

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. 26.]

NOVEMBER, 1892.

[No. 11.]

## TABLE OF CONTENTS.

Subjects and Mode of Baptism . . . . .	i
Keep the Bible in the School . . . . .	iii
The Home Department . . . . .	iii
The Cambridge Bible for Schools and Colleges . . . . .	iv
Opening and Closing Services . . . . .	v
International Bible Lessons . . . . .	572

## The Sunday-School Banner

IS designed to afford aid to Sunday-School Teachers and Heads of Families in the Religious Training of the Young, and to excite throughout the country a deeper interest in Sunday-School Work.

PUBLISHED MONTHLY, 44 PAGES, AT THE LOW RATE OF

SIXTY CENTS PER ANNUM, INVARIABLY IN ADVANCE, FREE OF POSTAGE.

SINGLE COPIES, - - 10 CENTS.

Address—

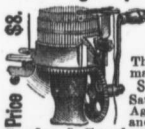
WILLIAM BRIGGS,  
WESLEY BUILDINGS, TORONTO.

TORONTO:  
WILLIAM BRIGGS, PUBLISHER.

MONTREAL:  
C. W. COATES.

HALIFAX:  
S. F. HUESTIS.

**The High Speed Family Knitter**



Price \$8.

Will knit a stocking heel and toe in ten minutes. Will knit everything required in the household from homespun of factory. Coarse or fine yarns. The most practical knitter on the market. A child can operate it. Strong, Durable, Simple, Rapid. Satisfaction guaranteed or no pay. Agents wanted. For particulars and sample work, address, **Cardon & Gearhart, Dundas, Ont., Canada.**

**FAT FOLKS**  
 using "Anti-Corpulence Pills" lose 15 lbs. a month. They cause no sickness, contain no poison and never fail. Sold by Druggists everywhere or sent by mail. Particulars (enclosed) 4c. **WILCOX SPECIFIC CO., Phila., Pa.**

**The Lord's Prayer.**

**SEVEN HOMILIES.**

By **WASHINGTON GLADDEN.**

Cloth, \$1.25, Post-paid.

**WILLIAM BRIGGS,**

**METHODIST BOOK AND PUBLISHING HOUSE, TORONTO.**

**Burdock  
 BLOOD  
 BITTERS**

**CURES  
 CONSTIPATION**

And all the attendant evils, such as Sick Headache, Bad Blood, Foul Humors, Dizziness, Heartburn, and the general ill-health caused by Irregularity of the Bowels.

**For Over Fifty Years  
 MRS. WINSLOW'S  
 SOOTHING SYRUP**

has been used for children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic, regulates the stomach and bowels, and is the best remedy for diarrhoea. Twenty-five Cents a bottle. Sold by all druggists throughout the world.

**GIBBONS' TOOTHACHE GUM**

Prepared by **J. A. GIBBONS & CO., Toronto and Buffalo, N. Y.**, and sold by Druggists. Price, 15 cents.

A Missionary Book for Schools.

**AMONG THE MONGOLS.**

BY THE

**REV. JAMES GILMOUR, M.A.**

(London Mission, Peking.)

**Cloth, Illustrated, Gilt Edges. . . . Price 90 cents.**

This book should be in every school library. The writer is a man of fervent missionary enthusiasm. A reviewer of the book in the *Spectator* wrote: "The newness and value of the book consist solely in its Defoe quality, that when you have read it you know, and will never forget, all Mr. Gilmour knows and tells of how Mongols live."

The book abounds in illustrations, the work of a Chinese artist, which gives to them added interest.

**WILLIAM BRIGGS, Methodist Book and Publishing House, TORONTO.**

C. W. COATES, MONTREAL, QUE.

S. F. HUESTIS, HALIFAX, N.S.

*In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.*



Vol

Sub  
 In t  
 Septe  
 promi  
 Most  
 while  
 lesson  
 in the  
 favor  
 writer  
 mate  
 by th  
 recent  
 Teach  
 is giv  
 but if  
 bapti  
 The  
 appea  
 exam  
 the c  
 script

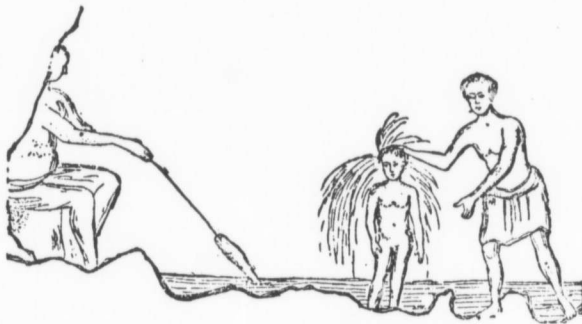
# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. XXVI.]

NOVEMBER, 1892.

[No. 11.]



ANCIENT FRESCO OF BAPTISM FROM THE CATACOMBS.

## Subjects and Mode of Baptism.

In the notes on Philip and the Eunuch in the September BANNER, the views of several prominent writers are given on the subject. Most of these concur in the opinion that while the mode of baptism is not stated in the lesson, yet the circumstances and the references in the New Testament to baptism are all in favor of sprinkling or pouring. One of the writers of these notes, however, seems to intimate that immersion was the method practised by the early Church, as indicated by the recently discovered document entitled, "The Teaching of the Apostles," where the injunction is given to "baptize in living or running water, but if thou hast not living or running water, baptize in other water."

The argument deduced therefrom does not appear to us conclusive. We, some years ago, examined this subject very fully and came to the conclusion that the valid, rational and scriptural mode was that of aspersion or affu-

sion. But even if this could not be proven the mode is not to our mind the subject of paramount importance, for baptism with water is only the outward and visible sign of the inward and spiritual grace, baptism with the Holy Ghost. The Schaff-Herzog Cyclopedia gives two articles on baptism, one by an immersionist, and the other by an affusionist. The latter, the well-known Dr. Dale, declares that in pagan usage, "an altar ceremonially cleansed by water sprinkled upon it is ceremonially baptized." In ancient Jewish times the ashes of a heifer mixed with pure water had a cleansing power for ceremonial defilement. As the touch of a grave defiled the whole body, so a touch of this ashes and water purified the whole body. The *sprinkling* being used by inspiration to imply the blood of the type lamb of the flock, and to express the anti-type blood of the Lamb of God (1 Peter i. 2), we have divine authority to apply the water symbol of this anti-type blood; by sprinkling and no other essentially diverse way is authorized.

At the same time it is not denied that immersion was at an early period adopted as a mode of baptism. In adducing the facts as to the rites and institutions of the Primitive Church in our book on the "Testimony of the Catacombs,"\* we have treated the subject somewhat fully from a point of view not generally taken. We condense briefly that evidence.

#### INFANT BAPTISM.

The ordinance of baptism receives several illustrations from the monumental evidences of the Catacombs. There are numerous epithets of neophytes, the term applied only to newly baptized persons, which indicate that this Christian rite was administered to all ages from tender infancy to adult years, in the latter case the subjects being probably recent converts from heathenism. Among these examples are the following: "A Neophyte who lived twenty-one months," "a Neophyte who lived three years, thirty days," another six years, eight months and eleven days, still another eight years, fifteen days.

Justin Martyr, about A. D. 143, speaks of persons six, and seventy years old who had been made disciples of Christ (the very words employed in Matt. xxviii. 19) in their infancy, and compares the rite of baptism to that of circumcision. Irenaeus expressly speaks of "infants, little ones, children, youth and the aged as regenerated unto God," which phrase he elsewhere applies to baptism. Origen expressly asserts that little children were baptized for the remission of sins, which custom, he says, the Church handed down from the Apostles.

When the question arose in the third century, not whether baptism should be administered to infants, but whether it should be administered before the eighth day, Cyprian and a council of sixty-six African bishops unannouncedly decreed that the rite should be denied to none, even in earliest infancy. "And this," says Augustine, "is no new doctrine, but of Apostolic authority."

The later Fathers abound in similar testimonies. The infant children of heathen converts were baptized *immediately*, and the older ones when instructed. Orphans, foundlings, and even the children of heathens received this sacred rite. In course of time the rite of baptism degenerated into a superstitious charm, and was regarded as a mystical illustration which washed away all sin and was essential to salvation. (Hence, when a person died unbaptized, a living substitute sometimes received the rite in his stead). The degeneracy probably resulted from a reaction against the Pelagian heresy, which denied the necessity of baptism, and from the rhetorical exaggeration by the Fathers of the spiritual efficacy of this sacrament.

The Church of the Catacombs, while duly administering the rite of baptism, did not, after the manner of the Church of Rome, invest it with regenerative power, nor regard its involuntary omission as excluding the body from consecrated ground and the soul from heaven. The prevalence of the Montanist heresy, which regarded as inexpiable all sins committed after baptism, led many to postpone its reception, although this practice was strongly censured by the Church. Thus, Constantine remained a catechumen till his sixty-fifth year, and received baptism just before his death.

#### THE MODE OF BAPTISM.

The testimony of the Catacombs respecting the mode of baptism, as far as it extends, is strongly in favor of aspersion or affusion. All their pictured representations of the rite indicate this mode, for which alone the early fonts seem adapted; nor is there any early art evidence of baptismal immersion. It seems incredible, if the latter were the original and exclusive mode of Apostolic and even divine authority, that it should have left no trace in the earliest and most unobscured art-record, and have been supplanted therein by a new, unscriptural, and unhistorical method. It is apparent, indeed, from the writings of the fourth and fifth century, that many corrupt and unwarranted usages were introduced in connection with this Christian ordinance that greatly marred its beauty and simplicity. It is unquestionable that at that time baptism by immersion was practised with many superstitions and unseemly rites.

But in the evidences of the Catacombs, which are the testimony of an earlier and purer period, there is no indication of this mode of baptism, nor of these dramatic accompaniments. The marble font in the crypts of St. Prisca and attributed to a very early date, shown on page 537 of "Withrow's Catacombs," is quite too small for even infant baptism. Other fonts have been found in several of the subterranean chapels, among which is one in the catacomb of Pontianus, hewn out of a solid rock and fed by a living stream. It is about five feet long, three feet wide, and three feet eight inches deep, but it is seldom nearly full of water. It is obviously too small for adult immersion and was evidently designed for administering the rite as is still shown in the fresco which accompanies it. In this fresco the baptism of our Lord is represented. Christ is standing in the river Jordan, while John pours water upon His head, and the Holy Spirit descends in the form of a dove. This font has a living stream, as have several of the fonts in the Catacombs. This cannot be baptism by immersion, for the baptizer is standing out of the water on a rock, one hand holding a shepherd's crook and the other placed on the head of our Lord. In such a position and with hands thus employed, he could not immerse, but his posture was just that of a minister baptizing by pouring.

In a very other part attributed John stands shallow as a dove. Callixtus clearly explains by pouring head is the reliefs, et second an that even tised, the sion also e

An em "Every p 1,500 year ing in the of the wra the erecti be the nat

The loc catacomb us one fac at that ea where the In all Jew for only a and water cleansing thing that the whole the select where the selection ning wat ning wat ponds with the Aposto its instru water," if

In an e the testin baptism, and gravings.

Keep

A Sun writes as me for w School B endorse fence of MacLean afternoo simultan and Leo and findi tions, I helps for lieve the the Bible each clas

\* "Withrow's Catacombs of Rome." Pages 532 to 541 where the quotations from the Greek and Latin fathers are given in the original.

In a very ancient crypt of St. Lucina is another partially defaced baptism of Christ attributed to the second century, in which St. John stands on the shore and our Saviour in a shallow stream, while the Holy Spirit descends as a dove. A fresco from the catacomb of Callixtus, probably of the third century, also clearly exhibits the administration of the rite by pouring. Baptism by pouring water on the head is the method illustrated on several bas-reliefs, etc., in almost every century from the second and through the middle ages, indicating that even while immersion may have been practised, the co-ordinate mode of baptism by affusion also existed.

An eminent Presbyterian authority says, "Every picture of our Saviour's Baptism for 1,500 years after Christ, represents him standing in the water but the baptizer standing out of the water, pouring water on Him." Before the erection of special baptisteries this would be the natural mode of receiving baptism.

The location of the baptismal font in the catacomb of Pontianus, above described, tells us one fact about the administration of baptism at that early date. It was situated at the point where there was, and still is, a running stream. In all Jewish baptism the water was running, for only water that was living could purify, and water that was standing was valueless for cleansing in Jewish times; for as soon as anything that was polluted touched standing water the whole of the water became polluted. Hence the selection of John the Baptist of localities where there were running streams. Hence the selection in the rock of that place where running water could be had. They wanted running water to baptize with and this corresponds with the language of "the teachings of the Apostles," the document lately discovered, its instructions being to baptize with "living water," if possible.

In an early number of the *Methodist Magazine* the testimony of the Catacombs, as to primitive baptism, will be illustrated with several engravings.

### Keep the Bible in the School.

A Sunday school teacher in New Brunswick writes as follows:—Dear Sir,—You will pardon me for writing to you, but I see in the Sunday School BANNER a piece which I would like to endorse. That is what you have written in defence of the BANNER and *Leaflet*. If Dr. Alex. MacLean would see our school every Sabbath afternoon, reading the lesson from the Bible simultaneously, and each scholar with a Bible and *Leaflet*, looking at the lesson from each and finding in the Bible any reference and questions, I think he would say they were great helps for the study of the Bible. I do not believe they are in the least taking the place of the Bible. Our superintendent always sees that each class is supplied with Bibles. I thought

I would write this to encourage you. We enjoyed your papers and are loyal to the leaders of our grand old Methodist Church.

### OUR PUBLICATIONS.

Christian Guardian, weekly	.....	\$2 00
Methodist Magazine monthly	.....	2 00
Guardian and Magazine together	.....	3 50
Magazine, Guardian and Onward	.....	4 00
The Wesleyan, Halifax, weekly	.....	1 50
Sunday School Banner, monthly	.....	0 60
Onward, 8 pp. 4to, weekly, under 5 copies	.....	0 60
5 copies and upwards	.....	0 50
Pleasant Hours, 4 pp. 4to, weekly, single copies	.....	0 30
Less than 25 copies	.....	0 25
Over 25 copies	.....	0 24
Reason Leaves, 100 copies per month	.....	0 24
Reason Quarterly, 100 copies per month	.....	0 00
Sunbeam, fortnightly, less than 10 copies	.....	0 15
10 copies and upwards	.....	0 12
Happy Days, fortnightly, less than 10 copies	.....	0 15
10 copies and upwards	.....	0 12
Quarterly Review Services, By the year, 24 cents a dozen; \$2 per 100.	Per quarter, 26 cents a dozen; per 100	0 50

address—

WILLIAM BRIGGS,

Publisher, Toronto.

J. W. COATES,  
3 Beury Street,  
Montreal, Que.

S. F. HUESTIS,  
Meth. Book Room,  
Halifax, N.S.

## Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, NOVEMBER, 1892.

### The Home Department.

REV. W. A. DUNCAN.

The Home Department is an aggregation of home classes, as the Primary Department is of primary classes. These classes may consist of (1) groups of individuals studying alone at different times and places under the direction of a visitor or teacher who shall systematically assist them by oral teaching or correspondence; or (2) the individuals may be grouped in the regular Sunday-school and taught at the home of the teacher or scholar or in any suitable room in the neighborhood; or (3) the class may consist of a family, with the father or mother as teacher, and this family class may enlarge its membership by inviting others to associate with it in the study of the lessons.

It is not for any one of these classes, but for all, that this department is intended. The time for study should be, if possible, on Sunday, but must be at least once a week. There is no particular method of teaching or studying, or system of blanks or circulars, or form of pledge or record book. While uniformity of name and method is desirable, yet it is not essential. Printed records and pledges are available, but the regular class book has been largely used in keeping records.

Individual, neighborhood, and family classes are neither novel nor new. The feature which distinguishes this form of work from all former methods of Bible study is that it gives to those who join these home classes, whether they belong to an individual, neighborhood, or family class, the same relationships and privileges as though they were members of the main department. To all students in home classes the main department of the Sunday-school offers all the rights of membership, such as lesson helps, picture papers, library books, and reward cards. An invitation also is given them to attend church services on the Sabbath, and the regular sessions of the church school whenever possible, and to make quarterly reports of study and amount of collections. They are welcomed to all general exercises, such as concerts, quarterly reviews, holiday festivals, picnics, and other entertainments. At least once a year, if possible, a social gathering should be held in the church parlors for the special benefit of the members of this department.

This is the distinctively original phase of Sunday-school work which was planned and introduced some ten years ago, and which, under different names and with varying methods of form, record, and mode, has been largely developed during the last year.

Where it does not seem advisable to organize a regular Home Department, an individual, a family, or a neighborhood class can easily be taken as a foundation, and other members and classes added from time to time. Such beginnings, being so easy of operation, do not meet with the objections sometimes afforded to plans for larger organizations. We should remember that the object of Sunday-school work is not attendance at any one place, but that persons should be led to study the Word of God, and thus to grow in knowledge and in grace.

In some sections this work has developed until visiting committees have been organized and whole towns brought under the direct supervision, watch, and care of the churches. In some instances town Sunday-school associations have adopted it, thus reaching all classes in their district.

Home classes are not intended simply for Christians unable, because of family duties, illness, etc., to attend regularly the services of the Sunday-school, nor simply for those who live in parts of the parish too distant to allow attendance in bad weather, nor alone for those who are poor and illiterate and isolated, or who live in abandoned farm districts or in the slums of the city. They are intended, instead, to reach every person in all of these classes in the parish or town, and to offer to every soul an opportunity to study God's Word as it is studied in the International Series, and to give them all the honors, privileges, and care that the Sunday-school offers to all its members.

Thus it will be seen that this work at once enlarges the sphere of the church and permits the Sunday-school to have classes connected

with its organization which are holding their weekly sessions even at some distance from the main body. These neighborhood classes are easily conducted where mission schools cannot be carried on for lack of officers and financial strength, as the main school furnishes the requisite supplies and one teacher conducts all the services.

A Home Department organized in an eastern city, January first, increased from one hundred to one hundred and twenty-seven the first month, and is steadily growing. A clergyman in Vermont has a Sunday-school of this kind nine miles wide and fifteen miles long, with an enrolment of nearly three hundred students. A large city in the state of New York has a department working with remarkable vigor. By means of the Home Department thousands of students are enrolled in different parts of our land, some of them retaining their membership even while travelling in foreign lands.—*The Pilgrim Teacher*.

## The Cambridge Bible for Schools and Colleges.

*The Acts of the Apostles*, by PROFESSOR J. R. LUMBY, D.D. Toronto: William Briggs. Pp. 428. Price, \$1.35.

The Bible studies of which this volume is a part, form by far the best, cheapest and most concise series of books on this important subject with which we are acquainted.

The special characteristic of the series is that each book of the Bible, with few exceptions, is treated in a single volume of convenient pocket size, published at a cheap rate. The general editor is J. J. S. Perowne, D.D., Bishop of Worcester, and the separate books are treated by such masters of exposition as Dean Plumtre, Dr. T. K. Cheyne, Professor Kirkpatrick, Dr. Maclaur, Archdeacon Perowne, Prof. Lumby, Archdeacon Farrar, and other men of high scholarship.

The books are serviceably bound in cloth and illustrated with excellent maps. They contain an introduction to each book, giving an account of the authorship, origin, characteristics, tabular analysis of the book and illustrations from contemporary history of its teachings and condensed comments, giving the results rather than the processes of criticism, and the very pith of larger and more costly books. The high scholarship of these books is worthy of the reputation of one of the foremost universities in England and in the world. Fourteen books on the Old Testament and sixteen on the New Testament are issued.

There is also a smaller, condensed series bound in linen at 35 cents a volume. Of this series the four Gospels and the Acts are now ready and four of the Old Testament books. Others are being issued. These books can be procured through the Methodist Book Rooms, Toronto, Montreal

and H.  
Toronto  
of the  
dially  
school

The  
to Sun  
being  
and te  
doubl  
ing m  
of the  
dative,  
and t  
maps  
ness,  
ject th

The  
note a  
FARR  
Pp. 3

An  
will  
Olive  
quid  
which

The  
opini  
accus  
with  
Luke  
a com  
high  
solid  
illust  
eral  
are a  
edito

It  
to th  
been  
the e  
But  
of a  
and  
comm

The  
new  
to th  
be a  
is n  
'mu  
aci  
kept  
whic  
whic  
cath  
with  
alm  
the  
juic  
the  
amp

and Halifax, the Methodist Publishing House, Toronto, being the sole agent for all the issues of the Cambridge Press in Canada. We cordially commend them to ministers, Sunday-school teachers, and all earnest Bible students.

The volume on the Acts is of special interest to Sunday-school teachers on account of treating very fully the Sunday-school lessons now being studied by nearly 20,000,000 of scholars and teachers throughout Christendom. This is a double volume of 428 pages, with several folding maps, and its price is \$1.35. An introduction of forty pages treats of the authorship, the date of the work, the sources of the narrative, some alleged difficulties in its character and the design of the author. The colored maps are of remarkable excellence and distinctness, and we know no better book on the subject than this.

*The Gospel according to St. Luke*, with maps, note and introduction, by the Venerable F. W. FARRAR, D. D., Archdeacon of Westminster. Pp. 392. Price, \$1.35.

Any book from the pen of Archdeacon Farrar will command wide respect. Of him, as of Oliver Goldsmith, it may be said, "*Non tetigit quid non ornavit*"—He has touched nothing which he has not adorned.

The *Spectator*, the leading organ of English opinion, well remarks, "Anyone who has been accustomed to associate the idea of *dryness* with a commentary should go to Farrar's 'St. Luke' to learn the contrary. He will find that a commentary may be made interesting in the highest degree without losing anything of its solid value. It has all the copious variety of illustration, ingenuity of suggestion, and general soundness of interpretation, which readers are accustomed to expect from the eloquent editor."

It gives a wonderful freshness and vividness to the scenes described in this book, to have been on the spot and seen with one's own eyes the environment of the sacred events described. But the next best thing is to read the comments of a writer so familiar with these sacred scenes and associations as the eloquent writer of this commentary.

The following judicious note on "putting new wine into old bottles" will commend itself to the judgment of our hearers: "It seems to be a very probable conclusion that our Lord is not thinking of fermented wine, but of 'must,' the liquid which the Greeks call *aei glukos*, or 'ever sweet,' tuns of which are kept for years in France and in the East; which, as is here stated, improves with age; which is a rich and refreshing but non-intoxicating beverage; and which might be kept with perfect safety in new leather bottles. An almost contemporary Latin writer, describing the then common process of preserving grape-juice in the form of fermented 'must,' lays the same stress upon its being put in a new amphora, or earthen jar."

## Opening and Closing Services.

### FOURTH QUARTER.

#### OPENING SERVICE.

##### I. Silence.

##### II. Responsive Sentences.

*Supt.* God is a Spirit, and they that worship him must worship him in spirit and in truth. Exalt ye the Lord our God, and worship at his footstool, for he is holy.

*School.* Behold, thou desirest truth in the inward parts: create in me a clean heart, O God; and renew a right spirit within me.

*Supt.* O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation.

*School.* Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

##### III. Singing.

##### IV. The Apostles' Creed, or Ten Commandments.

V. Prayer, followed by the Lord's Prayer in concert.

##### VI. Reading Scripture Lesson.

##### VII. Singing.

#### LESSON SERVICE.

##### I. Class Study of the Lesson.

##### II. Singing Lesson Hymn.

III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

##### V. The Supplemental Lesson.

VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

#### CLOSING SERVICE.

##### I. Singing.

##### II. Responsive Sentences.

*Supt.* Be ye doers of the word, and not hearers only, deceiving your own selves.

*School.* To him that knoweth to do good, and doeth it not, to him it is sin.

