

The Home Study Quarterly

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No. 1

Sunward

A street sign was swinging in the wind. When a gust turned its letters towards the western sun, they shone like brightened gold, but as the sign fell back again, the letters showed dull and sombre.

To one onlooker, at least, the letters of the sign, one moment shining in the sun's level rays, the next, dimly seen in the shadow, carried home their lesson. They pointed to the secret of a life whose brightness falls in blessing upon others. That secret is ours, when we turn our faces to that blessed One who is named the Sun of Righteousness.



Book Talks

I. "SESAME AND LILIES"

By *Esther Miller*

The long winter evenings, with their three-fold charm, the fire, the light and something to read, are on us, and with our Library Catalogue open before us, we ask ourselves, "Which book shall we choose?" We run our eyes along the bookshelves, and soon find an answer. Here is just what we want, that bright-covered book on the lower shelf, bearing the charming title, *Sesame and Lilies*, and showing by signs of wear that it is a general favorite.

Down it comes. When we see the name of the author, John Ruskin, the great English painter and writer, we feel sure we are to have a treat. What is *Sesame and Lilies* about? For the title is a bit puzzling. Well, it is about many things we shall be glad to know of. For instance, there is a great deal about "how to get on in life", that will stand any boy or young man of ambition in good stead. There is something, too, about "getting into

good society", and how to accomplish it. This society, Ruskin tells us, is quietly awaiting us upon those same bookshelves,—kings and queens, heroes and statesmen; and all we have to do is to call and be entertained.

Sesame and Lilies is made up of two parts. The first, *Kings' Treasuries*, is addressed particularly to young men; the second, *Queens' Gardens*, to young women. Its chief purpose is to lead its readers into the "treasuries" and "gardens" which are made up of good books. Enchanting glimpses are given into Shakespeare, Dante, Milton, Wordsworth, Scott, Tennyson and many more, glimpses that lure the reader on to a closer acquaintance.

But the charming little book tells us something more than what it is best to read, that is, how to read it. We are all born, Ruskin tells us, with a right to be kings and queens, but if we live in an unkingly or unqueenly way, we cannot enter into these "kings' treasuries" or "queens' gardens". For it is the noble-minded alone who can appreciate what the noble minds of the past have stored up in their writings.

How to be kingly and queenly, then, is the message of the little book, and being kings and queens, as is our right, how best to enjoy the "treasuries" and "gardens" that lie waiting for us on the bookshelves.

Orillia, Ont.



Organizing an Adult Bible Class: How To Go About It

By *Rev. J. C. Robertson, B.D.*

General Secretary for Sabbath Schools

In the Organized Bible Class practically all the work of the class, except the teaching of the lesson, is undertaken by members of the

Class themselves. The Class is theirs. The responsibility for its success is theirs, not the teacher's.

Such a class may be at once established in any School by *organizing* some existing class or classes, or it may be made up entirely from those who are at present outside of the School, or it may have a beginning in a few from existing classes who will plan to add to their numbers from outside. There may be several Organized Classes in the same School, following one or other of these methods of securing their membership.

When it has been decided to organize an Adult Bible Class, as many as possible of the prospective members should be got together at the most convenient time and place. It will usually be better to hold this first meeting on a week-night, in order to secure the necessary time and freedom for full discussion of the plans that may be proposed. It may be a good thing for the first part of this meeting to take the form of a social gathering. This will give an opportunity for the members to get well acquainted with one another.

The standard of organization adopted by the International Sunday School Association will prove helpful in preparing a Constitution:

"The Class should be definitely connected with some Sunday School.

"The Class should have the following officers: Teacher, President, Vice-President, Secretary and Treasurer. It shall also have at least three Standing Committees, as follows: Membership, Devotional, and Social.

"The Class shall consist of members who are sixteen years of age or over."

The "Order of Business" for the organization meeting will therefore be somewhat as follows:

1. Approval of the proposal to form an Organized Bible Class.
2. Adoption of a Constitution (such as outlined above, or any modified form of this, as may be decided).
3. Election of Officers.
4. Selection of a course of study, and time and place of meeting. (Generally the regular Sunday School Lessons will be chosen, and the Class will meet in connection with the Sunday School.)
5. Consideration of plans for definite work,

and appointment of Committees, or Class Groups, to carry out the plans agreed upon.

It will be well not to attempt too much at this first meeting; but provision should be made by which the members of the Class shall take full responsibility for looking up absent members, and also for increasing the membership. Business meetings can then be arranged for at stated periods, generally once a month, at which additional plans and work may be considered for the promotion in any practicable way of the interests of the Class, the Sabbath School, and the church.

Toronto

Bible Strong Men

I. JOSHUA

By Rev. William Forbes, B.A.

Moses' successor, Joshua, was one of the strong, true men of the Bible. His strength was manifest in two directions,—in character and in service, in what he was, and in what he did. Seven powerful tribes, with their thirty-one chiefs must be conquered, the Land of Promise divided among the tribes of Israel, and the surrounding kingdoms subdued. This was the work that God assigned Joshua; and he accomplished it.

Let us try to learn the secret of his twofold strength. It was not the product of a day, but the outcome of life's work. When we meet him first, he is at the head of Israel's forces which conquered Amalek, only about two months after they had left Egypt. But it is when we meet him again, that we learn the secret of his power: he was in the Mount with Moses and with God. He next appears as the young man, who "departed not out of the tabernacle". Moses, that magnificent man of God, was his companion and chief, and by his aid Joshua learned to commune with God in nature's retreats and in the sanctuary.

In this fellowship, he did valiant service. Nor did he ever grow so strong as to feel independent of God; for, after forty years' training, when, as Moses' successor, he entered on his life's great work, of taking possession of the land of Canaan, he took God's law as his chart, and God's will as his standard. By these he was inspired with faith and courage, so that nothing daunted him:

he knew that nothing was too hard for God.

In six short years he conquered all the land. But he would be the first to say, "Yet not I", for all his victories were plainly God's victories through him. And when his life was nearing its close, and he said his farewell to the hosts of Israel, he had no word of regret that he had early chosen God's service, hard, in some respects, though it had been. On the contrary, he appealed to the people to make the same choice, and sealed that appeal with a renewed personal consecration: "As for me and my house, we will serve the Lord".

Joshua's way will make any life strong and noble. Be true to the associations of a godly home, of the sanctuary, of the Sabbath School, of all true earthly friendship; for these are the gate of heaven. They lead Godward, and bring us into the higher spiritual communion with the unseen Friend of sinners. Then, through the channels of faith, love and obedience, God will work His perfect work in us and through us, and the promise so abundantly fulfilled to Joshua, will be fulfilled to all who take Joshua's way: "For then thou shalt make thy way prosperous, and then thou shalt have good success".

Tatamagouche, N.S.

A Missionary Doctor in Honan

By Percy C. Leslie, M.D.

The missionary doctor is the only doctor among three million people, who has been at college or holds a qualifying degree. Three million people! Happily, they are not all sick at one time, and fortunately, all the sick ones are not willing to come to us; but they come, many of them, a hundred miles away.

First comes a man curled up in a wheelbarrow, the motor car of China; then a basket load, a patient from the city, carefully covered with a red cloth to keep the evil spirits away; the blind man holding fast to his stick, to the other end of which is attached a man with eyes, leading the blind; here a big two-wheeled cart, piled up with women and children, a pilgrimage from afar, all hoping, hoping, yet having no hope, and without God. At two o'clock the "Door of Hope" opens, the patients who have gathered in the waiting-

room and who have been hearing the gospel preached for the last hour or two, receive their tickets, funny little pieces of bamboo with numbers on them. Then, ten by ten, they enter the dispensary, and the four Chinese Christian assistants, with the doctor to keep an eye on all, take them in hand. It is 90° to 100° in the shade, but there is a man shivering as though his bones would fall apart. "Malaria", he says. We try his temperature. He has a high fever; we pass him over to an assistant, who takes a drop of his blood, puts it under the microscope and there, among the life-giving corpuscles, are some unusual ones, full of little black specks dancing in high glee, the undoubted malarial parasite doing its deadly work. A few doses of quinine, and the patient gets the better of the parasite and is a well man.

But all our patients are not so easily dealt with, and great care is needed to get at the seat of their trouble, and there are many weeks of weary suffering for them, ere they can leave for home again. But these are our best patients; they know us after those weeks, and are beginning to know something of the One who is the good Physician. Daily they are seen with the little Catechism in their hands, reading away: "Who is God?" "How many Gods are there?" "Who is Jesus?" "What did He do?" "How does He save us?" Oh, that there were more to tell them how He does it, how willing He is, how ready He is, NOW.

The morning finds us in the operating room. Come and see us remove this cataract.—no blood, no ether, nothing to make you squeamish. The patient is on his back, blind, a drop of cocaine deadens all pain, in the little knife goes, and out comes a round disc. That is the cataract, or the lens of the eye that has become diseased and turned opaque, and hence requires removing. The man who has been blind for years, is made to see in five minutes. The bandage goes on, and the stretcher removes the patient to the ward. He is laid on a brick bed, with a half-inch-thick mattress under him. Ten days of it, then up and away. A great privilege it is to be a doctor in Honan. Would that there were more of us!

Chang Te Fu, Honan, China

BIBLE DICTIONARY FOR FIRST
QUARTER, 1909

[For additional information in regard to certain of the places, see Geography Lessons.]

A'-bra-ham. The first ancestor of the Hebrews.

Æ-ne'-as. A man at Lydda bedridden eight years with palsy, and healed at the word of Peter.

Al-ex-an'-der. A leading man in Jerusalem when Peter and John were tried there before the Sanhedrin, Acts 4: 6.

Al-ex-an'-dri-ans. Inhabitants of Alexandria, the great commercial city of Egypt.

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

An'-nas. The high priest who, with Caiaphas, tried Peter and John, Acts 4: 6.

A-ra'-bi-ans. Inhabitants of Arabia, the most westerly of the three great peninsulas in southern Asia.

A'-sia. A Roman province comprising western Asia Minor. Ephesus was the capital.

Bar'-na-bas. The surname of Jo'-ses, a Le'-vite, one of the early converts to Christianity.

Cai'-a-phas. The Jewish high priest who took part with Annas in the trial of Peter and John, Acts 4: 6.

Can'-da-ce. The title given to each member of a dynasty of queens ruling in the first century A.D. over E-thi-o'-pi-a, the region to the south of Egypt.

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

Ci-li'-i-a. A Roman province in Asia Minor. Its capital was Tarsus, the birth-place of Saul.

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

Cy'-prus. An island in the northeastern part of the Mediterranean Sea.

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

Da'-vid. The second king of Israel.

Dor'-cas. The Greek equivalent of Tab'-i-tha, a woman of Joppa raised from the dead at the word of Peter, Acts 9: 36-42.

E'-gypt. A country in Africa.

E'-lam-ites. A people of ancient Persia.

E-sai'-as. Or Isaiah, the great prophet of Judah in the 8th century, B.C.

Gal-i-læ'-ans. The inhabitants of Gal-ilee, the most northerly of the three provinces into which Palestine was divided.

Ga'-za. A Philistine city 2½ miles from the Mediterranean Sea and on the edge of the Arabian Desert.

I'-saac. The son of Abraham and Sarah.

Ja'-cob. A son of Isaac and Rebekah.

Je-ru'-sa-lem. The capital of Palestine. It was destroyed by the Romans about 40 years after the death of Christ.

Je'-sus. Meaning "Saviour", the name given to our Lord by direction of an angel.

Jews. The national name of the people of Israel throughout the world.

John. The disciple whom Jesus loved; the companion of Peter; banished to Patmos; wrote the Fourth Gospel and three Epistles.

Jop'-pa. The sea port of Jerusalem on the Med-erranean coast.

Ju-dæ'-a. The southern province of Palestine.

Le'-vite. A descendant of Levi.

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

Lib'-y-a. The name given by the Romans to the desert west of Lower Egypt and the strip of coast immediately north of it.

Lyd'-da. A village of Judea near Joppa.

Medes. Inhabitants of Media, a part of the ancient Persian Empire.

Mes-o-po-ta'-m-ia. A province lying between the rivers Tigris and Euphrates, bordering on the west of Media.

Naz'-a-reth. A town in the south of Galilee, the home of Christ's boyhood and early manhood.

Pam-phy'-i-a, Pon'-tus, Phryg'-i-a. Provinces of Asia Minor.

Par'-thi-ans. A Scythian people on the southwest of the Caspian Sea.

Pen'-te-cost, Meaning "fiftieth", the name of one of the great Jewish feasts, because it came fifty days after the Passover.

Pe'-ter. The impulsive disciple who denied his Lord. But at and after Pentecost he became a fearless preacher, and proved 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.

Pi'-late. A Roman governor of Judea from A.D. 26 to A.D. 36.

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

Sa-mar'-i-a. The central province of Palestine. Its capital of the same name was known as Sebaste in the time of our Lord.

Sapph'-i'-ra. The wife of Ananias (see).

Sar'-on. Or Sharon, a plain extending from Joppa to Mount Carmel along the Mediterranean coast.

Saul. A zealous persecutor of the early church; but converted, her great champion.

Si'-mon Ma'-gus. Simon the magician. He joined the church at Samaria, but soon showed his true character, Acts 8: 2-21.

Sol'-o-mon's Porch. A splendid colonnade, said to have been built by Solomon, on the east side of the temple area.

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

The-oph'-i-lus. Probably a Roman official of high rank.

*AN ORDER OF SERVICE : First Quarter

Opening Exercises

I. SILENCE.

II. REPEAT IN CONCERT. Holiness becometh Thine house, O Lord, for ever, Ps. 93 : 5.

III. SINGING. Hymn 107, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons will be memorized during the Quarter.)

IV. REPEAT IN CONCERT the Lord's Prayer.

V. READ IN CONCERT. The SPECIAL SCRIPTURE READING in THE TEACHERS MONTHLY, in connection with each Lesson.

VI. SINGING. Psalm or Hymn selected.

VII. BIBLE WORK. From the Supplemental Lessons.

VIII. SINGING.

Praise Jehovah, all ye nations,
All ye people praise proclaim ;
For his grace and lovingkindness,
O sing praises to his name.

Great to us hath been his mercy,
Ever faithful is his word ;
Through all ages it endureth,
Hallelujah, praise the Lord !

—Ps. Sel. 88, Book of Praise

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected. (This selection may usually be that marked, "From the PRIMARY QUARTERLY".)

Class Work

[Let this be entirely undisturbed by Secretary's or Librarian's distribution, or otherwise.]

I. ROLL CALL, by teacher or Class Secretary.

II. OFFERING ; which may be taken in a class envelope, or class and report envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Cate-

chism. 3. The Question on Missions from the Supplemental Lessons.

IV. LESSON STUDY.

Closing Exercises

I. SINGING.

'Forward !' be our watchword,
Steps and voices joined ;
Seek the things before us,
Not a look behind ;
Burns the fiery pillar
At our army's head ;
Who shall dream of shrinking,
By our Captain led ?

Forward through the desert,
Through the toil and fight ;
Jordan flows before us,
Zion beams with light.

—Hymn 209, Book of Praise

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

III. SINGING. Hymn selected.

IV. RESPONSIVE SENTENCES. Psalm 119. 1, 2, 3, 4, 5, 8.

Superintendent. Blessed are the undefiled in the way, who walk in the law of the Lord.

School. Blessed are they that keep His testimonies, and that seek Him with the whole heart.

