

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

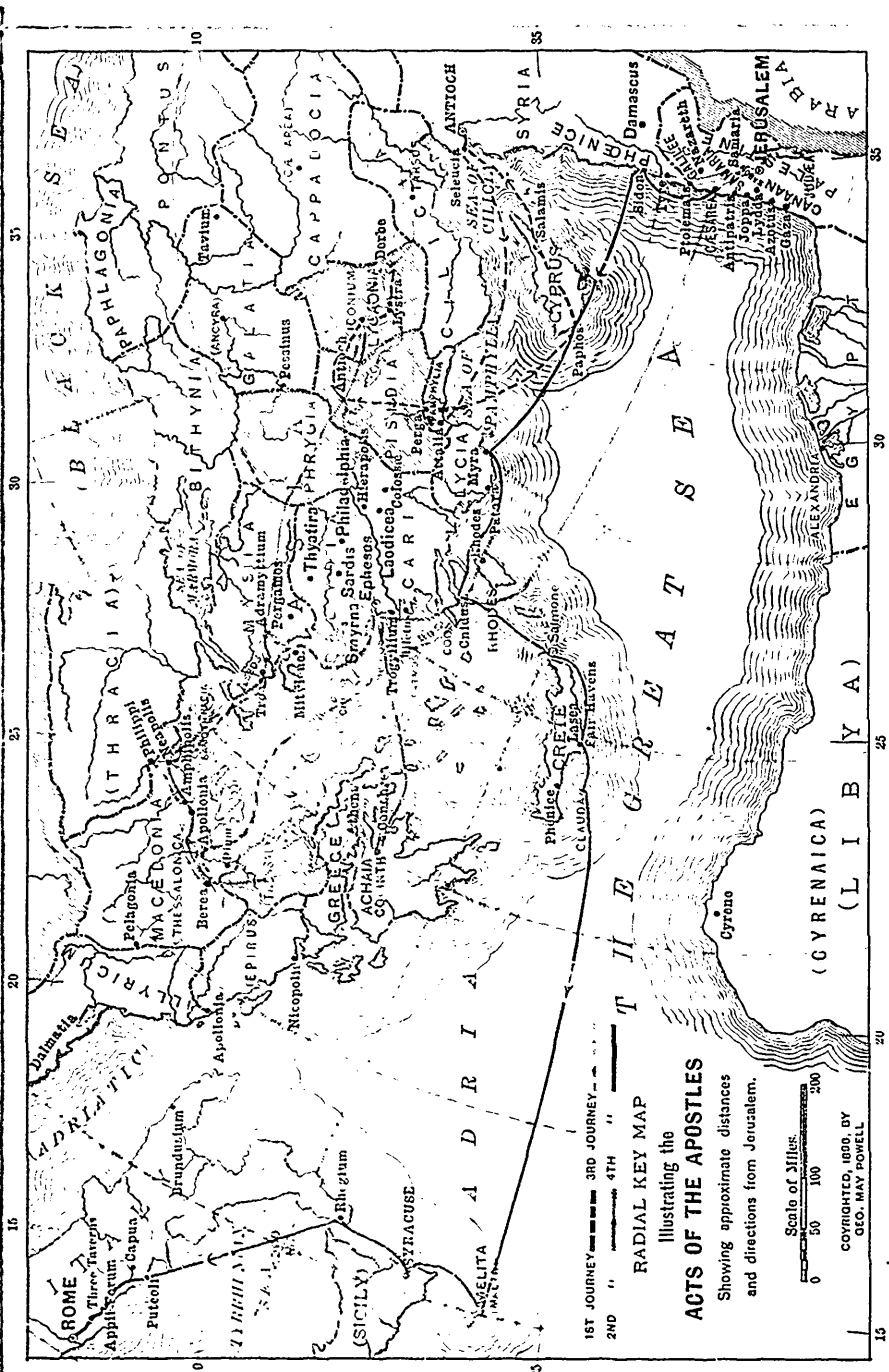
L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués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

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments: /  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from: /  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

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

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



### ACTS OF THE APOSTLES

Showing approximate distances and directions from Jerusalem.

Scale of Miles

1ST JOURNEY ——— 3RD JOURNEY . . . . .  
 2ND " - - - - - 4TH " - - - - -

0 50 100 200  
 Scale of Miles

Copyright, 1890, by  
 GEO. MAY POWELL

# The Teachers' Monthly.

Vol III.

APRIL, 1897.

No. 4.

## SHORTER CATECHISM FOR THE QUARTER.

Text-Book. "An Exposition of the Shorter Catechism" by Professor Salmond, D. D., price 45 cents. The portion gone over in 1897 may be obtained separately for 20 cents.

**Q. 95. To whom is baptism to be administered?**

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him; *g* but the infants of such as are members of the visible church are to be baptized. *h*

*g* Acts ii. 41. Then they that gladly received his word were baptized.

*h* Gen. xvii. 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. V. 10. This is my covenant, which ye shall keep between me and you and thy seed after thee; Every man-child among you shall be circumcised.

Acts ii. 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. V. 39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

**Q. 96. What is the Lord's supper?**

A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth, *i* and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace. *k*

*i* Luke xxii. 19. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. V. 20. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you.

*k* 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

**Q. 97. What is required to the worthy receiving of the Lord's supper?**

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, *l* of their faith to feed upon him, *m* of their repentance, *n* love, *o* and new obedience; *p* lest, coming unworthily, they eat and drink judgement to themselves. *q*

*l* 1 Cor. xi. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup: V. 29. For he that eateth and drinketh un-

worthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

*m* 2 Cor. xiii. 5. Examine yourselves, whether ye be in the faith.

*n* 1 Cor. xi. 31. If we would judge ourselves, we should not be judged.

*o* 1 Cor. xi. 18. When ye come together in the church, I hear that there be divisions among you. V. 20. When ye come together therefore into one place, this is not to eat the Lord's supper.

*p* 1 Cor. v. 8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

*q* 1 Cor. xi. 27. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

**Q. 98. What is prayer?**

A. Prayer is an offering up of our desires unto God *r* for things agreeable to his will, *s* in the name of Christ, *t* with confession of our sins, *u* and thankful acknowledgement of his mercies.

*r* Ps. lxxii. 8. Trust in him at all times, ye people: pour out your heart before him: God is a refuge for us.

*s* Rom. viii. 27. And he that searcheth the hearts, knoweth what is the mind of the Spirit: because he maketh intercession for the saints according to the will of God.

*t* John xvi. 23. whatsoever ye shall ask the Father in my name, he will give it to you.

*u* Dan. ix. 4. And I prayed unto the Lord my God, and made my confession.

*v* Phil. iv. 6. Be careful for nothing: but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God.

**Q. 99. What rule hath God given for our direction in prayer?**

A. The whole word of God is of use to direct us in prayer; *x* but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *The Lord's Prayer*. *y*

*x* 1 John v. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

*y* Matt. vi. 9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name, &c.

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

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

<sup>z</sup> Isa. lxiv. 9. Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

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

<sup>b</sup> Rom. viii. 16. For ye have not received the spirit of bondage again to fear: but ye have received the spirit of adoption, whereby we cry, Abba, Father.

<sup>c</sup> Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

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

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

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

<sup>e</sup> Rom. xi. 36. For of him, and through him, and to him, are all things; To whom be glory forever. Amen.

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

A. In the second petition, which is, (*Thy Kingdom come,*) we pray that Satan's kingdom may be destroyed;<sup>f</sup> and that the kingdom of grace may be advanced,<sup>g</sup> ourselves and others brought into it, and kept in it;<sup>h</sup> and that the kingdom of glory may be hastened.<sup>i</sup>

<sup>f</sup> Ps. lxxviii. 1. Let God arise, let his enemies be scattered; let them also that hate him, flee before him.

<sup>g</sup> Ps. li. 15. Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem.

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

<sup>i</sup> Rom. x. 1. Brethren, my heart's desire and prayer to God for Israel is that they might be saved.

<sup>j</sup> Rev. xxii. 20. He which testifieth these things saith, Surely I come quickly. Amen. Even so come, Lord Jesus.

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

A. In the third petition, (which is, *Thy will be done in earth as it is in heaven,*) we pray, That God, by his grace, would make us able and willing to know, obey,<sup>k</sup> and submit to his will in all things,<sup>l</sup> as the angels do in heaven.<sup>m</sup>

<sup>k</sup> Ps. cxix. 34. Give me understanding, and I shall keep thy law; yea, I shall observe it with my

whole heart. V. 35. Make me to go in the path of thy commandments, for therein do I delight. V. 36. Incline my heart unto thy testimonies.

<sup>l</sup> Acts xxi. 14. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

<sup>m</sup> Ps. ciii. 20. Bless the Lord, ye his angels that excel in strength, that do his commandments, hearkening unto the voice of his word. V. 22. Bless the Lord, all his works, in all places of his dominion: bless the Lord, O my soul.

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

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

<sup>n</sup> Prov. xxx. 8. Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me.

<sup>o</sup> Ps. xc. 17. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Q. 105. What do we pray for in the fifth petition?

A. In the fifth petition, (which is, *And forgive as our debts as we forgive our debtors,*) we pray, That God, for Christ's sake, would freely pardon all our sins;<sup>p</sup> which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.<sup>q</sup>

<sup>p</sup> Ps. li. 1. Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions.

<sup>q</sup> Matt. vi. 14. For if ye forgive men their trespasses, your heavenly father will also forgive you.

Q. 106. What do we pray for in the sixth petition?

A. In the sixth petition, (which is, *And lead us not into temptation but deliver us from evil,*) we pray, That God would either keep us from being tempted to sin,<sup>r</sup> or support and deliver us when we are tempted.<sup>s</sup>

<sup>r</sup> Matt. xxvi. 41. Watch and pray, that ye enter not into temptation.

<sup>s</sup> Ps. xix. 13. Keep back thy servant also from presumptuous sins, let them not have dominion over me.

<sup>t</sup> Ps. li. 10. Create in me a clean heart, O God; and renew a right spirit within me. V. 12. Restore unto me the joy of thy salvation; and uphold with me thy free Spirit.

Q. 107. What doth the conclusion of the Lord's prayer teach us?

A. The conclusion of the Lord's prayer, (which is, *For thine is the kingdom, and the power, and the glory, for ever, Amen,*) teacheth us, to take our encouragement in prayer from God only,<sup>u</sup> and in our prayers to praise him, ascribing kingdom, power, and glory to him.<sup>v</sup> And in testimony of our desire, and assurance to be heard, we say, Amen.<sup>w</sup>

t Dan. ix. 18. We do not present our supplications before thee for our righteousness, but for thy great mercies. V. 18. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God.

u 1.Chron. xxix 11. Thine O Lord, is the great-

ness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine. V. 13. Now therefore, our God, we thank thee, and praise thy glorious name.

w Rev. xxii. 20. Amen. Even so come, Lord Jesus.

## LESSONS AND GOLDEN TEXTS.

### SECOND QUARTER.

1. April 4.—PETER WORKING MIRACLES. Acts 9: 32-43. Commit vs. 32-35. *Golden Text*—Jesus Christ maketh thee whole. Acts 9: 34.

2. April 11.—CONVERSION OF CORNELIUS. Acts 10: 30-44. Commit vs. 36-38. (Read chap. 10.) *Golden Text*—Whosoever believeth in him shall receive remission of sins. Acts 10: 43.

3. April 18.—GENTILES CONVERTED AT ANTIOCH. Acts 11: 19-26. Commit vs. 21-24. (Read chap. 11.) *Golden Text*—Then hath God also to the Gentiles granted repentance unto life. Acts 11: 18.

4. April 25.—PETER DELIVERED FROM PRISON. Acts 12: 5-17. Commit vs. 7-9. (Read the whole chapter.) *Golden Text*—The angel of the Lord encampeth round about them that fear him, and delivereth them. Psalm 34: 7.

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

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

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

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

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

9. May 20.—CHRISTIAN FAITH LEADS TO GOOD WORKS. James 2: 14-23. Commit vs. 14-17. *Golden Text*—I will show thee my faith by my works. James 2: 18.

10. June 6.—SINS OF THE TONGUE. James 3: 1-13. Commit vs. 11-13. (Read chap. 3.) *Golden Text*—Keep thy tongue from evil and thy lips from speaking guile. Psalm 34: 13.

11. June 13.—PAUL'S ADVICE TO TIMOTHY. 2 Tim. 1: 1-7; 3: 14-17. Commit vs. 3: 14-17. (Read Acts 16: 1-5.) *Golden Text*—From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation. 2 Tim. 3: 15.

12. June 20.—PERSONAL RESPONSIBILITY. Rom. 14: 10-21. (MAY BE USED AS A TEMPERANCE LESSON.) Commit vs. 19-21. (Read chap. 14.) *Golden Text*—It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth. Rom. 14: 21.

13. June 27.—REVIEW. *Golden Text*—This gospel of the kingdom shall be preached in all the world for a witness unto all nations. Matt. 24: 14

### MY RESOLUTIONS.

"I am resolved what to do." Luke 16: 4.

I do solemnly resolve, that by the help of God, I will carry into practice the following duties, which I also esteem to be very precious privileges:

I. I will thoroughly prepare myself for my duties, by earnest prayer and study. 2 Tim. 2: 15.

II. I will be punctual in my attendance, and if unavoidably absent, will provide a substitute, or give the superintendent timely notice. 1 Cor. 4: 2.

III. I will be orderly myself, and will do my best to preserve order in my class. 1 Cor. 14: 40.

IV. I will visit my scholars at least once a month, and always in case of sickness or absence. Acts 15: 36.

V. I will endeavor to impress upon the parents or guardians of my scholars, their responsibility for the religious instruction of their children, and the duty of family worship. Isa. 52: 7.

VI. I will always strive to enforce my teaching by my example. 1 Tim. 4: 12.

VII. I will, on every proper occasion, speak and pray with each member of my class, on the subject of personal religion; and my great aim shall be to lead them to love and serve God as his own dear children, sealed to Him in Holy Baptism. Gal. 3: 27; Ezek. 16: 20-21.

VIII. I will endeavor to present my body a living sacrifice, holy, acceptable unto God, which "I know to be" my "reasonable service." 2 Pet. 3: 8-14.

