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# THE HOME STUDY QUARTERLY



Sabbath School Publications.  
Presbyterian Church in Canada

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

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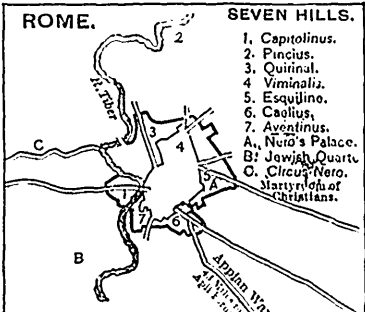
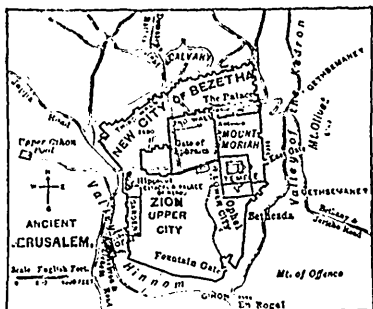
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**INDEX.**

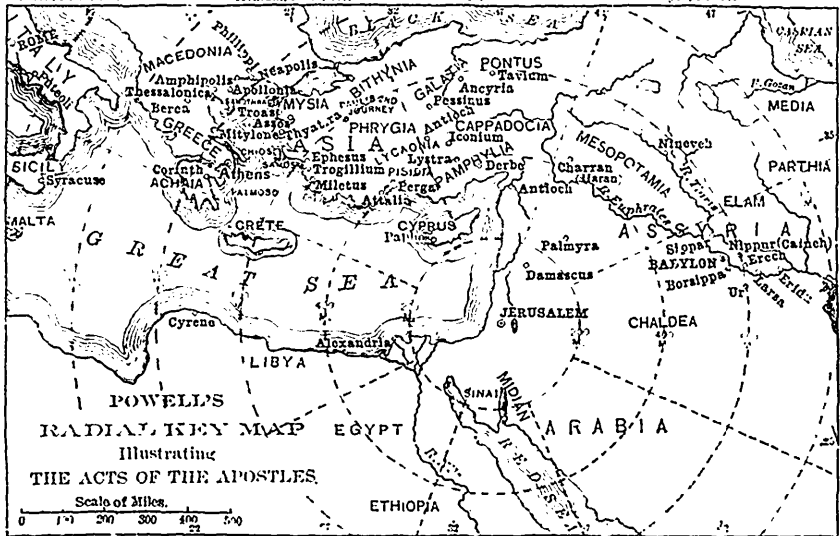
Showing approximate directions and distances from Jerusalem. To find Athens, for example, see "Athens," N. W. 7-8. So Athens is Northwest of Jerusalem 7-8 miles. Circles on the map help to show distances from Jerusalem. Radient lines centering there, like wheel spokes to their hub, show directions.

Achaia, N. W. 800.  
 Adramyttium, N. W. 640.  
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 Assos, N. W. 700.  
 Athens, N. W. 780.  
 Attalia, N. W. 420.  
 Azotus, W. 31.  
 Babylon, E. 520.  
 Beroa, N. W. 900.

Burdusium, N. W. 1089.  
 Caanan (Palestine).  
 Cassarea, N. W. 55 & N. 470.  
 Cappadocia, N. 400.  
 Caprus, N. W. 1310.  
 Carduchus, N. W. 740.  
 Charan (Harau), N. E. 400.  
 Chios, N. W. 600.  
 Chalchaba, E. 550.  
 Chalcis, N. 300.  
 Claudia, W. 616.  
 Cnidus, N. W. 510.  
 Colossae, N. W. 500.  
 Coos, N. W. 550.  
 Corinth, N. W. 700.  
 Crete, W. 460.  
 Cyrene, N. W. 220.  
 Cyrene, W. 750.  
 Damascus, N. W. 1100.  
 Hamacua, N. 150.  
 Herbe, N. 300.  
 Hlum, N. W. 875.  
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 Ephesus, N. W. 590.  
 Erzur, N. W. 950.  
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 Fair Haven, N. W. 600.  
 Galatia, S. 500.  
 Gaulker, N. 50.  
 Gaza, S. W. 81.  
 Greece, N. W. 800.  
 Hierapolis, N. W. 525.  
 Iconium, N. W. 440.

Illyricum, N. W. 1100.  
 Italy, N. W. 1100.  
 Joppe, W. 35.  
 Judea, S. 1100.  
 Lacedaemon, N. W. 510.  
 Lycia, W. 600.  
 Lyria, W. 600.  
 Lycania, N. 400.  
 Lydia, N. W. 400.  
 Lystra, N. 400.  
 Madian (Midian), S. 200.  
 Macedonia, N. W. 900.  
 Media, N. E. 800.  
 Melita, W. 1200.  
 Mesopotamia, N. E. 350.  
 Milene, N. W. 500.  
 Myra, N. W. 600.  
 Myra, N. W. 400.  
 Nazareth, N. 70.  
 Neapolis, N. W. 650.  
 Nicopolis, N. W. 925.  
 Ophir (Transvaal), W. of S. 5000.  
 Pamphilia, N. W. 750.  
 Paphos, N. W. 250.  
 Paphlagonia, N. 600.  
 Parthia, E. 1400.  
 Patara, N. W. 420.  
 Patmos, N. W. 600.  
 Pelagonia, N. W. 1000.  
 Perga, N. W. 420.

Pessilus, N. W. 525.  
 Purgica, N. W. 100.  
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 Ptolemais, N. 80.  
 Puteoli, N. W. 1200.  
 Rod Sea, S. W. 250.  
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 Rhodes, N. W. 450.  
 Roxe, N. W. 1312.  
 Sardinia, N. W. 40.  
 Salamis, W. 600.  
 Samaria, N. 35.  
 Samos, N. W. 600.  
 Samothracia, N. W. 600.  
 Sardis (Sardoni), W. 25.  
 Seleucia, N. 200.  
 Sheba (Abyssinia), W. of E. 1100.  
 Sidon, N. 110.  
 Sinus Mt. Sinai, S. 250.  
 Sychem (Shechem), N. 30.  
 Syracuse, W. 1150.  
 Syria (Palestine).  
 Tarsus, N. 350.  
 Tarsus, N. 500.  
 Thessalonica, N. W. 900.  
 Three Taverns, N. W. 1335.  
 Thyatira, N. W. 610.  
 Tress, N. W. 720.  
 Tyre, N. 100.



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Rev. G. B. McLeod, M.A., Westville, Nova Scotia, has prepared the Explanation for the present Quarter's lessons and Miss Sara E. Moorcraft, Bowmanville, Ont., the Questions for Juniors, Seniors, and The Home Department.

# The Home Study Quarterly

Vol. VIII.

January, February, March, 1902

No. 1

To all its readers THE HOME STUDY QUARTERLY offers New Year's greetings. May it be a year of diligent service for Christ. THE HOME STUDY QUARTERLY has now fulfilled its promise of a larger page, and an illustrative cut for each lesson. It has also adopted a new color for the cover, which we hope will be popular with its readers. It will interest them to know that all the paper for our publications is especially manufactured to our order and is used in no other periodicals. Our motto is the practical one, to give, both in paper and reading matter, the best and the most we can.

## WHAT SISTERS CAN DO

Happy is the growing boy who has sisters, older ones to mother him, and younger ones whom he may watch over and protect. The boy is generally his sister's sharpest critic. He may be rough and angular himself, but he does not want to have his sisters so. And there is good fortune in sisters having "candid" brothers. They hear some plain truths from them, which it is good for them to know, but which even fathers and mothers do not care to speak out so bluntly.

This same boy loves his sister passionately, even although he does tease her, and, wise indeed is he if he makes her a chief friend and companion.

Professor Jordan, of Queen's, has this to say of the ministry of sisterly affection: "It is blessed and useful. God has placed us in families for mutual helpfulness; the preparation within the home is related to the future work in the great world. A sister

may be a sister of mercy to her own brother, ministering to his need and helping more than she thinks the progress of the world. At a certain stage, quiet sisterly love will be more effectual than forces that are more showy and noisy in their character."

## THE MESSENGER SERVICE

Home Department superintendents and visitors realize that the key to success in their work lies in personal contact with the members, and in making them feel that the church and school desire close fellowship with them. The larger proportion of the visitors call only four times a year; some call once a month. Even that does not satisfy some of the hungry Bible school "Shut-ins" and "Shut-outs," who need to be brought into more frequent touch with the regular school. That is made possible by means of the Messenger Service which is done by boys between ten and sixteen years of age, who volunteer to carry to the Home Department members, every Sunday afternoon, anything the church or school desires to send. Their regular weekly supply consists of the church calendar or announcements, Sunday-school paper, and library books, and sometimes denominational literature. The various members of the congregation who subscribe for such are asked to give them to the Home Department, after they read them, and we find this of great benefit. The weekly calls of the Messengers enable the superintendent to learn of cases of illness, etc., and often delicacies for the sick are brought by some "dear Marthas"

## A Bible Scholar in the Kitchen

of the church on Sunday morning, to be delivered to the sick by Messengers, Sunday afternoon. The badge of service worn by the Messengers when on duty is a neat white pin button, with the words "Home Department Messenger" in blue. They have a good sized card of introduction, which they leave with the member as they make their first call, which reads :

DEAR FRIEND :—

This will introduce to you

.....  
 one of our Home Department Messengers. Every week he will call and leave with you the church calendar, the Sunday-school weekly literature, and will be pleased to bring you books from the Sunday-school library.

Faithfully Yours,

.....  
 Home Department Supt.

—S.S. Evangel

### WHAT THE ASSEMBLY SAYS

The Recommendations of the General Assembly are made only after the most careful consideration of the committees who present them and of the Assembly itself. Woe to the committee that ventures to put a slipshod or foolish recommendation before the Assembly! It has a way of quietly killing off all immature propositions. Here is a Recommendation which was adopted in 1900, and reaffirmed in 1901, and should be carefully pondered in every Sabbath School and congregation. It can be put into practical effect with a little well directed effort. One or two courageous and persevering people can set all the machinery—it is very simple—effectively at work.

#### THE GENERAL ASSEMBLY RECOMMENDS :

That a Home Department be established in connection with each school, as tending :

- (a) To develop family religion.
- (b) To increase interest in and attendance at the Sabbath School and public worship; and
- (c) Through companionship of young and old in study, to stimulate to more system-

atic and thorough searching of the Scriptures.

It would be hard to name three more desirable aims, or to suggest a more common-sense way of reading them.

The schools in needy districts are getting the benefit of the Children's Day Fund in the form of a supply of our Lesson Helps and Illustrated Papers free or at a reduced price. Already they report great encouragement from such supplies. The applications have come from schools as far apart as the extreme west of Canada and the bleak Labrador coast on the extreme east. Presbyterians are slow to accept help when they do not need it, but it is a great delight to be able to render help to those who do require it, and who are eager to help themselves to the extent of their ability.

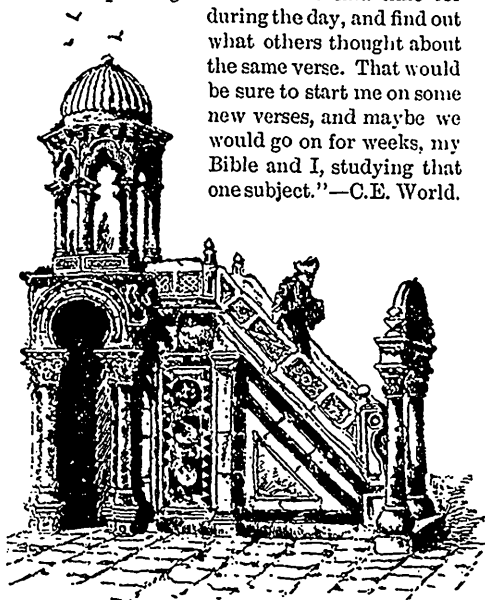
### A BIBLE SCHOLAR IN THE KITCHEN

I know of one dear woman who had only a common-school education, "and a very common one at that," she used in her humility to say, who yet became so choice a Bible scholar, that in her church and Sabbath school it grew to be a habit with the people to defer to her opinion, and those who had abundant opportunity for study learned to mark their own opinion with an interrogation when it differed from hers. To one who questioned her as to how it was possible in her narrowed and wonderfully busy life to give the amount of study and thought that she evidently did to Bible themes, she made answer :

"Why, you see I have a great deal of time to myself. After the children are started for school I am alone all day. And I know that at six o'clock there will be eleven hungry people who will look to me for a good dinner; so of course I have to spend a good deal of my time in the kitchen. Years ago I foresaw that the largest portion of my waking hours would have to be spent there, and I felt lonely and wanted a companion. So I covered my Bible with slate-colored cambric and took it to the kitchen with me. After a while my husband put up a shelf on purpose for it, and made a little wire arrangement to hold it open, and we have had real good

times together, my Bible and I. I can peep at a verse here and there and keep thinking it over as I go about my work, and think of all the other verses I know that throw light on it. It is wonderful how many verses one knows that fit in, if we just give them time to find their places! Ironing-days were very nice; it was long, slow work, you see, that didn't take much thought, because I knew exactly how to do it, and I could give my mind to some subject that needed studying, and every once in a while find a verse that made it plainer. Then in the evening, when I had a quiet half-hour to myself, I'd look up things that I hadn't had time for

during the day, and find out what others thought about the same verse. That would be sure to start me on some new verses, and maybe we would go on for weeks, my Bible and I, studying that one subject."—C. E. World.



Illustrative Notes

### A TEMPLE PULPIT

The Temple at Jerusalem was largely made up of corridors or courts, the Holy Place and the Holy of Holies occupying a comparatively small proportion of the whole area. It was in these immense courts that the crowds gathered. The pulpit which is represented in the cut is one standing at the present time in the Mohammedan Mosque, which occupies the site of the ancient Temple. Eastern crowds are notoriously demon-

strative, and one can hardly imagine the scene of wild confusion when Peter stood up in the face of the mocking multitude, many of whom were crying, "These men are filled with new wine." "These men are filled with new wine." "These men are filled with new wine." It required a man both brave and wise to hold his own there, and especially when they were ready to take his life, as they had taken his Master's.

MISS SONANAMI PAUL  
MRS. JANE RAM TAL  
MISS AMY JAMES

These are the names of three of Miss Dr. Margaret McKellar's Sunday School scholars at Neemuch, Central India, who have recited accurately, at one recitation, the Scripture Memory Passages, and are therefore entitled to the General Assembly's Diploma. "The girls," writes Miss McKellar, "are looking forward with pleasure to receiving their reward, and there are several others trying, so that later on I may have some more names to send." Miss McKellar and her girls may be assured that it was just as great a pleasure for Rev. Mr. McEwen, who attends to the distribution of the diplomas, to send them, as it could have been for the girls to receive them.

### THE DAILY READINGS

By the courtesy of the International Bible Reading Association, we continue the Daily Readings this year, as for several years past. The I. B. R. A., as it is familiarly styled, has an immense constituency. Its headquarters are at 56 Old Bailey, London, England, and its lines are verily gone out through all the earth.

"Live for something! Have a purpose!  
And that purpose keep in view;  
Drifting like a helmless vessel  
Thou canst ne'er to self be true.  
Half the wrecks that strew life's ocean,  
If some star had been their guide,  
Might have now been riding safely,  
But they drifted with the tide."

BIBLE DICTIONARY FOR FIRST  
QUARTER, 1902

**An-a-ni'-as.** A member of the early Church who was visited with divine judgment because of lying and hypocrisy.

**Ar-a'-bi-ans.** Inhabitants of the peninsula between the Red Sea and the Persian Gulf.

**A'-si-a.** The Roman province comprising the south-west part of Asia Minor. Ephesus was the capital.

**Al-ex-an'-dri-ans.** Inhabitants of Alexandria, the great commercial city of Egypt, founded by Alexander the Great. It had a fine university, and a large colony of Jews.

**An'-nas.** The high priest who, with Caiaphas (See below) tried Peter and John (Acts 4: 6). He had been deposed by Roman authority, A.D. 14, but was high priest by right, as the office was for life.

**Cy-re'-ni-ans.** Inhabitants of Cyrene, a Greek colony and city in Libya, Africa. The country is now known as Tripoli.

**Ci-lie'-ia.** A Roman province in Asia Minor. Its capital was Tarsus, the birth-place of Paul.

**Cretes.** Inhabitants of Crete, an island in the Mediterranean, now called Candia.

**Cai'-a-phas.** The son-in-law of Annas, (See Annas) and acting high priest from A.D. 14-36. He was deposed, and succeeded by a son of Annas, A.D. 37.

**Cap-pa-do'-ci-a.** A province in the interior of Asia Minor.

**E'-lam-ites.** A people of ancient Persia, just south of Media and Parthia. (See Parthia.)

**Eg'-ypt.** A province in Africa, divided into Upper and Lower Egypt. The former comprised the long, narrow valley, and the latter the delta, of the Nile.

**Ga-ma'-li-el.** The son of Rabbi Simeon and the grandson of Rabbi Hillel. He was president of the Sanhedrim for many years and was noted for his wisdom and moderation. It was a common saying that when Gamaliel died the glory of the law ceased.