Superintendent. They also do no iniquity : they walk in His ways.

School. Thou hast commanded us to keep Thy precepts diligently.

Superintendent. O that my ways were directed to keep Thy statutes.

All. (The School rising and repeating in unison.) I will keep Thy statutes : O forsake me not utterly.

V. PRAYER.

VI. SINGING. Hymn 618, Book of Praise.

VII. BENEDICTION OR CLOSING PRAYER.

Lesson I.

THE ASCENSION OF OUR LORD

January 3, 1909

A Foreword—The six months' Lessons from John's Gospel which ended last June, closed with the appearance of the risen Jesus at the Sea of Galilee, John 21 : 12-23. For the whole of 1909, the Lessons will be from the Acts of the Apostles. The four Gospels give the story of Jesus' life upon earth. His death on the cross, His resurrection and ascension. Before His ascension He commissioned His disciples to preach the gospel throughout the whole world, Matt. 28 : 19 ; Mark 16 : 15 ; Luke 24 : 47. The Book of Acts tells how this commission was carried out.

GOLDEN TEXT—It came to pass, while he blessed them, he was parted from them, and carried up into heaven.—Luke 24 : 51.

*Memorize vs. 8, 9. **THE LESSON PASSAGE**—Acts 1 : 1-11. Study Acts 1 : 1-14.

1 The former treatise 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, he 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 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 was received up; 5 had given commandment through the Holy Ghost; 6 he also; 7 many proofs; 8 appearing unto them by the space of forty days; 9 he charged them not to depart; 10 said he, ye heard from me; 11 indeed baptized; 12 They therefore, when they were come together, asked him; 13 dost; 14 Omit again; 15 know times or seasons; 16 set within his own authority; 17 when; 18 my witnesses both, etc.; 19 Omit in; 20 said; 21 as they were looking; 22 were looking stedfastly into; 23 Omit up; 24 looking into; 25 Omit same; 26 beheld him going.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The ascending Lord, Acts 1 : 1-14. T.—Parting blessing, Luke 24 : 36-53. W.—The last command, Mk. 16 : 14-20. Th.—Victorious! Eph. 4 : 1-10. F.—New Year's song, Ps. 96. S.—Head over all, Eph. 1 : 15-23. S.—Highly exalted, Phil. 2 : 1-11.

THE LESSON EXPLAINED

I. THE LORD'S PROMISE.

—1. The former treatise; story or narrative. The author of the Acts was Luke, a physician and a close friend of Paul, Col. 4 : 14. "Former" points back to Luke's Gospel. O Theophilus. Both Luke's Gospel (see Luke 1 : 3) and the Acts were addressed to this man, probably a Roman officer. All that Jesus began. In the Gospels we see Jesus beginning His work upon earth. In the Acts, He is still working in the world through His Spirit in His church. To do and teach; the two ways in which Jesus showed God to men. His life and acts spoke, as well as His words.

2. Until . . . taken up; to heaven. (Compare Luke 24 : 50, 51.) Through the Holy Ghost; in the power and wisdom of the Holy Spirit, Luke 4 : 1; John 3 : 34. Given commandments; as to what they were to



THE ASCENSION OF JESUS

do and teach. Unto the apostles; literally "sent ones", "missionaries".

3-5. Shewed himself alive; eleven times in all. After his passion; His sufferings and death on the cross. By many proofs (Rev. Ver.); such as walking (Luke 24 : 15), talking (v. 32), eating (v. 43) with them, and permitting them to touch Him, John 20 : 27. Forty days; the period between our Lord's resurrection and ascension. Speaking . . . concerning the kingdom of God (Rev. Ver.); the kingdom made up of those who repent of their sins and believe in Jesus as a personal living Saviour. Not to depart . . . but wait; because, without the Holy Spirit it was useless to begin their work. Besides, when they were afterwards scattered abroad, it would thus be seen that their message and power were from the same Source. The promise of the Father; the

*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

gift of the Holy Spirit, Luke 24 : 49 ; John 15 ; 26. John (the Baptist) . . baptized with water. See Matt. 3 : 1-6. Baptized with the Holy Ghost ; who can purify the heart, and actually give the new life in all its fulness and power.

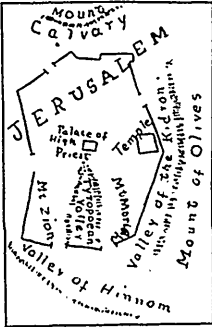
II. THE LORD'S COMMISSION.—6-8. Were come together ; Jesus' final interview with His disciples. At this time restore the kingdom to Israel? (Rev. Ver.). The disciples thought that Jesus would immediately establish the great earthly kingdom for which the Jews were looking. Not for you to know . . ye shall receive power ; a far greater gift than the profitless knowledge they coveted. (Compare Luke 21 : 15 ; 24 : 49.) Holy Ghost is come upon you ; as He had come upon Jesus Himself, at His baptism, fitting Him for His work, Luke 3 : 21,22. My witnesses (Rev. Ver.) ; who could tell others about Him with the authority of personal knowledge. Jerusalem . . unto the uttermost part. From the holy city as a centre, the gospel was to be spread throughout the whole world.

III. THE LORD'S DEPARTURE.—9-11. While they beheld ; their eyes still resting upon His features, His words still ringing in their ears. A cloud received him ; the Shechinah, the sign in the Old Testament of God's presence, 1 Kgs. 8 : 10 ; Isa. 6 : 1-4. Looked steadfastly toward heaven ; with their hearts as well as their eyes. Two men, etc.; angels in human form. Ye men of Galilee. All the apostles now were Galileans. Judas (see Matt. 27 : 3-5) had been the only native of Judea. Why . . gazing up into heaven ? Instead of setting about their work for Jesus. This same Jesus ; their human Friend and divine Saviour. So come in like manner ; visibly and in the air.

The apostles returned from Bethany, on the Mount of Olives (Luke 24 : 50), to Jerusalem, to wait for the coming of the Holy Spirit, vs. 12-14.

THE GEOGRAPHY LESSON

OLIVET or THE MOUNT OF OLIVES is the range of hills facing Jerusalem on the east, and separated from the city by the Kidron Valley. On the summit stands to-day the Church of the Ascension. This is



reached by three paths, the central one leading straight up the ascen., while those to the north and south make a detour to lessen the steepness. The paths all join together near the bridge over the Kidron close to the Garden of Gethsemane, and go to St. Stephen's Gate, immediately north of the temple site.

LESSON QUESTIONS

Of what does the Book of Acts tell ?

1, 2 Who was the author of the Acts ? What other book was written by him ? Who was Theophilus ? Of what had Luke told in his former book ? Through whom is Jesus still working in the world ? Where is the church called the body of Christ ? (Eph. 1 : 22, 23.)

3-5 What proofs did Jesus give that He had really risen ? How long was He on earth after His resurrection ? Where did He bid His apostles wait ? For what ? What Old Testament prophet had foretold an outpouring of the Spirit ? (Joel 2 : 28, 29.)

6-8 What power was promised to the disciples ? Where were they to be witnesses to Jesus ?

9-11 Describe the ascension of Jesus. In what manner will He come again ?

Whither did the apostles return ? With whom did they meet there ? How did they spend their time ?

FOR DISCUSSION

- 1. Proofs that Christ rose from the dead.
2. The gospel intended for all mankind.

A LESSON FOR LIFE

When a great building is to be erected, the architect draws the plans with the greatest care. The workmen have but to follow the plans, and each has his part to do. Jesus has given us His plans for the building up of His kingdom on earth. This will be the best year of our lives if we set ourselves to follow His plans, by striving to become better members of that kingdom and to bring others into it.

Prove from Scripture—That Jesus is in heaven.

Shorter Catechism—Ques. 1. What is the chief end of man ? A. Man's chief end is to glorify God, and to enjoy him forever.

The Question on Missions—(First Quarter, A DOCTOR IN HONAN.)—1. Do many sick people come to our missionaries in Honan ? Yes, very many. There are only four hospitals for 8,000,000 of people, many of whom suffer from terrible diseases. A doctor will often treat over 200 patients a day, besides performing several operations.

FOR WRITTEN ANSWERS

1. What commission did Jesus give to His apostles ?

2. Whence were they to receive power to witness for Him ?

3. In what manner did He depart from them ?

Lesson II.

THE DESCENT OF THE HOLY SPIRIT January 10, 1909

BETWEEN THE LESSONS—Ch. 1: 15-26 tells of the choosing of Matthias to take the place of Judas amongst the twelve apostles.

GOLDEN TEXT—I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth.—John 14: 16, 17.

Memorize vs. 2-4. **THE LESSON PASSAGE**—Acts 2: 1-11. Study Acts 2: 1-21.

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

2 And suddenly there came ³a sound from heaven as of ⁴a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them ⁵cloven tongues like as of fire, and it sat upon each ⁶of them.

4 And they were all filled with the Holy⁷ Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

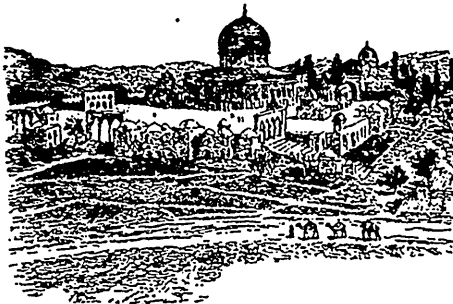
5 ⁸And there were dwelling at Jeru^salem Jews, devout men, ⁹out of every nation under heaven.

6 ¹⁰Now when this was noised abroad, the multitude came together, and were confounded, because

Revised Version—¹now come; ²together in one place; ³from heaven a sound; ⁴the rushing of a mighty wind; ⁵tongues parting asunder like; ⁶one of them; ⁷Spirit; ⁸Now there; ⁹in from every; ¹⁰And when this sound was heard; ¹¹speaking; ¹²Omit one to another; ¹³language; ¹⁴Omit and; ¹⁵in; ¹⁶Omit in; ¹⁷sojourners from Rome, both Jews; ¹⁸Cretans; ¹⁹mighty.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The descent of the Holy Spirit, Acts 2: 1-11. T.—The descent of the Holy Spirit, Acts 2: 12-21. W.—The prophecy, Joel 2: 21-32. Th.—The Holy Spirit promised, John 14: 15-26. F.—The Holy Spirit a Guide, John 16: 4-14. S.—Spiritual gifts, 1 Cor. 12: 1-13. S.—Spiritual life, Rom. 8: 1-14.

THE LESSON EXPLAINED



TRADITIONAL UPPER ROOM: Near Mosque of Omar

I. THE SPIRIT-FILLED DISCIPLES.—1. **The day of Pentecost**; literally "fiftieth". This feast was so named because it was held on the fiftieth day after the Passover Sabbath. In the Old Testament it is called "the feast of weeks" (Ex. 34: 22; Deut. 16: 10), because a week of weeks came between it and the Passover; "the feast of harvest" (Ex. 23: 16, first clause), as being held at the close of the wheat harvest in May or June; and "the day of the firstfruits" (Num. 28: 26; Lev. 23: 17), because it was marked by the presentation of two loaves baked from new wheat. The two sheaves presented to the Lord at the Passover were also called "firstfruits" (Lev. 23: 10, 11), and marked the beginning of the harvest. **Was fully come**; so that all the visitors were there. As many as two and a half millions of Jews from foreign parts may have been present. **They were all together in one place** (Rev. Ver.); the apostles and other disciples, probably in the upper room, in which they had been waiting and praying for the fulfilment of the Lord's promise (ch. 1: 13, 14).

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 Galileans?

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

9 Par^thians, and Medes, and E^thamites, and the dwellers in Mesopotamia, ¹⁴and in Judaea, and Cappado^ccia, in Pon^tus, and Asia,

10 ¹⁵Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and ¹⁷strangers of Rome, Jews and proselytes,

11 ¹⁸Cretes and Arabians, we do hear them ¹¹speak in our tongues the ¹⁹wonderful works of God.

2, 3. **Suddenly . . . a sound from heaven**; a supernatural happening. **As of a rushing mighty wind**; literally, "of a mighty wind borne along". The sound resembled that of wind, but it was not produced by wind. **Tongues parting asunder, like as of fire** (Rev. Ver.). There was no actual fire, as there was no actual wind; the tongues resembled flames. **It (that is, one "tongue") sat upon each of them**; not only upon the twelve apostles, but upon every one in the company. The new power was meant not for one privileged class alone, but for every follower of Christ.

4. "This verse describes a mighty miracle." **All**; apostles and disciples, men and women. **Filled with the Holy Spirit** (Rev. Ver.); the real wonder of Pentecost, "the promise of the Father" (see ch. 1: 4, Lesson I.). To be "filled with the Holy Spirit" is to receive the fulness of His powers and gifts. **Began to speak with other tongues**; languages they had not known before (see Mark 16: 17). **As the Spirit gave them utterance**. It was the Spirit who determined which of the many different languages each disciple should speak.

II. THE ASTONISHED MULTITUDES.—5, 6. **Dwelling at Jerusalem Jews, devout men**; God-fearing men (see Luke 2: 25; Acts 8: 2). **Out of every nation**. Besides the visitors (see on v. 1), there were many religious Jews from foreign parts living permanently in Jerusalem. **This sound was heard** (Rev. Ver.); the sound of v. 2. **Multitude came together**; eager to know what had happened. **Confounded**; confused, perplexed. **Every man heard . . . his own language**; a foregleam this, of the time when the gospel shall be heard in every speech (see Dan. 7: 14; Matt. 28: 10).

7-11. **All these**; doubtless the twelve apostles, who were known in Jerusalem as **Galileans** (see Matt. 26: 69-73). **Every man in our own tongue**; testi-

many not to be gainsaid, to the power just bestowed upon the disciples, to speak in foreign languages. Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia; Jews from the far East. Judæa. Cappadocia. Pontus. Asia (the Roman Province on the west coast of Asia Minor), Phrygia. Pamphylia; from Palestine and Asia Minor. In Egypt, and. Libya about Cyrene; from Northern Africa. Sojourners from Rome; Romans dwelling for the time in Jerusalem. Proselytes; Gentiles who had accepted the Jewish faith in whole or in part. Cretes; natives of Crete, now Candia, a large island in the Mediterranean Sea. Arabia; where large numbers of Jews were settled. The multitudes included representatives from practically every country in the then known world. The wonderful works of God; wrought by Him through Christ for the salvation of men.

The multitudes were greatly amazed at what they saw and heard. Some, however, explained the new powers of the disciples by saying that they were full of new wine. Peter denies the accusation, declaring that it was the fulfilment of an ancient prophecy of the outpouring of the Spirit.

THE GEOGRAPHY LESSON



The Jews who did not live in Palestine, but were scattered amongst other nations, were called THE DISPERSION (see John 7: 35, Rev. Ver.). A list is given in vs. 9-11 of the Lesson, of the countries in which these exiled Jews were living. They were bound to the mother city of Jerusalem by two links: (1) The annual payment of the temple tax of a half-shekel. It was this sacred coin which foreign Jews were obliged to get from the money changers in exchange for the money ordinarily used by them (see Matt. 21: 12; Mark 11: 15; John 2: 14). (2) The pilgrimage made to Jerusalem by immense numbers of foreign Jews at the three annual festivals, —Passover, Pentecost and Tabernacles.

FOR WRITTEN ANSWERS

1. By what signs was the descent of the Holy Spirit preceded ?
2. What did He enable the disciples to do ?
3. What was the effect of this on the multitudes ?