All this I do resolve in dependence upon the Holy Spirit without whose effectual working our best endeavors are fruitless.

# Notes on the Lessons.

## LESSON I—April 4th, 1897.

### Peter Working Miracles. ACTS 9: 32-43.

(Commit to memory verses 32-35).

GOLDEN TEXT: "Jesus Christ maketh thee whole." Acts 9: 34.

PROVE THAT—We should assist the poor. Ps. 41: 1.

SHORTER CATECHISM. Quest. 95. *To whom is baptism to be administered?* A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible church are to be baptized.

LESSON HYMNS. *Children's Hymnal*—Nos. 45, 81, 91, 59.

DAILY PORTIONS. *Monday.* Peter working miracles. Acts 9: 32-43. *Tuesday.* Christ healing a palsied man. Mark 2: 1-12. *Wednesday.* Care for the poor. Deut. 15: 7-11. *Thursday.* A helper of the needy. Job 29: 1-13. *Friday.* Rich in good works. 1 Tim. 6: 12-19. *Saturday.* Life in Christ. 1 John 5: 9-15. *Sabbath.* The King's reward. Matt. 25: 31-40. (*The I. B. R. A. Selections*).

### EXPOSITORY NOTES.

INTRODUCTORY. The preceding verse tells us that the church had rest from persecution, and increased in numbers and spiritual graces. History tells us the reason of this quiet. The Jews had other matters to engage their attention. The Emperor Caligula proposed to set up a statue of himself in the temple. The excitement which followed and the efforts to dissuade him from doing so turned aside their rage for a time from the disciples of Jesus. In our lesson we have a glimpse of the every-day christ-like labors of the apostles. Time, A. D. 40.

LESSON PLAN. I. The Helpless Healed. vs. 32-35. II. The Sorrowing Comforted. vs. 36-39. III. The Useful Restored. vs. 40-43.

32. And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda—Peter's journey was not an escape from persecution, but an evangelistic tour, with a view to confirm and strengthen the churches which had suffered during the persecutions. In verse 13 we have the first instance of the application of the term "saints" to christians. It was derived from Hebrew usage and was doubtless suggested by the marvellous outpourings of the Holy Spirit. Holiness is the aim of, and it should characterize, the christian's life. The church at Lydda may have been founded by Philip the evangelist.

33. And there he found a certain man named Æne'as, which had kept his bed eight years, and was sick of the palsy—From his name we would judge that he was a Hellenist (see Bible Dict.) and it is not said that he was a christian. The length and severity of his sickness shew the miraculous nature of the cure. Palsy, or paralysis,

presented several varieties of the disease. Sometimes it caused intense suffering.

34. And Peter said unto him, Æneas, Jesus Christ maketh thee whole; arise, and make thy bed. And he arose immediately—Peter is careful to give the glory to Christ. As in the case of the cripple at the Beautiful gate (3: 6) he points the healed one to the Healer. The word for "bed" denotes the sleeping mat of the poor. By rolling it up and carrying it away he would shew how completely he was cured (Jas. 2: 17; Matt. 9: 6).

35. And all that dwelt at Lyd'da and Sa'ron saw him, and turned to the Lord—Saron was the Sharon of the Old Testament, a beautiful and fertile district extending from Joppa to Caesarea a distance of about 30 miles (1 Chr. 27: 29; S. S. 2: 1; Isa. 33: 9; 35: 2; 65: 10). We need not believe that every one became a christian, but there was a very general acceptance of Jesus as the Messiah.

36. Now there was at Joppa a certain disciple named Tabitha, which, by interpretation is called Dorcas; this woman was full of good works and alms deeds which she did—Joppa, now Jaffa, was the ancient seaport of Jerusalem from which it was distant 35 or 40 miles, according to the road taken. It was 30 miles south of Caesarea where Cornelius was stationed. Tabitha is the Aramaic form of the Hebrew Zibiah (2 Kings 12: 1) and means the same as the Greek *Dorcas*, and the English *gazelle*. The gazelle is a species of antelope distinguished for its slender and graceful form and its soft but brilliant eyes. It is evident that community of goods was not generally practised in the early church for Dorcas found many poor to clothe and feed at her own expense. It is not stated that she was a widow (1 Tim. 5: 10), or a deaconess, and probably she was not rich for she did so much with her own hands (verse 39). She was "full of good works which she did." An inward state shews itself in outward acts. The expression means "devoted to," mind and heart full of the desire to help the needy.

37. And it came to pass in those days, that she was sick, and died; whom when they had washed, they laid her in an upper chamber—We sometimes fancy that God takes away the most useful just when they are at the highest of their usefulness. There were many persons in Joppa who could have been better spared than Dorcas, yet God's way is always wisest and best although he does not shew it so plainly in every case as in this. Evidently these disciples believed that Peter might be able to bring Dorcas back again. There was strong faith in their delaying burial.

38. And forasmuch as Lyd'ba was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them—Rather as in R. V. "entreating him, Delay not to come on to us." It is as though their plea was "we are in sore need and deep sorrow, come and help us with words of consolation or miracles of mercy." Lydda was only 9 miles from Joppa.

39. Then Peter arose and went with them. When he was come, they brought him into the upper chamber;

and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them—No one could be more prompt than the warm-hearted Peter. He plunged into the sea to meet his Lord, and now he responds to a call from him through these weeping disciples. "It is the house of Jairus over again (Mark 5: 41) but with real mourners instead of hired ones, and almost the same words of power." (Lindsay). Who were these widows? We naturally conclude that these were the objects of Dorcas, charity and the form of the verb "showing" (the middle voice) seems to hint that they had the garments on to which they referred. But it is remarkable that only widows are spoken of, while her good deeds must have visited some who were not widows. Others, therefore, suppose, from the use of the article, "all the widows" that these were the associates of Dorcas in her good deeds. A band of such widows as are referred to in ch. 6: 1, and 1 Tim. 5: 9-11. "Coats and garments" are without the article in the Greek; "which" conveys the idea of "how many," and "made" implies her customary practice. They shewed coats and garments which Dorcas used to make, how many they were. Professor Hall notes the fact that making a coat in those days included not only cutting and sewing but spinning the yarn and weaving the cloth as well. The "coats" were the close fitting inner garments, and the "garments" were the mantles thrown over these. These two with sandals and turban, constituted the entire wardrobe of most persons in the east.

40. But Peter put them all forth, 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—This prayer is the essential feature by which the resurrection of Dorcas is distinguished from that of the daughter of Jairus. Jesus without any preceding prayer, took the dead child by the hand, and recalled her to life; but Peter does not do so until he has prayed to the Lord for the miracle. (Lechler). Otherwise it is almost pathetic to see how the disciple copies the Master in the smallest detail. (Lindsay). (Mark 5: 38-43).

41. And he gave her his hand, and lifted her up; and when he had called

the saints and widows, presented her alive—it was a genuine miracle. They saw her sicken and die. They performed the usual duties preparatory to burial. Had it not been that Peter was coming the grave would have closed over her. They were inconsolable at their loss. The one restoring power was that of Jesus, the Lord of life. Through Peter he again testified to his messiahship. The faith of disciples was confirmed and many were now convinced of the claims of the gospel.

42. And it was known throughout all Joppa, and many believed in the Lord—There seems to be intended by these words a fuller acceptance of the faith of Jesus than when it is said “they turned to the Lord” (v. 35). The belief here wrought by the resurrection of Dorcas is like that mentioned (John 11: 45) of those who were won to the faith by the raising of Lazarus. (Lumby). Dead souls were brought to life through the Holy Spirit (Eph. 2: 1).

43. And it came to pass that he tarried many days in Joppa with one Simon, a tanner—Probably Peter remained there some months evangelizing the city and neighborhood. That Peter took up his abode with a tanner shews that already he was becoming less scrupulous regarding the ceremonial law, for this occupation was peculiarly abhorrent to the Jews. It is said that a wife could claim divorce from her husband if he became a tanner.

### ORIENTALISMS.

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

Tabitha is the Aramaic, and Dorkas the Greek, word for “gazelle,” which animal was regarded as a type of beauty; the name comes perhaps from the eyes. Animal names were

quite common among the Hebrews, *e. g.* Caleb, “dog;” Nun, “fish;” Jonah, “dove;” Rachel, “ewe;” Deborah, “bee;” besides many others. The reason of thus naming children is difficult to find unless it be a remnant of the old totem worship, when each family, or clan regarded themselves as being descended from some totem, very often an animal, taking its name and regarding it as sacred. This is probably the religion, in the first stages, of most peoples, we see it among our own Indians, and it certainly seems to have existed amongst the early Arabs, where a great number of divisions are called after animals, as, Zabgau, the “gazelles;” Dibale, “lizards;” Kilab, “dogs.” Each member would call himself a panther, a lion, according to tribal name. The Canaanites seem to have done the same *e. g.* many of the Horite divisions (Gen. 36: 20ff) are named after animals. Whether the Hebrews themselves had ever any connection with this is disputed. Some claim that David is of the serpent family or clan, because one of his progenitors is called Nahshon (serpent) and his sister is said to be the daughter of Nahash (serpent) (Chr. 2: 16: 2 Sam. 17: 25) and David was very friendly with Israel’s enemy, Nahash king of the Ammonites. Adonijah, David’s son chose the serpent stone for his coronation. It is surprising to find so late as Ezekiel’s time, the people turning to animal worship (Ezek. 8: 10, 11). Seventy heads of houses worship in a chamber covered with figures of all manner of unclean beasts, “Even all the idols of the house of Israel,” seemingly in a sense a national worship, an old superstition revived because they thought Jehovah would not listen to them. Their leader is mentioned as Jaaziniach the son of Shaphan *i. e.* the rock-badger, which would be his totem. By the time of Christ, however, most probably names had lost their significance.

### BIBLE SEARCH LIGHTS.

32. Notice how often the term “saint” is applied to living believers in the Old Testament (1 Sam. 2: 9; Job 15: 15, Psalms frequently, Daniel chap. 7), and in N. Testament (Rom. 1: 7; 12: 13; 1 Cor. 1: 2; 6: 1 &c.) In what sense are all God’s people “saints?” (They are dedicated to his service, and are his “peculiar” people).

33. Cases of palsy for study, Matt. 8: 5-13 and Luke 7: 2-10; Matt. 9: 2-7 with Mark 2: 3-11; Matt. 12: 10-13.

34. To whom did Christ give the same command? (Matt. 9: 6; John 5: 8). Why was this command given, for the man’s sake? for the sake of others?

35. Give other instances of the effect of miracles upon the people (ch. 4: 4; 13: 12; 14: 11; 16: 19).



36. What mention of Joppa in the Old Testament (2 Chr. 2: 16; Ezra 3: 7; Jonah 1: 3). What does Paul say about the work of widows in the church? (1 Tim. 5: 10). What does the Bible say about kindness to the poor? (Deut. 15: 7-11; Job 29: 11-16; Ps. 41: 1-3; Isa. 58: 7-10; Matt. 25: 35, 36; Eph. 4: 28).

38. What similar entreaty was sent to Jesus? (John 11: 3; 4: 49). What reason had they to hope for a miracle? Why were two messengers sent? (Mark 6: 7; ch. 10: 7; 13: 2; 15: 22).

40. Compare and contrast this miracle with the raising of Jairus' daughter (Matt. 9: 23-25). What promise of Christ could Peter plead in his prayer? (John 14: 14).

41. If Christians are "saints" what should they strive to become? (Rom. 6: 19; Eph. 1: 4; Col. 3: 12; 1 Thess. 2: 12; 4: 3, 7; 1 Pet. 1: 15, 16).

42. Ought the record of these miracles to convince men to-day? (John 20: 31).

### PRACTICAL LESSONS.

By Rev. A. B. MACKAY, D. D., Montreal, Que.

In the verse preceding the lesson we read that "The church throughout all Judea and Galilee and Samaria had peace, being edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost, was multiplied." Thus we see that the persecution connected with the murder of Stephen was short lived and ended with the conversion of the arch inquisitor, Saul. The attempt to stamp out the sacred flame had only spread it far and wide, according to the purpose of Jesus as revealed in his last commission (Acts 1: 8). It had also led to the driving out of the believing Hebrews from Judaism and their consolidation into a community which might truly be called the Church of Palestine—and better still it had collapsed in the call of the great apostle of the gentiles.

The next important step in the world-wide dissemination of the gospel is the conversion of Cornelius; and all that is now related leads up to that great event. While Saul is being prepared in secret for his great life work, the Holy Spirit shows how the way for that work is being opened up by the apostle of the circumcision. Peter, to whom was given the keys of the kingdom of heaven will soon crown his official work by opening the door to the gentiles; then he will fall back into comparative obscurity; the interest in the sacred narrative will gather round a new name and pass to a new centre of influence. Paul will become prominent in carrying out the divine programme; the mother church of Jerusalem will give place to the gentile church of Antioch and its missionary activity, the results of which are felt throughout the world to this day. The narrative glides so smoothly along that we may not see that here we turn over one of the great leaves of church history.

The church of Jerusalem has in seven or eight years grown into the church of Palestine, with congregations scattered up and down through all the land, even in little towns and villages; and, taking advantage of the peace that prevailed, Peter went on an apostolic tour of visitation. Towards the end of this extended tour, he came to Lydda (now Lud) a little town which nestled amid its olive groves at the foot of the hills which form the backbone of Palestine. The town overlooks the fertile plain of Sharon which stretches to the sea, and on its low rocky promontory, some ten miles distant, Joppa, the poor but only natural seaport of Palestine, is plainly visible.

At Lydda he found a man called Æneas who had been a paralytic for eight years, and in the name of Jesus he healed him saying "Arise and make thy bed." The news of this great miracle spread among the simple agricultural people of the plain, and its influence was so powerful that they all turned to the Lord.

The news speedily reached Joppa and it came in hour of need for the little church there was in great trouble. They had lost one of their most useful and beloved members through death. She was loved by high and low, rich and poor, old and young, Jew and gentile. Some, probably the children and the poor, called her Tabitha; others called her Dorcas, but they both meant to call her "The Gazelle." Why? Because she was beautiful, and had large bright eyes like a gazelle? Possibly; but chiefly because she had such a lovely character. Because of this she won the love of all, both Jew and gentile, and thus anticipated the good day that was just dawning.

