3. **Glad Gentiles**, v. 48, 49. To whom was the Gospel to be offered first? Rom. 1, 16. What should follow their rejection of it? What prophecy did this fulfil? Isa. 49, 6. How did the Gentiles receive the Gospel?
4. **Persecuted Apostles**, v. 50-52. What efforts did the Jews use against Paul and Barnabas? What command of Jesus did the apostles obey? Luke 9, 5. What effect had persecution upon the apostles?

PRACTICAL TEACHINGS.

Wherein are we shown—

1. That the unbelieving heart is full of hatred to the truth?
2. That the rejection or reception of the Gospel is a matter of our own choice?
3. That willing hearers make glad believers?

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Paul and Barnabas go from Paphos? First to Perga, then to Antioch in Pisidia. What did the rulers in Antioch ask the apostle to do? To preach in the synagogue. What did Paul do? He preached to them of Jesus. How did the people show their interest? By following the apostles about from day to day. What happened on the second Sabbath of Paul's visit? Almost the whole city came to hear him. Why were the Jews angry at Paul? Because he preached salvation to the Gentiles. What did this show? A spirit of envy. What had the Jews done? Rejected the Gospel. To whom, then, did the apostles turn? To the Gentiles. At whose command did they do this? The command of the Lord. How did the Gentiles show that they were glad to hear this? Many of them believed. [Repeat GOLDEN TEXT.] How did the Jews try to destroy the work of the apostles? By raising a persecution against them. What did Jesus say his people should suffer? Persecutions. What were the apostles compelled to do? Leave the city. What did they leave at Antioch? A church of happy believers.

WORDS WITH LITTLE PEOPLE.

Only a few are called to do such great things for Jesus as the apostles did; but even *you* can do little things for Jesus—You can be an obedient child. You can give up your will to your parents or teachers. You can bear your trials cheerfully. You can watch for chances to help others. "Show me thy ways, O Lord."

ANALYTICAL AND BIBLICAL OUTLINE.**The True Hearers of the Gospel.****I. WORSHIPPING HEARERS.**

The synagogue. . . . reading of the law. v. 14, 15.

"Worshipper of God. . . him he heareth."

John 9. 31.

"I will come into thy house. . . worship."

Psa. 5. 7.

II. WILLING HEARERS.

Sent unto them. . . . Say on. v. 15.

"Willing and obedient, ye shall eat."

Isa. 1. 19.

"Honest and good heart. . . heard the word. Luke 8. 15.

III. INQUIRING HEARERS.

Many. . . followed Paul and Barnabas. v. 43.

"Seek ye the Lord while. . . be found."

Isa. 55. 6.

"Seek, and ye shall find." Matt. 7. 7.

IV. GRATEFUL HEARERS.

Glad, and glorified the word. v. 48.

"Good tidings of great joy. . . to all people." Luke 2. 10.

"Praise the Lord, all ye Gentiles." Rom. 15. 10.

V. BELIEVING HEARERS.

As many as were ordained. . . believed. v. 48.

"Chosen to salvation through. . . belief of the truth." 1 Thess. 2. 13.

"By grace are ye saved through faith." Eph. 2. 8.

VI. REJOICING HEARERS.

The disciples were filled with joy. v. 52.

"Be glad in the Lord and rejoice." Psa. 32. 11.

"Rejoice in the Lord alway." Phil. 4. 4.

ADDITIONAL PRACTICAL LESSONS.**The Preachers of the Gospel.**

1. Those who preach the Gospel should be persevering as well as earnest in their labours. v. 13.

2. Preachers of the Gospel will find interested hearers among those who on God's day are found in God's house. v. 14.

3. Preachers of the Gospel can find in any part of God's word a text from which to proclaim Christ. v. 15, 16.

4. Preachers of the Gospel can in personal conversation fix the truth sent into the heart by the public discourse. v. 43.

5. Preachers of the Gospel should not rest when the truth has been received, but urge steadfast continuance in grace of God. v. 43.

6. Preachers of the Gospel should wax all the more bold by opposition and persecution. v. 46.

7. Preachers of the Gospel should recognize in all the promises of God to men a command to themselves. v. 47.

CATECHISM QUESTION.

7. *Into what state did the fall bring mankind?*

The fall brought mankind into a state of sin and misery.

By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—Romans 5. 12.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

WHEN I was a child I used to read with great interest of the exploring expeditions sent out from Portugal in the fifteenth century; how the navigators carefully advanced along the west coast of Africa—the first party turning back at Cape Non, the next going a little further, but turning back at Cape Bojador, and so on—how at length the formidable Cape "Tempestuoso" barred the progress of the boldest, until Vasco da Gama rounded the dreaded promontory, and calling it the "Cape of Good Hope," entered another ocean and immortalized his name as the discoverer of a new route to India. Why has the name of Vasco da Gama lived when the names of so many others have been forgotten? Because he persevered, while the others turned back. Many of these mad long voyages, braved many dangers, and ran many risks; but they turned back, and so missed the goal.

There may be many different reasons for a man's turning back from some course on which he has entered, but the end is always the same—he misses the goal—a happy thing if the goal be a bad one, but if otherwise, how great the pity! how great the damage! Lot's wife might have been saved had she not looked back. The Israelites who "in their hearts turned back unto Egypt" (Acts 7. 39) lost the Promised Land. Orpah went a long way with her mother-in-law, but while she "turned back to her gods and her people," her sister-in-law Ruth became the honoured ancestress of the Messiah. And in the passage for to-day we have two other examples of turning back.

1. *Turning back from the Lord's work.*

A brave young soldier who volunteered lately for active service, felt himself highly honoured at being at once appointed aid-de-camp to one of the chief officers. Such a post was that obtained by John Mark, when he became the "minister" or attendant of Paul and Barnabas. With them he went forth to fight the Lord's battles. He was with them in the opening contests at Cyprus, (see last lesson), and witnessed the power of God as exercised by his faithful servants. One might have thought that such experience at the outset would have inspired him with fresh ardour. Yet when they crossed the sea and entered on another field of labour he suddenly deserted them. We are not told why. When a girl who has been an ardent worker for the poor, or a boy who has been eager to collect for the missionary cause, relaxes effort, and finally gives up, there may be various reasons to account for the change. The work may have come to demand too much self-sacrifice; it may have attracted the sarcasm of worldly companions; or other interests may have dawned upon the worker and stolen away the early zeal. But one thing is certain. He who turns back from the Lord's work is a loser. It was so with John Mark. When Paul and Barnabas returned to Antioch, full of joy and praise for all that God had wrought by them, Mark was no sharer in that joy. And for a time, at least, he had forfeited the regard and confidence of Paul, who refused to accept his company on the second missionary journey.

Mark, however, did not cease to be a Christian, though for a time he was an unfaithful one, and a loser. But the reason why some young people turn back from the Lord's work on which they seemed to have entered is, that they have never really become his servants at all. It may be with them as with the Jews at Antioch in Pisidia, in whom we have an example of—

2. *Turning back from the Lord's message.*

At first it seems to have been received with interest. Paul's address, with its offer of blessing through Jesus, and its solemn warning, was listened to without opposition. Some of the Jews even sought personal conversation with him, and became, we may hope, true converts. He was allowed to repeat his message on the following Sabbath. But very soon the tide turned. The word was met with contradicting and blaspheming, and at last persecution was raised against the messengers. What was the cause? It appears to have been jealousy that the message of God was proclaimed to the Gentiles. But jealousy has its root in the pride and selfishness of the human heart.

These Jews would not accept the grace of God as a free gift, to be shared equally with all men. And so they turned back, and lost the blessing which might have been theirs, while many of the Gentiles pressed on and received it.

How did Paul speak of their conduct? "Seeing ye judge yourselves unworthy of everlasting life," was his solemn reply to them. They valued themselves so highly that they could not take the gift offered to all. But their calculation was at fault. Their reckoning was wrong. In thinking to exalt, they had really abased themselves.

It is so with many who now turn back from the Gospel message. They may have listened for a [time]; they may even have taken up Christian work. But they begin to think they are too young, too bright, too clever, too important, it may be, to continue in such a course. They prefer to shine in the world, where they may be appreciated, and where they may overtop their fellows. But their reckoning is fearfully mistaken. They are in reality judging themselves "unworthy of everlasting life," that life which is a free gift to the "poor, the maimed, the halt, and the blind," that kingdom which "whosoever shall not receive as a little child, shall in no wise enter therein."

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Draw a sketch map; locate on it the provinces Cyprus, Pamphylia, and Pisidia, the towns of Paphos, Perga, Antioch, and Iconium, and indicate the journey of Paul. Draw in presence of the class, and without a copy, however roughly. . . . In telling the story, or drawing it from the class, emphasize the preaching of the Gospel as a privilege to the Gentiles. . . . Show in this lesson the spirit and methods of the true worker of the Gospel. . . . Notice the Additional Practical Lessons, remembering that every teacher is a preacher in the true sense. . . . Show the characteristics of sincere hearers of Christ's word as illustrated in the Analytical and Biblical Outline. . . . Call attention to the joy which salvation brings, even while persecution is endured. . . . In *The Study* (Second Quarter) on this lesson is presented an outline: 1. How the Gospel may be helped; 2. How the Gospel may be hindered. . . . Are you a help or a hindrance? . . .

ILLUSTRATIONS. *Paul's treatment of the Old Testament in his sermon.* "The Jews were like people holding in their hands a nut, which they looked at on the outside, and tasted its bitter rind, knowing no more of its

contents. Paul broke its shell, while they were filled with alarm and opposed him, and showed the rich meat concealed within."—*Arnol* . . . How many persecutions have been carried on by "devout" people! Saul's persecution, thinking he was doing God service; sincere Romanists burning Protestants; the Pope of Rome striking a medal to commemorate the massacre of St. Bartholomew's Day in France, etc.

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Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *How to Make Jesus Known!*

INTRODUCTORY. Print "Paul," "Barnabas," on the board, and let children tell what they can recall about them. Explain that Saul was now called Paul, perhaps because Paul was a Roman name, and this apostle preached now to the Romans and other Gentiles. If you have a map trace the journey across the sea to Perga and thence to Antioch. To be taught: That to make Jesus known to others we must know him ourselves; that to make Jesus known we must be willing to tell others about him; that to make him known we must be willing to bear persecution.

1. Tell how Paul and Barnabas were going from place to place to make Jesus known to people. Why? Because they knew him themselves. Ask children to tell how Paul became acquainted with Jesus, and teach that, in the great light which shone upon him, he saw not only the darkness of his own heart without Jesus to be a light in it, but he saw the darkness of all other hearts. Tell what a light is good for—to give light to people, and teach that when Jesus gives us light we must let it shine upon others. Make mind-picture of children going through a dark entry. Some stumble and fall, some lose their way and get into the wrong room, and all are in trouble. But now one comes with a light. What kind of a child would it be who would try to keep

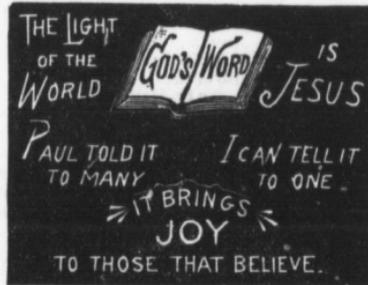
the light all to himself? Paul and Barnabas were ready to let others see their light.

2. Tell what the apostles did on the Sabbath? They did not know the people who went to the synagogue, but God did, and so they went there to worship God and to tell about him if they could. Describe the synagogue, or better, draw a little plan of it, a round building with seats rising one above another, and a high table in the middle where a man reads from a scroll. Tell how Paul and Barnabas sat with the others listening, and when they were asked to speak, how Paul began at once to tell what he knew about Jesus. Let children tell some things that he would say, and ask that if it is not a story that any one can tell.

