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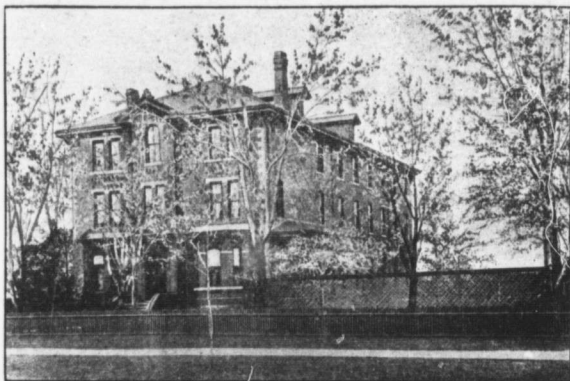
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THE TEACHERS MONTHLY



Sabbath School Publications
Presbyterian Church in Canada

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



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The Teachers Monthly

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

Vol. VIII.

May, 1902

No. 5

It will be a well invested fifty cents that will come to us for a copy of Professor Hamill's new book noticed in the Book Page.

Our readers will appreciate the additional four pages in this issue of the **TEACHERS MONTHLY** and the larger space thus afforded, especially for contributors and the Book Page. The map on the third cover page will be much admired, and we trust also much used.

The number of the Lesson Hymn for each Sabbath given in the **PRIMARY QUARTERLY** and **PRIMARY LEAFLET** is always included in the list of suggested hymns in the **TEACHERS MONTHLY**. Superintendents should take note of this, and not forget in the opening or closing exercises to give it out. There will be no hymn more heartily sung by the older scholars, and it will be the bright spot of the whole hour for the little ones to sing their own hymn along with the whole school.

A LETTER THAT MAY NOT BE READ

By a Primary Teacher

This is a letter from a Primary teacher to—, well I do not like to say it, but I am really afraid it is to those who will not read it. For, do you know, there are teachers who never read anything in the Lesson Helps except the lesson (and they only read that, not study it). As for the papers they give to the children, they would not condescend even to look at the baby stories, forgetting that a word now and again to the little people about the pictures or stories in

their own special paper, helps to pleasantly impress the lesson contained; for every story, while not having a moral tacked on at the end in so many words, is intended to be something more than mere entertainment.

Having three Sunday afternoons free, I visited three Sunday Schools in the hope of learning something which would benefit my own class. And I learned lots of things—some to do—some to avoid. I saw some things I had been in the habit of doing, and did not know how unnecessary, and even queer, they were, until I saw myself mirrored in someone else.

In school number one, I asked for the Primary class, and was shown into a beautiful room. Every appliance for good work seemed to be there. Refinement of taste and money wherewith to satisfy it, were shown in every nook. As yet, no children. They were opening with the main school. Pretty soon came a gentle pattering over the carpeted halls and some forty little ones entered, with three intelligent looking young ladies. In an orderly manner the children took their seats. One lady seated herself at the piano, another got out what was needed from the cabinet, while the third, after greeting the visitor, took her place on the platform and announced a hymn. Everything went on beautifully, and I, anticipating a real treat, congratulated myself on having chosen that particular school for visiting. Imagine, therefore, my surprise when the supplemental lessons were over (performed in a way that made me envious) and the leader came to me and said, "Will you teach the lesson to-day? It is on so and so, and is found in such and such a chapter,"

*was a Reader
to out*

mentioning title and lesson text. I was going to say "No," but concluded on second thought I might as well, lest the children should not get any lesson at all, for what kind of a teacher could she be, who would ask a total stranger to teach, who, for all she knew, might never have even seen a class of children before, and whom she evidently thought did not know where, or what, the lesson was?—[Perhaps our esteemed contributor forgets how far a good reputation travels.—Editors.]

I asked her afterwards how she managed to get the supplemental lessons so perfect. Oh, she had printed copies of whatever she wanted and sent them home, with the request that the children be taught them. An ideal way, certainly, but I wondered what she would do if the children had been of that class where the parents take little or no interest.

The next Sunday I betook myself to a very different school. Children there were, in abundance—nearly two hundred. They had a large room, and plenty of seats, but very little else. There was only one teacher, to whom great credit is due. But there were two things I was very sorry to see. One—a child was asked to sing a solo—which should never be permitted, unless under very exceptional circumstances (I do not know what such circumstances might be, but will not say there are none, only because I have not come in contact with them). The other was, that much precious time was spent in calling the roll. The children were required not merely to answer, but to go forward to the table with their offering. It took about a minute for every three names. How the children kept so orderly through it all was beyond my comprehension; but they did.

School number three was a perfectly delightful from beginning to end, though it was Review Sunday and the whole school was assembled in a room scarcely large enough to accommodate the members, not to speak of the visitors.

Exactly at the hour for opening the superintendent took his place, and not one moment was wasted. There was no indecision—no time allowed for the children to get interested in something else. The superintendent did

not speak too loudly, nor do all the talking himself. All that was said was worth hearing, and the children expected this and therefore listened. All who spoke remembered that there were babies from the Primary class present, as well as older ones.

Two speakers had been specially invited, one to give a brief review of the Quarter's lessons, the other a five-minute address. The superintendent did not take his attention from the children to thank the speakers, but told the children if they had enjoyed what they had heard, to quietly answer "Yes" when he asked the question. Then, would they say a quiet "Thank you"?

At the close, in order to prevent crowding in the small space at their command, they were going to dismiss in a new way. This of course was interesting. A certain section would remove during the singing of a certain verse. The singing would be soft, but feet softer. Another section and another verse, and so on. This was a mission school, where they had no carpets, but the dismissal could not have been better.

Oh, if we all had the tact of that superintendent!

"MY MORSEL ALONE!"

"If I have eaten my morsel alone,"

The patriarch spoke in scorn.

What would he think of the church were he shown

Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the church's ailment is fulness of bread,

Eating her morsel alone?

"I am a debtor alike to the Jew and the Greek,"

The mighty apostle cried,
Traversing continents, souls to seek,
For the love of the Crucified.

Centuries, centuries, since have sped;
Millions are famishing; we have bread;
But we eat our morsel alone.

Ever of them who have largest dower
Shall Heaven require the more;
Ours is affluence, knowledge, power,
Ocean from shore to shore;

And East and West in our ears have said :

"Give us, give us your living Bread ;"

Yet we eat our morsel alone.

"Freely, as ye have received, so give",

He bade, who hath given us all ;

How shall the soul in us longer live,

Deaf to their starving call,

For whom the Blood of the Lord was shed,

And His body broken to give them Bread,

If we eat our morsel alone ?

A CHILDREN'S CHURCH

Mr. Robert E. Speer, in an address given recently in Toronto, pointed out that the prevailing conception of the world regards it as a man's world. He challenged his hearers to name three histories which did not proceed on the assumption that the only achievements worth regarding were the achievements of men. Public opinion is considered to be synonymous with masculine opinion. The Christian church is the only organization in which woman finds a recognition of her rightful place, and finds free scope for her proper influence.

But the church is not composed of men and women alone. One-third of the world's population is made up of children, and we may assume that they form as large a proportion of the church. Of every three persons, whose needs the church should supply, one is a child, and yet in making her provisions, the church too often proceeds as if it were a church of men and women alone.

The neglect of children by the church is the less excusable because the period of childhood is the most favorable for making deep and enduring religious impressions. Childhood is the age of faith, the time when the vision of divine realities is clearest.

A missionary from India said that he was visiting a school in a village inhabited by people of the "Robber" caste. Every grown up man in the village was a thief. Four policemen were kept by the Government in the village. Every night at twelve o'clock the roll was called to make sure that every man was at home and not on a thieving expedition. While examination of the pupils in Scripture knowledge was going on, several

of their fathers were standing at the back of the room, looking on. The missionary finished his examination of the children and began to preach to the men. One of them said : "I am an old Hindoo, and will live and die a robber, but I want you to teach these children better things." The children are the hope of India and of every heathen land. Not less certainly are they the hope of the church.

The church of Christ is a children's church, not only because so many of those who compose it are children, but also because no one can become a true member of that church who does not enter it in the spirit of a little child.

A GOSPEL SHOP

A blacksmith in a small village, after he was converted, was asked to shoe a horse on Sunday. "No, sir," said he, "I am a Christian now, and I do not work on Sunday." The man met him with an oath, but he replied, "Hold on, friend, you can't swear in this place. I want you to understand that this is a Gospel shop." So should we maintain a Christian atmosphere in every place which we control, and not allow anything to be said or done there which would displease our Master.

THE PURPOSE OF THE ACTS

By Rev. Prof. James Ballantyne, B.A.

In "The Acts of the Apostles" we are at the beginnings of church history. The book is not merely our chief source of knowledge for the period of which it treats ; it is itself a history of the highest rank. To the superficial reader there are many gaps in it and a striking want of proportion, movements are mentioned in their origin and then dropped, some of the apostles are not even named, and silence covers much of the life, especially the later life, of Peter and Paul. But all this is an essential part of the author's plan, for he is writing history and not producing a photograph that shall include everything within his range of vision. The author centres his attention on the critical facts that mark the various stages of development, and

to the wealth of material at his command continually applies the principle of selection.

To the question, What was the purpose of this selection? many answers have been given, and nearly all have been in part true. For though one purpose runs through the book, other ends are served by it, and the less has sometimes been mistaken for the greater.

To the book itself we must go for any true conception of the plan, to find, as in most writings, that the introduction is a guide. "The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which He was received up." The Acts is thus linked to Luke's "former treatise", his Gospel. As the former treatise was concerned with all that Jesus *began* both to do and to teach, until the day in which He was received up, so the following writing is concerned with what Jesus *continued* to do and to teach *after* He was received up. The founding of the Christian church on earth is one continuous work. The authority and the labors of Jesus are as real and as efficient after His departure into the heavens as before. It is merely the cloud that conceals Him from the sight of the disciples. He is not withdrawn, but continually reappears to instruct, to guide, and to make their testimony powerful. This thought of Christ's continued authoritative direction of the church is wrought into the very fibre of the book.

Not only is the direction of the church ascribed to Christ, His method also may be traced. The last word He uttered before He was taken up declares His plan, and the book of The Acts is the record of its execution, "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." What we read, then, is not personal history, but the higher history of the progress of the Gospel of Jesus Christ in the world. This progress appears under two aspects, the gradual spread of the knowledge of the Gospel in many lands and the growth of a more spiritual conception of it. In short, the Acts shows us how the Gospel was universalized and spiritualized.

The two purposes are wrought out side by

side, and it is scarcely necessary to separate them more than in thought. The church began at Jerusalem with the apostles, who had been witnesses of the great facts to be proclaimed, but who understood their significance dimly and confusedly. They could not go forth until the Lord had qualified them for their work, and so the Spirit descended on the day of Pentecost, a new dispensation began, and the church first publicly displayed its true character and entered upon its world-wide mission. Henceforth the Spirit dwelt in the church, the fruitful source of its unity, its faith and its love.

The appointment of deacons was another important step in the process of giving the Gospel to all men. The first church quarrel had arisen, the entering of the wedge between Judaism and Christianity. Complaint was made that the poor widows of foreign-born Jews were neglected in the distribution of food and money. Deacons were chosen and set apart for this special work so that all members might receive equal attention—a settlement significant of the spiritual and comprehensive character of the Gospel. The Grecian-Jewish element, now established in the Church on an equality with all others, produced Stephen to reason, to confute the opponents of Christianity, and to die. He was the forerunner of Paul and he gave up his life, not for the bare truth alone, but for the fuller and freer application of it. His martyrdom was the signal for a violent persecution, in which the Pharisees, hitherto friendly, joined the Sadducees to suppress the new sect. The church at Jerusalem broke up and dispersed, and straightway the Gospel diffused itself even beyond the limits of the Jewish nation.

The most significant step of all towards a spiritual and universal conception of Christianity, was the conversion of Saul of Tarsus. To follow him as he journeyed through Asia and Europe, as he established churches and took upon himself their care, as he freed the Gentile converts from Jewish bonds, and along with this story to read the letters he wrote to his beloved converts, is not merely to mark the rapid extension of Christianity, but as well a new spiritual conception of it.

Finally, Paul reached Rome, and the author pauses in his story. The years that remained were years of unwearied activity, but the writer's purpose is accomplished, for he has shown what Jesus continued to do and to teach after He was taken up, and He has followed the course of the Gospel in its universal mission, as the promise has been fulfilled that His disciples should witness unto Him in Jerusalem, and in Judea, and Samaria, and unto the uttermost part of the earth.

Knox College, Toronto

WINNING THE PARENTS

The Sunday School teacher may learn much from the example of the secular teacher. His friendly visits to parents, his frank talks with them over the doings or misdoings of his scholars, his appeal for co-operation in managing and teaching them, will be his most profitable week-day work. It anticipates and forestalls trouble; it wins the parents in advance of it; it harmonizes the plans and purposes of the school and of the home.—Professor H. M. Hamill.

TEACHER TRAINING

By Professor Walter C. Murray

V.—ATTENTION—CONDUCT

When you wish to button your coat, all that is necessary is to think of buttoning it, and forthwith your fingers begin the work. While it is being done your thoughts may travel a thousand miles away. As you read a passage aloud, your eye catches a word below the line: and you surprise your audience by dragging in the irrelevant word. A pencil is in your hand as you are talking, and the thought of writing comes to the surface for a moment. You begin to scribble while your mind turns again to the conversation. All that seems to be necessary is to attend for a brief moment to the idea of what is to be done, and the movement begins. Attention sets the machinery in motion.

Sometimes it happens that one gets up from reading and goes to a shelf of books and then suddenly wonders what he is

looking for. A little patience in going back to where he was reading, will bring to mind the passage that suggested a certain book on that particular shelf. Attention for a brief moment to the idea of getting that book, set in motion all the machinery of bone and muscle that transported him from one place to the other. It is perhaps unnecessary to illustrate further, but one is tempted to refer to the use which the "mind-reader" makes of this fact. He promises to read the mind of any person who will fix his attention upon something to be done. He asks to be blindfolded and then requires one or two persons, whose thoughts he is to read, to grasp his wrists firmly, but not tightly. As they think intensely of doing something, he feels a slight twitching of which they are unconscious. This cue he follows, and reaches the object of their thoughts.

When the attention is wavering, there is no movement. A patient, recovering from a serious mental illness, was observed standing for over an hour before the door, with hat and gloves on and stick in hand, ready to go out for his walk. He was trying to decide whether to go north or south. His weakness made it difficult for him to hold his attention to one course.

These illustrations indicate the part which attention plays in producing movement. You attend to the idea of what is to be done, and straightway it is done. The hunter who aims in a general way at the bear is not usually successful. He must fix his attention upon some one spot. Then his muscles converge in one direction and erratic shooting disappears.

So far, we have been thinking only of carrying ideas into action. We may now go back a step and ask, How do we make up our minds to follow one, two, or more possible courses?

There are two sides to this question. There are the reasons for and against each course, which the mind reviews; and there is the act of deciding or choosing. Now if we watch ourselves, when making a decision, we will find that, after all the evidence is in, and the mind has thoroughly sifted it, there remains the act of deciding. Our attention turns from one point to another, and as

long as it is moving thus, there is no decision ; but when it rests upon one reason and holds to it, the course supported by that reason is taken. When we attend exclusively to one idea, we decide.

Temptation well illustrates this. As long as the tempted allows his thoughts to dwell upon the alluring attraction, the pleasures anticipated grow in importance and intensity ; but when attention hearkens to the still small voice, the warning tones grow louder and more awe-inspiring, while the pleasures shrink and grow pale. When Christ was tempted in the wilderness, His thoughts in each case turned to "It is written." The temptation lost its power, as the thought of what God had said filled His mind. When Achan saw the goodly Babylonish garment, the shekels of silver and the wedge of gold, he coveted and took them. As his attention was fastened upon them, the desire to take them grew strong and he sinned. "When I saw . . . then I coveted them, and took them."

There are two ways in which people attempt to dismiss temptation, or to divert the attention. One way is suggested by the "Don'ts," the warnings and prohibitions which are upon the lips of the censorious. This way is not usually successful. The "Don't" rivets the attention upon what should be ignored. If you are impressive in your prohibitions, you are almost sure to find the child thinking too much about them. When you call out to the lad of four or five not to step into the puddle, his first impulse is to step into it. Not because he is wilful, but because it is natural for him to do that which fills his mind.