How came this woman to have such a winsome character? She was "a disciple"—only that, but truly that. For anyone to be true to

that name is to take Jesus for Saviour, Teacher, Master; and to be an epistle of Christ. Naturally she may have been amiable and attractive or the reverse; but because she was a true disciple of Jesus she was a blessing to all.

How did she show that she was a true disciple of Jesus? By the good works and alms deeds which she did. One of the characteristics of christianity is its splendid development of those beauties of character which are the chief glory of womanhood "The quiet and lowly spirit, chaste modesty and silent loving patience." But it also fosters the active functions of female energy. By quiet feminine handiwork Dorcas wrought for Christ. Some sneer at those women who are never so happy as when thinking of calico and children. Let them sneer—Dorcas was very much that kind of woman, motherly, benevolent, practical; not indulging in grand day dreams of impossible sentiment, but with a warm heart for widows and orphans and all their necessities. And she did not show her interest in them by proxy, she ministered to them with her own hands. Nor was her work easy; it called for great care, discretion, prudence. She needed a judicious head as well as a warm heart. How wisely to deal with the poor is a difficult problem. Who to help, when to help, how to help, are sometimes very difficult questions to answer. Dorcas grappled with them and with good success. The church has still much to learn from Dorcas.

Yet the hour came when Dorcas died. The busy beautiful life came to an end and loving hands arranged her body for its last long sleep. The loving heart no longer beat in sympathy with distress. The patient ear no longer listened to the tale of woe. The bright eye no longer brimmed with sympathetic tears. The busy brain was no longer filled with loving plans. The loving fingers no longer went stitch, stitch, stitch, in cheerful rhythm of busy love. There is a great blank in that little seaport. There is a dark cloud resting on that little church.

In the extremity of their distress they sent for Peter of whose great miracle they had heard. He can at least comfort them and advise with them. At once he came. With weeping eyes they told him all, and the widows showed him garments they were wearing as the proof of her great love and their great loss. Peter was deeply moved. Like

his master he wished to be alone in this solemn hour and in this solemn chamber; therefore he put them all forth, and kneeling beside the dead body he prayed; he prayed till in fellowship with his unseen but ever present Saviour his faith was so strengthened that as he had said to Æneas "Jesus Christ health thee," so he said to her "Tabitha arise." Immediately she opened her eyes and seeing Peter sat up. Again has Jesus proved himself the Resurrection and the Life. Again has faith triumphed over death. Peter gave her his hand and raised her up, called for the saints and widows who were waiting and presented her alive. What a glorious victory over the king of terrors. What a glorious proof that Christ has abolished death and brought life and incorruption to light. The glorious news spread through Joppa, and many believed in that Lord who could work such a wonder. It was a glorious gospel to them and it was a new opportunity for Dorcas. She could do something here she could not do in heaven, and she was brought back to do it. Dorcas is the only christian worker whose labor was continued in spite of death. How highly does the Saviour prize such work. Do we?

#### ADDED POINTS.

1. Surely the wrath of man shall praise thee. All the wrath of Christ's enemies carries out his purposes.
2. We can do nothing against the truth but for the truth. The bitterest opponent of the truth is not only powerless to hinder it but actually helps it.
3. The Lord reigneth why should we ever tremble for his cause.
4. When Christ gives peace let us give ourselves to work.
5. A loving and wise visitation of weak congregations is an apostolic practice too much neglected.
6. Christ is the Saviour of the body; when we are sick let us not forget to call in the good and great Physician.
7. The best proof of the cure of Æneas was the work he did. So with us.
8. The root of all good fruit is faith in Jesus. Dorcas was his disciple.
9. Dorcas was a great and honored worker but she was no deaconness. Neither was she a preacher.

10. Our best monument is our work; our best epitaph the tears of those we have helped.  
 11. Who can limit the power of faith?  
 12. Kindness was shown more to the church than to Dorcas—to be with Christ is far, far better.

### BLACKBOARD REVIEW.

The source of Peter's power was not in himself. Jesus wrought through him. What Peter

I CAN DO  
 OF MYSELF—NOTHING  
 IN HIS NAME—EVERYTHING

did in the name of Jesus he followed closely the example of Jesus in the manner of doing. People saw the miracles and recognized the hand of Jesus in them. Miracles are not wrought nowadays, but men see just as plainly as of old, the spirit of Jesus in the kind deeds of his followers. Disciples like Dorcas

convince the world of the reality of religion. If we cannot heal the lame and raise the dead we can clothe the naked and feed the hungry.

### LESSON II—April 11th, 1897.

#### Conversion of Cornelius. ACTS. 10: 30-44.

(Commit to memory verses 36-38, and read chapter 10).

**GOLDEN TEXT:** "Whosoever believeth in him shall receive remission of sins." Acts 10: 43.

**PROVE THAT—**The Lord hears prayer. Isa. 65: 24.

**SHORTER CATECHISM.** Quest. 96. *What is the Lord's Supper?* A. The Lord's Supper is a sacrament wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is shewed forth and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.

**LESSON HYMNS.** *Children's Hymnal*—Nos. 172, 170, 142, 144.

**DAILY PORTIONS.** *Monday.* The devout centurion. Acts 10: 1-8. *Tuesday.* Peter's vision. Acts 10: 9-18. *Wednesday.* The call obeyed. Acts 10: 19-29. *Thursday.* Conversion of Cornelius. Acts 10: 30-43. *Friday.* Gifts to gentiles. Acts 10: 44-48. *Saturday.* A light to the gentiles. Isa. 49: 6-12. *Sabbath.* Life by believing. John 6: 37-47. (*The I. B. R. A. Selections*).

### EXPOSITORY NOTES.

**INTRODUCTORY.** The whole story should be carefully read. Our lesson is but a fragment of it. The events narrated occurred probably during the "many days" in which Peter remained at Joppa. Paul was living at Tarsus, not having as yet entered upon his missionary career. Cornelius was not a Jewish proselyte (Acts 11: 2, 3) but he worshipped the true God. An angel was sent to this "seeker after God" to tell him when he might obtain fuller light and serve God more perfectly.

**LESSON PLAN.** I. Cornelius Sends for Peter. vs. 30-33. II. Peter Preaches Jesus. vs. 34-43. III. Jesus Sends the Holy Spirit. vs. 44.

30. And Corne'lius said, Four days | the ninth hour I prayed in my house, ago I was fasting until this hour; and at | and at | and behold, a man stood before me in

**bright clothing**—R. V. "Four days ago, until this hour, I was keeping the ninth hour of prayer in my house." There is no mention of "fasting" in the oldest manuscripts. Cornelius was stationed at Caesarea, 15 miles north of Joppa, and was a centurion, or captain, in a cohort, or regiment (27: 1). The ninth hour (3 p. m.) was one of the stated hours of prayer amongst the Jews. The vision had occurred on the third day previous for the Jews included both the first and last in the count. Bright clothing is characteristic of heavenly messengers (Luke 24: 4; Matt. 28: 3; Rev. 15: 6).

**31. And said, Corne'lius, thy prayer is heard, and thine alms are had in remembrance in the sight of God**—We are not told what the prayer of Cornelius was (compare Luke 1: 13) but doubtless he sought divine guidance in the way of life. The idea is that his prayers and his good deeds had ascended like incense before God (Rev. 8: 3, 4; 5: 8; Ps. 141: 2). The portion of the meat offering which the priest was commanded to burn upon the altar to be an offering of a sweet savor unto the Lord (Lev. 2: 2) was called a "memorial" and the allusion is to offerings of this kind. (Lumby).

**32. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon, a tanner, by the seaside, who, when he cometh shall speak unto thee**—The last clause is omitted in the R. V. It is not found in the oldest manuscripts. Peter's version of the angel's words given in ch. 11: 15 is "who shall speak unto thee words whereby thou shalt be saved, thou and all thy house." Tanners were not allowed to live within the walls of a town, their occupation being esteemed ceremonially, as well as really, unclean. Ancient tanners' vats have been discovered near the traditional site of Simon's house, and there is the necessary spring of water in the courtyard.

**33. Immediately therefore I sent to thee, and thou hast well done that thou art come, now therefore are we all here present before God, to hear all things that are commanded thee of God**—He obeys with alacrity. The request is conveyed with due respect. Two household officers, and a god-fearing soldier are sent to escort the apostle. Peter was prepared by the

vision to see that God, too, had sent them. Cornelius acknowledges the courtesy of Peter in taking the toilsome journey, for "well" is literally "beautifully" (see also Phil. 4: 14). The humble and teachable spirit of Cornelius is remarkable. He is ready to receive Peter's instructions as from God (1 Thess. 2: 13).

**34. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons**—This solemn and impressive beginning denotes the importance of the truth enunciated. Probably, we have but an outline of Peter's discourse. He learns three lessons, on this occasion, of the profoundest importance to the church: (1) That association with a gentile cannot defile him in God's sight (verse 28); (2) That the soul of a gentile was as precious in God's sight as the soul of a Jew (verse 35); and (3) That the Holy Spirit could dwell in the heart of a true believer whether he was circumcised or not (11: 17). That God was impartial was no new truth (Deut. 10: 17; 2 Chr. 19: 7; Job 34: 19; Rom. 2: 11, &c.), but that he would accord equal religious privileges to all men was far from the view of Peter, or any other Jew up to this time.

**35. But in every nation he that feareth him, and worketh righteousness, is accepted with him**—R. V. "acceptable to him." God will receive without any external limit of circumcision, or baptism, or creed, all of any nation, or rank, or condition of men who sincerely seek after him (Rom. 10: 12, 13). (Lindsay). If there are, or have been, such in heathen lands as are here described; those who lived up to the best light they had and yearned for a better state, we may believe that Peter's words apply to them, they are "acceptable to" God.

**36. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: he is Lord of all**—The construction in verses 36-38 is involved and the meaning somewhat obscured in our version. The meaning is "(Ye know) the word which God sent unto the children of Israel, preaching the glad tidings (gospel) of peace by Jesus Christ (He is Lord of all);—ye know that word which was published throughout all Judea, beginning from Galilee, after the baptism which John preached;—(ye know) Jesus of Nazareth, how that God anointed him with the Holy Ghost &c." Peter wishes to

make sure that they, gentiles in Caesarea, knew three things, all three one, which he could presuppose known in Jerusalem or Galilee—(1) A new message of the kingdom of heaven; (2) This new message set in the framework of a great popular movement in Judea and Galilee, which was heralded by John the Baptist's ministry; (3) This new message the personal manifestation of Jesus of Nazareth. That knowledge presupposed, Peter repeats his old address (chapters 2, 3 and 5) witness-bearing to the death and resurrection of the Saviour, foretold in the prophets and confirmed by the gift of the Holy Ghost. (Lindsay). The glad tidings which Jesus preached were the fulfilment of Jewish Scripture, so it was the privilege of the Jews first to hear it and first to proclaim it to the world. Peter interjects a devout ascription of praise to Christ lest Cornelius should think he was merely a prophet sent by God.

37. That word (R. V. "that saying"). I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached—The Greek word rendered "word" here is not the same which is so translated in the previous verse, that refers to the whole message of salvation through Christ, this to the tidings about Jesus, which had gone abroad after John's ministry was closed. The ministry of Christ began in Galilee. (Matt. 4: 12; Mark 1: 14; Luke 4: 14, 37, 44).

38. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him—God's anointing gave Jesus his official standing and clothed him with power. (Isa. 61: 1; Luke 4: 18, 21). "Messiah" and "Christ" mean "Anointed One." The reference is not to merely casting out devils, but to all miracles of healing, for the Jews, in common with some modern enthusiasts, spoke of all diseases as the work of Satan. (Job. 2: 7; Luke 13: 16) Jesus came to "destroy the work of the devil" and release his captives.

39. And we are witness of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree (Gr. *xulon*, a beam, ch. 5: 30; 1 Pet. 2: 24)—Peter was not ashamed to own that the Messiah suffered

an ignominious death, since the shame of the cross was done away by the glory of the resurrection. (Gloag). Notice that Peter does not name the murderers when speaking to a gentile, but when addressing the Jews themselves he pressed home their guilt upon them. (2: 23; 3: 14; 4: 10; 5: 30).

40. Him God raised up the third day and shewed him openly—R. V. "Gave him to be made manifest," Christ was not only openly shewed, but by many proofs it was made clear to those who saw him, that it was the same body, even though now glorified, which had been wounded on the cross, that was alive again. (Lumby).

41. Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. The apostles were set apart in the purpose of God before the facts to which they testified took place (John 17: 6). Why Christ did not manifest himself to the public after His Resurrection can only be conjectured. His personal mission to the world was finished, His concern now was for the infant church so soon to be left alone in the world. (John 14: 17, 22).

42. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick (living) and dead—(Matt. 28: 19; Acts 1: 8). This office Jesus holds as our mediator (John 5: 22, 27). The doctrine of the resurrection of the body is implied.

43. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. All the prophets bear witness that faith in Christ is the one condition of salvation, not outward circumstances such as national birth and privileges. (Isa. 49: 6; Joel 2: 32; Jer. 31: 34; Dan. 9: 24; Micah. 7: 18; Zech. 13: 1; Mal. 4: 2; Acts 26: 22).

44. While Peter yet spake these words, the Holy ghost fell on all them which heard the word. Peter's speech is left unfinished. He was interrupted by the manifestations of the Spirit's presence which he had seen so many times. This is the only instance on record of any one receiving the

gift before baptism. It was the divine intimation that gentiles might come into the church as the disciples themselves did on the day of Pentecost.

### ORIENTALISMS.

Cornelius was not a full proselyte to Judaism, but he was friendly to it. Besides the full proselyte, there was another class called "fearers," or "worshippers," of God. Authorities differ as to what was required of these, but they were treated liberally and the result was the attachment in a loose way to Judaism of a vast number of "half Jews." It was from the ranks of these that the Christian church was largely recruited and the importance of Cornelius is that he leads the way. According to Jerome he built a church in Caesarea. A later legend makes him bishop of Scamandros where he miraculously caused a temple to fall on his persecutors and then delivered and converted them. (Another legend makes him to have been the centurion who was in command at the crucifixion).