3. Tell how the Jews treated the apostles, and teach that if our hearts are full of Jesus we shall not mind what people say about us. Tell that children who obey Jesus are often laughed at, but they will not stop speaking of him for this if they really know him. Print "Messenger" on the board, and teach that a messenger is one sent to carry a message. Paul and Barnabas were messengers sent to tell about Jesus. We are messengers if we know him, and though we may not speak to great numbers as Paul did, we may please God just as well by letting our light shine just where we are.

Blackboard

BY J. B. PHIPPS, B.S.Q.



The doctrinal suggestion for to-day's lesson is "Christ the light of the world." The word preached by Paul and Barnabas was God's word, and proclaiming glad tidings of salvation. They told it to many. The question for heart-searching is, Have I told it to one? Though I may not do such great things for Jesus as did the apostles, yet I may do all I can.

WORKING HINTS. The rays of light should be yellow or white; the book in brown, with white letters; the words around the book in red (or white if rays are yellow).

The sentence on the right, under the book, should be in a different colour from the one on the left. The sentence, "It brings joy," etc., put all in white.

Lesson Word-Pictures.

Strangers in the synagogue! Does any one know who they are? Sharp female eyes peer at them through the holes in the lattice-work separating the women from the men. The officer, he who reads the prayers and the selections from the Law and the Prophets, steals short but intense glances at them. The people generally watch the strangers. Even the stiff, immovable elders seem willing to twist their necks into corkscrews to get a more direct look at the visitors. "We must hear from them," they say to one another. "Men of Israel," calls one of the strangers, rising and beckoning with his hand. Ah, we know him, in that long face, those shaggy eye-brows, that bald head. As he rises, on him are fastened the eyes of the reader, of the rulers on their benches, of the men in the congregation, while at every hole in the lattice-work is planted the curious eye of a female. What will Paul say? Will he pare down the truth to fit the ears of these Pisidians? Ah, it is

the same plain Gospel of the cross. His words finished and the services closed, the people rise to go out. How some of them cluster about Paul whose appeal has magnetised them, while others rush off with faces averted and lips curled up a sneer! Sabbath day again, and now the synagogue is crowded. There is hardly room for the elders on their sacred benches, and at every hole in the women's lattice work there are two eyes where one was planted before. The reader who recites the prayers may naturally be confused, for he has never before led the worship of so large a fraction of Antioch in Pisidia. And he probably never served a noisier, angrier one. Hot work that second Sabbath in the synagogue. Tiers of Jewish faces that are hard, and grim, and iron-like, only a battery of scowls and scoldings! They contradict Paul, they blaspheme. And then come the apostles' solemn words as they withdraw the light of the Gospel from the Jews and let it shine on the rejoicing Gentiles. It was a babel let loose from the synagogue that day, a whirlwind of Jewish hate that another day rises and drives against the apostles, blowing them along the streets of Antioch as if dust and refuse, and sweeping them outside the city.

A. D. 46.

LESSON XI.—AT ICONIUM AND LYSTRA.

June 10.

Acts 14. 1-18.



1 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.
a Isa. 11. 11.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which *b* gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

b Mark 16. 20; Rom. 15. 19; 1 Cor. 2. 4; Heb. 2. 4.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them,
c 1 Thes. 2. 14-16; 2 Tim. 3. 11.

6 They were ware of it, and *d* fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:
d Matt. 19. 23.

7 And there they preached the Gospel.

8 And *e* there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:
e Chap. 3. 2.

9 The same heard Paul speak: who steadfastly

beholding him, and perceiving *f* that he had faith to be healed,
f Matt. 8. 10; 9. 18.

10 Said with a loud voice, *g* Stand upright on thy feet. And he leaped and walked.
g Isa. 35. 6.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, *h* The gods are come down to us in the likeness of men.
h Chap. 28. 6.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and *i* would have done sacrifice with the people.
i Dan. 2. 46.

14 Which when the apostles, Barnabas and Paul, heard of, *j* they rent their clothes, and ran in among the people, crying out,
j Matt. 26. 65.

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

k James 5. 17; Rev. 19. 10.—*l* 1 Sam 12. 21; Jer. 14. 22; Amos 5. 4; 1 Cor. 8. 4.—*m* 1 Thes. 2. 9.—*n* Rev. 14. 7.

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

o Ps. 81. 12; 1 Pet. 4. 3.

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

p Chap. 17. 27; Rom. 1. 20.—*q* Deut. 11. 14; Lev. 26. 4; Job. 5. 10; Psa. 65. 10; 147. 8; Jer. 14. 22; Matt. 5. 45.

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

GENERAL STATEMENT.

Sixty miles from Antioch, over mountains and valleys, and the two missionaries are at Iconium. Here they enter the synagogue, undeterred by the experience of persecution, and once more proclaim Jesus as the Christ. At once the new Gospel awakens an interest in the city, and even the careless masses array themselves on one side or the other, in relation to it, as friends or foes, even though not all believers or rejecters. A little Church is planted, where the terms "Jew" and "Gentile" are forgotten in the name "brethren." But again there are prejudices awakened, the ignorant hate of the multitude is aroused, and to avoid the gathering storm the apostles depart to the heathen villages of the great Lyconian plain. Here there are no Jews, and, standing in the open square, they present the Gospel to the simple-hearted peasantry. In the crowd there is a boy, the young Timothy, whose mind, already trained by his faithful mother in the word, accepts the Saviour as preached by Paul. And in the crowd there is also a poor deformed man who as for all his life sat upon the pavement receiving the charity of those who pity his wretched lot. He hears from Paul's lips the story of One who went about doing good, and in his eye the apostle sees the look of faith leaping upward to claim the promise. At the command of Paul the beggar is made whole, soul and body, while in the native dialect of the villagers goes up the cry, "The gods have come to earth once more!" Ignorant of the language, and not comprehending the actions of the people, the apostles returned to their abiding-place, when lo! at their door they see garlands hanging, and before it the priest of Jupiter, knife in hand, ready to slay the sacrificial victim, and give to the two strangers the honours of the immortal gods! Rending their clothes in horror at the thought of accepting such worship, Paul and Barnabas rush among the crowd, staying the uplifted knife, tearing down the votive garlands, with word and gesture repelling the adoration, and pointing the thoughts of the ignorant idolaters up to the invisible God, whose praises even Nature sings in bending harvests on the earth and gentle rain from heaven.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. Iconium. Sixty miles southeast of Antioch in Pisidia; a large city in Paul's time; with mingled population of Greeks, Orientals, Romans, and Jews. During the Middle

Ages it was the seat of a powerful Mohammedan monarchy, and it is now a city of twenty-five thousand inhabitants. **Went both together.** Not one visit merely, but several, is doubtless meant. **The synagogue.** Wherever the synagogue was found was an opportunity for the Gospel. (See last lesson, note on ver. 14.) **So spake.** Paul's discourse at Antioch (see last lesson) is given as a type of his method of preaching. He showed that the Old Testament was fulfilled in the new Gospel. **Multitude.** A reason for the success of the Gospel was that the mingling of nations had caused comparison of religions, and that resulted in a general want of belief in the old systems. Christianity came forward at that hour with a new, aggressive, satisfying religion. **The Greeks.** Not natives of Greece, but people who used the Greek language and followed Greek customs; generally the more intelligent and thoughtful portion of society. 1. The Gospel is the only religion which precisely meets the needs of all races of mankind.

2. Unbelieving Jews. Rev. Ver., "Jews that were disobedient," that is, who would not obey the Gospel call. The original word expresses the idea of rebellion. **Stirred up the Gentiles.** Doubtless by representing the apostles as disturbers of the peace, and preaching disloyalty to the government. 2. How easy it is to turn good into evil! **Minds evil affected.** By conveying wrong impressions, they excited malignant feelings. **Against the brethren.** Not only the apostles, but the Church established among the people of Iconium.

3. Long time therefore. Partly because there were foes to face, partly because souls were being won. 3. Opposition should never compel workers to cease their labours. **Abode they.** During the week they worked at their trade, and on the Sabbath (Saturday) met in the synagogue. **Speaking boldly.** The boldness consisted in not narrowing the terms of the Gospel to suit Jewish prejudices. **Gave testimony.** The witness of the Lord to his truth was given in the miracles wrought by his servants, which called attention to the preaching.

4. 5. Multitude of the city. The heathen population in general, always tending to factions and quarrels in the Orient. **Part held with the Jews.** Not as believers in the Jewish faith but sharing their attitude toward the Gospel, which already stood before the city as the object of universal attention. 4. It is some gain when the Gospel becomes the theme of discussion. **An assault.** Rather, an impulse toward an attack. **Jews with their rulers.** The rulers of the synagogue leading the attack of the mob. **Despitefully.** "Shamefully." **Stone them.** This was not only a Jewish, but an oriental, method of treating men who were deemed guilty of impiety. 5. People can throw stones who cannot answer arguments.

6. 7. They were ware. They received warning in time to avoid the assault. **Lystra**

and Derbe. Smaller places, inhabited by a rude, Gentile population, and with few Jews. **Lycaonia.** Not a political division, but a name for the great plain in the centre of Asia Minor. It is a dreary and bare region, sparsely inhabited on account of the scarcity of water. **Round about.** The villages and hamlets around Listra and Derbe. **Preached the Gospel.** For the first time they were now labouring in a region of few Jews and no synagogues, and in direct contact with the native heathen races. Here was brought to the knowledge of Christ young Timothy, who was in after years Paul's chosen companion.

8, 9. There sat. Probably in the public square, where the people were wont to gather. **Impotent in his feet.** Helpless and deformed from his very birth, so that his healing was all the more wonderful. **Heard Paul speak.** The original expresses continued action. Paul was speaking from day to day, and the cripple in his place, waiting for the charity of passers by, heard him more than once. **6.** So the helpless sinner listens to the glad tidings, bringing new hope to his soul. **Steadfastly beholding.** Paul fixed his eyes upon the face eagerly turned toward his own. **Perceiving . . . faith.** By an inward divine insight he saw the faith rising up in the cripple's heart to receive Christ. Perhaps he had been speaking of Jesus as the healer. **Faith to be healed.** Not all diseased persons were healed, but only those whose faith responded to the divine power, or when a miracle was needed to arouse the interest of the people. The word healed is the same as that elsewhere rendered "saved," (Rev. Ver., "made whole,") as if bodily completeness were the type of spiritual. **7.** "Faith in one soul easily perceives faith in another."

10. With a loud voice. In a tone arresting attention from all around. **Stand upright.** Words which required mighty faith on the part of Paul, for what shame would have covered him if they had not been verified! **Leaped and walked.** Leaped up from his crouching position, and then walked freely around. **8.** How God always honours strong faith! **9.** See in this what Christianity is always doing for the poor and unfortunate!

11. Speech of Lycaonia. In all those regions the people spoke two languages, their own native dialect, and the Greek of the better classes, just as now, in some portions of Ireland, Wales, and Scotland, the original Gaelic, or Erse, is maintained, while English is understood. This clause is inserted to show that the apostles did not interfere sooner because they did not understand what was spoken by the people. **Gods are come down.** There was a tradition that the two gods named in the next verse had once appeared in that region, and the superstitious peasants imagined that they had some again.

12, 13. Barnabas. As the nobler and more dignified in appearance. **Jupiter.** Or

"Zeus," fabled as the king of the gods. **Mercurius.** Or "Hermes," the messenger of the gods, and the patron of eloquence. **Chief speaker.** Paul everywhere took the lead in the preaching of the Gospel. **Before their city.** Jupiter was the patron-divinity over the city, and his temple stood in a prominent situation on the public square in front of the entrance. **Oxen.** For sacrifice. **Garlands.** To hang upon the front of the temple, or of the house where the apostles were staying. **Unto the gates.** The outer portals of the house. **Done sacrifice.** They would have slain the oxen, (or bulls, as Rev. Ver.,) and after offering a portion on the altar, gathered all the city to a sacrificial feast.

14. The apostles. So called, though not of the original twelve, because sent out by Christ to preach the salvation of the Gentiles. **Heard.** When they saw the preparation they understood for the first time the feelings of the people. **Rent their clothes.** An expressive sign of horror. **Ran in.** Interrupting the services with strong rebuke. Less devoted men would have permitted the worship in order to obtain influence over the people.