*Supt.* If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

##### III. Dismissal.

## INTERNATIONAL BIBLE LESSONS.

## FOURTH QUARTER.

A. D. 44.] LESSON VI. PETER DELIVERED FROM PRISON. [Nov. 6.]

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

## Authorized Version.

Acts 12. 1-17. [Commit to memory verses 5-8.]

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

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

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

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

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

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

7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Pe'ter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

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

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

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

11 And when Pe'ter 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 Her'od, and from all the expectation of the people of the Jews.

12 And when he had considered the thing, he came to the house of Ma'ry the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Pe'ter knocked at the door of the gate, a damsel came to hearken, named Rho'da.

14 And when she knew Pe'ter's voice, she opened not the gate for gladness, but ran in, and told how Pe'ter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Pe'ter continued knocking: and when they had opened the door, and saw him, they were astonished.

## Revised Version.

- 1 Now about that time Her'od the king put forth his hands to afflict certain of the church.
- 2 And he killed James the brother of John with the sword. And when he saw that it pleased the Jews, he proceeded to seize Pe'ter also. And those were the days of unleavened bread.
- 4 And when he had taken him, he put him in prison, and delivered him to four quarters of soldiers to guard him; intending after the Passover to bring him forth to the people.
- 5 Pe'ter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him. And when Her'od was about to bring him forth, the same night Pe'ter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Pe'ter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me.
- 9 And he went out, and followed; and he wist not that it was true which was done by the angel, but thought he saw a vision. And when they were past the first and the second ward they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him. And when Pe'ter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Her'od, and from all the expectation of the people of the Jews.
- 12 And when he had considered the thing, he came to the house of Ma'ry the mother of John whose surname was Mark; where many were gathered together and were praying. And when he knocked at the door of the gate, a maid came to answer, named Rho'da. And when she knew Pe'ter's voice, she opened not the gate for joy, but ran in, and told that Pe'ter stood before the gate.
- 15 And they said unto her, Thou art mad. But she confidently affirmed that it was even so.
- 16 And they said, It is his angel. But Pe'ter continued knocking: and when they had opened, they saw him, and were amazed. But he, beckoning unto them with the hand to hold



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 show these things unto James, and to the brethren. And he departed, and went into another place.

their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place.

**TIME.**—A. D. 44. **PLACE.**—Jerusalem.  
**DOCTRINAL SUGGESTION.**—The ministry of angels.

What news did Peter bring them, and what message did he leave?

### HOME READINGS.

- M.* Peter delivered from prison. Acts 12. 1-10.  
*Tu.* Peter delivered from prison. Acts 12. 11-17.  
*W.* Death of Herod. Acts 12. 18-25.  
*Th.* Paul and Silas delivered. Acts 16. 19-31.  
*F.* Ask and receive. Matt. 7. 7-12.  
*S.* Christ in the midst. Matt. 18. 1-20.  
*S.* Precious promises. Isa. 54. 11-17.

### LESSON HYMNS.

No. 60, New Canadian Hymnal.

And can it be that I should gain.

No. 63, New Canadian Hymnal.

Come, let us join our cheerful songs.

No. 62, New Canadian Hymnal.

I was once far away from the Saviour.

### DOMINION HYMNAL.

Hymns, Nos. 2, 3, 15.

### QUESTIONS FOR SENIOR STUDENTS.

#### 1. Peter Imprisoned, v. 1-6.

- What further danger threatened the Church?  
Who was the first victim?  
For what object did Herod imprison Peter?  
Why was Peter to be detained until after the passover?  
Who had charge of Peter, and how did they guard him?  
What in verse 6 shows how peaceful he was?  
What did his friends do for his relief?  
What is said of the power of prayer in James 5. 16?  
**2. Peter Freed, v. 7-17.**  
How was the prayer of the Church answered?  
What was the manner of Peter's delivery?  
What was Peter's thought during his deliverance?  
What was his afterthought?  
What was the Church still doing?  
Why did God send this angel to release him?  
What was the effect of Peter's appearance at the house of Mary?  
Why were they surprised at the answer to their own prayers?

### Practical Teachings.

Wherein are we shown—

1. That duty and danger are often inseparable?
2. That there is one effectual aid the believer can always employ?
3. That God has his servants in constant remembrance?
4. That the true believer will see the hand of the Lord in his providences?

### Hints for Home Study.

Make a list of the prisons and prisoners of the Bible. A large proportion of the imprisoned men were God's heroes; some of them were supernaturally delivered. Make a list of these, with the facts of their miraculous release.

Gather from various passages of the Acts and from two passages in the Epistles what facts you can concerning the established prayer services of the primitive Church.

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. Peter Imprisoned, v. 1-6.

- What ruler persecuted the Church?  
What did he do with one apostle?  
What prophecy was thus fulfilled? (Matt. 20. 23.)  
What was his next move? Why?  
What measure did he take to secure the prisoner?  
What did the Church do for Peter?  
What encouragement had the Church to pray? (Matt. 18. 19.)  
How was Peter guarded while the Church prayed?  
**2. Peter Freed, v. 7-17.**  
What visitor came to Peter?  
What did he do and say?  
What further did he tell Peter to do?  
What did Peter think of all this?  
How did they get out of the prison?  
Where did the angel leave Peter?  
To what conclusion did Peter then come?  
What truth concerning God's care does this illustrate? (GOLDEN TEXT.)  
To whose house did Peter go?  
Who came to the door when he knocked?  
What did she do? Why?  
What did the disciples think?  
When they saw Peter how did they feel?

What did he tell them?  
 What did he bid them do?  
 What "James" was this? (Matt. 10. 3.)

### Teachings of the Lesson.

Where in this lesson are we shown—

1. The strength of prejudice?
2. The value of united prayer?
3. The power of God?

### Home Work for Young Bereans.

Was the Herod mentioned in this lesson the Herod who put the babes of Bethlehem to death? If not, what relation did he bear to that king?

Was this James the same as the one who with Peter and John accompanied the Saviour on so many occasions?

Put down the names of as many Bible characters as you can recall who were for a while put in prison.

### QUESTIONS FOR YOUNGER SCHOLARS.

Who now began to persecute the Church?  
**Herod the king.**

Who was killed with the sword? **James, the brother of John.**

Who were pleased to have Herod do this? **The Jews.**

Whom did he then put in prison? **Peter.**

What did he intend to do? **Kill Peter also.**  
 Who came to the prison while Peter slept? **An angel.**

What did he say when he had wakened Peter?  
**"Follow me."**

What did Peter think? **That he saw a vision.**

What did he do? **He followed the angel.**  
 Where did he go when the angel left him? **To Mary's house.**

Who were there at this time? **Many believers.**

What were they doing? **Praying for Peter.**  
 What surprised them greatly? **The sight of Peter.**

What did Peter declare? **That God had set him free.**

Where did Peter then go? **To a place of safety.**

What does this lesson teach? **God's care for his people.**

### Words with Little People.

PRAYER { Is stronger than prison doors.  
 { Leads into a safe place.  
 { Makes calm in time of danger.  
 "Pray without ceasing."

### Whisper Motto.

"I wait for the Lord."

## EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

### General Statement.

For several years there had been rest from persecution, and the Christian Church had greatly grown. But the enmity of the Jewish authorities was as bitter as ever, and to please them Herod (Agrippa I), just before the passover of A. D. 44 (the passover lasted that year from April 1 to 8), had put to death James the brother of John, and "proceeded to take Peter also." This Herod was the grandson of the Herod who slaughtered the innocents at Bethlehem, the nephew of the murderer of John the Baptist, and the father of Agrippa, before whom Paul was tried. The "great death" foretold by Agabus at Antioch (Lesson V) was now widespread, and Paul was already on his way to Jerusalem bearing the gifts of the Christians at Antioch to their poverty-stricken brethren of Palestine. Sixteen Roman soldiers (probably in successive sets of four each) were ordered to guard Peter while in prison, for his wonderful escape fourteen years before was not yet forgotten. When passover was over Herod proposed to place Peter on trial, but at midnight the angel of the Lord "shined" his way into the cell, and by a series of miracles led the prisoner forth. The chains fell from his hands, the heavy iron-plated gate "opened of his own accord," and Peter was free. The Roman soldiers on guard either slept or their senses were divinely benumbed. Peter could not believe his eyes and ears, and thought he was in the land of dreams. When he "was come to himself" he started for Mary's house, where the Christians, kept awake by their solicitude for the apostle, made the midnight vocal with their prayers. They must have had strong faith to pray at all for Peter's life when his speedy death seemed so certain; but their faith fell short of God's goodness, for when the apostle stood before them they dared hardly admit him—astounded for the moment out of their confidence in God and their courtesy to their beloved leader. He beckons them to silence while he tells the story of God's deliverance. Then he quietly leaves for a place of refuge.

**Verse 1. About that time.** When Barnabas and Saul were on their way to Jerusalem with the gifts of the Christians of Antioch. **Herod the king.** This Herod (Agrippa) was an inti-

mate friend of the Roman emperor Caligula, who gave him the dominions and title of his grandfather, Herod the Great. He was a strict Jew, and yet, from his Roman education, fond of

luxury and pleasure. Luke's accuracy in giving him the correct title has been noted by commentators; there had been no king in Judea during thirty years until three years before this event, and there was none afterward. The second Agrippa, mentioned in Acts 26, ruled the tetrarchies formerly held by Philip and Lysanias. **To vex.** "To afflict;" probably to imprison and scourge. **Certain of the church.** Not improbably others of the leaders suffered besides the two here named.

**2. He killed.** Almost every Herod sullied his hands with the blood of God's saints. **James the brother of John.** The son of Zebedee and Salome; one of the earliest called to be an apostle, and the first to die, as his brother was the last. He desired a place "on the right hand" in Christ's kingdom, and now obtained it. He is the only apostle whose death is recorded in Scripture. **With the sword.** Showing that his execution was by direct order of the king, and without trial before the Sanhedrin. The ancient Jewish penalty was stoning. (1) *There are many lessons for us in the silent end of this first apostolic martyr.*

**3. Because he saw.** He wielded the power of a despot, without concern for justice, but to win popularity. **Pleased the Jews.** All sects and parties of the Jews were now uniting against the Gospel, and Herod tried to follow the current of public opinion. (2) *See here the moving principle of much modern wrongdoing—a desire for popularity.* **Take Peter.** On account of his prominence, and the boldness with which he preached the Gospel. **Unleavened bread.** The passover week, in the spring, when for eight days no leaven was allowed in the houses; April 1-8, A. D. 44.

**4. Put him in prison.** Probably in the tower of Antonia, on the north of the temple. **Four quaternions.** Four squads or sections, each of four men; each serving three hours. Two were chained to the apostle, and two were on guard outside his cell. **Keep him.** "Guard him." **After Easter.** "After the passover" is the better rendering. No executions were allowed by the Jewish custom during the passover week; and the infraction of this in the crucifixion of Jesus showed the extreme hatred of the Jews. Our "Easter" celebrates the resurrection of Jesus, which occurred during passover week. (3) *How particular are some religionists about forms, while utterly disregarding righteousness.* **Bring him forth.** For a public execution. But the haughty king was to die under God's wrath years before his victim died.

**5. But prayer was made.** (4) *"No soldiers can keep the passage shut that is toward heaven."*—Pool. **Without ceasing.** "Earnest." **Of the church.** A weak and helpless company calling upon God seems of little avail

against all the powers of the realm; but "they had a weapon more powerful than all the resources of the monarch of Judea."—Stanley. The mightiest powers are unseen. **For him.** (5) *We should pray, not only for ourselves, but for others in trouble.*

**6. Would have brought him.** "Was about to bring him." **The same night.** The night before his intended execution. **Peter was sleeping.** "I question whether Herod, who imprisoned him, slept half so soundly."—Berkitt. (6) *See how trust in the Saviour can give perfect peace.* **Bound with two chains.** Probably chained by the wrist to the wrist of a soldier on each side; it was the Roman usage to thus fasten a prisoner to a soldier; and Peter seems to have been fastened to two for greater security. **Keepers.** Guards; the other two soldiers outside the door leading into the court of the prison.

**7. And, behold.** It must have been between three and six o'clock, for Peter was not missed until morning light; so the last change of guards had been made. **The angel.** Better, "An angel;" a supernatural manifestation, not an unknown human friend who had secured entrance. **Light shined.** Perhaps celestial light from the angel's person, like our Lord's glory on the Mount of Transfiguration. **In the prison.** Better, "In the cell;" in Peter's dungeon. **Smote Peter.** Touched him awake. **Chains fell off.** (7) *Divine power easily overcomes earthly difficulties.*

**8. Gird thyself.** Orientals do not take off their garments, but loosen them when lying down to sleep. **Sandals.** Loose shoes, covering only the sole, and fastened with thongs. **Cast thy garment.** His outer mantle, laid over him while sleeping, and needed, now that he was about to go out into the cold air of an early spring morning.

**9. Followed him.** In a dazed and dreamy way. **Thought he saw a vision.** It seemed like the revelation he had received upon the house-top in Joppa (chap. 10. 10-17).

**10. First and second ward.** Not different parts of the prison, but the two members of the guard—one soldier at his door, the other in the courtyard. **Iron gate.** Leading from the prison courtyard into the street of the city. **Opened to them.** (8) *So often dreaded obstacles are seen to melt away in the path of Providence.* **Through one street.** A distance of one "block" or square. **The angel departed.** Vanished out of sight, as no longer needed. (9) *Extraordinary dealings of Providence cease when the ordinary are sufficient.*

**11. Come to himself.** The absence of his heavenly guide and the sight of familiar objects enabled him to realize that he was really awake and free. **Now I know.** By the best assurance, that of experience. **Hath delivered.** He per-

ceived that the rescue was divine and miraculous. **From all expectation.** The Jews, now united against the Church, were eager with expectant desire for the chief apostle's blood.

**12. Considered.** Thought over the event, his present surroundings, and his wisest course. **The house of Mary.** A Christian matron, the aunt (not sister) of Barnabas (Col. 4. 10). Tradition declares that her house on Mount Zion was spared in the destruction of Jerusalem twenty-five years after this, and was standing in the fourth century. **Mother of John.** John Mark, the courier of Paul and Barnabas, and the writer of the second gospel. **Many were gathered.** They had continued all night in prayer, as the morrow was expected to witness Peter's execution. **Praying.** They could pray for Peter when there was nothing else to be done. (10) *Let us work while we can, but pray always.*

**13. The door of the gate.** Probably the outer or street door. Another door inside the porch led directly into the house. **A damsel.** The servant of Mary, who was also a disciple. **Came to hearken.** "To answer." In the East a person always pronounces his name before the door is opened. **Named Rhoda.** The same name as Rose.

**14. Knew Peter's voice.** Showing that he

had been a frequent visitor at the house. **For gladness.** So eager to let the others share her joy that she forgot to open the gate.

**15. Thou art mad.** So slow were they to believe that their prayers had been answered. **Constantly affirmed.** With the quick ear of youth she had recognized his voice, and knew that she was not mistaken. **It is his angel.** The ancient world universally believed in guardian angels, and Christ seems to assert the fact in Matt. 18. 10, though he does not explain its precise meaning.

**16. Continued knocking.** Perhaps uncertain whether his first call had been heard. **Astonished.** "Amazed," astounded.

**17. Deboned.** Perhaps unable to make himself heard, perhaps as there was danger of attracting attention from the neighborhood. **Declared.** Told the story. **Show . . . unto James.** "The Lord's brother," son of Joseph and Mary, and a leader in the early Church. He was the author of the Epistle of James, and is said to have been martyred not long before the destruction of Jerusalem. **The brethren.** The Church. **He departed.** As he would be sought for in the city, he left it for a season, but soon afterward returned. See chap. 15. 7.

#### CRITICAL NOTES.

BY PROFESSOR CHARLES F. BRADLEY, D.D.

**Verse 1. Herod the king.** Herod Agrippa I, grandson of Herod the Great, and nephew of Herod Antipas, made good use of the opportunities which his education at the imperial court in Rome afforded. Though imprisoned by Tiberius for a disloyal remark (Josephus, *Antiq.* xviii, c. 6) he was, at the accession of Caligula, not only released and presented with a chain of gold equal in weight to the iron one he had worn, but was made ruler over the territories which had been held by the tetrarchs Philip and Lysanius. He was also granted the title and insignia of king. The efforts which Herod Antipas made, at the instigation of his wife, Herodias, to obtain the same title were so thoroughly thwarted by Agrippa that Antipas was sent into banishment, and his tetrarchy, including Galilee and Perea, delivered over to Agrippa (*Antiq.* xviii, 7. 2; *Wars* ii, 9. 6). Upon the death of Caligula the wily Agrippa rendered invaluable services to his successor, Claudius, in his critical negotiations with the Senate, and received as a reward the additional territories of Judea and Samaria. His domain thus exceeded that of Herod the Great (*Antiq.* xix, 5. 1). Josephus paints the character of this king in glowing colors. He calls him beneficent, liberal, mild, and humane. "He loved to live continually at Jerusalem, and was exactly careful in the observance

of the laws of his country. He therefore kept himself entirely pure; nor did he let any day pass over his head without its appointed sacrifice" (*Antiq.* xix, 7. 3). But his "boundless generosity" and legal scrupulosity were alike due to political craftiness. He courted the favor of both the Roman emperors and the Jewish people with consummate skill. His treatment of James and Peter was consistent with his character as a shrewd politician. **He killed James the brother of John.** The fact that this is the only death of an apostle recorded in the New Testament is an incidental proof of the early date of these writings. As compared with the account of Stephen's martyrdom, the notice of James's death is surprisingly brief. Among conjectures made in explanation of this are the following: that Luke had nothing further to relate; that he intended to compose a third historical work, in which he would give the history of the other apostles besides Peter and Paul, and hence merely mentions the fate of James here; that in Luke's plan of describing the progress and extension of the Church the death of Stephen had a prominent place, while that of James was relatively unimportant. This last explanation seems to have the balance of probability in its favor. Eusebius quotes from Clement of Alexandria the story that the man who led James to the

judgment seat was converted by his testimony, begged his forgiveness, and was beheaded with him (*Church History* ii 9). Paley rightly emphasizes the proof of Luke's historical accuracy contained in the account of James's death. He says: "There was no portion of time for thirty years before, or ever afterward, in which there was a king at Jerusalem, a person exercising that authority in Judea, or to whom that title could be applied, except the last three years of Herod's life, within which period the transaction here recorded took place." Coins of Herod Agrippa I are preserved, showing on one side a clear cut and powerful face, with the inscription, "King Agrippa the Great, Lover of Caesar," and on the reverse side a standing figure of Fortune, with the words, "Caesarea at the Harbor of Sebaste." The inscriptions are in Greek. See *McClintock and Strong's Cyclopaedia*, Vol. I, p. 114. It is interesting to compare the accounts of Agrippa's death as given by Luke (Acts 12. 21-23) and by Josephus (*Antiq.* xix, 8. 2).

**5. Earnestly.** The Authorized Version has the rendering "without ceasing" in the text, and in the margin, as alternative words, "instant and earnest." The original is best rendered by "earnestly," "urgently," or "fervently."

**6. Between two soldiers, bound with two chains.** It was a common practice with the Romans to chain the right wrist of a prisoner to the left wrist of a soldier who guarded him. In this case, as in that of Paul, in 21. 33, the extra precaution is taken of chaining each hand of the prisoner to that of a soldier on either side.

**10. When they were past the first and the second ward.** The word translated "ward" means, in different connections, the act of watching; a watch in the night; a prison, and the person or persons keeping watch; the guard. The last meaning is doubtless the true one here. It is uncertain whether each watch consisted of one or of two soldiers. Peter's entire guard included four quaternions, or sixteen men. These would be divided naturally into squads of four each. If we count the two soldiers to whom Peter was chained in the watch on duty at one time, then "the first and second ward" would consist of one man each. But as the soldiers thus chained seemed to be sleeping, and the word translated "were past" means literally "had passed through," we are probably to think of two wards on duty of two soldiers each.

**12. The house of Mary the mother of John whose surname was Mark.** The reference to this house is noteworthy for several reasons. It is a relatively large house ("where many were gathered together"), and is evidently the private possession of Mary, and not the com-

mon property of the Church. There are weighty though not absolutely conclusive reasons for believing that in this house Jesus ate the last supper with his disciples, and that John Mark was the young man who followed Jesus "having a linen cloth east about him" (Mark 14. 51, 52. See Eidersheim's *Life of Jesus* ii, 485, 545). Mark was a cousin of Barnabas (Col. 4. 10, Revised Version) and the spiritual son of Peter (1 Peter 5. 13). See also Acts 12. 25; 13. 5; 15. 37-39.

**15. It is his angel.** Though this phrase would bear the translation, "It is his messenger," there is scarcely anything to be said in favor of such a rendering. As to the meaning of the word "angel," scriptural usage is unambiguous. It is never used in the Bible of the spirit of a man, whether living or dead. The Jews believed in the doctrine of guardian angels, and the early Church fathers shared this belief. These Jerusalem Christians were certainly mistaken in their view that Peter's angel was knocking at the door. They may have been wrong in their idea that Peter had any special angel, who might assume his voice and represent him. They had, however, a remarkable saying of the Lord's to give some support to their belief (Matt. 18. 10; comp. Heb. 1. 14), though they were more specific than that saying warrants. At any rate, Peter, like his Master, had been directly ministered to by an angel of God. As the Scripture fully justifies the belief that the angels are God's messengers to minister to his children on earth, it has been argued that a "prescribed order and appointed duty" in this service seems reasonable, and that therefore we may believe that "to individuals certain angels are allotted as their especial attendants and guardians."—*Alford*. The Scriptures, however, are very reticent concerning this especial guardianship, and it is safest in such a matter not to be wise "above that which is written."

### The Lesson Council.

**Question 1.** *What do you know about angels? What is meant by the ministry of angels?*

Angel, in the original, means messenger, and is often so applied to ordinary persons sent on errands. In Revelation the heads of the churches are called angels. Fallen spirits are also called angels. Generally, however, we understand by the term beings of a higher order of intelligence, immediate attendants on Deity, innumerable, swift, mighty, not distinguished by sex, benevolent, interested in man's welfare, anxious for his salvation. Christ himself is called the "Angel of the Lord," the "Messenger of the Covenant." Angels ministered unto Christ in Gethsemane and in the wilderness. They ministered to others. They minister to us to-day, invisibly bringing to human

weakness aid, comfort, inspiration, strength.—  
Professor W. H. Croghan, A.M.

The name "angel" is applied generally to any agency used to execute the purpose of God. Applied to personal beings, they are spiritual, but not necessarily incorporeal; numerous, sexless, immortal, created; of great strength; morally perfect. The forces of nature are under angelic guidance, executing God's will, as in the smiting of Herod with the plague. But their special work is to aid in the spiritual redemption and sanctification of man. The ministry of angels signifies the service they render under the guidance of the Holy Spirit in the accomplishment of this work. They are represented as aiding the Son of man in the separation of the good and evil, in the gathering of the elect in the day of judgment, and as bearing the souls of the redeemed into paradise.

The angels are an order of beings higher than men, brought into existence by the word of the Lord before the creation of the world. They dwell in heaven and are God's messengers. Though they are all "spiritual beings," they are not alike, but are divided by their ranks and orders. Usually when they have been seen they have appeared in the form of men. Their "ministry" was bestowed on Jesus (Mark 2. 13), and is extended to all the "heirs of salvation" (Heb. 1. 14). They provided water for Hagar in the wilderness (Gen. 21. 17, 19); delivered Lot and his family from Sodom (Gen. 19. 26); attended Jacob in his journey (Gen. 28. 12); encouraged Joshua (Josh. 5. 13, 15); fed Elijah (1 Kings 19. 5); protected the three Hebrew children in the burning fiery furnace; shut the lions' mouths for Daniel's safety; liberated Peter from prison; protected Paul in the shipwreck. "He shall give his angels charge over thee, to keep thee in all thy ways."