Tanning was regarded by the strict Jews as unclean and Peter's staying with a tanner shows that his Judaism was being weakened.—Leather is not mentioned very frequently in the Bible, but it was used probably a good

deal for shoes, bottles, kneading troughs and such like. The leather or skin bottles are still largely used. On the Tigris, rafts made of boards, or small trees fastened upon inflated skins are still used as they were several millenniums ago, as we see from the Ancient monuments. In the Assyrian army the soldiers seem to have been provided each with a prepared skin, on coming to a river he blew up the skin and swam across upon it carrying his armor on his back.

Fasting has always been rightly regarded as a valuable means of grace in almost all religions and times, though in our day we think we have learned better. But it too often became external and ritual. The Pharisees placed great virtue in it and many legends of its value are found e. g. one man by fasting rendered his body proof against the fires of Gehenna. Much the same views were held in our own church in Culdee times. John Knox's Prayer Book contains a rubric for a fast to last eight days, on the first and last absolutely nothing is to be eaten from daylight to dark. On the other days this is modified. Until very lately nothing was eaten until after service on the Fast Day before the Communion, hence the name. It was also customary to receive the communion fasting.

### BIBLE SEARCH LIGHTS.

30. Give other instances in which angels bring answers to prayer. (Luke 1: 11; Dan 6: 22; 10: 12). What other Roman regiments are mentioned by name? (Acts 27: 1). Is fasting enjoined in the New Testament? (Matt. 6: 16-18; 17: 21; 1 Cor. 7: 5). Does the case of Cornelius encourage us to hope that devout heathen may be saved? (Verse 35).

31. Where are prayers compared to incense? (Rev. 8: 3, 4; 5: 8; Ps. 141: 2). How far are good works meritorious in God's sight? (John 14: 21; 15: 14; Rom. 6: 16; Titus 3: 14; Jas. 1: 25; 1 John 2: 3-6; Rev. 14: 13; 22: 14).

33. Is courtesy commended as a christian virtue? (1 Pet. 3: 8; Acts 27: 3; 28: 7). What promises to those who show a teachable spirit? (Ps. 25: 9; 149: 4). Whom did Paul commend for a similar devout reception of the truth. (1 Thess. 2: 13).

34. Does the gospel abolish the distinction between Jew and Gentile? (Acts 15: 9; Eph. 2: 14; Gal. 3: 28; Col. 3: 11; Rom. 3: 22, 29; 10: 12, 13; 1 Cor. 12: 13).

35. Is it possible for heathen to know their duty? (Rom. 1: 19, 20). To what is their degradation to be ascribed. (Rom. 1: 28).

36. Shew that "peace" was the burden of the gospel message. (Luke 2: 14; John 14: 27; Isa. 57: 19; Eph. 2: 14, 16, 17; Col. 1: 20). Does Christ claim universal lordship? (Matt. 28: 18). Read Rom. 10: 12; 1 Cor. 15: 27; Eph. 1: 20-22; 1 Pet. 3: 22; Rev. 17: 14; 19: 16.

37. How may Cornelius and his friends have heard this? (Acts 8: 40).

38. When did Jesus claim to be thus anointed of God? (Luke 4: 18, 21). Was the presence of God with Christ manifest to all candid men? (John 3: 2).

40. Is the Resurrection of Jesus ascribed to his own power? (John 10: 18; 2: 19, 21, 22; Luke 24: 8).

41. The special function of an apostle was not ruling but witnessing to the fact of the Resurrection. (ch. 1: 8, 21, 22; 2: 32; 3: 15; 4: 33; 5: 32; 13: 31; 26: 16). What instances of eating and drinking by our Saviour after His Resurrection? (Luke 24: 30, 42, 43; John 21: 12-15).

### PRACTICAL LESSONS.

The events in this lesson are second in importance only to those given in the second chapter of the Acts. There we have the Pentecost of the Jews, here we have the Pentecost of the Gentiles. It was natural for Peter to look upon the church as a Jewish institution, a sort of holy of holies within the Jewish nation; and that for a gentile to come in, it was essential that he should first become a Jew. His horizon was expanded, and his prejudices removed, and his mind enlightened, by the midday vision at Joppa, that Magna Charta of christianity, which taught him that Gentiles should be fellow heirs and of the same body.

There was Cornelius, the Abraham of the Gentiles, praying at Caesarea. Here was Peter, the apostle of the circumcision, praying at Joppa. There is an immense gulf between them, spiritually, though only thirty miles apart. But Jesus in heaven bridges that gulf by the vision he gave to Peter, and the angel he sent to Cornelius. Obeying the command of the angel, Cornelius sent his orderly and two slaves to Joppa; and obeying the command of God, Peter set out for Caesarea accompanied with six brethren from the church at Joppa—a wise foresight as events afterwards proved (Acts 11: 12).

Peter and his company arrived at Caesarea at three o'clock in the afternoon of the second day after they had left Joppa, after exchange of greetings and explanation of circumstances which led to this extraordinary visit, Cornelius announced his readiness to hear the message of Christ from the lips of his apostle. In his concluding words Cornelius gives us the picture of a model congregation. "We are all here" he said, not one absent who ought to be present. Every member of his household was there—old and young. We should bring the house to the church and the church to the house. It is not good for members of the same household to scatter, one here and another there. Let all be in their place when the gospel is preached. And

Cornelius had also gathered together all whom he could influence, his kinsmen and friends. He wished them all to be sharers of the good he expected to get. "What made your great congregations?" was once asked the late Mr. Spurgeon, and he answered "My congregations."

That congregation was also a pattern as to its attitude. "We are all here present before God." That barrack room was no consecrated place, but all were conscious of a consecrating presence, and all therefore, were reverent, solemn and devout. What a power would this consciousness impart to all our religious gatherings, large or small, brilliant or commonplace—even gainsayers coming in would be compelled to acknowledge "God is with them of a truth."

It was also a pattern as to purpose. They were present to hear, not to pass away the time or conform to a decent habit—not to be pleased or amused, to question or criticize. And they were there to hear all things—not to pick and choose among divine things. Some open their ears to the comforting truths of the gospel, and shut them to the terrible—like to hear about the freeness of the gospel, but dislike to be told of the duty of liberality—are all ears when good works are insisted on, but pay little attention when the theme is justification by faith alone. Still there is a limitation in which every spiritual hearer delights—they love to hear all things that have been commanded of the Lord,—not that have been dreamt, or imagined, or supposed by the preacher. Rhapsodies and apostrophes, and coruscations of verbosity that have no relation to a "Thus saith the Lord," are disgusting to the devout hearer. As Moody says "I am sick of your silver-tongued orators."

It is not difficult to preach to such a congregation. Peter's words poured forth in a torrent, which, while it defies the grammarians, brought heaven's best blessing on his audience. His text is old and familiar, but new light is poured

upon it. He puts the truth both negatively and positively. God is no respecter of persons, but accepts every one who fears him and works righteousness. Paul declares the same truth when he tells us that there is glory, honor and peace to every man that worketh good. Yet Peter here and Paul there make it plain that such a life is the fruit of faith in Jesus.

Even as Peter spake the Holy Spirit fell on all that heard, to the amazement of the Jewish heathen who had accompanied Peter. Again, as at Pentecost, the tongues of these Gentiles were filled with the words of praise and exaltation acknowledging Jesus as their Lord and Saviour.

Peter at once realized the meaning of this great sign. The mystic words of the vision rang with all their meaning in his ears "What God hath cleansed that call not thou common." As solemnly and gloriously as he and his believing brethren had been baptized from heaven, so had these Gentiles. Circumcised and uncircumcised have received the same blessing, there is no difference. At once, therefore, turning to his brethren he asked "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" They dare not. All were of one mind. Therefore, he commanded them to be baptized in the name of Jesus Christ. Thus these Gentiles became fellow citizens with the saints and of the household of God.

And thus it was first formally and irrevocably declared that the ancient rites and ordinances of Judaism are not binding in the christian church.

#### ADDED POINTS.

1. Prayer is a key that opens every door of difficulty.
2. God will send an angel from heaven rather than a seeking soul should miss the way.
3. God knows all about us, even to our boarding house and landlord.
4. Why do we go to church?
5. A good sermon may be defective in grammar—and so may a good prayer. Don't choke on the bone when you can enjoy the meat.
6. A sermon without the cross is a sermon without power.
7. Jesus and the resurrection are themes that no preacher can exhaust.
8. The Old Testament prophets are Christ's witnesses. Cross-examine them as much as you like, but let them speak for themselves.
9. A congregation can help the preacher as truly as the preacher can help the congregation.
10. Baptism is a responsibility which rests first on the baptizer.
11. What use had Peter for his keys after he had opened the inner and outer doors of the kingdom?

### BLACKBOARD REVIEW.

Cornelius stands as the type of a true "Seeker after God" amongst the heathen. In most points his case will apply to those who, in Christian lands, have not yet "wholly followed the Lord." Every one who "seeks" as Cornelius did will assuredly "find." Let one live up to

#### A SEEKER AFTER GOD

Lives up to the light he has.  
Prays for more light.  
Obeys promptly.  
Believes, when he hears of Jesus.  
Yields to the Holy Spirit.  
Confesses Christ.

"Search for me with all your heart."

—Jer. 29: 13.

parts of the country we should omit no opportunity of pointing out to the scholars the duties



and privileges connected with the ordinance, especially the general aspect of it, that they now belong to God and as his dear children, should love and obey him, dwell in his house, feed on the sincere milk of the word and in due time sit at his Table. Point them to the marvellous love that has called them, by Holy Baptism, to be sons and daughters of the living God and show the ingratitude and apostasy of those who despise their spiritual birthright.

### LESSON III—April 18th, 1897.

#### Gentiles Converted at Antioch. ACTS II: 19-26.

(Commit to memory verses 21-24, and read chapter 11).

**GOLDEN TEXT:** "Then hath God also to the gentiles granted repentance unto life." Acts II: 18.

**PROVE THAT—**The Lord blesses faithful preaching of his word. Acts II: 21.

**SHORTER CATECHISM.** Quest. 97. *What is required to the worthy receiving of the Lord's Supper?* A. It is required of them that would worthily partake of the Lord's Supper that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love and new obedience, lest, coming unworthily, they eat and drink judgment to themselves.

**LESSON HYMNS.** *Children's Hymnal*—Nos. 150, 167, 171, 177.

**DAILY PORTIONS.** *Monday.* Life for the gentiles. Acts II: 1-18. *Tuesday.* Gentiles converted at Antioch. Acts II: 19-26. *Wednesday.* Promise for the gentiles. Isa. 60: 1-7. *Thursday.* A minister to the gentiles. Rom. 15: 13-21. *Friday.* Joy of the gospel. Luke 10: 17-24. *Saturday.* Fellow citizens. Eph. 2: 11-22. *Sabbath.* From all nations. Rev. 7: 9-17. (*The I. B. R. A. Selections*).

#### EXPOSITORY NOTES.

**INTRODUCTORY.** Our lesson tells us how the gospel came to Antioch, first to the Jews only, but afterwards to the Greeks also. Here we are shown another incident forcing upon the church the question of the admission of the gentiles. That gentile proselytes should be admitted excited no surprise, but Samaritans had already come in; an Ethiopian was baptized and went home to be an "apostle" to his own people; Cornelius had been accepted by the Holy Spirit; and now a gentile church is organized at Corinth. In the enthusiasm of these early days, the significance of such events was not perceived, but very soon the stricter Jews noted them and in lesson IX we learn how the questions involved were settled.

**LESSON PLAN.** I. Believing in Christ. vs. 19-21. II. Bearing His Name. vs. 22-26.

19. Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only—The narrative goes back to ch. 8: 4. If seed is scattered the crop is increased; conflagrations spread through flying coals; God makes the wrath of man to praise him. Phenice (Phoenicia) was a narrow strip about 120 miles long by an average of 15 wide along the coast of the Mediterranean, north of Palestine. Its churches are mentioned in Acts 21: 4 and 27: 3. It was the only part of the promised land never conquered by the Israelites. Here Solomon's friend Hiram ruled and from its mountains came the timber

for the temple and other royal erections. It was now part of the Roman province of Syria. Cyprus was a large and fertile island nearly opposite Antioch. It is now a British dependency. For Antioch, see *Bible Dictionary*. It was the capital of the Province of Syria and was situated on the Orontes, 16 miles from its mouth. Its seaport was Seleucia. It was the oriental citadel of heathenism, wealth, luxury and sensuality. Up to this time no one seems to have caught the broad ideas of Stephen. Even Peter learned the truth slowly and by a revelation.

20. And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians (R. V. Greeks) preaching the

**Lord Jesus**—Cyrene was a city on the North Coast of Africa, the modern Tripoli. These Jews, living so long abroad, had less of the prejudices of their race and did not hesitate to tell the story of "good will to men" to all who would listen to it. For the distinction between "Greek" and "Grecian." See *Bible Dictionary*.

**21. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.** The "hand" is the symbol of power. (Ex. 14: 31, "work" is lit. "hand") We may safely endorse any work that God blesses. Notice in this whole passage how the personal Christ is made prominent:—"The Lord" (verse 20); "They preached the Lord Jesus" (20); "The hand of the Lord was with them" (21); Barnabas exhorted them to "cleave to the Lord" (23); "Much people was added unto the Lord" (24). (Lindsay).

**22. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch**—R. V. "And the reports concerning them &c" *i. e.* concerning these gentile converts. The church at Jerusalem was, in a measure, prepared for this, after what had occurred at Caesarea in the home of Cornelius. So, less astonishment seems to have been felt now. The only anxiety shewn is in regard to preserving the unity of the church. For this purpose they sent one whose broad views and kindly disposition eminently fitted him for the office of conciliation. Being a native of Cyprus he would know better how to deal with the less rigid Jews who were preaching at Antioch. The only clue that we have to the date of this visit is that Saul had time to sojourn three years in Arabia, return to Jerusalem and go down to Tarsus. We know from history that the famine referred to in verse 28 began in A. D. 43; so that our lesson probably covers the period from A. D. 40 to A. D. 44 (verse 30).