15, 16. Men of like passions. Mortals, liable to all the ills and feelings of mortality, not beings of superior nature. **Turn from these vanities.** The word vanity, "emptiness," expresses the feeling of the Jews toward idols. "An idol is nothing," wrote Paul afterward. **Living God.** The one, only God, far above all earthly conceptions of divinity. **Made heaven.** The ancients did not suppose that the gods made the world, but that the earth had always existed, and the gods themselves were born. **Times past suffered.** He had permitted the nations (the heathen peoples) to go on in their ways of idolatry while one nation, the Jews, was trained to knowledge of the truth, that its people in turn might teach others.

17. Not . . . without witness. Paul would intimate that the material blessings which all enjoyed were tokens of God's existence, which should draw men's thoughts toward him. **Rain from heaven.** Especially a blessing in a land of drought, as was Lycaonia. **Filling our hearts.** Figuratively for "ourselves." **Food and gladness.** The body with food, the heart with joy; both from God. **10.** Nature should lead men up to God.

18. With these sayings. Adapted to their comprehension; and not appealing to Scripture among a people who knew of no revelation. **Scarce restrained they.** The purpose of the priest and the people was hard to forego; they would not readily be dissuaded; but soon passed from the extreme of reverence to that of hate, as the next lesson will show.

GOLDEN TEXT.

Speaking boldly in the Lord. Acts 14, 3.

OUTLINE.

1. Words of Boldness, v. 1-7.
2. Words of Power, v. 8-13.
3. Words of Reproof, v. 14-18.

HOME READINGS.

- M.** At Iconium and Lystra. Acts 14. 1-18.
Tu. The folly of idolatry. Isa. 42. 18-31.
W. Making an idol. Isa. 44. 9-20.
Th. Micah's idolatry. Judg. 17. 1-13.
F. The idols stolen. Judg. 18. 15-31.
S. The gods of the heathen. Psa. 115. 1-18.
S. Wrath against idolatry. Deut. 32. 7-21.

LESSON HYMNS.

No. 719, *New Hymn Book.* L. M.

Jesus, thy church, with longing eyes,
 For thy expected coming waits;
 When will the promised light arise,
 And glory beam from Zion's gates?

O come and reign o'er every land!
 Let Satar from his throne be hurled,
 All nations bow to thy command,
 And grace revive a dying world.

Teach us, in watchfulness and prayer,
 To wait for thine appointed hour;
 And fit us by thy grace to share
 The triumphs of thy conquering power.

No. 721, *New Hymn Book.* 7s & 6s.

He shall come down like showers
 Upon the fruitful earth;
 Love, joy, and hope, like flowers,
 Spring in his path to birth.
 Before him, on the mountains,
 Shall peace the herald go;
 And righteousness in fountains,
 From hill to valley flow.

Kings shall fall down before him,
 And gold and incense bring;
 All nations shall adore him,
 His praise all people sing:
 For him shall prayer unceasing
 And daily vows ascend;
 His kingdom still increasing,
 A kingdom without end.

Time.—A. D. 46, immediately following the last lesson.

Places.—Iconium and Lystra, in Asia Minor.

Explanations.—*They went*—Both Paul and Barnabas. *Into the synagogue*—This gave them a place for preaching and a congregation. *The Greeks*—Gentiles speaking the Greek language. *Unbelieving Jews*—Jews who would not believe in Jesus. *Stirred up the Gentiles*—By false reports about the apostles. *Long time therefore*—On account of the success, not the opposition. *Gave testimony*—In conversion and in miracles. *Multitude of the city*—The common people, some friendly and others opposed to the Gospel. *An assault*—It was to be made, but was escaped by the apostles. *With their rulers*—The rulers of the Jewish synagogue. *To use them despitefully*—To do them harm. *To stone them*—This was a Jewish method of killing. *Ware of it*—Heard

of it in time to escape. *Preached the Gospel*—Probably in the public square, as we read of no synagogue nor any Jews. *Impotent*—Helpless. *Who steadfastly beholding*—Paul fixed his eyes upon the cripple. *Perceiving that he had faith*—He saw it by inspiration. *The speech of Lyconia*—A language which the apostle did not understand, and hence they did not know what the people were about to do. *Gods are come down*—The heathen believed that their gods visited the earth in disguise. *Barnabas, Jupiter*—Jupiter was the ruler of the gods in their belief. *Mercurius*—Or Mercury, the god of speaking. *Ozen and garlands*—Garlands hanging round the oxen, which were for sacrifice. *Gates*—In front of the house where the apostles were. *Rent their clothes*—As a sign of distress. *Men of like passions*—Of nature like you. *These vanities*—The worship of idols. *In times past*—Until the Gospel was preached there was some excuse for ignorant idol-worship. *Not himself without witness*—The works of God in nature showed his power and love.

QUESTIONS FOR HOME STUDY.

1. **Words of Boldness, v. 1-7.** Where were the missionaries at this time? In what meeting place did they speak? What two opposite results followed their preaching? What kind of words did they speak? [GOLDEN TEXT.] How did God give his testimony to them? What led to their leaving that city? How did this prove Matt. 10. 34? Where did they go?

2. **Words of Power, v. 8-13.** To whom and by whom were they spoken? What led to the words of power? What was spoken, and what followed? How did this show the power of God? What did the people say when they saw it? What did they undertake to do?

3. **Words of Reproof, v. 14-18.** Why did not the apostles reprove the people sooner? How did they show their feelings? What did they urge the people to do? What proofs of God's goodness did they show? To what should God's mercy lead us? Rom. 2. 4.

TEACHINGS OF THE LESSON.

Where does this lesson teach—

1. That we should be bold in speaking for Christ?
2. That we should seek God's honour, and not our own?
3. That we should give God thanks for his mercies.

The Lesson Catechism.—(For the entire school). 1. Where did Paul and Barnabas go from Antioch? To Iconium and Lystra. 2. What miracle was wrought by Paul at Lystra? A cripple was healed. 3. What did the people imagine who saw the miracle? That gods had come to earth. 4. What were they about to do to Paul and Barnabas? To offer them sacrifice. 5. What did the apostles say to the people? "We are men like yourselves."

DOCTRINAL SUGGESTION.—The folly of idolatry.

QUESTIONS FOR SENIOR STUDENTS.

1. **Words of Boldness**, v. 1-7. What was the effect of the word in Iconium? How did the apostles meet the opposition? What followed this bold preaching? How was personal injury avoided? What advice had the apostles received from Jesus? Matt. 10. 28.

2. **Words of Power**, v. 8-13. What case of suffering was found at Lystra? What led Paul to attempt the healing? How did the people regard the apostles? With what titles did they invest them? What honours did they propose?

3. **Words of Reproof**, v. 14-18. How did the apostles show their displeasure? What reproof did they give? What did they exhort the people to do? What witness of himself had God given to all nations? What was prevented by these arguments?

PRACTICAL TEACHINGS.

Wherein are we shown—

1. That faith for healing opens the way to healing.

2. That the honour of our work belongs not to us, but to our Lord.

3. That God does not leave himself without witnesses.

QUESTIONS FOR YOUNGER SCHOLARS.

Where did the disciples go from Antioch in Pisidia? To Iconium, sixty miles away. What success attended Paul's preaching there? A great many believed in Jesus, both Jews and Gentiles. Who again made trouble for the apostles? The unbelieving Jews. What did they plan to do? To stone them to death. Did this discourage them? No; they stayed a long time. [Repeat GOLDEN TEXT.] To what place where the apostles obliged to flee? To Lystra, a heathen city. Who sat at Paul's feet while he preached? A poor cripple, who had never walked. What did Paul perceive in the lame man? That he had faith in Christ. What did he say to him? "Stand upon thy feet." What happened? The man sprang up and walked. How did the heathen people regard the apostles after this miracle? As gods in the shape of men. What did they prepare to do? To worship them. What did the apostles do? Stopped them at once. What did they declare themselves to be? Men, like others. What had they come there for? To turn men from idols to the living God. What does this living God ask of us? To turn from our idols to him.

WORDS WITH LITTLE PEOPLE.

Think—Which you love best, self or Jesus. Whether there is anything dearer to you than him. Whether there is anything you cannot give up for him. Whether anything stands in the way of giving ALL your love to him. "He that is faithful in that which is least, is faithful also in much."

ANALYTICAL AND BIBLICAL OUTLINE.**The Foes of the Gospel.****I. BIGOTRY.**

The unbelieving Jews. v. 2.

"The temple of the Lord are these."

Jer. 7. 4.

"Wilt thou...command fire from heaven?" Luke 9. 54.

II. UNBELIEF.

Stirred up the Gentiles. v. 2.

"Of sin because they believe not in me." John 16. 9.

"Believeth not, is condemned already." John 3. 18.

III. PREJUDICE.

Evil affected against the brethren. v. 2.

"They hated me without a cause." John 15. 25.

"Have rewarded me evil for good." Psa. 109. 5.

IV. PERSECUTION.

Assault...to use them despitefully. v. 5.

"Sheep in the midst of wolves." Matt. 10. 16.

"Lord, behold the threatenings." Acts 4. 29.

V. SUPERSTITION.

The gods are come down to us. v. 11.

"Changed the glory of...God...man." Rom. 1. 23.

"Not to think the godhead...gold." Acts 17. 29.

VI. IDOLATRY.

Jupiter which was before their city.

"Ye turned from idols to...God." I Thess. 1. 9.

"An idol is nothing in the world." I Cor. 8. 4.

ADDITIONAL PRACTICAL LESSONS.**The Faith of the Gospel.**

1. The faith of the Gospel comes by hearing the word of the Lord through the preaching of saved men. v. 1.

2. The faith of the Gospel rises above lines of race or sect, and makes Jews and Greeks one in Christ. v. 1.

3. The faith of the Gospel endures the prejudice and malice and opposition of men. v. 2-5.

4. The faith of the Gospel is strengthened by divine tokens and testimonies of power. v. 3.

5. The faith of the Gospel obtains the sympathy and favour of many who do not profess it. v. 4.

6. The faith of the Gospel makes men whole in the highest sense, bodily and spiritually. v. 9.

7. The faith of the Gospel sees in nature the manifestations of God's power and grace. v. 17.

CATECHISM QUESTION.

¶ 8. *Wherein consists the sinfulness of that state into which man fell?*

The sinfulness of the state into which man fell by eating the forbidden fruit, consists in the want of original righteousness; and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it.

By one man's disobedience many were made sinners.—Romans 5. 19.

There is none righteous, no, not one.—Romans 3. 10.

Behold, I was shapen in iniquity; and in sin did my mother conceive me.—Romans 2. 5.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

It was, if I remember right, one of the leaders of the French Revolution who, when asked what was wanted for the country, replied, "to dare, and dare, and yet again to dare." For there was a struggle to be carried through which reserve and timidity could never accomplish. Now the world is apt to imagine that boldness and daring are qualities peculiarly its own. For a young man to become a Christian means, according to the world's diction, to become mean-spirited, soft-hearted. Yet even the world can confess that in some cases persistent daring is out of place; that if carried too far it might be rightly termed infatuation and madness. Let the teacher endeavour to show in this lesson that boldness and daring are emphatically Christian qualities, and that with the Christian alone it is the right course, and the highest wisdom, "to dare, and dare, and yet again to dare."

It is the right course.

Look at Paul and Barnabas at Iconium. They had gone thither in the Lord's service, to preach his word. They had entered in the Lord's name on an unceasing warfare against the powers of darkness. How did they fare at Iconium? They met with success, "a great multitude both of the Jews and also of the Greeks believed." Then began a fierce opposition. Slanderous things were said of the apostles, and the minds of the hitherto unprejudiced Gentiles were turned against them. Did they then rein in their zeal and proceed more slowly and cautiously? Did they show signs of giving up and withdrawing to some other place? On the contrary: "Long time therefore abode they, speaking boldly in the Lord." The efforts of the adversaries were to them the signal for increased vigour. And this, not because of any earthly passions which might thereby be awakened. The school-boy dares to disobey his master

when his pride, his anger, or his self-love are aroused. But the daring Paul and Barnabas was that of obedience and loyalty. Was their Master's word mocked and their Master's caused threatened? Then it behooved them to put forth yet more zeal, yet more valour. The servant of the great King could not be daunted by the hatred of men.