**Gal'-i-lee.** The northern province of Palestine. Its population was engaged in farming, fishing and mercantile pursuits.

**Is'-ra-el.** A name given to the Jewish nation to denote descent from Jacob, who was also called Israel.

**Ju-dæ'-a.** The southern province of Palestine, with Jerusalem for capital.

**Je-ru'-sa-lem.** A Jebusite stronghold which David took and made his capital. Solomon built the temple there. The city was destroyed by the Romans about forty years after the death of Christ.

**Ju'-das of Gal'-i-lee.** A wild insurgent leader who led a rebellion against Rome in the early years of our Lord.

**John.** The disciple whom Jesus loved;

the companion of Peter; banished to Patmos; wrote the fourth Gospel and three Epistles.

**Lib'-er-tines.** Jews who were taken prisoners to Rome by Pompey, B.C. 63, and who being liberated returned to Jerusalem.

**Medes.** Inhabitants of Media, a country that played an important part in the ancient Persian Empire.

**Mes'-o-pot-a'-mi-a.** A province lying between the rivers Tigris and Euphrates, bordering on the West of Media.

**Naz'-ar-e-th.** A town in the south of Galilee, the home of Christ's boyhood and early manhood.

**Phar'-i-sees.** A religious party in the Jewish Church who had the merit of patriotism and of zeal for the law as they understood it. They persecuted Christ, and the members of the early Church.

**Par'-thians.** A Scythian people on the south-west of the Caspian Sea, and with the Medes and Elamites, belonging to the ancient Persian Empire, which had suffered decline long before the time of Christ.

**Pont'-us, Phryg'-i-a, Pam-phy'l'-i-a;** provinces of Asia Minor.

**Pe'-ter.** The impulsive disciple who denied his Lord. But after Pentecost he became a fearless preacher, and proved himself worthy of his name which means "a rock."

**Phil'-ip.** One of the seven deacons. He was also an evangelist and later lived at Caesarea (Acts 21: 8).

**Sa-ma'-ria.** The central province of Palestine. Its capital of the same name was known as Sebaste in the time of our Lord.

**Ste'-phen.** One of the seven deacons and the first Christian martyr.

**Saul.** Born at Tarsus in Cilicia, Asia Minor, about A.D. 2: educated at Jerusalem; a zealous persecutor of the church; but converted he became her great champion.

**Sol'-o-mon's Porch.** A colonnade 600 feet long, supported by two rows of marble columns, running along the outside of the court of the Gentiles on the east. Solomon built it wholly or in part.

**Si'-mon Ma'-gus.** Simon the magician, an impostor who was exposed at Samaria by Philip. He joined the church but soon showed his true character (Acts 8: 17-21). He is said to have been the founder of a sect known as Gnostics, whose religion was a mixture of crude philosophy and of Christianity.

**Sad'-du-caes.** A Jewish sect that denied the immortality of the soul and hence also the resurrection.

**Sapph'-i'-ra.** The wife of Ananias (See). She shared his sin and punishment.

**The-oph'-i-lus.** Probably an official Roman of high rank, with a Greek name (loved of God), and a convert to Christianity.

**Theu'-das.** An insurgent leader referred to by Gamaliel. Nothing more is certainly known of him.

Rev. B. McLeod  
Westville N.S.

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2. Payment should accompany orders in every case.

3. Supplies cease when time for which ordered, ends.

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CONFEDERATION LIFE BUILDING, TORONTO

## ORDER OF SERVICE: First Quarter

### OPENING EXERCISES

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPERINTENDENT. The Lord is risen indeed.

SCHOOL. The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool.

SUPERINTENDENT. Neither is there salvation in any other.

SCHOOL. For there is none other name given under heaven among men, whereby we must be saved.

III. SINGING.

IV. PRAYER; closing with the Lord's Prayer in concert.

V. READING OF LESSON PASSAGES, in concert or alternate verses.

VI. 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 and 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, Memory Verses and Heads of Lesson Plan.

### CLOSING

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

II. SINGING.

III. RESPONSIVE SENTENCES.

SUPERINTENDENT. This same Jesus shall so come in like manner as ye have seen him go into heaven.

SCHOLARS. Even so, come, Lord Jesus.

IV. CLOSING HYMN OR DOXOLOGY.

V. BENEDICTION OR CLOSING PRAYER.



Acts 1: 1-11. Study Acts 1: 1-14. Commit to memory vs. 6-8. Read ch. 1.

1 The former treatise I have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he was through the Holy Ghost had given commandments unto the apostles whom he had chosen: 3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5 For John is truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

Revised Version—1 Omit have; 2 Concerning; 3 To; 4 Received; 5 Had given commandment through the Holy Spirit; 6 He also shewed; 7 Omit infallible; 8 Appearing unto them by; 9 space of; 9 Omit of; 10 Concerning; 11 He charged them not to depart; 12 Said he, ye heard from me; 13 Indeed; 14 Margin, in; 15 Dost; 16 Omit again; 17 Times or seasons; 18 Set within his own authority; 19 When; 20 My witnesses; 21 Omit in; 22 Said; 23 As they were looking; 24 Were looking steadfastly into; 25 Omit up; 26 Looking into; 27 Omit same; 28 Was received; 29 Behold him going.

### EXPLANATION

**Introduction**—We now begin the study of the Book of the Acts, which tells how the few disciples, whom Jesus left upon earth, increased in numbers in spite of many bitter persecutions, and became a



The Mount of Olives

strong body known as the Christian Church. The book opens with a fuller account of the Ascension than is found in the Gospels.

1. The former treatise; the Gospel of Luke. (See ch. 1: 1-4.) The name Theophilus is a Greek name, mentioned only here and in Luke 1: 3; a convert to Christianity. Began. The Gospels are the first part of the "acts" of Jesus; this book the second part.

2, 3. Until the day; of the Ascension, which took place on the east side of Olivet (Luke 24: 50, 51). Through the Holy Ghost. It was the Spirit that made Christ's teachings so helpful to the disciples. Commandments; instructions, during the forty days, especially the Great Commission (Matt. 28: 19, 20), and the charge of Luke 24: 44-49. Whom he

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

had chosen. They were all present but Judas (Matt. 27: 5). His passion; His sufferings and death. By many proofs (Rev. Ver.). The word means "convincing, certain evidence." The things concerning the kingdom (Rev. Ver.); the truths to be believed and obeyed (Luke 24: 45-47).

4-6. Being assembled; about the time of the Ascension. Should not depart from Jerusalem; the seat of Jewish worship and of Christ's greatest opposition. But wait; in patience, hope and prayer (1: 14). The promise of the Father; made through the prophets (Isa. 44: 3; Joel 2: 28) and through Christ Himself (John 14: 16, 17, 26). For John; the Baptist. Water baptism was not enough. They needed the baptism of the Holy Ghost (Matt. 3: 11). Not many days hence. About ten days, it proved to be. When they were come together; their very last meeting with Him, Wilt thou . . . restore the kingdom? They were looking for an earthly, not a spiritual, kingdom.

7, 8. Not for you to know. They were to trust Him and not to be too curious about the divine purposes. (John 21: 22.) The Father hath put in His own power. The divine will embraces and controls all things (Matt. 28: 18.) Shall receive power; "spiritual power for the Master's service. Witnesses; to His teaching (Luke 24: 48), and to His resurrection (Acts 1: 22). The word is the same as for "martyr." Judaea; the southern province of Palestine, of which Jerusalem was the capital; Samaria; the central province: The uttermost part. Christ's kingdom is a universal kingdom.

9-11. A cloud received Him; the cloud of divine glory (Luke 9: 34). "A royal chariot" Chrysostom calls it. Two men; angels. White is a symbol of purity and of glory (John 20: 12). Men of Galilee. The eleven were all Galileans. This same Jesus . . . shall so come; suddenly, unexpectedly and with great glory. It was no wonder that with these words ringing in their ears their hearts were filled with joy (Luke 24: 52, 53).

*Rev. B. M. Reed*

### GOLDEN TEXT

**Acts 1: 8.** Ye shall receive power, after that the Holy Ghost is come upon you.

### DAILY READINGS

- |                     |                         |
|---------------------|-------------------------|
| M. —Acts. 1: 1-14.  | The promise of power.   |
| T. —Luke 24: 41-53  | Beginning at Jerusalem: |
| W. —Matt. 10: 1-15. | Christ gives power.     |
| Th.—John 14: 1-19.  | Another Comforter.      |
| F. —John 14: 20-31. | A teacher.              |
| S. —John 15: 17-27. | The Spirit of Truth.    |
| S. —John 10-1-14.   | The guiding Spirit.     |

### CATECHISM

- Q. 1.** *What is the chief end of man?*  
**A.** Man's chief end is to glorify God, and to enjoy him forever.

*miss answer all*

### FOR FURTHER STUDY

**Juniors—1** To whom is the book of the Acts addressed? By whom written? What other book by the same author?

**2, 3** What commands had Christ given? (Mark 16: 15; Matt. 28: 19). How many days since Christ had risen? How many times had He appeared in that time? Name some of these appearances.

**4.** What command here given? Why at Jerusalem? (Isa. 2: 3; Micah 4: 2). How long were they to wait? For what? By whom promised before? (Joel 2: 28, 29; Isa. 4: 3).

**5.** What had John the Baptist predicted? (Luke 3: 16; John 1: 33). When did it take place?

**6-8** What did the disciples ask? What was the Lord's reply? What did He mean? (Luke 24: 49.)

**9-11** How did Christ leave this earth? Who beheld the scene? Who else were present? What did they say? When will Christ appear again? (Rev. 1: 7; Heb. 9: 28). How will Christ appear the second time? (Matt. 24: 30, 31).

**Seniors and the Home Department—1-3** Who was the author of the Acts? With what event does the book open? To what different persons did Christ appear after His resurrection? On what occasions to the eleven disciples? To how many at one time? (1 Cor. 15: 6.) What are some of the "proofs" of Christ's resurrection?

**4, 5** What was "the promise of the Father?" Compare the baptism of water and of the Holy Ghost.

**6-8** What did Christ say as to the time of the coming of the kingdom? What was to be the present work of His followers? What their endowment? Of what is witnessing for Christ an evidence? (Rom. 8: 16.) How can boys and girls witness for Jesus? When?

### TIME AND PLACE

The spring of A.D. 30, May 18, forty days after the resurrection and ten days before Pentecost: the place, near Bethany, on the Mount of Olives,

### LESSON PLAN

- I. The Risen Lord, 1-8.  
Through forty days giving proof of His resurrection
- II. Promises the Holy Spirit, 4-8.  
The Spirit of Power, who was soon to come.
- III. Ascends up into Heaven, 9-11.  
In glory, but with the assurance of return.

### LESSON HYMNS

Book of Praise 1; 98 (Ps. Sel.); 111; 437; 551; 334.

**9-11** Describe the Ascension scene. Why did it occur? (Heb. 9: 24; Eph. 4: 8-11; John 14: 2.) What did the apostles next do? (vs. 12-14). Where did they abide? With whom? How engaged? To whom is the Holy Spirit given? (Luke 11: 13.) What does He impart? (Rom. 8: 10; 15: 13; 5: 3-5.) What are the fruits of the Spirit? (Gal. 5: 22; Eph. 5: 9.)

**Prove from Scripture—***That we should tell others of Christ.*

**Practical Points—1.** "The Gospel story is a book of mighty deeds as well as of wondrous speech."

**2.** It seems unprofitable to wait when we might be working. But when God says "wait," waiting is the best work we can do.

**3.** When God says "go" we cannot be too quick in setting out.

**4.** The "promise of the Father." Shall anyone dare distrust it? Can anyone ever measure it?

**5.** God does not reveal to us all His plans. He does what is better—gives us power from on high to carry them out.

**6.** No matter how many others need to hear about Christ, we should begin first with those closest to us; and no matter how far we have carried the message, there is always a little further that we may go.

**7.** We often wish we could see Jesus with our eyes. Let the words of the angels remind us that we shall indeed see Him by and by in glory, if we but wait and work here as He wills us to do.

**8.** We are to hear, in the next lesson, of great successes. Let us mark here how success came: (a) Through obedience to Christ's command; (b) Through prayer in Christ's name; (c) through waiting for the fulfillment of His promise: the a, b, c of religion.

### FOR WRITTEN ANSWERS

1. Name some proofs of Christ's resurrection. ....
2. Why were the apostles to tarry before witnessing? .....
3. What was the extent and the order of their mission work? .....

## Lesson II.

## THE PROMISE OF POWER FULFILLED

Jan. 12, 1902

Acts 2: 1-11. Study Acts 2: 1-31. Commit to memory vs. 2-4. Read ch. 2: 1-36; Joel 2: 21-32.

1 And when the day of Pen'tecost was 1 fully come, they were all 2 with one accord in one place.

2 And suddenly there came 3a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them 4cloven tongues like as of fire, and it sat upon 5each of them.

4 And they were all filled with the Holy 6Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 7And there were dwelling at Jeru'salem Jews, devout men, 8out of every nation under heaven.

6 9Now when this 10was noise<sup>d</sup> abroad, the multitude came together, and were confounded, because

that every man heard them 11speak in his own language.

7 And they were all amazed and marvelled, saying 12one to another, Behold, are not all these which speak Galilee ans?

8 And how hear we every man in our own 13tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, and Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and 14strangers of Rome, Jews and proselytes.

11 15Cretes and Arabians, we do hear them 11 speak in our tongues the 16wonderful works of God.

Re-vised Version.—1 Now come; 2 Together in one place. 3 From heaven a sound as of the rushing of a Tongue parting asunder; 4 Each one of them; 5 Spirit; 7 Now; 8 From every; 9 And when; 10 Sound was heard; 11 Speaking; 12 One to another; 13 Language; 14 Sojourners from Rome, both; 15 Cretans; 16 Mighty.

## EXPLANATION

Connection—The disciples, as we saw at the close of last lesson, continued in prayer in the upper room at Jerusalem for the fulfilment of the promise of the Holy Ghost. (1:14.)

The blessing came after ten days of waiting and prayer together.

1. The day of Pentecost. Pentecost, a Greek word meaning "fiftieth," was applied to the Feast of Weeks (Exod. 34: 22) because it occurred on the fiftieth day after the second day of the Passover feast. For its other names see Exod. 23: 16; Num. 28: 26. It came just when the harvest was ready for the sickle. In one place; probably their usual meeting place (1: 13).

2. Suddenly . . . a sound; an audible sign of the Spirit's coming. From heaven: whither Christ had gone as the source of power (John 16: 7). As of . . . a wind; resembling the sound of wind, a frequent symbol of the Spirit (John 3: 8).

3, 4. Appeared unto them. A sign appealing to the eye was now given. Tongues parting asunder (Rev. Ver.) The flame-like appearance divided into separate tongues, and a tongue sat on each one present. Fire symbolizes the purifying influence of the Spirit. The tongue shape pointed to a divine gift of speech to preach the Gospel (Mark 16: 17). Began to speak; in other languages than their mother tongue. As the Spirit, etc.: gave them power so to speak.

5, 6. Dwellers at Jerusalem; who had come to worship or to spend the last days there. Devout; pious, God-fearing (Luke 2: 25). From every nation. The Jews were widely scattered. See on verses 9-11. When this sound was heard (Rev. Ver.); the sound of v. 2. The multitude; more than 2,000,000 Jews would gather at Jerusalem, at Passover and Pentecost. Were confounded; per-

plexed and perplexed, for each one heard his own language, or dialect, spoken by one or more of the disciples. v. 4.

7, 8. Marvelled; gave expression to their feelings of surprise. Galileans. The eleven apostles, and doubtless many others of the disciples, were from Galilee. Wherein we were born; their mother tongue.

9, 10. We have here mentioned the names of the countries from which the Jews had come to the feast. Parthians, Medes, Elamites; from parts of the Persian Empire south and east of the Caspian Sea. The Jews had been carried captive there (2 Kings 17: 6; 21: 15). Mesopotamia; between the rivers Euphrates and Tigris. Judæa; the southern province of Palestine, of which Jerusalem was the capital. Cappadocia. . . Pamphylia. These five were provinces in Asia Minor. The Jews were numerous there. At Alexandria, in Egypt, and at Cyrene (Matt. 26: 73) in Libya, also in the north of Africa, were many Jews. Sojourners from Rome (Rev. Ver.); visitors from the great capital of the empire. Proselytes; heathen converted to the Jewish faith. There were many of these, as Cornelius, whose story we have in Acts 10.

11. Cretes; from the island of Crete in the Mediterranean, now called Candia. Arabians; inhabitants of the peninsula between the Red Sea and the Persian Gulf. We do hear them speak; looking back to v. 8, where the sentence was interrupted. The wonderful works of God; as seen in the life, death and resurrection of Jesus, and in the coming of the Holy Spirit.