**23. Who, when he came, and had seen the grace of God, was glad and exhorted them all, that with purpose of heart they would cleave unto the Lord** What a man sees depends largely upon what he is looking for. A man of another stamp would have seen dangerous innovations and would have tried to suppress irregular evan-

gelizers. But Barnabas looked beneath the surface and saw the beginning of a world-wide mission and the dawn of hope for every sinner. Therefore he could only urge more complete consecration believing that in entire surrender to the guidance of the Holy Spirit all difficulties would solve themselves. "With purpose of heart," in the purpose of their heart, inwardly and unalterably resolved to hold fast their profession. Antioch was one of the places of which it might have been said Satan had his seat there. (Rev. 2: 13). Nothing but closest communion with Christ can keep any one from the old sins which once enthralled him.

**24. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord**—The same character is given to Stephen (6: 5). The word "good" has its ordinary significance, moral worth combined with a kindly, charitable, magnanimous disposition. A man one loves and trusts. He was inspired by a lofty faith and his earnestness and spiritual power won many converts.

**25. Then departed Barnabas to Tarsus, for to seek Saul**—This was in the spring of A. D. 43. (Lewin). Tarsus was but 80 miles away. Barnabas perceived that the church was now ready for a Paul and Christ's "chosen vessel" (9: 15) must enter upon his life-work. He had now been in training for five years. Paul did not believe in taking any short cut into the ministry. He was content to do humble work, and study hard, until God should call him to a wider sphere.

**26. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people and the disciples were called Christians first in Antioch**—It would seem that Barnabas had some trouble in finding Saul. He was probably making tents and meditating in private. The fruit of these quiet years we have in his masterly expositions of divine truth such as his epistles to the Romans and Ephesians. The year 44 A. D. is probably the one spent in Antioch because it preceded the year in which Saul and Barnabas went up to Jerusalem with contributions from the disciples in Antioch. (Lindsay). This long period, spent

with success in the first field where the preaching to the gentiles had begun, will account for the constant return to Antioch, after each missionary journey, of the Apostle of the gentiles. He had preached at Damascus and at Jerusalem, but it was always with his life in his hand. At Antioch he first found a quiet church with a wide scope for all his earnestness. (Lumby). The name "Christianus," a Greek word with a Latin termination, shews in its very form that it was the invention of the unlettered common people, who applied it in mockery, yet who felt that some name must be given to one who was neither a Jew nor a heathen. It is not likely to have originated with Jews who would be slow to allow that the disciples were followers of "the Christ." A beautiful passage occurs in the Clementine Liturgy (3rd century). "We give thee thanks that we are called by the name of thy Christ and are thus reckoned as thine own" (Jas. 2: 7) and the dying words of the saintly Polycarp will be remembered, "I am a Christian." Brave but fatal words on the lips of thousands of the church's martyrs, afterwards. Julian the Apostate tried to change the name to "Galileans" and his impious attempt to blot out the name of Christ in this way is remembered by his own dying words "O Galilean, Thou hast conquered." Why "Christ" not "Jesus," was taken as the essential part of the name, doubtless arises from the persistent application of the term "the Christ" to Jesus. So that by these heathens it was taken as a proper name, as, indeed, it became at an early date. "Christ" appears as a surname, or "præ-name," of Jesus all through the New Testament.

### ORIENTALISMS.

The Hellenists, or Grecian Jews composed a

very great part of the Jewish church. They were the Jews west of Palestine in Asia Minor, Egypt &c. The Jews of Babylon and the East were always included amongst the Hellenists. There was considerable rivalry between the two parties, the Pharisee proud of his legal purity and possession of traditional lore made no secret of his contempt for the Hellenist. This rivalry breaks out even in the Christian Church. The Hellenists were much broader than the Home Jews, having come in contact with Greek Philosophy. They had their own translation of the Old Testament, which was the one used in the first centuries by the Christians and is still the authority in the Greek church. Most of the quotations of the O. T. in the New are from this version and not from the Hebrew—The Hellenists remained firm to the faith of their fathers, except a few who seceded and attempted to set up a rival temple in Egypt.

The people of Antioch were noted for their scurrilous wit and satirical language, and from them came this honorable appellation, probably used as a nickname at first. The Jews did not give the name, as they would not apply the Sacred Messianic title to a hateful sect, but always called the disciples Galileans, or Nazarenes, both names of contempt. The followers of the Lord never in the N. T. apply this name to themselves, they are "disciples, saints, brethren, the faithful, those of the way." The Arabs have no other name for Christians but Nazarenes, although they acknowledge Jesus to have been a great prophet and call him the Spirit of God. A sect of the present day, to distinguish themselves from ordinary Christians, calls itself Christ-ian, pronouncing the first syllable as if it stood above.

### BIBLE SEARCH LIGHTS.

19. Had Christ commissioned the apostles to preach to gentiles? (Acts 1: 8).
20. Have we the name of any one of these teachers? (ch. 13: 1).
21. Instances "of hand" representing protecting or guiding power. Luke 1: 66; Acts 4: 30; Ex. 8: 19 (finger) 13: 3. What is meant by turning to the Lord? (Isa. 1: 16, 17).
22. Shew the fitness of Barnabas for this mission (ch. 9: 26, 27; 4: 36; 13: 1, 2). What similar mission had been entrusted to apostles? (8: 14). Was Barnabas an "apostle"?
23. Why was Barnabas specially qualified to exhort them? (4: 36). What is the prime duty of a Christian? (Acts 13: 43; 14: 22; Heb. 3: 6; 4: 14; 10: 23; Rev. 2: 25; 3).
24. On what occasion did Christ refuse the title of "Good"? (Matt. 19: 16). What others receive this title in the New Testament? (Luke 23: 50; John 7: 12). What promises are given to the "good man"? (Ps. 37: 23; Prov. 12: 2; 13: 22).

25. Why did Saul go to Tarsus? (9 : 30). Was he proud of his native city? (21 : 39). What special civil rights did he enjoy? (22 : 28).

26. By whom is the term "Christian" used in N. Test.? (ch. 26 : 28 ; 1 Pet. 4 : 16). What name did the Jews employ? (ch. 24 : 5 ; 9 : 2). What name did christians themselves use? (ch. 9 : 1, 2, 41 ; Eph. 1 : 1 ; Acts. 11 : 1). How are we to reverence the name? (Jas. 2 : 7). Give instances of names at first approbrious, afterwards honorable.

### PRACTICAL LESSONS.

In this lesson the narrative goes back to the persecution which rose about Stephen and traces the results of the dispersion which then took place along a new line, which led to the founding of a christian church outside the bounds of Judaism. This Gentile church of Antioch was destined to be the great starting point for the evangelization of the Western World and therefore this brief narrative of its founding is deeply interesting.

Some of the scattered disciples of Jerusalem went northwards to Phoenicia, and following the track of trade crossed to the island of Cyprus and thus found their way at last to Antioch, the great commercial capital of the Levant. Some of them were Cyprians and therefore the route followed was natural and familiar. In passing from place to place they did not hide their light under a bushel. Though traders by occupation, and private members of the church (laymen as we would call them), wherever they went they told the glad story of Jesus and the resurrection to their fellow countrymen.

But at Antioch there was a great innovation. There some of them were impelled to speak to the Greeks also about the glorious Lord and Saviour Jesus. The result was marvellous—God so honoured their words that many Greeks believed and turned to the Lord. Antioch was one of the gayest and foulest cities in the world ; but the gospel preached by these earnest disciples proved itself the power of God to salvation to sinners steeped in unspeakable pollution.

So great was the work that a report of it speedily reached the ears of the church at Jerusalem and filled it with perplexity. At once they resolved to inquire into this new movement. But if they were anxious they were not antagonistic, as was shown by the man whom they selected as their delegate. He was no narrow-minded ecclesiastic, but a good man full of the Holy Ghost and of faith. Barnabas belonged to Cyprus and therefore

would be well acquainted with the leaders of the new movement. He also possessed as few did the confidence of the church at Jerusalem on account of his liberality and brilliant gifts of exhortation. A great responsibility rested on him but fervent love, living faith and spiritual insight guided him aright—as they do all who faithfully follow them.

Arrived at Antioch we are told what Barnabas saw and felt and said. He saw the grace of God. The same sight met his eyes in this dissolute city that he had seen in Jerusalem after Pentecost. There was the same joy of salvation, the same tenderness and peace of conscience, the same humility, the same brotherly love. He felt himself breathing the very atmosphere of that hallowed season. And it made his heart glad. He was cheered and refreshed and comforted by the unaffected faith of these young converts. This work was of God—therefore at once he sought to impart to them his spiritual gift—that they might be edified. Wishing them to retain in deepening measure these blessed experiences, he pointed out to them with all the power of his persuasive eloquence the one condition of doing so—cleaving to the Lord with constant resolute purpose of heart. The result of his visit and exhortations was a still greater addition of converts and a burden of work in instructing them which threatened to be overwhelming.

In this emergency, feeling as if he would break down under the pressure and no doubt lifting up his heart to the Great Head of the church, a divine inspiration filled him. He remembered Saul of Tarsus. He was not far from Antioch. He was the very man for this work. Therefore leaving the young converts he went to seek Saul and brought him to Antioch. Barnabas did many good things but this was the best thing he ever did for the church or for the world. How providential was it that Barnabas was sent to Antioch. It

is not likely that any other leader would have thought of Saul for he had been given the cold shoulder and laid on the shelf by an influential section of the church. But Barnabas was above these prejudices and suspicions and it must have seemed strange to him that no sphere of public usefulness had yet been found for this divinely gifted and divinely chosen man. But there was no mistake—all this time God had been preparing this chosen instrument for His grandest work.

At Antioch Barnabas and Saul wrought together for a twelve month. Their work was not so much evangelizing as teaching. If the converts at Jerusalem with all their knowledge of the Scriptures needed instruction, much more did these converted heathen. Therefore Barnabas and Saul put them through a course of systematic and thorough training in the truth of God and thus they were knit together into an enlightened organization. Evangelization which is not followed up by education has very poor results. We are not to suppose that Barnabas and Saul were the

only teachers. Others, chiefly Jews, trained no doubt in the home church at Jerusalem, were associated with them, and thus was organized the first church outside the pale of Judaism; and to the members of that church was first given the name we all now bear.

#### ADDED POINTS.

1. The proclamation of the gospel is no ministerial monopoly.
2. Every believer should be a missionary.
3. If our churches turned out more members of the Pentecost pattern, the work of home missions would be much simplified; and the work of foreign missions much helped.
4. Zealous love is a better guide in Christian work than timid prejudice.
5. God's salvation is for the worst of sinners.
6. Do not condemn a spiritual movement before you have examined it.
7. A man sees only what he is able to see.
8. For the edification of the church, teaching is indispensable.
9. God's most honoured messengers have had the longest and severest training.

#### BLACKBOARD REVIEW.

The last sentence of the lesson will afford us the the most suitable thought for a closing Review. Tell the story of the martyrdom of Polycarp. When seized, the governor attempted to shake his constancy and urged him to be merciful to his own old age and deny Christ. He replied. "Eighty and six years have I been his servant, how can I speak evil of my king, who hath never so much as once harmed me." To repeated appeals he answered in substance. "I am a Christian, I cannot deny my Lord." He was burnt at the stake and died praising God. With like constancy thousands have perished saying "I am a christian, I cannot burn incense to idols." Write the words, "*I am a christian*" on the board and tell how the name of the despised Jesus has become a title of honor. A little change—transposing "I am," to "am I" and adding a note of interrogation—will lead to a talk about what makes a christian. In the common sense all baptized persons are christians, just as all circumcised persons were Jews, but we cannot make *true* christians by any mere outward act. Our baptism is a pledge to us of what God is willing to do for us, but we must let the Holy Spirit into our hearts, we must try every day to love and serve God better, we must give our hearts to Christ, if we wish to be real christians. The christians at Antioch gave "with purpose of

## I AM A CHRISTIAN.

**"That worthy name by which ye are called."**

heart unto the Lord" and so must we, or else we shall be all the more deserving of his punishment in that we have received the promise of the Spirit and have grieved him away, have known our duty and have not done it. Do not dishonor "that worthy name by which ye are called." (Jas. 2: 7). Do not deny your baptism by turning away from Christ. Keep nothing in your heart that displeases him and keeps him out of it.

## LESSON IV—April 25th, 1897.

### Peter Delivered from Prison. ACTS 12: 5-17.

(Commit to memory verses 7-9, and read chapter 12).

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

**PROVE THAT—**The Lord delivers his servants in trouble. Ps. 41: 2.

**SHORTER CATECHISM.** Quest. 98. *What is prayer?* A. Prayer is an offering up of our desires unto God for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies. Quest. 99. *What rule hath God given for our direction in prayer?* The whole word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *The Lord's Prayer*.

**LESSON HYMNS.** *Children's Hymnal*—Nos. 160, 161, 228, 40.

**DAILY PORTIONS.** *Monday.* Peter delivered from prison. Acts 12: 1-10. *Tuesday.* Peter delivered from prison. Acts 12: 11-19. *Wednesday.* God's power to save. Ps. 33: 10-22. *Thursday.* The Lord's angel. Ps. 34: 1-10. *Friday.* Refuge of the godly. Ps. 91. *Saturday.* Able to deliver. Dan. 6: 15-23. *Sabbath.* Helping by prayer. 2 Cor. 1: 1-11. (*The I. B. R. A. Selections*).

### EXPOSITORY NOTES.

**INTRODUCTORY.** While Paul and Barnabas were ministering to the Corinthian church, certain prophets from Jerusalem foretold a general dearth soon to be experienced throughout the empire. Immediately the Antioch Christians determined to send relief to their brethren in Judea. Their gifts were conveyed to the elders at Jerusalem by Barnabas and Saul. A pleasing testimony to the unity of the church and the strength of its brotherly love. Again, however, persecution broke forth. Herod Agrippa I. the grandson of Herod the Great, took up the role of Saul, as arch-persecutor and, to ingratiate himself with the Jews, put to death James, the brother of John, and imprisoned Peter, intending to make him the next victim as soon as the solemnities connected with the passover were finished. Time A. D. 44. Pass-over April 1st to 8th.