Look at the apostles again at Lystra. Here is a different scene. Among those who are listening to the message of God from their lips sits a cripple who, like him who once lay at the Beautiful Gate of the temple, "never had walked." The word of God finds ready entrance into his heart. Is that enough for the apostles? No; there is the body to be healed. We are accustomed to read of the miracles of Scripture as matters of course, forgetting how much they meant to those by whose means they were wrought. No prophet, nor apostle, nor servant of God at any time, ever possessed an inherent power of working miracles. For every fresh wonder performed by each he was dependent upon God as at the first. And every injunction laid either upon the powers of nature, as Josh. 10. 12; 2 Kings 1. 10, etc., or upon disease, as 2 Kings 5. 27, or upon the impotent human body, as in the present case, was a distinct act of daring—of going forward boldly in the path pointed out by God, in spite of seeing obstacles. When Paul called out to the cripple, "Stand upright on thy feet," he staked his credit and the credit of the message he had been proclaiming upon the result. And he dared to do so because he knew it was the thing his Master would have him do.

And once more. When the people of Lystra, full of amazement at the miracles, were about to do honour to Paul and Barnabas as gods, how did the apostles act? They not only hastened to decline the honour and to explain their position as servants of the "living God," but they boldly denounced the idols and the worship of the people as "vanities."

And the sequel to the Christian daring shown by them serves to illustrate the truth that

It is the highest wisdom.

When Queen Elizabeth bade defiance to the Spanish Armada, she knew that she could depend upon the spirit and bravery of her people. And her daring was justified by the event. When Arnold von Winkelried threw himself upon the Austrian spears, he knew that his life was not wasted, but that his comrades would follow up the advantage he gave them. And so with the daring of a Christian. There is nothing foolhardy in it.

He knows that in carrying out the will of his Master he shall have full support, and that victory is on his side. When Paul and Barnabas preached boldly at Iconium, the Lord "gave testimony to the word of his grace, and granted signs and wonders to be done by their hands." And when, according to Christ's direction (Matt. 10. 23), they fled from the place, they left a little band of converts behind them. At Lystra, before any opposition had been called forth, the faith and boldness of Paul was crowned with healing power. And to this place, as well as to Iconium, the apostles afterwards returned to "confirm the souls of the disciples" who had there been brought out of darkness into light.

And the life to which a Christian is called demands this daring.

He is to live contrary to the world's maxims, to be at war with the powers of evil, to have a helping hand for the suffering and oppressed. He cannot fulfil his calling without boldness and daring. He must dare to do right, even if all do wrong; he must dare to separate himself from evil, however great the cost; he must dare to seek out the lost; he must dare to help the suffering, although the task may seem beyond his powers. And well may he dare if he keep close to his Master. "I will fear no evil, for thou art with me," is a word for the valley of work and conflict, as well as for that of suffering; a word that may be boldly taken up by the youngest and feeblest of Christ's followers, and a word of which they shall never be ashamed.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Draw the rough map of Asia Minor, locate the places referred to, and rapidly review the journey from Antioch in Syria to Cyprus, Perga, Antioch in Asia Minor, Iconium, Lystra. . . . I. The apostles at Iconium: events, treatment, results, etc. . . . II. At Lystra: events, success, conduct of the people. . . . Show in this lesson the spirit of the apostles; 1. Persevering; 2. Testifying; 3. Courageous; 4. Enduring evil; 5. Humble, unselfish; 6. Reverent toward God. . . . Note Paul's method of preaching in the synagogue, in the public square at Lystra, to the superstitious worshippers. . . . The difficulties with which the Gospel contends as here shown. (See Analytical and Biblical Outline.) . . . Teachings concerning the faith of the Gospel. (See Additional Practical Lessons.) . . . Our lesson well illustrates "the triumphs of faith": 1. Over prejudice, bigotry, etc.; 2. Over op-

position and persecution; 3. Over human ills and troubles, ver. 8-10; 4. Over ignorance and superstition. . . . ILLUSTRATION. The early history of Methodism has many illustrations of preachers opposed by the violence of mobs, some of which might be related with this lesson. . . . God shows his help in enabling men to escape danger, as well as in rescuing them from it. John Knox, while sitting at a window, felt a sudden impulse to leave his place. He took another seat, and five minutes after a bullet came crashing through the window, which would have killed him had he remained in his former place. . . . Nature's testimony to God is illustrated in Paley's argument from the watch, of which the mechanism proves that it has had a maker. So the adaptation of Nature to an end shows a Designer.

References. FOSTER'S ILLUSTRATIONS. Ver. 1: Prose, 2635. Ver. 3: Prose, 3973, 3975, 5938, 6895. Ver. 8: Prose, 6704. Ver. 9: Prose, 2139, 2141. Ver. 10: Poetical, 3679. Ver. 11: Poetical, 3724. Ver. 12: Poetical, 2151, 3863. Ver. 13: Prose, 5153, 6206, 1158. Ver. 15: Prose, 8759. Ver. 17: Prose, 6606, 8253. . . . FREEMAN. Ver. 1: The synagogue, 636. Ver. 11: Gods in human form, 835. Ver. Ver. 12: Jupiter and Mercury, 836. Ver. 13: Idolatrous garlands, 837.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *God Only is Great.* To be taught: That God does great works through men; that we must not give praise to men, but to God; that if we will give God a place in our hearts he will work through us.

1. Point out Iconium on the map, and tell that Paul and Barnabas went there and preached about Jesus for a long time, and that God did miracles through them in that place. Tell how their enemies persecuted them, so that they had to go away, and teach that it was not Paul and Barnabas whom the wicked Jews were persecuting, but the Lord Jesus himself. Trace their journey to Lystra, and tell that the people there had built a beautiful temple, and had placed in it an ivory image which they called "Jupiter," and worshipped. Tell how Paul cured the poor man, who had never walked, by the power which God gave him to heal. Teach that the people could not see the power, and they did not know that it was from God. Show a fragrant flower, and lead class to understand that as they cannot see the perfume, but know it is there, so we cannot see God in human beings, but we know he is in their hearts by the works which they do.

2. Tell what the people of Lystra thought of Paul and Barnabas when they saw this great work, and what they were going to do. Describe the heathen ceremonies of sacrifice and worship, and tell with what difficulty Paul persuaded them that they deserved no honour, since it was God who had cured the lame man. Show a rose, and let the children tell from what it was plucked. Ask if the rose-bush deserves praise for bearing such a beautiful flower, and lead the thoughts back through the roots of the tree, the sun, the air, the dew, to the first seed which had life in it given by God. All praise belongs to God for the rose, and so for any good deed that any one can do.

3. Make a large heart on the board, and put a child's name, as Mary, in it. Show that it is Mary who does this, and that who does favours is kind, patient, etc. Tell true story of a little girl who said that she knew she could be good for a whole week if she wanted to, and how she soon failed, and found that Jesus had to be good in her. If she had been good, she would have deserved praise. Rub out Mary, and put God in its place, and lead children to see that only by giving him place in the heart can really good works be done through us. Speak of practical ways in which children seek honour of one another, of their teacher, of their parents, and teach that when we do this it makes self grow so large that there is not room left in us for God.

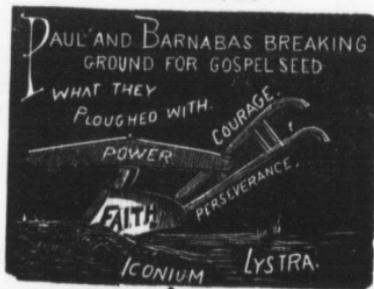
Lesson Word-Pictures.

Such poor, weak, crippled feet, and such a pitiful face as the cripple on the ground turned toward Paul while he speaks! "How did that cripple get here?" does any one ask? What does he care? He has only eyes for Paul, only ears for Paul. His soul is absorbed in the words of the apostle. Suddenly, Paul looks at him. He can see only that sad cripple. There is a mutual magnetism power attracting want, and want attracting power. What is that the cripple hears? It is the command of a pitying power, "Stand upright on thy feet!" And O, greatest of all marvels in Lystra's history! The cripple on the ground leaps, and it is not a spasm of power attending excitement; the cripple walks! A murmur of wonder breaks out all over the crowd. The people press nearer. They come close to the man. Will he not fall again? No, he still walks! And then an awe hushes the crowd. What does this work of wonder mean? They lift

up their voices and cry, "The gods are come down to us in the likeness of men! That one is Jupiter! that other is Mercurius!" All Lystra is tremulous with excitement. And now there is a man running to the priest of the temple of Jupiter, before the city. "Such a strange thing!" he pantingly cried. "Strangers make a cripple walk! They must be gods! Bring sacrifices! Quick!" The priest stares. Then he starts. Was not this a temple of Jupiter, and had not an old story said that Jupiter once visited this neighbourhood? The messenger must be right. The azure doors of the home of the gods had opened, the great Jupiter had come down with his herald, and hence the cure of the cripple. The priest cannot hurry fast enough. If his feet were only winged like Mercurius! What if the gods should go! He burdens himself with garlands, and drives before him the sacrificial oxen. And there are the gods to be worshipped, and about them is the wondering crowd! "Quick! quick!" says the priest. "They may go back to Olympus!" He hurries up the oxen—when Jupiter begins to tear his celestial robes, and so does Mercurius, and both rush forward, crying that they are men, begging priest and people to stop! "Well, that was queer!" says the priest, driving back the lowing oxen to their pasture, and throwing his garlands away.

Blackboard.

BY J. B. PHIPPS, B.S.



This design is a simple illustration representing Iconium and Lystra as a field. Paul and Barnabas are breaking the ground and sowing Gospel seed. In sketching the plough, other words can be added, in addition to those given, such as long-suffering, boldness, reproof, etc. All these elements were combined in the heroic labours of the first Christian missionaries.

A. D. 46.

LESSON XII.—END OF FIRST MISSIONARY JOURNEY.

June 17.

Acts 14. 19-23.



19 And *a* there came thither certain Jews from Antioch and Iconium, who persuaded the people, *b* and, having stoned Paul, drew him out of the city, supposing he *c* had been dead.

a Chap. 13. 45.—*b* 2 Cor. 11. 25.
c 2 Cor. 1. 8.

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.

21 And when they had preached the Gospel to that city, and *a* had taught many, they returned again to Lystra, and to Iconium, and Antioch.

a Had made many disciples.

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

d Matt. 10. 38; 16. 24; John 15. 18; Rom. 8. 17; 2. Tim. 2. 11; 3. 12.

23 And when they had *e* ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

e Titus 1. 5.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia;

26 And thence sailed to Antioch, from whence *f* they had been recommended to the grace of God for the work which they had fulfilled.

f Chap. 13. 1, 2.

27 And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how he had *g* opened the door of faith unto the Gentiles.

g 1 Cor. 16. 9; 2 Cor. 2. 12; Col. 4. 3; Rev. 3. 8.

28 And there they abode long time with the disciples.

GENERAL STATEMENT.