LESSON QUESTIONS

Who was chosen to take the place of Judas amongst the twelve apostles ?

1-3 What does "Pentecost" mean? Why was this feast so named? Where were the disciples when this day of Pentecost came? What sound came amongst them? What sat upon each of them? Where is wind used as a symbol of God's presence? (2 Sam. 5: 24; Ps. 104: 3.) Where is fire so used? (Ex. 3: 2; Zech. 2: 5.)

4 What was the real wonder of Pentecost? What is it to be filled with the Holy Spirit? What did He enable the disciples to do? Where had it been said that they should speak with "new tongues"?

5-11 Why were there such multitudes in Jerusalem at this time? What did these do when they heard the "sound" of v. 2? At what were they amazed?

How did some explain the disciples' speaking new languages? Who denied this? How did he explain the wonder?

FOR DISCUSSION

1. The "gift of tongues"; why it was then bestowed; why not a permanent gift.
2. The use of miracles in leading to belief in the gospel.

A LESSON FOR LIFE

It was a wonderful power that was given to the disciples at Pentecost, of speaking in new languages to the multitudes in Jerusalem. But we may do practically the same thing. The Bible, with its message of salvation, is now translated into more than five hundred languages, and copies may be had for a few cents each. We may all take part in sending the gospel in their own speech to heathen people in lands of which the apostles had never heard.

Prove from Scripture—That the Holy Spirit is our Teacher.

Shorter Catechism—Ques. 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.

The Question on Missions—2. How do Chinese doctors treat the sick? Their treatment is often cruel as well as useless. They stick needles into all parts of the body to let out the disease, and give large doses of such medicines as dried snakes, scorpions, lizards, tigers' bones and other horrible things.

Lesson III. THE BEGINNINGS OF THE CHRISTIAN CHURCH January 17, 1909

BETWEEN THE LESSONS—The Lesson follows immediately upon that of last Sabbath.

GOLDEN TEXT—They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.—Acts 2: 42.

Memorize vs. 32, 33. **THE LESSON PASSAGE**—Acts 2: 32-42. Study Acts 2: 22-47.

32 This Jesus¹ hath God raised up, whereof we all are witnesses.

33² Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath³ shed forth this which ye⁴ now see and hear.

34 For David⁵ is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

35⁶ Until I make thy foes thy footstool.

36⁷ Therefore let all the house of Israel know assuredly, that God hath made⁸ that same Jesus, whom ye have crucified, both Lord and Christ.

37 Now when they heard this, they were pricked in their heart, and said unto Peter and⁹ to the rest of the apostles,¹⁰ Men and brethren, what shall we do?

Revised Version—¹ did God raise up; ² Being therefore; ³ poured; ⁴ Omitt now; ⁵ ascended not; ⁶ till I make thine enemies the footstool of thy feet; ⁷ But therefore after Israel; ⁸ him both Lord and Christ, this Jesus whom ye crucified; ⁹ Omitt to; ¹⁰ Omitt Men and; ¹¹ And Peter; ¹² ye; ¹³ unto; ¹⁴ your; ¹⁵ to you is the promise; ¹⁶ unto him; ¹⁷ he testified, and exhorted them; ¹⁸ crooked; ¹⁹ They then; ²⁰ Omitt gladly; ²¹ there were added unto them in that day; ²² teaching; ²³ in the breaking; ²⁴ and the prayers.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Beginning of the Christian church, Acts 2: 22-36. T.—Beginning of the Christian church, Acts 2: 37-47. W.—David's psalm, Ps. 16. Th.—Christ exalted, Heb. 1. F.—Repentance and pardon, Isa. 55: 6-13. S.—Confession and faith, Rom. 10: 1-13. S.—Christian unity, Eph. 4: 1-15.

THE LESSON EXPLAINED

In] to-day's Lesson, Peter continues his sermon. First, he points to Jesus as a man proved to have come from God, by the wonderful works which He wrought. Then the brave preacher brings home to the Jews before him their awful crime of crucifying Jesus, even though in so doing they had been unknowingly carrying out God's purpose. But Jesus had risen, thus fulfilling David's prophecy in Ps. 16: 8-10. (See vs. 22-31.)

I. THE CHRIST EXALTED.—32, 33. This Jesus. David had spoken the words of Ps. 16: 8-10, not of himself, but of the coming Messiah. Hath God raised up. Peter boldly proclaims in the very city outside whose walls Jesus had been crucified and buried, that Jesus had been raised from the dead. He thus challenges denial of the fact. We all are witnesses; that is, the twelve apostles, who had seen Him, and who were now seen to be filled with His Spirit. By the right hand of God. It was by the power of God that Jesus was raised up. Exalted. From Joseph's tomb, Jesus had gone to the Father's throne (see ch. 1: 9; Heb. 1: 3, 4). Having received. . . the promise of the Holy Spirit. Jesus' word in John 14: 16, 17, was now made good. He hath poured forth this (Rev. Ver.). In v. 17 it is God who "pours forth" the Spirit; here it is Christ: so completely one are the Father and the Son. Ye now see. Likely the appearances as of fire (v. 3) still rested on the disciples. Hear; the languages spoken (v. 4) and what was spoken in those languages.

34-36. For David is not ascended. He went down to the grave: "slept with his fathers", 1 Kgs. 2: 10. He saith himself, etc. The Jews admitted that the Hundred and Tenth Psalm here quoted referred to the Christ or Messiah, Matt. 22: 44-46. Let all the house (race) of Israel know; even those who,



EATING BREAD OUT OF A COMMON DISH

seven weeks before, had shouted, "Crucify Him!" (John 19: 6), many of whom must have been among Peter's hearers. That same Jesus. . . ye. . . crucified. Like a sharp arrow, Peter leaves the terrible accusation to rankle in his hearers' hearts and make them realize their awful guilt. Lord; showing the divine nature and authority. Christ; the Anointed One, the promised Messiah.

II. MULTITUDES SAVED.—37-41. Pricked in their hearts; stung with remorse at the sight of their wickedness. What shall we do? To escape the consequences of our fearful guilt. Repent; turn from sin to God—a change of heart. Be baptized; the outward profession of the change. In the name of Jesus Christ; recognizing and trusting in Him as Lord and Saviour. For the remission of sins; the forgiveness of sins (see Matt. 26: 28). (Compare Luke 24: 47; Matt. 28: 19; Acts 16: 29-33.) Ye shall receive. . . the Holy Ghost. Compare ch. 3: 17; 10: 47. Peter (in v. 40) assures his hearers that the promise of pardon and of the

Holy Spirit is for all (see Joel 2: 28), and warns them to save themselves from this untoward (literally, "crooked") generation; that is, from the guilt and doom of those who had so far turned aside from the right way that they crucified the Holy Son of God. The result of Peter's sermon was that three thousand professed their faith in Jesus by being baptized.

III. THE BELIEVERS BUILT UP.—42. Continued steadfastly; allowing nothing to interfere with their receiving further training from the apostles. Doctrine; Rev. Ver., "teaching". Fellowship; one helping the other, as need arose. Breaking of bread; the sacrament of the Lord's Supper. Prayers; meetings for prayer held by the disciples.

Those who did not believe were filled with fear; many miracles were wrought by the apostles; the believers had all things in common; their religious services were full of fervor and joy; and their numbers increased daily, vs. 43-47.

THE GEOGRAPHY LESSON



At the great feasts of the Jews, Passover, Pentecost and Tabernacles, Jerusalem was crowded with visitors. Along with the Jews of Palestine, these immense numbers of visitors from foreign countries swelled the throngs that crowded the holy city. The people of the city opened their guest chambers for the accommodation of the visitors, but multitudes of them must have slept in tents or in the open air. Probably the valleys and mountains round the city were covered with tents. The trade of the city was largely increased during these feasts, owing to the requirements of so large a company. At the feast of Pentecost the people were urged to remember the claims of the needy (see Deut. 16: 11, 12). In later times, especially in the early Christian centuries, Pentecost came to be regarded as the commemoration of the giving of the law on Mount Sinai, though there

is no authority for this belief in the Old Testament references to the feast.

LESSON QUESTIONS

32, 33 What did Peter proclaim concerning Jesus? Who were witnesses to His resurrection? By whose power had He been raised up? Whither had He gone? What word spoken to His disciples was now made good? What signs of the Spirit's presence could probably be seen on the disciples? What other sign was there?

34-36 Show that Ps. 16: 8-10 was not uttered by David of himself. To whom did it point? What other Psalm is here quoted as referring to Christ?

37-41 How were Peter's hearers affected by his words? What did they ask? What inward change did Peter say they needed? What was the outward profession of this change? What is it to be baptized in the name of Jesus? How many persons were converted as the result of Peter's sermon?

42 Describe the conduct of the new converts.

What further results of the descent of the Spirit are noted in the Lesson chapter?

FOR DISCUSSION

1. Carrying out God's purposes unknowingly.
2. How to be saved.

A LESSON FOR LIFE

The Jews crucified Jesus. That is true, but not the whole truth. *We crucified Jesus.* It was our sins, the sins of all mankind that drove the cruel nails into His blessed hands and feet. But more than this is true. God the Father sent Jesus to the cross, and Jesus went willingly, that we might be saved from our sins. How we should hate sin, and how, with all our hearts, we should love and trust the Saviour!

Prove from Scripture—That God's Word is powerful.

Shorter Catechism—Ques. 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.

The Question on Missions—3. Have the Chinese hospitals of their own? No, not even for contagious diseases, as smallpox, scarlet fever and the like. The sick and lame and blind are very often turned out on the street to beg for a living. The insane are chained at home like wild beasts.

FOR WRITTEN ANSWERS

1. With what crime did Peter charge the Jews?

.....

2. What was the effect of his words on the multitudes?

.....

3. How did he tell them they might be saved?

.....

Lesson IV.

THE LAME MAN HEALED

January 24, 1909

BETWEEN THE LESSONS—Last Lesson speaks of many miracles ("wonders and signs") which were wrought by the apostles (ch. 2: 43). This Lesson relates one of these miracles in detail.

GOLDEN TEXT—And his name through faith in his name hath made this man strong, whom ye see and know.—Acts 3: 16.

Memorize vs. 9, 10. THE LESSON PASSAGE—Acts 3: 1-16. Study Acts 3: 1-26.

1 Now Peter and John¹ went up together into the temple at the hour of prayer, *being* the ninth hour.

2 And a certain man² lame from his mother's womb was carried, whom they laid daily at the³ 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 asked⁴ an 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 something⁵ of them.

6⁶ Then Peter said, Silver and gold have I none; but⁷ such as I have give I thee: In the name of Jesus Christ of Nazareth⁸ rise up and walk.

7 And he took him by the right hand, and⁹ lifted him up; and immediately his feet and¹⁰ ankle bones received strength.

8 And¹¹ he leaping up stood, and¹² walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

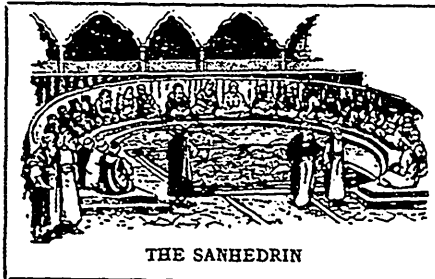
10 And they¹³ knew that it was he which sat for alms at the Beautiful¹⁴ gate of the temple: and

Revised Version—¹ were going up into; ² that was; ³ door; ⁴ to receive; ⁵ from; ⁶ But Peter; ⁷ what I have, that give I thee; ⁸ *Omit* rise up and; ⁹ raised; ¹⁰ his ankle-bones; ¹¹ leaping up, he stood; ¹² began to walk; and he; ¹³ took knowledge of him, that; ¹⁴ Gate (large G); ¹⁵ as he held; ¹⁶ man; ¹⁷ fasten ye your eyes on us; ¹⁸ godliness; ¹⁹ him to walk; ²⁰ Servant; ²¹ before the face of; ²² had; ²³ release him; ²⁴ Holy and Righteous One, and asked for; ²⁵ *Omit* hath; ²⁶ by faith in his name hath his name made; ²⁷ behold; ²⁸ through.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The lame man healed, Acts 3: 1-11. T.—The lame man healed, Acts 3: 12-26. W.—The word of power, Luke 5: 17-26. Th.—Power to heal, Matt. 10: 1-15. F.—A vision of joy, Isa. 35. S.—Sin and repentance, 1 John 1. S.—Life by faith, John 3: 9-21.

THE LESSON EXPLAINED

I. THE CURE.—1-5. Peter and John; close companions before Pentecost (John 18: 16; 20: 3-10), and to be constantly together in the early church (see Acts 5: 14, Gal. 2: 9). Went up; from the lower part of the city to the temple hill of Moriah. Hour of prayer . . . ninth hour; three o'clock p.m., the time of the evening temple sacrifice. The third (9 a.m.), sixth (12 noon), and ninth hours were observed by the Jews as hours of prayer (compare Ps. 55: 17; Dan. 6: 10). A certain man; well known, both from the place, and from his infirmity: he had been lame from his birth. At the gate of the temple. It was a common practice for maimed beggars to be set at the temple approaches (John 9: 8), as is still the case in regard to Mohammedan mosques in the East, and churches throughout Europe. Called Beautiful. See Geography Lesson. Asked an alms; a gift of money. Fastening his eyes upon him; perhaps to excite in him the expectation of some greater blessing than the usual alms. Look on us; the representatives of Jesus. To Him the man's attention must be turned, as the Source of healing from his lifelong infirmity.



THE SANHEDRIN

6-8. Gave heed unto them; gave attention. Expecting . . . something; still thinking of alms, with the cure just at hand. Silver and gold . . . none. The apostles made no private gain from the common funds (see ch. 2: 44) of the church. Such as I have give I. Peter was eager to use the power received at Pentecost, to bless others.

In the name of Jesus Christ of Nazareth; by His authority. It was as if Jesus Himself, the great Healer (see Matt. 21: 14), were present again, speaking through the disciples. Rise up and walk. The command is a test of the man's faith (compare Matt. 12: 10-13). Feet and ankle bones; a doctor's words: Luke, the writer of the Acts, was a physician. Received strength; literally, became firm or solid. Leaping up, stood . . . walked . . . walking, and leaping. Lame from birth, he did not know how to walk; he began by a jump, then a walk, and so on. Praising God; his heart overflowing with gratitude.

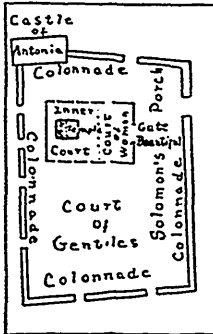
II. THE CROWDS.—9-11. All the people saw him (v. 9) . . . ran together (v. 11). "Miracles were the bells by which God drew the people together to hear the sermon concerning Jesus." The porch . .

called Solomon's. See Geography Lesson.

III. THE SERMON.—12-16. Peter answered ; the looks and expressions in the crowd. Why marvel . . . why look . . . on us ? " Do you see ", says Chrysostom, " how clear of all ambition he is, and how he repels the honor paid to himself ? " The God of Abraham, etc. These words would gain attention from the Jewish hearers, who prided themselves on their descent from Abraham. Besides, God's promise to Abraham (Gen. 12 : 3) was fulfilled in Christ. **Hath glorified** (greatly honored) **his Son Jesus** ; not by this miracle only, but by the mighty works done by Him and in His name, and especially by His resurrection and ascension. **Whom ye delivered up** ; to Pilate, John 18 : 28-30. **Denied**. See John 19 : 4-15. **The Holy One and the Just**. See Matt. 27 : 19, 24. **Desired a murderer . . . killed the Prince of life**. They preferred the life-taker to the life-giver." **God hath raised . . . we are witnesses**. It was impossible for death to hold the very Source of life. **His name**, etc. Peter makes it clear to the crowds, that it was the power of Jesus that had cured the man.