**LESSON PLAN.** I. The Apostle's Peril. vs. 5, 6. II. The Angel's Help. vs. 7-11. III. The Praying Church. vs. 12-17.

5. Peter therefore was kept in prison: but prayer was made without ceasing (R. V. earnestly) of the church unto God for him—Herod seemed to be mindful of Peter's former escape (5: 19) for he doubled the guards thinking to defy the angels. Sixteen soldiers kept watch over one man, two of them chained to him within the cell (verse 6) and two, keeping watch outside (verse 10), the others waiting their turn of duty. This was a battle between the church and the world. The word for "without ceasing" is the same as that in Luke 22: 44, "he prayed the more earnestly." They had stated meetings for prayer, but no doubt their hearts were praying all the time (1 Thess. 5: 17).

6. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers,

bound with two chains: and the keepers (R. V. guards) before the door kept the prison—R. V. "When Herod was about to bring him forth." It was the night before his intended execution. The king anticipating an ovation on the morrow; the people excited over the promised spectacle; the church in agony of prayer; the bolted prison and the wakeful guards, yet Peter calmly sleeping under the shadow of the Almighty's protection—what a picture!

7. And, behold, the (R. V. an) angel of the Lord came upon him; and a light shined in the prison (R. V. the cell) and he smote Peter on the side, and raised him up, (R. V. awoke him) saying, arise up quickly. And his chains fell off from his hands—This must have occurred after a change of guards and between three

and six o'clock in the morning for Peter was not missed until daylight (verse 18). Each wrist was chained to that of a soldier, one on each side. None of the soldiers were conscious of the angel's presence.

8. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me—Peter had removed his sandals and loosened his girdle, and his *abba*, or outer garment, lay like a robe over him. This was all the preparation usually made for sleeping. God's angels will not do for us what we can do for ourselves.

9. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision—*Wist* means "knew" and is from the same root as *wise*. Peter would perhaps think of his vision at Joppa (10: 10-17). He was evidently not thinking about being delivered from death.

10. When they were past the first and second ward, they came unto the iron gate that leadeth into the city; which opened to them of his own accord: and they went out and passed on through one street, and forthwith the angel departed from him—The word forward may mean either the station where the guard was posted, or the guard itself. The iron gate was that of the prison enclosure. It opened without any human agency. (Lev. 25: 5). When our Bible was translated, the pronoun "its" was not used, so we find everywhere "his" instead. (Compare Acts 16: 26). The angel walked with Peter until he was quite safe and knew where he was. We have no right to pray for miraculous interpositions, when the means of attaining our desire are placed in our hands. The angel vanished "immediately" (forthwith), when Peter was able to go the rest of the way himself.

11. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews—He had been as one walking in a dream. When the angel departs and the light goes out and he finds himself in the familiar street with the cool air fanning his face Peter realizes that he is

not dreaming. He is a free man and the crowded amphitheatre in a few hours will howl in vain for its victim. The story must have been told by Peter himself, so vivid and natural is it.

12. And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying (R. V. and were praying)—(Ps. 126: 1). He began to consider what was best to do. This Mary was aunt to Barnabas, for the word rendered "sister's son" in Col. 4: 10 means "cousin." This will account for his standing by Mark when Paul refused him as an attendant. (Acts. 15: 37-39). An all-night prayer meeting had been held for Peter's deliverance.

13. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda—He knocked at the small wicket which opened into the larger porch or entrance hall to the courtyard. It was the duty of the porter to ascertain who the person was and what was his business before opening. Such a knock at dead of night when the persecutor was abroad would make the door-keeper all the more cautious. "To hearken" was the term used for responding to a summons at the door and suggested the listening for the name before opening. We say "to answer the door" for we open at once without hesitation in our happier land. Rhoda means "rose." See *Orientalisms* in Lesson I. Similarly Susannah means "Lily"; Esther "Myrtle"; Tamar, "Palm tree" &c. (Lumby.) "God wholeleaves in oblivion names of mighty conquerors, treasures up that of a poor girl for his church in all ages." (Quesnel).

14. And when she knew Peter's voice, she opened not the gate for gladness, but ran in and told how (R. V. that) Peter stood before the gate—It is evident from this that Peter was intimate in the family. Compare the name he gives to Mark. (1 Pet. 5: 13). The narrative is so vivid that we suspect Mark must have told Luke the story.

15. And they said unto her, thou art mad. But she constantly (R. V. confidently) affirmed that it was even so. Then said they, It is his angel—They thought that her overstrained nerves had given way, yet this was just what they had been praying for! Is it not so still? We are surprised

when God gives us all and more than we asked for. It was a popular belief, not contradicted by our Lord (Matt. 28 : 10; Heb. 1 : 14) that everyone had a guardian angel who sometimes assumed the bodily appearance of the person himself. They thought, that Peter had been put to death in prison and his angel had come to announce the fact to them.

16. But Peter continued knocking and when they had opened the door and saw him; they were astonished. (R. V. amazed)—Peter was in danger of recapture and every moment's delay was serious—Often God's answers are knocking at our doors and we won't let them in, but keep on praying for them. We may well be amazed at God's forbearance and patience with our unbelief.

17. But he, beckoning unto them with the hand to hold their peace, declared unto them how the lord had brought him out of the prison, and he said, Go shew these things unto James, and to the brethren, and he departed and went into another place—Their clamour of joy prevented his voice from being heard until he had stilled them by a gesture. This James was not one of the Twelve, but is afterwards found acting as the official head of the christian community at Jerusalem. (Acts. 15 : 13; 21 : 18; Gal. 1 : 19). He was the eldest male relative of Jesus (Gal. 1 : 19), and according to oriental usage the natural head of the community founded by Jesus. Early Christian tradition, confirmed by one or two passages in the New Testament, affirms that James occupied a unique position in the church in Jerusalem, and that he was succeeded in this by his cousin Simeon, the son of Cleopas, who was the head of the christian fellowship when it migrated to Pella,

(Lindsay), to escape the siege of the city by the Romans. Later writers call him "Bishop" of Jerusalem, but there is no evidence that he exercised the special unctions now exclusively performed by those who call themselves by that title. He was a bishop such as every minister of our church claims to be. Where Peter went we don't know. Roman Catholic writers claim it that he went to Rome at this time, but that is inconsistent with the tone of Paul's statements in 2 Cor. 10 : 16. (Lindsay). He probably went into concealment. Herod's death soon after would set him free from danger.

### ORIENTALISMS.

In Egypt from very early times prisons were established, and put under the charge of the military as we see from the story of Joseph, but among the Jews, until after the return from captivity, there seem to have been no prisons except private ones, as in Persia. The prisoner was farmed out to some private individual, who took charge of him, in much the same way as used to be done with paupers in some parts of the United States. A most convenient, therefore common, place of confinement, was, as to-day, a pit either dry or partly so. The story of Jeremiah is an illustration. No food is provided, and unless friends supply the necessaries of life the prisoner will starve. Hence we have the beautiful prophecy of Isaiah 51 : 14. The prisons of the time of our lesson were Roman, or after their model, with fetters, stocks, &c.

The Rabbins divided the angels into ten classes, differing in authority and knowledge, only the highest angels were allowed to look on the face of God. The highest were Gabriel and Michael, the former the minister of Justice, the latter of Mercy.

### BIBLE SEARCH LIGHTS.

Distinguish three Herods. (1) H. the Great (Matt. 2 : 16). (2) H. Antipas, uncle to the one in our chapter (Matt. 14 : 3-11) and (3) Herod Agrippa I. (Acts. 12 : 20-23). Also distinguish James, son of Zebedee and brother of John, from James, the Less, brother of our Lord and pastor of the church at Jerusalem, author of the Epistle of James, who was not an Apostle.

5. When had Peter escaped from prison before this? (5 : 19). Are we encouraged to pray for others? (Eph. 6 : 18; Jas. 5 : 16; 2 Cor. 1 : 11; 9 : 14).

6. With what promises might Peter compose himself to rest that night? (Ex. 23 : 20; Deut. 33 : 12, 27; Job. 33 : 18; Ps. 34 : 19; 41 : 1, 2; 72 : 14; 91 : 1-4, 14; 121 : 4; 146 : 7; Luke 21 : 18; Matt. 10 : 29-31).



7. What other angelic appearance is described like this? (Luke 2 : 9). Do angels still help God's people? (Heb. 1 : 14 ; Ps. 34 : 7 ; 91 : 11).

10. On what other occasion was there an opening of prison doors? (Acts 16 : 26). Why did not the angel go farther with Peter? Have those who neglect the use of means, any right to expect that God will interpose to help them?

11. May all Christians rely as confidently as Peter upon God's protecting care? (Ps. 50 : 15).

12. What example have we of long and earnest prayer? (Luke 6 : 12). What do we know about this Mary and her son John Mark? (Mark 1 : 1 ; 1 Pet. 5 : 13 ; C<sup>1</sup>. 4 : 10 ; Phil. 24 ; 2 Tim. 4 : 11).

13. Compare Peter's interview with another portress. (John 18 : 16).

14. On what other occasion was Peter known by his voice? (Matt. 26 : 73).

15. On what other occasion did joy make the disciples incredulous? (Luke 24 : 41). What did Jesus say about guardian angels? (Matt. 18 : 10 ; Heb. 1 : 14).

17. Why did not Peter act as the apostles did after a previous delivery? (5 : 20).

### PRACTICAL LESSONS.

Barnabas and Saul arrived in Jerusalem with the gifts from Antioch, at a great crisis in the history of the church. The first great division of the book of Acts ends with the twelfth chapter. In chapters ten and eleven the door is opening among the Gentiles, in chapter twelve it is shutting among the Jews. Henceforth to the sacred historian Antioch and not Jerusalem is the centre of interest and influence. Hence are to radiate those heavenly influences which are to dispel the gross darkness of heathenism. This is the turning point in the inspired history, from which the action is chiefly developed in the Gentile world.

Barnabas and Saul in all likelihood took up their residence at Jerusalem, in the house of Mary, the sister of Barnabas. There they would be informed of what had recently taken place. Herod Agrippa I, grandson of Herod the Great, and a man of similar craft and ambition, had arrested and punished some of the more zealous disciples at Jerusalem. Encouraged by the way in which this action was received, he laid hands on one of the three greatest apostles, James the son of Zebedee, whose fiery enthusiasm must have made him very conspicuous—and beheaded him. Thus fell the first of the apostolic band, partaker of his master's baptism, according to his master's word. Precious in the sight of the Lord is the death of his saints, though only recorded in one short line. Herod found that this act was received with still greater favour by the influential Jews, therefore he determined on a still bolder stroke ; he seized Peter the well-known leader and spokesman of the sect and cast him into prison, resolving after the Passover to put him also to death. The precautions he took

to prevent any possible rescue shows the importance he attached to this arrest. This was the state of things which Barnabas and Saul found when they arrived in Jerusalem, and so their first act was not to lay their gifts at the apostle's feet, but to join their prayers and tears with those of their afflicted brethren gathered for united prayer in Mary's house.

Over against each other the Holy Spirit places the power of the world and the power of the church : Herod's prison, with its strong walls, its iron gates, its four times four sentinals, its chains and fetters ; Mary's house with its earnest, united continuous, tearful supplications. Which is the stronger? The result will show. And how fares it with Peter? He too knows the power in which to trust, therefore, he is not greatly moved. He expects on the morrow to suffer like James ; but he does not shrink from shame or dread that death ; so with calm soul and quiet conscience he snatches between the relief of the guards, that sleep he needs for faithful testimony and fearless death when daylight dawns. What a triumph of faith was Peter's quiet sleep, and many have learned his secret, witness "The last sleep of the Duke of Argyle." How does such calmness glorify God? He sleeps as soundly as when he was a little child in his mother's arms. What though he is chained to a soldier on either side—underneath are the everlasting arms. Thus we see that faith has divers operations—it kept the church awake all that dreary night, it put Peter to sleep. It would have been poor friendship for Peter, and woeiful lack of faith had the church gone to sleep. It would have been a poor triumph of faith had Peter wrestled like Jacob all night for his life.

Peter sleeps. Twice has the watch been changed. Now it is the chill before the dawning of that April day—between the night and the morning, when profoundest slumber seizes those whose rest has been broken. He lies so chained to the soldiers that he cannot turn without waking them—and outside the cell can be heard the heavy breathing of two other soldiers. As he slept, did Peter dream of the morrow when he would hear the voice of the tyrant sealing his doom? Suddenly there is a touch on his side and a word in his ear;

“His dream is changed—the tyrant’s voice  
Calls to the last of glorious deeds;  
But as he rises to rejoice,  
Not Herod, but an angel leads.”

The fetters drop from his wrists, ere ever he is aware he is free. His actions are those of a man only half awake. Mechanically he does what he is told. All the while the composure of the angel is divine. There is no hurry or bustle or excitement, but the quiet perception of all that is needed. Peter’s tunic is loose, he is told to bind it. His sandals are off, he is told to put them on. His heavy cloak, needful in the sharp spring air, is lying in a corner of the cell, he is told to wrap it round him. All is ready. The bright presence quietly preceding, led away through the door of the cell, past the slumbering guards, through the castle corridors, through the ponderous iron outer gate, out into the open street; then, having guided Peter through one street, silently and suddenly vanished.

Now Peter is convinced it is no dream. A moment’s thought made his course plain. He must inform his friends and escape to a place of safety. No time is to be lost for soon the

sun will rise. Hurrying along the silent and deserted streets he made for the house of Mary—and knocked at the gate. How strange and startling must that untimely knock have sounded in the ears of the praying brethren in that quiet house. Was it another summons from Herod? Rhoda runs to the gate, and almost as quickly runs back with the joyful cry “It’s Peter.” “You are mad” they answered, but she persisted; and then they said “It is his angel.” But that knocking—getting louder and louder every moment as if he would break open the door, was very like impetuous Peter, and very unlike the way an angel would seek admittance; so they opened the door, and when they saw him, gave vent to their astonishment and gladness by such a noisy demonstration that the voice of Peter could not be heard, and he had to wave his hand to make them hold their peace. Silence being restored, he told his story of the Lord’s deliverance, he sent a message to James the chief pastor of the church, he bade them good-bye and went to a place of safety. He went away, and lo the morning of the Lord’s day is already dawning; the glorious anniversary of his resurrection has come—what a morn of joy after such a night of weeping.