The other way directs the attention to something else. The temptation is then overlooked and forgotten. It is thus that a new affection has great expulsive power. The sinner whose mind is full of his Saviour finds temptations lose their power. In one of his lectures, Drummond likened the sinful soul to a room in darkness. You cannot bale the darkness out of the room. The law and the judges cannot remove the evil within the man. But throw open the shutters, and let the love of Christ stream in, and evil vanishes.

It is thus that Professor James speaks of the importance of attention. "The exercise of voluntary attention in the schoolroom must therefore be counted one of the most important points of training that take place there. . . . Your pupils are saved . . . by the amount of voluntary attention that they can exert in holding to the right ideas, however unpalatable." (Talks on Psychology, p. 188.)

Dalhousie University, Halifax, N.S.

THE CHINAMEN

Mr. Thos. Humphries, of Cooke's Church, Toronto, the Secretary of the Toronto Chinese Mission, has given us the following interesting facts in regard to the Presbyterian Chinese Sabbath Schools in the city :

In Cooke's Church Chinese Class there are 60 pupils, with 60 teachers, and a superintendent and assistant superintendent. One teacher for each scholar is the custom in all the Chinese Schools. The average attendance of the pupils is about 58 (last Sabbath we had 76 present). There is also a Chinese Christian Endeavor Society, with all the officers Chinese (these are Christians and members of our own church). This class has a membership of 25 or 30, and meets from 6 to 7 every Sabbath evening.

In St. Giles' church there is a Chinese class with a membership of 45, and an average attendance nearly the same. One Sabbath they had 50 men present. There is also a superintendent and assistant in this school.

In West Presbyterian church there is a class with a membership of 16 and an average attendance of about the same. There is a corresponding number of teachers and also a superintendent and assistant.

The total contributions from these schools last year amounted to \$245.97, which goes to the support of a native helper on the Pacific coast, except \$28.45, which was given to aid the native Christians in China, rendered homeless by the Boxer rising.

Classes have been lately organized in Knox Church and in Parkdale, and one is to be formed in Westminster Church, and our hope is that under these influences the Chinamen in our city may be brought to know Him whom to know is life everlasting.

ORDER OF SERVICE: Second Quarter
OPENING EXERCISES

I. SILENCE.

II. SINGING (unannounced):

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

III. RESPONSIVE SENTENCES.

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

SCHOOL. I have put My Spirit upon Him:
He shall bring forth judgment to the
Gentiles.

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

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

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

V. SINGING.

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

VII. Singing.

THE LESSON

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

II. SINGING.

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

CLOSING

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

II. SINGING.

III. RESPONSIVE SENTENCES.

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

ALL. Lord, now lettest thou thy servant
depart in peace according to thy word :
For mine eyes have seen thy salvation,
Which thou hast prepared before the face
of all people;

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

IV. CLOSING HYMN OR DOXOLOGY.

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BIBLE DICTIONARY FOR THIRD
QUARTER 1902

Aa'-ron. The elder brother of Moses, and the high priest of Israel who sinned in making the golden calf at Mount Sinai. He died at Mount Hor, aged one hundred and twenty-three.

A-bi'-hu. A son of Aaron who, with his brother Nadab, was guilty of offering strange fire and was stricken with death.

A'-bra-ham. The son of Terah, and the head of the Hebrew nation. He was a Chaldean from the Euphrates.

Am-al'-ek-ites. A roaming tribe, the supposed descendants of Esau. They wandered over the country south and west of Palestine. They were bitter enemies of Israel, and were exterminated by King Hezekiah, 1 Chron. 4: 42, 43.

Am'-o-rites. A highland tribe, one of the strongest in Canaan. They dwelt on both sides of the river Jordan.

An'-a-kim. A race of "giants" who lived in Canaan.

A'-rad. A petty chieftain who governed a part of the country that afterwards became the possession of Judah.

Ca'-leb. The son of Jephunneh, and one of the twelve spies. The uplands around Hebron were given to him for his possession in Canaan.

Ca'-na-an-ites. A lowland tribe occupying the seacoast of Canaan and parts of the Jordan valley. They were very powerful and warlike, with fortified cities and iron chariots.

Dan. A city at the foot of Mount Hermon, the most northern city of Canaan; original name, Laish; now called Tell-el-Kadi or "Mound of the Judge."

E'-dom. The district south and east of Canaan, inhabited by descendants of Esau.

E'-gypt. That part of Africa watered by the Nile from the first cataract to the river's mouth. It was divided into Upper and Lower. There Moses, the deliverer of Israel from Egyptian bondage, was born.

E'-le-a'-zar and **E'-tha-mar.** Younger sons of Aaron.

Eph'-ra-im and **Ma-nas'-seh.** The two sons of Joseph. They gave their names to the tribes settled in centre Palestine.

Gil'-e-ad. The mountainous region extending from the Dead Sea to the Sea of Galilee.

Hit'-tites. The descendants of Heth, son of Canaan, inhabiting the north of Palestine. The headquarters of the tribe was further north, between the rivers Euphrates and Orontes.

Ho'-bab. The son of Raguel, or Reuel, that is Jethro. He was brother-in-law of Moses and visited Moses in the wilderness. He acted as guide to the Israelites in their

wanderings, and probably went with them into Canaan.

Hor. A large mountain between the Dead Sea and the eastern arm of the Red Sea. There Aaron died.

Ho'-reb. One of the lesser peaks of Mount Sinai.

Is'-ra-el. A name given to the descendants of Jacob, who was also called Israel.

Jeb'-u-site. A powerful tribe of mountaineers occupying the strongholds around what was later called Jerusalem.

Jer'-i-cho. The city of palms, so called because situated near a palm forest about six miles west of the Jordan; called "the key" and "the guard-house of Judaea."

Jer'-dan. A swift, tortuous river, rising in the snows of Hermon, and flowing through Lakes Merom and Galilee into the Dead Sea.

Josh'-u-a. The son of Nun; prime minister and successor of Moses. He led the Israelites to the conquest of Canaan.

Ju'-dah. A son of Jacob, who gave his name to the tribe of Israel that settled in southern Palestine.

Ka'-desh-Bar'-ne-a. The headquarters of the Israelites during their wanderings in the wilderness of Paran. It was on the south-east border of Palestine lying towards Edom.

Mid'-i-an-ites. A roaming tribe in northern Arabia, supposed descendants of Abraham and Keturah. They were defeated by Gideon (Judges 7), and finally crushed by the Edomites.

Mi'-she-al and **El'-za'-phan.** The sons of Uzziel, Aaron's uncle, and therefore, second cousins of Nadab and Abihu.

Mo'-ab. The Moabites were descended from Lot. Their country was on the east of the Dead Sea, extending as far north as the brook Jabbok.

Mo'-ses. The son of Amram and Jochebed, who, as a babe, was saved from the Nile by Pharaoh's daughter. He was educated at the court of Pharaoh, and became the deliverer of God's people from Egypt.

Naph'-ta-li. The tribe of Israel occupying the far north of Palestine.

Ne'-bo. A summit of the Pisgah ridge of the Abarim range of mountains in the land of Moab. There Moses died, and was buried by God in the valley of Beth-peor.

Pa'-ran. A barren desert in Arabia, where the children of Israel wandered for 40 years.

Si'-nai. A lofty ridge of mountains in Arabia, between two deep and very narrow valleys. The northern part, where the law was probably given, rises perpendicularly from a narrow plain. The desert of Sinai is a mountainous tract between the two gulfs of the Red Sea.

Zo'-ar. A city at the southern end of the Dead Sea, where Lot sought refuge when he fled from Sodom.

International Bible Lessons

Studies in the Book of the Acts

LESSON CALENDAR: SECOND QUARTER

| | |
|-------------|---|
| 1. April 6 | Saul of Tarsus Converted. Acts 9: 1-12. |
| 2. April 13 | Peter, Æneas and Dorcas. Acts 9: 32-43. |
| 3. April 20 | Peter and Cornelius. Acts 10: 34-44. |
| 4. April 27 | Gentiles Received into the Church. Acts 11: 4-15. |
| 5. May 4 | The Church at Antioch and Syria. Acts 11: 19-30. |
| 6. May 11 | Peter Delivered from Prison. Acts 12: 1-9. |
| 7. May 18 | The Early Christian Missionaries. Acts 13: 1-12. |
| 8. May 25 | Paul at Antioch in Pisidia. Acts 13: 43-52. |
| 9. June 1 | Paul at Lystra. Acts 14: 8-19. |
| 10. June 8 | The Council at Jerusalem. Acts 15: 22-33. |
| 11. June 15 | Paul Crosses to Europe. Acts 16: 6-15. |
| 12. June 22 | Temperance Lesson. Rom. 13: 8-14. |
| 13. June 29 | REVIEW. |

Lesson V.

THE CHURCH AT ANTIOCH IN SYRIA

May 4, 1902

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

¹⁹ Now they which were scattered abroad upon the ² persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, ⁴ preaching the word to none ⁵ but unto the Jews only. ²⁰ And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. ²¹ And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. ²² Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

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

²⁴ For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

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

GOLDEN TEXT

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

DAILY READINGS

| | |
|----------------------|-----------------------------|
| M. —Acts 11: 19-30. | The church at Antioch. |
| T. —Matt. 10: 16-23. | Persecution and dispersion. |
| W. —Matt. 28: 16-20. | "I am with you." |
| Th. —Luke 10: 17-24. | Rejoicing in success. |
| F. —2 Cor. 8: 1-9. | Gifts by the church. |
| S. —1 Peter 5: 1-11. | Advice to the church. |
| S. —Rom. 12: 1-15. | Exhortation to Christians. |

CATECHISM

Q. 20. Did God leave all mankind to perish in the estate of sin and misery?

A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an

²⁵ Then departed Barnabas to Tarsus, for to seek Saul;

²⁶ And when he had found him, he brought him unto Antioch. And it came to pass, that in a whole year they assembled themselves with the church, and taught much people. ²⁷ And the disciples were called Christians first in Antioch.

²⁸ And in these days came prophets from Jerusalem unto Antioch.

²⁹ Then stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar.

³⁰ Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwell in Judæa:

³¹ Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

estate of salvation by a Redeemer.

TIME AND PLACE

Ramsay places that famine in Palestine in A.D. 46; some time not long previous to which date Barnabas and Saul labored in Antioch. This great and luxurious city was 200 miles north of Jerusalem near the N.E. corner of the Mediterranean Sea.

LESSON PLAN

I. A New Centre, 19-21.

In a great Northern city, Antioch.

II. A New Leader, 22-26 (a).

Who had been an old persecutor, Saul.

III. A New Name, 26 (b).

The disciples first called Christians.

IV. A New Charity, 27-30.

Help from Gentile to Jew.

LESSON HYMNS

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

EXPOSITION

By Rev. G. B. McLeod, M.A., Westville, N.S.

Connecting Links—We have seen the church spreading through Judæa and Samaria by the preaching of Philip (ch. 8: 5) and of

Peter, ch. 9: 32-43. We are now to see her extending beyond the confines of the Jews into heathen countries, thus preparing the

way for the ingathering of the Gentiles, of whom Cornelius (ch. 10) was the first-fruits.

I. A New Centre, 19-21.

V. 19. *Scattered abroad*; looking back to the third persecution, which resulted in the death of Stephen and the dispersion of the disciples from Jerusalem, 8:1-4. *Phenice*; that is, Phoenicia, a plain 120 miles long by 15 broad, lying to the north of Palestine on the shore of the Mediterranean, containing the cities of Tyre and Sidon. *Cyprus*; a large and fertile island in the Mediterranean, nearly opposite Antioch, now under British rule. *Antioch*; the Greek capital of Syria, on the river Orontes, 16 miles from the sea, with Seleucia for its seaport. It was a large, wealthy and beautiful city—an Eastern Rome. There was a large Jewish population, and, outside of Jerusalem, no city is more closely connected with the early history and spread of the Christian faith. *Preaching the word*. Thus God overruled all for good, and the seed of the Gospel, scattered by the winds of persecution, was carried beyond the Jews to the Gentile world. *The Jews only*. This was before Cornelius' conversion. All Gentiles were regarded as outcasts and accursed of God, Jchn 7:49.

Vs. 20, 21. *Men of Cyprus*, etc.; natives of those places. They were Greek-speaking Jews, or Hellenists. *Cyrene* was a Greek colony of Libya in Northern Africa. *The Grecians*. The Revised Version reads "Greeks." These were Greeks by birth, and therefore Gentiles. The Grecians were Greek-speaking Jews. Here is a very great advance upon v. 19. The disciples are now seeking to convert not only Jews, Greek-speaking and otherwise, but have begun to preach the Gospel to the very Gentiles, in the spirit of the command of Acts 1:8. *The hand of the Lord*; "His visibly exerted strength." (See Ex. 9:3; Isa. 59:1.) *A great number*. The movement was quite general. *Turned unto the Lord*; from heathen practices and sinful ways. The city was very wicked, reeking with vice.

II. A New Leader, 22-26 (a).

V. 22. *The report concerning them* (Rev. Ver.). A rumor reached Jerusalem of what

was going on in Antioch. *They*; the members of the church which was in Jerusalem—an indication of growing organization. The apostles alone had acted in 8:14. Now it is the whole church. *Barnabas*. Though not an apostle in the official sense, he was yet well fitted for the work. (See v. 24, also 4:36, 37.) *As far as Antioch*; to visit the churches on the way, for advice and encouragement.

V. 23. *Had seen the grace of God*; as shown in the conversion of the Gentiles. God's "grace" means here the gracious effects of the Gospel. *Was glad*; to find that not at Jerusalem alone, but everywhere, the Gospel had power. *He exhorted them all*; doubtless with much tenderness (See v. 24). *With purpose of heart*; with undivided choice and purpose. *Cleave unto the Lord*. There would be many to mock them, some, perhaps, to persecute. Besides, new converts are apt to have a fierce struggle with their former unbeliefs and sins.

V. 24. *A good man*; a man of sterling character, with fine insight, large views and great tenderness, 4:36, 37. *Full of the Holy Ghost*. The fruits of the Spirit (Gal. 5:22, 23), were shown in his life. *And of faith*; unflinching trust in God. *Much people was added unto the Lord*. His preaching had the power of a good man behind it. (See Matt. 5:16.)

V. 25. *Then departed Barnabas*; from Antioch. *To Tarsus*; Saul's birth-place, in Cilicia, a province of Asia Minor. Saul had retired there (9:30) after his return from Arabia to Damascus (Gal. 1:17, 18) and his visit to Jerusalem, 9:23-29. The Acts is silent about Paul's ministry from the retirement to Tarsus (ch. 9:30) till the visit of Barnabas (11:25). The length of this period is uncertain. Nor do we know how the time was spent. *To seek Saul*. The work in Antioch needed him, especially the work among the Gentiles (v. 20). Barnabas was well aware of Saul's fitness for the work and of his special commission to the Gentiles. (See Acts 9:26, 27.)

V. 26 (a) *A whole year*. It needed time to consolidate the work already begun. *Assembled themselves with the church*; instructing and organizing, laying the foundations of the great missionary movement that followed.

III. A New Name, 26 (b).

V. 26 (b) *Called Christians*; a name perhaps given in ridicule, as were the later terms "Puritan" and "Methodist." "The people of Antioch were famous for their bestowal of nicknames." Till now the disciples had been called "brethren," "saints," "believers," and by the Jews, "Nazarenes" (24 : 5), or "this sect," 28 : 32.

IV. A New Charity, 27-30.

V. 27. *In these days*; while Barnabas and Saul were at Antioch. *Came prophets*; inspired teachers of God's will. They seem to have come on a special mission to warn the church of the coming famine and to secure help for the poor at Jerusalem, v. 29.

V. 28. *Stood up*; in a public assembly. *Agabus*; mentioned only here and in 21 : 10, 11 (which see). *A great dearth*; a sore famine. *Throughout all the world*; that is,

the Roman Empire, which embraced nearly the whole known world. *Which came to pass*. There were several severe famines in various parts of the Empire in the reign of Claudius, A.D. 41-54.

Vs. 29, 30. *The disciples*; the Christians at Antioch, v. 26. *According to his ability*; as each one had prospered. *To send relief*; in view of the coming famine. *The brethren*, etc. For some cause, the Christians, at Jerusalem particularly, felt the pinch of hard times. They may have been drawn from the poorer classes, or their change of faith may have brought loss of employment. *The elders*. The Greek is "presbyters." This is the first time we come upon the term in Christian history, though there were "elders" from Moses' time, Ex. 24 : 1. In Acts 20 : 17, 28, the same men are called "elders" and "bishops" (or "overseers").