Having brought home once more to the Jews their guilt in rejecting and crucifying Jesus, Peter goes on to show them how they may obtain mercy through this same Jesus, whom God has sent first to the Jews, to bring them to repentance. (See vs. 17-26.)

THE GEOGRAPHY LESSON



The temple built by Solomon was burned in B.C. 586 by the Babylonians under King Nebuchadnezzar, and was replaced by Zerubabel's temple, B. C. 536 to B.C. 516 (see Ezr. 3 : 8 ; 6 : 15), which was superseded by that of Herod the Great, commenced about B. C. 20. Herod's temple was surrounded by a large enclosure, with a battlemented wall. Several gates led into this enclosure. One of these on the east side,

was called the Golden Gate. This is supposed to be the same as THE BEAUTIFUL GATE mentioned in Acts 3 : 2. Inside the walls, round the whole area, were ranged porticoes with double rows of pillars. All

these porticoes were covered with a roof of wood. The eastern portico was called Solomon's Porch.

LESSON QUESTIONS

1-5 Which of the apostles appear in the Lesson ? Mention other occasions on which they are found together. Whither do they now go ? At what time of day ? For what purpose ? Whom did they see ? At what place ? For what purpose was he there ? What did Peter bid him do ? Where did Jesus heal a blind beggar ? (Mark 10 : 46-52.) And Paul a lame man ? (Acts 14 : 8-10.)

6-8 What were Peter and John unable to give the man ? What did they do for him ? By what power ? How did the man show that he was healed ? What evidence of gratitude did he give ? Where does Peter contrast gospel blessings with silver and gold ? (1 Pet. 1 : 18, 19.)

9-11 Where did the crowds gather together ? 12-16 With what crime does Peter again charge the Jews ? Whom had they chosen instead of Jesus ? How had God glorified Jesus ? To whom does Peter ascribe the cripple's cure ?

How, does Peter say, may the murderers of Jesus find mercy ?

FOR DISCUSSION

1. Things money cannot buy.
2. Mercy from God for the guiltiest.

A LESSON FOR LIFE

" Have " and " give " are like the two measures of a balance. Into the first our loving Father is daily pouring the rich blessings of youth and strength and opportunity. A grateful heart will make it our delight to heap up the other measure with gifts of thought and work and money for His service.

Prove from Scripture—That we should help the weak.

Shorter Catechism—*Ques. 4. What is God ?* A. God is a spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth.

The Question on Missions—4. Describe a mission hospital ward. It is a room 12 by 18 feet, with a brick floor, whitewashed walls and paper windows. The bed is a brick platform 2 ft. high and 6 ft. wide. On this the patients lie close together crosswise on thin straw matting, with a brick or a piece of wood for a pillow, and a quilt for a covering.

FOR WRITTEN ANSWERS

1. What miracle is described in the Lesson ?

2. What was the effect of the miracle on the multitude ?

3. What part in the cure had (a) Peter ; (b) Jesus ; (c) the man himself ?

Lesson V.

THE TRIAL OF PETER AND JOHN

January 31, 1909

BETWEEN THE LESSONS—Peter and John, while they were speaking to the people in Solomon's Porch, were arrested by the Jewish authorities, and put in prison. But many of those who had heard them, believed, and the number of the disciples was increased to five thousand. (See vs. 1-4.)

GOLDEN TEXT—And they were all filled with the Holy Ghost, and they spake the word of God with boldness.—Acts 4: 31.

Memorize vs. 11, 12. **THE LESSON PASSAGE**—Acts 4: 5-20. Study Acts 4: 1-31.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes,¹

6 And An'nas the high priest, ² and Caiaphas, and John, and Alexan'as, and as many as were of the kindred of the high priest, ³ were gathered together at Jeru'salem.

7 And when they had set them in the midst, they ⁴ asked, By what power, or ⁵ by what name, have ye done this?

8 Then Pe'ter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders ⁶ of Is'rael,

9 If we this day ⁷ be examined of the good deed done to ⁸ the impotent man, by what means ⁹ he is made whole?

10 Be it known unto you all, and to all the people of Is'rael, that ¹⁰ by the name of Je'sus Christ of Naz'areth, whom ye crucified, whom God raised from the dead, *even* ¹¹ by him doth this man stand here before you whole.

11 ¹² This is the stone which was set at nought of you ¹³ builders, which ¹⁴ is become the head of the corner.

12 ¹⁵ Neither is there salvation in any other: for there is none other name under heaven ¹⁶ given

Revised Version—were gathered together in Jerusalem; ² was there; ³ *Omit* last five words; ⁴ inquired; ⁵ in; ⁶ *Omit* of Israel; ⁷ are examined concerning a; ⁸ an; ⁹ this man; ¹⁰ He is; ¹¹ he; ¹² was made; ¹³ And in none other is there salvation: for neither is there any other name; ¹⁴ that is given; ¹⁵ wherein; ¹⁶ beheld; ¹⁷ had; ¹⁸ seeing; ¹⁹ wrought through them; ²⁰ *Omit* them; ²¹ *Omit* straitly; ²² charged; ²³ rather than; ²⁴ saw and heard.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The trial of Peter and John, Acts 4: 1-12. T.—The trial of Peter and John, Acts 4: 13-31. W.—Persecution foretold, Luke 21: 5-15. Th.—God's heroes, Dan. 3: 8-18. F.—The only foundation, 1 Cor. 3: 1-11. S.—The rejected stone, Matt. 21: 33-44. S.—Not ashamed, 2 Tim. 1: 1-12.

THE LESSON EXPLAINED



I. PETER'S TESTIMONY.

—5-7. On the morrow. It was evening when the two apostles were arrested and imprisoned, v. 3. Rulers, and elders, and scribes; the three classes making up the Sanhedrin, or national Council of the Jews. "Rul-

ers" were the priests; "elders", the representatives of the people; "scribes", the interpreters and teachers of the law of Moses. Annas the high priest; actually ex-high priest, Caiaphas, his son-in-law, being high priest at the time (see John 18: 13). But the title was continued to Annas, though he had been removed from the office by the Roman governor. Annas is mentioned first, because of his great influence; he may have continued to preside over the Sanhedrin. John and Alexander. It is not known who these

among men, ¹⁵ whereby we must be saved.

13 Now when they ¹⁶ saw the boldness of Pe'ter and John, and ¹⁷ perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Je'sus.

14 And ¹⁸ beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been ¹⁹ done by them ²⁰ is manifest to all ²¹ them that dwell in Jeru'salem; and we cannot deny it.

17 But that it spread no further among the people, let us ²² straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and ²³ commanded them not to speak at all nor teach in the name of Je'sus.

19 But Pe'ter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you ²⁴ more than unto God, judge ye.

20 For we cannot but speak the things which we ²⁵ have seen and heard.

were. Were gathered together. . . set them (Peter and John) in the midst. See Geography Lesson. By what power, or by what name. . . done this? The miracle could not be questioned; but they sought to bring home to the apostles a charge of using magic, which the law of Moses forbade (see Deut. 13: 1-5).

8-12. Peter, filled with the Holy Ghost. This freed him from the fear of man, and endowed him with wisdom to answer his accusers (see Mark 13: 11; Luke 21: 14, 15). Ye rulers of the people. The Sanhedrin was the highest court of the Jews. Examined concerning a good deed (Rev. Ver.); a hard hit for the judges who would make a crime of such a deed of kindness. This man is made whole (Rev. Ver.). The man was present to be seen of all. In v. 10, Peter declares again that the man had been healed by the name of Jesus Christ, whom the Jews had crucified, whom God raised from the dead. This (that is, Jesus) is the stone; referred to in Ps. 118: 22 (compare Matt. 21: 42). Set at nought; despised as worthless. Of you the builders (Rev. Ver.). The Council are fitly so called, as responsible for the religious and civil government of the nation. Head of the corner; the corner stone: on it the walls rest. The church is founded on Christ, Eph. 2: 20-22. Neither. . . salvation in any other. The real question before the Council is not, who healed the lame man's ankle-

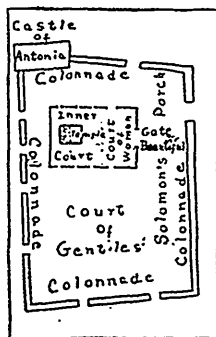
bones, but, who can save the souls of men, their own, as well as others? If they continue to reject Jesus, there is no salvation for them.

II. THE RULER'S THREAT.—13-18. The Council, unable to find anything worthy of punishment in the apostles, decided to let them go, forbidding them with threats, to speak any more in the name of Jesus.

III. THE APOSTLES' ANSWER.—19, 20. **Whether it be right.** This, and not the word of the Sanhedrin, was the supreme rule. **In the sight of God;** whose judgment is true and must be followed. **We cannot but speak . . . seen and heard.** Says Augustine, "It is the way of lovers, to be unable to conceal their love". Those who love Jesus, must tell others of Him.

Peter and John return to the meeting place of the believers, and report all that has happened to them. The whole company unite in prayer for courage to go on witness-bearing, for new manifestations of God's power and grace, and for His help in their preaching. In answer to the prayer, the place where they were met was shaken, and they were all filled with the Holy Spirit, and "spake the word of God with boldness", terrified, not the least, of their foes. (See vs. 21-31.)

THE GEOGRAPHY LESSON



THE HALL OF HEWN STONE was the chamber on the southern side of the inner court of the temple, in which the Sanhedrin, or great Jewish Council held its meetings. At its meetings the ordinary members sat in a semicircle, in order that they might see one another. The president sat in the centre, and accused persons stood facing the president. Two, or perhaps three, secretaries kept a record of the proceedings.

The number of members was 70 or 71. Various qualifications of members of the Sanhedrin are given by the Rabbis. One says they must be good scholars, modest and popular; another, that they must be strong and courageous; and a third, that they must be tall, of imposing appearance, of advanced age, and acquainted with foreign languages.

FOR WRITTEN ANSWERS

1. What charge did the Sanhedrin seek to bring home to Peter and John ?
-
-
2. How was Peter freed from fear and endowed with wisdom ?
-
-
3. What was the Sanhedrin's prohibition, and the apostles' reply ?
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-

LESSON QUESTIONS

How did the Jewish authorities treat Peter and John? To what number were the disciples now increased?

5-7 Of what three classes was the Sanhedrin composed? Where did they meet? How were they seated? Where did accused persons stand? What question was asked of Peter and John? What charge did the Sanhedrin thus seek to bring against them? What Psalm speaks of rulers taking counsel against the Lord? (Ps. 2:2.)

8-12 How was Peter qualified to answer his judges? What promise of Jesus was thus fulfilled? How does Peter address the Sanhedrin? Where does he teach submission to rulers? (1 Pet. 2:17.) To whose power does he ascribe the healing of the lame man? What Old Testament passage does he apply to Jesus? How had the Jews treated Him? Upon whom is the church founded? By whom alone can we be saved?

13-20 What did the Sanhedrin forbid the apostles to do? What was their reply?

Whither did Peter and John return when let go? What took place there?

FOR DISCUSSION

1. Jesus, the only Saviour.
2. When are rulers to be obeyed; and when not?

A LESSON FOR LIFE

In the construction of the famous Simplon tunnel, twelve miles long, through the Alps, for five years two little armies of men bored their way, the one from the Italian, the other from the Swiss side; and then, one day, so exact were the calculations and plans of the engineers, the two companies of workers met, and the mountain was pierced through. God's will for us is a straight road. Walking in it, we can never lose ourselves or miss the blessed goal to which it leads.

Prove from Scripture—That the Holy Spirit gives strength.

Shorter Catechism—Review Questions 1-4.

The Question on Missions—5. Describe a mission outdoor dispensary. Outside is a large crowd of sick people. Some have come long distances on wheelbarrows, some in carts. Inside the large dispensary room, the doctor and his assistants are busy washing, dressing and bandaging wounds and giving medicines.

BETWEEN THE LESSONS—To-day's Lesson follows immediately on the Lesson for last Sabbath.

GOLDEN TEXT—Lying lips are abomination to the Lord; but they that deal truly are his delight.—Proverbs 12: 22.

Memorize vs. 32, 33. **THE LESSON PASSAGE**—Acts 4: 32 to 5: 11.

32 And the multitude of them that believed were of one heart and ¹ of one soul. ² Neither said any of them that ought of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles ³ witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 ⁴ Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid them ⁵ down at the apostles' feet: and distribution was made unto ⁶ every man according as he had need.

36 And ⁷ Joseph, who by the apostles was surnamed Barnabas, (which is, being interpreted, ⁸ the son of consolation,) a Levite, ⁹ and of the country of Cyprus,

37 Having ¹⁰ land, sold it, and brought the money and laid it at the apostles' feet.

Ch. 5: 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

Revised Version—¹ Omit of one; ² not one of them said that aught; ³ their; ⁴ For neither was there among them any; ⁵ Omit down; ⁶ each, according as any one; ⁷ Joseph; ⁸ Son of exhortation; ⁹ a man of Cyprus by race; ¹⁰ a field; ¹¹ it did it not remain thine own; ¹² thy power; ¹³ How is it that thou hast conceived; ¹⁴ upon all that heard it; ¹⁵ and wrapped him round; ¹⁶ they; ¹⁷ But Peter; ¹⁸ And she fell down immediately; ¹⁹ gave up; ²⁰ they carried her out and buried; ²¹ the whole church; ²² all that heard.

Daily Readings—(Courtesy, I.B.R.A.)—M.—True and false brotherhood, Acts 4: 32 to 5: 11. T.—Gehazi's punishment, 2 Kgs. 5: 15-27. W.—The deceitful tongue, Ps. 52. Th.—Truth and falsehood, Prov. 12: 13-22. F.—The unruly tongue, James 3: 1-10. S.—God knows! Ps. 139: 1-12. S.—The better way, Eph. 4: 25-32.

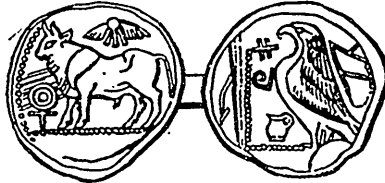
THE LESSON EXPLAINED

I. BROTHERLY LOVE.—

32, 33. **Multitude** . . . that believed; the whole body of believers. **One heart and . . . one soul**; living in perfect harmony of affection and thought. **Not one** (in so great a company) . . . said that aught . . . he possessed was his own (Rev. Ver.); but it was to be held and used

as a trust for the good of all. **All things common**; "all for a while sharing alike." **With great power**; gave the apostles witness, etc., backed up as their testimony was by the proof in the love and liberties of the whole company of disciples, that the living Saviour was working in them. **Great grace**; the loving favor of God.

34-37. **Neither . . . any . . . lacked**. The abundance of the richer supplied the needs of the poorer. **Possessors . . . sold . . . brought the prices**; to form a central fund from which all might be provided for. **At the apostles' feet**; who were given charge of the fund. **Distribution . . . according as . . . need**. Becoming a Christian often prevented a Jew from getting employment; hence the need of provision for the poor. **Joseph . . . Barnabas . . . the son of consolation**. The Greek word for "consolation" is connected with that for Paraclete ("Helper"), a name



A COIN OF CYPRUS

for the Holy Spirit. Barnabas was full of helpfulness (compare ch. 11: 24.)