It is but a step from the worship of the world to its bitter hatred. We left Paul and Barnabas adored as Divine beings by the ignorant people of Lystra. A few days passed by, and when slander is sown by Jews who have followed a hundred miles to gratify their hate, the same throng gather around the apostle, no longer bearing garlands, but stones! A rain of missiles pours upon him, and Paul falls upon the ground, apparently dead. The Lystrans drag to the gate the bloody form that awhile ago they were ready to crown, and toss it without the wall, while the envious Jews look on with delight. Soon are seen a little band stealing one by one through the gate, and standing around the prostrate form. Among them is a youth of gentle nature and tearful eyes, who has been trained by a pious mother in the word, and led by Paul to faith in Christ—the young Timothy, destined yet to be the apostle's companion through long years, and to stand by his side in the Roman dungeon, and at the foot of the scaffold. Suddenly the seeming corpse stirs; the eyes open; he arises! Paul

is not dead, but living, to vanquish yet many foes! A night of rest in the home of Eunice, and on the morrow the two apostles are again on their journey, though one at least is wounded, and battered, and sore. After a successful work at Derbe, they retrace their steps over the fields already fought at Lystra, Iconium, Antioch. In each place they find a little company of believers, whom they encourage by their words of consolation and exhortation, and strengthen by organization into churches under elders carefully chosen and solemnly set apart. Once more, through rifts in the snowy mountains, they descend upon the plain; they sail over the blue sea, past Tarsus on the one hand, and Cyprus on the other, each recalling its own memories. There is a joyful welcome at the wharf at Seleucia, and a glad meeting in the room at Antioch, as Paul and Barnabas relate God's work in the lands through which they have journeyed, and all rejoice that God has stamped the salvation of the Gentile world with the seal of his own approval.

EXPLANATORY AND PRACTICAL NOTES.

Verse 19. There came. To Lystra, where Paul and Barnabas had just been revered as gods. Certain Jews. The Jews were the bitterest enemies of Paul's preaching, because he announced Gentiles as having equal privileges with themselves under the Gospel. They were "the elder brother," in the parable of the Prodigal Son. From Antioch and Iconium. So bitter was their hate, that they had journeyed more than one hundred miles, to a Gentile city, in order to subvert the apostle's teaching. Antioch and Iconium were the two cities where Paul had laboured last, and from which he had been driven out. Persuaded the people. They doubtless declared that Paul's miracles were the work of magic and of evil spirits. The people of Central Asia Minor were known in antiquity as a fickle race, easily influenced by crafty leaders. 1. How soon do men's praises turn to curses! 2. Let us seek the favour of one that changes not. Stoned Paul. Barnabas may have escaped, or been ignored, as Paul was the leading spirit. To this stoning he afterward referred in 2 Cor. 11. 25, "Once was I stoned." Did he not recall the glorious face of Stephen, as the stones were falling around him! Drew him out of the city. Had this been a Jewish stoning it would not have taken place within the walls; but the Gentiles were less scrupulous. Nor would Paul have risen up alive afterwards if Jews had conducted it in their own way; for with them the method was so prescribed that escape from death was not possible. In this case they dragged, as they supposed, a dead body, and cast it outside the gate.

20. The disciples. His ministry had not been in vain, for a little band of believers in Christ had been gathered. Stood round about. They had not been able to protect him, but now, after the enemies dispersed, they gathered mournfully about his body. He rose

up. He had swooned under the stoning, but was not slain, and consciousness began to return. **3. No man can die until his work is done. Came into the city.** To rejoin his companion, to show himself to the converts, and to receive care for his wounds. **Next day he departed.** His work was done, in spite of enemies, for a church had been planted. **To Derbe.** A city twenty miles distant from Lystra, and the limit of his first journey.

21. Preached the gospel. **4. Trials** should not stop our testimony. **Taught many.** Rev. Ver., "Made many disciples." It would appear that they met with no persecution, but were enabled to do their work in peace. In the catalogue of places where Paul had been persecuted during this journey, (2. Tim. 3. 11.) Derbe is not mentioned. **Returned again.** At Derbe it would have been a short journey through a pass in the mountains, known as the Cilician Gates, to Tarsus, and from thence a direct sail to Antioch; but Paul and Barnabas chose the longer return journey over the same route by which they had come. **Lystra.... Iconium.... Antioch.** Taking the places in the order of their return. They had left each of these places suddenly, and without time for the complete organization of the churches, hence the need of revisiting them. It was a journey of great danger, exposing them to the risk of new riots and stonings if their enemies should learn of their presence in the cities.

22. Confirming the souls. Giving encouragement by their very presence, by their strengthening words, and by their counsel and instruction. **To continue in the faith.** Not merely to a settled belief in the Gospel, but to the life of faith in Christ. **5. Faith is the energizing power in all the life. We must through much tribulation.** "Through many tribulations we must enter," etc., (Rev. Ver.) They were taught to look upon trial as a condition of affairs to be expected; troubles to be reckoned on in the outset. **6. No rose-water religion was that preached by Paul!** Yet they were to pass through the tribulation; though it might be bitter, it would be but transient. **7. One can face trial if he is sure of victory over it. Enter into the kingdom.** Into its full state of blessedness hereafter before the throne of God. **8. The light affliction here only leads to the far more exceeding and eternal weight of glory yet to come.**

23. Ordained. Rev. Ver., "Appointed." The precise manner of appointment is not known; but probably by the choice of the members, confirmed in an ordination by laying on the hands of the two apostles. **Elders in every Church.** Elder is the translation of the Greek word modernized into presbyter, and shortened into priest, for as Milton said, "Presbyter is but priest writ large." They were the appointed teachers, pastors, and governing body of the church. **Prayed with fasting.** "Without prayer such an appointment was a mockery, and fasting served to intensify prayer." —*Plumptre.* **9. Organization is the next essential to spiritual life in the church. Com-mended them to the Lord.** They were

about to leave them, and so left them in the care of the ever-present and almighty Saviour. **On whom they believed.** Rev. Ver., "Had believed."

24, 25. Passed throughout. This would indicate that on the return journey they preached in some places hitherto unvisited.

Pisidia. The region of which Antioch was the principal city, north of Pamphylia; which lies on the Mediterranean Sea, north of Cyprus. **Preached... in Perga.** They had not tarried to preach while passing before through this city, the principal city of Pamphylia; but now they remained for a season.

Went down. From the southern slopes of the Tarsus, where Perga stood, to the sea-coast. **Attalia.** The sea-port of Perga, at the mouth of the River Catarrhactes. It is now called Satalia.

26. Sailed to Antioch. An easy voyage along the shore of Asia Minor eastward, past Tarsus and Cyprus. **Antioch in Syria** was the centre from which they had started on this the first missionary tour in the history of the Christian Church. **Had been recommended.** Rev. Ver., "Committed." In Lesson IX. we read the story of their commission and starting. **To the grace of God.** They had been successful, because the grace of God was with them, bringing the divine care and guardianship. **Fulfilled.** The time occupied in this journey is uncertain, and variously estimated at from one year (Farrar) to three or four years, (Gloag.)

27, 28. Gathered the church. What a joyful meeting that, when the Christians of Antioch clasped the hands of the two preachers from whom they had been parted so long. **Re-hearsed all that God had done.** They took no honour to themselves, but gave all the glory to God, who had wrought with themselves as his instruments. **Door of faith to the Gentiles.** The success of the work, and its manifest tokens of Divine approval clearly showed that God's will was for the Gentiles to be saved without becoming Jews. **Abode a long time.** Paul was more at home in the broad church life of Antioch, than the narrow sectarian spirit prevalent at Jerusalem. How long cannot be known, but not less than a year or two.

GOLDEN TEXT.

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. 28. 19.

OUTLINE.

1. The Restoration, v. 19, 20.
2. The Return, v. 21-26.
3. The Report, v. 27, 28.

HOME READINGS.

- M.* End of first missionary journey. Acts 14. 19-28
T. Missions foreshadowed. Isa. 60. 1-11.
H. The example in work. Matt. 4. 12-25.
Th. God's call to work. Jonah 1. 1-17.
F. God's call obeyed. Jonah 3. 1-10.
S. Power for the work. Isa. 6. 1-13.
S. The importance of the work. Luke 9. 51-62.

LESSON HYMNS. L. M.

Head of thy church, whose Spirit fills
And flows through every faithful soul,
Unites in mystic love, and seals
Them one, and sanctifies the whole.

To thee let all the nations flow,
Let all obey the gospel word;
Let all their loving Saviour know,
Filled with the glory of the Lord.

O for thy truth and mercy's sake,
The purchase of thy passion claim!
Thine heritage the Gentiles take,
And cause the world to know thy name.

No. 729, *New Hymn Book*. C. M.

Come, blessed Lord, let every shore
And answering island sing
The praises of thy royal name,
And own thee as their King.

Bid the whole earth, responsive now,
To the bright world above,
Break forth in sweetest strains of joy,
In memory of thy love.

Thine was the cross, with all its fruits
Of grace and peace divine;
Be thine the crown of glory now,
The palm of victory thine!

No. 828, *New Hymn Book*. 7s & 6s.

When, his salvation bringing,
To Zion Jesus came,
The children all his name singing
Hosanna to his name;
Nor did their zeal offend him,
But as he rode along,
He let them still attend him,
And smiled to hear their song.

And since the Lord retaineth
His love to children still,
Though now as King he reigneth
On Zion's heavenly hill,
We'll flock around his standard,
We'll bow before his throne
And cry aloud, "Hosanna
To David's royal Son."

Time.—A. D. 46, immediately succeeding the last lesson.

Places.—Various places in Asia Minor and Syria.

Explanations.—*Came thither*—To Lystra, *Certain Jews*—Who were enemies of Christ and his Gospel. *Persuaded the people*—Turned their minds from believing Paul to be a god, to think him an enemy. *Having stoned Paul*—Those who were ready to worship are now willing to slay. *Drew him out*—Dragged out what they supposed to be his dead body. *The disciples*—Those who had been led to know Christ through Paul and Barnabas. *Stood round*—Among these may have been Timothy. Acts 16. 1; 2. Tim. 3. 10, 11. *Rose up*—Having been stunned and not killed. *Came into the city*—Perhaps at night. *Next day*—All wounded as he was. *Departed*—On a journey of twenty miles.

Taught many—Meeting with no persecutions there. *Returned again*—Visiting in order on their return all the places where they had preached. *Antioch*—The Pisidian Antioch is here meant, not the Syrian. *Confirming*—Encouraging. *We must*—All must expect tribulation, or troubles in the service of Christ. *Ordained them elders*—To watch over and rule the Churches which they were leaving. *Commended them*—Let them in the care of God. *Preached . . . in Perea*—Where they had not stopped on their outward journey. *To Antioch*—In Syria, the place from which they had started. *Rehearsed*—Reported, told. *Opened the door*—God had opened the door by sending the truth and giving willingness to receive it.

QUESTIONS FOR HOME STUDY.

1. **The Restoration**, v. 19, 20. What were the people of Lystra ready to do in the last lesson? What do we now find that they did? How does this show the fickleness of men? Who induced the people to do this? What took place after the stoning? How did this illustrate 2 Cor. 4. 10? Where did the apostles go after this?

2. **The Return**, v. 21-26. What was the success of the Gospel at Derbe? What places did the missionaries visit on their return? [Find all the seven places on the map.] How did they encourage the disciples? What did they tell them about troubles? Do disciples have trouble now? What three things did they do in the Churches? To what city did they return? By whose grace had they been kept during their work?

3. **The Report**, v. 27, 28. What did the apostles do on their return? What did they report to the Church? To whom did they give the glory of their work? What door had been opened, and by whom? How did this fulfil the GOLDEN TEXT?

TEACHINGS OF THE LESSON.

Where in this lesson do we find—

1. That men are often fickle and changeable?
2. That Christ's followers may expect trouble?
3. That we should be workers for God among men?

The Lesson Catechism.—(For the entire school). 1. What did Jews from Iconium persuade the Lystrans to do? To stone Paul. 2. What did Paul do after being stoned. He arose and entered the city. 3. Where did Paul and Barnabas preach next? At Derbe. 4. What did they visit on their journey home? The Churches they had planted. 5. What did they do in each place? They appointed elders. 6. What did they report on reaching Antioch? The salvation of the Gentiles.

DOCTRINAL SUGGESTION.—The organization of the Church.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Restoration**, v. 19, 20. What disturbing element appeared at Lystra? What treatment did Paul receive? What did his enemies suppose they had accomplished? What occurred after their abandonment of Saul? What course did Paul and Barnabas take?