APPLICATION

By Rev. A. S. Morton, B.D., St. Stephen, N.B.

They which were scattered abroad upon the persecution . . . travelled . . . preaching, v. 19. It has been ever so in the history of the church. Persecution seldom accomplishes its end, but is over-ruled for the furtherance of the very cause to which it is opposed. The Christians in Rome were the poor of the city, but persecution brought them before Roman judges and the great of the land. They bore testimony to Christ before the Roman crowds assembled to see them cast to the beasts. Thus the knowledge of Christ spread throughout Rome and many were converted. It is certain that the recent persecution in China will result in the wider spread of Christianity. Already the doors of opportunity seem wider open. The greater danger of the Christian church is not persecution from without, but worldliness, sloth, selfishness, self-will and sin within. These destroy her power. Persecution really helps her to show her colors and spreads her influence.

They of Cyprus and Cyrene, v. 20. God makes no mistakes in selecting His instruments. These men of Cyprus and Cyrene would have sympathy with the Gentiles, because they spoke the same language and mingled with them in business. Nor were

they narrow Jerusalem Jews. They had imbibed something of the larger spirit of the great Roman Empire which comprised the whole known world. As, in those days, God used the commercial and political intercourse of those who spoke the same language and were associated in the same pursuits to further the salvation of the world, so, in our own day, He uses the civilization and resources of the British Empire and other Christian countries to bear the Gospel to the darkest corners of the earth.

Preaching the Lord Jesus, v. 20. This is the great business of the church and of each member of the church. We can preach, not only by our words, but even more powerfully by our lives. As a tiny dewdrop reflects perfectly, though in miniature, the whole sky above it, so onlookers should see in our lives an image of Christ's life. By word and by action, wherever we go, we should proclaim the name of Jesus.

The hand of the Lord was with them, v. 21. It is the Lord's power that makes effectual and successful all Christian work. The locomotive stands still and immovable on the track until the fire is kindled and the steam produced; so no work will produce great and enduring results in convincing and

converting the world, unless behind it there is divine power.

Who, when he . . . had seen the grace of God, was glad, v. 23. Our character is revealed by the things which make us glad or sorry. If we rejoice when we hear of any success attending the work of the church in any part of the land, we show that we are really interested in that work. The good man will always be gladdened by beholding any good that is done, no matter by whom.

He exhorted them all, that with purpose of heart they would cleave unto the Lord, v. 23. When we see any good cause which we can help by our sympathy and support, it is our duty to throw ourselves into it with all our heart and soul. We should not wait, like Gamaliel (ch. 5 : 33-39), to see whether a righteous enterprise is likely to succeed, but put forth every effort to help it to succeed. If the advocates of the abolition of slavery or of temperance had waited until their cause was taken up by the great and powerful, instead of toiling and making sacrifices, at a time when everything seemed to be

against them, the great advances which we have witnessed would never have been made.

Much people was added unto the Lord, v. 24. Goodness breeds goodness. God's Spirit in one man awakens the Spirit in another. Faith makes faith.

Then departed Barnabas to Tarsus for to seek Saul, v. 26. The work needed Saul, and good Barnabas "went to seek Saul" and together they spent a happy year at Antioch, "teaching much people." It is a magnificent example to Christian workers not to think of themselves, but, above all, of the work God has given them.

Then the disciples . . . determined to send relief unto the brethren which dwelt in Judaea, v. 29. The church in Jerusalem was now to reap the benefit of its missionary policy. In the hour of sore need the foreign churches came to their help by very tangible gifts of money. "Give, and it shall be given you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." To withhold needed aid is to impoverish ourselves.

POINTS AND PARAGRAPHS

By Rev. A. S. Morton, B.D.

Persecution is a fan to quicken Christian zeal. v. 19.

Missionary tidings stimulate missionary activity. v. 22.

A man must be on fire himself to kindle a fire in others. v. 23.

What a man is gives point to what he says. v. 24.

The true servant puts his work before himself. v. 25.

They must have been out and out for Christ to have got the nickname "Christians." v. 26.

A prophet is a forth-teller and not merely a fore-teller. v. 27.

Famine is often a better teacher than plenty. v. 28.

Ability is the measure of obligation. v. 29.

"He who gives quickly, gives twice." v. 30.

During the long and weary weeks of the defence of the British Legation at Peking, in which were shut up all the European em-

bassies, fire broke out on several occasions. Long lines of men and women with pails and other vessels in their hands were formed to extinguish the flames. In these lines might be seen the wife of the French ambassador and the sister-in-law of the British ambassador side by side with humble coolies. No one thought then of distinctions of rank or nationality. All these differences were blotted out by the sense of common danger and need. So, when we realize the value of a human soul and the spiritual need of all mankind, we shall lose sight of distinctions of class and color and country, and shall be linked in bonds of brotherhood with every human being.

Barnabas exhorted the new-made Christians that with purpose of heart they should cleave unto the Lord, partly because the Greeks were naturally fickle, but most of all because the besetting danger of the new-born Christian is losing the strength of his first purpose.

The name given in contempt, soon be-

came a name of honor. Ignatius, who went to his martyrdom at Rome one hundred years after this, gloried in it. "Pray for me," he wrote, "that I be not only called a Christian, but be found one, for if I be found a Christian, I may then be deservedly called one."

It is a good thing to have a Christian friend to help you make the most of your life. Barnabas was just such an one to Saul. When Saul went up to Jerusalem after his conversion, the Christians there distrusted him and "they were all afraid of him," but Barnabas "took him and brought him to the apostles" and helped to make Saul at home in the Christian Church. Now, when

there is need for one to work among the Gentiles in the great city of Antioch, Barnabas, who knew Saul's Christian character, his talent, and his zeal, finds him out and brings him to the work. Barnabas is the ideal for the pastor who should seek young Christians and bring them to the work.

Saul is the ideal for the young Christian. He took the work offered him, and did it with all his might. Barnabas, too, cared not whether Saul should outshine him. He cared only that Christ should be preached.

Christian workers can make it hard to work in the church, but when two work together as whole-heartedly as Saul and Barnabas, the sight does the eyes good.

LIGHT FROM THE EAST

By Rev. Professor Ross, D.D., Montreal

ANTIOCH—at this time was the third city in the world in size and in the volume of its trade. It was situated in the valley of the Orontes, about sixteen miles from the sea, near the angle formed by the coasts of Syria and Asia Minor. From the time of the Greek conquest of Syria it was the capital and gateway of the East, where the caravans of Mesopotamia and the commerce of the Mediterranean met, and its population numbered over half a million. The famous grove of Daphne beside the city was a hotbed of luxurious wickedness practised under the

guise of religion, "where the lively licentiousness of the Greek was blended with the hereditary softness of the Syrian, where all that was beautiful in nature and art had created a sanctuary for a perpetual festival of vice." Here the disciples of Christ founded the first Gentile church, and it became the entrance of Christianity to the whole heathen world. For centuries Antioch was an important Christian centre, but when the Arabs finally conquered it, the city lost its position and the modern Antakiyah is a lifeless town of 6,000 near the old site.

TEACHING HINTS AND HELPS

This section contains teaching material for the various grades in the school and from different points of view.

For Bible Class Teachers

AN ANALYSIS

By Rev. Principal MacVicar, D.D., LL.D.

The story of the giving of the Gospel to the Gentiles through the ministry of Peter is here broken off, and the narrative dropped at the fourth verse of the eighth chapter is resumed. The persecution in connection with Stephen's work and martyrdom drove many believers out of Jerusalem into Samaria, and even beyond the confines of Palestine. Hence we have in this lesson:

1. *The founding of the church at Antioch in Syria.* (a) Antioch was second only to Jeru-

salem in importance, in relation to the early history of Christianity. It was a great city with a mixed population of Jews and Gentiles. As a centre of Christian activity it took rank with Alexandria, Jerusalem, Rome and Constantinople. (b) The first missionaries who entered it were probably converts of the day of Pentecost, who offered the Gospel to Jews only, v. 19. They were joined by men from the island of Cyprus and from Cyrene in Africa. We read, for example, of Lucius (ch. 13: 1), and of Simon, of Cyrene, who was compelled to bear the cross of Christ, Mark 15: 21. It is noteworthy that the missionaries were private members of the church, not apostles. The latter remained in Jerusalem, ch. 8: 1. There is abundant scope in the church of God for non-

official service. All believers should bear witness to the truth. (c) These pioneer missionaries built on the true foundation, v. 20. (See Acts 4 : 12 ; 1 Cor. 3 : 11.) Hence their success ; God's almighty power was with them, v. 21. The persecution issued in these results. God made the wrath of man to praise him, Ps. 76 : 10.

2. *A deputation from Jerusalem helped in the good work.* (a) The men from Cyprus and Cyrene preached Jesus to the Greeks as well as to the Jews (v. 20), and they needed aid in this work. The mother church in Jerusalem sent forth, not an apostle, but a layman, Barnabas, a person of the same status as the people who had originated the great movement among the Gentiles at Antioch. He was the best man for a mission of inquiry. "The son of consolation" (ch. 4 : 36), broad-minded, generous, self-sacrificing (ch. 4 : 37), and wise, being "full of the Holy Ghost and of faith" (v. 24), and, withal, a Greek-speaking Jew, a Levite, and native of Cyprus. All these things were in his favor in going to Antioch. The church should have strict regard to the fitness of men for special places and forms of work. (b) Three things are said of the manner in which Barnabas carried out his commission. He recognized "the grace of God," the efficacious work of the Spirit, among the people. He rejoiced therein, gave expression to his heart-felt gladness in witnessing what his fellow countrymen and the Gentiles experienced. He "exhorted them all" to avoid fickleness and to show themselves steadfast, "with purpose of heart to cleave unto the Lord," v. 23.

3. *The apostle Paul is brought from Tarsus to Antioch,* v. 25. He had been sent some time before from Jerusalem to Tarsus to save his life, ch. 9 : 26-30. Barnabas now needs a helper and naturally thinks of Paul as the right man. He knew him well, and his unquenchable zeal for the salvation of his fellow-countrymen (Rom. 9 : 3 ; 10 : 1). He had introduced him to the apostles when they were all afraid of him, ch. 9 : 27. We have only a few brief hints as to the results of a whole year's work by Paul and Barnabas. But we note (a) That they taught multitudes, v. 26. They appear to have

made Christ and His salvation their theme of instruction, to have abolished national and ceremonial distinctions in church life (Col. 3 : 11), and to have so united their disciples in a common faith that they became known by a new name, "Christians," v. 26, a name used only here, and in two other places in the New Testament, ch. 26 : 28 ; 1 Peter 4 : 16. (b) They must have inculcated a broad, loving spirit of Christian fellowship of an eminently practical character, as we judge from vs. 27-30.

For Teachers of the Boys and Girls

By The Editor

We shall have to become travellers, if we are to follow the early Christians in their labors and sufferings. Persecution scattered them, ch. 8 : 1. But it could not silence them. Rather, it was like a strong gale which spreads the fire, ch. 8 : 4. Their Master had bidden His personal followers go far and wide, Mark 16 : 15 ; Acts 1 : 8 ; and these, their first converts, had fully imbibed the spirit of the command. The teacher will do well to recall that there are no travellers, to this day, who are spread more widely, who explore more new lands, or have stranger experiences, than the missionaries of the Cross. There is a constant novelty in missions.

This is the keynote struck in the "Lesson Plan"—A New Centre ; A New Leader ; A New Name ; A New Charity.

I. *A New Centre,* 19-21. Find it on the map. Note what Professor Ross in his "Light from the East" has to say of it as a strategic centre. Observe by what a strange providence (persecution) the messengers of the cross came thither ; and how, on the principle of like to like, the Greek-speaking Jews preached to their brother Greeks who were Gentiles and not Jews, and how thus the gates were opened to a new influx into the kingdom of God. Mark God's wonderful ways, and the power of the Gospel over all hearts.

II. *A New Leader,* 22-26 (a).—Saul of Tarsus, who was to become the great apostle Paul. Note the links in the chain. Barnabas, a Cyprus man (Cyprus was neighbor to Antioch) is chosen by the Jerusalem church as

a delegate to Antioch to teach and encourage the new converts there. He has great success, vs. 23, 24, which makes help necessary. Who better than his old friend Saul of Tarsus? (See "Exposition," v. 25.) For Saul's fitness, especially for the Gentile field, recall ch. 9. This was the work for which God had prepared and called him. The man and the opportunity have now met.

III. *A New Name*, 26 (b). Whether given in mockery by their foes, or in praise by their friends, the name indicates of what sort these Antioch "Christians" were—"true blues," as we would say: the only sort of Christian for which either friend or enemy has respect.

IV. *A New Charity*, 27-30. An unheard of thing, that Gentiles should help Jews, even as it would have been for Jews to have helped Gentiles. But they were all one in Christ. (Rom. 10: 12; 1 Cor. 12: 13; Col. 3: 11, 12.) There is no power on earth like the Gospel of Christ to make men brethren.

Some Test Questions

- How came the disciples so far from home?
- To whom did they first preach?
- To whom later?
- With what result?
- What action taken by the Jerusalem church?
- What sort of man was Barnabas?
- What success attended his work?

- Whom did he seek as helper?
- What sort of work did they do?
- What new name given the disciples?
- By whom? Wherefore?
- What evidence of true Christian spirit given?

Prove from Scripture

That we should give liberally.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Saul's call by His Heavenly Lord.
2. Saul's call by Barnabas.
3. "Christians"—a nickname and a name.

The Catechism

Ques. 20. *A door of hope.* This question is like daybreak after a night of pitchy darkness. Questions 13-18 describe man's awful fall and the woes that it has brought in its train. Here is the unloosing of the prison bars. Note the points of light, brilliant and cheering: (a) God's choice—and we may be sure this is wise and fair and loving; (b) From all eternity. Salvation is no thought of yesterday. It is God's eternal purpose; (c) Everlasting life. Can anything be richer or more glorious? (d) A covenant of grace—God's agreement with men, depending not on their goodness, but on His mercy; (e) Deliverance from sin and woe; (f) Admission to the state and place of the saved; and (g) This through a blessed Redeemer, God's own Son.

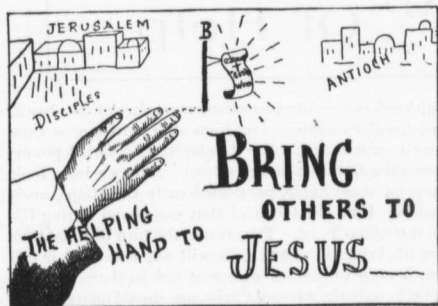
FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, North Bay, Ont.

Links—Let us "make believe" this class room is Jerusalem, and we are all Jews who have learned to love Jesus. You all remember Peter the preacher. We'll "make believe"

that Fred is Peter. A captain of soldiers sends to ask Peter to go away off to Caesarea to preach to his household. Away Peter goes to tell these Gentiles about Jesus! (Send Fred to a corner of the room, and recall the story briefly.)

Now Peter returns to Jerusalem (we'll all rise to meet him). We are angry at him for going to preach to others than Jews. (Let the children question him as to his errand and help Fred to tell Peter's story.) All repeat, "Then hath God



also to the Gentiles granted repentance unto life" (v. 18), and the Golden Text for last Sabbath.

Lesson Thought—We should help those in need.

Disciples in Antioch—Now we'll "make believe" we are some of Jesus' friends who have travelled away up here to Antioch—this splendid city. We have been driven away by persecution and have journeyed over three hundred miles (the journey may be described). We are surprised to find that a great many Gentiles in Antioch know about Jesus and love Him (we left Jerusalem before God showed that vision to Peter and told him to preach to Gentiles as well as Jews; so we think it is not right for Gentiles to be followers of Jesus). We send a messenger back to Jerusalem to tell Peter and the other apostles about it.

Barnabas Sent Forth—Print—BARNABAS, THE MISSIONARY TO ANTIOCH. Tell the story from verse 22 onward. The children may agree as to which of them shall represent Barnabas and go to Antioch (a corner of the room).

Help Needed—Barnabas needs help. He remembers an old friend, Saul of Tarsus. Let the boy (Barnabas) come back, and select

another boy, (Saul) to return to Antioch with him. (He finds Saul living in retirement at his old home Tarsus, perhaps at his trade of tent-making.)

Recall briefly the conversion of Saul and his visions of some day preaching to the Gentiles. Tell some of his trials (ch. 9:20-30).