The people, amazed at what they saw, said the disciples were drunk with wine (vs. 12-13). Peter, standing up with the eleven in the face of the jostling crowd, showed that it was not the influence of wine but of the Holy Spirit, and the fulfilment of prophecy, to which the marvellous gift of tongues was to be ascribed. (Vs. 14-17). He told them also of great changes and tribulations that would come and of the final judgment, and pointed them to Jesus for salvation. (Vs. 18-21). His message in v. 21 is a glorious gospel for the whole world, and down to the latest ages.



The Apostle Peter

**GOLDEN TEXT**

Acts 2 : 39. The promise is unto you and to your children.

**DAILY READINGS**

- M. — Acts 2 : 1-21. The promise of power fulfilled.
- T. — Acts 2 : 22-36. Peter's testimony.
- W. — Joel 2 : 21-32. The prophecy.
- Th. — Rom. 1 : 9-16. Power of the Gospel.
- F. — Rom. 8 : 1-14. Life by the Spirit.
- S. — Eph. 3 : 13-21. The Spirit of might.
- S. — 1 Cor. 12 : 4-13. Gifts by the Spirit.

**CATECHISM**

Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?  
 A. The word of God, which is contained in the

Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

**TIME AND PLACE**

Ten days after the lesson of last Sabbath, May 27 or 28, A.D. 30, Pentecost; in the upper room at Jerusalem.

**LESSON PLAN**

- I. The Holy Ghost and the Gift of Tongues, 1-4. The Holy Ghost sent as promised, in tongues of fire.
- II. The Apostles and the Multitude, 5-11. With the new gift of tongues the apostles proclaim the gospel, and the crowds marvel.

**LESSON HYMNS.**

Book of Praise, 114 (Ps. Sel.) ; 532; 105; 551; 107; 232.

**FOR FURTHER STUDY**

**Juniors**—1 After the Ascension, when did the disciples meet? (Luke 21 : 33; Acts 1 : 15.) For what purpose? How many were in the upper room meetings? What feast was being celebrated? Name the three great Jewish feasts.

2-4 What was heard? What was seen? What did this mean? By what organ was the Gospel to be spread? What was the result of the descent of the Spirit? Of whom had similar language been used? (Luke 1 : 41, 67; 1 Sam. 10 : 10; Joel 2:28.)

5-8 Who were in Jerusalem? How were they affected? What caused the surprise?

9-11 About what did the apostles tell? From what countries did their listeners come? Who preached the first Christian sermon on record? (Vs. 14, etc.) How many were added to the Church that day as a result? How can we best do our work? (Zech. 4:6.)

**Seniors and the Home Department**—1 What Jewish feast observed ten days after the ascension of our Lord? What does "Pentecost" mean? By what three other names known? (Num. 28:26; Ex. 31:22; Ex. 23:16.) What two remarkable events marked this Pentecost?

2, 3 What symbols of the Holy Spirit here used? What other emblems mentioned in the Bible? (Ps. 45:7; Ps. 72:6; Matt. 3:16; Isa. 6:8.) Of what is the "tongue" an index? (Matt. 12:35; Luke 6:45.) In what form did the Spirit descend? Upon how many? (Acts 1:15.)

4 What was the effect? Of what was this effect the result? What work is done by the Holy Spirit? (John 14:26; 16:7-11, 13, 14; Acts 13:9; 1 Pet. 4:11; Rom. 8:11; 2 Cor. 3:17; Eph. 3:16.)

5, etc. Why, likely, did the descent of the Spirit take place on Pentecost? Into what two classes were the

hearers divided? In Peter's sermon what were the two main points? What was the outcome?

*Prove from Scripture—That united prayer is commended.*

**Practical Points**—1. The whole country about Jerusalem was waving with fields white to the harvest; and as we shall see, it was to be a harvest time of souls also.

2. When all God's people, and all of one accord wait upon Him in prayer, the very heavens will be rent that blessings may descend.

3. The Holy Spirit never consents to half fill a heart. He must have all; and as we yield freely to His incoming our hearts grow in capacity to receive more of His presence.

4. God is a good general. He chose the time of the greatest multitude for the greatest manifestation of His power and grace.

5. We are but organs mute, till a Master touches the keys—  
 Verily; vessels of earth into which God poureth the wine;  
 Harps are we, silent harps that have hung on the willow trees,  
 Dumb till our hearts strings swell and break with a pulse divine.

6. There are always some to disbelieve and mock; and there will, alas! stand a great company outside heaven's gate, as well as within.

7. Mockers easily lose their balance. Here they are accusing a whole band of men of drunkenness when, as Geikie remarks, "in the East men drink only in the evening, so that no drunken person is ever seen by day."

8. Men often get better than they deserve. To these wonderers and mockers Peter preaches the gospel of salvation (v. 21).

**FOR WRITTEN ANSWERS**

1. Tell about the Feast of Pentecost.

2. What was signified by the "fire," the "cloven tongues"?

3. What different effects had the miracle of the tongues on the multitude?

## Acts 2: 37-47. Commit to memory vs. 37-39.

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, *Men and brethren, what shall we do?*

38 Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words he did testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

**Revised Version**—1 Brethren; 2 And Peter said; 3 Ye; 4 Unto; 5 Your sins; 6 To you is the promise; 7 Unto him; 8 He testified and exhorted them; 9 Crooked; 10 Omit gladly; 11 Teaching; 12 The breaking of bread and the prayers; 13 They; 14 According as any; 15 Day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food; 16 To them day by day those that were being saved.

## EXPLANATION

**Connection**—Peter continuing his discourse shows that the death and resurrection of Jesus had been foretold by David (vs. 22-31), and that the risen and exalted Christ, who had sent the Spirit, would yet triumph over all enemies.

37. When they had heard; the truths of Peter's sermon. Pricked in their hearts; felt the stings of a guilty conscience for rejecting Jesus. Said unto Peter. Their ridicule (v. 13) gives way to earnest inquiry. What shall we do? to be saved from sin. They were deeply affected by the sermon.

38, 39. Repent; the first requirement. Repenting is sorrow for, and a turning away from, sin. It is a change of conduct as well as a change of feeling. (See Matt. 3: 2; 4: 17.) Be baptized; to show that their repentance was genuine. It was a symbol, too, of the baptism of the Spirit. In (or into) the name, etc.; to signify adherence to and union with Jesus Christ in whom they believed. Remission; forgiveness (Matt. 26: 28). The gift of the Holy Ghost; to renew and sanctify their lives and give them power in the Lord's work. The promise. See verses 17-21 Unto you; a comforting assurance in their sorrow for rejecting Christ. (Matt. 27: 25.) Your child, n; thus renewing the covenant relation of the Old Testament. (Gen. 22: 17.) To all that are afar off; the whole heathen world. As many, etc. The Gospel invitation is for all who will receive it. (John 6: 40.)

40. He testified (Rev. Ver.); bore witness to the truth of what he preached. And exhorted; made a personal appeal to them. Save yourselves; by turning from sin and believing in Christ. It is God who saves; man only consents to being saved. Untoward generation; literally "crooked" generation. It was a corrupt age, guilty of all manner of wrongdoing.

41. They that gladly received, etc.; the repentant ones of v. 37. Were baptized; probably by pouring or sprinkling with water, a mode in keeping with the baptism of the Spirit (v. 17), and with Old Testament usage (Heb. 9: 13, 19). Three thousand; added to this little band, a great revival truly.

42-45. Stedfastly; perseveringly. Doctrine;

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

teaching, instruction. And fellowship; sharing not only in the joys of each other's company, but in Christian charity—relieving the destitute. Breaking of bread; at the ordinary meal, or at the Lord's Supper, or at both. They lived in beautiful harmony, like members of the same family. Fear came, etc.; upon all outside the little company of believers. They were awed by the "wonders and signs," that is, the miracles of the apostles, which were performed to show the genuineness of their authority. Were together; of living in the same place, but meeting frequently for social and religious purposes. All

things common; shared what they had with one another. Possessions and goods; lands, houses and other property. It was a voluntary rule, not a compulsory rule, (5: 3, 4), the impulse of love. Parted them; shared the proceeds with the needy.

46. In the temple. They came at regular hours for

worship. Breaking bread at home (Rev. Ver.). They met in private houses to partake of a social meal and also of the Lord's Supper, which generally followed the principal meal of the day. Their meat; their food. With gladness. True religion is sunshine, not gloom. Singleness of heart; with childlike simplicity. In this beautiful description, says a writer, "every feeling is excluded which could mar the picture of exquisite but child-like happiness."

47. Praising God; for the joy of fellowship and of Christian service. Having favor, etc. Persecution had not yet come. These were the palmy days of the Church. Those that were being saved (Rev. Ver.). Salvation is spoken of as past (Eph. 2: 8), future (Acts 15: 11), and present, as here.



Early Christian Seal

**GOLDEN TEXT**

Acts 2 : 47. The Lord added to the church daily such as should be saved.

**DAILY READINGS**

- M. — Acts 2: 37-47. The early Christian Church.
- T. — Acts 16: 16-34. What must I do?
- W. — Rom. 10: 1-13. How to be saved.
- Th. — Acts 19: 13-20. *Proofs of conversion.*
- F. — John 3: 14-21. Life by faith.
- S. — Eph. 4: 1-15. Unity of the Church.
- S. — Isa. 60: 1-10. A vision of the Church.

**CATECHISM**

Q. 3. *What do the Scriptures principally teach?*  
 A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

**TIME AND PLACE**

The same day as last lesson, probably Sunday, May 28, A.D. 30, and continuing into the days following; near by the upper room, and then in the Temple and city.

**LESSON PLAN**

- I. The Gospel Preached, 37-40.  
By Peter and the others, and very faithfully.
- II. The Converts Baptized, 41.  
To the number of about three thousand.
- III. The Church Steadfast and Prospering, 42-47.  
Though but as yet in its merest infancy.

**LESSON HYMN**

Book of Praise, 162, 92 (Ps. Sel.); 206; 551; 218; 553.

**FOR FURTHER STUDY**

**Juniors—37.** About what had Peter been preaching? To whom? In what place? With what result? What important question did they ask?

**38** How did Peter answer them? What is repentance unto life? (Shorter Catechism, Ques. 87.) What is Baptism? (Shorter Catechism, Ques. 94.) In whose name is baptism to be administered? What blessing follows? What promise attached?

**39** To whom was the promise given? Who were the "near"? Who the "afar off"? (Isa. 57:19; Zech. 6:15; Eph. 2:13-17). Can we claim the promise?

**40, 41** What did Peter wish them to do? How many listened? With what result?

**42, 43** Give the four steps in the training of the early Church. Through whom did God work? In what way?

**44, 45** How did they show their brotherly love? Were they forced to do this or was it done freely?

**46, 47** What was their daily life? What were the fruits (a) to the selves, (b) to others?

**Seniors and the Home Department—37.** What was the effect of Peter's preaching? Of what were his hearers convinced? To what did this lead them?

**38** What two things did Peter tell them to do? What is repentance? What specially should lead to repentance? (2 Peter 3:9; Rom. 2:4.) By what should it be followed? (Jas. 4:8; Acts 3:22.) What does the Gospel promise? (Acts 3:19.)

**39** For whom was the promise intended? At what was Peter afterwards surprised? (Acts 10:28.)

**40, 41** In God's Church who are the scholars? Who the great Teacher? What the chief study? What

the object of training? How long is the term?

**42, 43** Give a picture of the early Christians in their four-fold training.

**44, 45** What is the principle illustrated in these verses? (Matt. 25:14-30, 34-40).

**46** What was the daily life of the converts?

**47** Whom did they acknowledge? With what results? Of what is conversion the result? (Acts 11:21.)

**Prove from Scripture—***That we all need to repent.*

**Practical Points—**1. The repentance is real which leads one to say in all sincerity, "What shall I do"? It makes one ready to turn one's back on all one's old life and do what God wishes.

2. The advice given was practically to turn from the old way to the way of life—turn away from sin, and confess Jesus as Lord and Saviour.

3. The Holy Ghost is free to all who truly repent and accept Christ.

4. It is much easier to float with the stream than to swim against it, but if the current of our generation follows its own way instead of God's, we must save ourselves by separation from it, or our end, too, will be destruction.

5. Study of God's will, fellowship with each other in daily life, at the communion table, and in prayer—a simple and beautiful picture of the early Christian Church. Happy is the church now that lives in imitation of that example.

6. The having of all things in common, dividing as each had need, seemed the natural outcome of lives lived so close to God and each other as theirs were.

7. The Church that shows a good dividend of consecrated lives is the one which will come.

**FOR WRITTEN ANSWERS**

1. What offer of salvation did Peter make? .....

2. In what way did they profess their faith in Christ? .....

3. What proofs did they give that they were changed men? .....

## Lesson IV.

## THE LAME MAN HEALED

January 26, 1902

Acts 3: 1-10. Study Acts 3: 1-16. Commit to memory vs. 6-8. Read ch. 3.

1 Now Peter and John went together into the temple at the hour of prayer, *being the ninth hour.*

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple asked them alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none;

7 But that which I have give I thee: <sup>1</sup> In the name of Jesus Christ of Nazareth, <sup>2</sup> rise up and walk. <sup>3</sup> And he took him by the right hand, and <sup>4</sup> lifted him up; and immediately his feet and ancle bones received strength. <sup>5</sup> And he leaping up stood, and <sup>6</sup> walked, and entered with them into the temple, walking, and leaping, and praising God. <sup>7</sup> And all the people saw him walking and praising God.

8 And they knew that it was he which sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.

## EXPLANATION

**Connection**—There are no intervening events recorded between this lesson and the last. Luke here records the miracle which led up to the first persecution of the disciples by the Jewish rulers.

**1. Peter and John;** they were leaders among the apostles and were old friends (Luke 5: 10) and close companions, though unlike in character. (Luke 22: 8; John 18: 16; 20: 28; Acts 8; 14.) **Were going up** (Rev. Ver.): were on their way to worship in the Temple. The disciples still observed Jewish forms of worship, though they were believers on Jesus. **The hour of prayer;** perhaps at the time of the evening sacrifice, about 3 p.m. (Luke 1: 9, 10.)

**2. A certain man;** lame from birth, and above 40 years old (4: 22). **Was carried;** by kind friends. **The gate, etc.** It was probably the gate at the eastern entrance to the Court of the Women. It was 75 feet high, 69 feet broad, made of Corinthian brass, and covered with plates of gold and silver.



Eastern Beggars by the Roadside

“On the pillars on either side of this gate were engraved in Greek letters the words, ‘Let no stranger pass beyond this on pain of death.’” Josephus describes this gate as surpassing any of the other nine in value. To ask alms; to beg assistance from the worshippers; a common place for beggars still in southern Europe and in the East.

**3-5. Seeing Peter and John.** They must have been by this time well-known men. **Peter, fastening his eyes;** with fixed, earnest, penetrating gaze, as if to look into his very soul. **With John.** Peter is the spokesman, but God wrought through

them both. **Look on us.** He would awaken the man's faith, and take his thoughts away from mere money to something better. (Matt. 13: 53) **He gave heed;** with perhaps a faint hope for something better than money.

**6. Silver and gold, etc.** They had left all to follow Jesus (Matt. 4: 18-22). They depended on others for support, which came now from the common fund (ch. 2: 44, 45). **Such as I have;** far better than money—the power to heal through Christ. **In the name of Jesus Christ;** the Divine Saviour. Peter would ascribe all the power to Him, none to himself. **Of Nazareth;** added to make plain the One referred to. **Walk;** a startling command to a cripple from birth; it could not fail to arrest attention.

**7, 8. Took him by the right hand;** to strengthen and encourage his faith (Mark 1: 31). **Feet and ancle bones.** Luke was a physician and is exact in his description. **Received strength;** from Christ, through his own and Peter's faith (v. 16). **Leaping up;** a fulfilment of the prophecy of Isa. 35: 6. **Stood;** to get his balance. **And walked;** about the court. **Entered into the temple;** into the next court of the temple, perhaps the Court of the Men. The courts of the Women and of the Gentiles were outside of this court. **Leaping;** so joyous was he. **Praising God;** for the wonderful cure, showing that he was cured in mind as well as body.

**9, 10. The people saw him.** There would be very many worshippers in the Temple at the time of the evening sacrifice. **Took knowledge of him** (Rev. Ver.). Their attention was closely drawn to him. There was no denying the miracle, for the man was well known (4: 16). **Wonder and amazement.** Their amazement would make them more ready to listen to the words which Peter spoke.

As the verses that follow tell, the man gratefully clung to Peter and John, and a wondering crowd soon gathered in Solomon's porch, a colonnade, 600 feet long, supported by marble pillars, outside the court of the Gentiles on the east (v. 11). Peter preached to them, telling them that he and John had not wrought the miracle, but that it was wrought by Jesus, the Prince of Life, whom they had slain. Joined to these stern words was a gracious declaration of God's offer of life in Christ Jesus, who was now risen again from the dead.

GOLDEN TEXT

Ex. 15 : 2. The Lord is my strength and song, and he is become my salvation.