2. The Return, v. 21-26. What provinces were visited by the apostles on their return? How were the believers encouraged by them? Of what were they forewarned? Give an account of their return to Antioch.

3. The Report, v. 27, 28. To whom did Paul and Barnabas report? What especial tidings did they give? Of what must a final account be given? 2 Cor. 5, 10.

PRACTICAL TEACHINGS.

Wherein are we taught—

1. That when one gate of opportunity is shut we should seek another?

2. That the Christian believer must expect trials?

3. That we are accountable for our stewardship!

QUESTIONS FOR YOUNGER SCHOLARS.

Who turned the people of Lystra against the apostles? Jews from Antioch and Iconium. What had done to Paul? He was stoned and left for dead. Was Paul really dead? He had only fainted. Where did Paul and Barnabas go from Lystra? To Derbe, where many believed in Jesus. What did the apostles now begin? Their homeward journey. Through what cities did they pass? All in which they had taught and preached. What gladdened their hearts? Everywhere they found followers of Jesus. What were their last words to them? To stand fast in the faith of Jesus. What was the last work of the apostles? To appoint and bless teachers for the churches. At what place did Paul and Barnabas finally arrive? Perga, when they set sail for Antioch, in Syria. How did the Christians welcome them? With great gladness. What did the apostles do? Gather the church together. Of what did they speak? Of all that God had done. What door did Paul say had been opened to the Gentiles? The door of faith. Who alone can open that door? The God of faith.

WORDS WITH LITTLE PEOPLE.

When will the door of faith open to you? When you say with Paul, "I am not ashamed of the Gospel of Christ. When you pray, "Not what I will, but what thou wilt." When you are anxious to do *all you can* for Christ. "Be thou faithful unto death, and I will give thee a crown of life."

ANALYTICAL AND BIBLICAL OUTLINE.

The Needs of Young Converts.

I. ENCOURAGEMENT IN THE FAITH.

Confirming the souls of the disciples. v. 22.

"Exhort one another daily." Heb. 3, 13.

"Exhorted... with purpose of heart."

Acts 11, 23.

II. STEADFASTNESS IN THE FAITH.

To continue in the faith. v. 22.

"Diligence to the full assurance of hope." Heb. 6, 11.

"Withstand... having done all... stand." Eph. 6, 13.

III. PATIENCE IN TRIAL.

We must through... tribulation enter. v. 22.

"If we suffer we shall also reign." 2 Tim. 2, 11.

"All that will live godly... persecution." 2 Tim. 3, 12.

IV. CHURCH FELLOWSHIP.

Elders in every Church. v. 23.

"The Church, which is his body." Eph. 1, 22.

"Fellow-citizens with the saints." Eph. 2, 19.

V. CHURCH SUPERVISION.

Ordained... elders in every Church. v. 23.

"Obey them that have the rule over you." Heb. 13, 17.

"Elders... counted worthy of double honour." 1 Tim. 5, 17.

VI. THE CARE OF THE LORD.

Commended them to the Lord. v. 23.

"Underneath are the everlasting arms." Deut. 33, 27.

"Casting all your care... he careth." 1 Pet. 5, 7.

ADDITIONAL PRACTICAL LESSONS.

The Results of Missions.

1. The missionary work brings to the knowledge and experience of disciples the oppositions, and guilt, and sinful need of the heart of man. v. 19.

2. The missionary work stirs up Satan's kingdom to its depths, and arouses it to oppose the Gospel. v. 19.

3. The missionary work calls forth, develops, and reveals heroism in its workers. v. 20, 21.

4. The missionary work results in the salvation of souls, even where oppositions are greatest. v. 20.

5. The missionary work results in the permanent organization of churches for the building up of believers. v. 21-23.

6. The missionary work brings gladness to the Church which enters upon it. v. 26, 27.

7. The missionary work shows how wide are the doors which open into the kingdom of Christ. v. 27.

CATECHISM QUESTION.

9. In what consists the misery of that state into which man fell?

The misery of that state into which man fell consists in this, that all mankind, being born in sin, and following the devices and desires of their own corrupt hearts, are under the wrath and curse of God, and so are made liable to the miseries of this life, to death itself, and to the pangs of hell hereafter.

The wages of sin is death.—Romans 6, 23.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

THE closing verses of the passage for today bring before us the first missionary meeting but one that was ever held. That in which Paul and Barnabas were commended to God for the work on which they were to enter (Acts 13. 3; 14, 26) was actually the first, but the one we have to consider was the very earliest meeting of Christians to hear the report of returned missionaries. It will be interesting to notice

Where and by whom the meeting was held.

We should almost have expected to find it taking place at Jerusalem. But it was not so. From Antioch the missionaries had been sent forth, and to Antioch they returned at the end of their first journey. They who sowed, it may be, "in tears," when parting from beloved teachers, and giving them up for the service to which God had called them, now reaped "in joy" at their return with the glad tidings of work fulfilled.

It seems to have been a meeting of the Church generally. All who could possibly attend were there. It was not necessary to go about asking people to come to the meeting. Those assembled were not an insignificant proportion of the company that met Sunday after Sunday for the worship of God; not just a few whose interest had been aroused, and whose hearts had been touched. Nor did the audience come together out of curiosity to see and hear the men who had just returned from visiting a strange people and strange scenes. I suspect that if asked why they were going to hear Paul and Barnabas, they would have given much the same answer as the little girl who, on being asked why she was going to the missionary meeting, replied: "Why, I'm one of the concern!" For the Christians at Antioch were "of the concern." They could not all go forth to preach, but they had sent forth their representatives with prayer, and they were ready to receive them back with praise.

But it was not a meeting of the influential persons of Antioch. Probably few, if any, of these knew anything at all about it. It did not touch their pleasure, their security, or their advancement, and would have appeared to them utterly insignificant compared with matters affecting the city, and still more, the empire. To the prosperous part of the community the meeting-place of the Christians was one of those places where "nobody goes." The poor might turn in, and men and women who had become infected with the strange notions there propagated might be enthusiastic about their meetings, but what was there to allure the

rich, the gay, and the great? And yet that meeting was of more interest to the "principalities and powers in heavenly places" than all else that was going on in the city, and the record of it remains to this day. In choosing the things this world esteems, men are not choosing the things truly great or truly lasting.

Let us take a glance at

The proceedings at the meeting.

We are told but of two speakers. No doubt there were words of welcome and words of praise which sprang from other lips than those of Paul and Barnabas. But theirs were the principal. The Church had not come together to listen to eloquent addresses, but to hear of the work of God among the Gentiles.

It is probable that Paul was here, as at Lystra, the "chief speaker." He had three special topics to dwell upon: the opening God had given them for preaching the Gospel, the opposition which it called forth, and the success granted to it. The word of God had been published in Cyprus, Pamphylia, Pisidia, and Lycaonia, and little companies of believers had been gathered out "through much tribulation." And here we can imagine Barnabas taking the word and telling of an hour in which his own heart must have been torn with sorrow. He had seen his companion stoned, dragged out of the city, and left for dead. He could relate how the little company of disciples had stood around the mangled body, mourning the loss of him from whose lips they had heard the words of life, perhaps even wondering why the Lord had allowed this. And what exclamation of wonder and praise must have burst forth from the listeners as they heard of a miracle unsurpassed by any in apostolic times, and wrought without the intervention of man. There are eight instances of stoning recorded in the Bible. In every case the victim perished, and those who stoned Paul fancied they had made an end of him also. But until the Lord called him home he was immortal. He whom they took for dead rose up alive and well, and able to resume his journey. What an assurance to all God's servants that nothing can end their life or stop their work until the Lord pleases.

And what may our young people learn from this missionary meeting?

1. That the work of God is the most important thing going on in this world. The splendour of Antioch is gone; the matters which then occupied its citizens are at an end. But the work of God is going on, and its fruit shall be eternal.

2. That it behoves them to be partakers in the work, to be "of the concern." To every believer the command is given, "Go

into all the world," etc. If we cannot go personally, we can go by our representatives, our interest, our help, our prayers. But unless believers, we are out of the concern altogether. First accept the Gospel; then preach the Gospel.

3. That the Lord's work will always show the same features. There will be (a) an open door where he sees fit, (b) opposition, and often persecution, (c) success attending the preaching of the word. "Much tribulation," but the kingdom of God victorious in the end.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Draw a rude map in presence of the class, showing the boundary of Asia Minor; locate upon it the places, and trace the journey, recalling at each place the events which took place during Paul's former visit.... Show the spirit of the world, in its fickleness, as shown at Lystra.... The compensations for the trial at Lystra, in the "disciples," (v. 20,) and the conversion of Young Timothy.... A word-picture of Paul in the house of Timothy, with Eunice and Lois (See 2 Tim. 1. 5.).... The needs of young converts. (See Analytical and Biblical Outline.).... The welcome at Antioch, a word-picture.... What were the results of this first missionary journey? (See Additional Practical Lessons.).... What elements of character are here shown in the example of Paul?....

ILLUSTRATIONS. When Oliver Cromwell was entering London in triumph after a succession of victories, one of his flatterers said, "My lord general, see how the people throng to welcome you!" Said the clear-headed hero, "They would come out in just as great a crowd to see me hanged!".... Recall Robert Browning's fine poem, "The Patriot," representing the thoughts of one who has saved his country, but who was executed within a year after receiving the highest honours.... "We must through much tribulation," etc., ver. 22. In the manufacture of brass goods, at a certain stage in the process, the brass, all dim and dingy, is thrust into a bath of biting acid, left for a certain length of time, then taken out and dipped into water, from which it emerges shining and brilliant, with all its discolouration gone. So with the trials of earth, which are necessary to purge away our imperfections, and bring to the surface the fine glow of Christian character.

References. FOSTER'S ILLUSTRATIONS: Prose, 3991. Ver. 22: Poetical, 2028: Prose, 79, 92, 827, 5768, 5772, 5774, 6381, 6395. Ver. 23: Prose, 8663, 10852. Ver. 26: Prose, 524. Ver. 27: Prose, 3992, 5422.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT: *The "Door of Faith" Leads to God.*

PAUL SUFFERING FOR JESUS.

Tell how the very men who wanted to worship Paul stoned him, and left him for dead, and teach that the heart that has not God in it is sure to do cruel and wicked things. Tell the circumstances, impressing this thought, that those who turn away from God cannot be trusted. Why did not Paul stop preaching when he was cruelly treated? Call for Golden Text, and ask whose command this was, and if we have a right to disobey God. Teach that we have to suffer for Christ's sake in these days, though not always in the same way. Tell of missionaries in heathen lands who sometimes are killed for preaching about Jesus, and who, even if they live, have to suffer the loss of many pleasant things that they may preach Jesus. Tell that little children often suffer for the Lord's sake, and teach that God will give comfort and strength to any one who is not afraid or ashamed to speak boldly for him.

PAUL COMFORTING BELIEVERS.

Describe the journey of Paul and Barnabas homeward. Though they had suffered so much, they had comfort to give to others. A little girl went to a spring to get a pitcher of water. As she went home she met a poor, tired woman, to whom she gave a drink from her pitcher. A little farther on she saw a dog panting in the hot sun. She set her pitcher down, and the dog drank, and was grateful. But she could not have given water if her pitcher had been empty. Teach that if our hearts are empty of comfort, of love, of Jesus, we cannot give to hungry, thirsty ones we meet. Tell that Paul gave instruction also. Where had Paul learned? Teach that Jesus, who taught him, wants to teach us, and that he will teach us through the Sunday-school lessons, and in many ways, if we will only listen and try to learn. Paul telling about the Open Door. Tell why Paul called the Church together when he reached home. He wanted all to know what God had done. Use blackboard illustration, and teach that the door of faith is open to any little child. Teach "Believe in the Lord Jesus Christ," etc., and show that to obey this command, is to enter the door of faith. Teach that God is to be found anywhere, but that his own house is a good place in which to look for him, and that, therefore, it is best for children to get in the habit of going to church. Let children tell what lies on the other side of the Open Door

—Love, Peace, Work for Jesus, etc., and teach that those who come and look at this door and turn away, show by this that they do not want God and heaven and eternal life.