Christians—Those who love Christ were first called "Christians" at Antioch. Tell why.

Help Needy Ones—Here we are again in Antioch. Agabus—a prophet (Explain) comes from Jerusalem. Tell of his prediction. In our land of plenty it is difficult for us to realize what famine means, but illustrations may be used of the starving children of India.

We can "make believe" we are in Antioch, sending help to the needy ones in Jerusalem (verse 29). What will this little girl give? and that little boy? (We'll "make believe" that Barnabas and Saul take our gifts to Jerusalem.)

The Results of Christianity—Now that is just what we shall want to do, if we really love Jesus—give the needy a share of our good things, clothing, food, money, kind words, and, above all, give them THE BREAD OF LIFE, another name for Jesus.

BLACKBOARD REVIEW

By The Editor

The HAND Of Power Of Help

Almost everyone has some special *handicraft*. Any physician, artist, farmer, mechanic, teacher of children—from the knowledge of its anatomy, or from skill in its use, or from experience in instructing others to use it—can illustrate the wonderful and varied powers of the hand. This will serve to capture the attention of the school. Here we have their Lord's HAND of power, which, resting on those feeble, persecuted early Christians, made them strong to fight the Lord's battles. Like the touch of that same hand during His earthly ministry, it brought life with it (Golden Text). Then comes the turn of those thus brought into the new life. The new life brings love, and love will not rest until it can serve and help. So we have in these Gentile Christians who sent aid to their suffering Jewish brethren, a delightful example of how, in the name of Christ, one should help another.

Lesson VI.

PETER DELIVERED FROM PRISON

May 11, 1902

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

1 Now about that time Herod 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 ³ because he saw it pleased the Jews, he ⁴ proceeded further to take Peter 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 quaternions of soldiers to keep him; intending after ⁵ Easter to bring him forth to the people.

5 Peter therefore was kept in ⁹ prison; but prayer was made ¹⁰ without ceasing of the church unto God for him.

6 And when Herod ¹¹ would have brought him

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

GOLDEN TEXT

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

DAILY READINGS

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

CATECHISM

Q. 21. Who is the Redeemer of God's elect?
 A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, forever.

Connecting Links—The church had enjoyed several years of rest from persecution, 9: 31, likely owing to the fact that the Jews themselves were fiercely persecuted by the Emperor Caligula. But his successor Claudius, who governed from A.D. 41-54, was not so harsh towards the Jews. He was a weakling. His mother wittily called him "the outline of a man who had not been filled up." Herod, a "scapegrace adventurer," "a fugitive bankrupt," had had the good fortune to have saved Claudius from a violent death. He thus became a prime favorite with the new Emperor, who made him king. He, in turn, carried favor with the Jews, rivalling even the Pharisees in his zeal for their worship. This new leniency and favor gave them an opportunity of renewing the persecution of the rapidly-multiplying Christians.

I. James Slain, 1, 2.

Vs. 1, 2. *About that time*; when Barnabas and Saul were carrying the collection from Antioch to Jerusalem for the poor saints

forth, the same night Peter 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 Peter on the side, and ¹⁶ raised him up, saying, Arise up quickly. And his chains fell off of 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.

TIME AND PLACE

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

LESSON PLAN

I. James Slain, 1, 2.
 By the cruel Herod.

II. Peter Imprisoned, 3-5.
 Because James' death had pleased the Jews.

III. Peter Delivered, 6-9.
 Through the prayers of the church and by an angel of God.

LESSON HYMNS

Book of Praise, 202; 26 (Ps. Sel.); 274; 251; 400; 293.

EXPOSITION

there, 11: 29, 30. *Herod*; Herod Agrippa I., the grand-son of Herod the Great, who slew the infants of Bethlehem; nephew of Herod Antipas, who murdered John the Baptist; and father of the Herod Agrippa, before whom Paul defended himself, Acts 26. When made king of all Palestine by the Roman Emperor, his first care was to secure the good-will of his Jewish subjects by showing a pretended zeal for the Jewish religion. But his life was vicious and corrupt. The Christian church was growing rapidly, and Herod saw that he might still further win the favor of the Jews by persecuting the Christian leaders. He thus valued the favor of the Jews for personal ends, and they used him to persecute the church. *Stretched forth his hand*; used his kingly power. *To vex certain of the church*; to persecute the most prominent leaders. *He killed James*, the brother of John. They were the sons of Zebedee. Jesus had called them from their fishing nets, Matt. 4: 21. James was one of the three most honored apostles, Matt.

17 : 1 ; 26 : 37 ; Mark 5 : 37. He was now the first to receive the crown of glory.

II. Peter Imprisoned, 3-5.

V. 3. *It pleased the Jews* ; to have had such a prominent leader of the Christians stricken down. To what depths of iniquity are men driven by bigotry ! *He proceeded further.* Herod, too, was pleased, for it meant popularity and a firmer hold upon his kingdom. He would be popular at the expense of justice and of right, and so proceeds in his wicked work. But like Pilate, who sacrificed justice and truth for the favor of the Jews, and therefore a surer hold of place and power, Herod utterly failed. His end was near, though he knew it not ; and an awful end it was, vs. 21-23. *To take Peter also.* Such a bold stroke would still more please the Jews and increase his popularity. *The days of unleavened bread* ; the Feast of the Passover, when all leavened bread was removed from Jewish homes, Ex. 12 : 14, 15.

Vs. 4, 5. *Apprehended him* ; arrested him. *Put him in prison* ; probably, as some think, in the tower of Antonia near the temple. *Four quaternions of soldiers* ; four squads, of four soldiers each, or sixteen in all. The night was divided into four watches, and each squad was to watch in turn, so as to prevent Peter from escaping, as he had done once before, 5 : 18, 19. *Intending, after the Passover* (Rev. Ver.). It was not legal to put a prisoner to death during the religious feasts. The Passover was the first of the three great feasts, Passover, Pentecost, and Tabernacles. (See Exodus 12 for an account of the first Passover.) *To bring him forth to the people* ; to be tried and executed. The cruel malice of the tyrant is seen in the timing of the deed at the close of the Passover, when he knew the religious fanaticism of the Jews would be at its height. The Passover was the time of Christ's crucifixion. *Peter was kept in prison.* But the plans of his enemies were soon to be defeated. *Prayer was made* ; the power of Herod on the one hand, a praying church and the power of God on the other. Who could doubt the issue ?

III. Peter Delivered, 6-9.

V. 6. *When Herod would have brought him forth* ; the very night before the execution.

Peter was sleeping ; the sleep of peace, entrusting both body and soul to God. *Between two soldiers.* A chain was fastened around each of Peter's wrists (v. 7), and he was thus attached to the two soldiers. The other two soldiers of the squad were the *keepers before the door* of the cell. The remaining three squads (see on v. 4) were guarding different parts of the building, v. 10.

Vs. 7-9. *The angel of the Lord came* ; not only on the last night of his imprisonment (v. 6), but in the last watch. Peter's absence would be discovered at the first change of the guards after his departure. This was at the breaking of the day (v. 18), so that Peter was set free in the last watch, between three and six o'clock in the morning. *A light shined* ; the glory of the supernatural presence—a bit of heaven. *His chains fell off* ; the chains that bound him to the two soldiers. (See on v. 6.) *Gird thyself* ; with the girdle or belt that bound up the long, loose, flowing robes worn by Orientals. This robe was not put off when retiring. It was simply ungirt, so that the "girding" was the first act of dressing. *Sandals* ; a kind of shoe, covering the sole of the foot, and fastened by a thong. *Cast thy garment about thee* ; the cloak or outer garment. There was no haste or hurry. Everything was done leisurely and in order. *Followed him* ; that is, the angel. *Wist not* ; knew not. *That it was true* ; real, not imaginary. *But thought he saw a vision.* It was natural that Peter should think this after his experience at Joppa, ch. 10 : 11, 12.

The angel escorted Peter past the guards (the "wards" or "warders") and through the great gate of the prison, and then suddenly departed, v. 10. When Peter realized what had happened, he went to the house of the mother of John Mark (the author of the second Gospel), where some members of the church were praying for his safety, vs. 11, 12. A young girl recognizes his voice, as he asks for admittance, and tells them within. But the news seems to be incredible, vs. 13-16. Peter, having explained the situation, departed from Jerusalem for safety, v. 17. The soldiers were put to death, and Herod left Jerusalem to live at Caesarea (18, 19), where he soon afterwards died, vs. 21-23.

APPLICATION

Herod the king, v. 1. An old Greek philosopher said, "When I hear a child swear, I strike the father." Parentage has much to do with character. The spirit of persecution ran in the family of the Herods. The grandfather, Herod the Great sought to kill the infant Jesus; the grandson, Herod Agrippa, killed James and intended to kill Peter. Those who have evil parents have a long start on an evil life. The children of good parents start out on life's journey with many advantages. Those who have pious parents should be grateful and should realize what special responsibilities rest upon them. But children of evil parents ought not to be discouraged. God is greater than heredity. They have difficulties to overcome, but striving against these will develop a strong and noble character.

And he killed James, v. 2. The same hand which brought Peter from the prison, could have held back the sword that beheaded James; but it is not God's purpose to save His church from suffering. He has many lessons for His people to learn and many methods of teaching. The deliverance of Peter taught the lesson of confidence in prayer; the death of James, that of heroic endurance.

Because he saw it pleased the Jews, v. 3. Men will always be found ready to give people what pleases them. Members of Parliament will support laws that will please those upon whose votes their position depends. Saloons flourish because they supply that which pleases a large number of people. Indecent exhibitions will be given so long as people take pleasure in witnessing them. The people of any community can put down such evils by showing disapproval

of them. A pure and righteous public sentiment is one of the strongest forces against wrong, and we are responsible for doing our part to educate and influence those around us, so that people shall come to be pleased only with things which are right and worthy.

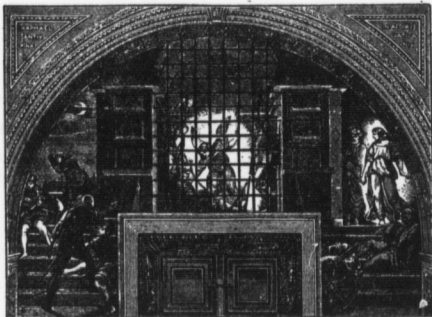
Intending after Easter to bring him forth to the people, v. 4. Men always miscalculate, when they leave God out of account. It seemed certain to human eyes that the great Spanish Armada would destroy the small English fleet opposed to it, but God sent His winds and His waves to scatter the ships of the Spaniards and to save England from invasion. Napoleon confidently counted on victory in the Russian campaign, but he did

not reckon with General Famine and General Winter, who were God's messengers sent to bring his designs to failure and disaster. Our plans in life will succeed only if they are in harmony with God's will.

But, v. 5. This word points the contrast between the re-

sources of Herod and the power of the church. On the side of Herod were the soldiers, who did his bidding, and the prison, whose doors opened and shut at his command. The members of the church were poor and, from a human standpoint, feeble. But through prayer they were able to reach the heart and move the arm of the Almighty, and Herod, in fighting against the church, found that he was contending with God. In such a conflict there could be but one issue. There can be only disappointment and defeat to those who set themselves in opposition to God.

The angel of the Lord came upon him, v. 7. The artists of the Middle Ages represented angels with wings and flowing robes. The



The Deliverance of Peter—Raphael

angels of the Bible appear in human form. It is human angels that the world requires to help its need. Men and women may be the angels of the Lord to help those round about them. If we see poverty which we can relieve, or ignorance which we can remove, or suffering which we can assuage, it is useless for us to pray to God to send an angel from heaven to give the needed help. God wants us to be His angels.

Gird thyself and bind on thy sandals, v. 8. God will not do for us what we are able to do for ourselves. When we pray to God for blessings, we should put forth every effort to obtain those blessings. Peter was delivered in answer to the prayer of the church, but he must rouse himself at the command of the angel and go out of the prison, running the risk of being seen and arrested by the watchful guards.

Thought he saw a vision, v. 9. The church and the world owe much to men who have seen visions and have set themselves to turn these visions into reality. Carey saw a vision of India brought to the feet of Christ, and though he was ridiculed as a dreamer, before the end of his life he had done much to realize that vision, and every year brings nearer the day when it will be completely fulfilled. Morrison saw a vision of China, with all its walls and prejudices broken down before the Gospel, and in spite of every difficulty and obstacle, he labored to bring about that glorious result. Judson saw a vision of Burma turning to the Lord, and although many years passed without a single convert, he never lost hope of success. We have seen the results which he was confident would follow the preaching of the gospel in that land.

POINTS AND PARAGRAPHS

God will smite the hand that injures His church. v. 1.

It is better to die nobly than to live meanly. v. 2.

Self-interest is the parent of many crimes. v. 3.

No purpose formed against God can prosper. v. 4.

A praying church is a powerful church. v. 5.

It is not where we are, but what we are that gives us peace. v. 6.

God's messengers are always in time. v. 7.

To use means is not to depend on means. v. 8.

The gifts of God exceed our expectations. v. 9.

There is a story told of a young English officer who died on the field of battle in the Soudan. When he received his fatal wound, his men formed themselves into a hollow square around him to defend him from further attack. The enemy could not reach him without breaking through the wall formed by the bodies of his men. So God says of His beloved church and nation (Zech. 2 : 5), "I will be unto her a wall of fire round about."

There is no death! what seems so is transition ;

This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death.

—Longfellow.

In a recent lecture a vivid description was given of the hardships endured by those bold and hardy men who first sought to enter the gold fields of the Klondike. The lecturer compared the scenes of horror witnessed on the famous White Horse Pass to a battle field after the conflict. Thousands of horses lay dead on the trail and "outfits" of various kinds, scattered here and there, showed how their owners had given up the march in despair, and turned back to their homes in the East. This was only four years ago. Now, men reach the Klondike by railway train and palace steambot, instead of by the old toilsome trail, and cities have sprung up in that barren region as if by magic. The prosperity and advancement of the present is built upon the hardships and self-sacrifices of the past. We owe our choicest blessings to the sufferings of others. We shall realize the value of our privileges, when we remember the price of suffering even unto death by which they were purchased for us.

All God's angels come to us disguised;
Sorrow and sickness, poverty and death,
One after another lift their frowning masks,
And we behold the seraph's face beneath,
All radiant with the glory and the calm
Of having looked upon the front of God.

—Lowell.

The Babis, a Mohammedan sect in Persia, say in one of their books,—“To interfere with matters of conscience is simply to give them greater currency and strength. The more you strive to extinguish, the more will the fire be kindled, and especially in matters of faith and religion, which spread and acquire influence so soon as blood is shed, and strongly affect men's hearts.”

On the 20th of June, 1900, a company numbering hundreds, composed of the Christian missionaries and their families, with native converts, men, women and children, marched through the streets of Peking to the British Legation, exposed all the way to the angry mob and the armed Boxers. In this march not a single life was lost. It was only when they were secure behind the barriers of the Legation that the Boxers opened fire. God held back their rifles till His people were safe. On the same day, in Britain and Canada and the United States, meetings were held for special prayer on behalf of those who were in so great peril in China. As by some strange wireless tele-

graphy, the prayers had reached their brethren on the other side of the globe—by way of heaven. The surest way to the help of our friends is by God's throne.

Herod and James died the same month; the one financially and morally a bankrupt; the other to inherit a heavenly crown.

Light from the East

HEROD—that is, Herod Agrippa I., the grandson of Herod the Great who massacred the innocents, the nephew of Herod Antipas before whom Jesus was brought during His trial, and the father of Herod Agrippa II. before whom Paul appears in Chapters 25 and 26. He was brought up with the full rights of a Roman citizen in the court of the Emperor Tiberius and on the accession of Caligula, who was his warm personal friend, he received the tetrarchies of Iturea and Abilene, with the title of King. Subsequently the tetrarchy of Galilee and Perea was added to his dominions, and finally under Claudius he obtained all the territory that had been subject to Herod the Great. He lived at Jerusalem and was a devoted and somewhat superstitious champion of Judaism. Josephus assures us, that, unlike most of his race, he was of a mild, gentle and humane disposition. His persecution of the Christians is therefore to be traced to his Pharisaic piety and his desire to stand well with the official Jews.

TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS

This is a thrilling chapter in the life of Peter. His willingness to go to prison and death with his Lord (See Luke 22 : 33) is now to be tested. We note :

What a checkered career he has had since the day when he said to Jesus, “Lord, I am ready to go with Thee, both into prison and to death,” Luke 22 : 33. He is now in the cruel grasp of Herod Agrippa, grandson of Herod the Great, mentioned in Matt. 2 : 1, 3. He was a monster of iniquity and died a tragic death, v. 23.