DAILY READINGS

M. —Acts 3: 1-16. The lame man healed.  
 T. —Acts 3: 17-26. Peter's exhortation.  
 W. —Matt. 9: 1-8. Command with power.  
 Th. —Luke 10: 1-9, 17-20. Healing power.  
 F. —John 5: 1-9. Christ's healing Word.  
 S. —Phil. 2: 1-11. The exalted Name.  
 S. —John 20: 24-31. Life through His name.

CATECHISM

Q. 4. What is God?  
 A. God is a spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth.

Q. 5. Are there more Gods than one?

A. There is but one only, the living and true God.

TIME AND PLACE

An afternoon probably in June, A.D. 30, not long after Pentecost; the Temple, and at the Gate called Beautiful, which led from the outer Court to the Court of the Women.

LESSON PLAN

- I. The Lame Man's Request, 1-3.  
 For an altar from Peter and John as they passed.
- II. Peter's Gift, 4-8.  
 Not silver or gold, but strength and healing.
- III. The People's Wonder, 9-11.  
 Which Peter uses to preach Jesus Christ to them.

LESSON HYMNS

Book of Praise, 574; 87 (Ps. Sel.); 103; 156; 551; 544.

FOR FURTHER STUDY

Juniors—1, 2 What incident here recorded? Where did it happen? At what time of day? Which two disciples were there? On what other occasions were they together? Whom did they now see? Why was he there? How old was he?

3-5 For what did he ask? What did Peter do? What did Peter say? What led the man to obey? Did he expect anything except money?

6 What was Peter without? What did he possess? How did he use it? When was Christ called the "Nazarene?" (Matt. 2: 23; John 1: 46.)

7 What change came over the lame man? How can a greater change come over boys and girls?

8-11 How complete was the miracle? Who witnessed it? What effect had it upon them? (See also 4: 4.) How was it that the miracle led the people to believe? Of what will Christ heal us? Why is faith necessary?

Seniors and the Home Department—1, 2 At what time were the apostles going to the temple? With what object? Whom did they see there? What do you know about this lame man? What calls for sympathy? Towards whom should it be exercised? (Prov. 19: 17; Gal. 6: 2; 2 Cor. 11: 29.) What should be motives for it? (Heb. 5: 2; Matt. 18: 27.)

3-5 Had the man known Peter and John? Why did he ask alms from them? Could the apostles work miracles when they chose? Why did Peter fasten his eyes upon him? What is faith? (Heb. 11: 1.) What does it produce? (Rom. 5: 1, 2; 1 Peter 1: 8, Isa. 28: 16; Rom. 15: 13.) How does faith work? (Gal. 5: 6.)

6 In whose name was the miracle performed?

State the chief difference in the manner of Christ's working of miracles and the apostles.

7, 8 What double blessing came to the man? How came so many to see the miracle?

9-11 What makes men to-day lame, burdened, hindered? What leads them to Christ? Who brings them? By whom are they cured? What should they do in return?

Prove from Scripture—That giving should be voluntary.

Practical Points—1. The lame man was right in expecting the worshippers at the Temple to be the likeliest to help. It is the Christians mostly who keep up the benevolent institutions.

2. Let us never think we can do nothing if we have no money to give. The helping hand, or the word of advice, encouragement or sympathy, is often of greater value.

3. If we can couple our weakness with the power of Christ, to serve and lift up our fellowmen, we are richer far than all earth's millionaires.

4. Are you crippled or burdened from birth with trouble for which you were in no way responsible? Look up! The name of Jesus Christ still has power to change it all to glory.

5. Praise should follow blessings received.

6. "The memory of a kindly word for long gone by,  
 The fragrance of a fading flower sent lovingly,  
 The gleaming of a sudden smile, or sudden tear,  
 Such tiny things we hardly count as ministry:  
 The givers deeming they have shown scant sympathy,  
 But when the heart is overwrought, Oh, who can tell  
 The power of such tiny things to make it well."

FOR WRITTEN ANSWERS

1. Describe the "Beautiful Gate." .....

2. Why may we call Peter and John rich? .....

3. What blessing came to others from this miracle? (Ch. 4: 4.) .....



## Lesson V.

## THE FIRST PERSECUTION

February 2, 1902

Acts 4: 1-12. Study Acts 4: 1-22. Commit to memory vs. 8-10. Read ch. 4: 1-31.

1 And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them.

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes;

6 And An'nas, the high priest, and Cai'aphas, and John, and Alex'ander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they

**Revised Version**—1 Sore troubled because; 2 Proclaimed in; 3 Ward; 4 Morrow; 5 But; 6 Came to be; 7 Were gathered together in Jerusalem; 8 Was there; 9 Omit to end of verse; 10 Inquired; 11 In; 12 Omit of Israel; 13 Are; 14 Concerning a; 15 An; 16 This man; 17 Margin, saved; 18 He; 19 The builders; 20 Was made, 21 And in none other is salvation; for neither is there any other; 22 That is; 23 Where'n.

## EXPLANATION

**Connection**—After the miracle of the healing of the lame man, while Peter was preaching to the multitudes who had run together in Solomon's porch (3: 11), charging them with the death of Jesus, but telling them that, as they did it in ignorance they might yet be saved if they would repent and believe (vs. 12-26), the rulers suddenly appeared and arrested him and his fellow apostle John.

1, 2. **As they spake.** John had probably taken part, too. **The priests;** who were on duty in the temple. The margin of the Rev. Ver. says "chief priests." **The captain;** the commander of the temple police, whose duty it was to keep order there. **The Sadducees;** one of the two larger sects of the Jews. "They were the aristocratic priests occupying influential positions" and siding politically rather with their Roman rulers, by whose support they were kept in power. Religiously they believed neither in the resurrection nor in angels nor spirits. **Came upon them;** to arrest them. **2. Being grieved.** The meaning is annoyed and vexed. **That they taught.** The priests claimed the sole right to teach. **Preached through Jesus the resurrection.** The Sadducees denied this doctrine (23: 8), whilst the Pharisees, who believed in it (23: 8), would hate to hear it proclaimed through Jesus, whom they abhorred.

3, 4. **Laid hands on them;** arrested them. **In hold;** in prison, because it was now eventide. The lame man had been healed at about 3 p.m. It was illegal to try a person after sunset; so they waited till the morrow (v. 5). **Howbeit.** Persecution, as so often later, seemed to fan the flame and spread the word. **Many . . . believed;** trusted Christ as their Saviour. The Gospel makes friends as well as enemies (2 Cor. 2; 16). **The number of the men.** The word for "men" means men, as distinguished from women. **About five thousand.** This is the total of men who had come out on the Lord's side up to this time. They were also many women.

5, 6. **Their rulers;** the rulers of the people, the priestly members of the Sanhedrim, or chief Jewish council, made up of 70 members. **Before this court** Jesus had been brought (Matt. 26: 3; Mark 14: 53;

10 asked. By what power, or 11 by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them. Ye rulers of the people, and elders of Israel,

9 If we this day 13 be examined 14 of the good deed done to 15 the impotent man, by what means 16 he is

17 made whole;

10 Be it known unto you all, and to all the people of Israel, that 11 by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 18 This is the stone which was set at nought of you 19 builders, which 20 is become the head of the corner.

12 21 Neither is there salvation in any other: for there is none other name under heaven 22 given among men, 23 whereby we must be saved.

Luke 22: 66). **The elders and scribes** were the lay members of the council. The "scribes" were the students and expounders of the law. **Annas,** he had been deposed by Roman authority A.D. 14, but was still high priest by right, as the office was for life. **Caiaphas;** the son-in-law of Annas and acting high priest. They had tried Jesus (John 18: 13, 14); they now try His followers. Nothing is known of John and Alexander. **The kindred.** The relatives of Annas seem to have made up a good part of the Sanhedrim.

7. **In the midst.** The members of the Sanhedrim sat in a semi-circle, the prisoners in the centre. **They asked;** seeking for information upon which to base a charge against them. **By what power?** their own or God's. (Deut. 13: 1-3.) **By what name?** By what right or authority.

8, 9. **Filled with the Holy Ghost;** as Christ had promised (Matt. 10: 19, 20). **Ye rulers.** See on v. 5. **If we this day, etc.** There is a touch of fine irony in His words. A religious council was trying them as criminals for doing a religious act. **Impotent**—means powerless, helpless.

10. **Be it known, etc.;** now no longer denying his Lord (Matt. 26: 70.) Peter will speak with courage. **In the name;** by the authority of Christ. **Whom ye crucified;** a fearless charge of their guilt. **Whom God raised;** proving His Messiahship. **Whole;** in body and in soul.

11, 12. **This is the stone, etc.;** a quotation from Ps. 118: 22. He had heard Christ use it (Matt. 21: 42.) **The builders** were the rulers. The rejected stone is Christ, but He has become the most important Stone in the building of His Spiritual Kingdom. **Neither is there salvation in any other;** a solemn proclamation, every word fraught with life or death.

Peter's spirited defence surprised the rulers (v. 13.) They could not deny the miracle, so in private consultation they decided to warn them against preaching Jesus (vs. 14-18). But Peter courageously replied that he would obey God rather than man, and the rulers with a threat dismissed them (19-22).

GOLDEN TEXT

Acts 4: 12. There is none other name under heaven given among men, whereby we must be saved.

DAILY READINGS

- M. — Acts 4: 1-12 } The first persecution.
- T. — Acts 4: 13-22 } Rejoicing in persecution.
- W. — Acts 4: 23-31. } Persecution predicted.
- Th. — Luke 21: 10-19. } The rejected stone.
- F. — Matt. 21: 33-44. } The only foundation.
- S. — 1. Cor. 3: 11-11. } Not ashamed.
- S. — 2 Tim. 1: 1-12. }

CATECHISM

Q. 6. How many persons are there in the Godhead?  
 A. There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these

three are one God, the same in substance, equal in power and glory.

TIME AND PLACE

The same afternoon as the previous lesson; first in Solomon's porch in the Temple, then in a prison, and in the council chamber of the Sanhedrim.

LESSON PLAN

- I. An Afternoon Arrest, 1-4.  
 By the bigoted rulers: many converts notwithstanding.
- II. A morning Trial, 5-7.  
 Which began dismally and ended triumphantly.
- III. The Preaching of Christ, 8-11.  
 As the chief corner stone and the only Saviour.

LESSON HYMNS

Book of Praise, 90; 129; 89 (Ps. Sol.); 251; 546; 636

FOR FURTHER STUDY

Juniors—1, 2 Where had Peter been preaching? To whom? About whom? Who heard about it? What did they do? Who were the priests? The captain of the Temple? (Luke 22:4.) The Sadducees? In what did these not believe?

3 What was done with the apostles? At what time were they arrested? What followed? (v. 4.) Whence does faith come? (Rom. 10:17; Eph. 2:8.)

5-7 What was the supreme council of the Jews called? How was it made up? How many members? Who were the two high priests? What relation to one another? Where was the meeting held? What question asked?

8, 9 Who answered? In whose strength did he speak? Were the apostles accused of doing a good deed or an evil one?

10 Of what did Peter accuse the council? By what name does he call his Lord? Why this name?

11, 12 To what is reference made? (Ps. 118:22.) For whom does "name" stand? From what does Christ save us? (1 Tim. 1:15; Gal. 4:5; 6:13-22.)

Seniors and the Home Department, 1-4 Who were imprisoned? By whom? For what reason? What two chief sects amongst the Jews? What was the belief of the Sadducees? Why is the resurrection counted so important? (1 Cor. 15:14-20.) Explain

the rapid growth of the Christians.

5-7 Before whom were the apostles called? What do you know of the Sanhedrim? Explain why two high priests at this time? What question asked? What had the apostles declared before? (Chap. 3:6-16.)

8 Who made the defence? What had Christ promised? (Matt. 10:19, 20.) Compare Peter in the palace of the high priest with Peter here. What had brought about the change?

9, 10 With what did Peter charge the rulers? How does he speak of Christ? What did he declare?

11, 12 What passage here referred to? (Ps. 118:22.) When did Christ apply this to Himself? (Matt. 21:42.) Through whom is salvation? What does it show? (Rom. 5:8; John 15:13; 1 John 3:16.) What is it to be with Jesus (v. 13) in our thoughts? In our hearts? In our motives? In our actions?

Prove from Scripture—That we learn in Christ's company.

Practical Points—1. A common hatred of Christ has often welded men together. Why should not a common love?

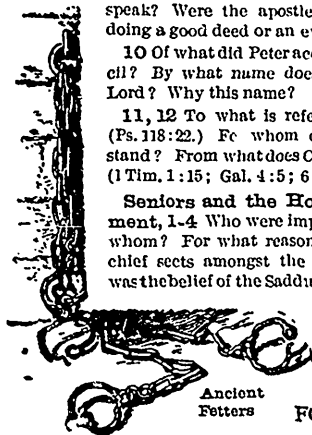
2. A prison is not half so black to those who have a good conscience, as mid-day sunlight often is to those who have not.

3. A tempest of persecution, instead of swamping the Gospel ship, generally speeds it faster on its way.

4. The brightest shining of a good deed cannot be seen by eyes blinded by envy.

5. It often takes the greatest heroism to tell men they are working in opposition to God.

6. No salvation in any other, but no need of any other than this divine Son of Man.



FOR WRITTEN ANSWERS

1. For what were the apostles arrested? .....

2. By whom were they tried? .....

3. What was their defence? What the verdict? .....

## Lesson VI.

## THE SIN OF LYING

February 9, 1902

Acts 5: 1-11. Study Acts 4: 33 to 5: 11. Commit to memory vs. 3-5. Read James 3.

1 But a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

3 But Peter said, Ananias why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and

7 carried him out, and buried him.

8 And it was about the space of three hours after, when his wife, not knowing what was done, came in. 8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, 10 carrying her forth, buried her by her husband.

11 And great fear came upon all the church, and upon 12 as many as heard these things.

12 Did it not remain; 2 How is it that thou hast? 3 Upon all that heard it; 4 Margin, Greek, younger; 5 And wrapped him round, and they; 6 But Peter; 7 They; 8 And she fell down immediately; 9 Gave up; 10 And they carried her out and; 11 The whole; 12 All that heard.

Revised Version—1 Did it not remain; 2 How is it that thou hast? 3 Upon all that heard it; 4 Margin, Greek, younger; 5 And wrapped him round, and they; 6 But Peter; 7 They; 8 And she fell down immediately; 9 Gave up; 10 And they carried her out and; 11 The whole; 12 All that heard.

## EXPLANATION

Connection—Having been released by the Council, Peter and John returned to the rest of the disciples, and as they prayed the place was shaken where they were assembled, and the Holy Spirit was poured out afresh, to strengthen their faith so sorely tried by this sharp persecution (4:23-31). A new difficulty arose however, not without, but within, the Church. The early Christians were one in thought and affection like the members of a family, sharing their goods readily with one another (v. 32). The Church, too, was active in work, and all enjoyed the favor of God, and lacked nothing, those who had property selling it for the benefit of the needy (vs. 33, 34). An instance of this beautiful charity is seen in the case of Barnabas (vs. 35-37.) It is also in striking contrast to the hypocrisy of Ananias, with the sad account of which the lesson is concerned.

1, 2. But; bringing in a strong contrast. Ananias; the Greek form of Hannaniah (Dan. 1:6, 7), meaning "Jehovah pities," or of Ananiah, meaning "Jehovah protects." Sapphira; a Syriac name meaning "beautiful." Her name did not agree with her character. A possession; a piece of land (v. 3.) Kept back part; while professing to bring the whole. "Satan enters this new paradise." Privy to it; being in the secret. Brought a certain part. He wanted to be honored like Barnabas (4: 36, 37), but without his self-denial, so he played the hypocrite and liar. Laid it at the apostles' feet; probably when they had met for worship. He spoke no word, but still he lied.

3, 4. Why hath Satan, etc. Instead of resisting the temptation, he allowed it to fill his heart and to overcome him. They were filled with the Spirit (4: 31), but he was filled with Satan. For Satan's character see John 8: 44. To lie to the Holy Ghost. In attempting to de-

ceived others, he was deceiving God. Was it not thine own? This shows that the division of property was not by command, but voluntary. After it was sold. The money was his to dispose of as he pleased. He could have given part without lying about it. Not lied unto men, but unto God. The real force of the lie was against God more than man. So the psalmist said of himself, Ps. 51: 4.

5, 6. Gave up the ghost, or breath of life; expired. It was not through shame of exposure, but by a direct act of divine judgment. Peter had no blame in it. Great fear. They perceived God's hand and were filled with awe. The young men. Tristram says that a society of young men was attached to each synagogue, ready to perform any menial task. Wrapped him round; drew together the limbs and wrapped up the body for burial. Carried him out; outside the city where burial always took place. The burial usually followed within three or four hours after death.

7, 8. Three hours after. The assembly had evidently not broken up. His wife not knowing; perhaps alarmed at her husband's delay was looking for him. Tell me whether, etc.; probably naming the sum that Ananias had brought. Yea, for so much; adding a spoken lie to the one she had acted.

9. To tempt, etc.; to test whether the Holy Ghost would punish such a deception or not.

10, 11. Then fell she . . . at his feet; where the money which led to their sin was laid. All the church; the word means "assembly," and is here first used in the Acts for the assembly of believers.