Blackboard.
BY J. B. PHIPPS, ESQ.



This map may be sketched in outline, and let the scholars name and locate the places. Or the places may be written, and the route traced out with red chalk. If you have room on the board when all is done, write "End of the First Missionary Journey." "What has the harvest been?"

SUGGESTION FOR ANOTHER BLACKBOARD ILLUSTRATION.

In the middle of the board draw the trunk of a tree with the branches just beginning to show at the top of the board. On the trunk write "The Apostles," beneath write, "Like a tree, rooted and grounded in the faith." On one side write, "The storm makes stronger," and on the other side, "The sunshine makes fruitful." The teaching of this is that the apostles were like a tree which

takes deeper root through being storm-tossed. They came back from their journey stronger in the faith.

Lesson Word-Pictures.

It was only the other day that Lystra was frantic in its desire to sacrifice to Paul and Barnabas, and to-day—who are those Jews from Antioch and Iconium, stealing into Lystra's gates, mischief in their faces? What are they muttering to those little groups on the street? "Deceivers! Impostors! Cast them out!" are they saying? A mob is gathered. Lystra is mad to think the apostles, unlike other men, were unwilling to receive sacrifices and humbug their fellows. "Stone them!" is the angry shout now raised. Almost everybody joins in the wild-beast cry. Ah, there is the late Jupiter! "Stone him, stone him!" is the shout. A furious volley flies toward Paul. He falls. He is cruelly stoned into a senseless heap. His apparently dead body is dragged by an insane mob out of the city, and there left. Disciples have followed. They stand about the unconscious form. They bend to it. They lift the helpless hands. They wipe the scarred, bleeding face. Lo, he opens his eyes! His lips move! He rises! He walks! The next day he hastens away with Barnabas. From place to place we watch them journeying, strengthening disciples, ordaining pastors. At last they reach Antioch, "from whence they had been recommended" to God's grace for their work. Home among their own, with the old faces, among the beloved of the Lord! No more stoning now, or weary journeyings, or sleepless nights, but home to receive sympathy, and rejoice over God's opening doors. Blessed home in the fellowship of the Church, a feast now that is an antepast of the hereafter.

Second Quarterly Review—June 24.

HOME READINGS.

- M. Lessons I. II. Acts 8. 14-40.
T. Lessons III. IV. Acts 9. 1-31.
W. Lessons V. VI. Acts 9. 32-43; 10. 30-44.
Th. Lesson VII. Acts 11. 19-30.
F. Lesson VIII. Acts 12. 1-17.
S. Lessons IX. X. Acts 13. 1-16; 43-52.
S. Lessons XI. XII. Acts 14. 1-28.

REVIEW SCHEME FOR SENIOR STUDENTS.

I. Repeat the TITLES and GOLDEN TEXTS of the second quarter.

II. State the DOCTRINAL SUGGESTIONS, and show their relation to each lesson.

III. Show in the lessons below the PROGRESS OF THE CHRISTIAN CHURCH AMONG THE GENTILES.

- Lesson 1. The attempted purchase.
Lesson 2. The first Gentile convert.
Lesson 3. The arrested persecutor.

- Lesson 4. The word at Damascus.
Lesson 5. The healing word.
Lesson 6. The praying centurion.
Lesson 7. The first Gentile Church.
Lesson 8. The imprisoned missionary.
Lesson 9. The missionary tour.
Lesson 10. The door opened.
Lesson 11. The mistaken worship.
Lesson 12. The tour completed.

IV. Show how the lessons present the following PRACTICAL DUTIES:

- Lesson 1. Purity of motive.
Lesson 2. Study of God's word.
Lesson 3. Obedience to the call of God.
Lesson 4. Confession of faith in Jesus.
Lesson 5. Sympathy with the sorrowing.
Lesson 6. Earnestness in prayer.
Lesson 7. Sympathy with the needy.
Lesson 8. Sympathy with the persecuted.

- Lesson 9. Boldness in reproving sin.
 Lesson 10. Fearlessness in witnessing for the truth.
 Lesson 11. Humility in service.
 Lesson 12. Steadfastness in duty.

SPECIAL QUARTERLY SERVICE.—Topic: The Church. 1. The foundation of the Church. 2. The elements of a true Church. 3. Our duties toward the Church.

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.



TO THE SCHOLAR.—[1. Read over the lessons of the quarter carefully as they are given in the Home Readings. 2. As you read each lesson see how the Questions upon it, given below, are answered. 3. Learn the Title and Golden Text of each lesson. 4. Find on the map all the places named in the lessons. 5. Review all your work on Saturday, and once more on Sunday.]

QUESTIONS FOR HOME STUDY.

Lesson I.—SIMON THE SORCERER.—[Acts 8. 14-25.] In what place was he? Who came there? What followed the laying on of their hands? What did Simon try to do? How was he rebuked? Repeat Golden Text. How may wrong hearts be made right?

Lesson II.—PHILIP AND THE ETHIOPIAN.—[Acts 8. 26-40.] Where did they meet? Who was the Ethiopian? What was he doing? What did Philip do for him? What is the Golden Text? Why should a believer rejoice?

Lesson III.—SAUL'S CONVERSION.—[Acts 9. 1-18.] Who was Saul? What did he do? Where was he going? How was he stopped? What did the Lord say to him? Who laid his hands on him? What is it to be converted? Repeat the Golden Text.

Lesson IV.—SAUL PREACHING CHRIST.—[Acts 9. 19-31.] What had Saul been? What was he now? Where did he preach? What did his enemies do? How did he escape? Where did he go? Repeat Golden Text. How may we stand up for Jesus?

Lesson V.—PETER WORKING MIRACLES.—[Acts 9. 32-43.] What miracle took place at Lydda? What woman died at Joppa? Why was she especially mourned? How was she restored? Repeat Golden Text.

Lesson VI.—PETER PREACHING TO THE GENTILES.—[Acts 10. 30-44.] Wh are the Gentiles? What Gentile was the first Christian? Who told him to send for Peter? What did Peter tell him? Repeat the Golden Text.

Lesson VII.—THE SPREAD OF THE GOSPEL.—[Acts 11. 19-30.] What led to the spreading of the Gospel? Who were its first preachers? Where was the first Church of the Gentiles? What is the Golden Text? Who came to visit it? What did its members do for the people in Judea? How does this show that we can help others?

Lesson VIII.—HEROD AND PETER.—[Acts 12. 1-17.] Who was Herod? What did he do to the Church? What did he do to Peter? What did the Church do for Peter? How was Peter delivered? How does this prove the Golden Text?

Lesson IX.—PAUL AND BARNABAS IN CYPRUS.—[Acts 13. 1-12.] Who were sent out as missionaries? What is the Golden Text? Where did they begin their work? Whom did they meet as an enemy? What happened to him? What ruler was converted?

Lesson X.—AT ANTIOCH.—[Acts 13. 13-52.] What Antioch was this? Where did Paul preach in that city? What was the result of his preaching? What did the preachers say when the Jews opposed them? What is said in the Golden Text? What led to their leaving Antioch? What example do we find in their conduct?

Lesson XI.—AT ICONIUM AND LYSTRA.—[Acts 14. 1-18.] What took place at Iconium? What miracle was wrought at Lystra? What was its effect on the people? What did the apostles do and say? What is the Golden Text?

Lesson XII.—END OF FIRST MISSIONARY JOURNEY.—[Acts 14. 19-28.] What change took place in the feelings of the Lystrans? What did they do to Paul? What did Paul do? Where did the missionaries next preach? What did they do on the return journey? What report did they bring? How does the Golden Text present our duty?

REVIEW SCHEME FOR YOUNGER SCHOLARS.

Repeat the GOLDEN TEXTS for the quarter.

- | | |
|---------------------|------------------|
| 1. Thy heart— | 7. And the hand— |
| 2. And he went— | 8. The angel— |
| 3. And he received— | 9. Separate— |
| 4. He which— | 10. And the— |
| 5. Jesus— | 11. Speaking— |
| 6. On the— | 12. Go ye— |

REVIEW QUESTIONS.

Lesson I.—What did Simon want to buy of the apostles? The power of the Holy Spirit. How did Peter rebuke him? "Thy money perish with thee."

Lesson II.—Whom did Philip meet in the desert? An Ethiopian nobleman. What did Philip show him? That Jesus was the Son of God. What did he ask of Philip? To be baptized.

Lesson III.—Who spoke to Saul while on his way to Jerusalem? Jesus. With what was he smitten? Sudden blindness. How was Saul changed? From an enemy to a friend of Jesus. Prov. 16. 9.

Lesson IV.—How did Saul show his change of heart? He preached Jesus with great power. What did the Jews plan to do? Kill him. Where did he go? To Jerusalem to join the believers.

Lesson V.—Whom did Peter heal at Lydda? Eneas, who had been sick eight years. Whom did he raise from the dead at Joppa? Tabitha, a follower of Jesus.

Lesson VI.—Who sent for Peter to learn about Jesus? Cornelius and his friends. What blessing did God send down upon them? The Holy Spirit.

Lesson VII.—In what city did the disciples first preach to the Gentiles? The city of Antioch in Syria. What name was first given to believers

in that city? The name of Christians. Who did a great work there? Saul and Barnabas.

Lesson VIII.—Who opened the prison doors for Peter? The angel of the Lord. 1 Pet. 3, 12. Why did God thus help him? In answer to prayer for Peter.

Lesson IX.—Who sent for Barnabas and Saul that he might hear about Jesus? The governor of Paphos. Who spoke against Christ? Elymas, the sorcerer. How was he punished? With blindness.

Lesson X.—What did the Gentiles gladly receive? The teachings of the apostles. Why were the Jews angry? Because salvation was promised to others beside themselves. What did they do? They drove Saul and Barnabas out of the city.

Lesson XI.—What miracle did Paul work at

Lystra? The healing of the lame man. What did the heathen people prepare to do? Worship the apostles as gods. What did they declare themselves to be? Men like others.

Lesson XII.—What happened to Paul? He was stoned by the Jews. Where did the apostles then go? Back to Antioch in Syria. What did they tell the believers? Of all that God had done.

LESSONS FOR JULY, 1883.

- JULY 1. Joshua Successor to Moses. Josh. 1. 1-9.
 JULY 8. Passing over Jordan. Josh. 3. 5-17.
 JULY 15. The Plains of Jericho. Josh. 5. 10-15; 6. 1-5. [10-26.
 JULY 22. Israel Defeated at Ai. Josh. 7.
 JULY 29. Reading of the Law. Josh. 8. 30-35.

Review Service for the Second Quarter.

Supt. What is the title of the First Lesson?
School. Simon the Sorcerer.

Supt. What is the Golden Text?

School. "Thy heart is not right in the sight of God."

Supt. Give an abstract of the lesson.

First Scholar. The apostles at Jerusalem having heard that Samaria had received the word of God, sent Peter and John unto the believers there, upon whom the Holy Ghost descended after that Peter and John had put their hands upon them. There was one Simon, a sorcerer, who witnessed this scene, and he offered money to the apostles to give him power to bestow the Holy Ghost upon whomsoever he might lay his hands. But Peter severely rebuked the man, and urged him to repent of his wickedness, and pray to God to forgive the sin of his heart. Simon in his fear asked the apostles to pray for him. After the apostles had preached in many Samaritan villages they returned to Jerusalem.

Supt. What practical lessons are thus taught?

Girls. That false faith cannot equal the true; that spiritual power is the free gift of God; that we must have pure motives; that God alone can deliver us from the bonds of iniquity.

Supt. What is the title of the Second Lesson?

School. Philip and the Ethiopian.

Supt. What is the Golden Text?

School. "And he went on his way rejoicing."

Supt. Give an abstract of the lesson.