The angels are holy, happy, wonderfully intelligent, loving, spiritual beings, having their home in heaven with their Creator, whom they adore and serve with perfect obedience. They are very numerous, have names, differ in rank and dignity among themselves, and are superior to man in morality, understanding, and power. Always good, they are sometimes termed evil spirits when bearing messages of reproof or punishment from God. They may become visible to man. The wicked spirits, once holy angels, apostatized in heaven, and are unholy, malignant, and unhappy for all eternity. By the ministry of angels is meant the services which angels perform for men at the command of God; but angels are not to be worshiped nor even invoked by Christians.

## Analytical and Biblical Outline.

### Two Characters in Contrast.

#### I. THE HEROD CHARACTER.

- Hate.** "To vex... church." v. 1.  
"The kings of the earth." Psalm 2. 2.  
"Hated... me and my Father." John 15. 24.
- Cruelty.** "Killed James." v. 2.  
"Shall drink... of my cup." Matt. 20. 23.  
"Shall suffer persecution." 2 Tim. 3. 12.
- Desire for popularity.** "Pleased." v. 3.  
"Do I... please men?" Gal. 1. 10.  
"Friendship of the world." James 4. 4.
- Formal religion.** "After Easter." v. 4.  
"With their lips honor." Isa. 29. 13, 14.  
"Woe unto you." Matt. 23. 14.

#### II. THE CHRISTIAN CHARACTER.

- Patience.** "Kept in prison." v. 5.  
"Trial of your faith." 1 Peter 1. 7.  
"Think it not strange." 1 Peter 4. 12, 13.
- Prayer.** "Without ceasing." v. 5.  
"In the day of trouble." Psalm 50. 15.  
"Remember... in bonds." Heb. 13. 3.
- Peace.** "Sleeping." v. 6.  
"In perfect peace." Isa. 26. 8.  
"Peace I leave with you." John 14. 27.
- Faith.** "Now I know." v. 11.  
"The eye of the Lord." Psalm 33. 18, 19.  
"In six troubles." Job 5. 19.
- Fellowship.** "House of Mary." v. 12.  
"That they may be one." John 17. 20, 21.  
"Spake often one to another." Mal. 3. 16, 17.

## Thoughts for Young People.

### God's People in Trial.

1. *God uses the hostility of wicked men for the good of his chosen ones.* To all evil forces he says, "Thus far, and no farther;" and the apparent temporary triumph of evil always hastens the ultimate triumph of the right. Some of God's children are led through trial in order to manifest the support of his grace. Some are delivered from trial by a speedy call home to heaven. All are led by trial to more earnest and unceasing prayer to him.

2. *God never forgets his servants in their tribulation.* He gives victory over trial in the peace of soul Christian sufferers enjoy. He sends angels to minister to his tried people. He opens a path for his people through trial by his almighty power. He answers prayer in trial, sometimes to the surprise of those who have offered it.

3. *"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."* We may well believe that Herod's sword had hardly finished its bloody work before Jesus crowned his martyred apostle in glory. The persecutions Peter suffered add to his everlasting delight. Not one of those un-

named "scourged Mary's a fitted and men usefulness Trial, h enrich

The m old pris cell wind in. "S seems to distal v is the th rounds h —" Safe And I up tight

It is tr to get th house; j sharpen; kes, le so weak and iron keepers How gro roomful to him

them pr No, t Herod is a tiny there.

Peter the hel and the guards, terrible people," ing and I can s fancy th his hon climbing the voi the cel denly t eell. " Peter f shaking sees a r is a dr dream, "Ar

named "certain of the Church" who were scourged—not one of the little band that met at Mary's and agonized in prayer—but was so benefited and spiritually upbuilt by these physical and mental trials of faith as to achieve larger usefulness in time, and richer rewards in eternity. Trial, humbly and faithfully undergone, always enriches a Christian.

### Lesson Word-Pictures.

BY REV. E. A. RAND.

The moon is shining on the gloomy walls of the old prison. Its silver eye lingers at the grate of a cell window, and it takes a peep at a prisoner within. "Safe, secure!" this watcher in the heavens seems to say. And the wind sighing about the dismal wall murmurs, "Safe within!" And this is the thought of the prison keeper halting in his rounds before an iron door that secures the prisoner—"Safe, safe, all shut up!"

And Herod says to himself, "I have him! Shut up tight!"

It is true there are some people who would like to get the prisoner out, and they have met at Mary's house; but they are not buckling any armor on or sharpening any weapons, just dropping on their knees, looking up in supplication. O, they seem so weak a power in contrast with those thick walls and iron gates and clanking chains and keen-eyed keepers and stern soldiers to whom Peter is tied. How great the contrast! Herod may know of this roomful of beggars, and he may have already said to himself, "Praying are they? Ha-ha! Let them pray to me!"

No, they are looking up to the God who holds Herod in the palm of his great hand as if he were a tiny grain of sand that the wind had blown there. We shall all see where the strength lies.

Peter sleeps on. The moon looks in again upon the helpless prisoner. It sees the heavy chains and the two soldiers, and Peter between these guards. He will soon be led out to face a foe more terrible than walls of stone or fetters of iron—"the people," the mob, the human bloodhounds baying and clamoring for his life. He sleeps to-night. I can see his face of peace in the moonlight. I fancy that he smiles. Perhaps he is dreaming of his home in distant Galilee, and sees the vine climbing above the door, and hears the music of the voices of his beloved. The moon is clouded, the cell is in shadow, and I see nothing. Suddenly there is a wonderful illumination of the cell. "A light shined in the prison," it is said. Peter feels a strong touch, as if some one were shaking him. He confusedly opens his eyes. He sees a radiant form, and its glory fills the cell. Is it a dream—a what is it? Of course it is just a dream, a vision of the night.

"Arise up quickly!" says a voice, and strong

hands raise him up. His chains fall off like snow-flakes melting, just as chains dissolve in dreams. The same august voice tells him to gird himself and bind on his sandals.

He does it easily, just as prisoners always accomplish it in dreams.

"Cast thy garment about thee, and follow me!" directs the same friendly, imperial voice.

Peter follows, and gates of iron fall back, and soldiers and keepers do not wake, just as in dreams gates fall back and nobody hears the creaking of a hinge.

Peter follows the radiant form down the length of one street. What a procession in the night! How Herod would have liked a glimpse at it! Then the light vanishes; Peter is left alone, rubbing his eyes, staring about him, feeling the cold breath of the night wind, and he comes to himself. It was not a dream, for this is a street in Jerusalem, and he is out of prison! How his soul is thrilled by this discovery! He goes at once to Mary's house, where those feeble folks are praying. They are praying that they may see him, and they will be glad to know their prayers are answered. Poor Peter! He is to have a much harder time convincing them that God hears prayer than he had in getting out of prison.

He raps distinctly but carefully at the gate of Mary's house. How his knock echoes in the still night!

Rhoda comes to the door.

"Who is it?"

"Peter!"

"O, Peter—it's Peter!" I can hear her exclaiming.

She is so happy! The excited girl wants so badly to tell of it that she does not let him in, but keeps him waiting and shivering at the gate while she runs in and breaks out amid the prayers and cries, "O, Peter—Peter—is at the gate!"

They look around. They wonder.

"Thou art mad," they tell her.

No, she knows better; it is Peter.

"It is his angel," they are convinced.

No, no, it is Peter!

Hark!

Rap—rap—rap!

"Somebody is at the door," says one.

"I am going," declared another.

They all go.

One opens the door just on a crack. A second timidly holds up a lamp. All are trying eagerly to catch a safe peep, save Rhoda, who in the rear is smiling and winking and holding up her hands in her happy surprise.

They open the door carefully a little wider.

They look out more and more boldly.

There is Peter! What an outcry now! He solemnly beckons to them to hold their peace and he tells his story.

### Orientalisms of the Lesson.

The light that shined in the prison of Peter from the angel finds many an oriental counterpart. The beautiful poem of Ben Adhem is an illustration. The angel appears writing the names of those who love God, and Ben Adhem's name is not among them. He begs that the angel will write his name as one who loves his fellow-men. The next night the angel came "with a great wakening light," and showed "the names of those whom love of God had blessed, and lo! Ben Adhem's name led all the rest." The Mohammedans place a lighted taper in a niche in the headstone at the grave of their friends, and the whole cemetery is thus illuminated. The Parsees do not like to extinguish any light; will not blow out a candle; and always worship with their faces turned to some bright object. Whatever other of the three hundred and thirty-three millions of gods a Hindoo may worship, he always worships the sun. Men everywhere cry for light, and associate light with goodness.

The sandals are always removed, as we would remove hats on entering a building, in almost any part of Asia to-day, from the Gates of the Hellespont to the seas of Japan. The Japanese wear socks, with the great toe separated for the sandal thong. In India, at the temple entrance or school-house doors, one will see a large collection of shoes or sandals of various models, which persons dropped there on entering the building. Some Europeans have given grave offense, and even run the risk of being mobbed, because they entered the sacred places of Asia with their shoes on. Nothing is more insulting than to strike a person with a shoe or sandal.

### By Way of Illustration.

BY JENNIE M. BINGHAM.

Verses 1-4. The apostles who preached the blessed comfort of the resurrection were rewarded with stripes and imprisonment. Ruskin says, "How much do you think Homer got for his *Iliad*, or Dante for his *Paradise*? Only bitter bread and salt. In science the man who discovered the telescope and first saw heaven was paid with a dungeon; the man who invented the microscope and first saw the earth died of starvation. St. Stephen did not get bishop's pay for that long sermon of his to the Pharisees—nothing but stones, for that is the world's proper payment."

Verse 5. Abraham's servant prays; Rebekah appears. Jacob wrestles and prays, and prevails with Christ; Esau's mind is wonderfully turned from the revengeful purpose he had harbored for twenty years. Moses prays; Amalek is discomfited. Joshua prays; Achan is discovered. Hannah

prays; Samuel is born. David prays; Ahithophel hangs himself. Asa prays; a victory is gained. Jehoshaphat cries to God; God turns away his foes. Isaiah and Hezekiah pray; one hundred and eighty-five thousand Assyrians are dead in twelve hours. Daniel prays, and the lions are muzzled. Daniel prays, and the seventy weeks are revealed. Mordecai and Esther pray and fast; Haman is hanged on his own gallows in three days. Ezra prays; God answers. Nehemiah darts a prayer, and the king's heart is softened. Elijah prays; a drought of three years succeeds, rain comes, Jordan is divided. Elisha prays, and a child's soul comes back. The early Church prays, and Peter is delivered from prison.—*Ryland*.

A little boy in a Sunday school in Jamaica called upon the missionary and stated that he had lately been ill, and often wished his minister present to pray for him.

"But, Thomas," said the missionary, "I hope you prayed yourself."

"O, yes, I did. Why, sir, I begged."

Verse 6. There is a splendid picture in the Royal Academy, "The Sleep of Argyle," where he lay slumbering on the morning before his execution. The jailer is there with his keys rattling; but positively the man sleeps, though to-morrow morning his head shall be severed from his body. He slept because he had a quiet conscience. Look at Peter. Did you ever notice that remarkable passage where Herod intended to bring out Peter on the morrow; but, behold as Peter was sleeping between two guards the angel smote him! Sleeping! when on the morrow he was to be crucified. He cared not. He could say, "If it be right to serve God or man, judge ye;" and therefore he slept. "So he giveth his beloved sleep."

Verses 7-10. A business man who was an earnest Christian was asked in a time of financial panic, "Do you never fear you will fail?" "Yes," said he, very emphatically, "I shall fail when the fiftieth Psalm breaks in the fifteenth verse—'Call upon me in the day of trouble: I will deliver thee!'"—*Anti-Jiff*.

We have unscen helpers. The English ambassador to the court of Prussia sat at a table of Frederick the Great, then meditating a war depending mainly on English subsidies. Round the table sat infidel French wits making merry over the decay of the follies of ancient faith. When the talk turned to war the ambassador said, "England would, by the help of God, stand by Prussia."

"Ah!" said the infidel Frederick, "I did not know that you had an ally of that name."

"Please, your majesty," was the retort, "he is the only ally to whom we do not send subsidies."

"He declared unto them how the Lord had brought him out." That great Welsh preacher, Christmas



Evans, used to say, that instead of being temples of God's praise, as Christ intended, many of us are but graves of God's benefits. Dr. Chalmers's complaint of the Scotch congregation because none sang the praises of God but those who were paid for it points to a great fault in Christendom today.—*Dickson*.

### The Teachers' Meeting.

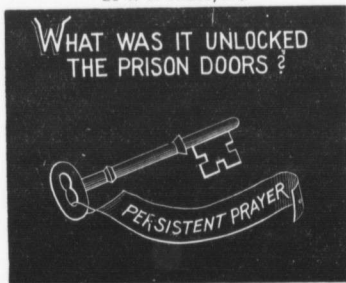
Distinguish between: (1) Herod the Great; (2) Herod the tetrarch; (3) Herod the king (this Herod)...Distinguish between: (1) James, the brother of John (verse 2); (2) James, "the Lord's brother" (verse 17)...Contrast in this lesson—I. The spirit of Herod: (1) Hating the Gospel; (2) Seeking for popularity; (3) Without principle; (4) Cruel; (5) Self-confident...II. The spirit of Peter: (1) Submissive; (2) Peaceful; (3) Trustful; (4) Following divine direction; (5) Recognizing the divine hand...III. The spirit of the Church: (1) Helpless before worldly power; (2) Mighty in prayer; (3) Sympathizing, united (verse 12); (4) Surprised at the success of its own prayers...IV. The aspects of God in this lesson: (1) He notices the wrath of men; (2) He knows where his disciples are; (3) He hears prayer; (4) He has almighty agencies in behalf of his cause; (5) He can protect his people. .... The iron gate is an emblem of obstacles which are invisibly removed from the path of God's servants.

### References.

FREEMAN'S HAND-BOOK. Ver. 4: The military night watch, 830. Ver. 6: Prisoners chained, 831. Ver. 8: Sandals, 832. Ver. 13: The knocker, the street door, 833; female doorkeepers, 818...FOSTER'S CYCLOPEDIA. Prose, 181-187, 2259, 6488-6494. Vers. 1-17: Poetical, 8871, 8896. Ver. 4: Prose, 10593-10963. Ver. 7: Prose, 11191, 7213, 9816, 4693, 4694, 4403, 4404, 1433, 1434.

### Blackboard.

BY J. B. PHIPPS, ESQ.



BLACKBOARD QUESTIONS.—School read verse 1. "About that time." When was it? Who suffered death? Who was imprisoned? Who put him there? What was the intention of Herod? How many soldiers guarded Peter? Was there any chance for him to escape? "Peter was therefore kept in prison." But something was going on outside the prison walls. Read verse 5, and tell what it was. This was a mighty influence, because One greater than Herod was listening to those prayers; One "mighty to save." Someone tell of Peter's condition the night before he was to be killed. Another one tell of how he was freed. A third tell where Peter went. Let one of the girls tell about Rhoda, and some one else complete the story.

APPLICATION.—Turn to the blackboard. Ask the question written on it. Let all the school reply: "The key that opened the prison door was persistent prayer." It is our duty to pray. It is our privilege to pray. God always answers true prayer.

### Primary and Intermediate.

BY MARTHA VAN MARGER.

#### LESSON THOUGHT. *The Place of Safety.*

[The full attention and sympathy of the children can be secured at once by the story of a mother hen calling her chickens to take refuge under her wings when a storm is approaching. A picture of hen and chickens fastened to the board will help greatly.]

Picture vividly the coming on of the storm—the darkening sky, the flying clouds, the rush of the wind, and the urgent call of the mother hen to her chicks to come home out of danger.]

How safe the little chickens feel under the brooding wings of the strong, loving mother! How little they care for the storm! The lightning may flash, and the thunder growl, but they can rest and sleep sweetly, because they trust the tender love that shelters them.

Our lesson to-day is a story of a strong man who rested just as safely when a great storm was threatening his life as do these little chicks. It was the brave apostle who cut off the soldier's ear in the garden of Gethsemane. Who can tell his name?

Yes, it was Peter, once cowardly Peter, but now brave and strong, because Jesus lived in his heart.

[Put on the board before coming to the class a prison door closed, a chain, a broken chain, an angel, a torch, a prison door opened, and incense rising, with the word "Prayer" in the rising cloud. Have each of these covered with a bit of paper.]

[Show the closed prison door.] This is the storm or trouble that has come upon Peter. He

is lying in a dark prison, chained to two soldiers. [Uncover the chain.] On every side are thick walls. Two soldiers stand inside his cell to keep him from getting away. What crime had Peter done? Is he a bad man?

No; but Herod the king was a bad man. He was doing all he could to harm Christians in Jerusalem. He had just put James, one of the twelve apostles, to death. He saw that this pleased the Jews, so he put Peter in prison, and was going to kill him too. O, if Peter could only run away to a place of safety!

It is night now, and behind this prison door lies Peter, fast asleep. In the morning he is to be taken out of prison and have his head cut off. But he is not afraid. He knows that God can come through those heavy doors and set him free if he will. He has found a place of safety! He is resting and sleeping under the shadow of God's wings, just as the little chickens do under the wings of the mother hen.

[Uncover the picture of the angel and the light.] There was one way that all the king's soldiers could not guard. Right down out of heaven came the help for Peter. All the doors and thick walls and soldiers could not keep the angel out of the prison. When the light of heaven shone there Peter's chain was broken, and the prison door was opened. [Uncover pictures.] Peter rose up and walked away. No one could stop him, for the Lord was leading him. Out into the street he went, and away to a house where many of his friends were gathered. It was the house of Mary, the mother of John, whose surname was Mark.



What were these Christian people doing? They were praying to God not to let Peter be killed. They had been praying all night, for it was now near morning. They were poor and unknown and persecuted. But

they were stronger than the powerful king, because they knew God. [Uncover picture of incense.] God gives his children a weapon mightier than any sword. We will spell its name, P-R-A-Y-E-R. Peter prayed, and his friends prayed, and God heard and sent the help they asked for.

But did nobody pray when Herod killed James? Or, if prayer was made, did not God hear?

[Impress the truth that God always hears and always does the best thing.] Peter was not in a place of safety because he felt sure God would save his life. He was safe and happy because he was sure God would do just the right thing, and that if Herod cut off his head it would be because God allowed him to do so for some wise purpose.

How may we learn the way into this safe place? [Tell once more the sweet old story of faith and trust in Jesus, and close by singing "Safe in the arms of Jesus."]

#### OPTIONAL HYMNS.

##### NO. 1.

Saviour, let me still abide.  
My Jesus, as thou wilt.  
All the way my Saviour leads me.  
From every stormy wind that blows.  
Lord, at thy mercy seat.

##### NO. 2.

Christians, lift your voices.  
Teach me, O Lord, by faith alone.  
Fear not, O troubled soul.  
Come, let us use the grace divine.  
Go labor on while it is day.

#### The Lesson Catechism.

[For the entire school.]

1. What did King Herod do in opposing the Gospel? **He killed the apostle James.**
2. Whom did he next intend to slay? **The apostle Peter.**
3. What did the Church do for Peter in prison? **They prayed without ceasing.**
4. How did God answer their prayers? **By sending an angel.**
5. What did the angel do for Peter? **He set him free from prison.**

#### CATECHISM QUESTION.

43. How may you obtain the help of the Holy Spirit?

By prayer in the name of Jesus.

If ye shall ask anything of the Father, He will give it you in My name.—John xvi. 23.

#### A. D. 45.] LESSON VII. THE FIRST CHRISTIAN MISSIONARIES. [Nov. 13.]

**GOLDEN TEXT.** That repentance and remission of sins should be preached in his name among all nations. Luke 24. 47.

##### Authorized Version.

**Acts 13. 1-13.** [Commit to memory verses 2-4.]

1 Now there were in the church that was at Antioch certain prophets and teachers; as Bar-nabas, and Sim-eon that was called Ni-g'er, and Lu-

##### Revised Version.

- 1 Now there were at Antioch, in the church that was there, prophets and teachers, Bar-nabas, and Sym-e-on that was called Ni-g'er, and Lu-ci-us of Cy-re-ne, and Man-a-en the foster-

ci-us of Cy-re'ne, and Man'a-en, which had been brought up with Her'od the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Bar'na-bas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands upon them, they sent them away.

4 So they, being sent forth by the Holy Ghost, departed unto Se-leu'ci-a; and from thence they sailed to Cy'prus.

5 And when they were at Sal'a-mis, they preached the word of God in the synagogues of the Jews; and they had also John to their minister.

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

7 Which was with the deputy of the country, Ser'gi-us Paul'us, a prudent man; who called for Bar'na-bas and Saul, and desired to hear the word of God.

8 But El'y-mas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,

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

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

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Pa'phos, they came to Per'ga in Pam-phy'l'i-a; and John departing from them returned to Je-ru'-sa-lem.

2 brother of Her'od the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Bar'na-bas and Saul for the work whereunto I have called

3 them. Then, when they had fasted and prayed and laid their hands on them, they sent them

4 away. So they, being sent forth by the Holy Ghost, went down to Se-leu'ci-a; and from

5 thence they sailed to Cy'prus. And when they were at Sal'a-mis, they proclaimed the word of

6 God in the synagogues of the Jews; and they had also John as their attendant. And when they had gone through the whole island unto

Pa'phos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-je'sus;

7 which was with the proconsul, Ser'gi-us Paul'us, a man of understanding. The same called unto

him Bar'na-bas and Saul, and sought to hear the

8 word of God. But El'y-mas the sorcerer (for so is his name by interpretation) withstood them,

9 seeking to turn aside the proconsul from the

10 faith. But Saul, who is also called Paul, filled with the Holy Ghost, fastened his eyes on him,

11 and said, O full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of

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

13 hand. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

14 Now Paul and his company set sail from Pa'phos, and came to Per'ga in Pam-phy'l'i-a; and John departed from them and returned to Je-ru'-sa-lem.

**TIME.**—A. D. 45. **PLACES.**—Antioch in Syria, and the island of Cyprus in the Mediterranean. **DOCTRINAL SUGGESTION.**—The missionary enterprise.

### HOME READINGS.

M. The first Christian missionaries.

Acts 13. 1-13.

Tu. The Lord's commission. Matt. 28. 16-20

W. Messengers needed. Rom. 10. 14-21.

Th. Message to the rebellious. Ezek. 2. 1-7.

F. Sorcery forbidden. Deut. 18. 1-5.

S. Spreading the Gospel. Rom. 15. 15-21.

S. Into all the world. Mark 16. 14-20.

### LESSON HYMNS.

No. 317, New Canadian Hymnal.

Jesus shall reign where'er the sun.

No. 321, New Canadian Hymna

A better day is coming.

No. 319, New Canadian Hymnal.

The morning light is breaking.

### DOMINION HYMNAL.

Hymns, Nos. 183, 186, 182.

### QUESTIONS FOR SENIOR STUDENTS.

1. The Foreign Missionaries, v. 1-5.

What divine direction did the disciples at Antioch receive?

How were Paul and Barnabas ordained?

On what journey did the Spirit send them?

Where did they commence their missionary preaching?

What assistance did they have?

2. The False Prophet, v. 6-11.

What encouragement did they find at Paphos?

Whom did they meet?  
 What is a sorcerer?  
 What did he strive to do?  
 Why was Elymas opposed to the Gospel?  
 What new name is here given to Saul?  
 How did he rebuke the sorcerer?  
 What sentence did he pronounce upon him?  
 How was it fulfilled?

### 3. The Famous Convert, v. 12, 13.

Who was witness of this event?  
 What is a "deputy?"  
 How was he affected by the punishment of the sorcerer?  
 Should we wait for a miracle before believing?

#### Practical Teachings.

Wherein are we shown—

1. That our obligations to duty may reach beyond our own homes?
2. That special work needs special consecration?
3. That it is dangerous to oppose the Holy Spirit?