(See Matt. 16: 18; 18: 17.) As many as heard; outside of the Church. It was a great sin and a great punishment; but it was needed to keep the Church pure and was therefore timely and wholesome and quite effective.



Masks  
(Peloubet's Notes)

From Calumet

**GOLDEN TEXT**

Eph. 4: 25. Wherefore putting away lying, speak every man truth with his neighbor.

**DAILY READINGS**

- M. —Acts 4: 32 to 5-11. The sin of lying.
- T. —2 Kings 5: 20-27. Swift punishment.
- W. —Jer. 9: 1-11. God's anger.
- Th. —Psalm 52. The deceitful tongue.
- F. —James 3: 1-10. The false tongue.
- S. —Prov. 19: 1-9. The penalty.
- S. —Prov. 12: 13-22. The contrast.

**CATECHISM.**

Q. 7. What are the decrees of God?  
 A. The decrees of God are, His eternal purpose, according to the counsel of His will, whereby, for

His own glory, He hath fore-ordained whatsoever comes to pass.

**TIME AND PLACE**

Some time after the events of the previous lesson, probably between two or three years subsequent to the founding of the Church at Pentecost, say A.D. 30-33; at Jerusalem.

**LESSON PLAN**

- I. An Unholy Scheme, 1, 2. Between husband and wife to deceive the apostles.
- II. The Husband's Doom, 3-6. Sudden death for his lie to the Holy Ghost.
- III. The Wife's Doom, 7-10. A like awful fate for a like dreadful sin.

**LESSON HYMNS**

Book of Praise, 90 (Ps. Sel.); 217; 249; 529; 532; 238

**FOR FURTHER STUDY**

**Juniors**—How were Peter and John treated by the Council? (Ch. 4: 18.) Having been released, where did they go? (v. 23.) What was the effect of their preaching? (v. 31.) What spirit prevailed among the believers? (v. 32.) How did it show itself? Who is spoken of in verses 36 and 37? How spoken of?

1, 2 What persons mentioned in contrast? What had they planned to do? How does Ananias carry it out? Of what were they guilty? Whence comes covetousness? (Mark 7: 21-23.) To what does it lead? (Josh. 7: 20, 21; 1 Tim. 6: 9, 10.) From what does it exclude? (1 Cor. 6: 10; Eph. 5: 5.)

3 To whom did Peter speak? What stern reproof given? Of what was Satan the author? (Gen. 3: 1, 6, 14, 24.) Whom did he tempt later? (Matt. 4: 1-10.) Whose work does he oppose? (1 Thess. 2: 18.) How does God regard lying? (Prov. 6: 16-19; 12: 22.)

4-6 What might Ananias have done if he had wished? What dreadful punishment was inflicted? What was the effect on those who heard? Why so soon buried? (Num. 19: 11.) What was the custom?

7-9 Who then came in? How long after? What does Peter ask her? What was her reply? Peter's response? What was her fate?

10, 11 What was God's purpose in these terrible happenings? Why were the people afraid?

**Seniors and the Home Department**—1, 6 What is one of the most common sins among the young? What form of it here mentioned? How is hypocrisy spoken of? (Isa. 29: 15; Matt. 6: 2; 7: 5, 23, 28, 29.) What further sin, growing out of hypocrisy, did Ananias and Sapphira commit? How is lying punished? (Rev. 21: 8; Ps. 5: 6; Prov. 19: 5).

How suddenly did the punishment come in this case? Who sent it?

7-10 What plan had Ananias and Sapphira formed? Who prompted this? How does Satan often appear? (2 Cor. 11: 14.) Into what does he beguile? (2 Cor. 11: 3.) How does God regard covetousness? (Ps. 10: 3.) Give some noted examples of it. (Gen. 13: 10, 11; Matt. 19: 22; Matt. 26: 14, 15.) How were Ananias and Sapphira punished? What warning thus given to the others?

11 What was the effect both inside and outside the Church of this judgment from God?

**Prove from Scripture**—That all falsehood is sin.

**Practical Points**—1. It should not be hard to share what we have with those we love.

2. It has ever been the glory of the Church to care for the poor and needy.

3. Ananias and Sapphira were mean as well as bad.

4. "Oh, what may man within him hide Though angel on the outward side."

5. When two join in a sin they help to destroy one another.

6. A lie acted is as bad as a lie spoken.

7. "To thine own self be true; And it must follow, as the night the day, Thou canst not then be false to any man."

8. God must always be taken into account when we sin. We may leave Him out of account, but He cannot be passed by.

9. God's judgments startle us when they come like the lightning flash. They are none the less dreadful when they creep upon us slowly like the inflowing tide.

**FOR WRITTEN ANSWERS**

1. How were the needs of the poor provided for at this time? .....

2. Wherein lay the guilt of Ananias and Sapphira? .....

3. Why did God so severely punish them? .....

## Lesson VII.

## THE SECOND PERSECUTION

February 16, 1902

Acts 5: 33-42. Study Acts 5: 25-42. Commit to memory vs. 40-42. Read ch. 5: 12-24.

33 <sup>1</sup> When they heard *that*, they were cut to the heart, and <sup>2</sup> took council to slay them.

34 <sup>3</sup> Then stood there up one in the council, a Pharisee, named Gamal'iel, a doctor of the law, had in <sup>4</sup> reputation among all the people, and commanded to put the apostles forth a little <sup>5</sup> space;

35 And said unto them, Ye men of Is'rael, take heed to yourselves <sup>7</sup> what ye intend to do as touching these men.

36 For before these days rose up Theu'das, <sup>8</sup> boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were <sup>9</sup> scattered, and brought to nought.

37 After this man rose up Ju'das of Gal'ilee in the days of the <sup>10</sup> taxing, and drew away <sup>11</sup> much people

**Revised Version**—<sup>1</sup> But they, when they heard this; <sup>2</sup> Men; <sup>3</sup> While; <sup>4</sup> As touching these men, what ye are about to do; <sup>5</sup> Giving himself out; <sup>6</sup> Dispersed, and came; <sup>7</sup> Enrolment; <sup>8</sup> Some of the; <sup>9</sup> Scattered abroad; <sup>10</sup> Be overthrown; <sup>11</sup> Is; <sup>12</sup> Will not be able to overthrow them; <sup>13</sup> Be fighting; <sup>14</sup> Unto them, they beat them and charged them not to; <sup>15</sup> They therefore; <sup>16</sup> Dishonor for the Name; <sup>17</sup> Every day; <sup>18</sup> And at home; <sup>19</sup> As the Christ.

after him: he also perished; and all, *even* as many as obeyed him, were <sup>12</sup> dispersed.

35 And now I say unto you, Refrain from these men, and let them alone: for if this council or this work be of men, it will <sup>13</sup> come to nought:

39 But if it <sup>14</sup> be of God, ye <sup>15</sup> cannot overthrow it; lest haply ye be found even to be <sup>16</sup> fight against God.

40 And to him they agreed: and when they had called the apostles, <sup>17</sup> and beaten *them*, they commanded that they should not speak in the name of Je'sus, and let them go.

41 <sup>18</sup> And they departed from the presence of the council, rejoicing that they were counted worthy to suffer <sup>19</sup> shame for his name.

42 And <sup>20</sup> daily in the temple, <sup>21</sup> and in every house, they ceased not to teach and preach Je'sus <sup>22</sup> Christ.

## EXPLANATION

**Connection**—Many miracles were wrought by the apostles, and the Church prospered greatly (5: 12-16). Her rapid growth awakened enmity, a second persecution followed through the envy of the High Priest and his fellow Sadducees, and all the apostles were arrested and put in prison (vs. 17, 18). Being set free by an angel that night, early in the morning they returned to the Temple, to the utter astonishment of the rulers (vs. 19-24), who, hearing that the apostles were in the Temple, sent officers to bring them without violence, fearing <sup>16</sup> the people would



A Pharisee

The fringes are to keep in mind the commandments of the Law

was an admission of their guilt and fear (vs. 27, 28). But Peter again replied that Jesus, whom they had crucified, was Lord and Saviour, and they must be loyal to his command. (Vs. 29-32. Compare 4: 19, 20.)

33. Cut to the heart; literally, "were sawn asunder with rage," to which a guilty conscience gave added pain. Took counsel; to kill them, as they had killed Jesus, their Master.

34. Then stood there up one; a remarkable man. A Pharisee. The Pharisees were a zealous, self-righteous Jewish sect. They were not so opposed to the disciples as were the Sadducees, the other great Jewish sect. They opposed Jesus because

He opposed their political views; but they did not see anything political in the teaching of the disciples. But the Sadducees disliked the teaching of the resurrection (23: 8). Gamal'iel; the grandson of the famous Rabbi Hillel, and the teacher of Paul (22: 3). He was afterwards president of the Sanhedrim. A doctor; a teacher or expounder of the Mosaic law. Had in reputation; esteemed for his learning and good sense. To put the men forth (Rev. Ver.). A Rabbi would hardly call them "apostles" as in the Authorized Version.

35-37. Take heed; be careful what you are doing and act with due deliberation. Before these days, etc. He cites from history to show the need of caution. Theudas. Nothing is certainly known of this wild insurgent leader. Insurrections of this character were common. To be somebody; possibly the Messiah Himself (compare Acts 8: 9). Judas; a Galilean or Gaulonite (Josephus), who headed a rebellion in the early years of our Lord. The days of the taxing; the famous enrolment of Luke 2: 2. It was made with a view to taxation.

38. Refrain from these men; do not try to suppress them by force. Counsel; by derivation means to consult together "council" called together. Come to nought; just as the hair-brained attempts of Theudas and of Judas came to nothing.

39, 40. If it be of God; then nothing can prevent its success, and opposition to it would be opposition to God. Haply; perchance. Beaten them. It was a compromise. They were afraid to put them to death because the people favored them (v. 26). The victim of scourging was tied to a pillar of the synagogue. The scourge had three lashes, and selected portions of the Mosaic law (Bible texts) were read between the strokes.

41, 42. They departed . . . rejoicing. They had imbibed the spirit of Matt. 5: 11, 12. Daily in the temple, etc. They heeded not the command of the rulers (v. 40), but went everywhere teaching and preaching. Jesus as the Christ (Rev. Ver.). This was the Gospel for the Jews, for they had long been looking for the promised Christ (Messiah).

**GOLDEN TEXT.**

**Matt. 5 : 10.** Blessed are they which are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven.

**DAILY READINGS.**

M. —Acts 5 : 12-24. Delivered from prison.  
 T. —Acts 5, 25-42. The second persecution.  
 W. —Matt. 27 : 17-25. Responsibility accepted.  
 Th. —Dan. 3 : 8-18. God first.  
 F. —1 Peter 3 : 8-18. Suffering for righteousness.  
 S. —1 Peter 4 : 12-16. Partakers with Christ.  
 S. —Luke 6 : 17-26. Blessed are ye!

**CATECHISM**

Q. 8. How doth God execute His decrees?  
 A. God executeth his decrees in the works of creation and providence.  
 Q. 9. What is the work of creation?  
 A. The work of creation is, God's making all

things of nothing, by the word of His power, in the space of six days, and all very good.

**TIME AND PLACE**

Following close upon the lesson of last Sabbath, the date somewhere between A. D. 30 and 33, and the place Solomon's porch, one of the porches of the Temple, and the hall of the Sanhedrim or Great Council.

**LESSON PLAN**

- I. **Blind Rage, 33.**  
On the part of the Council against the apostles.
- II. **Good Advice, 34-40.**  
By Gamaliel, who would not fight against God.
- III. **Beaten yet not dismayed, 41, 42.**  
Cannot shame honor, the apostles cease not preaching.

**LESSON HYMNS**

Book of Praise, 100 (Ps. Sel.); 203 ; 274 ; 256 ; 533 ; 588.

**FOR FURTHER STUDY**

**Juniors**—After the death of Ananias and Sapphira what wonderful things were done by the apostles? What was the result of this? What did the high priest do? Who released the apostles? What message were they to proclaim? And where? How did they act? Before whom were they brought? With what were they charged? (v. 28.) What noble answer was given? What does obedience to God include? (Isa. 42 : 24; Rom. 1 : 5; Rom. 13 : 1.) Whence should it proceed? (Rom. 6 : 17.) What does Peter recall to their minds? (30, 31.)

**33** How were the Council affected by what they heard? In what great danger were the apostles? From what has God promised to deliver His people? (Ps. 106 : 42, 43; Job 5 : 19.)

**34** Who gave advice? Who was he? Name one of his disciples who became celebrated. (Acts 22 : 3.)

**35-39** What warning did Gamaliel give? Who were Theudas and Judas. What was to be the proof of the apostles' work? What risk would they run in opposing them?

**40-42** How were the apostles treated? What effect had it upon them? What blessing did they win?

**Seniors and the Home Department**—**33** With what had Peter been charging the Council of the Jews? To what should conviction of guilt lead? (Isa. 64 : 6.) To what did it lead in this case?

**34-37** Who interfered for the apostles? Tell what you know about Gamaliel? What false teacher had arisen? With what success?

**38, 39** How was the work of the apostles to be tested? "If God be for us, who can be against us"?

**40-42** What did the apostles suffer? What command given to them? How did they regard it? What promise given to those who suffer for Christ's sake? (Matt. 5 : 10.) What supports under persecution? (1 Cor. 15 : 19; Heb. 10 : 34-36.) From what can persecution not separate? (Rom. 8 : 35.) With what is it inconsistent? (Matt. 26 : 52; Rom. 12 : 19-21.) What produces boldness? (Isa. 50 : 7; 1 Tim. 3 : 13.)

**Prove from Scripture**—*That obedience to God is our first duty.*

**Practical Points—**

- 1. "Oh, weary ones; ye may not see  
Your helpers in their downward flight;  
Nor hear the sound of silver wings  
Slow beating through the hush of night."  
None the less "the angel of the Lord encampeth round about them that fear Him, and delivereth them."
- 2. The angel delivered the apostles from prison, but sent them into the very face of death in the Temple. God's deliverances are not that we may be spared, or shirk, but that we may the more boldly fight.
- 3. Every boy and man—woman and girl too—should write, not on the walls of their rooms merely, but on the tables of their hearts, those words of valor: "WE OUGHT TO OBEY GOD RATHER THAN MAN."
- 4. Blind rage is likely to be foolish rage, as the prudent Gamaliel shows.
- 5. Gamaliel was right; it is God's plans alone which succeed in the long run. To fight against God is certain defeat, to fight with Him is certain victory.

**FOR WRITTEN ANSWERS**

- 1. What was Gamaliel's advice? .....
- 2. Explain the joy of the apostles, v. 41. ....
- 3. When is it unfortunate to be honored? .....

## Lesson VIII.

## THE ARREST OF STEPHEN

February 23, 1902

Acts 6: 7-15. Study Acts 6: 1-15. Commit to memory vs. 7, 8.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have

**Revised Version**—1 Exceedingly; 2 Grace; 3 Wrought; 4 Signs; 5 But; 6 Of them that were; 7 of the; 8 Omit of; 9 Withstand; 10 Spirit; 11 Seized; 12 Into; 13 Omit blasphemous; 14 Unto; 15 Fastening their eyes.

heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council.

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

## EXPLANATION

**Connection**—The disciples now had rest for a time from their enemies, and their numbers grew (ch. 6: 1). There was some internal disturbance, which was happily settled, but a third persecution soon followed. We study these facts to-day.

There were two classes of Jews at Jerusalem, the native Jews, speaking Hebrew, and called (v. 1) "Hebrews," and the foreign-born Jews speaking Greek, and known as "Grecians" or Hellenists, which was the Greek name for the Greeks. These latter complained that their poor widows did not get their fair share of food in the daily administration from the common fund (2: 44, 45). The apostles called a meeting of the members of the Church, and appointed seven men of good character, and spiritually qualified, to attend to this part of the work of the Church, while they gave their time to preaching (vs. 1-6). Stephen the martyr was one of the number of these "deacons" ("ministrants" it means), as they came to be called (Phil. 1: 1).

7, 8. The word of God increased. It was a time of great spiritual prosperity in the Church. The preaching of the word made a great impression upon the minds and hearts of the people. The disciples multiplied in Jerusalem greatly, and some, a great company, were gained from the priestly class. Stephen; full of grace and power. (Rev. Ver.) "Grace" is God's love working in us. "Power" is the result of such grace. Great wonders; miracles that excited surprise and astonishment.

9. Then there arose certain; in opposition to Stephen's teaching. The synagogue; the meeting place of the Jews. There were many synagogues in Jerusalem, and the congregations seem to have followed national lines. Libertines. These were likely Jews who had been slaves at Rome, but being liberated had returned to Jerusalem. Cyrenians; from Cyrene, in Libya, Africa. Alexandrians; from Alexandria, the capital of Egypt. Of Cilicia and Asia; Roman provinces in Asia Minor. From the Greek some scholars think there are only two synagogues here, the one including the Libertines, Cyrenians and Alexandrians, the other the remainder. Saul of Tarsus in Asia Minor was likely in this latter group.