Second Scholar. Philip, one of the seven deacons, received a commandment from an angel to go toward the south, and he arose and went. A man of authority under Candace, queen of the Ethiopians, who had charge of all her treasure, had been to Jerusalem to worship, and was returning, sitting in his chariot, reading the prophet Isaiah. Commanded by the Spirit, Philip went to the man and asked him if he understood what he read. To which he responded, "How can I, except some one guide me?" At the request of the Ethiopian, Philip sat by him, and, explaining the passage, preached unto him Jesus. When they came to water the Ethiopian requested Philip to baptize him, which was done after that he had confessed his faith in Christ. After the

baptism "the Spirit of the Lord caught away Philip," but the Ethiopian "went on his way rejoicing."

Supt. What practical lessons are thus taught?
Girls. That Scriptural study is a profitable use of time; that the Holy Spirit is ready to help the earnest seeker; that an opportunity for preaching Christ may be readily found by those seeking it.

Supt. What is the title of the Third Lesson?

School. The Conversion of Saul.

Supt. What is the Golden Text?

School. "And he received sight forthwith, and arose and was baptized."

Supt. Give an outline of the lesson.

Third Scholar. Saul, an enemy of the Christian Church, having authority from the high-priest, went unto Damascus for the purpose of bringing all Christians whom he could find, bound to Jerusalem. When he came near to Damascus a bright light shone about him. "And he fell to the earth, and heard a voice saying unto him, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest." And Saul, "trembling and astonished, said, Lord, what wilt thou have me to do?" The Lord then directed Saul what he should do. The men who were with him were speechless, having heard the voice, but having seen no man. These led Saul into the city, and for three days he was without sight, and did eat nothing. There was a disciple in Damascus named Ananias, who, under the command of God, went to Saul, and, putting his hands upon him, "immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose and was baptized."

Supt. What are some practical teachings of this lesson?

Girls. That God overthrows the designs of the wicked; that God is merciful to the sinful; that we should immediately recognize and obey the Divine call; that we should begin at once to work for Jesus.

Supt. What is the title of the Fourth Lesson?

School. Saul Preaching Christ.

Supt. What is the Golden Text ?

School. "He that persecuted us in times past now preaches the faith which once he destroyed."

Supt. Give an abstract of the lesson.

Fourth Scholar. After Saul's conversion he remained a few days in Damascus, "and straightway preached Christ in the synagogues that he is the Son of God." This action very much amazed the people, for they knew that Saul had come to Damascus for the purpose of injuring, and not to help, the Christian cause. He was so successful that the Jews became angry with him, and planned to kill him, but the disciples by night let him down by the wall of the city in a basket. When Saul came to Jerusalem the saints were afraid of him, and would not believe that he was a disciple until Barnabas explained to them the manner of his conversion. Then the Grecians which were in Jerusalem sought to kill Saul, but the brethren sent him forth to Tarsus. Then all the churches had rest from persecution for a season.

Supt. What practical lessons are taught ?

Girls. That it is the duty of those receiving spiritual truth to tell it ; that the Church should gladly receive a penitent sinner ; that if we boldly preach the truth there will be some to oppose us ; that when the churches labour harmoniously they will prosper.

Supt. What is the title of the Fifth Lesson ?

School. Peter Working Miracles.

Supt. What is the Golden Text ?

School. "Jesus Christ maketh thee whole."

Supt. Give an account of the lesson.

Fifth Scholar. When Peter came to the saints which dwelt at Lydda, he found there "a certain man named Eneas, who had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Eneas, Jesus Christ maketh thee whole," and he was made well immediately, and all that dwelt thereabout turned to the Lord. At Joppa there was a disciple named Dorcas. "This woman was full of good works and almsdeeds." And it came to pass that she died. When Peter came, for whom the disciples at Joppa had sent, they showed him the coats and garments which Dorcas had made. Peter dismissed all from the room where the body was laid, "and kneeled down and prayed, and turning him to the body, said, Tabitha, arise. And she opened her eyes; and when she saw Peter she sat up." Peter then took her by the hand and presented her alive to her friends. When this became known many believed in the Lord.

Supt. Give some practical lessons which are here taught.

Girls. The value of a useful and holy life; the value of a prompt and willing obedience to the call of suffering and grief; there is a hope of a resurrection.

Supt. What is the title of the Sixth Lesson ?

School. Peter Preaching to the Gentiles.

Supt. What is the Golden Text ?

School. "On the Gentiles also was poured out the gift of the Holy Ghost."

Supt. Give an abstract of the lesson.

Sixth Scholar. Cornelius, a Roman centurion at Cesarea, received a remarkable answer to prayer, in which a man in bright clothing stood

beside him, and said, "Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God." He was then instructed to send to Joppa for Peter, who promptly responded. When he came to the centurion's house, Peter declared that God was no respecter of persons, and then preached Jesus unto the Gentiles, and while he yet spake "the Holy Ghost fell on all them which heard the word."

Supt. What practical lessons are here taught ?

Girls. That God hears the prayers of the sincere in heart; that earnest prayer for divine guidance will be answered; that spiritual gifts are within the reach of all men; that salvation is found through faith in Christ.

Supt. What is the title of the Seventh Lesson ?

School. The Spread of the Gospel.

Supt. What is the Golden Text ?

School. "And the hand of the Lord was with them; and a great number believed, and turned unto the Lord."

Supt. Give an outline of the lesson.

Seventh Scholar. There arose a persecution on account of Stephen, and they which were scattered abroad preached only to the Jews; but some, when they came to Antioch, preached unto the Grecians the Gospel of Christ, and many turned unto the Lord. When the Church at Jerusalem heard of this, they sent Barnabas to Antioch, who, when he was come, "exhorted them all that with purpose of heart they would cleave unto the Lord." Barnabas then went to Tarsus for Saul, and they, returning to Antioch, dwelt there a whole year, and taught the people. "The disciples were called Christians first in Antioch." At this time certain prophets came from Jerusalem, and one, Agabus by name, prophesied a famine, which came to pass. Upon hearing the prophecy, the saints at Antioch sent relief to the brethren dwelling in Judea by the hands of Barnabas and Saul.

Supt. What are the practical teachings ?

Girls. That the prejudices of men break down under the influence of the Holy Spirit; that persecution strengthens rather than weakens the Church; that a common faith awakens sympathy and prompts generous gifts.

Supt. What is the title of the Eighth Lesson ?

School. Herod and Peter.

Supt. What is the Golden Text ?

School. "The angel of the Lord encampeth round about them that fear him."

Supt. Give an abstract of the lesson.

Eighth Scholar. Herod the king, to vex the Church, killed James, the brother of John, with the sword. When he saw that this pleased the Jews, he took Peter also, and put him in prison under the special guard of sixteen soldiers. "Peter therefore was kept in prison, but prayer was made without ceasing of the Church unto God for him." The night before Herod intended to bring him forth, Peter slept, bound with chains, between two soldiers, while others guarded the door of the prison. Suddenly an angel of the Lord came to Peter and smote off his chains, raised him up, bade him dress, and led him safely away from the soldiers, and when they came to the outer iron gate it opened to them of its own accord, and Peter found himself alone

and free in the streets of the city. Peter thought that he had been dreaming, but when he found out that the Lord had actually delivered him, he went to the house of Mary, the mother of John, where many were praying for him, and after knocking for some time was admitted to his astonished friends. After he had told them of his deliverance he departed into another place.

Supt. What are the practical lessons?

Girls. That the good are sometimes oppressed by the wicked and strong; that God always knows where his servants are, and what is being done to them; that God is able to deliver his saints from prison and trouble; that God hears and answers prayer.

Supt. What is the title of the Ninth Lesson?

School. Paul and Barnabas in Cyprus.

Supt. What is the Golden Text?

School. "Separate me Barnabas and Saul for the work whereunto I have called them."

Supt. Give an abstract of the lesson.

Ninth Scholar. This lesson gives an account of the call of Barnabas and Saul by the Holy Ghost for a special work. Receiving the blessing of their brethren, and being sent forth by the Holy Ghost, they went from place to place preaching in the synagogues of the Jews. At Paphos, a town on the island of Cyprus, the deputy desired to hear the word of God. But a sorcerer, who was with him, sought to turn him from the faith. But Saul rebuked the sorcerer, and the Lord smote him with blindness. "Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord."

Supt. Give some practical teachings.

Girls. This lesson teaches the missionary spirit; that special work needs special consecration; that it is dangerous to oppose the Holy Spirit.

SINGING BY THE SCHOOL.

L. M.

Jesus shall reign where'er the sun
Does his successive journeys run:
His kingdom spread from shore to shore,
Till moon shall wax and wane no more.

To him shall endless prayer be made,
And endless praises crown his head;
His name like sweet perfume shall rise
With every morning sacrifice.

People and realms of every tongue
Dwell on his love with sweetest song,
And infant voices shall proclaim
Their early blessings on his name.

Supt. What is the title of the Tenth Lesson?

School. At Antioch.

Supt. What is the Golden Text?

School. "And the word of the Lord was published throughout all the region."

Supt. Give an account of the lesson.

Tenth Scholar. At Antioch Paul was invited to preach in the synagogue on a Sabbath day, and won some to the faith. On the following Sabbath almost the whole city came to hear the

word of God. This filled the Jews with envy, and they contradicted the preaching of Paul and Barnabas. Whereupon they declared that the Jews had proven themselves unworthy of eternal life, and that inasmuch as they had been called to be a light to the Gentiles, they would now turn to them. This pleased the Gentiles, but the Jews stirred up a persecution against Paul and Barnabas, and expelled them from the place.

Supt. What are the practical lessons?

Girls. That the unbelieving heart is full of hatred to the truth; that the rejection or reception of the Gospel is a matter of our own choice.

Supt. What is the title of the Eleventh Lesson?

School. At Iconium and Lystra.

Supt. What is the Golden Text?

School. "Speaking boldly in the Lord."

Supt. Give an outline of this lesson.

Eleventh Scholar. At Iconium Paul and Barnabas won many to the faith, both Jews and Gentiles. But the unbelieving Jews stirred up the minds of the Gentiles, and made them evil affected towards the preachers, and planned an assault upon them, but they escaped to Lystra and Derbe, and the region thereabout, and there they preached the Gospel. At Lystra there was a man who had been a cripple from birth, and had never walked, to whom Paul "said with a loud voice, Stand upright on thy feet. And he leaped and walked." When the people saw this miracle, they thought that the gods had come to them in the likeness of men. "And they called Barnabas, Jupiter; and Paul, Mercurius." The people led by the priest of Jupiter, were about to sacrifice unto them, and the apostles with difficulty, by speaking unto them, prevented it.

Supt. Give some practical teachings.

Girls. That there are those who are ready to oppose any good work; that a bigoted heart resorts to harsh measures to accomplish its ends; that faith for healing opens the way to healing; that the honour of our work belongs not unto us but unto the Lord.

Supt. What is the title of the Twelfth Lesson?

School. End of the First Missionary Journey.

Supt. What is the Golden Text?

School. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Supt. Give an abstract of this lesson.

Twelfth Scholar. Certain Jews having come from Antioch and Iconium, they persuaded the people, who stoned Paul, and drew him out of the city supposing he was dead. But he revived, and the next day went with Barnabas to Derbe, where they preached, and afterward returned to the cities from which they had been expelled, and confirmed the souls of the disciples, and exhorted them to continue in the faith, and ordained some to be elders in every church. They then went to various places, and finally returned to Antioch, and rehearsed to the church their experiences and success.

Supt. State some practical lessons.

Girls. That when one gate to opportunity is shut we should seek another; that the Christian believer must expect trials; that we are accountable for our stewardship.

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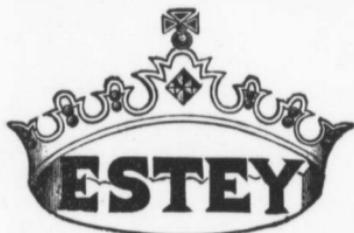
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