1. *The imprisonment of Peter.* (a) It occur-

red soon after the murder of James, v. 2. This James was the son of Zebedee, Matt. 4 : 21. With Peter and John he belonged to the *Three*, Mark 5 : 37 ; 9 : 2 ; Matt. 26 : 37. The violent death of so distinguished a leader as James pleased the Jews, and Herod, to please them more fully, arrested Peter, whom they hated most bitterly for his aggressive energy as an apostle of his own countrymen. (b) Very special care was taken by the tyrant to keep him safely. He was placed in charge of four quaternions of soldiers, that is, sixteen in all. According to Roman custom these fours relieved each other every three hours during the night. He was chained to two of them and the other two kept watch outside the prison. (c) He was thus to be securely confined till the time of execution,

immediately after the Paschal Supper. Then he was to be brought "forth to the people," v. 4. God determined otherwise. Hence we notice :

2. *The release of Peter.* This was brought about (a) By prayer. By unceasing, earnest prayer day and night from the moment that he was put in chains. By united prayer. It was offered by "the church"—the assembly of believers (v. 5), and offered in terms of the Saviour's instruction and promise, Matt. 18: 19, 20. (b) The release was accomplished by Divine agency, by notable miracles. The miraculous facts are enumerated in vs. 7-10. The angel of the Lord came upon Peter. He smote him, raised him up, that is, from sleep, spoke to him, gave him the word of command, "Arise up quickly," etc., and snatched the chains from his hands. A supernatural light appeared in the prison. The great iron gate, the outer gate of the jail leading into the city, flew open before the angel. These manifestations of divine power and goodness completely bewildered Peter. He could not at first realize them. They seemed to him a dream, a vision like that he saw at Joppa. Slowly and by deliberate effort he came to himself and reached the right conclusion, "Now I know of a surety, that the Lord hath sent His angel," etc., v. 11. (c) The release was effected by Divine and human activity united. Peter had to gird himself, put on his sandals, cast his loose cloak about his shoulders and follow his rescuer. The Lord through His messenger did what Peter could not do; but what the apostle was capable of undertaking, he must do for himself. Hence, when he and his deliverer "went out, and passed on through one street, forth with the angel departed from him," v. 10. Thus it is with our salvation. God worketh in us, but we must work at the same time. Phil. 2: 12, 13. Thus we come to know that we are saved, 2 Tim. 1: 12.

3. *The scene in the prayer meeting.* (a) When Peter knocked at Mary's door where they were gathered praying for his release, and Rhoda persisted in declaring that he was there, they preferred to think her "mad," or that she saw Peter's ghost, rather than believe that her own prayers were answered.

How slow we are to believe that the Lord can "do exceeding abundantly above all that we ask or think," Eph. 3: 20. (b) When Peter secured silence in the excited meeting (v. 17), he emphasized the fact that the Lord was his Saviour. He gave Him all the glory. So we should feel and say, "Not unto us, not unto us, but to thy name give glory." "Bless the Lord, O my soul!"

4. *The final atrocity of Herod.* He examined the keepers of the prison and ordered their execution, v. 19. He had no thought of God's wondrous doings in delivering Peter.

For Teachers of the Boys and Girls

This is a lesson on man's rage,—what it may, and what it cannot, do.

MAN'S RAGE—As shown in Herod and the Jews. There are many things that will cause the thirst for blood. Vanity is one of them. Multitudes of kings have gone to war to give themselves more name and fame. It was to please the Jews that Herod (For his vanity, see vs. 21, 22) put James to death, and to please them still more, Peter was to follow. The rage of the Jews was from downright bigotry. It was in the name of religion. The better men among them thought they were doing right. Peter and James were setting people free from Jewish forms and ceremonies; God could be worshipped only by these; therefore, Peter and James must die. It was the same bad Satan-stirred reasoning that sent the Saviour to the cross. Learn to watch your motives very closely, especially when they tend towards hate. (Jer. 17: 9.)

WHAT MAN'S RAGE MAY DO. It may slay even God's own people. A thousand persecutions witness to this. James is an example, v. 2. The more than 200 missionaries and the multitude of native Christians, who were victims of the fiendish hate of the Boxers in China, are recent instances. What have we to say? Has God forgotten? Ps. 76: 10 is an answer. The "wrath of man," praised God here—(a) In the admission of James into glory through the gateway of death; (b) In the fresh consecration to God's service on the part of the other disciples, which followed.

WHAT MAN'S RAGE CANNOT DO. It can

touch no man, save by God's will. The Jews might have learned this from their own Bible, 2 Kings 6 : 14-18 ; Ps. 34 : 7 (Golden Text). God gives them a fresh instance in the case of Peter. The arrest, the imprisonment, the close guard, the monotonous days and nights in prison—Herod and the Jews are having it their own way. But then the prayer of the church, the angel's visit, the release—one sees that God has to be reckoned with, and may be depended on. The lesson is one of trust. Perhaps no better ending than a quiet reading together of the forty-sixth Psalm—what new force the words gain!

Some Test Questions

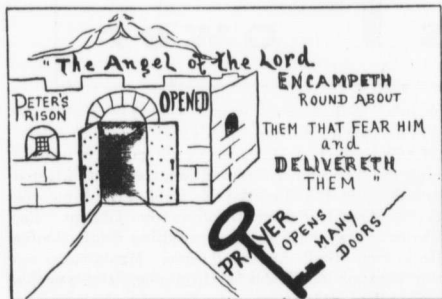
- The time and place of the lesson?
Which of the Herods?
Name the others and how related?
Who was James?
What honors from his Lord?
Wherefore Peter chosen as a victim?
Why kept in prison? How guarded?
What help does the church render?
When does deliverance come?
Whence? Tell the story.
To whom does Peter give the glory?
What token of unbelief did the church show?
What was Herod's fate?

FOR TEACHERS OF THE LITTLE ONES

Links—If the idea suggested for teaching last lesson has been followed, questions such as the following will readily recall the lesson. "Where is the boy who was Barnabas last Sunday? Oh, there you are!

Well tell us who you are, where you went, etc." Or a few names and strokes will bring the lesson to mind.

Illustration—"A long time ago, when William the Third was king of England, there was a war. Upon the eve of one great battle the soldiers lay down for a short sleep. Among the men was a little drummer-boy whose eyes, like those of the men, were fast shut, dreaming of home and mother. Just before he fell asleep, he had



• Prove from Scripture

That we should pray earnestly.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The Herods.
2. A Roman Prison.
3. God's strength, and man's.

The Catechism

Ques. 21. *The Redeemer!* If Question 20 was daybreak, this is noonday. It gives one a vision, like that of Stephen, of the enthroned Saviour. The "only" Redeemer, shuts out prayer to Mary and the "saints" in heaven. The "Redeemer" is the one who "brings us back" from bondage and gifts us with liberty. "God's elect" is a general title for the people of God (Rom. 8 : 33 ; Col. 11 : 12), being used by our Lord Jesus Himself (Mat. 24 : 22, 24, 31 ; Luke 18 : 7). What a significant title, "The Lord" (our King), "Jesus" (our Brother), "Christ" (the anointed of God to save). Who is He? "The eternal Son of God," and therefore possessed of all power. What did He become? He "became man," and so is one of our very selves. Is He then no longer God? In very truth: He is the God-man, and so can bring us poor sons of men into the very arms and into the very likeness of God.

been eating his rations, and some crumbs had dropped on the head of his drum. A little wren, perching in one of the trees overhead, espied the crumbs and down she flew to secure them. As she hopped about on the parchment of the drum, the tappings of her beak awakened the lad. He opened his eyes, and was startled by the sight of the enemy advancing. He had just time to beat the signal of alarm, which awoke his comrades and put them on their defense. The skill of King William won him that battle of the Boyne on the first of July, 1690; but if the 'Jenny Wren' had not aroused the little drummer-boy, the fortunes of that day would have been quite altered."

Golden Text—Use pieces of white paper folded over so that they will stand like tents. Show how soldiers encamp about a city. Our Golden Text tells us of a *Guard that never sleeps*.

Lesson Thought—(Repeat.) Jesus is always watching over those who love Him.

Dark Days—A picnic is planned for Fred's birthday. When the morning comes, Fred eagerly looks out of the window. A dark sky; rain falling; Fred's disappointment; mother's words of comfort, "Behind the cloud the sun is shining;" Fred's joy when the rain ceases, and the sun shines, and the

picnic "goes on."

Dark days will come, and sometimes we think we shall never see sunshine again, but by and by the clouds roll away and the sun appears in all his glory.

Lesson Story—Dark days had come to the Christians at Jerusalem. Tell the story. Describe Peter's arrest and imprisonment. The disciples knew that JESUS — THE LIGHT, was behind the cloud, and that bright days would come for Peter and other Christians. *They prayed without ceasing*.

The Light turns darkness into day. Pictures may be pinned on the board, or chalk used, as the wonderful story is told. One soldier outside the prison, one at the inner door — two beside Peter (Outline chains), the other twelve soldiers resting meanwhile. (Outline wings over the prison — the angels.) Picture the escape, the reception at Mary's house, etc.

Illustration a means, not an end—Do not let the illustrations obscure the lesson. Make them simply suggestive and put them out of sight while you impress the lesson.

All's Well—

"All's well in the darkness,
All's well in the light;
The Lord is a watchman,
The Lord is a Light."

BLACKBOARD REVIEW

Men's Plans God's Power

The contrast is between men and God. Men seem strong until God appears upon the scene. Tell of some of the great men of the past and the great deeds they have accomplished. There seems scarcely any need of a God, when an Alexander or a Napoleon is marching in the triumph of victory. Nothing could be simpler or surer than the plans of Herod and the Jews. The Jews hated the apostles, and Herod wished the favor of the Jews—the rest followed easily, and when James was slain, Herod and the Jews were jubilant. But God's time had come. Peter, seized by the same cruel hands, is awaiting death, double guarded. The prison doors open. He is free. God's Angel had come. MEN'S PLANS are shattered by GOD'S POWER. Sing Psalm Selection 100 (Psalm 125) in closing. God's people are secure as in a mountain fastness, when the hosts of heaven stand guard.

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

1 Now there were ¹in the church that was at Antioch certain prophets and teachers; ²as Bar-nabas, and Sim'on that was called Ni'ger, and Lu'cius of Cy'rene, and Mana'en, ³which had been brought up with Her'od the tetrarch, and Saul.

2 ⁴As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Bar'nabas and Saul for the work whereunto I have called them.

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

4 ⁶So they, being sent forth by the Holy Ghost, departed unto Seleu'cia; and from thence they sailed to Cy'prus.

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

6 And when they had gone through the ⁹isle unto Pa'phos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jes-us;

7 Which was with the ¹⁰deputy of the country,

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

GOLDEN TEXT

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

DAILY READINGS

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

CATECHISM

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

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

Sergius Paul'us, a prudent man; who called for Bar-nabas and Saul, and ¹¹desired to hear the word of God.

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

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

10 And said, O full of all ¹⁵subtily and all ¹⁶mis-chief, thou child of the devil, thou enemy of all right-cousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord ¹⁷is 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 ¹⁸Then the ¹⁹deputy, when he saw what was done, believed, being astonished at the ¹⁷doctrine of the Lord.

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

TIME AND PLACE

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

LESSON PLAN

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

LESSON HYMNS

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

EXPOSITION

Connecting Links—The cruel persecutor, Herod, soon met with a terrible death (ch. 12: 20-23), and the church once more enjoyed rest and prosperity 12: 24. Barnabas and Saul returned to Antioch from Jerusalem, whither they had been sent with the collection for the poor Christians (11: 30), and brought with them John Mark (12: 12, 25), the nephew of Barnabas, Col. 4: 10. A year or so later they started out on their first missionary journey. It was the beginning of the great missionary movement among the Gentiles, in which Saul, or Paul, as he soon came to be known (ch. 13: 9), is the leading figure.

I. The Missionaries Set Apart, 1-3.

V. 1. *The church . . . at Antioch.* "There was no longer a mere company of believers at Antioch, but a church." The planting of it is recorded in ch. 11: 19. Antioch, at the north-east angle of the Mediterranean, on the highway of commerce, now became,

rather than Jerusalem, the centre of the Gospel movement.

Prophets and teachers. The latter were religious instructors. The former, in addition to the gift of instruction, had in some cases prophetic foresight, as in 11: 28. For a complete list of gifts and offices in the early church, see 1 Cor. 12: 28; Eph. 4: 11, 12. *Sim'on*; a Jewish name. "Niger" means black or swarthy. Jews were, and are still, in the habit of having another name beside their national one, for use when amongst foreign peoples.

Lucius was from *Cyrene*, a Greek colony in Libya, Africa. His name is Latin. *Mana'en* was perhaps a man of rank, for he was Herod's *foster-brother* (Rev. Ver.); that is, they were educated together, or nursed by the same mother. *Herod*; the uncle of the Herod that was then reigning. He was the murderer of John the Baptist and was now an exile in Gaul. The Herods were Idu-

means. *The tetrarch*; literally, the ruler of the fourth part or division of a territory, but the name came to be applied to any petty ruler.

V. 2. *As they*; the prophets and teachers above mentioned. They were of various places and nationalities, and thus well fitted for the world-wide spread of the Gospel, on which they were entering. *Ministered to the Lord*. The reference is to public worship. *And fasted*; "as a solemn act of devotion, in the prospect of the work before them." *The Holy Ghost said*; works through the prophets. *Separate me*; "Set them apart for my service," Num. 8:14; Acts 9:15; Rom. 1:10. *I have called them*. The call was from God; the church merely confirmed it, Gal. 1:1.

V. 3. *Fasted*. See on verse 2. *Prayed*; for a special blessing upon them. *Laid their hands on them*; as a sign that they were thus set apart for special work. *Sent them away*; as the missionaries of the infant church, which now stood definitely committed to the evangelization of the Gentiles.

II. The Missionaries in the Field, 4-7.

V. 4. *Sent forth by the Holy Ghost*. They were sent by God as well as man. Without the divine commission, the action of the church in sending them away would have had but little value. *Seleucia* was the seaport of Antioch, and *Cyprus*, the birthplace of Barnabas (4:36), was an island about 60 miles off the coast.

V. 5. *At Salamis*; their landing place. It was on the east shore. *Preached the word of God*; their mission first and last and always, 1 Cor. 1:21. *The synagogue*. First to the Jews, was their rule. There were many Jews on the island, and their synagogues, or meeting places, would give the missionaries a good opportunity to reach the people. Anyone who wished, had the privilege of speaking in a Jewish synagogue. *They had also John*; that is, John Mark (12:12, 25), the nephew of Barnabas (Col. 4:10), and writer of the second Gospel. *Their minister*; their assistant. To minister means to serve or help.

V. 6. *Through the isle*. It is about 100 miles from Salamis to Paphos. They would

preach from place to place on the way. *Unto Paphos*; the capital, and residence of the Roman governor. *A certain sorcerer*. These sorcerers "swarmed everywhere over Greece and Rome, pretending to magical power derived from the spirit world. They were readers of the stars, interpreters of dreams, fortune-tellers and medicine-men." (Abbott). Like the jugglers of India at the present day, they performed some remarkable tricks and deceived the ignorant and superstitious. Their clever tricks were likely the result of a little real science and a great deal of fraud. *A false prophet*; false in character, an imposter. Bar-Jesus or Joshua, was a not uncommon name. "Bar" signifies "son of," like the Scottish "Mac," and the Irish "O'."

V. 7. *The proconsul* (Rev. Ver.); the title of the Roman governor of the island. Nothing further is known of Sergius Paulus, beyond the discovery of a coin bearing his name and title. *A man of understanding* (Rev. Ver.); a man of intelligence, as shown in his conduct. In some way the sorcerer had won his confidence and attached himself to him.

III. The Missionaries under Fire, 8-12.

V. 8. *But Elymas*. The Greek form this, of Aramaic *Alima*, "strong," or Arabic *'Alim*, wise; magician, sorcerer. *Withstood them*. He was knowing enough to perceive that his craft was in peril. *Seeking to turn away*, etc.; for he knew that his influence with the proconsul would be lost if the proconsul should accept the Gospel. *From the faith*; from believing in Jesus Christ.