II. FALSEHOOD.— Ch. 5: 1, 2. **But**. The pretended liberality of Ananias and Sapphira is put over against the true generosity of Barnabas and the other disciples. **Sold a possession**; a piece of land

v. 3. **Kept back part of the price**; while pretending to put the whole into the common fund. **Wife . . . privy to it**; fully aware of it and consenting to it. **Brought a certain part**; to purchase a reputation in the church for liberality. **Laid it at the apostles' feet**; braving the wrath of the all-seeing God (Prov. 6: 16, 17) for the sake of the apostles' good opinion.

3, 4. **Peter said**; speaking as the leader of the apostles. **Why hath Satan filled thine heart?** "There is an inspiration of the devil as well as an inspiration of the Holy Spirit." **To lie to the Holy Ghost**; proof that the Holy Spirit is a Person. Only to a person can one lie. **Keep back**, etc.; a direct charge of fraudulent concealment (compare v. 2). **Remained . . . thine own . . . sold . . . in thine own power**. The sharing of goods (ch. 4: 32, 34, 35) was not compulsory; it was the voluntary expression of love to others. **Why . . . conceived this**

thing, etc.? The sin was the man's own, because he had deliberately yielded to the tempter. (Compare James 4:7.) **Not lied unto men**; that is, this was not the worst part of the offence. **But unto God.** This was the worst part of Ananias' offence, that he had thought to deceive God.

5, 6. Ananias . . . fell down and gave up the ghost; literally, "breathed out his soul"; died. **Great fear . . . on all them that heard**; preventing others from acting in so unbrotherly and insincere a fashion. **Young men . . . wound (wrapped) him up**; in the robe he was wearing. **Buried him**; an immediate necessity in that hot country.

7-11. Three hours after . . . wife, not knowing. The dreadful news had not reached her. **Came in**; to the room where the apostles were. **Tell me, etc.** This question might have stirred Sapphira to repentance and confession. **Yes, for so much.** She makes the lie her own. **Tempt the Spirit of the Lord**; to put to the test the Holy Spirit dwelling in the apostles, whether He can be deceived or not. **Behold, etc.** Sapphira, too, falls down dead, and is buried beside her husband. By the awful judgment on Ananias and Sapphira, the lesson is stamped on the hearts of the members of the church at the very beginning, that God requires of them that their love shall be sincere and self-sacrificing.

THE GEOGRAPHY LESSON



CYPRUS, the home of Barnabas, is an island in the northeast corner of the Mediterranean Sea. Its extreme length is 145 miles, and its greatest breadth is 60 miles. In ancient times and during the middle ages, it was noted for its copper and timber. Indeed the name Cyprus is from the Latin word for copper. The timber consisted chiefly of the cypress and the juniper. The juniper seems to have attained a great size, and still grows freely in some places. Much glass was made in Roman times. The island has always grown grain in considerable quantities, and exports it in our own day. In some of the lagoons salt is obtained.

LESSON QUESTIONS

32-37 How is the harmony among the early believers described? To what great fact did the apostles witness? How was their testimony backed up? Explain "great grace was upon them all". How was a central fund formed? Who had charge of it? Who is singled out as an example of liberality?

Ch. 5:1,2. Whose conduct is contrasted with that of Barnabas and the other Christians? What was the purpose of Ananias and Sapphira? Where does Jesus teach us in what spirit we should give? (Matt. 6:1-4.) Who loved his possessions more than he loved Jesus? (Matt. 19:21, 22.)

3, 4 By whom did Peter say Ananias had been inspired? To whom had he lied? Why was he responsible for the deceit he had practised? Show that the Holy Spirit is a Person.

5-11 How was Ananias punished for his sin? How did Sapphira make his lie her own? Explain "tempt the Spirit of the Lord". What happened to Sapphira? At whose word? What would the members of the church learn from the doom of Ananias and Sapphira?

FOR DISCUSSION

1. How far should Christians nowadays follow the example of having "all things common"?
2. Hypocrisy.

A LESSON FOR LIFE

Weights or wings: our possessions, large or small, may be to us the one or the other. They may drag us down, as did those of Ananias and Sapphira, to the depths of meanness and deceit; or they may help us to rise, as did Barnabas, to the heights of goodness and generosity that are like God's, free and ungrudging. Whether ours shall be the upward or the downward way, depends upon our own choice.

Prove from Scripture—*That we should be sincere.*

Shorter Catechism—*Ques. 5. Are there more Gods than one? A. There is but One only, the living and true God. Ques. 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.*

The Question on Missions—6. What do the Chinese do for the blind? Our mission doctors? The Chinese sometimes try to cure blindness by digging it out with a needle, and, of course, only destroy the eye. Our doctors restore sight to many blind people by removing the opaque lens in cataract, or by cutting a little window in the iris.

FOR WRITTEN ANSWERS

1. How did the early believers show their love for one another?

2. Of what sin were Ananias and Sapphira guilty, and how were they punished?

Lesson VII.

THE APOSTLES IMPRISONED

February 14, 1909

BETWEEN THE LESSONS—The apostles continue their preaching, and many miracles are wrought by them, with the result that multitudes were added to the church, ch. 5 : 12-16.

GOLDEN TEXT—Blessed are they which are persecuted for righteousness' sake : for their's is the kingdom of heaven.—Matt. 5 : 10.

Memorize vs. 19, 20. **THE LESSON PASSAGE**—Acts 5 : 17-32. Study Acts 5 : 17-42.

17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The high priest truly found we shut with all safety, and the keepers standing without before the doors : but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

Revised Version—1 But he; 2 they; 3 jealousy; 4 Omit their; 5 public ward; 6 an; 7 out, and said, Go ye and stand; 8 Life (large L); 9 this; 10 about daybreak; 11 prison-house; 12 the officers that came; 13 and; 14 prison-house we found shut; 15 in; 16 at the doors; 17 Omit the high priest; and; 18 words, they were much perplexed concerning them; 19 And there came; 20 Omit saying; 21 the; 22 in the temple standing; 23 but; 24 be stoned; 25 We straitly charged you not to teach; 26 teaching; 27 But Peter; 28 Omit other; 29 must obey; 30 hanging him on; 31 did God exalt; 32 remission; 33 Omit his; 34 Omit also.

Daily Readings—(Courtesy, I. B. R. A.)—M.—The apostles imprisoned, Acts 5 : 17-28. T.—The apostles imprisoned, Acts 5 : 29-42. W.—Bold for the truth, Jer. 26 : 8-16. Th.—Fear not ! Matt. 10 : 16-22. F.—Ready to suffer ! 1 Pet. 3 : 8-18. S.—Suffering with Christ, 1 Pet. 4 : 12-19. S.—Reasons for joy, Matt. 5 : 1-16.

THE LESSON EXPLAINED

I. THE IMPRISONMENT.

—17, 18. But (Rev. Ver.) the high priest; either Caiaphas, the high priest in name, or more probably Annas his father-in-law, and ex-high priest, who possessed the real power (see ch. 4 : 6). Rose up; took action. All they that were with him; agreeing with his opinions and purpose. Sect (party) of the Sadducees; one of the religious parties amongst the Jews: the other two were the Pharisees and Essenes. Filled with indignation. The Sadducees did not believe in a resurrection (see Mark 12 : 18), and hence were specially bitter against the apostles for preaching that Jesus had risen. Put them in public ward (Rev. Ver.); detained them in temporary imprisonment.



ANCIENT PRISON KEYS

II. THE DELIVERANCE.—19, 20. An angel of the Lord (Rev. Ver.); a witness against the Sadducees, who held that "there was neither angel nor spirit", Acts 23 : 8. Opened the prison doors;

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence : for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set them before the council : and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name ? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 Then Peter and the other apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things ; and so is also the Holy Ghost, whom God hath given to them that obey him.

a miracle which might have shown the Sadducees that they were fighting against God. Go . . . speak in the temple. There was to be no thought of attempting to escape, or of giving up their preaching. All the words of this life ; the eternal life bestowed by Jesus.

21-23. Early in the morning ; as early as possible after dawn. The high priest came ; into the council chamber. Called the council together ; the Sanhedrin. All the senate ; either another name for the Sanhedrin, or for a body of elders summoned to assist the Council on special occasions. Sent to the prison ; ignorant of the wonderful happenings in the night. Officers ; the temple police. They came back with the marvelous tale.

III. THE EXAMINATION.—24, 25. The captain of the temple ; the chief of the temple guards. Chief priests ; the heads of the twenty-four courses into which the priests were divided (1 Chron. 24 : 1-19 ; Luke 1 : 5). The men . . . standing in the temple . . . teaching ; in obedience to the angel's bidding, v. 20.

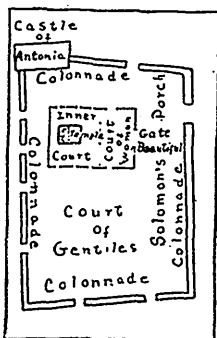
25-28. Brought them without violence. Nor would the apostles resist ; they would welcome the opportunity to preach their gospel to the Council. Feared the people ; the common people, who had been strongly and favorably impressed by the miracles wrought by the apostles and by the lives of the Christians (compare Luke 19 : 47, 48 : 22 : 1, 2)

Lest they should have been stoned. The "people" were in a mood to resent with violence any ill-treatment of men whom they esteemed for their character and good works. The high priest asked. Perhaps Caiaphas was afraid to ask about their escape, feeling that God had a hand in it. **Teach in this name**; the great offence of the apostles, in the Sadducees' eyes, that they should teach that the crucified Jesus was living. **Filled Jerusalem with your teaching** (Rev. Ver.); a striking testimony to the apostles' zeal and success. **This man's blood upon us.** Compare Matt. 27, 25.

IV. THE DEFENCE.—29, 30. Peter and the other apostles; Peter, as usual, being the spokesman. We ought to obey God; the former answer of Peter and John (ch. 4: 19, 20), now boldly given by all the apostles. **The God of our fathers.** The apostles not the rulers, were really obeying Israel's God. **Raised up Jesus.** The high priest had not named Jesus; Peter named Him, and proclaimed again that He has risen. **Ye slew and hanged on a tree**: that is, the cross. Beyond all others, His blood was on Caiaphas and the Sanhedrin, Matt. 26: 3, 4; 27: 1, 2, 20.

31, 32. **Him hath God exalted . . . a Prince and a Saviour**; ruling with infinite power and pardoning with infinite love. **Give repentance to Israel, and forgiveness.** Peter charges the rulers with their sin, only to bring them to sorrow for it and a change of mind (see ch. 3: 19). **We are his witnesses . . . so is also the Holy Ghost**; a double witness, of men who had seen and heard, and of the Holy Spirit. **Given to them that obey him**; a reason why the apostles should obey God (v. 29), and a promise that the Sanhedrin might receive the same gift, if they would only obey.

The apostles were saved from death by the prudent counsel of Gamaliel, and after being beaten, they were set free, only to continue their preaching and teaching, vs. 33-42.



THE GEOGRAPHY LESSON

Next to the temple, the most famous building in Jerusalem in New Testament times was the **TOWER OF ANTONIA**. This stood at the northwest corner of the temple enclosure, built on a rock 87 feet high, so that it overlooked the whole temple

area. There were passages from the tower by which the guards could find access to the temple. It must have been a building of considerable size, since it held a legion of soldiers. It was a very powerful fortress. It was named after Mark Antony, the famous Roman consul.

LESSON QUESTIONS

What was the result of the miracles wrought by the apostles?

17, 18 Who was the high priest in name? Who possessed the real power of the office? Who were the Sadducees? Why were they specially bitter against the apostles? Where, and how, does Jesus show the error of the Sadducees? (Mark 12: 18-27.)

19-23 How were the apostles delivered from prison? What were they bidden to do? Who were sent to bring the prisoners? With what report did the officers return? Where do we read of Peter's being brought out of prison by an angel? (Acts 12: 1-10.)

24-28 Of what were the apostles accused before the Sanhedrin?

29-32 What crime did Peter bring home to the Jewish rulers? With what purpose?

By whose counsel were the apostles saved from death? What punishment was inflicted on them? What did they do when they were set free?

FOR DISCUSSION

1. Bible prisoners.
2. Persecution—how it has helped the church.

A LESSON FOR LIFE

" Truth crushed to earth shall rise again,
The eternal years of God are hers;
While error wounded, writhes in pain,
And dies among her worshippers."

No truer words than these of Bryant's were ever written. So long as we are in the right, we are sure to win out in the end. If we are in the wrong, no power in the universe can save us from defeat in the long run.

Prove from Scripture—That God is to be feared.

Shorter Catechism—Ques. 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 foreordained whatsoever comes to pass.

The Question on Missions—7. What is done for sick children in our mission hospitals? Very many are cured of malarial fever, others of abscesses, ulcers and other painful sores. Some are cured of hip-joint disease, or disease of the spine, and many more, of loathsome skin diseases.

FOR WRITTEN ANSWERS

1. How were the apostles delivered from prison?

2. What was their answer to the high priest's question?

Lesson VIII. STEPHEN THE FIRST CHRISTIAN MARTYR February 21, 1900

BETWEEN THE LESSONS—Lesson VIII. follows close upon Lesson VII.

GOLDEN TEXT—And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.—Acts 7: 59.

Memorize 7 : 55, 56. THE LESSON PASSAGE—Acts 6 : 8-15 ; 7 : 54 to 8 : 3. Study Acts 6 : 1 to 8 : 3.

8 And Ste'phen, full of ¹faith and ²power, ³did great wonders and ⁴miracles among the people.9 Then there arose certain of ⁵the synagogue, which is called the *synagogue* of the Libertines, and ⁶Cyre'nians, and ⁷Alexan'drians, and of them of Cilic'ia and ⁸of A'sia, disputing with Ste'phen.10 And they were not able to ⁹resist the wisdom and the ¹⁰spirit by which he spake.11 Then they suborned men, which said, We have heard him speak blasphemous words against Mo'ses, and *against* God.12 And they stirred up the people, and the elders, and the scribes, and came upon him, and ¹³caught him, and brought him ¹⁴to the council.13 And set up false witnesses, which said, This man ceaseth not to speak ¹⁵blasphemous words against this holy place, and the law :14 For we have heard him say, that this Je'sus of Naz'areth shall destroy this place, and shall change the customs which Mo'ses delivered ¹⁶us.15 And all that sat in the council, ¹⁷looking stedfastly on him, saw his face as it had been the face of an angel.Ch. 7 : 54 ¹⁸When 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

Revised Version—1 grace; 2 wrought; 3 signs; 4 But there; 5 them that were of the synagogue called; 6 of the; 7 Omit of; 8 withstand; 9 Spirit (large S); 10 seized; 11 into; 12 Omit blasphemous; 13 unto; 14 fastening their eyes on him; 15 Now when; 16 But they; 17 rushed; 18 they; 19 garments at the feet of a young man named Saul; 20 the Lord; 21 there arose on that day a great; 22 in; 23 buried Stephen; 24 But Saul laid waste the church.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Stephen, the first Christian martyr, Acts 6 : 1-15. T.—Stephen, the first Christian martyr, Acts 7 : 1-16. W.—Stephen, the first Christian martyr, Acts 7 : 17-34. Th.—Stephen, the first Christian martyr, Acts 7 : 35-53. F.—Stephen, the first Christian martyr, Acts 7 : 54 to 8 : 3. S.—A shining face, Ex. 34 : 29-35. S.—The reward, Rev. 7 : 9-17.