#### Hints for Home Study.

Had Christ any Gentiles among his disciples?  
 Who were the first Gentile converts?  
 What peculiar fact in ancient history made the wide and rapid spread of Christianity among the Gentiles humanly possible?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. The Foreign Missionaries, v. 1-5.

Who were these first missionaries?  
 What other prophets and teachers were in Antioch?  
 Who selected these two for their service?  
 How was the Church engaged?  
 How were the missionaries set apart?  
 Where did Saul and Barnabas first go?  
 From thence where? How?  
 Where in Cyprus did they begin preaching?  
 Who went with them as a helper?  
 By what name is he more commonly known?  
 (Chap. 12, 25.)

#### 2. The False Prophet, v. 6-11.

What three things are said of this prophet?  
 Where was he found?  
 To whom had he attached himself?  
 What did the deputy do?  
 What did Elymas do?  
 Who rebuked him?  
 How did Saul rebuke him?  
 What prophecy did Saul utter?  
 What at once followed?

#### 3. The Famous Convert, v. 12, 13.

Who was this convert?

What led him to believe?  
 In whom did he believe?  
 Where did the missionaries go?  
 Where did their helper go?

#### Teachings of the Lesson.

Where in this lesson are we taught—

1. That God chooses his own messengers?
2. That he gives his messengers success?
3. That he will punish his enemies?

#### Home Work for Young Bereans.

What great sorcerer and prophet sought to curse Israel but was made to bless it?  
 What other name had "John"?  
 Who departed from them as told in verse 13?

### QUESTIONS FOR YOUNGER SCHOLARS.

Where did Jesus tell his disciples to preach the Gospel? **In all the world.**

Where had a church of both Jews and Gentiles been formed? **In Antioch.**

What was this church the first to do? **Send out missionaries.**

Whom did the Holy Spirit call to this work? **Barnabas and Saul.**

Where did they first go? **To the island of Cyprus.**

In what town did they first preach? **In Salamis.**

Who went with them as a helper? **John Mark.**

What city did they next visit? **Paphos.**

Who lived in Paphos? **The governor.**

Why did he send for the missionaries? **To hear about Jesus.**

Who was with the governor? **Elymas, a sorcerer.**

What did he try to do? **To keep the governor from believing.**

Who rebuked him? **Saul.**

What came upon him at Saul's word? **Blindness.**

Who believed when he saw this miracle? **The governor.**

What was Saul called after this? **Paul.**

#### Words with Little People.

Do you love to give as well as to receive? You know who said, "It is more blessed." The church at Antioch had received Jesus, and now they wanted others to receive him too. This is the missionary spirit, the kind of spirit Jesus loves.

#### Whisper Prayer.

"Send out thy light."

## EXPLANATORY AND PRACTICAL NOTES.

## General Statement.

From Jerusalem, as the center of Gospel effort, the capital of Christianity is now transferred to Antioch, where an earnest company of disciples are assembled, seeking for light from above on the way of duty for the Church. The answer comes, and Barnabas, the generous and the intelligent, with Saul, the ardent and the bold, are set apart for a special work in the cause of the world's salvation. We see the hands of the Church laid on them in solemn consecration; a little company of believers standing on the wharf and waving farewell to the two missionaries on the deck of the vessel; the shores of Syria fading away in the distance, and the coasts of Cyprus looming nearer. Little dream the princes and statesmen of Rome that those two undistinguished Jews are carrying the world's destiny as they step ashore in the harbor of Salamis! They preach in the synagogues, they visit the villages, they travel the length of the island, bringing gladness to many hearts, and satisfying many yearnings after God. At the capital of the isle, Truth and Error meet face to face before the proconsul's chair of state. Elymas the wizard and Paul the apostle stand confronting each other—one with the dark shadow of the pit, the other uplifting the banner of the cross. The conflict is brief, for falsehood sinks cowering to earth under the inspired rebuke and the divine judgment. The Roman ruler receives the truth, and adds the influence of his social position to the cause of the Gospel, and Paul, no longer Saul, stands forth as the recognized leader in the work of Christ.

**Verse 1. In the church . . . at Antioch.** This church was at least eight years old, having been founded by some of those "which were scattered abroad upon the persecution that arose about Stephen" (A. D. 36, 37). For four years its membership had been made up largely of Gentiles. It was conspicuous among the early churches for its intellectual energy and its spiritual aggressiveness. Antioch stood at the point of union between Syria and Asia Minor, with the oriental world back of it, and all the Mediterranean lands in close relation. A better starting point for missionary endeavors could not be found. **Prophets and teachers.** The former spoke by direct inspiration—men of deep spiritual insight; the latter gave systematic instruction like our modern pastors. **Barnabas.** The generous, eloquent Levite, whose friendship for Saul was so large a factor in the early history of the Church. See his previous history in Acts 4, 36, 37; 9, 27; and 11, 22-25. **Simeon . . . Niger.** "Simeon the Black;" perhaps indicating an African origin, and showing that the color line was not drawn in that church. **Lucius of Cyrene.** Also from Africa, west of Egypt, but otherwise unknown. **Manaen . . . brought up with Herod.** Better, "foster brother" of Herod. Strange that the companion in childhood of John the Baptist's murderer should grow up to become a Christian teacher! Brought up in the palace of Herod the Great, one of the wickedest places of earth, he came forth pure. (1) *Character will assert itself in spite of circumstances.* (2) *Which has the greater honor to-day, the king or the disciple? Saul.* Named last, as perhaps the youngest in the noble fellowship. He was at this time forty-one or forty-two years old.

**2. As they ministered.** The language would hint that this was a solemn service in

which these five men were engaged, probably seeking divine light upon the question of their duty toward the heathen world—the first missionary prayer meeting. **Fasted.** Perhaps a formal—almost ritualistic—abstinence from food; possibly an unconscious disregard of the claims of the body in the intense earnestness of their prayer. (3) *The Christian should always keep the body under domination of the spirit.* **The Holy Ghost said.** In what manner this utterance was made it would be idle to inquire. **Separate me.** Set apart to a special service, requiring all their powers and all their time. "The Holy Ghost nominates those whom the Church is to send as missionaries."—*Gloag.* **Barnabas and Saul.** Old and tried friends, each having his own gifts, and each suited to the other. **For the work.** The work of preaching to the Gentiles salvation through Christ. **I have called them.** By virtue of this call they became apostles invested with authority equal to that of the twelve. (4) *See in this sentence a proof of the personality, divinity, and authority of the Holy Ghost.*

**3. Fasted and prayed.** This service of ordination or consecration took place at another meeting. **Laid their hands.** The formal act by which they were indorsed by the church as workers for God, and inducted, not to an order, but an office. **Sent them away.** This church gave to the cause of missions, not its money, but its two best men.

**4. Sent forth by the Holy Ghost.** The Spirit and the Church united in the sending, and the world by its need appealed to them. **Seleucia.** The seaport at Antioch, a little more than sixteen miles distant, at the mouth of the Orontes. **They sailed.** A sail westward of less than a day, with a fair wind. **To Cyprus.** A large island of the Mediterranean, between Cilicia and Phoenicia. It

was chosen (1) because near by; (2) the home of Barnabas; (3) having many Jews, who would form a means of approach to the Gentiles; (4) there were already disciples of Christ from the island (Acts 11. 20).

**5. Salamis.** The principal town on the eastern side of the island, now a mass of ruins. **Preached the word.** Proclaimed the word; that is, made known the tidings of salvation through Jesus Christ. **In the synagogues.** Synagogues were to be found in all large towns, and formed starting points for the Gospel, since (1) the Gospel was to be preached to the Jews, and the worshiping element was more ready to receive it than others; (2) at the synagogue were found many serious-minded Gentiles. **They had also John.** John Mark, the son of Mary in Jerusalem, afterward author of the second gospel. He was the cousin of Barnabas. **To their minister.** Better, "attendant." To aid by making provision for their care, and perhaps to baptize those converted. Paul especially was in delicate health at all times, and sometimes in great suffering. (5) *Those who fulfill the lowlier offices of God's work are honored in the Gospel.*

**6. Gone through the isle.** Preaching the Gospel in its towns (6) *The labors unwritten in the earthly record are laid up in heaven.* **Unto Paphos.** Now *Baffa*, at the western end of the island, one hundred miles from Salamis; it was then the capital city and the seat of a famous temple of Venus, where astonishing wickedness was regularly practiced in sacred rites. **A certain sorcerer.** One who, like Simon of Samaria, professed by dealings with spirits to possess supernatural powers. **A false prophet.** Misleading men by his utterances, which seemed to be inspired. **Bar-jesus.** "Son of Jesus, or Joshua;" both names being the same—one Greek, the other Hebrew.

**7. Which was with.** Ancient history informs us that most of the rulers in Rome—such men as Marius, Caesar, Tiberius—consulted magicians, and often kept them in their retinue. **The deputy.** Better, "the proconsul," the correct title, as shown by coins struck in the reign of Claudius, when Paul visited the island. The use of this title is a singular evidence of Luke's accuracy. Rulers appointed by the emperor were styled *proprætors*; those appointed by the Senate, *proconsuls*. **Sergius Paulus.** A Roman, of whom nothing more is known than is here related. **A prudent man.** "A man of understanding;" that is, an intelligent man open to conviction and possessing good judgment. **Called for.** The same eagerness for spiritual light which had prompted him to listen to Bar-jesus now led him to send for the apostles.

**8. Elymas.** A name which means "the wise one," just as "wizard" comes from wise-ard.

**Withstood them.** Evidently the opposition was face to face, the magician and the apostles confronting each other. **Seeking to turn.** He knew that if the proconsul accepted the Gospel he would have no further use for him. (7) *There is an irrepressible conflict between Satan's emissaries and Christ's followers.*

**9. Saul . . . called Paul.** From this hour the old Hebrew name ceases, and the new name, Paul, begins. Many reasons for this change have been assigned; there may have been no one definite reason, for very many Jews had two names—one Jewish, the other Roman—and if Saul was also called Paul occasionally from the outset, he would naturally be called by his Gentile name almost exclusively when his distinctive work among the Gentiles began. **Filled with the Holy Ghost.** With a sudden inspiration from God, giving insight into character, and adding authority to his utterance. **Set his eyes on him.** Looking upon the enemy with quick and penetrating glance.

**10. And said.** Notice that this invective was not the expression of Paul's personal indignation, but the utterance of the Spirit through him. (8) *We must be careful not to attribute our own passionate words to the Spirit of God.* **Full of all subtilty** (Revised Version, "guile") **and all mischief** (Revised Version, "villainy"). One word refers to his falsity, the other to his unscrupulousness of character. **Child of the devil.** "Son of the devil" (Revised Version), as is every evil-doer. **Pervert the right ways.** Not merely perverting men from the ways of God, but misrepresenting God's truth.

**11. The hand of the Lord.** Not Paul's wrath, but God's hand. **Blind . . . for a season.** Total blindness, not even able to see the light; but only for a season, not to make life bitter, but only to convince others of the divine power which he was opposing. Perhaps Paul hoped that the same results might follow the blindness of Elymas as his own three days' loss of sight. **Mist and a darkness.** First a mist, soon followed by a darkness. He who had blinded others now becomes blind.

**12. Deputy . . . believed.** Accepted Christ and the Gospel; and may have gone on to the enjoyment of a living, personal experience of salvation. **Doctrine of the Lord.** The teaching of which the Lord Jesus was the subject.

**13. Paul and his company.** Thus is indicated the fact that Paul, who had started as the subordinate, henceforth appears as the leader in the missionary band, not by any legislation, but from the native force of his character. **Loosed from Paphos.** Set sail from. **They came to Perga.** Perhaps directed by revelation, perhaps led by the necessities of travel to take a ship for whatever port they could find one. Perga was

a large city on the river Cestrus, on the southern border of Asia Minor. It was then a commercial center, but is now uninhabited and a mass of ruins, **Pamphylia**. A province south of the Taurus, and between Cilicia and Lycia. The word means "all-tribe land," indicating the varied races of its inhabitants. **John**. John Mark, their courier and assistant. **Departing from them**. Perhaps from the fickleness of youth, or love of home,

or some resentment at Paul's growing prominence over his relative Barnabas, or some displeasure at the broad Gospel proclaimed by Paul. That he was somewhat blameworthy appears from chap. 15. 37, 38. He was afterward reconciled with Paul, and received commendation from him in 2 Tim. 4. 11. (9) *Let youth learn the needed lesson of perseverance in God's work.*

#### CRITICAL NOTES.

**Verse 1. Now there were at Antioch . . . Barnabas . . . and Saul.** This verse marks the boundary line between the two grand divisions of the Book of Acts. The first twelve chapters are occupied mainly with the church in Jerusalem (chapters 1-7), the progress of the Gospel from the holy city as a center into Judea and Samaria (8, 9), and its first extension to the Gentiles (10-12). Peter is the chief figure in these chapters. His name in them occurs no less than fifty-seven times. But after learning from 12. 17, that "he went to another place," in all the last sixteen chapters we find his name only once more (15. 7). The last sixteen chapters describe the great missionary movements which had their impulse and starting point in Antioch. Paul becomes the sole conspicuous character, so that the entire grand division is naturally subdivided into the accounts of his three missionary journeys, and of his imprisonment and voyage to Rome. His name, which is found as Saul eleven times in the first twelve chapters, occurs four times as Saul and one hundred and thirty-four times as Paul in the last sixteen. With literary skill and historical accuracy Luke indicates in the opening of this chapter that Saul was at first without especial prominence among his fellow-workers. He is placed last in this list, while before him are named three men of whom nothing further is now known. But by the exercise of his rare gift and abounding grace this last one was soon to become first. Such a light could not long remain hidden. In the encounter with Elymas his power is strikingly displayed, and from 13. 13, on Paul is recognized in the narrative as the chief leader in this missionary work.

**2. The Holy Ghost said.** Although Paul had received his own personal commission (Gal. 1. 1, 15, 16, etc.), yet this was recognized and confirmed by the formal action of the organized church, acting under the inspiration of the Holy Ghost.

**7. The proconsul, Sergius Paulus.** Luke was formerly charged with an incorrect use of terms in representing the ruler of Cyprus as a proconsul instead of a proprietor. But his accuracy in this detail has been vindicated in a remarkable manner. It is now an unquestioned fact that all provincial governors who represented the Senate in imperial times were styled proconsuls. Dion Cas-

sius says that Cyprus, though originally assigned to the emperor, was afterward given back by him to the Senate, together with Gallia Narbonensis, "and so proconsuls began to be sent to those nations also." Inscriptions and coins corroborate this testimony. Indeed, an inscription was discovered by Cesnola in Cyprus which, though mutilated, unquestionably refers to the proconsulship of a Paulus, who was probably the Sergius Paulus of this account. (See Lightfoot's *Essays on Super-natural Religion*, pp. 292-297.)

**9. Saul, who is also called Paul.** This change in the apostle's name is connected by some with the conversion of Sergius Paulus, as though Paul adopted the new name as a trophy of his victory. But such a course is not consistent with the known character of the apostle. Neither are we to think that he assumed the name as a token of humility, since the word in Latin means "little;" for such ostentatious humility would be unapostolic, and besides the name was an honored one in the Roman world. It is far more probable that the name was either given him by his parents as a second one, and perhaps from some connection between his father, who was a Roman citizen, and the Æmelian family, which had the cognomen Paulus; or that Saul himself assumed this name for convenience in his missionary work among the Greek-speaking Jews and Gentiles, and selected it because of its resemblance in sound to Saul. His own Hebrew name was probably objectionable in this work, because the Greek word *saulos* means "waddling," or "wanton."

#### The Lesson Council.

**Question 2.** *Is there any distinction to be made between "prophets" and "teachers;" if so, what?*

The frequent use of the two terms in conjunction implies a distinction, but the line is not clearly marked. In general, prophecy is a declaration of the general ideas of the divine government, of which the prediction of particular events is only a part. The function of teaching consists mainly in bringing to remembrance and explaining the truth which has already been revealed. From these definitions we can see how it is that the gift of prophecy should diminish, while the

work of teaching is commanded in the final and great commission

Paul says, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers" (1 Cor. 12. 28). A prophet possessed a special illumination of soul which enabled him to speak for God. Prophecy was a spiritual gift by which men were fitted to understand and expound the truths of Christianity. A teacher repeated and impressed the elementary truths of Christianity which had been already revealed. While a prophet might exercise the office of a teacher, a teacher had not the gift of prophecy.

"Prophets" and "teachers" were alike inspired instructors in sacred truth. The "teacher" taught the Church truth which had been already revealed, while the "prophet" added to this special revelations of and concerning coming events.

Prophets were persons specially inspired to foretell future events, and reveal God's will to men. They spoke fearlessly, delivering their message with an impressiveness that revealed at once the high source of their authority. Prophets may be teachers, but teachers are not necessarily prophets. The former derive their knowledge and inspiration directly from the Almighty; the latter usually from men. The prophet, from the nature of his mission, is imposing and positive; the teacher, modest and insinuating. The prophet prefaces his message with, "Thus saith the Lord;" the teacher more often with, "Brethren, I beseech you." The prophet's words are calculated to inspire awe or provoke opposition; the teacher's to soothe and persuade. The prophet is a beacon casting its blaze afar, and admonishing the mariner of danger; the teacher is a skillful pilot guiding his bark in accordance with the warning.

## Analytical and Biblical Outline.

### Workers for Christ.

#### I. CHOSEN WORKERS.

*Separate.... Barnabas and Saul.* v. 2.

"A chosen vessel." Acts 9. 15.

"Called to be an apostle." Rom. 1. 1.

#### II. CONSECRATED WORKERS.

*Laid their hands.* v. 3.

"Conferred not with flesh." Gal. 1. 16.

"Is this grace given?" Eph. 3. 8.

#### III. EARNEST WORKERS.

*Preached the word.* v. 5.

"In season, out of season." 2 Tim. 4. 2.

"We are ambassadors." 2 Cor. 5. 20.

#### IV. INSPIRED WORKERS.

*Filled with the Holy Ghost.* v. 9.

"My Spirit within you." Ezek. 36. 27.

"Baptize.... Holy Ghost." Matt. 3. 11.

#### V. MIRACULOUS WORKERS.

*Thou shalt be blind.* v. 11.

"Through mighty signs." Rom. 15. 19.

"To another.... miracles." 1 Cor. 12. 10.

#### VI. SUCCESSFUL WORKERS.

*Deputy believed.* v. 12.

"Faith.... by hearing." Rom. 10. 17.

"Foolishness of preaching." 1 Cor. 1. 21.

## Thoughts for Young People. God's Call to Missionary Work.

1. God calls the Church endowed with spiritual gifts to work for the evangelization of the world without the Gospel. (Verses 1, 2.)

2. The call to the work of missions comes to those who are in close fellowship with God. (Verse 2.)

3. The call to the work of missions comes from the Holy Spirit, and not from earthly authority. (Verse 2.)

4. The call to mission work is direct and personal, choosing its own workers. (Verse 2.)

5. The call to mission work is for the best workers in the Church, those seemingly most needed at home. (Verse 2.)

6. The call to mission work should meet with a prompt and willing response from the Church. (Verse 3.)

7. The call to mission work involves hardships, self-denial, and earnest ministry of the word. (Verses 4-6.)

8. The call to mission work leads the workers to face opposition of Satan. (Verses 6-11.)

9. Those who preach the Gospel should be persevering as well as earnest in their labors. (Verse 13.)

## Lesson Word-Pictures.

Bright, beautiful city by the Orontes—Antioch! You have seen many memorable gatherings within your walls, O Antioch! but do you appreciate this which is held to-day? It is in no palace, theater, or garden. Let us come this way. Look within that plain, humble room. You see only ordinary folk, some of those people Antioch knows so little about, first called Christians within her borders. They are praying. Amid solemn supplications they are seeking to know the will of God. How hushed and solemn is the place! Only the voice of some one in prayer is heard, while across their bowed forms fall the shadows of this reverent seclusion. What will God tell his people to do? To stay upon their knees and fast and pray on? Let the Church, the army of the living God, go out! Separate Barnabas and Saul for this great work! What! only two? No more in this detachment that is to move upon a resisting world? Barnabas and Saul, this is the order coming down from the great Captain of their salvation. There is more

prayer.  
hands ar  
bless the  
that com  
now they  
them to  
of the br  
well as  
Loving  
Barnaba  
the wid  
Church  
two goin  
Look aw  
western  
portal of  
prus is  
those in  
the cross  
come to  
appears  
with the  
O, was  
so great  
They  
before  
near h  
surround  
this tri  
in oppo  
steps fo  
is Elyn  
in oppo  
him. I  
ness of  
a pierce  
Barnab  
guards.  
Paul's  
And th  
hears l  
shadow  
light so  
ing in  
He stru  
hands  
lead av  
that th  
fact of  
impres  
the tru  
their v  
that s  
them.

C  
Bel  
the no  
Mosle  
so afr



prayer. There is prolonged fasting. Solemn hands are laid upon Barnabas and Saul, hands that bless them and would detain them, and yet hands that commission them and send them out. And now they are gone. Loving hearts have followed them to Seleucia and are grouped upon the shore of the bright, blue sea. Loving hands wave a farewell as a vessel pushes away from its moorings. Loving eyes watch and watch till the vessel bearing Barnabas and Saul is only a vanishing speck upon the wide, wide sea. What a venture for the early Church! What a step for its missionaries, only two going out to conquer a host! But whither? Look away! Can you not see towering above the western waters those azure heights, like some portal of the new Jerusalem set above the sea? Cyprus is there, and Salamis receives the ship of those missionaries of the Church, those soldiers of the cross. Only two, did I say? only two have come to conquer Cyprus? John, surnamed Mark, appears as their minister. But another has come with them, the Spirit of God, a divine presence! O, was ever an army so small attended by an ally so great!

They go from Salamis to Paphos. They stand before the Roman ruler. His Roman guards are near him. The splendors of Roman power surround him. Will the little army move upon this tribunal of Rome? But who is it that rises in opposition? What evil-eyed, dark-browed man steps forward and would thwart the apostles? It is Elymas, the wizard and juggler, who cries out in opposition. Paul, the old-time Saul, looks at him. His eyes flash and burn with the consciousness of that divine presence attending him. What a piercing, searching look! What will Paul say? Barnabas, Mark, the Roman ruler, the Roman guards, the sorcerer himself, are waiting to hear Paul's words going out like the flaming of a fire. And then as those eyes burn into his soul Elymas hears his sentence—of what? There is a strange shadow falling upon him! What is it? The twilight setting in suddenly? It is a twilight deepening into a horrible night. Elymas cannot see! He struggles forward! He totters! He holds out his hands in piteous appeal for guidance! Let some one lead away the humbled magician. What wonder that the ruler is awed! Any strangeness in the fact of his submission and his conversion? It is an impressive power attending these missionaries of the truth, these soldiers of the cross. And when their vessel lifts its wings and hastens northward that same power of God overshadows and defends them.

### Orientalisms of the Lesson.

Belief in sorcery still exerts a great power over the non-Christian people of the world. Hindoos and Moslems still believe in "the Evil Eye." They are so afraid of bad luck coming in one way and an-

other from the spell of evil that a child's name will not be mentioned in a given presence, even a wrong name instead of its own being given. The late Chinese riots had their strength in the belief that the missionaries were sorcerers, taking the eyes or hearts of Chinese children to make medicine of, with which to cast a spell over the Chinese to make them become Christians. The same notion breaks out in violent expression in a number of widely separated localities in various parts of Asia. And thus it is, too, with demoniacal possession. There has been found in numerous instances, widely separated from each other, in distinct provinces of China and India, a great variety of cases which Dr. Nevins, of China, who has at great pains examined the evidence he has acquired through many years, says in very many instances answer closely to the demoniacal phenomena mentioned in the New Testament. The basis of them is in some cases hysteria, nervous prostration, or dementia, but the Satanic influence through these, Dr. Nevins and many others think, is strongly marked. Elymas, the sorcerer, was cursed with blindness for using his influence as a so-called sorcerer to pervert the people.