V. 9. *Then Saul . . . also called Paul*. Saul is the Hebrew, and Paul, the Roman form of his name. This is the first time the latter is used. But henceforth he is Paul, not Saul. He perhaps adopted the Gentile form of the name because his mission was to the Gentiles, and the Roman name would be less offensive to them than the Jewish one. Some think that the Roman name was taken in honor of the conversion of Sergius Paulus, but this is not likely. *Filled with the Holy Ghost*; a special inspiration. *Fastened his eyes on him*; with fixed and steady gaze, as though he would penetrate the very secret of his sinful heart.

V. 10. *Full of all subtilty, etc.*; full of every form of evil cunning and of sinful actions. *Child of the devil.* Like Satan in character and in evil purpose. *Enemy of all righteousness*; of every form of good. *Wilt thou not cease to pervert?* By ceasing to lead others astray.

Vs. 11, 12. *The hand of the Lord*; a predic-

tion of judgment. *Blind, not seeing the sun*; that is, totally blind. *For a season*; a temporary punishment that might lead to repentance. *The deputy . . . believed.* Convinced of the truth of Paul's teaching by the miracle, he accepted Christ. *Being astonished*; at the power of the new teaching of the apostles even more than at the miracle.

APPLICATION

The church at Antioch, v. 1. "A city that is set on a hill cannot be hid." Antioch was the third largest city in the Roman Empire and had trade relations with every country of the empire. The people of this city were in touch commercially and politically with the whole world. The very position of the church at Antioch laid on its shoulders a heavy responsibility to bear the Gospel to the great mass of mankind, who were still in ignorance and sin. In our own day the fact that we belong to the great British Empire puts on us a similar responsibility to send the Gospel to the heathen world. King Edward rules over more than one quarter of the whole population of the globe. We cannot neglect the spiritual welfare of our fellow subjects, and others who have not the Gospel, without bringing upon ourselves the deepest guilt.

There were . . . prophets and teachers, v. 1. The church which is abundantly supplied with spiritual privileges should be willing to share these privileges with others. Many parts of our own land are but ill supplied with the privileges which abound in other parts, and from foreign mission fields there comes to us, who are so highly favored, a loud cry for help. Both people and ministers require to be roused to a more lively sense of the obligation to cover the whole field and take the Gospel to the whole world.

Manaen, the foster brother of Herod, (Rev. Ver.) v. 2. From the same home came the king who imprisoned and beheaded the Baptist, and a devout preacher of the Gospel. Up to a certain point the pathway of these two was the same. One day there came to each the moment for decision. The ancients compared such a moment to that point in the capital letter Y from which its two branches spread, the one becoming a broad and easy

road, the other a narrow and uphill slope. President Garfield used to say that the ridge of a court house in his native state was so situated that the slightest influence would decide whether a particular water drop should make its way to the Gulf of Mexico or the St. Lawrence. So Herod and Manaen came to the point where they must separate, the one to live a life of crime ended by an exile's death, the other to labor for Christ and receive at the last a crown of righteousness.

As they ministered to the Lord, v. 2. The call to higher and wider service always comes to those who are already faithfully attending to the duty that lies to their hands. It is not idlers or shirkers who receive promotion in the kingdom of God.

The Holy Ghost said, v. 2. The Holy Ghost is the administrator of the church. He undertakes to supply the great mission field with laborers. He assigns to each worker his task. He prepares each believer for his special work. If the mission field is not supplied with laborers, it must be because some individuals are not willing to listen to the voice of the Holy Ghost commanding them to go forth, or the church is not heeding His voice bidding it do its part in providing support for the workers whom He would send into the field. Success, as we think of it, is not promised in every case. The Holy Ghost, who called Paul, the great preacher to the Gentiles, also called Stephen, who was cut off when his work was scarcely begun.

Who desired to hear the word of God, v. 7. John Calvin used to speak of what he called "common grace," by which he meant the influence of the Holy Ghost upon the hearts of men even before their conversion, and even before they had heard the Gospel. It was Hewho put into the heart of this heathen

governor the desire to hear God's word.

Elymas withstood them, v. 8. The experience of Barnabas and Saul was not different from the usual. The Gospel cannot enter a country without breeding strife. Against the Gospel the forces of evil—here present in the person of Elymas the sorcerer—will gather their strength to crush it out. When our missionaries go out into heathen lands, the heathen priests and all the forces of darkness stand together to drive them out. It is on record that when our missionaries have gone into neglected mining villages of the Northwest, the liquor dealers and Sabbath-breakers and all that stood for wrong, have banded themselves together to drive them out. Jesus said the truth: "I came not to send peace, but the sword," Matt. 10: 34. When the Gospel is brought

to the hearts of men, it awakens a conflict even there. All the bad in them arises to fight the better impulses born of the preaching of the word. Even for the individual soul, the Gospel in the first place brings not peace, but the sword. It is only when the surrender to Jesus comes that peace enters the heart.

The hand of the Lord is upon thee, v. 11. The conflict between Saul and Elymas was really a conflict between good and evil, between God and sin. There can be but one end to the battle between God's people and the children of darkness, between good and evil, God and sin. God and the good must in the end triumph. It is for us to fight for God and righteousness with no wavering and uncertainty, but with sure and strong heart, for the victory must be on our side.

POINTS AND PARAGRAPHS

Greater privileges bring greater responsibilities, v. 1.

The path of duty leads to the gate of opportunity, v. 2.

The church grows richer by giving than by withholding, v. 3.

The commission of the true preacher is from the Holy Ghost, v. 4.

The worker for Christ should enter the first open door, v. 5.

Where there is the counterfeit there must be the genuine coin, v. 6.

Seekers after God are sought of God, v. 7.

Satan has his missionaries as well as God, v. 8.

God's messengers can claim God's power, v. 9.

We cannot love God without hating evil, v. 10.

Physical blindness may bring spiritual sight, v. 11.

Opposition, instead of destroying, often strengthens faith, v. 12.

An officer, with his regiment, was sent by the Prussian king to guard a clump of woods against the whole army of Napoleon. It looked like certain death. He was entreated to retire before it was too late. He answered,

"My king has chosen me for this task, and I must do it." The feeling that the king had assigned him his duty and set him in the place of danger, put iron into his blood and he resolved to be true till death. So the servants of Christ find their strength in the feeling that it is not their cause but God's to which they are called, and to which they have given their lives.

The word "called" is used in connection with our Presbyterian church government. When a minister is able to say that God "calls" him to work in a certain congregation and the people as a whole congregation say that they have a corresponding belief that he is "called to work among them," Presbytery recognizes it as a "Gospel call," and inducts the minister into the congregation, believing if the congregation and minister be both sincere and true, they have double evidence of God's call.

Suppose we saw an army sitting down before a granite fort, and they told us that they intended to batter it down, we might ask them, "How?" They point to a cannon ball. Well, but there is no power in that; it is heavy, but no more than half a hundred, or perhaps a hundred weight; if all the men in the army hurled it against the fort, they would make no impression. They

say, "No, but look at the cannon." Well, but there is no power in that; a child may ride upon it, a bird may perch in its mouth, it is a machine, and nothing more. "But look at the powder." Well, there is no power in that; a child may spill it, a sparrow may peck it. Yet this powerless powder and powerless ball are put in the powerless cannon; one spark of fire enters it, and then, in the twinkling of an eye, that powder is a flash of lightning, and that cannonball is a thunderbolt, which smites as if it had been sent from heaven. So it is with our church machinery of this day: we have all the instruments necessary for the pulling down of strongholds, and oh, for the baptism of fire!—William Arthur.

That there were living among the Jews persons well known as pretenders to magic powers we can see from a story told of a certain Rab Katina who, in his walk, as he was passing the door of one who was known as a professor of witchcraft and magic arts, felt a slight shock of an earthquake. He thereupon called out and asked, "Does this wizard diviner know what that shock is?" Upon this the man cried with a sanctimonious promptness worthy of his profession, "In the hour when the Holy One, blessed be He, remembers His children who dwell in sorrow among the nations of the world, He lets fall two tears into the great sea, and

that is the cause of the tremor of the earth." — Cambridge Bible for Schools.

Light from the East

DEPUTY—that is, proconsul. When Rome's conquests extended beyond Italy, her statesmen found it necessary for the purposes of government to divide the empire into provinces. Augustus on his accession divided all these provinces into two classes, imperial and senatorial. The imperial, which he reserved for his own management, were those half civilized and disturbed districts which needed the protection of military garrisons. These were governed by a legate or procurator, called also sometimes a pro-prætor, who was appointed and removed by the emperor at will. The peaceful provinces, which were easily handled, were under the care of the senate and were governed by proconsuls appointed yearly. Cyprus was made a separate imperial province by Augustus after the battle of Actium, and it remained imperial under a pro-prætor as long as danger was feared in the East. But about 25 B.C. it was transferred to the senate along with Gallia Narbonensis (S. E. Gaul), in exchange for Dalmatia. Copper coins of Cyprus during the reign of Claudius have been found bearing the name of the governor under whom they were struck, with the title, proconsul, appended.

TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS

Peter, the apostle of the circumcision, had initiated the evangelization of the Gentiles by what he did in the house of Cornelius. Now the Saviour's great commission (Matt. 28: 19, 20), in its comprehensive, world-embracing sense, is being carried out.

1. *The spiritual equipment of the church at Antioch.* Happy is the church that has a wealth of intelligence and godliness in its communion. Here we have distinguished names given, but we may assume that the list is not complete. (a) Two classes are mentioned, "prophets," those who predicted

coming events and also taught the people, and "teachers," those wholly devoted to the work of instruction;—the church's great need in all ages, 1 Cor. 12: 28. (b) Little is known of some of the persons named. Barnabas is first, and fills considerable space in the record of the Acts of the Apostles. Pupils might be asked to find all passages in the New Testament which refer to him, for example, Acts 4: 36; 1 Cor. 9: 6, etc. Niger was probably an African proselyte. Nothing is known of him. "Lucius of Cyrene." See ch. 2: 10 and Rom. 16: 21. Manaen or Manahem, "foster-brother," that is, having the same nurse with Herod the tetrarch, who put John the Baptist to death. How different these two foster-brothers, the one a devout Christian worker, the other a licen-

tious tyrant and murderer! Saul, last in the list, but soon to become first, and the record of whose loving, zealous, and perilous labors occupies the greater part of this book. (c) All these "ministered to the Lord," that is, performed official duties in conducting public worship and teaching the people, in doing in the Christian church what corresponded to the functions of the Levitical priesthood of the Old Testament.

2. *The choice, ordination and sending forth of missionaries.* It will be observed that all the men just named had some Gentile connection. This was the case with the two chosen. Barnabas was a Cyprian, and Saul was from Tarsus in Cilicia. (a) The call to them was by the Holy Spirit, v. 2. It was addressed to their hearts, and to the church as well—announced no doubt by one of the prophets. (b) The ordination was conducted, not by the whole church, but by the prophets and teachers. It was the public, solemn recognition of God's call to these two men. In point of form it consisted in fasting, prayer, and the laying of their hands upon them, v. 3. They were thus designated apostles of the Gentiles. Saul and Barnabas were not before known as apostles, but the title was applied to them after this, ch. 14 : 4, 14. (c) They were "sent forth by the Holy Ghost," (v. 4), that is, they were under higher guidance than that of a Mission Board or an ecclesiastical Court. Like their Master, they were "full of the Holy Ghost," Luke 4 : 1. They had "an unction from the Holy One," 1 John 2 : 20.

3. *The mission field selected.* (a) The choice was made under the guidance of the Spirit. The apostles uniformly looked to him as their teacher and guide. For example, they "were forbidden of the Holy Ghost to preach the word in Asia," ch. 16 : 6. And "the Spirit suffered them not to go into Bithynia," ch. 16 : 7. (b) In the present instance, they passed from Antioch, sixteen miles down the river Orontes, to Seleucia, the seaport. Thence they proceeded westward to one of the isles of the sea, Cyprus, the native country of Barnabas, ch. 4 : 36. It is natural that we should care for our kindred. Andrew found his brother Simon and brought him to Jesus, John 1 : 41.

4. *The work of the missionaries in their field.* (a) At Salamis, a chief city of Cyprus, they preached first to the Jews. They persistently aimed at the union of Jews and Gentiles in Christ Jesus. This they declared necessary at Antioch in Psidia, but they were forced to "turn to the Gentiles," ch. 13 : 46. (b) They had one convert, Sergius Paulus, v. 7. They denounced an infamous impostor, "Elymas, the sorcerer," who was smitten with blindness, vs. 9-11. This issued in the confirmation of the faith of Sergius, v. 12. (See 1 Tim. 5 : 20 ; Tit. 2 : 15.)

For Teachers of the Boys and Girls

Here is a new division of the book of the Acts, a new chapter, and the beginning of a new enterprise. It was to be a voyage of discovery and conquest. Place the situation picturesquely before the scholars. The Jewish and the Gentile worlds; The Jew hating the Gentile and hated in turn; The command of the heavenly Master to go into all the world and to disciple all nations; The courage of Barnabas and Saul, Jews as they were, to defy race prejudice and go to the Gentiles; The courage of the Church at Antioch, much of it Jewish, to send them;—and then the solemnities of their departure, and, as we see it now, the mighty issues that depended on it. Perhaps this is too large a programme for children, if so, try such as this :

1. *A band of workers;* "prophets and teachers." (See "Exposition"); devoted men, even fasting, in their earnest desire to keep near God and to know His will. Name each one and mark what a variety (See "Exposition"), and how likely to be in touch with the new work.

2. *A message from the Holy Ghost.* It came when they were close to God, and listening, v. 2. It pointed out the two whom God had chosen, the "pick of the flock,"—for the best are not too good for God's work.

3. *The designation service.* Again, after fasting and prayer—for they were anxious to do just as God wished them—they laid hands on them, thus setting them solemnly apart for their special mission.

4. *The departure.* They started out, not

as the messengers of men, but of God. A missionary is to be pitied who does otherwise. They went westward, where the great masses of the Gentiles were.

5. *The landing.* At the nearest port, for the work that is closest is usually the work to be done; where Barnabas was already at home, for missionaries must be wise as well as brave. And they began among their own countrymen, for these were, or ought to have been, the most easily reached.

6. *The sorcerer;* Satan's missionary; and Satan is often quicker than God's servants to reach a field. He fought fiercely, but one touch of God's hand (v. 11) humbled him, and, let us hope, led him to the light.

7. *The deputy;* an open-minded Roman, who used his ears and eyes, and believed what they told him, and so was led to believe the Gospel.

In these twelve verses, we have an exquisite little picture of foreign missions. It is a rare opportunity for the teacher.

Some Test Questions

Where was Antioch? What sort of city?

Name the "prophets and teachers."

How were they engaged?

What message from the Spirit?

What action taken?

What field chosen?

The first steps on landing?

Their opponent at the capital?

How does Paul deal with him?

With what result to the sorcerer?

To the deputy?

Prove from Scripture

That the Lord selects for His services.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. How Foreign Missions began.
2. Paul's fitness for Foreign Mission work.
3. How the deputy was converted.

The Catechism

Ques. 22. *How Christ became man.* He was and is the Son of God; He became man. These are two great facts to which Scripture bears unstinted testimony. How did He become man? On this also Scripture speaks, but it touches the mystery of mysteries—how life of any sort comes to be. These points are, however, distinct and clear: It was of His own will—He "took to himself" a body. It was a true body—He was a real babe, a real boy, a real man. (See Luke 2: 40; 24: 39.) He had a soul like ourselves; that is, he could think and learn (Luke 2: 52), he could be sorry (Matt. 26: 38), and angry (Mark 3: 5), and glad (Luke 10: 21), as we can. He was born of a human mother, through the power of the Holy Ghost. Mary was sinful, as we all are; but He was sinless. Heb. 7: 26.

FOR TEACHERS OF THE LITTLE ONES

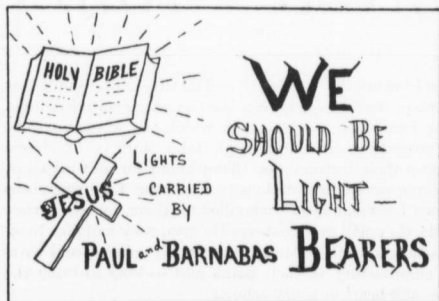
Links—Show a key—what is its use? The man who keeps the keys of a prison is called a turn-key. Was a key used to open Peter's prison doors? Who opened them? The disciples used a wonderful key,

The Key of Prayer (it will open many doors).