#### ADDED POINTS.

1. Onward! to the ends of the earth! is the command of Christ, and the cry of every faithful disciple.
2. In prosecuting her work the church can always reckon on the help of the Lord Jesus.
3. He buries the workmen but carries on the work.
4. Prayer is power.

#### BLACKBOARD REVIEW.

“The gates of brass before Him burst the iron fetters yield.”

**H**ATRED  
OF  
**HEROD.**

**P**OWER  
OF  
**PRAYER.**

**D**IVINE  
**DELIVERANCE.**

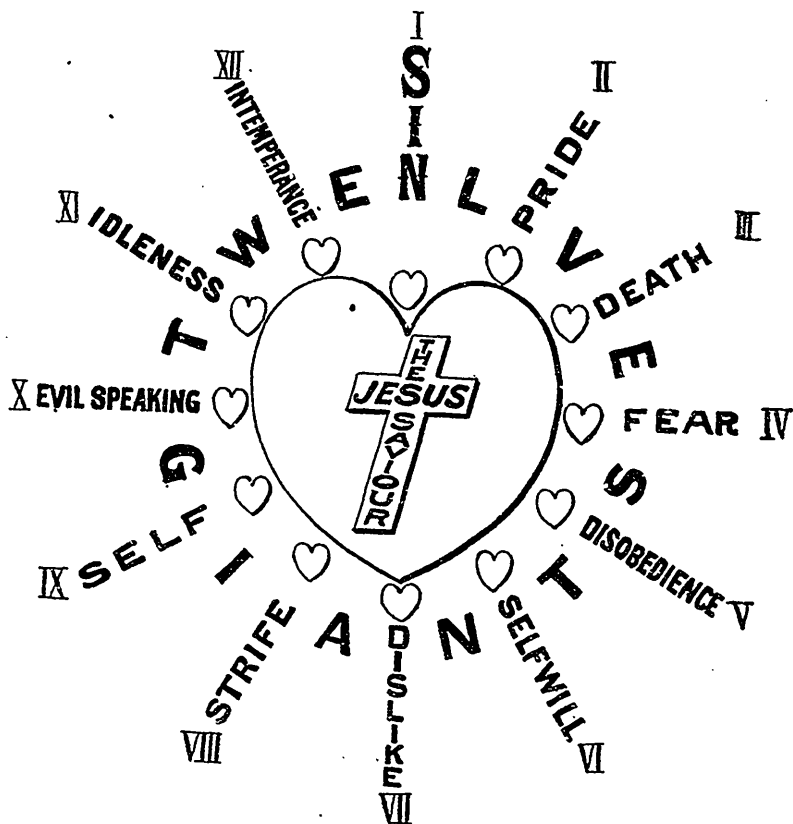
“Call upon me in the day of trouble; I will deliver thee.”

—Ps. 50: 15.

# Primary Department.

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

## PREVIEW.



**GOLDEN TEXT FOR THE QUARTER:** This Gospel, of the Kingdom shall be preached in all the world for a witness unto all nations. Matthew 24: 14.

We continue this Quarter our lessons in the Acts of the Apostles beginning at the 9th ch. taking up some of Paul's travels, with studies in James, Timothy and Romans.

As a helpful thought with which to bind the lessons together and to impress them upon the children's minds, we purpose to use this Quarter, the following "Story of The Giants" and have introduced into every lesson one of these Giants as suggested by the context. The driving out or killing of this Giant will be the central truth to teach in each lesson.

Our Golden Text for the Quarter is concerning the preaching of the Good News of the Kingdom. Our plan is to get the children to appreciate the one great central truth of the Quarter's teaching, namely: JESUS THE SAVIOUR FROM SIN.

Before we can be preachers, we must appreciate that the Gospel is Good News, that Jesus is greater than the Giant of Sin, and that He will actually drive out these giants from our hearts and use us for telling the good news to others.

We must proceed by beginning at a point of contact. All children have heard stories of giants, let us then, begin with an illustration to which we can return again, and again, and again, throughout the Quarter's lessons.

Once upon a time many years ago the fable says, there was a wicked king, who had kept some bad giants locked up in a dark cave. These giants did not want to stay in the cave and asked the king to let them out and allow them to go about the world where they pleased.

The King said "If I let you go free, you can never come back to this cave again to live, but will have to find another home." As soon as the giants were set at liberty, they went roving around the world, but as their king had told them they soon found they wanted a place to live in. The place they liked the best was in the hearts of boys and girls and men and women and sought and still are seeking every day, for opportunities to get into their hearts. They enter without an invitation and before we know it, are living in our hearts.

The giants are so big and so strong, that we are not able to drive them out by ourselves and we must every day ask Jesus to be our Saviour and keep us from these enemies.

As an additional illustrative help the review blackboard, *i. e.* a blackboard specially for review purposes, should be used. The mind of the child of eight years and under is not so developed in the power of recalling a truth as that of observing it; therefore the "review blackboard" will help the child's memory, and enable him to recall the truth you have taught at the very moment you ask for it and thus by constant repetition, the truth is impressed.

Suppose on the first Sunday of the Quarter's lesson, we have fastened to the board twelve hearts, as shown in the preview cut.

Let these hearts be made each of two pieces of paper pasted together at the edges, but leaving an opening at the top for the giants, paste letters on strips of black paper, so that they can be readily folded up and put one strip, or giant inside of each of the twelve hearts. As the story of the giants is told, point to the heart and say that inside every heart there is a giant. As the lessons proceed from Sunday to Sunday take from the heart the giant and indicate its being driven out by JESUS THE SAVIOUR.

On Review Sunday, begin the Review with nothing on the board but the twelve hearts. As the exercises of reviewing the lesson proceed; take the giants and one by one, (or have an assistant to do so), pin them as shown in the cut. Afterwards in red chalk write TWELVE GIANTS and again teach the truth that they are driven out by Jesus the Saviour.

Perhaps as a closing thought on Review day, with red chalk draw the line forming the heart outside the cross and ask the question, is Jesus your Saviour? Is he living in your heart and driving out your giants?

---

## LESSON I—APRIL 4th, 1897.

### Peter Working Miracles. . ACTS 9: 32-43.

I. GOLDEN TEXT: "Jesus Christ maketh thee whole." Acts 9: 34.

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

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

IV. REVIEW: Ask a few questions concerning the Holy Spirit of Love, the central truth of last quarter's lessons.

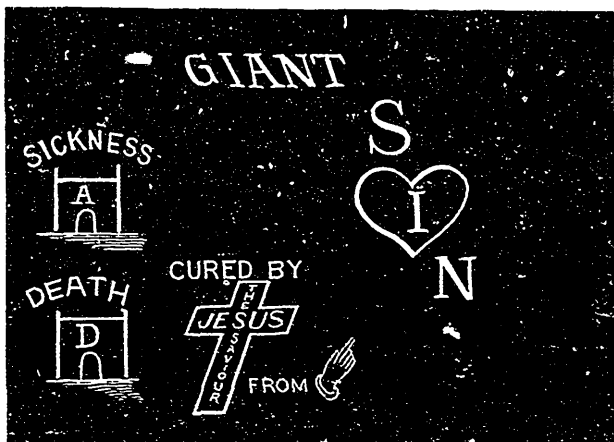
V. SYNOPSIS OF LESSON: Peter in the regular course of his ministrations, going from place to place went down to Lydda. Here he found Æneas, who had been in bed for eight years, sick of the palsy. Peter using the words of the Golden Text told him to arise; which he did immediately. The miracle evidently made a tremendous sensation, for we are told that all in that neighbourhood turned to the Lord. In the meantime Dorcas had died in the neighbouring City of Joppa. Peter was sent for and when he came into the room where the dead woman was lying, he brought her back to life again and presented her to her friends alive.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. Have the Golden Text printed on the blackboard beforehand.
2. Begin with "The Story of the Giants." (See Preview).

3. Take from the blackboard heart No. 1 and draw therefrom the giant of sin. (Note). The thought of to-day's lesson is the disease of sin, as illustrated by the two stories of the sickness of Æneas and death of Dorcas. It would be well to refer to the family name of all the giants as sin. Thus following the principle of teaching, we begin with the whole—sin—and proceed to the parts. To-day we take the whole—sin—and the other eleven—pride, fear, disobedience, etc. follow.—

4. THE LESSON STORY: (a) Who ever saw a very sick person get well again? (b) Who ever saw a dead person get well again? (c) Who ever heard of a dead person getting well again? (d) Æneas—his disease—length of sickness—his cure—(e) Here introduce the Golden Text (f) Dorcas—her death—Peter's miracle —(Note). Study the lesson story from the text carefully, note down the incidents in their order and tell the story once or twice to a child before the lesson hour, this is a helpful method of preparation (g) Bring out the thought (1) that the power of Jesus the Saviour made Æneas whole. (2) It was the same power that brought Dorcas back to life.



5. Is there any disease worse than palsy? Is there anything worse than death? Bring out the thought that sin is worse than palsy and even worse than death. It is a great giant, but it has been overcome. What a precious Saviour from this great giant sin we have!

6. How does Jesus the Saviour drive out the giants of sin from our hearts? He sends his Holy Spirit of love to live within them (Note). (a) As the lesson is developed, use the blackboard to attract and keep attention, as is suggested in the cut. (b) The hearts used as suggested in the Preview need not be over three inches long. (c) Make a paper cross say four inches long with these words printed thereon, Jesus the Saviour—This will be used in every lesson in the quarter.

## LESSON II—April 11th, 1897.

### Conversion of Cornelius. ACTS 10: 30-44.

I. GOLDEN TEXT: "Whosoever believeth in him shall receive remission of sins." Acts 10: 43.

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

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

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

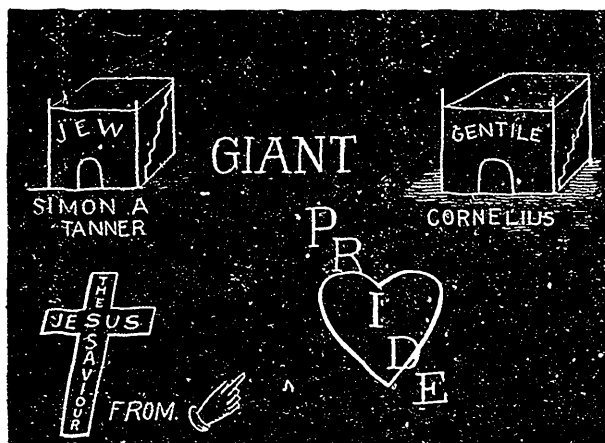
1. What was the name of the sick man we learned about last week?
2. Who cured him?
3. What was the name of the woman whom Peter brought back to life?
4. Who is the healer of the disease called sin?

V. SYNOPSIS OF LESSON: The 10th Chapter of Acts is an account of:—First:—the vision seen by Cornelius; Second:—The vision seen by Peter; Third:—Peter's journey to Caesarea; Fourth:—Peter's meeting with Cornelius, his address to Cornelius and the account of the

baptism of the Holy Spirit on Cornelius and his friends. The lesson comprises the whole chapter, though but verses 30 to 44 are named. The object of the Holy Spirit is to teach the Jews through these two visions and the baptism of Cornelius and his friends, that the Gospel of Grace was for all and not to be confined to the Jews. These two striking incidents, the vision and the baptism, certainly had the effect desired. Remember the words of the Golden Text, "Whosoever" and that will keep before us the "kernel" of the lesson all the time.

#### VI. SUGGESTIVE STEPS IN TEACHING THE LESSON :

1. Have the Golden Text printed on the blackboard before hand.
2. Recall the story of the Giants. (See Preview)
3. (a) Tell the story of the vision of Cornelius. Chapter 10, verses 1 to 8. (b) Peter's vision on the house top, verses 9 to 16. (c) The journey of Peter and the friends to Caesarea and their meeting with Cornelius. Sketch as shown in cut the houses of each on the road. Make this account as simple as possible, so that as a story it may be understood by the children that the Jews were proud and that these things happened to show them, that what we tell in the Golden Text is true, namely that "Whosoever believeth in Jesus shall receive remission of sins." Not only the Jews as they supposed, but everybody.
4. The Jews thought that they were the best people in the world and that if any were to be saved they would have to become Jews, but God showed Peter that as one animal in the vision



was as good as another in his sight, so he also thought one man as good as another, gentiles being as good as the Jews. The great giant of pride was in their hearts. Take giant from hearts on Review board. (See Preview). Some boys and girls because they live in a better house and have better clothes think that they are better than others, but in God's sight they are all the same. It is not the

house we live in, or the clothes we wear, or the colour of our skin, or whether we are Jew or Gentile that God looks at, for the Golden Text teaches that "Whosoever believeth in him shall receive remission of sins."

5. "Whosoever believeth." What is it to believe? To trust, to let God arrange our lives, to control our lives, to do with us as he thinks best, not, as we please. "Whosoever believeth shall receive remission of sins."

6. Remission of Sins. Remission means putting away, putting the giant out of our hearts. If the giant of pride is in our hearts, as it was in the hearts of the Jews we need what Cornelius and his friends received, a baptism of the Holy Spirit of Jesus the Saviour, of which we were learning all last quarter, so that the sin of pride as well as other sins will be put out of our hearts.

### LESSON III—April 18th, 1897.

#### The Resurrection. I COR. 15: 12-26.

I. GOLDEN TEXT: "Now is Christ risen from the dead and become the first fruits of them that slept." I Cor. 15: 26.

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

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

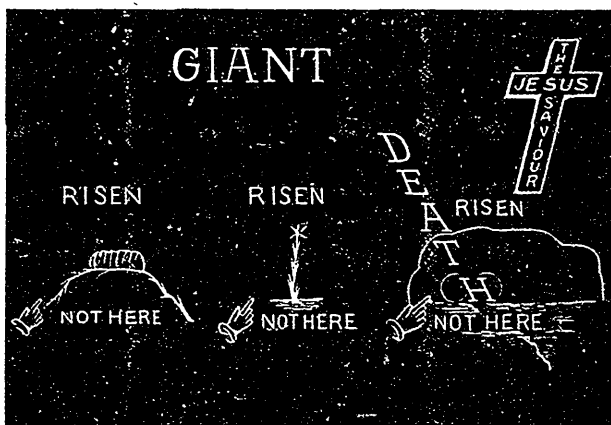
IV. REVIEW : (These questions are only suggestive. The central Spiritual Truth and its teaching ought also to be recalled).