### By Way of Illustration.

*Verses 2.* It is a significant fact that in every department in which we naturally seek to move men most by appeals we are directed to depend solely on prayer. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." The supply of workmen is to be secured by prayer.—*A. T. Pierson.*

*Verses 3-5.* The apostolic Church was a mission Church, and it was equally remarkable for its growth. Fifty years ago, thirty Baptist churches in Maryland declared themselves opposed to missions, while two alone took a stand in favor of them. The two increased to thousands, while the antimission churches diminished till they now number only seven or eight persons.

"Give the Gospel a fair chance," were the dying words of Peter Cartwright.

*Verses 6-10.* The devil cannot so exactly counterfeit an angel of light but that, by a discerning mind, he may be distinguished from him. A beggar can never act a prince so cunningly but that his behavior of occasional coarseness will betray the meanness of his pedigree to one of truly noble extraction. A base imitation will always fall short of the original from whence it is taken; and, though sin and error may put on the mantle of truth, a genuine lover of truth will discover the imposture.

*Verses 11.* Punishment is designed to work salvation. It is the thorny hedge which keeps the traveler from the precipice. It is the wreck

thrown on the rocks warning other vessels to beware of that coast.

"The deputy... believed, being astonished at the doctrine of the Lord." Doubt is "can't believe;" unbelief is "won't believe." Doubt is honesty; unbelief is obstinacy. Doubt is looking for light; unbelief is content with darkness. Loving darkness rather than light—that is what Christ attacked, and attacked unsparingly. But to the intellectual questioning of Thomas and Philip and Nicodemus, and the many others who came to him to have their great problems solved, he was respectful and generous and tolerant. And how did he meet their doubts? The Church says, "Brand them!" Christ said, "Teach them!" When Thomas came to him and denied his very resurrection, and stood before him waiting for the scathing words for his unbelief, they never came. Christ gave him facts—facts. Christ said, "Behold my hands and my feet."... Get up the facts of Christianity and take men to the facts. Christ's treatment of doubt is not, "Brand him!" but lovingly, wisely, and tenderly to teach him. Faith is never opposed to reason in the New Testament; it is opposed to sight.—*Drummond.*

We daily see Hindoos of every caste becoming Christians and devoted missionaries of the cross.—*India Trakash* (a native paper of Bombay).

Verse 13. "To spread Christian holiness over all lands" is our duty and destiny. We are gold-beaters. Our doctrines are malleable.—*Howard Henderson.*

Our Saviour's disciples said of the loaves and fishes, "What are they among so many?" The Lord showed them what the little could do after he had blessed it.—*Sidney Clare.*

### The Teachers' Meeting.

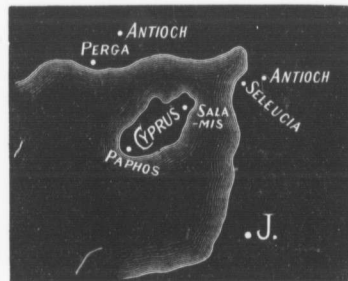
Draw a map of the lands in Paul's first missionary journey, indicating Antioch, Seleucia, and Cyprus, and on the latter Salamis and Paphos.... Trace on the map, before the class, the places, while eliciting by questions the facts of the lesson.... Show the circumstances under which the first missionary work of the Church was undertaken: (1) By an earnest Church; (2) Under divine call; (3) By chosen workers.... Show the traits of Barnabas and Saul fitting them for the work.... Point out the difficulties here shown as in the way of the Gospel.... Some lesson pictures: (1) A picture of the church at Antioch—the prophets and teachers, prayer, voice of the Spirit, etc.; (2) A picture of the departing missionaries—shore, vessel, friends, farewell, island in the distance, Paul and Barnabas; (3) A picture in the synagogue at Salamis—worshiping Jews, preaching apostles; (4) A picture of the governor's palace at Paphos—

Elymas, Paul, the rebuke, the blindness, the ruler's faith.... Aspects of the true spirit of missionary work.

### References.

FRISMAN. Ver. 5: The synagogue, 636. Ver. 6: Sorcerers, 630.... FOSTER'S CYCLOPEDIA. Prose, 3988-3995, 282, 283, 827, 3998, 4417. Vers. 1-7: Prose, 8942, 8943; Poetical, 3456. Ver. 2: Prose, 6125, 9553, 9554, 9567, 2986, 2989, 2997.

### Blackboard.



The blackboard gives an outline map as an aid to teach the lesson. Get one of the bright public school boys to draw it. It will interest him, and it is well to get boys actively interested in the work of the Sunday school. Paul was the first missionary, and we all want to see where it was that he traveled during his first journey. Take the text of the lesson, and read like this: "Now there were in the church that was at ——" Stop reading, and point with a rod to the city of Antioch, and let the school fill in the word. Go on reading, and when you come to verse 4 stop at the names of the cities, and point to the board, letting the school name them. When you are through let some one name the distances, and another tell of the manner of traveling.

### Primary and Intermediate.

#### LESSON THOUGHT. *Sowing the Seed.*

*Review.* Where was Peter put by Herod? What did his Christian friends do to help him? What wonderful visitor came to the prison? Who is the great Helper in time of trouble?

*Introductory.* [Let some child point out Antioch on the map, and bring out from children all they can remember about this city and the work and workers there. Tell that the church there had grown to be large and strong. It had not one, but many ministers and teachers. It had not only grown in numbers, but in love; for the desire had

sprung up to send out missionaries to teach the Gospel to the heathen.]

To be taught: 1. That God chooses his own workers. 2. That to work for God calls for self-denial. 3. That Satan does all he can to hinder the work of God. 4. That God gives power to his faithful workers.

1. What kind of a church was the one in Antioch? Yes, it was large, strong, busy, and loving. Lazy Christians do not want to work for God. Lazy Christians do not have the love that makes them want to help other people. The Christians in Antioch were not lazy Christians. The ministers and teachers of the church in Antioch probably held a prayer meeting, when they asked God to show them what he wanted them to do about sending out some of their number to preach the Gospel. In some way, we do not know how, but as they fasted and prayed they heard the voice of the Holy Ghost telling them to send Barnabas and Saul out to do this great work. God knows who his workers are, and he will let it be known, if we will ask him and wait to hear his answer.



2. [Make a cross on the board, and print "Self-Denial" on the crosspiece.] Who bore the cross for us? Did Jesus leave his heavenly home and come to the earth to please himself? No; and as Jesus did so we must do—give up our way, and not

live to please ourselves.

It was not pleasant for Barnabas and Saul to leave their happy church life and friends and go to live among heathen people, where they would be sure to meet with persecution. This was the self-denial which makes the Christian's cross.

There are many missionaries now. Perhaps you have seen one who has heard the voice of the Holy Spirit saying, "Go, teach my poor heathen children that God loves them." Do not forget when you see or hear of a missionary worker the next time that here is some one who is denying self for Jesus's sake, and ask if there is any self-denial you can practice to help them in their work. [Tell some ways in which children can work for missions.]

3. [Tell the story of Elymas, after tracing on the map the journey of the missionaries, and telling how the way was opened for the Gospel to be preached to the governor.] Why did Elymas try to hinder the governor from believing in Jesus? There was an evil spirit in his heart, which made him try to turn people away from right ways. Can it be the same kind of a spirit which tells little Harry Vale to stay away from Sunday school, and try to get other boys to stay with him? When a saloon keeper tries to get men to come into his saloon and take a drink you think there is a bad

spirit in him. But do you ever think that the same bad spirit uses little boys and girls to do his work when they try to keep others from being good and doing right? Missionaries and all good people are trying to hinder Satan's work, and this makes him angry. The safe way is always to say, when the temptation to evil comes, "Get thee behind me, Satan!"

4. Saul [who after this is called Paul] gave Elymas the name which belongs to him, "Child of the devil." God gave Paul power to send blindness upon this wicked man. When the governor saw what power Paul had he believed what Paul taught about Jesus and the resurrection.

When God sends missionaries to teach the Gospel he goes with them to show them what to do, and to help them do it. And he is just as truly with his little children everywhere who are trying to work for him. You know Jesus said, "Go, . . . preach the Gospel," and, "Lo, I am with you."

Children have a work to do for Jesus, and if they are ready to give up their way and do what he tells them they may have his help as truly as Paul did.

#### OPTIONAL HYMNS.

##### No. 1.

Come, ye sinners, poor and needy.  
Come with thy sins to the fountain.  
With hearts in love abounding.  
Awake! awake! the Master.  
Far and near the fields are teeming.

##### No. 2.

God loved the world of sinners lost.  
Come, sinners, to the Gospel feast.  
I am kneeling, Lord, at Mercy's gate.  
If I come to Jesus,  
Happy the souls to Jesus joined.

#### The Lesson Catechism.

[For the entire school.]

1. From what church were the missionaries sent out to preach the Gospel? **From the church at Antioch.**
2. Whom did they send? **Barnabas and Saul.**
3. Where did they begin the work of preaching? **In the island of Cyprus.**
4. Who was among the people converted through their labors? **Sergius Paulus, the Roman ruler.**
5. By what name was Saul henceforth called? **Paul.**

#### CATECHISM QUESTION.

44. What is the law of God?  
The law of God is His declared will respecting what men are to do, and what they are not to do.
45. Where is the law to be found?  
In the Holy Scriptures of the Old and New Testaments.

**A. D. 46.] LESSON VIII. PAUL'S FIRST MISSIONARY SERMON. [Nov. 20.]**  
**GOLDEN TEXT. To you is the word of this salvation sent. Acts 13. 26.**

**Authorized Version.**

**Acts 13. 26-43.** [*Commit to memory verse 38.*]

26 Men and brethren, children of the stock of A'bra-ham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Je-ru'-sa-lem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

28 And though they found no cause of death *in him*, yet desired they Pi'lato that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulcher.

30 But God raised him from the dead :

31 And he was seen many days of them which came up with him from Gal'i-lee to Je-ru'-sa-lem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto their children, in that he hath raised up Je'sus again ; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of Da'vid.

35 Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

36 For Da'vid, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption ;

37 But he, whom God raised again, saw no corruption.

38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins :

39 And by him all that believe are justified from all things, from which we could not be justified by the law of Mo'ses.

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

41 Behold, ye despisers, and wonder, and perish : for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gen'tiles besought that these words be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Bar'na-bas ; who, speaking to them, persuaded them to continue in the grace of God.

**Revised Version.**

26 Brethren, children of the stock of A'bra-ham, and those among you that fear God, to us is the word of this salvation sent forth. For they that dwell in Je-ru'-sa-lem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled

27 *them* by condemning *him*. And though they found no cause of death *in him*, yet asked they

28 of Pi'lato that he should be slain. And when they had fulfilled all things that were written

29 of him, they took him down from the tree, and

30 laid him in a tomb. But God raised him from the dead ; and he was seen for many days of

31 them that came up with him from Gal'i-lee to Je-ru'-sa-lem, who are now his witnesses unto

32 the people. And we bring you good tidings of the promise made unto the fathers, how that

33 God hath fulfilled the same unto our children, in that he raised up Je'sus ; as also it is written in the second psalm, Thou art my Son, this day

34 have I begotten thee. And as concerning that he raised him up from the dead, now no more to

35 return to corruption, he hath spoken on this wise, I will give you the holy and sure  *blessings*

36 of Da'vid. Because he saith also in another  *psalm*, Thou wilt not give thy Holy One to see

37 corruption. For Da'vid, after he had in his own generation served the counsel of God, fell on

38 sleep, and was laid unto his fathers, and saw corruption ; but he whom God raised up saw no

39 corruption. Be it known unto you therefore, brethren, that through this man is proclaimed unto

40 you remission of sins : and by him everyone that believeth is justified from all things, from which ye could not be justified by the law

41 of Mo'ses. Beware therefore, lest that come upon  *you*, which is spoken in the prophets ;

42 Behold, ye despisers, and wonder, and perish ; For I work a work in your days,

43 A work which ye shall in no wise believe, if one declare it unto you.

44 And as they went out, they besought that these words might be spoken to them the next sabbath. Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Bar'na-bas ; who, speaking to them, urged them to continue in the grace of God.

**TIME.**—A. D. 46. **PLACE.**—Antioch in Pisidia. **DOCTRINAL SUGGESTION.**—Justification.

**HOME READINGS.**

*M.* Paul's first missionary sermon.

Acts 13. 26-37.

*Tu.* Paul's first missionary sermon. Acts 13. 38-43.

*W.* Beginning of the address. Acts 13. 14-25.

*Th.* Preaching at Corinth. Acts 18. 1-11.

*F.* The Gospel of liberty. Luke 4. 14-22.

*S.* By grace. Rom. 3. 19-26.

*S.* Justification by faith. Rom. 9. 25-33.

## LESSON HYMNS.

No. 29, New Canadian Hymnal.

Sinners Jesus will receive.

No. 32, New Canadian Hymnal.

Oh, word of words, the sweetest.

No. 30, New Canadian Hymnal.

Oh, precious words, that Jesus said!

## DOMINION HYMNAL

Hymns, Nos. 30, 29, 28.

## QUESTIONS FOR SENIOR STUDENTS.

1. **The Crucified Saviour**, v. 26-31.

To whom was Paul preaching?

To whom did he offer salvation?

Who are they that fear the Lord?

To whom is salvation now offered? (Rev.

22. 17.)

Through whom is it offered? (Verse 38.)

Who is meant by "this man?"

2. **The Fulfilled Promise**, v. 32-37.

What promises did Paul recall? (Verses 33-35.)

To whom did they refer?

How were they fulfilled?

Had Christ power over death?

On whom does he confer like power? (1 Cor. 15. 54-57.)

3. **The Forgiveness of Sins**, v. 38-43.

What offer does Paul announce? (Verse 38.)

Who need forgiveness?

How is this forgiveness through Jesus?

What is offered with forgiveness? (Verse 39.)

What is justification? (Rom. 3. 22; 8. 1.)

What is its effect? (Rom. 5. 1.)

What warning did Paul add? (Verse 40.)

From what prophets did he quote? (See Isa. 29. 13, 14; Heb. 1. 1-5.)

Who now should heed this warning?

What will be the result of neglect? (Read Heb.

2. 1-4.)

**Practical Teachings.**

Where in this lesson do we learn—

1. That there is only one way of salvation?

2. That people may read God's word and yet be ignorant of him?

3. That only those who are in sympathy with God's works can understand him?

**Hints for Home Study.**

Find, if you can, how old Paul was at this time.

Prepare an outline of Paul's life in six sentences.

## QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Crucified Saviour**, v. 26-31.

To whom was Paul preaching?

To whom did he offer salvation? (GOLDEN

TEXT.)

Why had the rulers condemned Jesus?

What did they find against him?

What did they do with the crucified Jesus?

What did God do with him?

Who saw the risen Jesus?

Who were some of these witnesses? (1 Cor. 15.

5-8.)

2. **The Fulfilled Promise**, v. 32-37.

What good news did Paul declare?

What three passages did he quote from the psalms?

What did he say about David?

How did he contrast David and Jesus?

What change must pass on all save Jesus?

(1 Cor. 15. 53.)

3. **The Forgiveness of Sins**, v. 38-43.

Through whom is forgiveness offered?

Who may find forgiveness?

What warning did Paul utter?

What Scripture did he quote?

From what two prophets did he quote?

What request was made of Paul? By whom?

Who followed the apostles?

What were these urged to do?

What ought we to do? (Heb. 10. 23.)

**Teachings of the Lesson.**

Where in this lesson are we taught that—

1. There is only one way of salvation?

2. Salvation is possible only through faith?

3. All who will may be saved?

**Home Work for Young Bereans.**

Who preached a sermon which was the means of converting three thousand souls?

Who preached a sermon which was followed by the preacher's murder?

Who preached a sermon that made a great man tremble?

## QUESTIONS FOR YOUNGER SCHOLARS.

Where did the missionaries go after leaving Paphos? **To Perga.**What was their next stopping place? **Antioch in Pisidia.**Where did Paul preach his first sermon there? **In the synagogue.**To whom did he preach? **To both Jews and Gentiles.**What did he say was sent to them? **The news of salvation.**Who did he say had condemned Jesus? **The Jewish rulers.**

What did they want Pilate to do? **Put Jesus to death.**

Who raised him from the dead? **God.**

Who saw him after his resurrection? **Many disciples.**

What did Paul have to declare to the people? **Good news.**

What was the good news? **That God had kept his promise.**

What was the promise? **That a Saviour would come.**

What did Paul say was preached through Jesus? **Forgiveness of sins.**

Who are justified by Jesus? **All who believe.**

Against what did Paul warn the people? **Against unbelief.**

Who begged to hear more about the Gospel? **The Gentiles.**

What did the missionaries urge the people to do? **To seek God earnestly.**

#### Words with Little People.

You can be a little missionary, speaking kind words, doing kind deeds, telling of your love for Jesus, putting away wrong thoughts and tempers. Does this seem a small work? No; it is a great work.

#### Whisper Prayer.

"Lord, help me."

### EXPLANATORY AND PRACTICAL NOTES.

#### General Statement.

Paul and his company are in the Jewish synagogue in Antioch, in Pisidia. It is A. D. 46, not long after the last lesson. The rulers have recognized him as a rabbi, and have asked him to speak. He has taken the lesson of the day, probably Deuteronomy 1 and Isaiah 1, and from them, after a hasty sketch of God's dealings with Israel, has introduced his constant theme, "Jesus, and him crucified" (1 Cor. 2. 2). It is a message of glad tidings—of (1) A Saviour provided; (2) A promise performed; and (3) A salvation preached.

**Verse 26. Brethren.** Paul never omitted the courtesies of life. **Children of the stock of Abraham.** And therefore inheriting the rich Messianic prophecies. **Whosoever among you feareth God.** Proselytes from heathenism—Gentile Jews. The Jews had done much noble missionary work, and had made many converts. **To you.** Better, "to us." Paul proclaims at the outset that the Jews are by birth citizens of the kingdom of God. He wants his hearers to accept the privileges and responsibilities of this exalted citizenship.

**27. They that dwell.** Paul remembers that foreign Jews had no hand in the crucifixion of Christ. **Knew him not.** Christ said, "They know not what they do;" and Peter says, "Through ignorance ye did it" (chap. 3. 17). But ignorance was no excuse for sin, because it was their duty to know. **The voices of the prophets,** if heeded, would have set them right. **Read every sabbath.** In their synagogues. Reading the Scripture was a part of their regular service. Let us fear lest our prejudices or indifference prevent our understanding the word, and lead us also into sin.

**28. Though they found no cause.** Observe the working of hate and bigotry. Not even suborned witnesses could bring aught against him, yet they demanded his death.

**29. They . . . fulfilled.** So man's most vicious and wicked works are used by God to fulfill his will. There is no intimation, however, that such a fulfillment makes the act any less a sin. **Laid**

**him in a sepulcher.** This was done by friendly hands; but Joseph of Arimathea and Nicodemus were "rulers," and are thus included in that term in verse 27.

**30. But.** A skillful appeal from the judgment of their own Sanhedrin to their God. Christ's resurrection proved their course wrong, and set the seal on his divinity.

**31. Seen many days.** It was no secret. For forty days he mingled with men, and was seen by so many that there was no room for questioning the fact. **Of them.** The disciples. Paul thus excludes himself and Barnabas from this number. **His witnesses.** Blessed are they who can, of their own experience, say, "I know that my Redeemer liveth."

**32. Glad tidings.** No tidings could be more joyful to the Jewish heart than that the Messiah had come; but, alas! they would not recognize him unless he came as they would like him to come. **The promise.** First made to Abraham, and renewed all the way down to Jacob, to Moses, to David, to Ahaz, to Daniel, etc. The Old Testament is a unit of promise of the Saviour to come.

**33. Raised up Jesus.** There is nothing in the Greek to correspond with "again." See the same idea and expression in Luke 1. 69. **Second psalm.** Quoted also in Heb. 1. 5, and 5. 5, as referring to Christ.

**34. That he raised.** Paul, having declared the fulfillment of the promise, now goes on to prove from the Scriptures that Christ must have risen from the dead, just as Jesus had risen. **His**

first quotation is from Isaiah 55, a chapter which is all a prophecy of Christ, and through it back to Psalm 89. Notice the expression, **he said**, which clearly infers that the Scriptures are, indeed, the word of God, and not of man. Paul quotes Psalm 16, 10, and shows that it could not refer to David, who died and was "laid unto his fathers," but that it was perfectly fulfilled in Him who was "the sure mercies of David."

**36. Served his own generation.** That is, he served God in his time, or while he lived. See margin. But it is true that in doing the will of God we do serve our own generation, and for their best good.

**38. Through this man . . . forgiveness of sins.** The original has not the word *man*, but *this* referring to the Messiah, above declared, *this One*, the only Saviour. Through Christ past sins are "forgiven," their record is "blotted out," present sinfulness is eradicated, and a new heart implanted which hates sin; and future sin is made unnecessary, indeed impossible, except by a "fall from grace."

**39. All that believe.** Or, rather, that have not mere intellectual belief, but trusting faith. **Justified.** A legal term, not meaning "to make just or holy," but "to absolve from guilt." "Treated as if he had not sinned." **Could not . . . by the law.** The law could not absolve anyone from guilt. Not that the Gospel does the work more perfectly than the law, but that it does what the law cannot do at all.

**40. Beware.** The apostle, having presented

the Gospel, may have seen signs of its rejection. It was hard for the people to give up their golden hopes of Hebrew dominance in the political world, and accept in its stead a spiritual kingdom which they could not understand. It had been hard for Paul. He quotes here the Septuagint version of Heb. 1, 5, and uses it as an illustration of his idea. Christ is still working a work in our days; let us beware how we despise any of his works or workers.

**42. When the Jews were gone out.** Better, "As they were going out of the synagogue, they besought," etc.; that is, as Paul and Barnabas went out the people besought. The apostles' hearts must have leaped for joy at this sign of welcome. The Jews did not reject the doctrine until they saw the multitudes (verse 45). Any motion toward a welcome of Gentile heathen offended the haughty children of Abraham.

**43. Religious proselytes.** Those who had been converted to Judaism from the Gentiles. "Religious" is better rendered "devout," and here refers to punctilious observance of the law. Devout men will seek to know all the truth. **Grace of God.** That is, the free gift of God. These proselytes and their Jewish friends hungered for purity of life, and had sought it through the inspiring ceremonies of Judaism. Paul taught them that these ceremonies were in truth prophecies—types which foreshadowed the free gift by God of His Son for our salvation; and urged them to rest their hopes in God's grace only.

### CRITICAL NOTES.

**Verse 27. For.** This word and the connections of thought which it expresses have been explained in two ways. "For" manifestly introduces a reason for the statement just made, that "to us is the word of this salvation sent forth." Following the Authorized Version, which has "to you" instead of "to us," many have understood Paul to be drawing a contrast between the Jews with their adherents in Antioch and the Jews dwelling in Jerusalem. This view would make Paul say, "This gospel is preached to you, because the Jews in Jerusalem rejected the Messiah." The more satisfactory interpretation, however, is that which understands the contrast to be made between the fathers to whom the promises were made and the children to whom these promises have been fulfilled—"This gospel is preached to us, because, through the agency of the inhabitants and rulers of Jerusalem, the prophecies concerning the death of the Messiah have been fulfilled, and because God raised him from the dead." Verses 32 and 33, taking up the same thoughts in a slightly modified form, confirm this latter view. See also 2, 38, and 3, 17, 26, where the Gospel is distinctly offered to the rulers and people of Jerusalem.