THE LESSON EXPLAINED

Vs. 1-7 tell of the appointment of seven men, commonly called "deacons".

I. STEPHEN ACCUSED.

—8, 9. Stephen; one of the seven "deacons". Full of grace (Rev. Ver.); gifts received through divine favor. Power; to work miracles, the way in which "grace" was manifested. Wonders and signs (Rev. Ver.); two words for miracles. Synagogue; a Jewish place of worship. The Libertines; Jews who had been slaves in Rome, but who had been set free. Cyrenians. Cyrene was in North Africa. Alexandrians. Alexandria was the capital of Egypt. Cilicia; at the southeast corner of Asia Minor. Asia; the name in the New Testament of the western portion of Asia Minor. Disputing with Stephen; putting questions to him (compare Mark 8 : 11 ; 9 : 14).

10-15. Not able to resist. See Luke 21 : 15. Suborned men; arranged with them in an underhand way to give false testimony. Stirred up the people; craftily striving to gain these over first, because they had hitherto been favorable to the



TRADITIONAL PLACE OF STONING OF STEPHEN

up stedfastly into heaven, and saw the glory of God, and Je'sus 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 Then they cried out with a loud voice, and stopped their ears, and ¹¹ran upon him with one accord,58 And ¹²cast him out of the city, and stoned him : and the witnesses laid down their ¹³clothes at a young man's feet, whose name was Saul.59 And they stoned Ste'phen, calling upon ²⁰God, and saying, Lord Je'sus, receive my spirit.

60 And he kneeled 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 ²at that time there was a great persecution against the church which was ³at Jeru'salem; and they were all scattered abroad throughout the regions of Judæa and Samar'ia, except the apostles.2 And devout men ²³carried Ste'phen to his burial, and made great lamentation over him.3 ²⁴As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison.

Christians (see ch. 5 : 26, last Lesson), and because the rulers would be more inclined to take action, if they were sure the people were with them. Elders, and, scribes; already bitterly opposed to the followers of Jesus, ch. 4 : 5, etc. Brought him to the council; the Sanhedrin. Set up false witnesses; as at the trial of Jesus, Mark 14 : 56-59. Speak blasphemous words; irreverent and profane

words. Against this holy place; the temple. Anything spoken against it would greatly enrage the Jews. Say... Jesus... shall destroy this place; an appeal to the religious prejudices of the people, and to their selfish interests. If the temple were destroyed, and its worship, those living in Jerusalem would lose the profit of providing for foreign visitors. Change the customs; the law of Moses, and also the rules drawn from it by the scribes. As... the face of an angel; shining with a heavenly brightness.

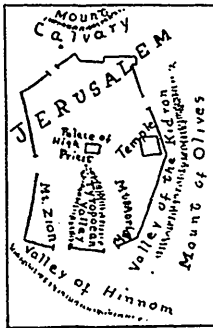
Ch. 7 : 1-53 contains Stephen's address to the Sanhedrin.

II. STEPHEN MARTYRED.—Ch.7: 54-56. **Cut to the heart**; frenzied with rage. **Gnashed . . . with their teeth**; like maddened brutes. **He . . . saw the glory of God**; some visible sign of God's presence. (Compare Ex. 16 : 10 ; 24 : 17.) **Jesus standing**; ready to help His brave follower. **Right hand**; the place of honor and power. **The Son of man**. Compare Matt. 26 : 64.

57-60. **Cried out . . . stopped their ears . . . ran upon him**. The Council and the crowd became a brutal mob. **Stoned him**. This was the legal punishment for blasphemy (Lev. 24 : 6), but Stephen had not blasphemed; hence the sin of those who stoned him. **Witnesses**; who (Deut. 17 : 7), must cast the first stones. **Clothes** (their loose outer garments) **at a young man's feet . . . Saul**; as a leader in the dreadful business. *The Acts has much to say of this Saul later.* **Lord Jesus, receive my spirit**; after its departure from the body. **Cried with a loud voice**; that his savage foes might hear his final words of love to them. **Lay not this sin to their charge**. The martyr freely forgives his murderers. (Compare Luke 23 : 34, 46.) **Fell asleep**. Compare 1 Thess. 4 : 13, 14, 16.

III. STEPHEN MOURNED.—Ch. 8 : 1-3. There arose a fierce persecution against the church in Jerusalem. The Christians fled from the city, and went everywhere preaching the gospel. The apostles, however, remained at the post of danger. Stephen was buried with great lamentation. Saul continued to persecute the church.

THE GEOGRAPHY LESSON



In Jerusalem, according to some Jewish writers, there were from 394 to 480 synagogues. These figures are, doubtless, exaggerated, but the number was very large. THE SYNAGOGUE was the building, found in every Jewish community, used chiefly as a place of worship. It was always erected on an elevated site, and, like the temple, was entered from the east. Besides its use for worship, it was used as a school, and in the days of our Lord,

children were gathered regularly in it for instruction. There was a synagogue within the temple itself.

LESSON QUESTIONS

- How many "deacons" were appointed ?
 8, 9 What description is given of Stephen ? What two words are used for "miracles" ? What was a synagogue ? In what synagogue did Jesus preach at the opening of His ministry ? (Luke 4 : 16, etc.) Who were the Libertines ? Who disputed with Stephen ?
 10-15 What charge was made against Stephen before the Sanhedrin ? What was the penalty for this offence ? By what sort of testimony was it supported ? What was Stephen charged with saying about the temple ? Why would this anger the Jews ? What did Stephen look like as he began to speak ?
 Ch. 7 : 54-60 What effect had Stephen's words on his hearers ? Whom did he see in heaven ? How was he put to death ? What two prayers did he offer ?
 Ch. 8 : 1-3 What followed on Stephen's death ? What did the Christians do who fled from Jerusalem ? What share in the persecution did Saul take ?

FOR DISCUSSION

1. Jesus in heaven.
2. May a man be an honest persecutor ?

A LESSON FOR LIFE

The soldier forgets the toils and perils of the march and battle, when the war is over and the victory won, and the leader pins on his breast the medal he has won by his courage and devotion. But his joy is as nothing to that of those whom Jesus receives into His glory, when, by His grace, they have vanquished all the enemies of their souls, and have entered upon their reward.

Prove from Scripture—That Jesus is with His servants.

Shorter Catechism—Ques. 8. How doth God execute his decrees ? A. God executeth his decrees in the works of creation and providence.

The Question on Missions—8. Do Chinese patients show gratitude for healing ? Very many of them do, and speak kindly of the foreign doctor to their friends at home, and bring other sick people to him. Many of them give donations toward keeping up the hospitals.

FOR WRITTEN ANSWERS

1. What was the charge made against Stephen ?
2. By what sort of evidence was it supported ?
3. What prayer did he offer (1) for himself, (2) for his enemies ?

Lesson IX.

THE GOSPEL IN SAMARIA

February 28, 1909

BETWEEN THE LESSONS—There is no break between Lesson VIII. and Lesson IX.

GOLDEN TEXT—The people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.—Acts 8: 6.

Memorize vs. 14, 15. THE LESSON PASSAGE—Acts 8: 14-25. Study Acts 8: 4-25

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they their hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish

with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

Revised Version—had been; into; Now, the; silver; to obtain the gift of God with money; before God; the Lord; shall be; see; And Simon answered; for me to the Lord; They therefore, when; spoken; to.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The gospel in Samaria, Acts 8: 4-25. T.—Jesus and the Samaritans, John 4: 27-42. W.—Christ's exhortation, Matt. 10: 23-33. Th.—The joyful sound, Ps. 89: 7-16. F.—Good tidings, Isa. 52: 1-10. S.—Preaching Christ, 1 Cor. 1: 18-31. S.—“The Power of God”, Rom. 1: 1-16.

THE LESSON EXPLAINED

The disciples who were driven from Jerusalem by the persecution following Stephen's death, carried the gospel as far as Phœnicia, the narrow plain along the sea coast, north of Mount Carmel, and as Antioch, the capital of Syria, near the angle formed by the coasts of Asia Minor and Syria, and even to Cyprus, an island in the Mediterranean (compare v. 4 and ch. 11: 19). Philip, one of the seven deacons, went to preach in the city of Samaria (see Geography Lesson). The people of that city, hearing his words and seeing the wonderful miracles wrought by him, accepted the gospel with great joy. Amongst those who professed to believe and was baptized, was Simon Magus, a sorcerer whose arts had secured for him great power over the people, vs. 4-13.

I. SIMON'S REQUEST.—14-17. The apostles at Jerusalem; where they had remained during the persecution (see above on vs. 4-13). Heard that Samaria had received the word of God. The district round the “city of Samaria” (v. 5) is meant here. The gospel had spread from the city as a centre (compare John 4: 39-42 and Acts 1: 8). Sent Peter and John; chosen by the twelve for this work, probably because they had been the most active in establishing the church in Jerusalem. Come down; from Jerusalem, which was situated on lofty hills. Prayed for them. Not from themselves, but from God, was blessing to come to the Samaritans. Receive the Holy Ghost. They had already received the influences of the Spirit, inclining and enabling them to turn from sin and believe in the Saviour; they were now to receive special powers through His indwelling in their hearts. Fallen upon none of them. Compare ch. 10: 44; 11: 15. Baptized into the name, etc. (Rev. Ver.); the outward sign of their separation from sin and union with Christ. Laid their hands upon them; a visible symbol of the Gift of the Holy Spirit bestowed on them (compare ch. 9: 17).



HEROD'S STREET OF COLUMNS, CITY OF SAMARIA

18, 19. Simon; commonly known as Simon Magus, from the Greek word *magos* meaning a sorcerer or magician (see v. 9). Though Simon had professed to believe in Jesus, his was not saving faith, but perhaps only a belief that Philip's power was greater than his own. Saw offered them money. Give me also this power. He wished to buy the power, that he might sell it to others, to his own profit. His sin is known as simony, and is repeated whenever men get themselves appointed to positions in the church, merely to make a living or gratify their ambition.

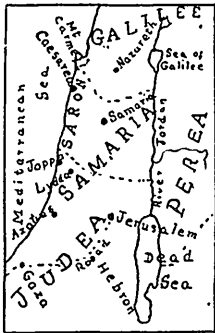
II. PETER'S REBUKE.—20, 21. Peter said. Thy silver (Rev. Ver.) perish; a strong expression of intense horror at such wickedness. With thee. Simon himself, as well as his money, will perish, unless he repents of his great sin. Gift of God. purchased with money. Simon had given little heed, surely, to the apostles' prayer (see v. 15), else he had

earned that the powers of the Holy Spirit are not to be bargained for, but to be humbly received by those to whom God freely gives them. **Neither part nor lot in this matter**; no real share in the blessings of the gospel. **Heart not right.** Simon's was no mere error of ignorance, but a sinful purpose. **In the sight of God.** A false profession may deceive men, but God, never.

22-24. Repent; turn away from his sin. **Pray the Lord** (Rev. Ver.); that is, Jesus. **If perhaps . . . forgiven**; not doubt that Simon would be forgiven if he should repent, but fear that sin had so hardened his heart that he would not repent. **In the gall of bitterness.** The gall of poisonous reptiles was supposed to be the source of their venom, and hence "gall" is used to denote the poison of sin in the heart. **In the bond of iniquity**; completely enslaved by his covetousness. **Simon . . . Pray ye for me** (Rev. Ver.). He was terrified, but, so far as the story reveals, not repentant.

The apostles (v. 25) returned to Jerusalem, preaching the gospel by the way in many villages of the Samaritans.

THE GEOGRAPHY LESSON



"SAMARIA is a land of hills and valleys, with here and there upland plains of great fertility. Carmel and other hills are partially clothed with dense thickets, and, in places, remnants of former forests can be seen. In the plains and open valleys the rich soil yields abundant harvests of wheat, oats and maize, whilst on the terraced hillsides the fig, the olive, and the vine bring forth their fruit in due season." The modern village of Sebastieh, at the eastern end of a terraced hill represents the ancient city of Samaria, the capital of the Northern Kingdom of Israel, which gave its name in later days to the whole surrounding region. Close to the site of the east gate are the ruins of the fine cathedral church of St. John, built between A.D. 1150 and A.D. 1180, over

the traditional tomb of John the Baptist. In the neighborhood of the village are two fine springs from which small streams flow for a short distance.

LESSON QUESTIONS

How far did the fugitives from Jerusalem carry the gospel? Who went to preach in Samaria? What results followed his work? What famous sorcerer professed to believe in Jesus?

14-17 What news reached the apostles in Jerusalem? Whom did they send to Samaria? For what did these pray on behalf of the Samaritan believers? How was their prayer answered? On whom did the Holy Spirit come, through the laying on of Paul's hands? (Acts 19:1-7.) Mention some powers bestowed by the Spirit in the early church. (1 Cor 12:7-11.)

18, 19 What request did Simon the sorcerer make? By what name is his sin known? How may it be repeated?

20-25 What was Peter's reply to Simon? What did he urge him to do? How was Simon affected by Peter's words? What did he ask of him? Whither did the apostles return? What did they do by the way?

FOR DISCUSSION

1. True and false profession.
2. How genuine repentance is shown.

A LESSON FOR LIFE

On a clear day, when the water is still, the trees on the shores of a lake are perfectly reflected beneath the surface of the water. So should our conduct correspond with our profession. It is only when there is such agreement, that we can respect ourselves, enjoy God's approval, or be a real power for good in the world.

Prove from Scripture—That we should confess Christ.

Shorter Catechism—Review Questions 5-8.

The Question on Missions—9. What opportunities are there of teaching the gospel to the hospital patients? While waiting for treatment, all the men meet in the chapel and the women in another room, and there is always some one there to preach and sell Gospels and tracts. Those in the hospital wards who are well enough to be spoken to, are taught every day.

FOR WRITTEN ANSWERS

1. In what manner did the Samaritans receive the Holy Ghost?
2. Of what sin was Simon guilty?
3. What was required of him in order to get forgiveness?

Lesson X.

* PHILIP AND THE ETHIOPIAN

March 7, 1909

BETWEEN THE LESSONS—To-day's Lesson continues the story from the point reached in the Lesson for last Sabbath (Acts 8 : 14-25).

GOLDEN TEXT—Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.—John 5 : 39.

Memorize vs. 29-31. **THE LESSON PASSAGE**—Acts 8 : 26-38. Study Acts 8 : 26-40.

26 ¹ And the angel of the Lord spake unto Phil'ip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Ga'za, ² which is desert.

27 ³ And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who ⁴ had the charge of all her treasure, ⁵ and had come to Jerusalem for to worship.

28 ⁶ Was returning, and sitting in his chariot ⁷ read Ksa'as the prophet.

29 ⁸ Then the Spirit said unto Phil'ip, Go near, and join thyself to this chariot.

30 ⁹ And Phil'ip ran ¹⁰ thither to him, and heard him ¹¹ read the prophet Ksa'as, and said, Understandest thou what thou readest?

31 ¹² And he said, How can I, except ¹³ some man should guide me? And he ¹⁴ desired Phil'ip that he would come up and sit with him.