10, 11. Not able to resist; to oppose success-

fully. The wisdom; denoting skill, insight, penetration (Luke 21: 15). The spirit; the influence of the Holy Spirit. Then they; these Greek-speaking Jews who were opposing him. Suborned men;

procured men to swear falsely. Blasphemous words; evil, hostile, railing words. Against Moses; the great legislator, and, therefore against God, by and for whom Moses had spoken. It was on the charge of blasphemy that Christ was condemned (Matt. 26: 65, 66).

12. They stirred up the people; by such false accusations. The elders and the scribes; the lay members of the Sanhedrim, or Council. The "scribes" were the lawyers, or interpreters of the law.

13, 14. False witnesses. See on v. 11. This holy place; the Temple. The law; the Jewish religious system. This Jesus of Nazareth; spoken in contempt. Shall destroy this place; the charge brought against Christ (Matt. 26: 61).

15. Stephen may have said some thing of the kind, for he was in advance of the apostles in this matter (7: 48, 49). But there is no doubt that his meaning was twisted, as was Christ's. (Compare John 2: 19-21 with Matt. 26: 61.) The customs; the religious usages and rites established by Moses.

15. Fastening their eyes on him (Rev. Ver.) eagerly watching him to see what reply he would make. As . . . the face of an angel; reflecting a heavenly light, the outward expression of the joy and peace within. Here was calm amid storm, and peace, blessed peace, amid the bitterness of strife.

The illumination of Stephen's face was God's answer to his foes, even before Stephen had spoken. "It is said of the aged Polycarp, as he faced a martyr's death, that he caught, in his closing hours, some rays of the glory of transfiguration."



Ancient Prison Keys  
(People's Bib. Encyc.)

### GOLDEN TEXT

**Matt. 10 : 28.** Fear not them which kill the body, but are not able to kill the soul.

### DAILY READINGS

- |                          |                            |
|--------------------------|----------------------------|
| M. — Acts 6 : 1-15.      | The arrest of Stephen.     |
| T. — Exodus 34 : 29-35.  | A shining face.            |
| W. — Isa. 5 : 11-17.     | Promise of victory.        |
| Th. — 1 Kings 21 : 1-14. | Wicked accusers.           |
| F. — Matt. 26 : 59-66.   | False witness.             |
| S. — Heb. 10 : 32-39.    | Reproaches and afflictions |
| S. — Phil. 1 : 19-30.    | For His sake.              |

### CATECHISM

**Q. 10.** How did God create man?  
**A.** God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

### FOR FURTHER STUDY

**Juniors**—Name the seven deacons of the first Christian Church? By whom were they chosen? How were they set apart to their office? What were their duties? Which their special one? Of the seven names which are the two most distinguished?

**7, 8** What progress was the Gospel making? In what place? Who had been crucified there? How had the apostles been treated? Which one of the deacons attracted attention? With what was he filled? Where had he received these gifts? What did he do by means of them?

**9, 10** Who opposed Stephen? Why did they fail? What Spirit referred to?

**11, 12** What is the meaning of "suborned"? Of what was Stephen accused? What kind of offence was it? (Lev. 24:15, 6.) Against whom had a similar charge been made? To what was speaking against Moses' equal? (John 9:29.) Who were stirred up against Stephen? Why were the Sadducees opposed? Why the Pharisees? Where was Stephen taken?

**13, 14** Who witnessed against him? What building was the "Holy Place"? Was the whole truth told?

**15** What did the Council see? Where do we read of the shining of Christ's countenance? Of the same of Moses? What produced it in Stephen's case?

**Seniors and the Home Department 1-6** What was the first complaining in the early Church? By whom made? Against whom? How was the difficulty wisely removed? How many men chosen? Give their three qualifications. What is stated about Stephen? What about Philip? (Ch. 8; Ch. 21:8-12)

### FOR WRITTEN ANSWERS

1. Why is emphasis laid on the conversion of priests?

2. By what device was Stephen condemned?

3. What was his appearance?

### TIME AND PLACE

Somewhere between A.D. 31 and 37; perhaps A.D. 35, a couple of years later than the last lesson; the place, Jerusalem and the hall of the Sanhedrin.

### LESSON PLAN

**I. A Man of Faith and Power, 7, 8.**  
 Stephen, one of the seven deacons, a worker of miracles.

**II. Accused of Blasphemy, 9-14.**  
 Against Moses and against God, but falsely.

**III. His Face as That of an Angel, 15.**  
 Amidst the black storm of envy and falsehood.

### LESSON HYMNS

Book of Praise, 97 (Ps. Sel.); 276; 283, 277, 534 596.

**7** What remarkable conversions here mentioned?  
**8-10** What special power had Stephen? With what opposition did he meet? From whom? Could they resist him? (Chap. 13:45.)

**11-14** What special charge brought against Stephen? What were the details? Was the Temple destroyed? By whom? When?

**15** Of what was the change in Stephen's countenance the result? (John 11:23-27.) Why is it recorded of Stephen? How can we have Christ dwell within us?

*Prove from Scripture — That God's servants should bear good characters.*

**Practical Points** 1. Stephen, a man "sans peur et sans reproche" without fear and without reproach.

2. The work of the Church needs to be organized and specialized, if it is to be done as God wills.

3. What a powerful spiritual dynamo is a man "full," as Stephen was, "of faith and of the Holy Ghost." (Compare v. 5.)

4. The priests were kept away from Christ by self-interest. If He were right their craft was in danger. But the strongest self-interest breakdown before the power of the living Gospel.

5. Stephen was irresistible, because he allowed the Holy Spirit full possession.

6. The Roman soldiers in their wantonness spat on Jesus (Mark 15:19.) It is the Spirit that Stephen's enemies showed before the Council.

7. Dante says of Beatrice, in Paradise: "She smiled so joyously that God seemed in her countenance to rejoice."



Acts 7: 54 to 8: 2. Commit to memory vs. 59, 60. Read ch. 7.

54 <sup>1</sup>When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 <sup>2</sup>Then they cried out with a loud voice, and stopped their ears, and <sup>3</sup>ran upon him with one accord.

58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

**Revised Version**—<sup>1</sup> Now when ; <sup>2</sup> But ; <sup>3</sup> Rushed . <sup>4</sup> Garments at the feet of a young man named , <sup>5</sup> The Lord ; <sup>6</sup> There arose on that day ; <sup>7</sup> In ; <sup>8</sup> Buried Stephen.

### EXPLANATION

**Connection**—Stephen accused before the Council of the awful crime of blasphemy makes a defence of himself. He traces Jewish history from Abraham to the building of the Temple, in order to show that their religious system had been a growth (7: 1-47). Isaiah had taught that the Temple was not permanent (7: 48-50). But their fathers had opposed every new advance in truth, and his hearers now, in opposing the new truth revealed in Jesus, were doing the same (7: 51-53). He met the charge also of "speaking against the Holy Place" by showing that God had revealed Himself in many places and ways (vs. 30, 33, 38, 47-49).

54. When they heard these things; Stephen's speech, and especially the stinging words of verses 51-53. Cut to the heart; literally, "sawn asunder" with rage, filled with painful anger (5:33). Gnashed on him with their teeth; suggesting pain and rage. The very same words are used of the tormentors of the lost (Matt. 21: 31).

55, 56. Full of the Holy Ghost; in striking contrast to the spirit of malice and hatred that filled their hearts. Looked up steadfastly into heaven. His thoughts were lifted above the raging storm to the peaceful throne. Saw the glory of God; a visible manifestation of His presence. Standing; not sitting, but "standing," as if He had arisen to welcome His first martyr. The right hand of God; the place of power and authority. Behold I see. He saw, but they, blinded by hate, saw not the vision. The Son of man. "This title for the Messiah (Dan. 7: 13) is often used by Jesus of Himself, but never applied to Him by any else except here. (See Matt. 26: 64).

57, 58. They cried out; to silence him, or with a shout of anger. Stopped their ears; a sign that they would no longer listen to him. They have no reply to make, but they can refuse to hear, a simple way of getting over hard places in argument. Ran upon him. The solemn Sanhedrin was changed into a violent mob. The Romans had taken away from the Sanhedrin the power of life and death, but they cannot eradicate the murderous hatred against Christ and His followers. Cast him out of the city; as one guilty of blasphemy and, therefore, worthy of death (Lev. 24: 11). Stoned him; the Jewish mode of execution, though not allowed by

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

60 And he knelt down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Ch. 8: 1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

2 And devout men carried Stephen to his burial, and made great lamentation over him.

**Revised Version**—<sup>1</sup> Saul ; <sup>2</sup> Consenting ; <sup>3</sup> At that time ; <sup>4</sup> Great persecution ; <sup>5</sup> The church ; <sup>6</sup> Scattered ; <sup>7</sup> Except the apostles ; <sup>8</sup> Devout men ; <sup>9</sup> Carried Stephen to his burial ; <sup>10</sup> Lamentation over him.

the Romans at this time. The witnesses; those who testified against him before the Council. Laid down their garments; their outer garments, to prepare them for throwing the first stones, which was their cruel right (Deut. 17: 7). They laid them at Saul's feet probably for safe keeping. A young man; the term applied to a person between 21 and 40.

59, 60. Lord Jesus, etc. Compare our Lord's prayer, (Luke 21: 46). Knelt down; in the posture of fervent prayer. Lay not this sin, etc. Compare Christ's prayer (Luke 23:34). He fell asleep; a beautiful word for dying. (See Matt. 9: 21; John 11: 11; 1 Cor. 15: 6; 1 Thess. 5: 10.) The word "Stephen" means "a crown."



Traditional Place of Stoning of Stephen

Ch. 8: 1. Saul; who is now to be the central figure of the book. Was consenting; possibly as a member of the Sanhedrin. At that time; the time of Stephen's death. A great persecution; the third, and most violent of all. It was a popular outburst, and not, like the other two, confined to the rulers. Judæa and Samaria; the southern and middle provinces of Palestine. They preached as they went (11: 19), and the evil was thus overruled for good (1: 8). Except the apostles. They were not the active leaders in the movement led by Stephen against Jewish customs (7: 48-51). They observed the laws of the temple, and were popular among the people. Following the divine leading, too, they would not flee from duty, but remained in the city.

2. Devout men; pious, God-fearing Jews, but not believers. That these men carried Stephen to his burial shows that some of the more religious Jews did not favor the persecution.

**GOLDEN TEXT**

**Matt. 5 : 44.** Pray for them which despitefully use you and persecute you.

**DAILY READINGS**

- M. —Acts 7: 51 to 8: 2. The stoning of Stephen.
- T. —2 Cor. 4: 6-18. Looking at the Unseen.
- W. —Acts 22: 6-20. Paul's reference.
- Th. —Heb. 11: 32-40. A good report.
- F. —Rom. 8: 31-39. Love triumphant.
- S. —Rev. 2: 1-11. The promise.
- S. —2 Tim. 4: 1-8. The crown.

**CATECHISM**

**Q. 11.** What are God's works of Providence?  
**A.** God's works of providence are, His most holy, wise, and powerful preserving and governing all His creatures, and all their actions.

**TIME AND PLACE**

Following immediately on the lesson of last Sabbath, perhaps A.D. 35; the hall of the Sanhedrin where Stephen was arraigned, and the Valley of Kidron on the north-east of Jerusalem, where he was put to death.

**LESSON PLAN**

- I.** What Stephen saw in His Last Hour, 54-56. His raging enemies about him, Jesus in glory.
- II.** What he suffered, 57, 58. Death by stoning, a cruel and shameful death.
- III.** What He said, 59, 60. A prayer for himself, and a prayer for his foes.
- IV.** What Followed His Death, 61, 2. Honor from his friends; and a fierce persecution.

**LESSON HYMNS**

Book of Praise, 80; 14 (Ps. Sel.); 583; 237; 287; 524

**FOR FURTHER STUDY**

**Juniors—54** Where did the last lesson leave Stephen? On what charge arraigned? On what occasions was Jesus charged with the same. (Matt. 9: 3; 26: 65.) How did Stephen reply to the charge? How were his hearers affected? What did their treatment mean? (Job 16: 9; Ps. 35: 16.) When did Christ use the same language? (Matt. 8: 12.)

**55, 56** What did Stephen, looking up, see? How is Christ here spoken of? Where was He?

**57-60** Who were enraged? Why? How did they show it? What law were they carrying out? (Lev. 24: 14.) Were they doing it legally? Sincerely? Who were to cast the first stones? (Deut. 17: 6, 7.) What "young man" was present on this occasion? What did he afterwards become? How did he speak of this scene? (Acts 22: 20.) What were Stephen's last words? Who had made a similar prayer? How is death spoken of here? What does this teach?

**Ch. 8: 1, 2** What followed Stephen's death? Who was a chief mover in it? Where was Judea? Samaria? Who carried Stephen to his burial? How was he mourned? How did Saul act? (v. 3.)

**Seniors and the Home Department—54** Who was the first Christian martyr? What is the meaning of his name? Where did the martyrdom take place? What were the chief points in Stephen's defence? Of what were the hearers convinced? How did they show it?

**55, 56** How was Stephen prepared for his fate? What vision did he see? Who had similar visions? (2 Kings 6: 17; Isa. 6; Rev. 1.) In what form did Christ appear?

**57, 58** How did the Sanhedrim act? How fierce

was their rage? Where were Jewish malefactors executed? Where did our Lord suffer? Describe death by stoning. Who in the Bible record suffered this? (Josh. 7: 24, 25; 1 Kings 21; Acts 14: 19; 2 Cor. 11: 25.)

**59, 60** Upon whom did Stephen call? What is God's promise to those who call upon Him? How is Christ represented in New Testament? (Matt. 23: 17; Luke 24: 52; Heb. 1: 6; Rev. 5: 13.) What spirits shown by Stephen in his last prayer?

**Ch. 8: 1, 2** Who became a great persecutor of the Church? To what extent carried out?

**Prove from Scripture—That Christ watches His oppressed friends.**

**Practical Points—1.** Angry men are unreasonable men: and unreasonable men are soon angry.

2. Even from a deep well the sky is visible.

3. The sun is always shining, even on the cloudiest day—above the clouds.

4. What Stephen saw there with his bodily eye, we may see by faith.

5. He saw Jesus "standing"—ready to come to his help and to go to meet his ascending spirit; so gracious is our Saviour.

6. A poor beginning this, of Saul's; but by God's grace, and only by God's grace, a good ending.

7. One might well sleep sweetly in such a spirit as that in which Stephen departed. Contrast the dying anarchist murderer.

- 8. "He liveth long who liveth well;  
 All other life is short and vain;  
 He liveth longest who can tell  
 Of living most for heavenly gain."

**FOR WRITTEN ANSWERS**

1. Why were the rulers angry with Stephen? .....

2. What did he in dying see and say? .....

3. What does the phrase "he fell asleep" teach us as to the death of believers? .....

## Lesson X.

## THE DISCIPLES SCATTERED

March 9, 1902

Acts 8: 3-13. Study Acts 8: 3-17. Commit to memory vs. 3-5. Read ch. 8: 18-25.

3 As for Saul, he made havoc of the church, entering into every house, and haling men and women committed *them* to prison.

4 Therefore they that were scattered abroad went *everywhere* preaching the word.

5 Then Philip went down to the city of Samaria and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them*; and many taken with palsies, and that were lame, were healed.

8 And there was a great joy in that city.

9 But there was a certain man, called Simon,

**Revised Version**—1 But Saul laid waste the church; 2 They therefore; 3 About preaching; 4 And; 5 Proclaimed unto them the Christ; 6 Multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs; 7 From many of those which had unclean spirits, they came out, crying with a loud voice; and many that were palsied, 8 Much; 9 Simon by name; 10 Omit same. 11 Amazed; 12 That power which is called great; 13 They gave heed to him; 14 His; 15 Good tidings; 16 And Simon also himself believed; 17 Being; 18 And beholding signs and great miracles, he was amazed.

## EXPLANATION

**Connection**—To-day's lesson continues the lesson of last Sabbath, and takes up the subject of the scattering of the disciples from Jerusalem by the third persecution of the Church. It is the first of two lessons on Philip the Evangelist's ministry.

3. **But Saul** (Rev. Ver.); in contrast with the conduct of the devout men who buried Stephen. **Laid waste the church.** The figure is that of a wild beast ravaging its prey. (Ps. 80: 13.) **Entering into every house;** or going from house to house. **Haling;** hauling, dragging them by force. **Men and women.** Sex was no protection, showing how violent was this zealous persecutor (ch. 22: 4 where Paul speaks with shame of his conduct).

4. **They therefore** that were scattered abroad (Rev. Ver.); Scattered like seed. "Therefore" looks back to v. 1. **Went about preaching the word** (Rev. Ver.); the glad tidings of salvation. This was done publicly and privately by all the disciples. The laymen preached, as well as the apostles and deacons.