**33. Unto our children.** The best manuscripts favor this reading, but to give that of the Authorized Version requires the change of but a single letter in the Greek. As Westcott and Hort say, "It can hardly be doubted that this was a primitive error, and that the original statement was, 'unto us their children.'" **The second psalm.** Some texts have instead of this "the first psalm." There is early evidence that the first and second psalms were sometimes joined together in Hebrew manuscripts, and in some copies of the Septuagint. The best authenticated reading in this verse, however, is that given above. **This day have I begotten thee.** This same passage is quoted also in Heb. 1, 5, and 5, 5. The best interpretation of its meaning is that in harmony with Paul's statement in Rom. 1, 4: "Declared to be the Son of God with power . . . by the resurrection of the dead." The resurrection of Jesus from the dead is such a striking proof of his divine Sonship that this Messianic declaration in the second psalm may be fittingly applied to that great event.

**35. Thou wilt not give thy Holy One to see corruption.** For the same use of this passage by Peter see 2, 27-32.

**39. By him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses.** While, as is natural, this first reported sermon of Paul's is similar in many respects to the sermons of Peter as given in the Acts, yet we readily recognize thoughts and expressions parallel to those in Paul's epistles (see, for example, 1 Cor. 15. 3-11), and this verse states in clear terms the great doctrine of justification by faith in Christ, as opposed to justification by the works of the law, which Paul emphasizes so powerfully in his Galatian and Roman epistles.

**42. As they went out.** These words are best referred to Paul and Barnabas, who appear to have left the synagogue before the assembly was dismissed.

### The Lesson Council.

**Question 3. What is it to be justified? What is the difference (if any) between remission, forgiveness, and justification?**

"To be justified" is to be made right in the sight of God. This cannot be brought about by our righteous acts (Rom. 3. 20), but is by the will of God (Rom. 3. 30), by means of the shed blood of Jesus (Rom. 5. 9), according to our personal faith (Rom. 5. 1). "Remission" and "forgiveness" mean one and the same thing, and refer to that act of God by which sin is taken off the sinner, thereby releasing him from the penalty justly due, and freeing him from punishment. Our sins must be "remitted," and we "forgiven," before we can be "justified."

To be justified is to be regarded by God as having fulfilled his law. When the penitent relies wholly on the Lord Jesus Christ as his Saviour he is justified. Remission, forgiveness, and justification are often used interchangeably to indicate the pardon of the penitent and his reception into the favor of God.

Justification implies disturbed relations. To be justified is to be placed in normal and right relations to any we have offended. On the part of the offender this makes reparation absolutely necessary. Justice violated must be satisfied, either by an equivalent for the injury or an expiation for the crime. Remission and forgiveness both mean to give back—to pardon—the latter in a deeper and more generous sense. Justification is not only the pardoning of an offender, but his perfect restoration to former favor.

To be justified is to be the recipient of the divine act of justification. Justification is the act of God. By reason of the sacrificial death of Jesus Christ every man who confesses his sins and

believes in Christ is forgiven, his sin is remitted, and he is restored to the favor of God. To have one's sin remitted and to be restored to favor is to be justified. A distinction can be drawn in the use of the terms, in which case, remission signifies pardon, forgiveness adds the idea of restoration to favor, while justification includes both. The terms are ordinarily used interchangeably.

### Analytical and Biblical Outline.

#### The Gospel Message.

##### I. A MESSAGE TO ALL.

*Men and brethren.* v. 26.

"Everyone that thinketh." Isa. 55. 1.

"Jew first....the Greek." Rom. 1. 16.

##### II. A MESSAGE OF CHRIST.

*They knew him not.* v. 27-32.

"We preach Christ crucified." 1 Cor. 1. 23.

"Peace by Jesus Christ." Acts 10. 36.

##### III. A MESSAGE FROM SCRIPTURE.

*Promise....unto the fathers.* v. 32-35.

"Scriptures....might be fulfilled." Matt. 26. 56.

"Saying none other things." Acts 26. 22.

##### IV. A MESSAGE OF SALVATION.

*Forgiveness....justified.* v. 38, 39.

"Taketh away the sin." John 1. 29.

"Redemption through his blood." Eph. 1. 7.

##### V. A MESSAGE OF WARNING.

*Beware therefore.* v. 40, 41.

"Wisdom....shall perish." Isa. 29. 14.

"Which ye will not believe." Hab. 1. 5.

### Thoughts for Young People.

#### The Voices of the Prophets and their Fulfillment.

1. It is not enough that we read or hear the word of God; we must study it, that we may know its voice (verse 27), and say with David, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119. 11).

2. The voices of the prophets to the fathers were for all the world (Gen. 12. 3), and therefore we may say, "I will take the cup of salvation, and call upon the name of the Lord" (Psalm 116. 13).

3. Christ, foretold by the prophets, is the only one who can save, and faith is the only way of salvation. "By grace are ye saved, through faith" (Eph. 2. 8).

4. Though we cannot be justified by the works of the law, yet we do not make void the law through faith (Rom. 3. 81). "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2. 4).



## Lesson Word-Pictures.

It is an old synagogue—at least I fancy that it is ancient. Everything is old—benches old and hard, furniture old and odd. The rulers in their seats are old. The copy of the law is old; and the services, are they not of the pattern handed down for generations? The ideas in the heads and the talk of those rulers—whenever they do talk—are all old. It is the same difficult keeping of the law, the same wearisome ceremonial, with all its hard particulars of obedience.

Nothing new about the synagogue, its rulers, or its services, or the people in it? Hold! There are two new faces up there among the men. They are Jews, but plainly they are strangers. They have an intelligent look, as if they had something they could say, provided they were asked to speak, and now the rulers courteously invite them.

Paul speaks.

He travels along the old lines of synagogue thought until he tells of One by whom salvation was to come! And now he touches on the crucifixion of Jesus, and you seem to see the cross, the sternly watching soldiers, the tearful disciples, the gibing priests, the curious spectators.

How the Jews stare!

They frown. They do not like to hear Paul declare that the rulers at Jerusalem condemned that man. He goes on. As he speaks you seem to witness the sorrowful removal of Jesus from the cross, and then he is laid away in the silent tomb.

But—what? "God raised him from the dead?" The tomb thrown open, the sleeper rising, this conqueror marching forth, meeting his fellows again, and seen of them many days—how can it be? Paul sees it as in a vivid picture; but how, how can it be? There is more scowling, more frowning, more head-shaking among these astonished Jews.

And now what do they hear?

By this risen Jesus comes the forgiveness of sins? And the people in the synagogue are to take heed that they be not "despisers" and perish? Children of Abraham perish, they reason? O what a tumult now among the elders and the Jews down in the congregation! This new doctrine, O how novel!

The services at last are over.

The congregation breaks up.

They go out of the synagogue, talking away, eagerly discussing this new doctrine, and wondering what will come of it all. But who linger about the apostles? Who plead that this same truth, Jesus exalted on the cross for the sins of men, may be preached the next Lord's day? Jews, of course, Jews interested in this Jesus, one of their race. No; the Jews that went out looked askance, in jealousy, scorn, enmity, anger. The

Gentiles are those begging for this story of salvation through a Jew! Did not you see that Gentiles were in the old synagogue this day? How they linger and cling to the apostles! They would drink deep of these waters of life.

They are all gone at last, Jew and Gentile, the apostles and their followers. The synagogue is empty. The doors are closed. The building looks as old and unchanged as ever. The wind murmurs about its walls and seems to whisper, "This is an old place." If the scroll of the law within had a voice, it, too, would say, "I am old." But O, a new truth has been heard there that day, proclaimed by a new voice, finding lodgment in new hearts, and Jew and Gentile shall be made one in a new and common blessing!

## By Way of Illustration.

*Verse 30.* If Christianity can be likened to an arch, then the resurrection of Christ is the keystone. Take out the keystone, and the arch must fall. It is the crown and strength of the structure. Take out of Christianity the resurrection of Christ, and all is lost. Paul says: "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

"We declare unto you glad tidings." Louis XII, King of France, had many enemies before he succeeded to the throne. When he became king he caused a list to be made of his persecutors, and marked against each of their names a large black cross. When this became known the enemies of the king fled, because they thought it was a sign that he intended to punish them. But the king, hearing of their fears, recalled them, with an assurance of pardon, and said that he had put a cross beside each name to remind him of the cross of Christ, that he might endeavor to follow the example of him who had prayed for his murderers. God places the cross opposite the offenses of every penitent sinner.

"Through this man... the forgiveness of sins." There was only one ark for Noah's dove to fly to; on every side was the desolation of a drowned world. So God has provided only one ark for your weary, wandering soul. He has not provided a variety of religions and left us to take our choice. Prince and peasant, philosopher and pauper, have the same disease, and can only be cured by the same Physician. "Christ Jesus came into the world to save sinners." And the sweet, winsome message he sends to your troubled heart is, "Come unto me, and I will give you rest."

*Verse 42.* The divine character of the Gospel appears in its capacity to adapt itself to the boundless wants of the whole family of man. It is like

the mighty ocean, which rolls itself on the wide-spreading shores of a hundred empires, and yet fills with its tide the little creek.—*Salter*.

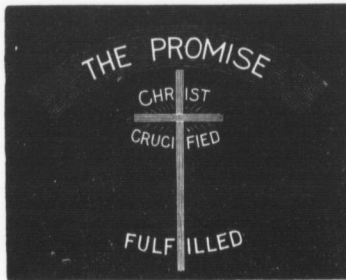
### The Teachers' Meeting.

Make plain the geographical and historical background. . . . Pagan Asia Minor, of many races and tongues; the Roman "colony;" the worshiping Jews in the synagogue. . . . Paul's sermon: (1) Addressed "to the Jew first, and also to the Gentile." (2) Scriptural; even when appealing to heathen, Paul made constant use of the Hebrew Scriptures. (3) A sermon on Christ—his life, death, resurrection. (4) A sermon on personal salvation—warning sinners, and unfolding the doctrine of justification; (5) An effective sermon—all the hearers moved, some to hatred, some to penitence, faith, and love. . . . The Gospel message never leaves any sinner just as it finds him; he is made better or worse. . . . Lessons from Paul's manner and methods: (1) We should use courtesy and brotherly love; (2) We should seek the true meaning of the Scripture we read; (3) We should recognize the unity of the Old and New Testaments. . . . Salvation is offered to all, but not accepted by all.

### References.

FOSTER'S CYCLOPEDIA. Prose, 12261, 12262, 12264, 12265, 4132, 4123-4125, 4129, 5166-5187, 11566-11589, 7255. Ver. 43: 4408.

### Blackboard.



Paul is declaring glad tidings to the Jews. Read verse 32, and refer to the promise made to "the fathers"—Abraham, Jacob, Moses, David, and others. See Psalm 132: 11; Isa. 53: 5, 8, 9; Psalm 16: 10, and other promises. Paul was now declaring that the promise was fulfilled. Read verses 32, 38, and 39. How was it fulfilled? In Christ crucified. That is the keynote of all preaching, not only by Paul, but by all true messengers of God.

DIRECTIONS FOR DRAWING.—Tie to a piece of

bright yellow chalk a string, so as to easily describe the semicircle. Write the words "The promise" with red chalk. The cross can be made with white or crimson chalk. If with crimson, then make the words "Christ crucified" with white. The word "fulfilled" is to be in same color as the words "The promise."

### Primary and Intermediate.

LESSON THOUGHT. *Telling the Story.*

*Review.* Where did Barnabas and Saul go? Who called them to be missionaries? What is meant by self-denial? What did Elymas try to do? What came upon him at Saul's word? By what other name was Saul now called?

*Introducing the Lesson.* [Print "Barnabas" and "Paul" on the board in large letters. Interest children in talking about them, and explain that some people think Paul was now called by this name because Paul is a Roman name, and he was now preaching to the Romans and other Gentiles. Trace the journey across the sea to Perga, and from there to Antioch in Pisidia. Make the children understand that this is not the Antioch from which the missionaries started, but another and much smaller city. Tell how they went to the synagogue on the Sabbath. If possible, show a picture of a Jewish synagogue, and explain that these were often round buildings with seats rising one above another, and a high table in the middle, where the reader stood.] The missionaries were invited to speak, and Paul rose, went to the speaker's place, and began his missionary sermon.

*The Golden Text.* [Print the Golden Text upon the board, making it as attractive as possible with colored crayon. Let "you" be especially large and striking.]

Would you not like to know how Paul looked when he stood up in that company of strange people to tell the story he loved so well? He knew that some would be angry at him, but he had to tell the truth, even though they should kill him. This was Paul's cross—to deny himself and please God.

We have no picture of Paul to show you, but we know that he was a small man, and we are sure that he looked very earnest and very loving. Some of the first words of his sermon make our beautiful Golden Text. [Uncover, and have children repeat several times.] When Paul said "to you" he meant more than the people in the synagogue or in the whole city. He meant men and women and children who live to-day. He meant every little child in this class! He tells us of something that has been sent to us. What is it?

*Good News.* Paul calls it, "The word of this salvation." Who came to bring this salvation? Yes, the Saviour Jesus Christ. Paul had come to bring word that God had kept his promise, and

sent the Messiah Jesus to save the world. There are many promises in the Old Testament of the coming Saviour. The Jews were looking for him all the time, but they thought he would come as a very powerful and splendid king, and they would not believe that the meek and lowly Jesus could be the Messiah promised by God. They wanted their way about his coming, and would not believe in him because he came in God's way.

*What the Word Brings.* Who is sometimes called the Word? [Read from John's gospel, chapter 1, where Christ is called the Word.] Harry's uncle and aunt came home from Italy, where they had been living several years. How full of curiosity Harry was to see the strange and beautiful things they brought with them! Are we curious to know the far more beautiful and precious things the word of God brings to us? We may know, for God wants us not only to see them all, but to have them for our very own.



Here is one precious treasure Paul told the people that day. It is for us if we will take it. We all need it for we were all born with a love for sin. Let us spell it out on the board—"F-O-R-G-I-V-E-N-E-S-S." [Talk

about this, bringing out the need and blessing of it, and teaching yet once more through whom alone it is given.]

Here is another—"C-L-E-A-N-S-I-N-G." [Sing "What can wash away my stain?" and dwell upon the need of a clean heart in which Jesus may live. If time permit, print in like manner "Faith," "Hope," and "Love," encouraging the children to talk a little about each.]

*Be Careful.* Before Paul closed his sermon he told his hearers to be careful that they listened to this word of salvation. He says this to us. We need not say, "No, I will not have it." We may just be careless and not take it, and so receive none of these good gifts; for without the forgiveness and cleansing and faith and love we shall not know God and live with him in heaven.

A. D. 46.]

**LESSON IX. THE APOSTLES TURNING TO THE GENTILES.**

**GOLDEN TEXT.** I have set thee to be a light of the Gentiles. Acts 13. 47.

**Authorized Version.**

**Acts 13. 44-52; 14. 1-7.** [Commit to memory verses 46-48.]

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

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

46 Then Paul and Bar'na-bas waxed bold, and

**OPTIONAL HYMNS.**

No. 1.

Jesus is tenderly calling thee home.  
Lord, I hear of showers of blessing.  
I am coming to the cross.  
I heard the voice of Jesus say.  
Is my name written there?

No. 2.

While Jesus whispers to you.  
Ho! everyone that thirsts, draw nigh.  
How sweetly sounds the call.  
Thou, O sinner, art delaying.  
The great Physician now is near.

**The Lesson Catechism.**

[For the entire school.]

1. Who preached this sermon? **Paul.**
2. What was its subject? **The death and resurrection of Jesus.**
3. What did he say about Jesus? **That he had fulfilled God's promises.**
4. To whom was the Messiah sent? **GOLDEN TEXT: "To you is the word,"** etc.
5. What could not the law of Moses do? **Justify sinful men.**
6. What was the effect of this sermon? **Many believed on Jesus.**

**CATECHISM QUESTION.**

46. What is there said of the excellency of this law?

That "the law is holy, and the commandment holy, and righteous, and good." (Romans vii. 12.)

[Psalm xix. 7, 8; Romans xii. 2.]

[Nov. 27..]

**Revised Version.**

- 44 And the next sabbath almost the whole city was gathered together to hear the word of
- 45 God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and
- 46 blasphemed. And Paul and Bar'na-bas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge your-

said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gen'tiles.

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

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

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

50 But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Bar'nabas, and expelled them out of their coasts.

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

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

1 And it came to pass in I-co'ni-um, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

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

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

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

5 And when there was an assault made both of the Gen'tiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of *it*, and fled unto Lys'tra and Der'be, cities of Lye'a-o'ni-a, and unto the region that lieth round about:

7 And there they preached the gospel.

47 selves unworthy of eternal life, lo, we turn to the Gen'tiles. For so hath the Lord commanded us, *saying*,

I have set thee for a light of the Gen'tiles, That thou shouldst be for salvation unto the uttermost part of the earth.

48 And as the Gen'tiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed.

49 And the word of the Lord was spread abroad throughout all the region. But the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Bar'nabas, and

51 cast them out of their borders. But they shook off the dust of their feet against them, and

52 came unto I-co'ni-um. And the disciples were filled with joy and with the Holy Ghost.

1 And it came to pass in I-co'ni-um, that they entered together into the synagogue of the Jews, and so spake, that a great multitude both

2 of Jews and of Greeks believed. But the Jews that were disobedient stirred up the souls of the Gen'tiles, and made them evil affected

3 against the brethren. Long time therefore they tarried *there* speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to be done by their

4 hands. But the multitude of the city was divided; and part held with the Jews, and

5 part with the apostles. And when there was made an onset both of the Gen'tiles and of the Jews with their rulers, to entreat them shame-

6 fully, and to stone them, they became aware of it, and fled unto the cities of Lye'a-o'ni-a, Lys'tra and Der'be, and the region round

7 about: and there they preached the gospel.

**TIME.**—A. D. 46. **PLACES.**—Antioch in Pisidia; Iconium and Lystra in Asia Minor. **DOCTRINAL SUGGESTION.**—Eternal life.

### HOME READINGS.

- M.* Turning to the Gentiles. Acts 13. 44-52.  
*Tu.* Turning to the Gentiles. Acts 14. 1-7.  
*W.* God's message rejected. Jer. 7. 21-28.  
*Th.* Refusing to hearken. Zech. 7. 8-14.  
*F.* Warning against unbelief. Heb. 3. 12-19.  
*S.* Pity for all impenitent. Luke 19. 37-44.  
*S.* Fellow-heirs. Eph. 3. 1-12.

### LESSON HYMNS.

No. 107, New Canadian Hymnal.

Lord, I hear of showers of blessing.

No. 110, New Canadian Hymnal.

I hear thy welcome voice.

No. 112, New Canadian Hymnal.

Jesus, my Lord to thee I cry.

### DOMINION HYMNAL.

Hymns, Nos. 80, 79, 78.

### QUESTIONS FOR SENIOR STUDENTS.

- The Gospel Freely Offered**, v. 44.  
What evidence had the apostles of the earnestness of their hearers?
- The Gospel Bitterly Opposed**, v. 45-47.  
What angered the Jews?  
How did they treat the message given them?  
To whom was the Gospel to be offered first?  
What should follow their rejection of it?  
What prophecy did this fulfill? (Isa. 49. 6.)
- The Gospel Gladly Accepted**, v. 48-52.  
How did the Gentiles receive the Gospel?

What efforts did the Jews use against Paul and Barnabas?

What command of Jesus did the apostles obey? (Luke 9. 5.)

What effect had persecution upon the apostles?  
**4. The Gospel Energetically Preached,**  
 v. 1-7.

What was the effect of the word in Iconium?

How did the apostles meet the opposition?

What followed this bold preaching?

How was personal injury avoided?

What advice had the apostles received from Jesus? (Matt. 10. 28.)

#### Practical Teachings.

Wherein are we shown—

1. That the unbelieving heart is full of hatred to the truth?

2. That rejection or reception of the Gospel is a matter of our own choice?

3. That willing hearers make glad believers?

#### Hints for Home Study.

Find some facts in the ancient world which make it easily possible for unbelieving Jews to stir up the Gentiles against the apostles.

Tell if you can how Jews were regarded in the ancient pagan world.

How was it possible to thus abuse men who in other places were able to defend themselves by claiming Roman citizenship?

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

**1. The Gospel Freely Offered, v. 44.**

Who came to church the next Sabbath?

For what purpose did they come?

How freely is the Gospel offered now? (Rev. 22. 17.)

**2. The Gospel Bitterly Opposed, v. 45-47.**

Who opposed the Gospel?

Why did they oppose it?

What did the Jews do?

What bold words did the apostles utter?

Who had so commanded them?

What was Christ to be to the Gentiles? (GOLDEN TEXT.)

**3. The Gospel Gladly Accepted, v. 48-52.**

Who gladly accepted the Gospel?

How many of them believed?

How widely was the Gospel preached?

Why did the apostles leave that region?

What did they do? Where did they go?

With what were the disciples filled?

How does Paul define true religion? (Rom. 14. 17.)

**4. The Gospel Energetically Preached,**  
 v. 1-7.

Where did the apostles preach in Iconium?

With what result?

Who sought to hinder their work? How?

Who indorsed their work?

How were the people divided?

What led the apostles to leave the city?

Where did they go? What did they do?

#### Teachings of the Lesson.

Where in this lesson have we—

1. An example of Christian boldness?

2. An illustration of religious bigotry?

3. An instance of Christian prudence?

#### Home Work for Young Bereans.

Find what Jesus said about "other sheep not of this fold."

Put down the names of as many Gentiles as you can recall who were conspicuous among those who associated with Jesus.

What was the last command of Jesus about preaching the Gospel?

#### QUESTIONS FOR YOUNGER SCHOLARS.

Who came to hear the missionaries the next Sabbath? Almost the whole city.

Who began to be jealous? Some of the Jews.

What did they not want Paul to do? Preach to the Gentiles.

What wrong spirit did this show? A spirit of self-love.

What did they speak against? Paul's teaching.

What did Paul say they had put away? The word of God.

To whom did he then turn? To the Gentiles.

At whose command did he do this? The Lord's.

Who were glad when they heard Paul's word? The Gentiles.

What did many of them do? Believe in Jesus.

What did the Jews raise against the missionaries? A persecution.

What did they have to do? Leave the city. Where did they go? To Iconium.

What success did they have there? Many believed.

What plan did the wicked Jews make? To stone the missionaries.

To what cities did they then go? To Lystra and Derbe.

What did they preach there? The Gospel.

#### Words with Little People.

Some questions to be answered to yourself:

Do I feel in my heart that I am better than others?

Am I ever jealous of another?

Do I watch for chances to help others?

Do I bear trials pleasantly?

Whisper Motto.

"I will follow Jesus."

## EXPLANATORY AND PRACTICAL NOTES.

## General Statement.

This lesson story follows close after that studied last Sabbath. We saw then how great a sensation was made by the sermon preached by Paul in the synagogue on the Sabbath after his arrival, in company with Barnabas, in Antioch of Pisidia (Asia Minor). His consent to repeat his proclamation of the Gospel on the ensuing Sabbath brought an astonishing crowd to the synagogue—all sorts of people, Jews, proselytes, and heathen. The more conservative Jews could not tolerate this invasion of their sanctuary, and openly contradicted Paul's doctrines. Paul and Barnabas thereupon took a bold stand. Turning from their countrymen they preached directly to the Gentiles. All around the good news spread, and multitudes were brought to a knowledge of the Lord and to a joyful experience of spiritual things. There were, however, many conscientious people ("devout") whose prejudices prevented them from receiving the light. Among these were women of honorable estate, who exerted their strong influence in stirring up persecution, until at length the apostles were expelled from the city. A visit to Iconium followed—Gospel sermons, eager listening, many conversions, misrepresentations, a division of sentiment, and after a while from Iconium also they were expelled. Then to Lystra and Derbe they went, and preached the Gospel.

**Verse 44. Almost the whole city.** The news of Paul's teaching had spread, and in that age of skepticism as to old faiths, and of restless inquiry after truth, it was easy to gather a congregation to hear new doctrines. This was probably a very motley crowd, including many of the native "barbarians."