Recall Story—The children will remember the two men at Antioch who returned to Jerusalem, taking with them, the gifts from Jesus' friends in Antioch to the needy ones in Jerusalem. Barnabas and Saul now came back to Antioch.

Lesson Thought—We should be light-bearers.

Introduction—A little talk about a torch-light procession will introduce the lesson.



The Early Christian Missionaries

What a blaze of light the torches make when waved about! The flame burns low when standing still.

Repeat—

“Oh, surely a hundred tapers, (wave right hand above head)

Which even small fingers can clasp,
May lighten as much of the darkness
As a torch in a stronger grasp.

And then, as the line grows longer,
So many tapers though small,
May kindle a brighter shining
Than bigger lights—after all.”

Perhaps some of the children have seen buildings outlined with small electric lights, hundreds of tiny lights! What a glow they make, altogether!

Lesson—Here are two lights which Barnabas and Saul carried abroad, THE BIBLE (repeat “Thy word is a lamp unto my feet and a light to my path”). JESUS (a “Light to lighten the Gentiles”). Tell the story of the sending forth of these first missionaries. Trace their journey on the map, putting in pins at the places visited and connecting them with colored twine. Tell of the miracle performed by Paul (the Roman name of Saul, by which we shall after this call him), upon Elymas, and the result, v. 12.

Light Bearers—How can we be LIGHT-BEARERS? Must we carry the Bible in our hands all the time? David said, “Thy word have I hid in my heart.” That’s the place to have the light; then it will shine through everything we do, and will show others what Jesus wants us to be.

“I would bear a little light (Right hand above head)

To some darkened place.
Shining bright, that other souls
May see my Saviour’s face.”

TAPERS are used to kindle larger lights. Little people may BEAR THE LIGHT to older people—tell them of Jesus and of God’s word.

Golden Text—Go ye therefore and teach all nations.

Prayer—“Guide us, keep us, love us;

Make our light to shine;
We shall travel safely,
With our hands in Thine.”

One of these ways, or all—Go—GIVE—PRAY.

“Small hands can give their offerings, and infant lips can pray.

So the lights shall be quicker carried,
And darkness the sooner shall flee;
When many shall learn of our Saviour,
Both here and far over the sea.”

BLACKBOARD REVIEW

GO=TEACH=ALL

The object of this Review is to imprint the words, GO—TEACH—ALL so indelibly upon the minds and hearts of the scholars, that they may translate the command into action. Have the blackboard perfectly clear, except for the frame in which the words are to be printed. Picture the little band of messengers, Barnabas, Saul, John Mark (v. 5), chosen of God, and by the church—waiting for their instructions. They stand for all Christians, at all times, and in every place. Who gives the instructions? The same Lord who chose them and is sending. He is their own Lord and Master who died for them, for whom they are ready to die. Whenever He sends, they will go; whatever He says, they will do. Now, what is His command? Take the scholars back to Matt. 28:19 (holy ground) and write on the board, GO—TEACH—ALL, emphasizing at each point and seeking to bring the living voice of the Christ into the ear and heart of every scholar.

Lesson VIII.

PAUL AT ANTIOCH IN PISIDIA

May 25, 1902

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

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

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

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

46 Then Paul and Barnabas waxed bold, and 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 yourself unworthy of everlasting life, lo, we turn to the Gentiles.

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

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

GOLDEN TEXT

Acts 13: 39. Through this man is preached unto you the forgiveness of sins.

DAILY READINGS

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

CATECHISM

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

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

EXPOSITION

Connecting Links—Sailing from Paphos in Cyprus, the three missionaries, Paul, Barnabas, and John Mark crossed over the mainland to Perga, the capital of Pamphylia, a province of Asia Minor. It was situated in a marshy, fever-stricken district, and about seven miles from the sea. Here John Mark left them and returned home, ch. 13: 13. Paul and Barnabas, however, went on to Antioch in Pisidia, a rough mountainous region further inland, where their preaching on the first Sabbath made a great impression, and they were asked to come back to the synagogue and preach again, vs. 14: 15, 42.

I. Enquirers, 43.

V. 43. *When the congregation was broken up; when the meeting was dismissed. Religious proselytes; Gentiles who had been won over fully to accept the Jewish religion and the Jewish rites. Followed Paul and Barnabas; to hear more of their teaching about Jesus. Notice that from verse 13 onward Paul takes the leadership, and Barnabas, who had*

have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.

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

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

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

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

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

TIME AND PLACE

Immediately following the lesson of last Sabbath, the summer of A.D. 48 or 47—Professor Ramsay says, July. The cities of Antioch in Pisidia and Iconium; consult map for the places and the way thither.

LESSON PLAN

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

LESSON HYMNS

Book of Praise, 129: 444; 74 (Ps. Sel.); 90: 576; 4: 7.

been the leader (12: 25), henceforth takes second place. Paul had now fully entered on the sphere to which His Lord had at the first called him, ch. 9: 15. *Who, speaking to them; about Christ and the new religion. Persuaded them to continue; "The apostles thought, by the eager following of the people, that the grace of God had found an entrance into their souls."* (Knowing.)

II. Opponents, 44-47.

V. 44. *The next Sabbath.* The sermon would be much talked about during the week, and the missionaries would have many conversations with the people. (Compare ch. 20: 20.) *Almost the whole city.* The interest awakened was very great and the religious movement was quite general. *To hear the word of God; The message of salvation through Christ Jesus.*

V. 45. *The Jews.* The stricter class of Jews, who would not tolerate any interference with their teaching or manner of religious worship. *Saw the multitudes; crowding to the*

synagogue to hear the new Gospel. *Filled with envy*; implying jealousy and anger. They saw that the new teaching was perilous to the old, and that its success meant the loss of their influence over the people. They preferred their influence to the truth. *Contradicting*; denying, and arguing against the statements of the missionaries. *Blaspheming*; either saying evil and slanderous things against Paul and Barnabas as false teachers, or against Christ as a false Messiah, or both.

V. 46. *Waxed bold*; grew bold. It was moral courage, the courage of the man who knows that he is on the side of right. They were alone in an angry crowd, but they were true to their convictions, and told the Jews plainly that the Gospel was for the Gentiles as well as for them. *It was necessary*. It was

the divine purpose to give the Jews the first offer of salvation (ch. 1: 8). *Thrust it from you* (Rev. Ver.); reject it with contempt. *Judge yourselves unworthy of everlasting life*. In re-

jecting the Gospel they proved themselves unworthy of the Gospel and of what it offered, Matt. 22: 8. The act of rejection revealed their true character, the hard heart, the proud will, the impenitent nature. *To the Gentiles*; that is, in the city of Antioch. The Gospel offer would of course be repeated to the Jews in other places.

V. 47. *So hath the Lord commanded us*; to proclaim the Messiah to the Gentiles, ch. 1: 8, 9, 15. *Saying*; a quotation from Isaiah 49: 6. *I have sent thee*; the Messiah, who had come in the person of Jesus. "But the apostles refer the command to themselves also, because through them the Messiah is proclaimed to the Gentiles." *To be a light*;

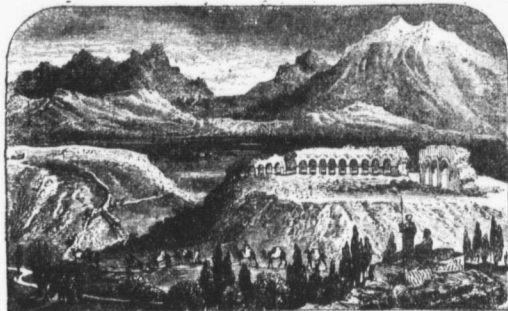
to Gentile as well as Jew, guiding them over desert wastes of temptation and of sin to the land of promise and of God. The Gospel of Jesus, like the sun in the heavens, is a light to the whole world. (John 1: 9.)

III. Believers, 48, 49.

V. 48. *When the Gentiles heard this*; that they were to have a share in the blessings of salvation. *Were glad*; for it was the dawning of a new day, and life seemed sweeter and better because of it. *Glorified the word of the Lord*; praised the teaching that had brought to them a knowledge of the Messiah. *As many as were ordained to eternal life*; literally, "placed in certain ranks." Luke simply "states that they were in that position, but by whom placed,

or why, or how, he does not say." All who believe are divinely ordained or chosen of God (John 6: 30), but none the less are all free to accept or reject Christ.

V. 49. *The word of the Lord*. See



Antioch in Pisidia

on v. 44. *Was published*; preached, not only by Paul and Barnabas, but by Christian converts. *Throughout all the region*. Antioch, as a Roman colony, would be the natural military and administrative centre of a certain considerable district of the country.

IV. Persecutors, 50-52.

V. 50. *But the Jews*; the hostile Jews of v. 45. *Stirred up*; by appealing to their religious prejudices. *The devout women* (Rev. Ver.); Gentile women converted to the Jewish faith. The word "devout" here refers not to religious feeling, but to the act of worship. *Of honourable estate* (Rev. Ver.); of good social standing. "This influence

assigned to women at Antioch, and exerted by them, is quite in accordance with the manners of the country, and we find evidence of it in all periods and under most varying conditions. Thus, women were appointed under the empire as magistrates, and as presidents of the games." (Expositor's Greek Test.) *The chief men*; perhaps the husbands of the women referred to. The Jews would thus craftily influence the heathen husbands through their proselyte wives. *Raised persecution*; ill-treated them because of their religion. *Expelled them*. The mob drove them out and beyond the city limits.

Vs. 51, 52. *Shook off the dust of their feet*;

as commanded in Matt. 10 : 14. It was a sign to the Jews that all further intercourse was at an end, and that on their own heads was the responsibility for the rejection of the Gospel. *Iconium*; the capital of Lycaonia, 45 miles south-east of Antioch. *The disciples*; those at Antioch who believed the teaching of the missionaries, v. 48. *Filled with joy*; etc. Their teachers had been persecuted and expelled, and there was much to discourage them, but they had found Christ and their hearts were glad. How sharp the contrast between the joyful Christians and the angry Jews! *And with the Holy Ghost*; the source of joy and power.

APPLICATION

Many . . . followed Paul and Barnabas, v. 43. Wherever the gospel is preached, it divides its hearers into two classes, those who yield to it and those who reject it. When Christ was on earth His very presence made a clear division between His friends and His enemies. The character of those who came in contact with Him was revealed by their treatment of Him. John spent a night with Him and became His follower for life. Matthew, "sitting at the receipt of custom," heard His call and left his gain to serve One who had not where to lay His head. A woman of the streets saw Him at Simon's feast and a new desire after a purer life took possession of her. On the other hand, the Pharisees allowed their prejudices to drive them away from Him. The rich young ruler chose his possessions rather than Christ. Christ and His gospel always demand an answer to the question: On which side shall we take our stand?

To continue in the grace of God, v. 43. It is not enough that we should receive gladly the message of the gospel. We must persevere in the path which it marks out for us. If we are to be saved, we must do our part, and we may be sure that God will do His. It is told of a Southern gentleman that he met a pious negro one day and asked him: "Do you believe in the doctrine of election?" "Yes sir," was the reply. "Then what about me: do you think I am one of the elect?" "Well, sir," said the negro, "I have seen a great many elections and I never

yet knew a man to be elected, who was not a candidate." Our perseverance is required, as well as God's perseverance, if we are to be saved.

To hear the word of God, v. 44. A missionary from India tells how a date palm tree grew strong and tall and shapely in his garden, until one day a little bird let fall a seed of the Bo or Sacred Fig tree, near its roots. The seed germinated and grew up into a tree alongside the palm, but by and by the new tree became stronger than the old, and began to rob its weaker neighbor of its nourishment. At last the palm tree died and the Bo became a huge tree, giving broad and grateful shade. So, when the word of God comes into the heart, it supplants evil passions and worldly affections, and grows up into a beautiful, Christ-like life.

Paul and Barnabas waxed bold, v. 46. The gospel has not yet lost its power to make its adherents bold in the presence of opposition and persecution. Dr. Arthur Smith, in his wonderful book, "China in Convulsion," tells many stories of the heroism displayed by native converts during the persecution of the Boxers. A striking story is as follows: "At the T'ung Chou north gate two boys of thirteen and fourteen years of age were making their escape into the country, when the Boxers seized them to question them. These nameless young confessors said boldly, 'We are of the Jesus church.' When about to be bound they said, 'You need not

bind us. We will not try to get away. Every step we take to your altar is one step nearer heaven.' And they soon joined the victors above."

Ye . . . judge yourself unworthy of everlasting life, v. 46. By their own actions, men pass judgment on themselves. Our conduct here will fix our destiny hereafter. A Chinese tract says, "Only do good and ask no questions about your future destiny," and another, "Happiness and misery never enter a door till they are invited by the occupant of the house. They are the rewards that follow good and evil, as surely as a shadow follows a body."

A light to the Gentiles, v. 47. There is no opposition between preaching the gospel at home and sending it abroad. The light that sheds its beam farthest over the waves of the dark and stormy sea, is the light that shines most brightly in the lighthouse.

As many as were ordained to eternal life, be-

lieved, v. 48. Hearers of the gospel either "judge themselves unworthy of everlasting life," or they "believe." They are not compelled to make their decision, they do it of their own free will. Nor is a wrong decision necessarily final. There is always another chance for men, so long as life lasts. If we have made a wrong decision in the past, there is an opportunity to-day to change that decision, and take our place among the followers of Christ.

Filled with joy, and with the Holy Ghost, v. 52. Joy depends on conditions. Professor Drummond once said: "I used to think that joy was gotten in lumps or packages which were stored up and then doled out—or injected like morphia." This is a wrong conception. Joy is the fruit of the Spirit, Gal. 5: 22. It is a matter of cause and effect. If the Holy Spirit of God is controlling us, and we are doing what He would have us do, then joy must follow.

POINTS AND PARAGRAPHS

Following Christ is the fruit and proof of faith in Christ. v. 43.

The word of God draws like a magnet. v. 44.

Zeal, like steam, needs direction and control. v. 45.

Only our own hand can shut against us the door of everlasting life. v. 46.

We should not absorb alone, but reflect also, the light of the gospel. v. 47.

We may reject the gospel, but we cannot defeat God's plans. v. 48.

Good persons, if they are mistaken, may do much harm. v. 50.

Those who reject the gospel pass sentence upon themselves. v. 51.

The Holy Ghost is the fountain, and joy the stream. v. 52.

It is clear that the Jewish synagogue could not have held any such crowd as came to hear Paul on the second Sabbath day, and we are led accordingly to the conclusion, either that they thronged around portals and windows while the apostle spoke within, or that the crowd gathered in some open space or courtyard in which the syna-

gogue was situated and were addressed from its entrance.—Plumptre.

God's purpose was to give the world salvation through the Jews and he so ordered it that the Jews were scattered throughout the Roman Empire and became a channel by which the Christians, themselves originally Jews, took the gospel to the ends of the earth. So, in our day, he has scattered the English-speaking peoples all over the world, that in them all the families of the earth may be blessed. The thought is inspiring.

Persecution of Christians is like ringing a bell to call all men to see what Christianity does. It is setting a light upon a hill, that it may shine far and wide. Bishop Latimer, bound to the stake, said to Bishop Ridley: "We shall this day light such a candle by God's grace in England as I trust shall never be put out again."—Peloubet.

Not even the fierce fires of martyrdom can destroy the joy of the Christian soul. It is said in a description of the recent persecution in the Province of Shansi, China, that, the children when led to death said, "You are bringing us great honor, this is our day of great joy."

Professor Ramsay supposes that Paul and his companions came from Paphos to Perga (Acts 13 : 13), with the intention of preaching the gospel in the Province of Pamphylia, of which Perga was the chief town. This plan was not carried out, for, according to Acts 13 : 14, Paul and Barnabas went directly on from Perga to Antioch, while John Mark left them and returned to Jerusalem. Ramsay further maintains that the reason for this change of plan was that Paul was seized with an attack of malarial fever, which made it necessary for him to leave the lowlands of Pamphylia for the higher ground on which Antioch stood, this city being 3,600 feet above the sea. According to Ramsay, Paul refers to this attack of fever in Gal. 4 : 13, 14. This "infirmity of the flesh" was the reason for his going to Antioch and thus become the occasion of his preaching the Gospel there. The same affliction is called in 2 Cor. 12 : 7, "a thorn in the flesh." The virulent poison of the fever peculiar to that region remained in the system and the fever was therefore apt to recur with great violence from time to time. Ramsay argues from Acts 13 : 9 ; 14 : 9 ; and 23 : 1, passages which refer to the power of his eyes, that Paul's "thorn in the flesh" could not have been, as some suppose, an affection of the eyes. It was much more likely the agonizing helplessness which the

recurring attacks of the fever produced, and of which nothing could rid him. The explanation is simple, natural and sufficient.