5, 6. **Then Philip;** an instance of this preaching. Philip was not the apostle Philip, for he was at Jerusalem (v. 1), but one of the seven deacons (6: 5) and an evangelist (21: 8). **Went down;** from Jerusalem. **The city of Samaria;** the capital city of Samaria on the north of Judaea, built by Omri, the father of King Ahab (1 Kings 16: 24). The Samaritans, of Gentile Jewish origin, were hated by the Jews. (John 4: 9.) **The people . . . gave heed, etc.** The interest was deep and general throughout the city. The harvest may have been from the seed sowing of Jesus Himself in a near-by city (John 4) some two years before. **Saw the signs** (Rev. Ver.); which proved that Philip's authority was from God.

7, 8. **Unclean spirits;** evil spirits, under whose influence body and soul were brought (Mark 1: 24). **Palsies;** cases of paralysis. **There was great joy.** The Gospel of Christ when truly received and lived is the only source of true joy.

9. **A certain man;** Simon Magus, or Simon the magician. **Beforetime;** before and at the time of Philip's coming. **Used sorcery.** The sorcerers

which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one;

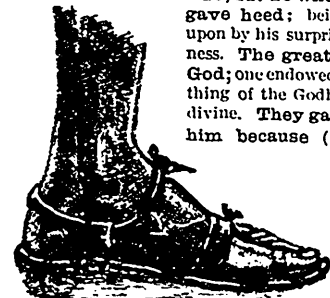
10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God;

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

claimed powers derived from the spirit world, commanding evil spirits, reading the stars, interpreting dreams and telling fortunes. Their performances may not have been more clever than those of the Indian juggler of to-day; but the people were ignorant, superstitious and easily imposed upon. **Amazed** the people (Rev. Ver.); by his clever tricks, which may have been a mixture of real science and fraud. **Some great one;** possessing supernatural power.



A Sandal

10, 11. **To whom they all gave heed;** being imposed upon by his surprising cleverness. **The great power of God;** one endowed with something of the Godhead, almost divine. **They gave heed to him** because (Rev. Ver.); giving the reason for the statement of v. 10.

12, 13. **Believed Philip;** who had a genuine Gospel, not tricks of jugglery. **Preaching the things;** to be believed and obeyed. **The kingdom of God;** which the Samaritans were expecting (John 4: 25). **The name of Jesus;** which denotes all that He is to us as Saviour and Redeemer. **Were baptized;** thus publicly confessing their faith in Christ. **Simon himself believed;** made a profession of faith, but it was not genuine (vs. 18-21). **Continued with Philip** doubtless to learn the secret of his miraculous power.

The apostles at Jerusalem (v. 1) hearing of the religious movement in Samaria, sent down Peter and John (vs. 14-17) to sanction the work and to strengthen the faith of the converts, who through prayer received the Holy Spirit. (Read vs. 18-24 for the unmasking by Peter of Simon the sorcerer.)

**GOLDEN TEXT**

Acts 8 : 4. Therefore they that were scattered abroad went everywhere preaching the word.

**DAILY READINGS**

- M. —Acts 8: 3-17. The disciples scattered.
- T. —Acts 8: 18-25. Preaching the Gospel.
- W. —John 4: 31-42. Christ's visit to Samaria.
- Th. —1 Cor. 2: 9-16. Revelation by the Spirit.
- F. —Matt. 10: 23-33. Words of comfort.
- S. —Psalm 89: 7-16. The joyful sound.
- S. —Isaiah 52: 7-15. Good tidings.

**CATECHISM**

Q. 12. What special act of providence did God exercise towards man in the estate wherein he was created?  
 A. When God had created man, he entered into a covenant of life with him, upon condition of perfect

obedience; forbidding him to eat of the tree of the knowledge of good and evil upon pain of death.

**TIME AND PLACE**

The months following the last lesson A.D. 85 and later; place, the city of Samaria, the capital of Samaria.

**LESSON PLAN**

I. The Gospel spread through persecution, 3-8. Those who were scattered abroad preaching the Word.

II. Many baptized, 9-12. In Samaria as the result of Philip's preaching.

III. Simon the Sorcerer also, 13. A leader in evil, now professes faith in Christ.

**LESSON HYMNS**

Book of Praise—45 (Ps. Sel.); 438; 500; 439; 455; 562.

**FOR FURTHER STUDY**

Juniors—3, 4 What is here told of Saul? What have we previously learned of him? What does "haling" mean? Who often suffer persecution? (John 15: 20; Jer. 15: 15.) What causes it? (Matt. 13: 21; Acts 13: 50.) Who can deliver from it? (2 Cor. 1: 9; 2 Tim. 3: 11.) What was the result of the persecution? By what power was this done?

5, 6 Who was Philip? Where did he go? To whom did he preach? How was his message received?

7, 8 What power had been given to Philip? How did he exercise it? What did his work and preaching cause? Why?

9-11 How many Simons are mentioned in the New Testament? (Mark 6: 3; Luke 6: 15; Luke 7: 36; Matt. 26: 6; Luke 23: 26; Acts 8: 18; Acts 10: 6; Matt. 14: 29.) Which one is here spoken of? What his pretensions? How regarded by the people? Why?

12, 13 What was the effect of Philip's preaching? What did the people do? Who also believed? Of what was he convinced? To what extent? How did he show that his conversion was not real? (Vs. 18, 19.) In what strong terms did Peter rebuke him? (Vs. 20-21.)

Seniors and the Home Department—3-5 Who led the persecution of the Christians which followed Stephen's death? Where had Philip gone? What did he do there?

6-8 What miracles did Philip perform? With what result? Why was there joy? Where is there fullness of joy? (Ps. 16: 11.)

9-11 Who was Simon Magus? What effect had Philip's preaching on him? What did he attempt with the apostle? What did Peter say to him?

Whom did Simon preach? Who preached by Philip? What did Simon seek? What Philip? What did Simon's wonders produce? What Philip's? Of what is conversion the result? (Acts 11: 21.) What promises connected with it? (Isa. 1: 27; Acts 8: 22.)

12, 13 What were the chief subjects spoken of by Philip? What blessings followed his work? How should Jesus be received? What claim has He on all?

Prove from Scripture—That the preaching of the Gospel brings joy.

Practical Points—1. An unpromising occupation for a young man—persecuting God's people.

2. Saul's after career shows marvellously the power of the grace of God.

3. Persecution may scatter; it rarely silences. Rather it is like a wind to a flame.

4. Says the gentle Whittier:  
 "Heaven's gate is shut to him that comes alone.  
 Save thou a soul, and it shall save thine own."

5. Any preaching which stops short of Philip's standard (v. 5) has not the true ring; and it will exercise but little influence.

6. Is there any joy equal to the joy of the heart or the home into which Jesus comes?

7. There are people still who are silly enough to spend their time and strength on such as Simon Magus, and all the while the Divine Saviour and Master at hand.

8. It is better to believe in secret than not at all; but Jesus demands of all who love Him to confess Him openly.

9. These new disciples were right in desiring the Holy Ghost. God likes large requests.

**FOR WRITTEN ANSWERS**

1. Mention the incidents concerning Saul in the previous chapter and this .....
2. What advantage were its persecutions to the early Church? .....
3. Complete the story of Simon Magus. ....

## Lesson XI.

## THE ETHIOPIAN CONVERTED

March 16, 1902

Acts 8: 29-39. Study Acts 8: 26-40. Commit to memory vs. 34, 35. Read Isa. 53.

29<sup>1</sup> Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esai's, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip, that he would come up and sit with him.

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter: and like a lamb dumb before his shearer, so he opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip and said, I pray thee, of whom speaketh the prophet this? of

**Revised Version**—1 And: 2 Omit thither; 3 Reading Isaiah the prophet; 4 One shall; 5 Besought; 6 To come up; 7 Now; 8 Was reading; 9 As; 10 Before his shearer is dumb; 11 He openeth; 12 His generation who shall declare? 13 Omit man; 14 Beginning from the scripture, preached; 15 The; 16 Sait, Behold, 17 Verse 37 omitted; 18 Went down both; 19 Came; 20 And; 21 For.

himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on their way, they came unto a certain water, and the eunuch said, See, here is water: what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch: and he baptized him.

39 And when they were come up, out of the water, the Spirit of the Lord caught away Philip: so that the eunuch saw him no more: and he went on his way rejoicing.

## EXPLANATION

**Connection**—Simon the sorcerer, who was no true convert, offered to buy from the apostles the power to bestow the Holy Spirit, that he might make gain by it, but was severely rebuked. Peter and John, who had come down to visit the converts at Samaria, returned to Jerusalem, but Philip continued his work (vs. 18-25).

Philip, while preaching in Samaria, was divinely called to go in the direction of Gaza, a city of the Philistines, 50 miles southwest of Jerusalem. He obeyed and on the way overtook an influential official—"an eunuch of great authority"—from the court of the Queen of Ethiopia in Africa. He was a convert to the Jewish faith, and had been worshipping at Jerusalem, and returning home he was reading aloud the prophet Isaiah, as he sat in his chariot.

29, 30. **The Spirit said.** Through some unerring inward impulse. Philip was thus divinely guided (John 14: 26). **Join thyself to this chariot;** that is to the company of travellers, for the great man would have attendants (v. 38). They would be travelling slowly, as the eunuch was reading. **Philip ran;** in his earnestness to obey. **Heard him read, etc.** As he went beside the chariot. He would be reading from the Greek version of the Old Testament, which was translated from the Hebrew for the Greek-speaking Jews in Africa. **Understandest thou?** The interruption would not offend, for Orientals are freer in their manner than we are.

31, 32, **Except some man should guide me.**

He was eager to learn, but the passage was a difficult one without a know-



Parchment Case and Rolls (Peloubet's Notes)

ledge of Christ. **The place of the Scripture . . . was this.** See Isaiah 53: 7, 8. The difficulty, lay in reconciling the idea of Christ as suffering, despised and slain, with Christ as a glorious and triumphant king. **He was led, etc.,** showing Christ's patience and gentleness under suffering. **He opened not his mouth;** but quietly submitted to suffering and shame.

33. **His judgment was taken away.** He did not receive a fair trial, and though innocent was condemned. **Who shall declare his generation?** who can tell the wickedness of the age that put Him to death. **His life is taken;** by a violent death.

34, 35. **The eunuch;** the officer of the Queen's court referred to in v. 27. **Of whom speaketh the prophet.** He had doubtless heard the question discussed at Jerusalem (v. 27); the believers would argue that Christ fulfilled the prophecy, the Jews would strenuously deny it. **Philip opened his mouth;** a phrase always used to introduce some weighty utterance (ch. 10; 34; Matt 5: 2). **Began at the same scripture;** as a starting point of his discourse. **Preached . . . Jesus;** how that He fulfilled the prophecy, and made it possible for all to be saved who repent and believe and obey.

36, 37. **A certain water.** The exact locality is not known. **What doth hinder?** Philip had evidently told him the meaning of baptism, or he had heard of and seen it at Jerusalem. Verse 37 is omitted from the Rev. Ver., but its doctrine of faith is the teaching of the Acts (10; 43).

38, 39. **Commanded the chariot;** showing that servants attended him. **Went down into the water.** The phrase "into the water" does not refer to the baptism, but to the movement preceding the rite. **And he baptised him.** A separate act from going into and coming out of the water. **Up out of the water;** referring to the movement from the water after the rite. The mode cannot be determined from this passage. **The Spirit caught away Philip;** in a miraculous manner. **Went on his way;** The Abyssinians of to-day claim that this Ethiopian introduced Christianity among them.

**GOLDEN TEXT**

Rom. 10: 10. With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

**DAILY READINGS**

- |                       |                           |
|-----------------------|---------------------------|
| M. —Acts 8: 26-40.    | The Ethiopian Converted.  |
| T. —Isa. 53.          | The Ethiopian's Reading.  |
| W. —Psalm 68: 28-35.  | Prophecy of Ethiopia.     |
| Th. —Psalm 119: 9-24. | Prayer for understanding. |
| F. —1 Peter 1: 1-12.  | Testified beforehand.     |
| S. —Matt. 3: 7-17.    | Jesus baptised.           |
| S. —Rom. 6: 1-11.     | Baptised into Christ.     |

**CATECHISM**

Q. 13. Did our first parents continue in the estate wherein they were created?

A. Our first parents, being left to the freedom of

their own will, fell from the estate wherein they were created, by sinning against God.

**TIME AND PLACE**

Soon after the last Lesson, A. D. 35, or thereabout; wilderness of Judaea toward Gaza, two miles from the coast of the Mediterranean Sea.

**LESSON PLAN**

- I. Teacher and Scholar, 29-31.
- Philip the Evangelist and an Ethiopian stranger.
- II. The Scripture Reading, 32, 33.
- A famous passage from the prophet Isaiah.
- III. The Exposition, 34, 35.
- Philip shows the Ethiopian Jesus in the passage.
- IV. The Baptism, 36-39.
- Of the Ethiopian, on his confession of faith in Christ.

**LESSON HYMNS**

Book of Praise 151; 161; 155; 533; 154, 557.

**FOR FURTHER STUDY**

**Juniors**—Where had Philip been preaching? (v. 5.) How many Philips mentioned in the Bible? (John 1: 43; Matt. 14: 3; Acts 6: 5.) What command given? (v. 26.) By whom? Where was Gaza? How was the command obeyed? Whom did Philip meet? Where was he going? What was he doing? What prophet was he reading?

**29-31** What message did Philip receive? From whom? How was the conversation started? With whom did Christ act in like manner? (John 4: 7.)

**31-33** How did the eunuch show his earnestness? What passage was he reading? To whom did the prophecy refer? Which part did Christ fulfil in Matt. 26: 52, 53? In Matt. 26: 67, 68? In Matt. 27: 27-31? In Matt. 27: 12-14? In Luke 23: 9?

**34, 35** What was the subject of Philip's preaching? What does "Jesus" mean? (Matt. 1: 21.)

**36, 37** What request made? What was ready from without? What required from within?

**38-40** What ceremony was performed? What miracle took place? What caused the rejoicing? Of what is joy a fruit? (Gal. 5: 22.)

**Seniors and the Home Department**—What false convert spoken of just before this incident? Where had Philip been? Whom did he now meet? When? How engaged? Where had the eunuch been travelling? For what purpose? What step in advance did the eunuch make from worship? (v. 28.) How were the Scriptures given? (2 Tim. 3: 16.) Of whom do they testify? (John 5: 39.) For what profitable? (2 Tim. 3: 15, 16.) How should they be received? (Jas. 1: 21.)

**29-35** How came Philip to join the traveller in

his chariot? What passage was he studying? In that chapter how many references made to Christ's suffering? What was Philip's text? How should we receive Jesus?

**36-37** How did the eunuch show his faith? What text did Philip apply? What is the condition on which we are saved?

**38-40** Describe the scene. Show that this passage does not prove anything as to the mode of baptism. Why should a Christian rejoice? How did Philip disappear? What similar instances recorded? (1 Kings 18: 12; 2 Kings 2: 11.) Where did Philip afterwards make his home?

**Prove from Scripture**—That the Scriptures testify of Christ.

**Practical Points**—1. A true messenger of the Lord goes whithersoever the Lords sends him, promptly and without question.

2. When God really sends a man to preach, He will provide him an audience.

3. The audience may be only one, as in this case, but some of our Lord's most wonderful discourses were to audiences of one.

4. The eunuch was spending his leisure time well in reading his Bible.

5. Philip had the heart of the gospel for his text. The preachers of lasting power have been those who have put Christ crucified at the centre.

6. Follow the eunuch's good example in confessing Christ as soon as he believed on Him. Christ's own command is to confess Him before men.

7. When you take Christ with you on your journey, the journey is all the gladder. He is good company.

**FOR WRITTEN ANSWERS**

1. How came Philip and the eunuch to meet? .....

2. About what did they converse? .....

3. To what did their conversation lead? .....

## Lesson XII.

## TEMPERANCE LESSON

March 23, 1902

Eph. 5: 11-21. Commit to memory vs. 15-18. Read ch. 5.

11 And have no fellowship with the unfruitful works of darkness, but rather <sup>1</sup>reprove *them*.

12 <sup>2</sup>For it is a shame even to speak of those things which are done of them in secret.

13 But all things <sup>3</sup>that are reprov'd are made manifest by the light: for <sup>4</sup>whatsoever doth make manifest is light.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall <sup>5</sup>give thee light.

15 <sup>6</sup>See then that ye walk <sup>7</sup>circumspectly, not as <sup>8</sup>fools, but as wise,

**Revised Version**—1 Even reprove; 2 For the things which are done by them in secret it is a shame even to speak of; 3 When they are; 4 Everything that is made manifest; 5 Shine upon thee; 6 Look therefore carefully how ye walk; 7 Omit circumspectly; 8 Unwise; 9 Foolish, but understand; 10 Drunken; 11 Riot; 12 One to another; 13 With; 14 In the name of our Lord Jesus Christ, to God, even the Father, 15 Subjecting; 16 Christ

16 Redeeming the time, because the days are evil. 17 Wherefore be ye not <sup>9</sup>unwise, but understanding what the Lord is.