**45. When the Jews saw the multitudes.** Unproselyted heathen were not wanted in Jewish synagogues, nor around their doors. The Jews were bitterly opposed to any teaching which would admit Gentiles to an equality of privilege with themselves. **Contradicting.** Arguing and denying with dogmatic zeal. **Blaspheming.** Not precisely taking God's name in vain, but uttering slanderous words, and perhaps calling down curses from God upon the teachers of the Gospel. (1) *The spirit of bigotry is very close to that of profanity.*

**46. Waxed bold.** The opposition did not cow them, but rather aroused them to all the more decided declaration of the truth. **It was necessary.** To fulfill the plans of God. **First . . . to you.** In every place Paul began by preaching the Gospel to the Jews, and never ceased so preaching until driven from their synagogues. **Put it from you.** "Thrust it from you." **Judge yourselves unworthy.** Pronounce sentence upon yourselves by your conduct. "God did not shut them out of heaven, they shut themselves out. We are daily judging ourselves unworthy of divine grace in every act of refusal to accept and rely upon it."—*Abbott.* **Everlasting life.** Better, "eternal life." This the apostles always speak of as being a present possession. (2) *Thus every lost soul utters its own condemnation.* **Turn to the Gentiles.** Here for the first time the apostle made his open offer of grace to the Gentiles apart from Jews. See Luke 13. 28.

**47. Commanded us.** Notice that the reference is not to what we would call a command, but

to a prophecy and a promise. (3) "When God promises a thing shall be done Christians count the promise as an order to themselves to do it."—*Arnold.*

**A light to the Gentiles.** A quotation from Isa. 49. 6, showing that the plan of the world's salvation was in the divine mind centuries before the coming of the Son. The Jews have lost their own religion by refusing to give it to the world. **Ends of the earth.** All lands and all peoples, even the most distant. (4) *We in far-away America are included in this promise.*

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

**49. Published.** Not only by the apostles, but by these new believers.

**50. The Jews.** Those who rejected Christ. **Stirred up.** Revised Version, "urged on." **Devout and honorable women.** "Devout," as before, means scrupulous in details of worship. "Honorable" refers not to character, but to position and estate. In all the East many of the women were strongly inclined toward Judaism, and strongly influenced society. **Chief men.** The rulers, influenced by their wives and by the Jews. **Raised persecution.** This was not the first nor the last persecution excited by devout and worshiping people. **Expelled them.** By a popular tumult, not formal exile, for they afterward revisited the place. **Coasts.** Better, "borders."

**51. Shook off the dust.** An emphatic token that they separated themselves from them and their fate. This was following our Lord's direction

closely. **Iconium.** A large city southeast of Antioch.

**52. Disciples.** Those won to Christ by Paul's labors at Antioch. **Filled with joy.** Just when worldlings would be discouraged Christians are filled with permanent joy. **With the Holy Ghost.** These Gentile believers showed the depth of their new experience by the grace of the Holy Spirit.

**1. Iconium.** Sixty miles southeast of Antioch in Pisidia; a large city in Paul's time, with mingled population of Greeks, Orientals, Romans, and Jews. During the Middle Ages it was the seat of a powerful Mohammedan monarchy, and it is now a city of twenty thousand inhabitants. **Went both together.** Not one visit merely, but several, is doubtless meant. **The synagogue.** Wherever a synagogue was there was an opportunity for the Gospel. **So spake.** What a marvelous meaning in this little word "so." So clearly, convincingly, warmly, affectionately, seriously, courageously did they speak that there were converted a **great multitude.** One reason for the success of the Gospel was doubtless that the mingling of nations had caused comparison of religions, and that resulted in a general want of belief in the old systems. Christianity came forward at that hour with a new, aggressive, satisfying religion. **The Greeks.** Not all natives of Greece, but people who used the Greek language and followed Greek customs; Paul spoke in Greek, and, as has been well said, "Those who could not understand his words could understand his miracles." (5) *The Gospel is the only religion which precisely meets the needs of all races of mankind.*

**2. Unbelieving Jews.** "Jews that were disobedient;" that is, who would not obey the Gospel call. **Stirred up the Gentiles.** Doubtless by representing the apostles as disturbers of the peace, and preaching disloyalty to the government. (6) *How easy it is to turn good into evil! Minds evil affected.* By conveying wrong impressions they excited malignant feelings.

**3. Long time therefore.** For months at least. They thus "tarried," partly because there

were foes to face, partly because souls were being won. (7) *Opposition should never compel workers to cease their labors.* **Abode they.** During the week they worked at their trade, and on the Sabbath (Saturday) met in the synagogue. **Speaking boldly.** The boldness consisted in not narrowing the terms of the Gospel to suit Jewish prejudices. It included moral and physical bravery. **Gave testimony.** The witness of the Lord to his truth was given in the miracles wrought by his servants, which called attention to the preaching.

**4. Multitude of the city.** A heterogeneous crowd—of uncounted races and religions. **Part held with the Jews.** Not necessarily, however, as believers in the Jewish faith. An oriental populace is always ready for a fight; with wonderful alacrity they take sides of questions of which they know nothing. (8) *It is some gain when the Gospel becomes the theme of discussion.*

**5. An assault.** Rather, a set purpose to attack. **Jews with their rulers.** The most enlightened men stirred up the mob. "Rulers" means rulers of the synagogue. **Despitefully.** "Shamefully." **Stone them.** This was not only a formal Jewish punishment, but a common oriental method of treating men who had become obnoxious to the public. To our national shame it is not unknown in our own history. (9) *People can throw stones who cannot answer arguments.*

**6. They were ware.** Were warned of it. Our Lord had commanded his disciples when persecuted in one city to flee to another. **Lystra and Derbe.** Smaller places, respectively forty and sixty miles away, inhabited by a rude, Gentile population, and with few Jews. **Lyconia.** Not a political division, but a name for the great plain in the center of Asia Minor. The name means Wolfland. It is a dreary region, and has never been thickly settled.

**7. Preached the Gospel.** This they did wherever they went. They were now laboring in a region of few Jews and no synagogues, and in direct contact with the native heathen. Here the youthful Timothy was brought to the knowledge of Christ.

#### CRITICAL NOTES.

**Verse 45. When the Jews saw the multitudes, they were filled with jealousy, and contradicted . . . and blasphemed.** We may be certain that Paul and Barnabas had employed the week between these two Sabbaths to the best advantage in Christian work of a less public, but not less necessary or less effective, character. Accordingly, when the time for the synagogue service arrived the building was packed and thronged as it had probably never been before. Not only Jews and

proselytes, but the Gentile inhabitants of the city generally, were eager to hear concerning this new doctrine. This sudden and unparalleled popularity of the new preachers excited the jealousy and enmity of the Jews. Their own influence with the social and political leaders of the city was threatened (verse 50), and their pride of opinion and Jewish exclusiveness was antagonized by the proclamation that Jesus was the Messiah, and that faith in him, and not observance of the Mosaic law, could bring justification to everyone. The

same Greek word is used for both zeal and jealousy, and from it both of these English words are derived. The zeal for God (Rom. 10. 2), which was doubtless genuine with many of these Antiochian Jews, was neither according to knowledge nor charity. It became sour and poisonous, and turned into jealousy. They contradicted the things spoken by Paul, and as their hostility grew hotter they reviled the preachers and blasphemed the Messiah they rejected.

**46. It was necessary that the word of God should first be spoken to you.** It was in the order of God's plan and providence that the Gospel should be preached first to the chosen people. The apostles were all Jews and began their evangelistic labors in Jerusalem at the very center of Judaism. Jesus himself taught that it was in accordance with the Scriptures that the Gospel should be proclaimed to "all the nations, beginning from Jerusalem" (Luke 24. 47). Paul's practice, as described in the Acts, was to preach first in the Jewish synagogues (14. 1; 16. 13; 17. 10; 18. 4; 19. 8), and he recognizes the priority of their claim in his epistles (Rom. 1. 16; 2. 10). But their hostile rejection of the Gospel in each case released the apostle from this peculiar obligation (28. 25-28). Yet he never ceased to labor for his fellow-countrymen (1 Cor. 9. 20), and to long unutterably for their conversion (Rom. 10. 1), which he regarded also as ultimately certain (Rom. 11. 15, 24-32).

**48. As many as were ordained to eternal life believed.** This clause was formerly much used as a proof that salvation depends upon an absolute decree of God. Rightly understood it is a weighty argument against such a horrible doctrine. It is overwhelmingly improbable that all the hearers in Antioch who were ever to become Christians were converted at this time. Such a state of things would be unparalleled. Luke is not here stating a doctrine of predestination, but merely remarking that these Gentiles who accepted the Gospel were saved according to the divine arrangement. They were among the "elect according to the foreknowledge of God" (1 Peter 1. 1, 2). "Whom he foreknew," as accepting the offers of grace, "he also foreordained to be conformed to the image of his Son" (Rom. 8. 29).

### The Lesson Council.

**Question 4.** *Why was the Gospel of Christ, while generally rejected by the Jews, so promptly accepted by the Gentiles?*

The Jews rejected the Gospel because they were thoroughly satisfied with their own religion. With the Gentiles it was not so. They had no confidence in their own religion. They were ready for a change. Pressensac says: "Anyone

who brought anything new was welcome." "Every man," says Lucretius, the Roman poet, "is groping after the way of life." Government was corrupt; the civilization of the age was a failure; all hope in the present was gone. God had seemingly let humanity down to the point of despair, so that when Christ should come all eyes and ears should be turned to him.

God had allowed the Gentiles centuries in which to try every source of relief that could be thought out or felt out from which to secure rest for the soul. The wisdom of the wisest, the ethics of the shrewdest casuist, the sacrifice that was costliest, alike failed to still the outcry of the burdened, wretched, and despairing heart. Slowly, but surely, the unwritten law was bringing the people to Christ. In "the fullness of the time" he came to those who were prepared by their wretchedness "in the land of the shadow of death" for the light and the gladness he brought. They saw the Great Light, and rejoiced "according to the joy of harvest."

A large number of Jews and proselytes believed, both in Antioch (Acts 13. 43) and Iconium (14. 1), as well as other places, forming the nucleus of the early Church. Paul says (about 55 A. D.) that there were "myriads" of converted Jews (Acts 21. 20). But as a nation, through their representative assembly, the Sanhedrin, they rejected the Gospel, because, (1) They were disappointed in their expectations of an earthly kingdom; (2) They thought Jesus contradicted Moses; (3) They disliked the Saviour's severe arraignment of the priesthood; (4) They were envious at the large numbers gathered to hear the apostles, contrasted with the few in the regular synagogue and temple service. The Gentiles gladly received the Gospel, because God's favor was offered them as Gentiles, not as proselytes to Judaism (Acts 13. 47)

1. Because the Gentiles, disgusted with the absurdities, cruelties, inconsistencies, and general hollowness of an effete paganism, were longing for a soul-satisfying religion; a religion that would appeal to the understanding and the emotions; a religion of charity, compassion, sympathy; a religion of hope that would free the mind from the appalling horrors of a remorseless fatalism. In all this they differed from the Jews, who, though expecting a Messiah, were complacently sitting within the walls of moldy traditions and observances. 2. The Gentile mind, reared by polytheism more independent or lax, would shrink less from innovations, and receive more readily, than the conservative mind of the Jew a new system of religion.



Analytical and Biblical Outline. Two Classes of Hearers.

I. FALSE HEARERS.

- 1. Angry. "Filled with envy." v. 45. "Ashamed for their envy." Isa. 26. 3. "Ye scornful men." Isa. 28. 14. 2. Opposing. "Contradicting." v. 45. "Adversaries...not be able." Luke 21. 15. "They please not God." 1 Thess. 2. 15, 16. 3. Rejecting. "Put it from you." v. 46. "Ye will not come." John 5. 40. "Received him not." John 1. 11. 4. Persecuting. "Expelled them." v. 50. "Children...them that killed." Matt. 23. 31. "Which of the prophets?" Acts 7. 51, 52.

II. TRUE HEARERS.

- 1. Eager. "The whole city." v. 44. "People shall be willing." Psalm 110. 3. "Shall the Gentiles seek." Isa. 11. 10. 2. Glad. "They were glad." v. 48. "Tidings of great joy." Luke 2. 10. "Rejoice, ye Gentiles." Rom. 15. 10. 3. Believing. "Ordained...believed." v. 48. "Other sheep I have." John 10. 16. "Saved through faith." Eph. 2. 8. 4. Rewarded. "The Holy Ghost." v. 52. "Scaled with...Holy Spirit." Eph. 1. 13. "Will pour out my Spirit." Joel 2. 28.

Thoughts for Young People. Worthy Witnesses for Christ.

1. Worthy witnesses for Christ make the proclamation of the Gospel the one great work of their lives. They are not all ministers, nor missionaries, nor deaconesses. In humble homes, in crowded shops, in business centers, on sick beds, there are to-day many who use all secular environments as so many instruments or opportunities for the proclamation of Christ's love to fallen humanity.

2. Worthy witnesses of Christ win some and repel others. It was so with Christ himself, and the servant is not better than his Lord. In our best endeavors we are sometimes misunderstood, sometimes misrepresented. All bad people, and some mistaken good people, are likely to be found in opposition to every "forward movement" of the Gospel.

3. Worthy witnesses of Christ are always backed by God. Whoever casts them out casts God out.

4. Worthy witnesses of Christ are never defeated. For opposition to the Gospel only serves to spread its beneficent influences.

Lesson Word-Pictures.

Sabbath in Antioch, far off in Pisidia. And the Hebrew keeps it, this holy seventh day. O day of rest, that like some lofty mountain-top touches

heaven! This is the day of the worship of God, and, like the Hebrew of old for generations and centuries, the Antioch Jew goes reverently to the house of God, thinks of Jerusalem afar, prays toward the temple, and sings his psalms of thanksgiving. But why is it the synagogue is so crowded to-day? Is Gentile Antioch honoring the Sabbath of the Hebrew? There has been in other days no difficulty in accommodating people, but to-day people from the streets and shops, marketplace and court of justice, are crowding into the old Jewish synagogue, blocking the aisles, filling the doorway, pressing into every spot where they can possibly stand and see and hear.

But what is the reason of this excitement? Do you see those two men over there among the Jews, but looking like strangers? You recognize them. "Paul and Barnabas," you say. "A 'new voice!'"

Yes, and a new truth! And here is Gentile Antioch crowding as to a feast! The Jews are shaking their heads. They don't like this new doctrine. With eyes of envy and hostility they watch this scene of the thronging auditors in the old synagogue.

But Paul begins to speak. You see his rapt face, you hear his earnest voice.

I wonder if he anticipated the issue of that address, the interruptions of the Jews, their invective and blasphemy, and that he and Barnabas, standing boldly, would firmly declare their purpose to turn away from the unbelieving Jews to the Gentiles!

Serious issue! The old wall of division going down, down, and the universal religion going out everywhere!

While Gentiles believe and rejoice, how bitter is the persecution of the Jews! I can see men and women going about the streets stirring up opposition. What a commotion there is! What angry waves of opposition! And the apostles are swept out of the city by the hostile tide. They turn ere they pass wholly away. They shake off the dust of their feet in solemn renunciation, and then hurry—whither? O, how homeless is the aspect of their flight! but, O, how happy are they in the thought of the favoring, sustaining presence of God!

Whither do they go? Look inside the synagogue of Iconium! It is a previous scene repeated—the apostles standing up and boldly proclaiming salvation, a multitude listening. Many believe. Many follow. There is a long season of triumph that succeeds these labors.

But in the meantime look about the city. How serious is the division! In this house they are advocating the cause of the apostles. Before the next door is gathered a mob waiting for the appearance

of the ambassadors of Jesus. Then how the stones fly! What curses are hurled at Paul and Barnabas! They are fleeing away. They have gone to Lystra and Derbe. It is not, however, a dishonored band. Happy, honored embassy from heaven! Bearers of the light of the everlasting Gospel, you take heaven with you and you leave it in many hearts when you go away.

### Orientalisms of the Lesson.

There are few things more anomalous than the depressed and debased condition of women in heathen lands, and their concomitant great influence over society. The Asiatic world east of China has secluded its women. They are not allowed to learn to read, only shameless women being taught letters. They have no part in society; in fact, of society, as we understand it, there is none. But it is a great mistake to fancy that they have therefore no influence. If a husband or son or father should neglect religious customs, the next sickness or misfortune or death would be attributed to that by these women, and they would wail and howl day and night till the neighborhood was disturbed, and other women would join with them in an uncontrollable lamentation; and if not of the secluded classes they might take to the streets to wail and beat their heads on the earth, till a great disturbance of the peace ensued. This is equally true of women, even when they are bought and sold like articles of merchandise. It was no trifling influence that the Jews "stirred up the devout and honorable women" to join in the persecutions against Paul and Barnabas.

### By Way of Illustration.

*Verses 46 and 48.* A worker in the Florence Night Mission was asked: "Is this work among the outcast a hopeless task?"

"No," he answered, "the only hope for an outcast or any other sinner is Christ. He said to the chief priests and elders, 'I say unto you, That the publicans and harlots go into the kingdom of God before you.' These poor ones know they are lost, and, having tried many times to get away from their awful life, are ready to declare Christ their only hope. They are treated too much as was the leper in olden times. Ceremonially unclean, not one dared draw near. It was not till Christ came and reached forth his hand that the leper received words of comfort. Many a poor street girl, with tears raining down her face, has asked, 'Do you think he will forgive me?'"

*Verses 47 and 49.* Dr. A. T. Pierson, when pastor of a church in Philadelphia, became convinced that the churches were not reaching the people. He called the members of his own church together, and they prayed earnestly that everything

that might hinder them as a church from reaching the unsaved might be removed. "While we were praying," says Dr. Pierson, "that building was burning." A fire had caught from the flues, and before morning the large and elegant building was totally destroyed. While the church was building again evangelistic services were carried on in an opera house, the whole church becoming evangelistic, and carrying on missionary operations in destitute districts. When the new church was opened, instead of becoming, as it had been before, a select church of the rich, it was transformed into a church of the masses, all seats being free. Since then it has been a center of active and successful work.

*Verses 50-52.* Mr. Renwick, the last of the Scottish martyrs, speaking of his sufferings for conscience' sake, says: "Enemies think themselves satisfied that we are put to wander in morasses and upon mountains; but even amid the storms of these last two nights I cannot express what sweet times I have had, when I had no covering but the dark curtains of night; yea, in the silent watch my mind was led out to admire the deep and inexpressible ocean of joy wherein the whole family of heaven swim. Each star led me to wonder what He must be who is the star of Jacob, of whom all stars borrow their shining."

Miss Michener, who went as a missionary to Africa, and who died of African fever after a few years of service, wrote to her friends: "Here I am, fifty-one miles from a white person, in a strange land, yet I can say I am truly happy. This little home has been a Bethel to my soul. Jesus is here with me."

*Verses 2 and 5.* Tyndale's edition of the Bible reached England in 1526, but only a few of the one hundred and fifty thousand copies remain, so fierce was the persecution that burned them. Tyndale himself perished at the stake, praying amid the flames, "Lord, open the King of England's eyes!" His crime was that he had opened God's word to common people.

If you seek for heroism, you do not need to go to the Lucknow Residency, where Havelock fought and Lawrence fell; you will find it in the men and women who to-day are battling against error in the many mission fields of India.—*Bishop Hurst.*

*Verses 6, 7.* Teach the people that the Church is like a bicycle—only while it moves forward can it stand upright.—*Dr. W. S. Apeey.*

### The Teachers' Meeting.

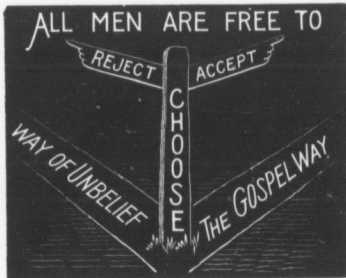
Review the narrative of the last two lessons.... This passage suggests a study of ways of treating the Gospel—some receive it, live in it, and are filled

with courage and joy. Others reject it, live without it, and are filled with jealousy and slander. . . . Persecution and evil speaking endured for Christ's sake bring grace and blessing. . . . The Gospel: (1) Awakens interest (verse 44); (2) Divides the hearers (verses 45, 48); (3) Arouses bitter enmity (verse 45); (4) Awakens faith (verse 48); (5) Calls forth persecution (verses 50, 5, 6); (6) Calls forth courage (verse 46); (7) Scatters the Gospel seed (verse 7).

### References.

FOSTER'S CYCLOPEDIA. Prose, 700, 2639, 10280-10289. Ver. 7: Prose, 3973-3976, 3626, 3633, 3634, 3636-3640, 745, 747, 784, 825, 2995.

### Blackboard.



The Gospel is a free gift. All men may choose to accept it, or they may reject it. The responsibility rests with the individual. It rests with you and with me. You cannot choose for me, and neither can I for you. The blackboard tries to illustrate this truth. See: Here are diverging paths. They separate at the point where one must choose, and the ways get farther and farther apart. In this lesson we have the Jews and the Gentiles side by side making the choice. In this school are scholars side by side making the choice. Have you made it? That is the question. Accepted or rejected?

### Primary and Intermediate.

LESSON THOUGHT. *Letting the Light shine.*

Review. To what city did Paul and Barnabas go? Who preached on the Sabbath? What story did he tell? Who begged to hear more of the story the next Sabbath? How much of the story do you know?

[Show again the picture of a synagogue. Tell that on the next Sabbath after Paul preached there he went with Barnabas to tell more of the good news. Tell that a great crowd came to hear what the apostles would say.]

Lesson Plan. 1. To teach that the Gospel was offered. 2. That some would not take it. 3. That others took it gladly.

1. [Make a picture of an ancient lamp burning. Print "Jesus the Light."]

When did this light first shine upon Paul? [Recall the story of his conversion.] What had he been doing ever since? When the light shines into the heart of a strong man, or of a little child, he has this one thing to do, to let it shine out upon others. This is what Paul was doing now in the synagogue. Here a great many, both Jews and Gentiles, came to see what he had to give. Some came to find fault, while others really wanted to see the true light shine. There are many ways of letting the light shine. Paul's way at this time was to tell the story of the Gospel. While he was telling it many of the Jews contradicted what he said. How could the light go on shining while so many were trying to put it out? It was God's light, and Paul's work was to go on holding it up, and let the people look at it. If he had become angry at the people who contradicted him, the light would have flickered and grown dim. If he had been afraid and run away, the people would have been left in the dark.

The light that Paul and Barnabas were letting shine is the very same light that is given to every little Christian child. Let us say this little verse softly, and then bow our heads while we ask God to help us let the light he has given us shine bright and clear:

"My light is but a little one,  
My light of faith and prayer;  
But lo! it shines like God's great sun,  
For it was lighted there."

2. The Jews grew more and more angry as Paul and Barnabas went on talking about Jesus. They said evil things about this new teaching, and showed such a bad spirit that Paul told them that he should no longer offer the Gospel to them, but take it to the Gentiles. These Jews had sinful hearts, as all men have. They were proud and selfish and unloving. But they did not want to be different. They thought they were far better than the Gentiles, and it made them still more angry to hear the apostles say that God commanded the Gospel to be offered to all people on earth.

Perhaps these Jews did not even know how bad their hearts were. How could they have found it out?

They could have done just as we have to do—they could have asked God for his Holy Spirit to come and show them the truth. Anyone who is too proud to ask God to teach him will have to keep his evil heart.

It is an awful thing to say, "I will not take the salvation Jesus came to bring!" We do say that by our actions when we do not let Jesus come to

our hearts to cure them of all that is wrong. The Jews said this by their way of treating Paul and Barnabas that day.



8. But the Gentiles were glad to hear about Jesus and his salvation. Many of them became Christians. The light shone in their hearts, and they let it shine upon others. How do you think they would do this?

Yes, by telling others what they had learned. And so it was not long before a great many heard the Gospel in that part of the country.