32 ¹⁵ The place of the scripture which he ¹⁶ read

Revised Version—¹ But an angel; ² the same is; ³ was over; ⁴ who had; ⁵ and he; ⁶ and was reading the prophet Isaiah; ⁷ And the Spirit; ⁸ Omitt thither; ⁹ reading Isaiah the prophet; ¹⁰ one shall guide; ¹¹ besought Phil'ip to come up; ¹² Now; ¹³ was reading; ¹⁴ as a lamb before his shearer is dumb; ¹⁵ he openeth; ¹⁶ His generation who shall declare; ¹⁷ Omitt man; ¹⁸ And Phil'ip; ¹⁹ beginning from this scripture, preached; ²⁰ the way; ²¹ saith, Behold; ²² Omitt v. 37; ²³ both went down.

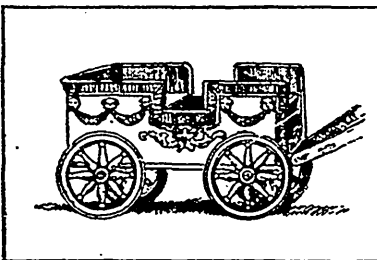
Daily Readings—(Courtesy, I.B.R.A.)—M.—Philip and the Ethiopian, Acts 8 : 26-40. T.—Isaiah's prophecy, Isa. 53. W.—Prophecy of Ethiopia, Ps. 68 : 26-35. Th.—Spiritual sight, Ps. 119 : 9-18. F.—The scriptures opened, Luke 24 : 13-31. S.—Jesus baptized, Matt. 3. S.—Baptism and the new life, Rom. 6 : 1-11.

THE LESSON EXPLAINED

I. A COMMAND.—26. An angel of the Lord (Rev. Ver.), Luke, both in his Gospel and in the Acts, frequently mentions appearances of angels (see Luke 1 : 11, 26 ; 2 : 9 ; 24 : 4 ; Acts 1 : 10 ; 10 : 3, 30 ; 2 : 17). Spake unto Philip . . . go ; a command which the Holy Spirit gives to every follower of Jesus, bidding him carry the blessed gospel to some other person, near or far away (compare Mark 15 : 16). Toward the south ;

on the route a traveler would take from Jerusalem to Egypt. Unto Gaza ; about sixty miles southwest of Jerusalem. The same is desert (Rev. Ver.). There were at least two, perhaps three, roads from Jerusalem to Gaza. The "desert road" may have been the one by Hebron through the hills of southern Judea.

27, 28. A man of Ethiopia ; now Nubia and Abyssinia. Of great authority ; like Joseph in Egypt, Gen. 41 : 39-45. Under Candace. Ethiopia was ruled by queens, not kings, and Candace was a name for all its sovereigns, like Pharaoh in Egypt. Over all her treasure ; finance minister of the kingdom. Come to Jerusalem for to worship. He was a Gentile, who had become a " proselyte " or convert to the Jewish religion. Proselytes, as well as those born



A ROMAN REDA OR TRAVELING CARRIAGE

Jews, came to worship at the holy city (see ch. 2 : 10). Was returning . . . in his chariot. A chariot was a mark of high rank. Was reading (Rev. Ver.) ; aloud, as was the Eastern custom. Isaiah the prophet (Rev. Ver.) ; from a roll containing his writings, probably in the Greek translation from the original Hebrew, which was made at Alexandria in Egypt between B. C. 280 and B. C. 130.

29, 30. The Spirit said unto Philip. The angel (v. 26) had disappeared, but the Holy Spirit was always present, according to the Lord's promise (ch. 1 : 8), to guide and strengthen. Join thyself to this chariot ; keep near it, follow it. Ran thither ; eagerly obedient to the Spirit's command, as we should be to spread the gospel. Heard him read ; listening for a time unobserved. Understandest thou ? The question expects the answer, " No ". The eunuch did not know that the prophecy pointed to Jesus, but possibly he had heard in Jerusalem about the death of Jesus and the deeds of His disciples and their teaching that He was the Messiah promised in the Old Testament. His mind was like cultivated soil, ready to receive the truth.

II. A CONVERSATION.—31-33. How can I, etc.?

*This Lesson has been selected by the Sunday School Editorial Association and the Young People's Missionary Movement, as a special missionary Lesson.

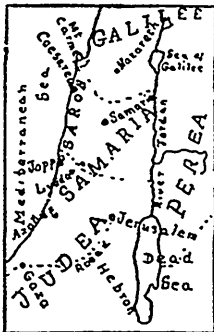
The man was an inquirer, anxious, bewildered, but teachable. **Besought Philip to . . . sit with him** (Rev. Ver.); a request showing both humility and earnestness. **The place (section) of the scripture.** The Jews divided the Old Testament into sections, which were read in regular order in the synagogue services. **As a sheep . . . like a lamb**; comparisons pointing to Jesus' silent and uncomplaining submission to His enemies. **In his humiliation his judgment was taken away.** He was robbed of His rights of justice and humanity. **Who shall declare his generation?** Who can describe the injustice and cruelty of the people of His own time who put the Saviour to a shameful and agonizing death? **His life is taken from the earth;** by a violent death.

34, 35. **Of whom speaketh the prophet this?** The Jews did not see in this passage a description of the Messiah; the Messiah they thought of was a conquering king, not a suffering Saviour. **Philip . . . preached unto him Jesus.** The prophecy was a portrait, corresponding, feature by feature, with Jesus, the Original. This Philip showed.

III. **A CONVERSION.—36-38. What doth hinder me to be baptized?** Philip had doubtless explained that those who believe in Jesus are admitted to the Christian church by baptism. **Baptized him;** a sign that he accepted Jesus as his Saviour and Lord.

The Spirit now bade Philip depart. The eunuch went on his way rejoicing, for he now knew Jesus. (See vs. 39, 40.)

THE GEOGRAPHY LESSON



GAZA was the most southerly city of the Philistines. It is situated about 24 miles from the Mediterranean, on the very edge of the Arabian Desert. The modern town, known as Ghuzzeh, has some 15,000 inhabitants. To the north are immense olive groves, the finest in Palestine, and the chief industry of the place is the manufacture of soap from the olive oil. One road from Gaza to Jerusalem was by way of Hebron. Between Hebron and Gaza was a lonely territory, hence the name **DESERT** for this road.

LESSON QUESTIONS

26-30 Who spoke to Philip? Whither did he bid

him go? Name some other places in which Luke refers to angels. What great man was travelling towards Gaza? Where had he been? For what purpose? What was he reading? What did the Spirit bid Philip do? Where did the Holy Spirit command Barnabas and Saul to be set apart for foreign mission work? (Acts 13: 1-4.) How did Philip show his eagerness to obey? What did he ask the eunuch?

31-35 What was the eunuch's answer? How did the eunuch show his humility and earnestness? Where had he been reading? Why was the Saviour likened to a sheep and a lamb? Of what rights had the men of his own time robbed him? How? What sort of Messiah were the Jews looking for? Of whom did Philip say Isaiah had spoken?

36-38 What did the eunuch ask Philip to do? Of what was his baptism a sign?

Whither did Philip go after he left the eunuch?

FOR DISCUSSION

1. The missionary command—the various ways in which it comes.
2. The missionary command—the various ways in which it may be obeyed.

A LESSON FOR LIFE

David Livingstone was ready to go as a missionary to China. But war broke out between Britain and China, and he could not go. Livingstone heard of a thousand villages in Africa where no missionary had ever been, and he said, "Why should I wait for the end of the war?" So the Spirit of God took Livingstone to Africa instead of China. And the same Spirit will show each of us his work for missions, if we seek His guidance.

Prove from Scripture—*That the scriptures are a means to salvation.*

Shorter Catechism—Ques. 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. Ques. 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.

The Question on Missions—10. Do many of the patients become Christians? Of the outdoor patients, who come and go away the same day, not very many are reached; but of the patients who stay in the hospital for some time, many become Christians. Our first convert in Honan was a patient cured of blindness.

FOR WRITTEN ANSWERS

1. How was the meeting of Philip and the eunuch brought about?
2. About what was the eunuch perplexed?
3. How did he show that he believed in Jesus?

Lesson XI.

ÆNEAS AND DORCAS

March 14, 1909

BETWEEN THE LESSONS—The story of the conversion of Saul (ch. 9 : 1-30), the fierce persecutor of the early church (ch. 8 : 3), is passed over, to be taken up in Lessons III. and IV. of the Second Quarter.

GOLDEN TEXT And Peter said unto him, Æneas, Jesus Christ maketh thee whole. arise, and make thy bed. And he arose immediately.—Acts 9 : 34.

Memorize vs. 40, 41. **THE LESSON PASSAGE**—Acts 9 : 31-43.

31¹ Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Sar'on saw him, and turned to the Lord.

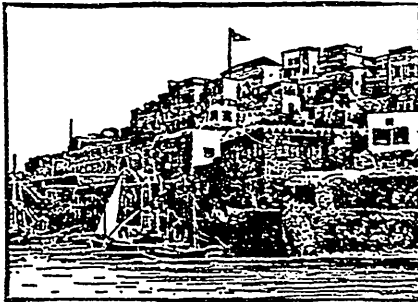
36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had

Revised Version—1 So the church throughout; 2 had peace, being edified; 3 was; 4 went; 5 parts; 6 for he was palsied; 7 health thee; 8 straightway he arose; 9 in Sharon; 10 fell sick; 11 and when; 12 her; 13 Omit forasmuch; 14 unto; 15 the disciples, hearing; 16 sent two men unto him, entreating him, Delay not to come on unto us; 17 And Peter; 18 And when; 19 Omit him; 20 he; 21 raised; 22 calling the saints; 23 became; 24 on; 25 abode.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Æneas and Dorcas, Acts 9 : 31-43. T.—Care for the poor, Deut. 15 : 7-11. W.—Helper of the poor, Job 23 : 1-13. Th.—Rich in good works, 1 Tim. 6 : 9-19. F.—"Unto Me", Matt. 25 : 31-40. S.—Burden bearing, Gal. 6 : 1-10. S.—Christ's example, 2 Cor. 8 : 1-9.

THE LESSON EXPLAINED



JOPPA, FROM THE SHORE

I. PETER AND ÆNEAS.—31. The church (Rev. Ver.); the whole body of Christian believers, made up of various congregations. Had rest; partly because Paul, their chief persecutor had been converted (see Between the Lessons.) and partly because the Jews had to use all their energy in resisting the order of Caligula, the Roman Emperor, to have his statue set up in the temple at Jerusalem. Judæa and Galilee and Samaria; the three provinces of Palestine: the gospel had spread over the whole land. Edified; built up in faith and Christian virtues (compare 1 Cor. 8 : 1; 14 : 4; 1 Thess. 5 : 11.) Walking; a common expression for daily life and conduct. In the fear of the Lord; ruled by a loving reverence for Christ and His will. Comfort of the Holy Ghost; strengthened and cheered by His power. Were multiplied; increased in numbers.

washed, they laid her in an upper chamber.

38 And inasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber; and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

2 had peace, being edified; 3 was; 4 went; 5 parts; 6 for he was palsied; 7 health thee; 8 straightway he arose; 9 in Sharon; 10 fell sick; 11 and when; 12 her; 13 Omit forasmuch; 14 unto; 15 the disciples, hearing; 16 sent two men unto him, entreating him, Delay not to come on unto us; 17 And Peter; 18 And when; 19 Omit him; 20 he; 21 raised; 22 calling the saints; 23 became; 24 on; 25 abode.

32-35. Peter went throughout all parts; like the commander of an army inspecting the ranks, to see that everything was in good order. To the saints; holy persons, a common name for the early Christians (see 1 Pet. 1 : 15). At Lydda; a town twenty miles northwest of Jerusalem in the Plain of Sharon. A certain man named Æneas; probably a Greek-speaking Jew, whether a believer or not, we cannot tell. Kept his bed eight years. Clearly, therefore, he was incurable by human power. Sick of the palsy; a helpless paralytic. Peter said. Jesus Christ healeth thee (Rev. Ver.). It is still the Master who is working, though it is the disciple who is heard and seen. Arise, and make thy bed; spread out thy sleeping mat (used by the poor). Others had long done this for him, now he was to do it for himself. Arose immediately; proving that he was completely healed. In Sharon (Rev. Ver.); a beautiful and fertile plain stretching for fifty miles along the Mediterranean, from Joppa to Mount Carmel.

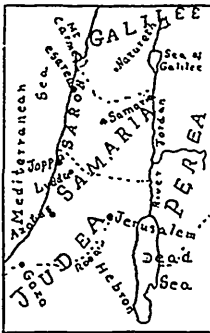
II. PETER AND DORCAS.—36-38. At Joppa; the seaport of Jerusalem, thirty-five miles distant, now called Jaffa. A certain disciple named Tabitha; meaning "antelope" or "gazelle". By interpretation. Dorcas; the Greek translation of her name. Full of good works; entirely occupied with them. Almsdeeds; kindnesses to the poor. Died. laid her in an upper chamber; instead of burying her at once. Perhaps they hoped that the power of Jesus might bring her back to life. Lydda was nigh to Joppa; only nine miles distant. Heard. Peter was there. sent. desiring him. to come; as if they had said, "We have heard what mighty works

Jesus has done by thy hands ; come and help us, for we are in great need".

39-41. Peter arose and went ; doubtless knowing by the Holy Spirit, that it would please God, if he should do something to help the people at Joppa. Upper chamber . . widows stood by ; helpers of Dorcas in her good works. Weeping. It is the house of Jairus over again (Mark 5 . 38-43), only with real mourners, instead of hired ones. Coats and garments . . Dorcas made. They place her good deeds far above their own. Peter put them all forth . . prayed . . said, Tabitha arise. Peter, in raising Tabitha, copies his Master's actions in raising Jairus' daughter. The only difference is that Peter prayed, while Jesus did not. The Master's power was His own, that of the disciple must be got from Him.

42, 43. Known . . many believed in the Lord ; whose power had been so wonderfully shown. Tarried . . with one Simon a tanner ; a proof that Peter's Jewish prejudices were giving way : a tanner's trade was held to be disgraceful amongst the Jews.

THE GEOGRAPHY LESSON



Between Mount Carmel and Joppa, and extending back from the sea coast to the hills of Samaria, is the fertile plain of SHARON or SARON. Its length is about 50 miles, and its breadth 9 or 10. It is not flat, but agreeably undulated, with here and there groves of oak, and with excellent pasturage, except that in places thorns and thistles are somewhat too abundant. Among its flowers, lilies and anemones are prominent. LITTA was a village of considerable size at the southern extremity of the plain of Sharon and not far from Joppa.

LESSON QUESTIONS

What story is passed over between the Lessons X and XI ?

31 What were the three provinces of Palestine ? How far had the gospel spread over this land ? Why

had the persecution of the church ceased ? Explain "edified". Through whose power did the church grow ? Who does Paul pray that Christians may be strengthened by the Spirit ? (Eph. 3 : 16.)

32-35 What tour did Peter make ? To what place did he come ? Who was sick here ? What was his disease ? What did Peter say to him ? What effect had his words ? How widely did this miracle become known ? Where do we read of " the rose of Sharon" ?

36-38 Where was Joppa ? What disciple lived here ? What happened to her ? Who was sent for ? Why ?

39-43 Whom did Peter copy in raising Dorcas ? What did he do that Jesus did not do ? What was the reason ? What effect had the raising of Dorcas ? At whose house did Peter stay in Joppa ? What does this show ?