Light from the East

ANTIOCH IN PISIDIA—was built on a hill between two plains, one of which was in Pisidia and the other in Phrygia. It was really a Phrygian city, but in New Testament times it was included within the Roman province of Galatia. It was made a colony with Latin rights by Augustus about 6 B.C., and it thus became the military and administrative centre of a somewhat lawless and turbulent district. A large community of Jews had been encouraged to settle there, and the trade of the city was largely in their hands. Their proselytizing among the pagans had, in a measure, prepared the way for the gospel, and as the preaching of the apostles did not conflict with any branch of Gentile trade, the influence of the new teaching spread through the whole region connected with the city, partly through the zeal of the native converts. The magistrates of a colony had summary jurisdiction over all disturbers of the peace such as the apostles were declared to be. "The influence ascribed to the ladies of Antioch is characteristic of Phrygia, and of Asia Minor generally, where women enjoyed great consideration, and often held office in the cities."—Ramsay.

TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS

Paul and Barnabas spent their first Sabbath at Antioch in the synagogue, and at the invitation of the rulers, Paul delivered a discourse, a brief report of which is given, vs. 16-41. Its main features were God's choice of Israel and how He dealt with them ; the fulfilment of His promise of "A Saviour, Jesus," of the seed of David ; the rejection of Jesus by the Jews ; His death and resurrection, the latter fact being especially emphasized. The sermon closed with an offer of forgiveness through Jesus (vs. 38, 39),

and a solemn warning of the danger of despising this offer. We have in to-day's lesson :

1. *A request for the repetition of a sermon.*

(a) This was encouraging. Few things cheer the hearts of ministers of Christ and teachers of His truth more than to find people longing for fuller instruction, and ready to inquire about the way of salvation. They "followed Paul and Barnabas," v. 43. (b) They received good advice. It is here recorded in condensed form. They "persuaded them to continue in the grace of God," that is, to hold fast the truth they had heard and received with joy, to cling to Jesus as the Saviour. (c) The apostles cheerfully consented to give another rehearsal of their doctrine, and the result was wonderful, v. 44.

Surely God's Spirit moved these crowds, for they assembled, not to be thrilled by classical music, or to witness a spectacular performance, but "to hear the word of God." The word is "the sword of the Spirit," (Eph. 6:7). It is by "the foolishness of preaching" that God is pleased "to save them that believe," 1 Cor. 1:21.

2. *Opposition by the Jews and how it was met.*

(a) The movement among the Gentiles excited their jealousy. Their national and religious pride was wounded. To see Gentiles rushing in crowds into their synagogue was too much for them. The prophecy of Moses (Deut. 32:21) and of Hosea, (Hos. 2:23) was fulfilled (Rom. 10:19). (b) They disputed the manner in which the apostles construed their Hebrew Scriptures, v. 45. Possibly they denied the historic facts touching the life of Jesus, denying His Messiahship and reviling His messengers. (c) This conduct roused the spiritual energy of Paul and Barnabas. Christ's true servants cannot be silent when He is openly dishonored. "They waxed bold," v. 46. They spoke out with unmistakable directness. They declared what was more fully taught afterwards by Paul, that "the fall of them is the riches of the world," Rom. 11:12. The offer of salvation through Christ was by His command to be made to the Jews first, Luke 24:47. They have pronounced sentence upon themselves as unworthy of this salvation, and so they are passed by,—“Lo, we turn to the Gentiles,” v. 46. (Compare Matt. 23:37.) (d) The decision to turn to the Gentiles was in conformity with Christ's purpose in calling Paul to be a chosen vessel to bear His name before the Gentiles (ch. 9:15), and in fulfilment of prophecy (Isa. 49:6), as well as of the commission the two apostles received from the Presbytery of Antioch, vs. 1-6.

3. *The results of the conflict and of the apostles' decision.* (a) It filled the Gentiles with gladness. They throw themselves into the service of the Lord with quickened energy and determination. "They glorified"—they honored and praised—His word, which the Jews rejected and blasphemed; and sovereign grace wrought effectually in the hearts of many, v. 48. The area of evangelization was

also greatly enlarged. All that region was overtaken, v. 49. (b) The hostility of the Jews was intensified. They appealed to the prejudices of women of high rank, hoping through their influence to gain men of the same class. They succeeded. They "raised persecution" (v. 50), and expelled the apostles. (c) The rejected ambassadors of Christ (2 Cor. 5:20), according to His directions (Matt. 10:14), "shook off the dust of their feet against them" (v.51), and speedily found another field in Iconium, a city of about 30,000 inhabitants, 45 miles southeast of Antioch. (d) This bitter persecution did not destroy the peace and joy Jesus imparted to believers, v. 52. The Comforter was with them and they experienced the truth of the promise of Jesus, Jno. 14:27.

For Teachers of the Boys and Girls

"Fever thirty times in four years," was the experience of a missionary who spoke at the Student Missionary Volunteer Convention in Toronto last February. When Paul landed at the port of Perga, it was in a fever-stricken region, and some eminent scholars like Professor Ramsay think his "thorn in the flesh" (2 Cor. 12:7) to have been the poison of this malaria, which continued in his system, bringing on sudden and fierce attacks of fever. At any rate, it was likely on this journey that many of the sufferings of 2 Cor. 11:23-27, were endured. (A good way to begin the lesson, would be to have the scholars read this passage, and then say: "We are now to see Paul right in the midst of all this".)

1. He is in Antioch in Pisidia, a stirring military city in the centre of a turbulent region. (Use the map, and distinguish from Antioch in Syria.) There were some, indeed many, Jews there, for wherever money was to be made, there was the Jew. Paul gave faithful witness to Christ in the synagogue on his first Sabbath, vs. 14-41. Even the Gentiles were attracted and wished to hear the next Sabbath, v. 42.

2. There were some earnest souls among the Jews, v. 43, which fact must have been like a refreshing dew upon the hearts of the apostles. Then, the next Sabbath, there

were immense crowds, v. 44. Heads less steady than those of Paul and Barnabas would have been turned by this popularity.

3. Following this, there was hot jealousy: the apostles were more popular than the Jewish leaders. And hot abuse, as well, v. 45.

4. The Jews—how like those who clamored for the life of Jesus (Matt. 27: 25)—only brought a storm upon their own heads by their violent obstinacy, vs. 46, 47.

5. In contrast to their foolish and evil spirit, was the glad welcome to the Gospel by the Gentiles, v. 48.

6. Then followed mingled successes and oppositions, vs. 49, 50; but, all the while, to them and to all the disciples, the sweet peace and gladness of the Spirit of God, v. 52.

Some Test Questions

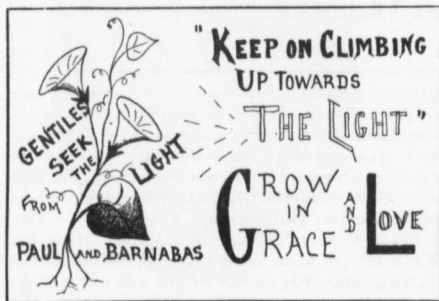
- Where were the apostles now?
Describe their route thither.
Who had deserted them?
How was their first Sabbath spent?
What request did the Gentiles make?
What followed on the next Sabbath?
What course did the Jews take?
What grave step taken by the Apostles?
What promise of Scripture to the Gentiles?
How did the Gentiles receive the word?
To what did it lead them?
Describe the expulsion of the Apostles.
In what condition were the disciples?

FOR TEACHERS OF THE LITTLE ONES

Links—A missionary lady had a little Hindu orphan, named Shadi, living at her house. She had taught him about Jesus. One night, when he was six years old, she said to him,

"Now Shadi, pray a little prayer of your own." What do you think Shadi's prayer was? It is a good prayer for every little girl and boy. Let us repeat it—"Dear Jesus, make me like you were when you were six years old." Any other incident of missionary work amongst children, which shows the practical results of such work, may be used. Recall the story of the work of Barnabas and Saul.

Lesson Thought—We should seek the light,



A Jewish Church—Would you like to hear what kind of a church Paul and Barnabas worshipped in when they went to the synagogue at Antioch in Pisidia?

"Paul and Barnabas on entering would find themselves in a large square building, low roofed and dimly lighted, the windows being small to keep it cool. At one side is a lattice-work screen, behind which the women sit, veiled and silent, while the men join in the service. In the centre stands the reader's desk, and near it, facing the congregation, are several raised seats, where the elders of the synagogue sit, (those 'chief seats' which the Rabbis and Pharisees loved), Matt. 23 : 6 Each worshipper, on entering, takes in his hand a sort of broad scarf made of white wool, with blue fringes and having tassels at the four corners. Wrapping it around his head, the worshipper at once begins to join in the prayers which are being recited by the congregation. Then the sacred Roll (Old Testament Scriptures) is handed by the clerk to the reader, who stands at the desk. Then a sermon is given, not by a regular minister, but by any distinguished stranger present or some learned person."

Golden Text—Paul preached his first great sermon—offered the light to Jews and Gen-

tiles; told them that through Jesus we have forgiveness of sin.

Seeking the Light—The Gentiles begged Paul to preach the next Sunday. When "church was out," many people followed Paul and Barnabas to hear more about Jesus. Tell the story.

Growing in Grace—We have talked of sending the light to others. We should constantly "seek the light" ourselves, if we wish to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," 2 Pet. 3 : 18. A little boy said, "Mother, I know why the flowers grow; it is because they want to get out of the dirt."

Keep on Climbing—

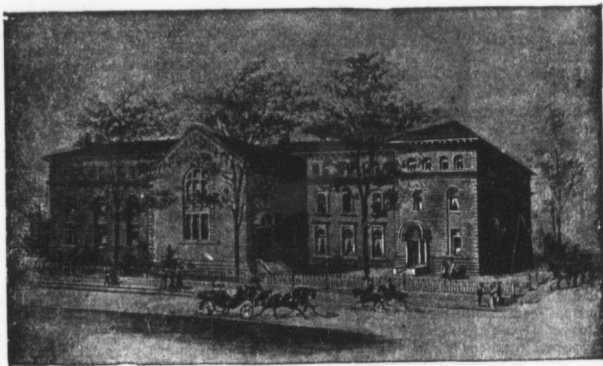
"Hark," says little morning-glory,
(Raise forefinger)
"Hear what all my bells are chiming—
(Hand at ear)
Keep on climbing! keep on climbing!
(Motion of climbing with hands)
Up towards the light."
Repeat—
"Each little bud that opens, (Slowly open hands)
Each blade of dewy grass, (Stretch up fingers)
Points upwards to remind us,
Of Jesus, as we pass." (Point upwards).

BLACKBOARD REVIEW

FORGIVENESS

WE NEED IT
CHRIST PROVIDES IT
THE GOSPEL OFFERS IT

The lesson has carried us far afield, and perhaps we have grown angry—as we have right to do—with those stiff-necked Jews who turned Christ so roughly away from the doors of their hearts, when Paul besought admittance for Him, and who stirred up persecution against the preachers of the Gospel. It is easy to be angry with others, but are we ourselves quite clear? The present Review is intended to lead teachers and scholars alike to close dealings with their own hearts. Write the word FORGIVENESS and have a brief drill on the repetition of the Golden Text, and on what it means. Then write WE NEED IT; and show that we do. Write CHRIST PROVIDES IT; and explain how. Write THE GOSPEL OFFERS IT; and get the scholars to tell you where—have several of the clearest and sweetest offers read. Then close with the question *Why not have it?* and with such a Hymn as No. 152 or 151, Book of Praise.



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on the prairies, of a night spent in the snow, of a Sabbath day's preaching, of a wedding, of a prairie fire, of the opening of the new church, of meeting of Presbytery, of a death-bed scene, of a day spent with "Dr. Zorra," which name is but a thin veil covering the identity of the late Superintendent of Missions, make up a story which will be read with interest, and which cannot fail to give its readers a vivid picture of the actual work being done, and the hardships endured, by our missionaries in the North-West. One lays down this book, feeling that for examples of missionary heroism, we do not need to go beyond our own land.

Our Scots Reformers and Covenanters : Their Humanity and Humor. By Charles J. Guthrie, K.C. Oliphant, Anderson & Ferrier, Edinburgh and London. Paper, pages 22. Price 5 cents.

This booklet was written primarily for the young people of the United Free Church of Scotland, but it will be read with great interest by the whole family of Presbyterian churches throughout the world. It shows us the great reforming and covenanting heroes of Scotland in a new and most attractive light. We have been accustomed to think of them as valiant soldiers of truth, braced for their conflict with error, but Mr. Guthrie has turned to us another side of their character and we discover with surprise and delight, that they were men of warm family affection, genial and courteous in social intercourse, generous to their foes, fond of sports, witty, kindly and companionable.

Their religion did not make them harsh and gloomy, but gave them an inward joy which shed its brightness on all the relationships of life.

Patriotic Songs. Selected and arranged. By Arthur Stanley. William Briggs, Toronto. Pages 363. Price \$1.25.

If those who make the songs of a nation wield a mightier influence than those who make its laws, this collection of patriotic poetry should do much to intensify the feelings of loyalty to crown and empire amongst British subjects throughout the world. The compiler of these selections is in full sympathy with the imperial spirit of the day. Every part of the empire will find its songs occupying a place in this volume. The term patriotic is used in a sense sufficiently elastic to include even the songs of a party such as the Jacobites. The period covered is from the Spanish Armada to the death of Queen Victoria. While one may agree with Bishop Welldon, who writes an introduction to this book, that some songs might with advantage have been omitted, and others added, it may be very heartily commended as tending to strengthen those noble sentiments and develop those high ideals which are essential to national greatness.

The Sunday School Teacher. By Prof. H. M. Hamill, D.D. Publishing House of the M.E. Church, South, Nashville, Tenn., and Dallas, Texas. Pages 156, price 50c.

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books on the art of teaching for the average Sabbath School teacher that we have seen. Its author recognizes the fact that most teachers in our Sabbath Schools, either have not the time or have not the ability, to master the science of education with the thoroughness expected of a professional teacher. He aims, therefore, at giving instruction in the art rather than in the science of teaching. The volume is intended to show the Sabbath School teacher who has little or no professional knowledge, how he may most skillfully impart to his class a knowledge of the Scriptures. This book should be carefully distinguished from "Normal Bible and Training Lessons" by the same author. The latter is a class-book, and may be uninteresting to the average reader. The former is written in a clear and readable style and is quite new.

Letters on Life. By Claudius Clear, Fleming H. Revell Co., Toronto. Pages 277, price \$1.25.

Those who have read these wise and witty letters in the *British Weekly* will be glad to have them in this compact and convenient form. "Conduct," said Matthew Arnold, "is three-fourths of life." In this volume we find many helpful suggestions, full of pith and point, for making life both useful and happy. The writer never forgets that his readers are flesh and blood, living amid the stress and strain of the world's cares and toils. There is inspiration in his words for facing life with courage and cheerfulness and unselfishness.

The Life of Christ. By William J. Dawson. George W. Jacobs & Co., Philadelphia. Pages 452, price \$1.25.

Many lives of Christ have appeared, but there is still room for this one. In a series of vivid pictures, Mr. Dawson has presented to us the outstanding events of that life in which the world never loses its interest. The ordinary reader will be grateful for the untechnical style which characterizes this work, and the absence of distracting foot-notes. There is no formal discussion of the nature of Christ's person, but the author recognizes in Him divine and human elements so closely blended that they cannot be disunited. Such chapter titles as "Jesus and the Individual," "The New Society," "One of the Days of the Son of Man," "The Private Life of Jesus," "Missionary Enterprise," suggest to the preacher and Bible class teacher interesting aspects in which the unique life of Christ may be viewed. As an adequate, and at the same time clear and simple treatment of its great theme, this new Life of Christ may be heartily commended.

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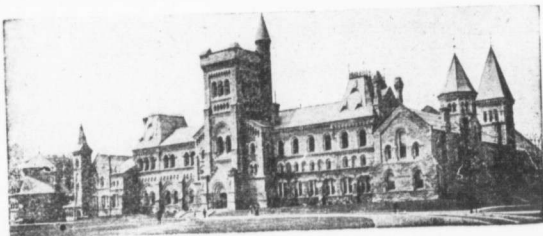
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