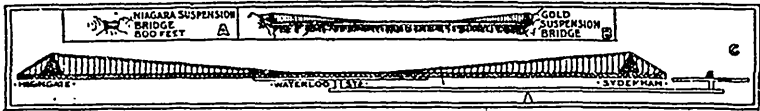
18 And be not <sup>10</sup>drunk with wine, wherein is <sup>11</sup>excess; but be filled with the Spirit;

19 Speaking <sup>12</sup>to yourselves in psalms and hymns and spiritual songs, singing and making melody <sup>13</sup>in your heart to the Lord;

20 Giving thanks always for all things <sup>14</sup>unto God and the Father in the name of our Lord Jesus Christ.

21 <sup>15</sup>Submitting yourselves one to another in the fear of <sup>16</sup>God.

## EXPLANATION



**Introduction**—In this chapter Paul tells the Ephesians to walk in love (vs. 1, 2), to avoid sin (vs. 3-7), and to act, not as heathens, but as Christians (vs. 8-10).

**11-14. Unfruitful works of darkness.** Sin is darkness and its parent is the "prince of darkness" (6: 12). **Reprove them;** by living a godly life, or by a well-timed spoken reproof. **In secret.** Sin loves the secret ways of darkness and shrinks from the light of exposure (John 3: 20).

**13. But all things . . . reprov'd;** rebuked by life and speech. **Are made manifest;** shown up in their true character. **By the light;** the light of truth shed upon them (John 3: 21). **Wherefore;** since reproof of evil deeds may lead to such good results. **He saith;** that is, God saith (Isaiah 60: 1), "awake thou." **Arise from the dead.** Death is a symbol of separation from God by sin (Eph. 2: 1). **Christ will give thee light;** the light of life (John 1: 14).

**15-17. Walk circumspectly;** "looking about," looking carefully on every side so as not to miss the right way. **Redeeming the time;** buying it up for use, as the merchant watches opportunities of trade. **Because the days are evil.** Sin and temptation abound on every hand.

**18-20. Be not drunk with wine;** for intemperance is the parent of vice, and in the end ruins both body and soul (Prov. 20: 1, 23, 29-32, 1 Cor. 6: 10). **Wherein is excess.** It leads to all manner

of excesses (Gal. 5: 19-21). **But be filled with the Spirit;** that is, be under the influence of the Spirit and not under the influence of wine. **Psalms;** generally accompanied by an instrument; **hymns,** in direct praise to God (Acts 16: 25); **songs;** lyric pieces, expressive of ones own feelings. These are to be **spiritual** in contrast to drinking songs.

## THE WASTE OF THE DRINK TRAFFIC

Peloubet's Notes, following the Strand Magazine, gives illustrations of the waste of wealth in the United Kingdom during the last 63 years. Similar figures would be found true for the United States and Canada.

Had the national drink bill remained unpaid during that time, and no interest paid, it would now amount to £6,914,000,000 or \$33,200,000,000. "This would absorb one-tenth of the whole world's wealth." All the gold current in the whole world would only pay one-ninth of the bill, all the gold and silver only one-third.

In the diagram all three bridges are drawn to the same scale. That over Niagara (A), 800 feet long, is built of steel of which 36,687 cubic feet are used. A similar bridge (B) of the "drink gold" would span an abyss 22,072 feet wide or above four miles. The Niagara bridge weighs a ton for each foot of its span. The 54,353 tons of "drink gold" would build a steel bridge (C) on the same plan of almost eleven miles, that is clean across London from Highgate to the Crystal Palace.

## GOLDEN TEXT

Eph. 5: 18. Be not drunk with wine, wherein is excess.

## DAILY READINGS

M. —Eph. 5: 11-21.	Temperance Lesson.
T. —Gal. 5: 16-26.	Evil fruits.
W. —Eph. 4: 17-32.	Putting off the evil.
Th. —Psalm 1.	The way of blessing.
F. —Col. 3: 8-17.	Things to avoid.
S. —Titus 2.	Christian living.
S. —1 Peter 4: 1-11.	Be sober!

## CATECHISM

Q. 14. What is sin?

A. Sin is any want of conformity unto, or transgression of, the law of God.

Q. 15. What was the sin wherby our first parents fell from the estate wherein they were created?

A. The sin wherby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

**TIME AND PLACE**

The epistle to the Ephesians was written by Paul, from his prison in Rome, A.D. 61-63.

**LESSON PLAN**

**I. Living in the Light, 11-14.**  
Having no fellowship with works of darkness.

**II. Walking Wisely, 15-17.**

Understanding what the will of the Lord is.

**III. Rejoicing Truly, 18-21.**

Not in the joy of wine, but of the Spirit.

**LESSON HYMNS**

Book of Praise, 68 (Ps. Sel.); 111; 115; 251; 523; 252.

**FOR FURTHER STUDY**

Who wrote this Epistle? To whom? When? Whence? Describe Ephesus and the Ephesians.

11-14 How are we to treat the works of darkness? Why does sin hate the light? What appeal is made to those in sin? (v. 14.) To what is a state of sin compared? What will Christ give?

15-17 What is the *first* cure suggested for intemperance? (v. 16.) By whom is wisdom given? (Prov. 2: 6.) In what does it consist? (Prov. 9: 10.) To what does it lead? (2 Tim. 3: 15.) What is the *second* cure? (v. 15.) Why is activity necessary? What does "redeem" mean? What is the *third* cure? (v. 17.) Of what is drunkenness a work? (Gal. 5: 21.) What should take the place of the works of the flesh? (Gal. 5: 16.)

18-20 What is the *fourth* cure? (v. 18.) Against what is the Holy Spirit a safeguard? How does the Holy Spirit help? (Isa. 30: 21; Rom. 8: 1; Eph. 6: 17; 1 John 2: 20; John 16: 13, 14.) Who is the author of temptation? (1 Thess. 3: 5; Matt. 4: 1.) How did Christ meet Satan's temptation? (Matt. 4: 1-11.) How may we escape it? (1 Cor. 10: 13; 2 Pet. 2: 9.) What is the *fifth* cure? (vs. 19, 20.) How should joy be expressed? (Jas. 5: 13.) For what should thanks be given? (Ps. 108: 1; 2 Cor. 9: 15; 1 Thess. 5: 18.) What is the *sixth* cure? (v. 21.) How can we best help one another? (Rom. 15: 1, 2; 11: 15; 1 Cor. 8: 13.)

**Prove from Scripture**—That we should improve our opportunity.

**FOR WRITTEN ANSWERS**

1. Why are sins called "unfruitful works of darkness"?
2. What is the best merriment?
3. Mention some cures for intemperance.

Lesson XIII

**EASTER LESSON**

March 30, 1902

John 20: 6-18. Study John 20: 1-18. Commit to memory vs. 13, 14.

The following are the various appearances of our Lord Jesus, after His resurrection, and before His ascension to the right hand of God the Father. To Mary Magdalene (John 20: 14-17), to the other women (Matt. 28: 9, 10), to Peter (Luke 24: 34), to two disciples (Luke 24: 13-31), to ten apostles (John 20: 19-23), to eleven apostles (John 20: 24-28), to seven disciples (John 21: 1-14), to a great company (Matt. 28: 16-20; 1 Cor. 15: 6), to James (1 Cor. 15: 7), to the apostles (1 Cor. 15: 7), at his ascension (Mark 16: 19, 20; Luke 24: 50-53; Acts 1: 3-12). Some think these two are really the same appearance.

Mary Magdalene is the first to bring the news (John 20: 2). Peter and John on hearing it "ran both together." Peter is outstripped by the younger man, who arrives first at the sepulchre.

6-8. But the ardent Peter is the first to enter into the sepulchre, and he finds the linen clothes in which the body had been wrapped lying there. They were of no more service to Jesus. The napkin that was about His head was carefully "wrapped together in a place by itself." There had been no haste. John now enters in and sees what Peter saw. They are convinced that the body had not been stolen away,

but that He must have risen from the dead. They "saw and believed."

9, 10. Strangely enough, with all their knowledge of the Old Testament and all the instruction given by Jesus Himself, they "knew not the scripture, that He must rise again from the dead" (Ps. 16: 10; Acts 2: 25-31; 13: 34, 35); and so half glad, half sad, and wholly bewildered they "went away again unto their own home."

11-13. "But Mary"—she is back again at the sepulchre, empty though she had seen it to be. Her love and grief will not allow her to stay away. She wept, for she thought the Lord gone for ever from her sight and knowledge—the Lord she loved so much. She will take one more look into the empty tomb. As she looks, she sees angels through her tears. But it is not Jesus.

14-18. Then Jesus Himself appears, and although at first unheeded awakes Mary's faith by His word. She will clasp His feet, but is forbidden and goes in joy to say to the still perplexed disciples "I have seen the Lord."

Some Easter Hymns—Book of Praise, 53 to 62.



Read Psalm 105.

GOLDEN TEXT

Acts 2:36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

CATECHISM.

Review Questions 1-15.

PROVE FROM SCRIPTURE

That God's ways are wonderful.

DAILY READINGS

M.—Acts 2:1-21. The promise of power fulfilled.  
 T.—Acts 3:1-16. The lame man healed.  
 W.—Acts 4:1-22. The first persecution.  
 Th.—Acts 4:32 to 5-11. The sin of lying.  
 F.—Acts 7:54 to 8:2. The stoning of Stephen.  
 S.—Acts 8:9-17. The disciples scattered.  
 S.—Acts 8:26-40. The Ethiopian converted.

LESSON HYMNS

Book of Praise, 69 (Ps. Sel.); 538; 107; 69; 522; 617.

REVIEW CHART—First Quarter

STUDIES IN THE BOOK OF THE ACTS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Acts 1:1-11.....	The Promise of Power.	Ye shall receive power, after that the Holy Ghost is come upon you. Acts 1:8.	1. The Risen Lord. 2. Promises the Holy Spirit. 3. Ascends up into heaven.
II.—Acts 2:1-11.....	The Promise of Power Fulfilled.	The promise is unto you and to your children. Acts 2:39.	1. The Holy Ghost and the gift of Tongues. 2. The apostles and the multitude.
III.—Acts 2:37-47.....	The Early Christian Church.	The Lord added to the Church daily such as should be saved. Acts 2:47.	1. The gospel preached. 2. The converts baptized. 3. The Church steadfast and prospering.
IV.—Acts 3:1-10.....	The Lame Man Healed.	The Lord is my strength and song, and He is become my salvation. Ex. 15:2.	1. The lame man's request. 2. Peter's gift. 3. The people's wonder.
V.—Acts 4:1-12.....	The First Persecution.	There is none other name under heaven given among men, whereby we must be saved. Acts 4:12.	1. An afternoon arrest. 2. A morning trial. 3. The preaching of Christ.
VI.—Acts 5:1-11.....	The Sin of Lying.	Wherefore putting away lying, speak every man truth with his neighbor. Eph. 4:25.	1. An unholty scheme. 2. The husband's doom. 3. The wife's doom.
VII.—Acts 5:32-42.....	The Second Persecution.	Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Matt. 5:10.	1. Blind rage. 2. Good advice. 3. Beaten, yet not discouraged.
VIII.—Acts 6:7-15.....	The Arrest of Stephen.	Fear not them which kill the body, but are not able to kill the soul. Matt. 10:28.	1. A man of faith and power. 2. Accused of blasphemy. 3. His face, as that of an angel.
IX.—Acts 7:54 to 8:2.....	The Stoning of Stephen.	Pray for them which despitefully use you and persecute you. Matt. 5:44.	1. What Stephen saw in his last hour. 2. What he suffered. 3. What he said.
X.—Acts 8:9-13.....	The Disciples Scattered.	Therefore they that were scattered abroad went everywhere preaching the word. Acts 8:4.	1. The Gospel spread through Persecution. 2. Many baptized. 3. Simon the Sorcerer.
XI.—Acts 8:26-39.....	The Ethiopian Converted.	With the heart man believeth unto righteousness: and with the mouth confession is made unto salvation. Rom. 10:10.	1. Teacher and scholar. 2. The Scripture reading. 3. The exposition. 4. The baptism of the Ethiopian, on his confession of faith in Christ.
XII.—Eph. 5:11-21.....	Temperance Lesson.	Be not drunk with wine, wherein is excess. Eph. 5:18.	1. Living in the light. 2. Walking circumspectly. 3. Rejoicing truly.

ASK YOURSELF

- For Each Lesson—
1. What is the title of the Lesson?
  2. What is the Golden Text?
  3. Time? Place? The Lesson Plan?
  4. What persons are mentioned?
  5. One truth I may learn from the lesson for my daily life?

Also—Say to yourself or get someone to hear you the Shorter Catechism for the Quarter.

Quarterly Review—First Quarter

31

FOR WRITTEN ANSWERS

*Edith*

[This leaf, with Record of Study, Offerings, and Attendance on the other side may be detached, if so desired, by Members of the HOME DEPARTMENT. See other side.]

- Lesson I. By whom was the promise of power given? To whom?
- Lesson II. When, and after what manner was the promise fulfilled?
- Lesson III. Describe the first Christian community.
- Lesson IV. To what account did Peter turn the healing of the lame man?
- Lesson V. What was the doctrine of salvation proclaimed by Peter before the Council?
- Lesson VI. Of what sins were Ananias and Sapphira guilty?
- Lesson VII. Why did the apostles rejoice in suffering shame for Christ's name?
- Lesson VIII. What was the accusation against Stephen?
- Lesson IX. What support did he receive from his Lord and Master?
- Lesson X. What was the result of the persecution, as regards the spread of the Word?  
Explain.
- Lesson XI. In what respects may the Ethiopian be a guide to those who are seeking the truth?
- Lesson XII. Whence does the surest help to overcome the drink habit come? How may it be procured?

SCHOLAR'S REGISTER

This Record, with questions for written answers on the other side of the page, may be detached for Quarterly Report by members of the HOME DEPARTMENT ]

Name		Address						Class	
DATE	ATTENDANCE	MEMORY VERSES	CATECHISM	TIME SPENT IN LESSON STUDY	CONTRIBUTIONS	CHURCH ATTENDANCE	PREACHER	TEXT	
1902									
Jan 5									
Jan. 12									
Jan. 19									
Jan 26									
Feb 2									
Feb. 9									
Feb 16									
Feb. 23									
March 2									
March 9									
March 16									
March 23									
March 30									
Totals									

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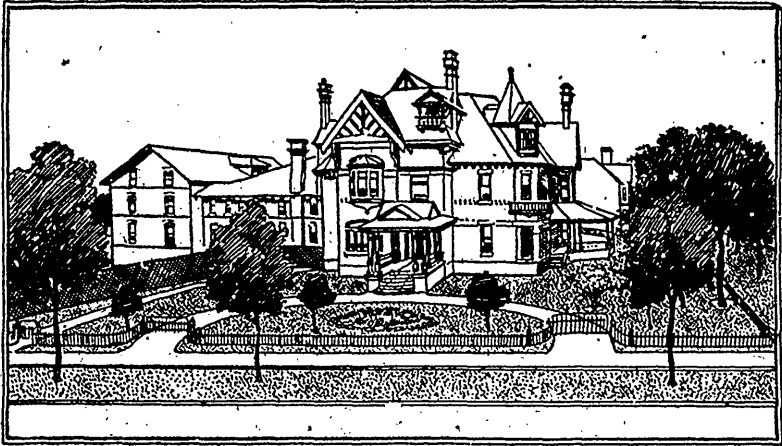
THE MOTHER'S PRAYER

Starting forth on life's rough way,  
 Father guide them ;  
 Oh ! we know not what of harm  
 May betide them !  
 'Neath the shadow of Thy wing,  
 Father, hide them !  
 Waking, sleeping, we pray,  
 Go beside them.

When in prayer they cry to Thee,  
 Do Thou hear them ;  
 From the stains of sin and shame,  
 Do Thou clear them ;  
 Mid the quicksands and the rocks,  
 Do Thou steer them ;  
 In temptation, trial, grief,  
 Be Thou near them.

Unto Thee, we give them up,  
 Lord, receive them ;  
 In the world we know must be  
 Much to grieve them,  
 Many striving oft and strong  
 To deceive them ;  
 Trustful, in Thy hands of love,  
 We must leave them.

- William Cullen Bryant



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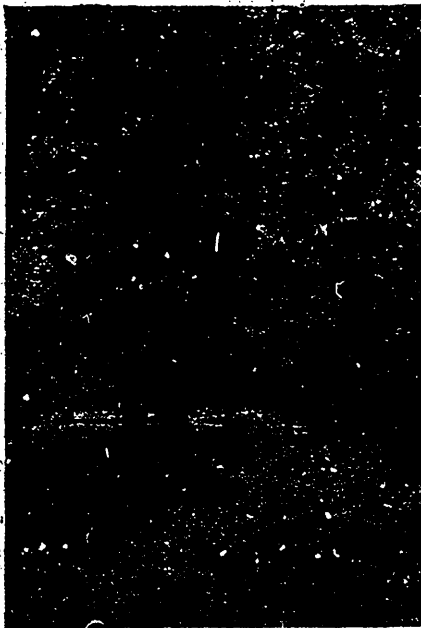
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