FOR DISCUSSION

1. Miracles in the Acts.
2. Notable women in the early church.

A LESSON FOR LIFE

To the great, generous sun, shining in the heavens and sending his blessed rays down upon the earth, is due all the life on our planet. Plants, animals, and men live by his unfailing bounty. And so from Jesus Christ, the Sun of Righteousness, comes the life of the soul and all power for holy and useful service. Filled with the joyful energy that comes from Him, each of us should become a centre of blessing.

" For the Lord Jesus Christ's sake
Do all the good you can,
To all the people you can,
In all the ways you can,
As long as ever you can."

Prove from Scripture—That Jesus saves completely.

Shorter Catechism—Quæ. 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.

The Question on Missions—11. What special need is there of women doctors in Honan ? In Honan, as in other Eastern countries, women come much more readily to a woman doctor than to a man. Women, too, are allowed to enter many homes where young women and girls are kept secluded.

FOR WRITTEN ANSWERS

1. Why did the persecution of the church cease ?

.....

2. Show that Æneas was incurable by human power. How did he prove that he was healed by Peter ?

.....

3. What miracle of our Lord's did Peter's raising of Dorcas resemble ? What difference was there ?

.....

Lesson XII.

REVIEW

March 21, 1909

TO MAKE READY FOR THE REVIEW—Read over each Lesson carefully, and see that you know heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Review Ques. 9-11, Shorter Catechism. (As the Quarterly Review comes one Sabbath in advance this Quarter, the Review of the Supplemental Lessons will be given with Lesson XIII. for next Sabbath.)

GOLDEN TEXT—They that were scattered abroad went every where preaching the word.—Acts 8 : 4.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The ascension of our Lord, Acts 1 : 1-14. T.—The descent of the Holy Spirit, Acts 2 : 1-21. W.—The beginning of the Christian church, Acts 2 : 22-47. Th.—The trial of Peter and John, Acts 4 : 1-22. F.—The apostles imprisoned, Acts 5 : 17-33. S.—The gospel in Samaria, Acts 8 : 4-25. 8.—Philip and the Ethiopian, Acts 8 : 26-40.

Prove from Scripture—*That God overrules evil for good.*

The Question on Missions—12. What new hospital work should be begun? Our hospitals should each have at least two doctors; better wards should be built, and nurses should be trained; schools should be built for the blind and for the deaf and dumb, and an asylum for the insane.

REVIEW CHART—First Quarter

STUDIES IN THE ACTS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Acts 1 : 1-11.	The Ascension of our Lord.	It came to pass, while he blessed them.—Luke 24 : 51.	1. The Lord's promise. 2. The Lord's commission. 3. The Lord's departure.
II.—Acts 2 : 1-11.	The Descent of the Holy Spirit.	I will pray the Father, and he will give you another Comforter.—John 14 : 16, 17.	1. The Spirit-filled disciples. 2. The astonished multitudes.
III.—Acts 2 : 32-42.	The Beginnings of the Christian Church.	They continued steadfastly in the apostles' doctrine and fellowship.—Acts 2 : 42.	1. The Christ exalted. 2. Multitudes saved. 3. The believers built up.
IV.—Acts 3 : 1-16.	The Lame Man Healed.	His name through faith in his name.—Acts 3 : 16.	1. The cure. 2. The crowds. 3. The sermon.
V.—Acts 4 : 5-20.	The Trial of Peter and John.	They were all filled with the Holy Ghost.—Acts 4 : 31.	1. Peter's testimony. 2. The rulers' threat. 3. The apostles' answer.
VI.—Acts 4 : 32 to 5 : 11.	True and False Brotherhood.	Lying lips are abomination to the Lord.—Prov. 12 : 22.	1. Love. 2. Falsehood.
VII.—Acts 5 : 17-32.	The Apostles Imprisoned.	Blessed are they which are persecuted.—Matt. 5 : 10.	1. The imprisonment. 2. The deliverance. 3. The examination. 4. The defence.
VIII.—Acts 6 : 8-15 ; 7 : 54 to 8 : 3.	Stephen the First Christian Martyr.	They stoned Stephen, calling upon God.—Acts 7 : 59.	1. Stephen accused. 2. Stephen martyred. 3. Stephen mourned.
IX.—Acts 8 : 14-25.	The Gospel in Samaria.	The people with one accord gave heed.—Acts 8 : 6.	1. Simon's request. 2. Peter's rebuke.
X.—Acts 8 : 26-38.	Philip and the Ethiopian.	Search the scriptures.—John 5 : 39.	1. A command. 2. A conversation. 3. A conversion.
XI.—Acts 9 : 31-43.	Eneas and Dorcas.	And Peter said unto him, Eneas.—Acts 9 : 34.	1. Peter and Eneas. 2. Peter and Dorcas.
XIII.—Prov. 23 : 29-35.	Temperance Lesson.	At the last it biteth like a serpent.—Prov. 23 : 32.	1. The drunkard's photograph. 2. The drunkard's warning. 3. The drunkard's sufferings. 4. The drunkard's bondage.

Going Forth to War

"The Son of God goes forth to war", we sing in the splendid Hymn 250, Book of Praise, and the Lessons for the Quarter tell us how the fight began.

The Leader—we know Him well—appears in Lesson I., giving the marching orders. This done, He ascends to heaven, not that He is to forsake His followers, but that He may the more surely lead them on to victory. Lesson II. tells us of the power that is to win, the might of the blessed Holy Spirit.

And then the little army goes marching out, adding thousands to its number in a single day (Lesson III.), bringing the blessing of healing and strength to helpless victims of disease and even death (Lesson IV. and VII.), its soldiers standing loyally by one another (Lesson VI.), ready to suffer death rather than prove unfaithful (Lesson VIII.), extending its conquests far and wide (Lessons IX. and X.).

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance on page 32, may, if so desired, be detached and handed in to Home Department Visitor or Superintendent by Members of the HOME DEPARTMENT.]

- Lesson I. Why were the disciples commanded to wait at Jerusalem for the coming of the Holy Spirit ?
- Lesson II. By what signs was the coming of the Spirit accompanied ?
- Lesson III. What was the result of Peter's sermon on the day of Pentecost ?
- Lesson IV. In the healing of the lame man at the Beautiful Gate, what part had Peter ?
The man himself ? The Lord ?
- Lesson V. What did the Sanhedrin command Peter and John not to do ? Why did they refuse to obey this command ?
- Lesson VI. How did the early Christians show their love for one another ?
- Lesson VII. In what way were the apostles released from prison ?
- Lesson VIII. What prayer did the dying Stephen offer for himself ? For his foes ?
- Lesson IX. For what purpose did Simon Magus seek the gift of the Holy Ghost ?
- Lesson X. How was the meeting brought about between Philip and the Ethiopian eunuch, and what was its result ?
- Lesson XI. On what account was Dorcas so highly esteemed in Joppa ?

Lesson XIII. REVIEW, SUPPLEMENTAL LESSONS March 28, 1909

TO MAKE READY FOR THE REVIEW—Revise your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 1 to 11), and the Question on Missions for the Quarter.

TEMPERANCE LESSON

LESSON SETTING—Solomon, the third king of Israel, who succeeded David about B. C. 970 and reigned until about B. C. 930, was famed far and near for his wisdom. He gathered together a large number of proverbs, that is, short, pointed sayings relating to human life and character. Many of these were written by Solomon himself. His collection of proverbs, along with some others, make up the Book of Proverbs, from which the Lesson for to-day is taken. It gives a true and vivid description of the evil effects of strong drink, which show it to be one of the worst foes of the human race.

GOLDEN TEXT—At the last it biteth like a serpent, and stingeth like an adder.—Proverbs 23: 32. Memorize vs. 29, 30. **THE LESSON PASSAGE**—Prov. 23: 29-35.

29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an adder.

Revised Version—1 complaining; 2 out; 3 its; 4 goeth down smoothly; 5 things; 6 froward; 7 hurt.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Temperance Lesson, Prov. 23: 29-35. T.—The way to poverty, Prov. 23: 15-25. W.—A source of woe, Isa. 5: 11-24. Th.—Drink and defeat, 1 Kgs. 20: 13-21. F.—Avoid bad company! Matt. 24: 42-51. S.—Shut out! Gal. 5: 13-23. S.—Works of darkness, Eph. 5: 6-20.

THE LESSON EXPLAINED

THE DRUNKARD'S PHOTOGRAPH.—Look at the photograph of the drunkard, from life, features by feature, in vs. 29, 30. He is full of pains, so that he cries out, "Oh!" (woe) and "Alas!" (sorrow). Some of his pains are in his body, for everybody knows that drink makes those who use it sick and miserable. But far worse are the pains in the mind of the drunkard. He is tormented by the thought of what a fool he has been, to waste his time and money and strength on the abominable stuff that is destroying him, body and soul.

The drunkard is a quarrelsome man (contentions), for the fiery drink goes to his brain, and robs him of all control of his temper. He is ready straight off to speak the hot word and strike the hasty blow, and often he gets back what he gives.

One frequently hears complaining (Rev. Ver. for "babbling") from the drunkard's lips. He has not enough food, his clothes are poor and ragged, his house is often without a fire in the winter, because he has spent all his money on drink. He cannot get work, for no employer can depend upon him; and he loses the respect of all about him;—no wonder the drunkard complains.

The drunkard hath wounds, and not honorable wounds, either, such as men receive in fighting for their country, but hurts and bruises resulting from brawls, when the wine was in and the wit was out. "Darkness of eyes" (Rev. Ver. Margin for redness of eyes) is another of the drunkard's troubles. Disipation robs him of his keen eyesight, and makes him unfit for work.

And the drunkard looks like this photograph because he will tarry long at the wine and go to seek mixed wine. He has the cure in his own

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, shall thou say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again.

hands. It is to turn his back on the accursed drink, never to use it again.

THE DRUNKARD'S WARNING.—Many a warning bell is ringing in the drunkard's ears to keep him from shipwreck through drink. These bells are ever saying to him, **Look not thou upon the wine, v. 31.** History tells him of ruin that drink has brought to nations and to individuals. Science tells of the harm that drink does to the body. Law passes sentence on the multitude of crimes caused by drink. Experience declares in its loudest tones, that drink is the source of untold suffering and misery. If the drunkard would be saved, or if we would be kept from becoming drunkards, these warning bells must be heeded.

THE DRUNKARD'S SUFFERINGS.—The drunkard's sufferings are terrible, and they are sure to come upon him, unless he gives up his drink. V. 32 of the Lesson Passage likens these sufferings to the bite of a serpent or the sting of an adder. As these venomous creatures lurk in some secret place and dart out on the unwary passer-by, so does drink pour its worst poison into the very blood of its victim. There is another picture of the drunkard's sufferings in v. 33. He sees strange things (Rev. Ver.). He is sometimes seized by delirium tremens, in which he beholds visions of all sorts of horrible creatures ready to take hold of him.

THE DRUNKARD'S BONDAGE.—The drunkard is a slave, and drink is his master, and a cruel master at that. It makes its poor victim do all sorts of foolish and perilous things. Under its influence he is like one who lieth down in . . . the sea, or upon the top of a mast (v. 34), as if these places were a bed. Foolhardy things to do, surely, are these, but not more

risky than many of the things that drunkards actually do. So completely is the drunkard in bondage to drink, that when he has been beaten during a carousal, he makes light of it, saying, **I was not hurt** (Rev. Ver. for "sick"), **I felt it not** (v. 35), and when he awakes from his drunken sleep, he says, **I will seek it yet again**. This is what we are in danger of becoming, if we begin to use strong drink,—its willing slave. If we would be free, we must be total abstainers.

LESSON QUESTIONS

29, 30 What is the effect of drink upon the drunkard's body? What is the effect upon his mind? Mention the four features in the drunkard's photograph? What is the cure for his sad condition? Show that drunkenness shuts out from heaven. (1 Cor. 6: 10.) Where does Paul class drunkenness amongst the works of darkness? What does he bid us do with these works? What would he have us put on? (Rom 13: 13, 14.)

31 From what four sources does the drunkard receive warnings? What do these warnings bid him not to do? What happens to those who despise warnings? (Prov. 29: 1.) Find a warning which Jesus gave against drunkenness. (Matt. 24: 48-50.)

32, 33 To what are the drunkard's sufferings likened? With what horrible disease is he sometimes seized? What visions does he then behold?

34, 35 What kind of things does drink make its slaves do? What two foolhardy actions are here described? Do drunkards do as risky things as these? What does the drunkard say after he has been beaten during a carousal? What does he say he will do again? How alone can we be sure of avoiding the slavery of drink?

FOR DISCUSSION

1. Canada's drink bill.
2. Drink and crime.

Prove from Scripture—That we should have self-control.

WHY ABSTAIN?

By Rev. John Neil, D.D., Toronto

Five years ago, a gentleman seventy-nine years of age slipped, while getting off a street car. He fell on the hard pavement, and was severely injured. The writer called on him a few hours afterwards, and said, "I hope you will soon be all right again".

"Oh, yes", he said, "in a few days I will be myself once more. When I was thirteen years of age, I gave myself to the Saviour, and He kept me from forming any habits which would have weakened my body, and therefore I am strong to-day." That was five years ago, and he is still in perfect health.

When he became a Christian, one thing he determined to do, was not to touch intoxicating liquor in any form, as a beverage.

I do not say that all boys and girls thirteen years of age will live as long as my friend, or be so hale and hearty, if like him they become total abstainers; but I do know they will have steadier nerves, a stronger heart and a clearer brain, because they abstain.

More than that. This man, during his long life, has come in contact with many who were weak and ready to fall. Because he had promised himself and promised his God, that he would not tamper with strong drink, he was able to help these; and many a man who, otherwise, would have been a wreck, has been saved by his example. It is always easier for us to resist temptation when we are beside one who has taken his stand on the side of right.

Again, I know a home in which there are three young women and one young man. When little more than children, they signed a pledge that they would be total abstainers. Since that time, they have been much in society, for they belong to a family of culture and position. They have kept that pledge, and have found it easy to keep it; for when people find we have given our word, they respect us for keeping it. The mother of these young people said to me not long ago, "I have no fear of them. My boy was for a time obliged to leave home and go to a distant part of the country, where he was exposed to temptation. I can trust him anywhere, for I know he is safe. He has pledged himself, and he will not take the first step in the wrong direction; there is, therefore, no fear of his taking the second."

In these two instances I have cited there are four reasons why young people should take a firm stand on the side of temperance:

1. They will have a stronger body and a clearer brain.
2. They will be safe in the midst of the temptations which beset the path of all.
3. They will give happiness and assurance to those who love them.
4. They will be able to give a steadying hand to those who are in danger of falling.

FOR WRITTEN ANSWERS

1. Mention five features in the drunkard's photograph.....

.....

2. Give as many reasons as you can for total abstinence.....

.....

3. Show that the drunkard is a slave.....

.....

SCHOLAR'S REGISTER

JANUARY-MARCH, 1909

[This Record, with questions for written answers on page 29, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

Name..... Address..... Class.....

DATE 1909	S.S.Att'dance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
Jan. 3.....								
Jan. 10.....								
Jan. 17.....								
Jan. 24.....								
Jan. 31.....								
Feb. 7.....								
Feb. 14.....								
Feb. 21.....								
Feb. 28.....								
March 7.....								
March 14.....								
March 21.....								
March 28.....								
Totals.....								

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