1. What happened as Peter was one day on the house top?
2. What did the vision mean?
3. Where did Peter go after seeing the vision?
4. What was last Sunday's Golden Text?

V. SYNOPSIS OF LESSON : The account of the Resurrection that we study this year, is that given by Paul in his first Epistle to the Corinthians, Paul's argument is—If Christ be not risen, then—first—our preaching is in vain, second—your faith is also vain, third—we are false witnesses, fourth—ye are yet in your sins, fifth—they also which are fallen asleep in Christ are perished, sixth—we are of all men most miserable. Verse 20 begins with "But," and is very forcible, for following it comes Paul's testimony of the great truth of the Resurrection, first—Christ is risen—second—He is the first fruits—third—through Adam—a man—came death. Through Christ—the God man—shall all be made alive. Christ is the first fruits. After Christ, all who are his children shall be raised at his coming.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON :

1. Have the Golden Text printed on the blackboard before hand.
2. Who ever saw a dead person? What was done with the body? Do many people die? Bring out the truth that all must die and be buried. What a great giant death is.



When you are sure that the children appreciate this truth, ask the questions what becomes of the bodies after they are put in the grave? Do they always stay there?—for ever?

3. Now for an illustration. Here is a seed, (show one, a dry orange seed will be easily seen) is it dead? it looks to be, is the body dead when put in the grave? it looks to be, but let us bury the seed in the ground. (With brown chalk draw some ground on the board and then with white chalk make a mark for the seed). Let us bury it. Cover it with more brown chalk. Does the seed stay in the ground always? The warm sun and the soft rain will some day make it grow. See the green blade shooting up out of the ground and look at the plant growing, and growing and growing, until at last this beautiful flower appears. Draw on, or pin a flower to, the board. I go back to the ground and I say "Ground where is the seed I buried here," and the ground says "NOT HERE, RISEN."

4. Tell the story of the Resurrection of Christ. (a) His death, (b) His burial, (c) The angel sitting on the stone, (d) The earthquake, (e) the visit of the Women, the Disciples etc. As the story is told, draw roughly the tomb and the stone etc. Jesus was put in the tomb. When the women went to look for him the Angel said "NOT HERE, RISEN."

5. Golden Text. The bodies of the dead in Christ will not stay in their graves, but some day will leave them as Jesus did and like the flower will have an ever so much more beautiful body than that which is put in the grave. As much more beautiful as the flower is more beautiful than the seed.

6. Another Illustration. Tell the story of a caterpillar crawling up a tree, making the cocoon, burying itself within it and dying. In the spring I go to the tree and I say "Cocoon

where is the caterpillar I saw going in there a long time ago?" and the cocoon answers me, "NOT HERE, RISEN." Pin a butterfly to the board. As surely as a flower comes from a seed, as surely as a butterfly comes from a caterpillar, so surely will our bodies be raised again. As much more beautiful, as the flower is than the seed, as much more beautiful as the butterfly is than the grub, will our resurrection body be in comparison to our earthly bodies. (Note). Read 1st Corinthians 15: 35-46.

## LESSON IV—April 25th, 1897.

### Peter Delivered from Prison. ACTS 12 : 5-17.

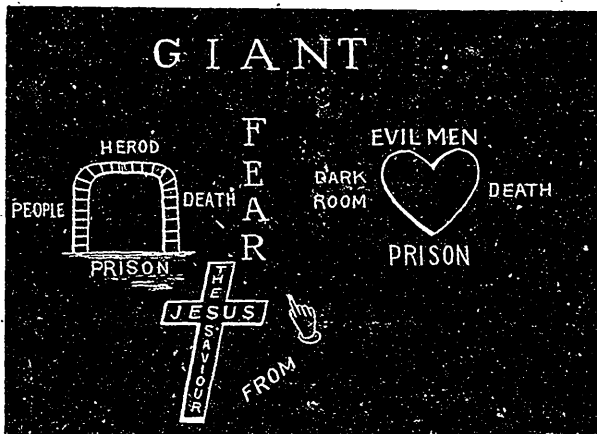
I. GOLDEN TEXT : "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34 : 7.

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

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

IV. REVIEW : (These questions are only suggestive. The Central Spiritual Truth and its teaching ought also to be recalled).

1. How long was the body of Jesus in the tomb ?
2. On what day did he rise from the dead ?
3. Who went first to the tomb ?
4. What did the Angel say to them ?



V. SYNOPSIS OF LESSON: Herod the King, Son of Herod the Great, in order to please the Jews, had put James the brother of John to death. With the same aim in view, he determined that he would kill Peter. The apostles were arrested about the time of the beginning of the Passover and the intention was, to keep him in prison until the feast was over. Prayer was made by his friends for his deliverance. The night

before Peter was to be killed, the Angel of the Lord came into the prison, smote Peter on the side, raised him up. His chains fell off and guided by the Angel, Peter girded himself and passed through the gate which opened of "its own accord." When Peter found himself in the street, the Angel departed from him ; when he knocked at the door of the house of Mary the mother of John, a damsel named Rhoda, hearing his voice, ran in and told those who were praying inside, that Peter stood at the gate. They would not believe her, but as Peter continued knocking, they opened the door and when they had seen and spoken to him, he departed to another place.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON.

1. Have the Golden Text printed on the blackboard beforehand.
2. Begin with the Golden Text. What does the word FEAR mean? Make clear that the text means those who trust in Him, those who give him their hearts, who let him manage their lives, who obey him. It is a good plan to strike out a misunderstood word in the Golden Text and put in others that make the truth clearer. In this case the words TRUST and OBEY could be used instead of the word FEAR.



3. Tell the story of Peter in prison (a) The wicked King Herod (b) The death of James, John's brother, a friend of Peter (c) The arrest of Peter (d) The prison (e) The soldiers who kept him etc. As the story is told, write the words HEROD—PEOPLE—DEATH—PRISON, then draw as suggested, the prison, pin the letter P. or something to stand for Peter within it.

4. Unpin from the Review blackboard the heart belonging to lesson, as suggested in the Preview. As the heart is held in the hand, tell of a little girl into whose heart a great giant had come. Let us look unto the heart and see the great giant. Draw from the heart the word FEAR and pin to the blackboard. This little girl was afraid of lots of things that she need not have been afraid of. She was afraid to go in to a dark room, she was afraid of evil looking men and she was afraid of death, and I am sure if she had been put in prison as Peter was, she would have been very much afraid. Refer again to the Golden Text. If Peter was afraid of these things, it would not have been for long, for he knew that God would take care of him. He trusted and obeyed God and God sent his Angel to take care of him and to take him out of prison. When Peter thought of God the fear was turned to peace. Boys and girls need not be afraid of a dark room, or of evil men, or of death. If they trust and obey as Peter did, God will take care of them and deliver them out of all their troubles and bring peace to their hearts.

## Teacher Training.

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

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

### CHAPTER II.

ON THE FORMATION OF THE CANON: CHARACTERISTICS OF THE SEVERAL BOOKS.

(Continued).

3. *Joshua, Judges and Ruth.* First two relate the partial conquest of Canaan, and *Joshua*, like the *Doomsday Book*, prospectively divided the land. Between *Joshua* and *Samuel*, Israel was alternately enslaved by foreign rulers and delivered by warlike heroes called *Judges*. *Ruth's* story belongs to their time, but was written later.

4. *Samuel, Kings and Chronicles.* These contain Israel's history from the beginning of the monarchy till Judah's captivity, and are based on contemporary records of the nature of royal chronicles. *Samuel* and the first part of *Kings* display graphic power, but the latter part of *Kings* and the books of *Chronicles* are condensed history. The latter books abound in genealogies; they cover the same period as *Kings*, but refer only to Judah; and were written much later, probably by *Ezra*, seeing that the last two verses of *Chronicles* are the same as the first two and a half of *Ezra*.

5. *Ezra, Nehemiah, Esther.* *Ezra* relates the first return of the Jews from captivity and the restoration of the temple. *Nehemiah* describes the rebuilding of Jerusalem. *Esther*, near his time, tells of the deliverance of the Jews in Persia from Haman, the Agagite.

6. *Job.* This book dramatically discusses the problem, Why do the righteous suffer? *Job's* three friends hold, that Christ rebuked, that suffering is a judgment for special sin. *Job* defends his own integrity, and the solution of the difficulty is found in the prologue, ch. 1, 2, and the epilogue, ch. 42, and the speeches of Elihu and of God, which show that God and man are glorified in the patient endurance of evil. The scene is laid in *Uz*, and the story may be older than *Moses*, since it says nothing of Israel. Yet Mr. Holborne thinks the book was not written before the Exile. The poetry of chs. 28, 38, is magnificent, but the translation of the authorized version is bad.

7. *The Psalms.* This collection of sacred poetry was composed between the time of *Moses* and the closing of the O. T. canon. The authorship of most of it is unknown, but the Holy Spirit witnesses to the work. Nothing prior to Christ approaches the 23rd, 25th, and 103rd psalms.

8. *Proverbs, Ecclesiastes and Solomon's Song.* *Proverbs* is a collection of moral and religious maxims, with *Solomon's* for a nucleus. *Ecclesiastes* shows the unsatisfactory nature of earthly pleasures, yet presents difficulties of authorship and interpretation. *Solomon's song* is a dialogue between two lovers, with a chorus of virgins. Commentators allegorize it.

9. *Isaiah, Jeremiah, Ezekiel and Daniel.* These are the four major prophets and stand in chronological order. *Isaiah* prophesied between the reigns of *Uzziah* and *Hezekiah*. The history in chs. 36-39 divides the prophecy into two parts, and some critics assign chs. 30-66 to a later writer, because of the mention of *Cyrus*, 150 years before his time, but the language and style are one. His Messianic predictions constitute *Isaiah* the Evangelical Prophet. *Jeremiah* is called the Weeping Prophet. He saw the judgments of the captivity, and mingled with history, reproof, denunciation, and tears for Israel. He also prophesied evil of surrounding gentile nations. His lamentations are similar. *Ezekiel* was *Jeremiah's* younger contemporary, and prophesied in *Babylonia*. His prophecy is apocalyptic. So in part is *Daniel's* which foretells Messiah. A captive in *Babylon*, he rose to high rank.

10. *The Twelve Minor Prophets:* *Hosea, Joel, and Amos* were *Isaiah's* contemporaries, as was *Micah*, though younger. *Jonah* (11 Kings 14: 25) was earlier. *Zephaniah* prophesied in *Josiah's* reign, and *Obadiah, Nahum, and Habakkuk* preceded him, *Haggai, Zechariah, and Malachi* prophesied after the captivity. *Joel, Amos, and Habakkuk* are grandest.

B. OF THE NEW TESTAMENT. 1. *The Gospels.* They give four accounts of the earthly life of Christ, which are fragmentary and not strictly chronological. *John's* order is best. The first three are called *synoptic*, because they "see together" the same events from the same standpoint. The fourth gospel supplements them. It is distinguished from them by laying stress on Christ's divinity, on His Judean ministries, and on the sayings, and is more spiritual than moral. *Mark's* gospel is that of Peter and is short but graphic. *Luke's* is that of Paul, is the last written, and the fullest. *Matthew's* was written for Jews; *Luke's* for Gentiles. The gospels contain each other's testimony.

2. *The Acts of the Apostles*, was compiled by *Luke*, and covers thirty years. It relates the acts of the Holy Ghost at Pentecost and subsequently their early missionary work, and Paul's conversion. From ch. 13 to the end, it is occupied with the latter's missions and imprisonment.

3. *The thirteen Epistles of Paul* give an insight to Paul's character. The writings are argumentative. *Romans* is a treatise in systematic theology. Those to the *Corinthians* deal with the church-life of the day. *Galatians* attacks Jewish ritualism. *Ephesians* and *Colossians* equally set forth the growth of the church in relation to the Divine Head. *Philippians* was written in gratitude to Paul's favourite church, in a strain of loving congratulation and exhortation. Those to the *Thessalonians* refer to the coming of the Lord, and were the earliest. Those to *Timothy* and *Titus* are Pastoral Epistles, guides to officers in the Church; and second *Timothy* is Paul's last. *Mr. Holborn* postpones *Philemon*.

4. *The Epistle to the Hebrews* has been ascribed to Paul, *Barnabas, Apollos*. It was written to dissuade persecuted Jewish Christians from renouncing faith in Christ. It presents the superiority of Christ and the New Covenant to the Ordinances of the Old.

5. *The Catholic Epistles.* The last six are so called because addressed to no special church or race (yet *James* is dedicated to the twelve tribes; 1 *Peter* to the churches of Asia Minor; and *John 2* and *3* to two private individuals. *Ed.*) *James* was the son of *Alphaeus*, our Lord's cousin, and by Hebrew law his brother, and his epistle is practical, asserting good works as evidence of faith. 1 *Peter* comforts believers in their fiery trial, and 2 *Peter* and *Jude* are similarly prophetic of judgement. *John's* epistles are those of love and abhor insincerity.

6. *The Revelation, or Apocalypse,* These are Latin and Greek for "unveiling" It was written, some say, before *Jerusalem's* fall in 70 A. D.; others, in the time of *Domitian* who banished *John* to *Patmos* in 96 A. D. Its grand imagery is taken from the temple ritual and from *Isaiah, Ezekiel, and Daniel*. There are four interpretations. One says its prophecies are already fulfilled; another, that they give the Church's history from the apostolic age to the consummation; a third, that their period is future; and the fourth, that they are allegorical representations of waning tendencies and principles. It is best for Sunday-school teachers to defer its interpretation until the rest of the Bible is made clear.

(To be continued.)