Wicked people never want to see other folks learning to be good. The Jews began to persecute Paul and Barnabas, and drove them away at last.

Little Christians must not expect that all the way will be pleasant. Trouble will come, even to the best friends of Jesus. Each child who loves and serves God will have his little cross to bear; but God will be close by to help and save, and so no one need be afraid.

After this Paul and Barnabas went to Iconium, and there also many believed the Gospel. But again they were persecuted and had to run away. This time they went to Lystra and Derbe, and went on preaching. They did not become discouraged, for they knew that Jesus was with them all the time.

#### OPTIONAL HYMNS.

##### NO. 1.

I love thy will, O God.  
Keep thou my way, O Lord.  
Lord, I care not for riches.  
If my disciple thou wouldst be.  
To the work! to the work!

##### NO. 2.

If you feel a love for sinners.  
God loved the world of sinners lost.  
God loved the kingdom of Jesus.  
Look up to Jesus.  
Lift up the Gospel banner.

#### The Lesson Catechism.

[For the entire school.]

1. What was the effect of the preaching of the disciples upon the Jews? **They rejected the Gospel.**

2. To whom did the apostles then turn? **To the Gentiles.**

3. How did the Gentiles receive the word? **With gladness and faith.**

4. Where did Paul and Barnabas go from Antioch? **To Iconium and Lystra.**

#### CATECHISM QUESTION.

47. What are the Ten Commandments?

Laws first written by the finger of God on two tables of stone, and given to Moses, but now recorded in the twentieth chapter of the book of Exodus.

#### That Rock.

It is said that a farmer plowed around a rock in one of his fields for five successive years, supposing it to be so large that it could only be removed with the greatest difficulty. During all this time he lost the use of the ground covered by the rock, came near losing his temper many times, and on one occasion broke a mowing-machine knife which cost both time and money to replace.

One day, fearing that he might break his cultivator by venturing too near the edge, he took a crowbar and began prying about to find out the actual size of the rock. Imagine his surprise when he found it but a mere shell of stone, little more than two feet in length and so light that he could lift it into his wagon without assistance!

Somewhere there lives to-day a pastor who for months, possibly for years, has been plowing around some church rock of debt, of divided hearts, of weak faith—of something apparently very large and hard and heavy. There are Sunday-school superintendents and teachers who have done and are doing a great deal of this sort of plowing, and who are constantly being put to both inconvenience and expense in their efforts to avoid running upon the sharp edge of the rock. And there are Christians everywhere who are looking with troubled eyes upon some great rock of difficulty, and wondering how it can ever be got out of the way!

Good friends, one and all, take the crowbar of faith and love and prayer, and resolutely attack that rock! In nine cases out of ten you will be as amazed as the farmer was to see how readily it yields, and how really small and insignificant it is. But do not fail to see to it that the crowbar has a sharp point of love and hope and abounding patience!—*S. S. Journal.*

# Dyspepsia

## HORSFORD'S ACID PHOSPHATE,

Pronounced by Physicians of all schools to be the BEST remedy yet discovered for Dyspepsia.

It reaches various forms of Dyspepsia that no other medicine seems to touch, assisting the weakened stomach, and making the process of digestion natural and easy.

**Dr. W. S. Leonard**, Hinsdale, N. H., says: "The best remedy for dyspepsia that has ever come under my notice."

**Dr. T. H. Andrews**, Jefferson Medical College, Philadelphia, says: "A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R. I.

BEWARE OF SUBSTITUTES AND IMITATIONS.

Caution:—Be sure the word "Horsford's" is on the label. All others are spurious. Never sold in bulk.

**IMPERIAL**

**BAKING POWDER**

**PUREST, STRONGEST, BEST.**

Contains no Alum, Ammonia, Lime, Phosphate, or any Injurious.

A VALUABLE AID FOR SUNDAY-SCHOOLS.

## THE EXCELSIOR MAP

COMBINING

**PALESTINE** to illustrate the New Testament, and **CANAAN** to illustrate the Old Testament.

By G. W. BACON, F.R.G.S.

These two Maps are mounted on linen, on one roller. The size of the map is 48 x 33½ inches. The coloring is delicate, and clearly shows the different countries. The lettering is plain, and places are distinctly marked.

This is a new map, and will be of important assistance in the study of the lessons the year round; valuable in the minister's study as well as the school or class-room.

Price \$4.50, express paid.

**WILLIAM BRIGGS,**  
METHODIST BOOK AND PUBLISHING HOUSE,  
TORONTO.

Montreal: C. W. COATES. Halifax: S. F. HUBBARD.

In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will engage the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.

# Course of Reading

OF THE

## CHAUTAUQUA LITERARY & SCIENTIFIC CIRCLE

THE REQUIRED BOOKS FOR 1892-93 COMPRISE THE FOLLOWING :

<b>Grecian History.</b> By James R. Joy, A. M. ....	\$1 00
This entirely new volume is an important addition to Mr. Joy's historical series, which has so admirably met the requirements of the Chautauqua Course.	
<b>Callias, An Historical Romance.</b> By Prof. A. J. Church, London University .....	1 00
This well-known author has written especially for the C. L. S. C. a novel which vividly combines valuable historical, biographical, and literary information, with a narrative of romantic interest.	
<b>The United States and Foreign Powers.</b> By W. E. Curtis, of the U. S. State Department .....	1 00
Mr. Curtis, a prominent official of the State Department, has prepared a book which treats in a popular way the relations which have existed and are now maintained between the United States and the principal nations of the world. This is a distinct addition to American historical literature, by reason of its compactness and its combination of widely scattered material.	
<b>Classic Greek Course in English.</b> By Prof. W. G. Wilkinson, University of Chicago .....	1 00
Dr. Wilkinson has condensed his two volumes (Preparatory and College Greek Courses) into one book, which concisely and clearly presents the choicest of Greek literature.	
<b>Greek Architecture and Sculpture (Illustrated).</b> By Prof. T. R. Smith and Mr. George Bedford, London .....	0 50
By an arrangement with the English publishers this volume by the British scholars has been secured for the C. L. S. C. course. Professor W. H. Goodyear, of New York, has revised the work, which is illustrated with over one hundred diagrams and drawings.	
<b>A Manual of Christian Evidences.</b> By Prof. George P. Fisher, Yale University .....	0 50
This eminent Yale professor possesses the rare gift of combining profound scholarship with a simple, lucid and popular style.	
<b>The Chautauquan.</b> (12 numbers, illustrated) .....	2 00

Canadian Students will please note that the books are supplied by the Canadian Agents at the American Publishers' prices, no advance being made for duty, etc. Canadian Students will, therefore, find it to their advantage to order from the Canadian Agents, and save the duty which they would have to pay if ordered from the States. The books are of uniform height and width, varying only in thickness.

Orders for THE CHAUTAUQUAN taken separately. There is no Magazine we know of giving so much good reading at as low a price. Circulars giving full information about the C. L. S. C. supplied free on application.

CANADIAN AGENTS :

**WILLIAM BRIGGS, Wesley Buildings, Toronto.**

C. W. COATES, Montreal, Que

S. F. HUESTIS, Halifax, N.S.

# HELPS FOR TEACHERS

. . . ON THE . . .

## INTERNATIONAL LESSONS

. . . FOR THE . . .

### FOURTH QUARTER OF 1892.

<b>The Acts of the Apostles.</b> With Maps, Introduction and Notes. By J. Rawson Lumby, D.D. Cambridge Bible Series. Cloth, 428 pages . . . . .	\$1 35
<b>The Acts of the Apostles.</b> With Introduction and Notes. By J. Rawson Lumby, D.D. Smaller Cambridge Bible for Schools Series. Limp cloth, 160 pages . . . . .	0 35
<b>The Acts of the Apostles and the Epistles of Paul.</b> By Thos. Morrison, LL.D.	0 90
<b>Acts and Romans.</b> In Biblical Museum. . . . .	1 25
<b>The Acts.</b> In Commentary for Schools. By E. H. Plumptre, D.D. . . . .	1 25
<b>Whedon on Acts and Romans.</b> . . . . .	1 50
<b>The Acts and Epistles of St. Paul.</b> By Rev. F. A. Maleson, M.A. . . . .	3 60
<b>Apostolic Life as Revealed in the Acts of the Apostles.</b> In three vols. By Joseph Parker, D.D. . . . .	5 00
<b>Teaching of the Twelve Apostles.</b> By Philip Schaff, LL.D. . . . .	2 50
<b>John, whom Jesus Loved.</b> By Rev. J. Culross, D.D. . . . .	0 90
<b>Paul, the Missionary.</b> By W. M. Taylor, D.D. . . . .	1 75
<b>St. Paul: His Life and Times.</b> By James Iverach, D.D. . . . .	0 75
<b>Stalker's Life of St. Paul</b> . . . . .	0 50
<b>Farrar's Life and Work of St. Paul</b> . . . . .	2 25
<b>Peter the Apostle.</b> By Wm. Taylor, D.D. . . . .	1 25
<b>Simon Peter: His Life and Times.</b> By Chas. S. Robinson, D.D. . . . .	1 25

**AS POPULAR AS EVER.**

## THE BEREAN LEAF CLUSTER

AN INVALUABLE INFANT-CLASS HELP.

Large Colored Pictures, 26 x 36 inches, illustrating each lesson of the year. Golden Text in large clear type.

**Price, \$1.40 Per Quarter, Post-paid.**

**WILLIAM BRIGGS, Methodist Book and Publishing House, TORONTO.**  
**C. W. COATES, MONTREAL, QUE. S. F. HUESTIS, HALIFAX, N.S.**

# CHRISTMAS IS COMING.

As come it will and welcome always. We have made ample provision for it. The immense sales of previous years in

## XMAS BOOKLETS


## CARDS AND

## GIFT BOOKS

Have shown us what the public want, and this year we have a bewildering variety of exquisite Christmas Goods, such as might upset the composure of even Santa Claus himself.

We ask our friends to look out for the next BANNER, which will contain lists of our Christmas offers.

# LIBRARIANS, ATTENTION!

 OUR METHODIST BOOK ROOMS have for years maintained supremacy as emporiums for the supply of Library Books. That reputation will be further enhanced by the fact that we have secured the joint agency for the sale in Canada of the publications of

## The Religious Tract Society, London, England.

A publishing house which issues more Sunday School Library and Reward Books, and of a higher character, than any other in the world.

Schools in need of Libraries will kindly keep in mind the fact that we carry a large assortment of the Religious Tract Society's books at all prices, from 12 cents up. Every book that bears the imprint of this house may be taken without question.

Along with the R. T. S. Books our shelves are laden with thousands of bright and readable volumes from such houses as Nelson & Sons, The Wesleyan Conference Office, S. W. Partridge & Co., Nisbet & Co., and other well-known publishers. We have the cream of S. S. Literature. Full lines of all the popular authors. Write for our Catalogues.

We shall be glad to communicate our terms to schools wishing to purchase Library Books.

**WILLIAM BRIGGS, Methodist Book and Publishing House, TORONTO.**

MONTREAL: C. W. COATES,

HALIFAX: S. F. HUESTIS.



# NEW R. T. S. BOOKS.

IN the last issue of the BANNER we announced that we had, in conjunction with another Toronto House, secured the Agency for the Religious Tract Society, of London, England. We shall have in stock their book publications as issued. Schools will do well to bear this fact in mind, and note the lists we shall from time to time publish.

The following are some of the new books recently received in stock :

<b>Katherine and I.</b> By Mrs. Cooper, author of "Geoffrey Heywood," "Nearly in Port," etc. ....	\$0 50
<b>Ivy, the Plague of His Life.</b> By Annette C. Lyster .....	0 70
<b>A Brighton Bairnie.</b> By Margaret Haycraft .....	0 70
<b>Six in the Fold—and One.</b> Narratives drawn from Life. By Lady Alicia Blackwood .....	0 35
<b>Niece Marjorie.</b> A Story for Girls. By M. B. Manwell .....	0 35
<b>Seven Times in the Fire.</b> A Story of France in Revolution Times. By C. Maud Battersby .....	0 50
<b>Our Street.</b> By Leslie Keith .....	1 00
<b>Young Smallshoes.</b> By Joseph Johnson, author of "The Master's Likeness," etc. ....	0 50
<b>A Hero in the Strife.</b> By Louisa C. Silke. Illustrated .....	1 00
<b>Heroes of the Goodwin Sands.</b> By the Rev. Thomas Stanley Treanor, M.A. Splendidly Illustrated .....	1 25
<b>Breaking His Fetters.</b> A Story of India. By W. J. Wilkins, author of "Hindu Mythology," "Daily Life and Work in India," etc. Illustrated .....	0 90
<b>Old Miss Audrey.</b> A Chronicle of a Quiet Village. By Evelyn Everett Green. Cloth, gilt edges. Illustrated .....	1 75
<b>The Beacon Light.</b> A Tale of the Covenanters. Illustrated .....	0 35
<b>Worthy of His Name.</b> By Eglanton Thorne. Illustrated .....	0 70
<b>Bush Luck.</b> An Australian Story. By W. H. Timperley. Illustrated .....	1 25
<b>Uncle Towser.</b> A Story for Boys Young and Old. By Rev. A. N. Malan, M.A., F. G. S., author of "Casus and Hercules," "A Smuggling Adventure," etc. Illus'd. ....	1 25
<b>Making a Beginning.</b> By William J. Lacey .....	0 90
<b>Did a Hen or an Egg Exist First?</b> or, My Talks with a Sceptic. By Jacob Horner. Edited by James Crompton .....	0 50
<b>The London Daily Press.</b> By H. W. Massingham. In Leisure Hour Library .....	0 70
<b>Fritz and His Work.</b> A Tale for Boys and Girls. By Maud Maddick. Illustrated. Colored frontispiece .....	0 20

This List contains books which if School Librarians could but see they would eagerly secure for their Libraries. The printing and binding are first-class in every respect.

Do not wait for these until sending your large order. Have us send on by book post. Liberal discounts.

## KEEP YOUR LIBRARY FRESH.

WILLIAM BRIGGS, Methodist Book and Publishing House, TORONTO.

MONTREAL: C. W. COATES.

HALIFAX: S. F. HUESTIS.

# The Cambridge Bible for Schools and Colleges.

General Editor: J. J. S. PEROWNE, D.D., Bishop of Worcester.

Extra Fcap. Svo. Cloth, with Maps when required.

Book of Joshua.	Rev. G. F. Maclear, D.D.	\$0 75
Book of Judges.	Rev. J. J. Lias, M.A.	1 00
First Book of Samuel.	Prof. Kirkpatrick, D.D.	1 00
Second Book of Samuel.	Prof. Kirkpatrick, DD	1 00
First and Second Books of Kings.	Prof. Lumby, D.D., each	1 00
Book of Job.	Rev. A. B. Davidson, D.D.	1 50
Book of Psalms. Book I.	Prof. Kirkpatrick, D.D.	1 00
Book of Ecclesiastes.	Very Rev. E. H. Plumptre, D.D.	1 50
Book of Jeremiah.	Rev. A. W. Streane, B.D.	1 35
Book of Ezekiel.	Rev. A. B. Davidson, D.D.	1 50
Book of Hosea.	Rev. T. K. Cheyne, M.A., D.D.	0 90
Books of Obadiah and Jonah.	Arch. Perowne	0 75
Book of Micah.	Rev. T. K. Cheyne, M.A., D.D.	0 45
Books of Haggai, Zechariah and Malachi.	Arch. Perowne	1 00
Book of Malachi.	Archdeacon Perowne	0 30
Gospel according to St. Matthew.	Rev. A. Carr, M.A.	0 75
Gospel according to St. Mark.	Rev. G. F. Maclear, D.D.	0 75
Gospel according to St. Luke.	Arch. Farrar, D.D.	1 35
Gospel according to St. John.	Rev. A. Plummer, D.D.	1 35
Acts of the Apostles.	Rev. Prof. Lumby, D.D.	1 35
Epistle to the Romans.	Rev. H. C. G. Moule, M.A.	1 00
First and Second Corinthians.	Rev. J. J. Lias, M.A., each	0 60
Epistle to the Galatians.	Rev. E. H. Perowne, D.D.	0 45
Epistle to the Ephesians.	Rev. H. C. G. Moule, M.A.	0 75
Epistle to the Philippians.	Rev. H. C. G. Moule, M.A.	0 75
Epistles to the Thessalonians.	Rev. G. G. Findlay, B.A.	0 60
Epistle to the Hebrews.	Arch. Farrar, D.D.	1 00
Epistle to St. James.	Very Rev. E. H. Plumptre, D.D.	0 45
St. Peter and St. Jude.	Very Rev. E. H. Plumptre, D.D.	0 75
Epistles of St. John.	Rev. A. Plummer, D.D.	1 00
Book of Revelation.	Rev. W. H. Simcox, M.A.	0 90

OTHER VOLUMES PREPARING.

## THE SMALLER CAMBRIDGE BIBLE FOR SCHOOLS.

Book of Joshua.	J. S. Black, M.A.	\$0 35
First and Second Books of Samuel.	Rev. Prof. Kirkpatrick, D.D., each	0 35
First and Second Books of Kings.	Prof. Lumby, D.D., each	0 35
Gospel according to St. Matthew.	Rev. A. Carr, M.A.	0 36
Gospel according to St. Mark.	Rev. G. F. Maclear, D.D.	0 35
Gospel according to St. Luke.	Arch. Farrar, D.D.	0 35
Gospel according to St. John.	Rev. A. Plummer, D.D.	0 35
Acts of the Apostles.	Rev. Prof. Lumby, D.D.	0 35

WILLIAM BRIGGS, Methodist Book and Publishing House, TORONTO.

C. W. COATES, MONTREAL, QUE.

S. F. HUESTIS, HALIFAX, N.S.

GOLD MEDAL, PARIS, 1878.

**W. BAKER & CO.'S  
Breakfast Cocoa**



from which the excess of oil  
has been removed,  
*Is absolutely pure and  
it is soluble.*

**No Chemicals**

are used in its preparation. It  
has more than three times the  
strength of Cocoa mixed with  
Starch, Arrowroot or Sugar,  
and is therefore far more econ-  
omical, costing less than one  
cent a cup. It is delicious, nour-  
ishing, strengthening, EASILY  
DIGESTED, and admirably adapted for invalids  
as well as for persons in health.

Sold by Grocers everywhere.

**W. BAKER & CO., Dorchester, Mass.**

**GATHERED JEWELS, No. 2.** New. For Sun-  
day-schools.  
192 pages. Sample copy, 25 cents, boards. Gives  
perfect satisfaction. THE W. W. WHITNEY CO.,  
Publishers, Toledo, Ohio.

**CHURCH SOCIALS,** Home Enter-  
tainments,  
Sunday School Exercises, in **Monthly  
Social**, only Magazine of its kind. Sam-  
ples 10 cents. **HOME ENTERTAINMENT  
CO.,** Council Bluffs, Iowa.

**A Rare Bargain in Booklets.**

**PICTURES FROM THE  
PILGRIM'S PROGRESS.**

With Appropriate Texts and Hymns.

Here we have a packet of six beautiful Book-  
lets, printed in colored inks, the illustrations—  
36 in all—in consecutive order telling that won-  
derful story of the progress of Christian from  
the City of Destruction to the Celestial City.  
Along with explanatory text, every alternate  
page contains a beautiful verse of Scripture and  
a selection from some popular hymn or para-  
phrase.

We have received a limited stock of these  
Booklets, which we offer to the public at the  
mere nominal price of

**10 CENTS PER PACKET.**

**WILLIAM BRIGGS, Meth. Book Room, Toronto.**

**JUST ISSUED.**

**LADY HYMN WRITERS**

By **MRS. E. R. PITMAN.**

Cloth extra, gilt edges, 369 pages. \$1.75.  
Post-paid.

Hymnology is attracting much notice at the  
present time, and is a subject of fascinating  
interest. This latest contribution to the sub-  
ject is one of the best yet written, and cannot  
fail to have a good reception. Only a student  
of the subject can realize how much we owe to  
lady hymn writers. It takes poetic feeling,  
fervent devotion, and religious experience to  
make a good hymn, and all these must be ce-  
ceded to most of our women hymn writers, as  
the specimens in this volume will abundantly  
prove.

**WILLIAM BRIGGS, Meth. Book Room, Toronto.**

**FRIENDLY GREETINGS.**

Illustrated Readings for the people.

Packet containing 12 numbers, - 25c.

These Tracts have a large circulation. They  
contain most interesting and helpful reading.  
We would recommend them to those who visit  
and distribute literature among the sick and  
the poor.

**WILLIAM BRIGGS, Meth. Book Room, Toronto.**

**FAITH HEALING.**

BY

**ALFRED T. SCHOFIELD, M.D.**

AUTHOR OF

"How to Keep Healthy," "Health at Home,"  
etc.

CONTENTS:

1. What is Meant by Faith Healing.
2. The History of Faith Healing.
3. Instances of Faith Healing so-called.
4. Investigation of Cases of Faith Healing.
5. Faith Healing among the Roman Catholics.
6. How does Faith Healing cure?
7. Further examples of Faith Healing.
8. The dogmas of Faith Healing.

**CLOTH, 50c., POST-PAID.**

A gentleman ordering a dozen copies of this  
work, writes: "Faith Healing," by Schofield,  
is a good book. The author talks common  
sense. You ought to sell hundreds."

**WILLIAM BRIGGS, Meth. Book Room, Toronto.**

*In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the  
publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.*

# Cures Others Ayer's Pills

Will cure You, is a true statement of the action of AYER'S Sarsaparilla, when taken for diseases originating in impure blood; but, while this assertion is true of AYER'S Sarsaparilla, as thousands can attest, it cannot be truthfully applied to other preparations, which unprincipled dealers will recommend, and try to impose upon you, as "just as good as Ayer's." Take Ayer's Sarsaparilla and Ayer's only, if you need a blood-purifier and would be benefited permanently. This medicine, for nearly fifty years, has enjoyed a reputation, and made a record for cures, that has never been equalled by other preparations. AYER'S Sarsaparilla eradicates the taint of hereditary scrofula and other blood diseases from the system, and it has, deservedly, the confidence of the people.

## AYER'S Sarsaparilla

"I cannot forbear to express my joy at the relief I have obtained from the use of AYER'S Sarsaparilla. I was afflicted with kidney troubles for about six months, suffering greatly with pains in the small of my back. In addition to this, my body was covered with pimply eruptions. The remedies prescribed failed to help me. I then began to take AYER'S Sarsaparilla, and, in a short time, the pains ceased and the pimples disappeared. I advise every young man or woman, in case of sickness resulting from impure blood, no matter how long standing the case may be, to take AYER'S Sarsaparilla."—H. L. Jarmann, 33 William st., New York City.

## Will Cure You

Prepared by Dr J. C. Ayer & Co., Lowell, Mass.

Are better known and more generally used than any other cathartic. Sugar-coated, purely vegetable, and free from mercury or any other injurious drug, this is the ideal family medicine. Though prompt and energetic in their action, the use of the pills is attended with only the best results. Their effect is to strengthen and regulate the organic functions, being especially beneficial in the various derangements of the stomach, liver, and bowels.

## Ayer's Pills

are recommended by all the leading physicians, and druggists, as the most prompt and effective remedy for biliousness, nausea, costiveness, indigestion, sluggishness of the liver, jaundice, drowsiness, pain in the side, and sick headache; also, to relieve colds, fevers, neuralgia, and rheumatism. They are taken with great benefit in chills and the diseases peculiar to the South. For travelers, whether by land or sea,

## Ayer's Pills

are the best, and should never be omitted in the outfit. To preserve their medicinal integrity in all climates, they are put up in bottles as well as boxes.

"I have used Ayer's Pills in my family for several years, and always found them to be a mild and excellent purgative, having a good effect on the liver. It is the best pill used."—Frank Spillman, Sulphur, Ky.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.  
Sold by all Druggists everywhere.

Every Dose Effective